

Social Disability and Space of Orphans: A Study of Contemporary Religious Organizations among the Muslims of Malabar

- Sharafuddin KV

Introduction

Social disability is an ascribed status of Orphan. Religiosity of Muslims exhorts its followers to attain higher rewards by human philanthropy and thus there is a real competition between religious organizations for that. The concept of achieved and ascribed status was developed by the anthropologist Ralph Linton. According to him, achieved status denotes a social position that a person can acquire on the basis of merit; it is a position that is earned or chosen. Ascribed Status is assigned to an individual without reference to their innate difference or abilities. Orphans experience short term disability, not a life time one and they can enjoy the ability after passing a limited time.

Disability of orphans differs from disability which is usually used for physical and mental impairment which is presently described as ‘different ability’. The Americans with Disabilities Act (ADA, 1990) describes disability as “physical or mental impairment, which substantially limits one or more ... major life activities” (ADA 1990). Others simply define disability as the “loss or abnormality of psychological, physiological, or anatomical structure or function” (Susman, 1994, p. 15)

The traditional view of disability focuses on the individual, which is thought being incapable to perform certain activities due to one or more functional impairments. Disability is thus an individual incapacity of medically verified facts. Disability implies incapacities or failings, a defect or impairment.

Prior to the 1970s, disability was considered a “private problem of unfortunate families and their individual members,” but the decade brought changes to the developing field of disability (Frank, 1986b, p. 43). Frank’s emic approach is culturally specific and describes human behavior in the context of the social environment.

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The concept of liminality in anthropology refers to transitions between social roles and status and the ambiguity that may be associated with role or status change. Liminality refers to a ritual or rite of passage in which there is a change of social status (Devlieger, 1999; Ingstad, 1995; Murphy, 1990; Murphy, Scheer, Murphy, & Mack, 1988; Stiker, 1999; Turner, 1967).

Moreover, disability of orphan is not basic or physical attribute but only socially existing. As anthropologists determine that the disability is socially constructed, it depends very little on the degree of functional loss or impairment; rather it is defined by societal standards for normative bodies, behaviors, and role fulfillment¹. As a result, disability is viewed less as a limitation or dysfunction than “perceptions and prejudices of an able-bodied majority” which restrict the independence of people with disabilities (Cervinkova, 1996).

Gulf migration of Malabar Muslims added the numbers in orphanages and it influenced establishment of orphanages by different organizations as the activity of charity. There is an internal competition among the religious organizations to occupy a first rank in patronage of orphanages.

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‘handicapped’, independently of the prevailing surroundings. This has been and still is the medical point of departure. Thus, whether an individual is disabled or not depends on his/her clinical status. Impairment is a phenomenon established through a diagnosis, through a medical examination. The obstacles to participation on equal terms are situated, accordingly, primarily in the individual, since it is the individual who lacks certain capacities that are necessary to attain autonomy.

Impairment is consequently thought as something that could be treated by different kinds of therapy of the body with the intention of curing it or at least alleviating the physical, psychic or intellectual impairment. In the medical model impairment is being viewed as a limitation of the individual, a limitation that is thought to be compensated through rehabilitation. This model has under a long period formed society’s understanding of disability. The distinctive trait of this model is the assumption that all differences can be wiped out with prostheses, exercises, medical interventions and by stimulating the

¹Armstrong & Maureen, 1996; Holzer, 1999; Ingstad & Whyte, 1995; Susman, 1994, p. 15

handicapped individual's wish to adapt to the norm (Stiker, 1999). The medical model has been criticised because it reduces the importance of political, economic and social factors. In a kind of reductionist approach it assigns the individual's physical, intellectual or mental conditions as the primary factor, the only point of departure. It should be noticed, though, that the distinctive trait of the medical model is the focusing on the body's malfunction and the needed therapy. The perspective is not to be regarded as medical because, as many take for granted, the individual is in focus, but because it is the individual's physical–psychical defects that are examined and the purpose is a medical diagnosis. Within disability research the medical perspective still hold a position as, if not the only valid, at least the most fundamental in a hierarchic order in relation to other perspectives.

Relativisation of Individual Preconditions

During the last decades, the medical model has been called into question. A more complex approach to understand disability emerged. According to this, disability is the effect of the relation between an individual's physical, psychic or intellectual conditions and the way the society is constructed. Disability emerges as an effect of the obstacles that society raises. It is the result of the interaction between the disabled individual and society.

