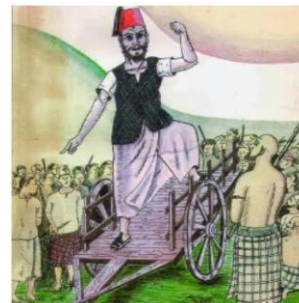


- It also noted that **almost all the Moplah outrages were communal**. They were against Hindu society and done out of sheer intolerance. None of the slogans raised by the rioters were in favour of nationalism and anti-British.
 - Also, many 'Moplah martyrs' facing trial died from disease or natural causes, and could not be treated as martyrs.
- Thus, their names should be deleted.

Who was Haji?

- Born in the 1870s, he was a brave freedom fighter who stood up to the British in **Kerala's Malabar region** in the early 20th century and even **established a short-lived regime of his own**.
- He used art as an instrument to rally the locals against the British.
- He promised support to [the Indian National Congress](#) and [Khilafat movement](#) against the atrocities of the British and the landlords.
- For nearly six months, Haji ran a parallel Khilafat regime headquartered in Nilambur, with even its own separate passport, currency and system of taxation.



How did his rule come to an end?

The rule did not last long. In January 1922, under the guise of a treaty, the British betrayed Haji through his close friend Unyan Musaliyar, arresting him from his hideout and producing him before a British judge. He was sentenced to death along with his compatriots.

2. [Martyrs of various uprisings to be considered freedom fighters](#)

A three-member committee was appointed by [the Indian Council of Historic Research \(ICHR\)](#) to review the entries in the fifth volume of [the 'Dictionary of Martyrs: India's Freedom Struggle \(1857-1947\)'](#).

- The committee has recommended that Martyrs of the communist movement of Kerala, including the ones killed at [the Punnapra-Vayalar, Kayyur, Karivelloor, and Kavumbayi uprisings](#), will remain as freedom fighters in the annals of India's struggle for Independence.

About the [Punnapra-Vayalar uprising](#):

- It was a militant communist movement in 1946 in **the Princely State of Travancore**, British India against the Prime Minister, C. P. Ramaswami Iyer and the state.
- This was a **proper struggle against the declaration of 'Independent Travancore'** by the then Travancore.

The significances of this revolt were:

- (a) It was a unique agitation where the working class rose against the government.
- (b) It saw the people of all classes up in arms against a common tyrant hence it dissolved class and religion distinction and induced unity among people.
- (c) It resulted in establishing democracy in the region and also gave a decisive turn to the politics of the state.

Implications of the revolt:

- Historians maintain this was a proper struggle against the declaration of 'Independent Travancore' by the then Travancore.
- T K Varghese Vaidyan, a leader of the struggle, had gone on record saying it was a rehearsal for a larger revolution with the ultimate objective of establishing a "Communist India".

Kayyur Incident:

- In 1940, peasants there under the leadership of communists rose against the two local jenmis, Nambiar of Kalliat and the Nayanar of Karakkatt Edam.