



# VAKKOM MOULAVI MEMORIAL AND RESEARCH CENTRE

*Report of Activities and Programmes (2020-21)*

VMMRC



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*A Society Registered under the Travancore Cochin Literary, Scientific  
& Charitable Societies Registration Act, 1955*

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VAKKOM MOULAVI MEMORIAL AND RESEARCH CENTRE  
Vakkom, Thiruvananthapuram, Kerala  
2021

## VMMRC (2020-21)

Established under the Travancore Cochin Literary, Scientific & Charitable Societies Registration Act (1955) on 31 December 2019, Vakkom Moulavi Memorial and Research Centre (VMMRC) is a non-governmental, not-for-profit organization to commemorate the life and vision of Vakkom Moulavi, a pioneer of Kerala renaissance and founder of *Swadeshabhimani*. VMMRC is also the first memorial in his hometown, Vakkom. The Centre has been set up in Vakkom as part of initiating various programmes and activities.

VMMRC has a Board of Patrons, Governing Board and Governing Council. The Board of Patrons include Prof. Rajan Gurukkal, Vice Chairman, Kerala State Higher Education Council, Prof. P.K. Michael Tharakan, Chairman, Kerala Council of Historical Research, Sri. B.R.P. Bhaskar, veteran journalist, Dr. B. Ekbal, former Vice Chancellor, University of Kerala, Prof. M.N. Karassery, writer and social critic, Smt. Sara Joseph, writer, Sri. Shajahan Madampat, writer, Sri. Irfan Engineer, Director, Centre for the Study of Society and Secularism, Mumbai, Dr. P.A. Mohammed Sayeed, surgeon and cultural activist, Sri. M. Mohammed Rafeek, a teacher, and Sri. A. K. Suhair, Chairman, Vakkom Moulavi Foundation Trust. Prof S. Ayoob, Pro-Vice Chancellor, Kerala Technology University, Dr. Ravi Raman, Member, State Planning Board, Prof. A.K. Ramakrishnan, professor, Jawaharlal Nehru University, Prof K.M. Seethi Director, IUCSSRE, Mahatma Gandhi University are among the Members of the Governing Board. The office bearers include Prof M. Thahir (President), Sri. Sabin Iqbal (Vice President), Er. Sameer M. (Secretary), Sril Nahas Abdul Haque (Joint Secretary) and Smt. Shaheen Nadeem (Treasurer).

The VMMRC has been envisaged to initiate a number of programmes with the objective of sustaining secular values and the legacy of renaissance and social reform movements in Kerala. As part of this, VMMRC seeks to set up a modern digital archive to reckon the contributions of the renaissance leaders. The Centre is also intended to make the Memorial a centre of studies and research in the areas of social and cultural renaissance of Kerala, social justice and equity, social inclusion, media, culture and inter-faith dialogues and institute an endowment in the name of Vakkom Moulavi for arranging Memorial Lectures every year on 28 December and 31 October. An important activity of the Centre is to launch *Swadeshabhimani* as a digital publication to revive the traditions of the press freedom and to sustain an articulated digital public sphere.

### Activities and Programmes During 2020-21

The meeting of the VMMRC office bearers held on 5 April 2020 resolved to initiate the activities of the Centre subject to the ratification of the Governing Board. The meeting discussed the constraints of holding meetings and programmes in the wake of COVID-19 pandemic and lockdown in the state, and resolved to conduct activities through online mode. It also resolved to hold annual lecture and other lectures within the limitations imposed by the pandemic. The meeting also authorized Sri. Sameer Muneer, Sri Sabin Iqbal and Sri. K.M. Seethi to initiate the work of collecting documents, reports, books, articles and other materials

for the development of a Digital Archive as well as for the VMMRC library. The meeting also authorized Sri. Sameer Muneer, Sri Sabin Iqbal and Sri. K.M. Seethi to initiate research and publications in the areas of culture, literature, public policy, social issues and other relevant subjects concerning the contemporary times. Sri. Sabin Iqbal is also authorized to conduct training/capacity building sessions (skill development) of young and interested stakeholders.

The office bearers of the meeting held on 9 October resolved to conduct programmes such as Inaugural Commemorative Lecture on 31 October 2020. This was approved by the Governing Board of VMMRC held on 26 October 2020. The Governing Board resolved to conduct the first commemoration Lecture through online by inviting Sri. BRP Bhaskar, a senior Journalist and a Patron of VMMRC and Prof. Sunil P. Elayidom, Professor, Sri Shankaracharya Sanskrit University. The other decisions include the setting up of a Website for VMMRC, publishing *Digital Swadeshabhimani* as a Malayalam e-fortnightly with Sri Sabin Iqbal being entrusted with the task of submitting a proposal.