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The critical disability theory² adopts a version of the social model based on the principles that (1) disability is a social construct, not the inevitable consequence of impairment, (2) disability is best characterized as a complex interrelationship between impairment, individual response to impairment, and the social environment, and (3) the social disadvantage experienced by disabled people is caused by the physical, institutional and attitudinal (together, the 'social') environments which fail to meet the needs of people who do not match the social expectation of 'normalcy'.

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²Max Horkheimer distinguished his critical theory from traditional theory was his insistence that theory must be both explanatory and normative. Changing the economic, political and social structure of society with the objective of emancipating humanity was always the purpose of the Frankfurt School's critical theory. He introduced the term 'critical theory' in his essay Traditional and Critical Theory.

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Societies have sympathy and empathy upon orphans. This kindness may cause to security and some time it ends up in exploitation. The exploitation theory, mostly associated with Marxists, states that profit is the result of the exploitation of wage earners by their employers. This is what is known as capitalist exploitation. The theory has been opposed by, among others Eugen von Böhm-Bawerk. Due to the absence of real parents it causes the lack of socialization, loss of emotional behavior, direct approach and intimacy from mother or father. All these are negatively affecting the orphans. It is proven that the presence of parents keeps child in multilevel socialization and shapes the personality. Role of mother can't be equal to any other agency in socialization process of child. Cosanguineous and affinal kinships

or relatives have some type of restriction or control in breeding up of orphan. Lack of role and status of parents is the biggest social disability of orphan. Psychologists also notice communication disorders and impaired mental function of orphans, and attribute neuropsychological origins to their affective deficiency. Negative and aloof self-perception can result from family deprivation which can have negative impact on formation of self-image. Self-doubt can be attributed to the absence of adequate response to child's need in deep, trustful relationship with close adult at all stages of development.

Definition of orphan

Orphan means a child who has no parent due to parents' death or loss of their custody. Lack of mother or father or both is considered as orphan. There is, however, an inherent dialectical tension between the medical model which seeks to abolish disabling impairments and a social model which accepts and values the disabled people as equal, integrated members of society. Critical disability theory probes into this tension by questioning, among other things, concepts of personal independence and interdependence, the social construction of 'non disability' as well as disability and issues at the intersection of disability with class, gender, race, sexual orientation, ethnicity and other socially constructed categories.³

Characteristics of Orphan

In the 1950s, Homans and Gouldner studied reciprocity in social interactions at the micro-level (Homans 1958; Gouldner 1960). Many social relations can be seen as a form of direct or indirect exchange. On the basis of reciprocity we can brief features of orphans as follows.

- A) Feelings of guilt, fear
- B) Feeling of loneliness
- C) Feeling of being helpless
- D) Anxiety about future, life goals and self perception
- E) Feeling of incompetence.⁴

³R Devlin and D Pothier 'Introduction: Toward a Critical Theory of Dis-citizenship' in R Devlin and D Pothier (eds) *Critical Disability Theory: Essays in Philosophy, Politics, Policy, and Law* (University of British Columbia Press, Vancouver 2005) at 2.

⁴ *International Journal of Environment & Science Education*, 2016, VOL. 11, NO. 17, 10493-10504

In "The Social System," Parsons (1951) distinguishes four social prerequisites for social systems and society to survive namely adaptation, goal attainment, integration and pattern maintenance.

Types of Orphan

The pioneer as such plays an important role in the development process since it is through him that the subconscious knowledge becomes conscious. The awakening comes to the lone receptive individual first and it becomes his responsibility to spread the awakening to the rest of the society.

On the basis of sociological terminology 'Role of Pioneering Individuals' and 'Imitation of the Pioneer' we can classify the orphan in to two categories, True orphan and Social orphan. True orphan categorized as bellow:

1. Maternal orphan: one whose mother has died.
2. Paternal orphan: one whose father has died.
3. Full Orphan or double orphan: one whose both parents have died.

Social orphans are children who have lost one or both parents because of abandonment or relinquishment due to poverty, alcoholism or imprisonment. The term "AIDS orphan" is now no longer used, because it increases dishonor and discrimination and falsely implies that children orphaned by AIDS are themselves infected with HIV. Unfortunately, even some of the terms selected for these reasons-for example, "Children affected by AIDS" and "Orphans and other vulnerable children"-may they be stigmatizing. In many African languages, the word that would be translated as "orphan" in English includes all such vulnerable children.⁵

Dimension of Social disability

A) Economic problems.

Financial problems determine all other problems. They reduce economic capacity for households that includes difficulties in satisfying the orphan's basic needs of education, food, health, clothing, Security etc. Economic problems caused to dependency and child laboring.

⁵<https://photozania.co.za/types-of-orphans>

B) Educational problems

Numerous children whose parents are infected by the disease drop out of school because they must care for their parents. They are often required to work and abandon their educations or are excluded from the school system mostly because of their absenteeism.

C) Health problems

Lack of nutritional food effect the orphan life. As careless from their guardian they lost what they need and indeed.

D) Psychological problems

Lack of mother and father misses the orphans forever and it feels has lifelong validity as gap of something missing. Motions and emotions by the parents are shaping the personality of child.

E) Cultural problems

Cultural Transmission is taking place by the family and thus families play a major role in the propagation of new activities once they win the support of the society. A family is a miniature version of the larger society and as such the acceptance by the larger entity will find its reflection in the smaller entity also. It is the family that educates the younger generation and transmits to them such social values as self-restraint, responsibility, occupational skills inherited from the fathers. Even though children do not follow their fathers' footsteps as much as they did in the past, parents do in a big way mould their children's attitudes and thoughts regarding their careers and future occupations.

E) Social problems

The role of physical resources tends to diminish as society moves to higher levels in the scale of development. The orphan victimized by exploitation of others. Lack of true guideline may affect the life of orphan. More than one guardian is also burden to orphans.

History of Orphanages in Malabar

Orphanages are institutions offering food, clothing, education and health care to poor, destitute and orphaned children. An 'orphan' is a child who does not have either father or

mother or both. A 'destitute' is one who belongs to a family whose socio economic status is far below the normal level of social wellbeing.⁶

The origin of orphanages and other charitable activities in Malabar districts is connected with the social and economic history of Kerala in general and the special social and religious conditions of Malabar in particular. The social reform movements, modern education, 'Madrasa' system of religion instruction, Malabar Rebellion and Khilafat Movement, political and social patronage are the important factors which speed up the origin and development of orphanages in Malabar areas. The orphanages run by the Muslim community and the Madrasa system of education developed simultaneously. All orphanages started with Madrasas attached to them. The supporting networks of Madrasas were extended to orphanages also. In this way development of Madrasa system of education and the progress of orphanage movement were mutually reinforcing and complementing.⁷

Orphanage means a residential institution for the care and education of orphans. The immediate force for the setting up of orphanages in the present institutionalized form was the consequences of Malabar Rebellion in the form of thousands of orphans and widows. During the Malabar Rebellion in 1921, as a part of the Khilafath movement, there were a large number of fights between the police and British army on the one side and Mappilas on the other side. The rebellion was widespread in nearly 200 villages for nearly nine months. It is estimated that more than 10,000 Mappilas lost their lives in this uprising. More than 20,000 were exiled, more than 50,000 were jailed and more than 10,000 were found missing.

The economic effects of rebellion were far reaching in nature. 73% of the participators of the rebellion were ordinary agricultural workers, landless tenant farmers, petty traders and head load workers. They lost their livelihood in the rebellion. Widespread exile of tenants from agricultural land with the support of court deprived the poor of their livelihood also. Up to 1926 more than 24000 exile cases were implemented in the region. The approach of the members of the Madras Legislative Council was hostile to the interest of Mappila tenant farmers of Malabar.

The absolute poverty after the rebellion was an eye opener for the leaders of Muslim community. The J.D.T. Islam Orphanage of Kozhikode was set up in 1922 to provide

⁶M. Usman "The role of voluntary agencies in human resource dev case study of orphanages in Malappuram district" Thesis. Departm Economics, Dr. John Matthai Centre, University of Calicut , 2005

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institutional care to the orphans and the destitute who had lost their parents and close relatives during the rebellion. It was the first orphanage of Muslim community in the entire nation. Gradually in different parts of Malabar, similar institutions came up for providing food, shelter, health care and education. Thousands of people lost lives in the cholera of 1943. Cholera was very widespread in the Eranad taluk where hundreds of children lost their parents. This pointed towards the need for sustainable mechanism for the protection of poor, destitute and orphans. The Poker Sahib Memorial Orphanage of Thirurangadi was set up in 1943 for their rehabilitation. The success of J.D.T and Tirurangadi models incited the community leaders of other parts of the state to start similar organizations in their regions also. These efforts were unanimously backed by all members of the community, irrespective of economic inequalities and difference of opinion on Islamic practices. The religious and political leadership of the Muslim community whole heartedly fostered these initiatives.⁸

There are more than two hundred of orphanages founded after by different committees. Some of the major orphanages were set up under the personal initiative of Muslim League leaders like K.M.Seethi Sahib, P.M.S.A Pookoya Thangal Panakkad, Sayyid Abdul Rahiman Bafakhi Thangal, M.K.Haji, Ibrahim Suleiman Sait, C.H.Mohammed Koya and Panakkad Sayyid Mohammed Ali Shihab Thangal.