### **Inauguration of the Commemorative Lecture**

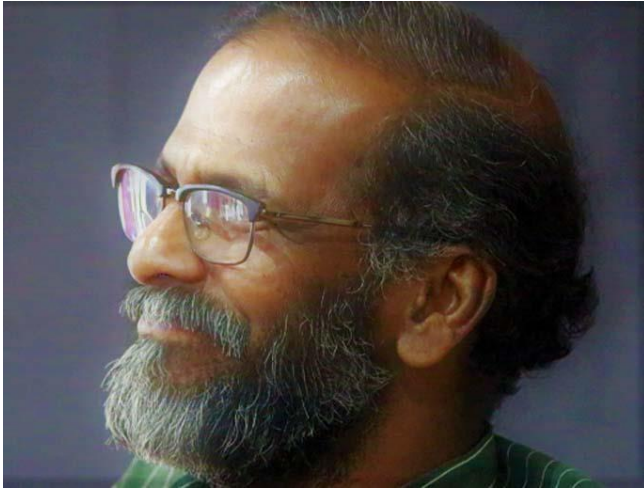
Veteran journalist Sri. B.R.P. Bhaskar delivered the inaugural lecture of VMMRC on 31 October 2020. Sri Bhaskar said that “Journalism demands multidimensional engagements with freedom.” According to him, “freedom is not something given free of cost, but a condition of emancipation achieved through long struggles and negotiations. The idea of freedom enunciated in the Constitution has meaning only when we engage it in the context of issues of emancipation and social change. Both Vakkom Moulavi and Ramakrishna Pillai still remain the stalwarts of the Indian press because they belonged to a tradition of journalism that transcended the constraints of power and money.” In fact, Moulavi and Pillai “were ahead of their time and hence their sense of social engagements had a punch of unfettered freedom,” Bhaskar said.



**B.R.P. BHASKAR**

Delivering the lecture on “Freedom and the Press,” social critic Sunil P. Elayidam said that “the concept of freedom is actually based on a fundamental notion of justice.” And journalism, if it is to be meaningful, “needs to engage questions of justice from multiple vantage points—from gender, marginality, ecology to wider social and economic realms.” Social change and social reconstruction could be possible if journalists go beyond mere news-information distribution task. “Interpretation entrenched in the idea of justice should necessarily be a part of journalism” and this paves the way for a society with critical consciousness, Elayidam added. Writer Sabin

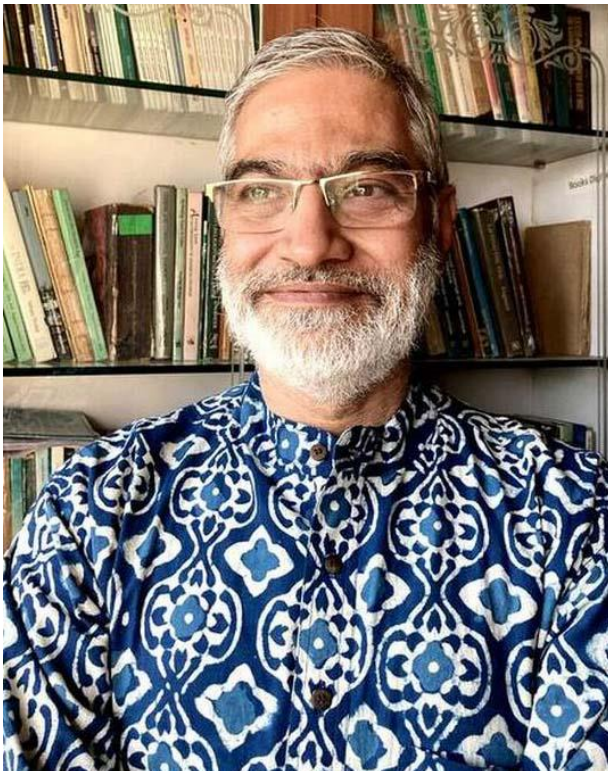
Iqbal chaired the meeting. K.M. Seethi welcomed the session and Sameer Munir proposed a vote of thanks.



SUNIL P. ELAYIDAM

## Annual Memorial Lecture

The Annual memorial Lecture was organized by Vakkom Moulavi Memorial and Research Centre on 28 December 2020.