Reason for placement in Orphanages

A significant reason that children are placed in orphanages is because of disability. In many contexts around the world, children with disabilities are placed in orphanages because families don't have access to appropriate support services. Children with disabilities may also be abandoned, at birth or later, as a result of cultural beliefs and persistent discrimination.

Abuse and chronic neglect by parents or other caregivers are also reasons for placement of children in residential care, especially in the face of alcohol and drug abuse or in cases of untreated mental illness.

Religious-based organizations have historically played and continued to play an important role in the provision of care and support to the poor and the vulnerable⁹

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⁹http://www.faithtoaction.org/wp-content/uploads/2014/03/Faith2Action_Research_GuideV9

Religious organization among Muslims of Malabar

2.1. Introduction

Organization is the human capability to tie together all available information, knowledge, resources, technology, infrastructure and human skills to exploit new opportunities and to face challenges and obstacle that come in the way of progress. Development comes through improvements in the human competence for union. In other words, development comes through emergence of better organizations that enhance society's capacity to make use of opportunities and face challenges. The development of organizations may come through the formulation of new laws and regulations or through new systems. Each new progress that society achieves comes with a corresponding new organization that emerges on the scene. There are two major benefits of volunteerism: 1. Economic: activities undertaken by volunteers would otherwise have to be funded by the state or by private capital, so volunteering adds to the overall economic output of a country and reduces the burden on government spending. 2. Social: volunteering helps to build more cohesive communities, fostering greater trust between citizens, and developing norms of solidarity and reciprocity which are essential to stable communities.

In Kerala especially in Malabar, religious activities are usually a cherished part of the life of the local community and have a self-governing and expressed organizational structure. There may be fixed association between communal activities and those of regional religious centers. Local religious agents operate within the community, and their responsibilities do not extend beyond it. Family, kinship, tribal, local, and even national cults stand for a high degree of meeting of political and religious institutions; such cults were found widely in ancient civilizations, as documented by William Robertson Smith (1889), N. D. Fustel de Coulanges (1864), C. W. Westrup (1939–1954), Marcel Granet (1922), Martin P. Nilsson (1941–1950), and (more sociologically) by Max Weber (1922a) and Joachim Wach (1944)¹⁰.

Samastha Kerala jamiyathul Ulama, Kerala Nadvathul Mujahideen, Jamathe Islami, Akhila India Jamiyathul Ulama and Samasthanajamiyathul Ulama are the major religious organizations which took part their own activities and functions in society. Majority of

¹⁰Troeltsch [1912] 1931, pp. 331-343; Yinger [1957] 1961, chapter 6).

Muslims support the Samastha Kerala Jamiyathul Ulama. Samastha, Akhilendia and Samasthana have the Sunni ideology and follow the Shafi jurisprudence at the same time KNM and Jamath support selafi ideology which was founded by Abdul Vahab and Abul Aala Maudoodi respectively. All these organizations go forward with charity and welfare activities. So many orphanages running in Malabar region under these organizations and they play important role to eradicate the disability of orphans and weaker section of society.

Today, the area known as *Malabar* now covers around six northern districts in the political map of Kerala. It consists of Kasergode, Kannur, Wayanad, Kozhikode, Malappuram and Palakkad. Kasaragod the last district was formed in 1984.

Influence of religious organizations on Orphanages

Philanthropy defined briefly as “private action for the public good” (Payton, 1988) covers a behavior more far-reaching than interpersonal relationships. More precisely, philanthropy stands for the contributions (money, time, goods, expertise), voluntarily given to the public good, serving primarily that public good (Schuyt 2003:25).

Muslims in Malabar were and still are influenced greatly with philanthropic aspects of Islam. Humanity, charity, patronage, generosity, compassion and benevolence are familiar terms and it encourages them to activate with charitable works on those who wants and needs it. Samastha Kerala Jamiyathul Ulama, Kerala Nadvathul Mujahedeen and Jamath Islami are leading contemporary religious organizations among the Muslims of Malabar. These organizations are contributing their philanthropically functions on the ground of humanity irrespective of religion and group. Orphans are facing socially disability so that there is space for religious organization to partake charitable activities as the label of orphanages. The religious beliefs and convictions coupled with the spiritual leadership of religious leaders is the most important determinant of social patronage for the orphanages of Malabar regions.

However, today, the total number of orphanages in Kerala is 675 out of which 165 (24.4) are under the control of Muslim managements. It is quite coincident that it is the exact percentage of the Muslim population in the state.¹¹ Nearly two hundred orphanages are functioning under the control of the religious organizations in Kerala. Most of the orphanages from these are supporting Samastha Kerala Jamiyathul Ulama’s Ideology.

¹¹Official Records of the Board of Control for Orphanages and Charitable Institutions in Kerala, Trivandrum, 2008

While Durkheim's theory is often used to explain norm conform behavior as a function of cohesion, norm conformity also strengthens the degree of cohesion in groups. People feel more involved with the group they have just contributed to, and hence, will endorse the norms of this group more strongly.

Malappuram district accounts for the largest number of orphanages in the state of Kerala. There are 71 orphanages in the district covering 15% of the sanctioned strength for orphanages by the Social Welfare Department of Kerala. The district also accounts for the largest number of inmates in orphanages in the state. This phenomenon of heavy concentration of orphanages in the district has to be analyzed in terms of historical, social, religious, political and economic factors. Some of the orphanage's description is what following. JDT Islam vellimadu Kunnu is supporting Ideology of Jamath Isalmi, Tirurangadi Yatheem Khana is supporting Ideology of KNM and Mukkam Muslim Orphanage is supporting Samastha Kerala Jamiyathul Ulama.

JDT ISLAM VELLIMADUKUNNU

It is one of the oldest and renowned Orphanages in the Malabar region, idealized and formed by intellectuals with the idea in mind of the welfare, care and uplifting of the innumerable orphaned and destitute children, in and around the country, from their educational and economical backwardness and poverty. It was commenced functioning as an orphanage with the intention of shelter, feed and care for the rehabilitation of orphans and destitute who were the offspring of the Malabar Rebellion. But now JDT Islam has gone forward by attaining its present position and status by its multifunction in society. Today it is well run and well maintained orphanage in Kerala and it manifests dedication for its uncompromising quality of education. It receives a wider acceptance and acclaim in the whole of Malabar. It has also paved the way for the institution to enjoy an enviable level of status in the society, both in the educational and service sectors.

Jam'iyat Da'wa Tablighul Islam, better known in brief, as JDT ISLAM is a charitable, cosmopolitan and educational institution, established in the year 1922, recognized and aided by both the Kerala Government and the Government of India and Managed by a registered committee.

It has completed its eight long and glorious decades of service for the welfare of humanity, at large. It is really noteworthy to mention here, that with the single-minded devotion and consistent effort, the organization was able to teach, transform and assist as many as 20,000 orphans, as its inmates, presently, who lacked the means to live and lead a normal life, as well as, ease and smoothen out their difficult paths in life.

THIRURANGADI YATHEEM KHANA

It occupies an important place in the history of Kerala with its praiseworthy record of sincere service to the suffering humanity in various fields of social, religious, educational and intellectual activities for about seven decades. In 1943, a terrible outbreak of cholera epidemic played widespread chaos in South Malabar. Hundreds of children were orphaned with no one to take care of them. K.M Moulavi Sahib, M.K. Haji Sahib and K.M Seethi Sahib were in the forefront of those who gave inspiring heroic leadership to this righteous venture. They have prominent place in the history of Malabar as social reformers and religious servants. They were kind spirits who worked in close co-operation with one another for the noble cause of Muslim Socio-religious regeneration. It was at this juncture philanthropic intelligentsia of this area rose to the occasion and constituted the Tirurangadi Muslim Orphanage Committee at Tirurangadi, District of Malappuram aimed to look after the orphans and destitute, to impart religious, secular and vocational education and training to them.

The Noorul islamic Madrasa was established in 1939 followed by the Oriental Higher Secondary School in 1955. The famous philanthropist M.K.Haji Sahib donated land for the orphanage and the Orphanage L.P.School was established in 1960. P.S.M.O. College was established in 1968. The Orphanage helped to rehabilitation of 114 orphans whose parents died in an epidemic of cholera in Malabar in 1943.