IRFAN ENGINEER

Sri. Irfan Engineer, noted Human Rights activist and Director, Centre for the Study of Society and Secularism, Mumbai delivered the address. According to Engineer, “Secularism in India faces manifold challenges that require multilevel interventions to make it socially relevant and sustainable.” He said that in the current scenario of majoritarian political challenges, democratic

secularism would be the only viable alternative that could blend the Nehruvian vision and the Gandhian ideals. Adherence to democratic secularism entails essentially two things—ensuring freedom of all religions and right to belief, including belief in atheism and different ideologies; ensuring affirmative action in such a way that all socially and economically backward people can have a level playing field and equal opportunity. Democratic secularism should also be necessarily antithetical to all variants of hierarchical systems such as caste, patriarchal and communal formations, he said.

Engineer said that the task of secularism in India is two-fold that should keep in perspective the responsibility of the state as well as of individuals. The interventionist role of the state can be effective and fruitful only when it works for the welfare of citizens, particularly the most needy. Here the focus should be primarily on development and the state should be an effective regulator of institutions with a commitment to fairness and distributive justice. The individuals and the civil society have equal responsibility to ensure that the rights and privileges of communities do not interfere with the democratic-secular aspirations of the society at large.

Engineer pointed out that the secular credentials of the state had come under challenge even during the liberal era of the Nehru government. The first major communal riot in Jabalpur way back in 1961 had brought to light the partisan role of the state and this has been the pattern ever since. Over the years, two contesting realms of secularism emerged. One, the Opportunistic secularism of the so-called secular parties which amounted to compromises with the fundamentalist forces within the minority community in the hope that they would be able to fetch electoral returns. This eventually emboldened fundamentalism and religious sectarianism. The other version—positive secularism—went in a majoritarian way, demonising minorities and their identities. The second variety sought to curb the freedom of religion of minorities in the country. Demonising of minorities expressed itself in the form of persistent campaigns and they were made “responsible for partition” and called “loyalists of Pakistan.” The other dimensions of this demonising tendency came to light with the current campaigns against “love jihad” and “corona jihad.” Hence, the positive secularists of the right-wing formation were so exercised over suppressing minority identity, rights and heritages. On the other side, the opportunist-secularists gave in to the pressures and persuasions of the fundamentalists of the minority community. Engineer warned that it would be a major challenge to our constitutional system if minorities are rendered second class citizens without any political or cultural rights.

Engineer said that though state could permit religious practices, subject to public morality and law and order, it should not favour any religious community by way of promoting or deepening any identity as we have seen it recently in a series of measures put in place—from the CAA to ‘love jihad legislations.’ He said such tendencies will only weaken the social fabric of the Indian secularism and thereby undercut the constitutional ideals. Engineer also stressed the need for reforms within religious communities as a spontaneous process, rather than as an imposed tyranny of reforms from above. Veteran journalist BRP Bhaskar, former Vice Chancellor Dr. B. Ekbal, State Planning Board Member Dr. Ravi Raman KUT Pro Vice Chancellor Dr Ayoob and others attended the session. Sameer welcomed and Sabin Iqbal proposed a vote of thanks.

## Discussion on how Women get obliterated in Kerala's renaissance history, 9 April 2021

There has been a proliferation of literature on women, including women's history across the world. Yet, women remain mostly invisible or misrepresented in mainstream history. They are either not present at all, or they are portrayed as innately 'inferior' and 'subordinate,' as perpetual victims of male oppression. This has been a pattern across nations and continents for long. Consequently, the role and engagements of women have rarely been registered in the historical literature.

However, mainstream history has come under severe criticism in recent decades—from different levels—for its inherent bias and prejudices towards women and marginalised sections. The very historiography of such top-down enterprise is seen as essentially a male-centred activity. This is true of the renaissance history and literature too. Kerala with its century-old history of social movements and democratic struggles is not an exception. The discussion organised by the Vakkom Moulavi Memorial and Research Centre (VMMRC) on the theme Haleema Beevi and Kerala Renaissance has opened up a fresh debate about this scenario of marginality in mainstream history of Kerala.



KHADIJA MUMTAZ

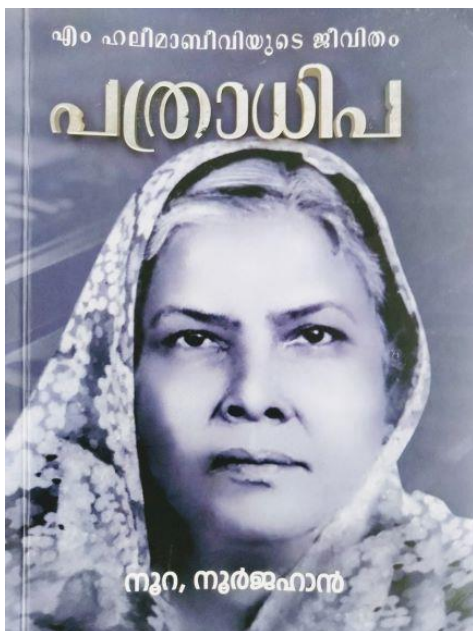
Speaking on the subject, Dr. Khadija Mumtaz, noted writer and Vice President, Kerala Sahitya Akademi, said that “Women and the Dalits found hardly any significant place in the mainstream history of Kerala” because of the way the very history was written and “it remains a travesty of the state's renaissance achievements.”