Tirurangadi Muslim Orphanage Committee has struggled hard and journeyed a long way to attain its present sublime status, with a well-run and well-kept orphanage by name "Tirurangadi Yatheem Khana", known for its determination and dedication for providing the students with uncompromising quality of education incorporating ethical and moral values, made possible through much hardships and trials earlier and was able to make its mark in this field, winning a wider acceptance and acclaim in the whole of Malabar and outside.

Mukkum Muslim Orphanage

It is an educational institution established in 1956 with 22 inmates. Now 28 institutions are functioning under the MMO management. It won the central government's National Award for Child Welfare in 1982 and 2008.

The committee runs the following institutions for achieving the proposed goal. Muslim Orphanage for Boys, Muslim Orphanage for Girls and Orphanage Madrasa Mukkam .

It goes to a single family (Vayalil family) presided by philanthropist Moin Haji in 1950s. Moin Haji, his brothers and their sons owned 16,000 acres of land in Mukkam, Kozhikode district.¹²

Vayalil family's philanthropy was legendary. The vast chunks of land they owned was donated in later decades for churches, temples, mosques, schools and hospitals in and around the tiny village.

Around 1956, Moin Haji thought of setting up an orphanage to educate and train the poor, orphaned and destitute kids. Thus was born the Mukkam Muslim Orphanage (MMO) which has been adjudged the winner of the National Child Welfare Award by the Government of India twice within a span of three decades i.e., 1982 and 2008. Today nurtures around 1,200 little souls.¹³

Wayanad Muslim Orphanage

Wayanad Muslim Orphanage was built in 1967 with an aim to bring the poor, ill and abandoned lives up to the light of life and hope. Sole inspiration behind it was the dedication and vision of Abdul Rahman Bafaqi Thangal. A group of people aimed the eradication of poverty and to wipe out the remedies caused the epidemics and lack of employment. At first, it was an asylum of a few orphans in Wayanad. After four and half decades passed, it spread out its service care in to educational, social, cultural and other fields.

WMO was the Sayyid Umer Bafaqi Thangal's brain child. It started as the branch of Mukkam Muslim orphanage with six children since 1972, WMO started going on independently. In 1987 it came under the leadership of MA Muhammad Jamal. The trust which runs include Sayyid Hyder Ali Shihab Thangal as patron.¹⁴

¹²<http://www.mmomukkam.org/institutions.html>

¹³<http://islamicvoice.com/August2010-RamzanIssue/CHILDRENSWELFARE>

¹⁴<http://www.wmomuttill.org/about/>

Role of Orphanages in the Community

Orphanages are performing multidimensional functions and role in the community. They do a lot of things.

- 1) Safeguard rights of orphans and destitute.
- 2) Take action of socializations of orphans and disables.
- 3) Do rehabilitation process of orphanages with some concerned results.
- 4) Do home care activities and patronages of widows including the orphanages.
- 5) Provide professional courses and job orientations
- 6) Act as spaces for whom who are disabled by birth and society.

Empowering orphan

Empowering orphan keeps multi-dimensions, out of which psychological and social faces are important. Molding and shaping of the personality and eradication of disability through higher education and providing facility to grow the esteem existence. Awareness and counseling programs should be provided in scientific and systematic manner.

Conclusion

In Quran, caring and sheltering of orphans is urged as a religious duty.¹⁵ Right from the period of Prophet, providing protection for the orphans was relentlessly encouraged. The Muslims were handing over their religious as well as spiritual spirit through generations. In Kerala this community happened to be inclined towards the customs and traditions of the Arabs who had been visiting and staying in the coastal strips from time immemorial. As a result of this, the Muslims in Kerala realized the need of operating and maintaining orphanages from very early times. JDT Islam and the Tirurangadi Orphanages were founded as residence for the Mappilas orphaned by the great revolt of 1921 against the British. Later it became an important centre of education which now comprises of a first grade college, Polytechnic College, training school, hospital etc. The Mukkam Muslim Orphanage near Calicut also is one of the pioneer centers of education which now includes a first grade college, training school, higher secondary school, orphanage etc. Since then a number of

¹⁵ Quran surathluha 93:9-10

orphanages and other associated educational institutions have sprung up in various parts of Malabar.

In addition to the above discussed important religious organizations in all districts of Malabar, there are a large number of educational institutions that are run by various Muslim managements owing allegiance to both stream of education, religious and modern in character. All these efforts have to be coordinated together for the deliverance of qualitative and inclusive education in the community.

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