Dr. Mumtaz said that “as long as writing history is a prerogative of the privileged sections and castes, such exclusions of women, Dalits and backward communities would prevail. But we tend to forget the fact that the very renaissance of Kerala began with the struggles of the depressed classes and castes,” she pointed out. According to Dr. Mumtaz, “The other dimension of renaissance narrative is equally problematic. For example, the role of women in Kerala's

renaissance was obliterated due to many factors. Even as we discussed the pioneering role of Vakkom Moulavi and Swadeshbimani Ramakrishna Pillai, we almost excluded their own disciples among the womenfolk.”

Haleema Beevi (1918-2000), for instance, was the first Muslim woman editor of Kerala who faced resistance and harassment from within and outsider her community. She also stood firm despite threats and intimidation from authorities like CP Ramaswamy Iyer. “Sadly, Haleema Beevi, a person with multilevel engagements and achievements in journalism and social service for long, passed into oblivion.” Dr. Mumtaz said that this happened in other movements also. “While Poykayil Appachan has been rightly held in esteem, his life-partner Janamma who led the spiritual movement for decades after his death, seldom emerged in the renaissance history. Very bold women like Kumarakom Chinna and others also fell into oblivion.”

Dr. Mumtaz noted that Haleema Beevi had to confront two levels of challenges—as a woman as well as a Muslim. She lived in a period when Muslim girls were not even permitted to go to school. As such she had to go to school with the escort of some people to protect herself.

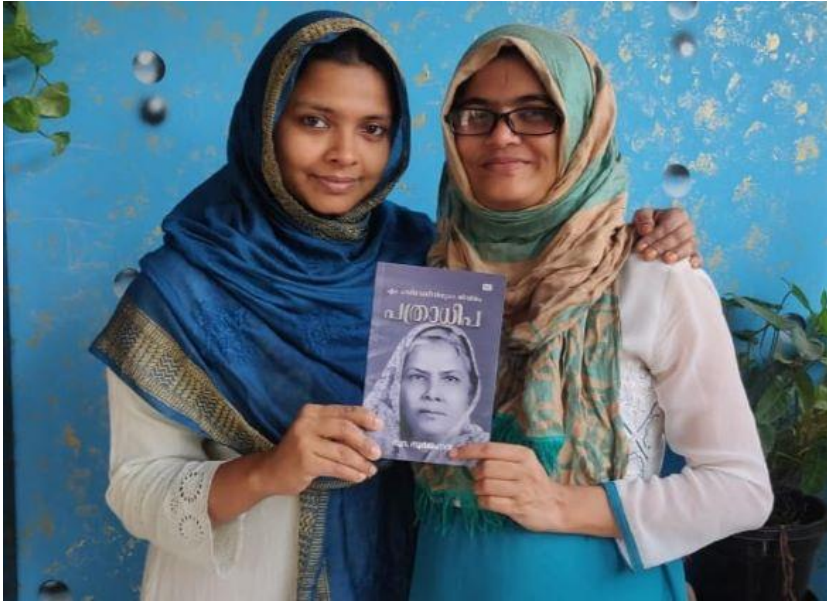


However, Haleema Beevi’s life was a history of struggle and determination. She became the editor of her first venture in journalism, Muslim Vanitha in 1938 when she was only 20. Despite financial losses and resistance from the orthodox sections of her own community, Haleema Beevi remained resolute and committed. She also launched Bharatha Chandrika in 1944. Prominent writers of that period, like Thakazhi Sivasankara Pillai, P Kesavadev, G Sankara Kurup, M P Appan, P Kunhiraman Nair, O N V Kurup, S Guptan Nair and N Balamaniamma were regular contributors. Vakkom Abdul Kadir and Vaikkom Muhammad Basheer were also on the editorial board of the publication. Haleema Beevi also started another monthly Vanitha and, in 1970, she launched another publication Adhunika Vanitha.

Dr. Mumtaz said that “the fact that Haleema Beevi also served as a municipal councillor in Thiruvalla, in the late 1930s and early 1940s, was a testimony of her committed social engagements and organisational capacity. It was also a fact that Haleema Beevi was a forerunner of Islamic feminism in Kerala. However, it remains a mystery and embarrassment that we did



not have a recorded history of her life and struggle till Noora and Noorjahan wrote her biography recently.”



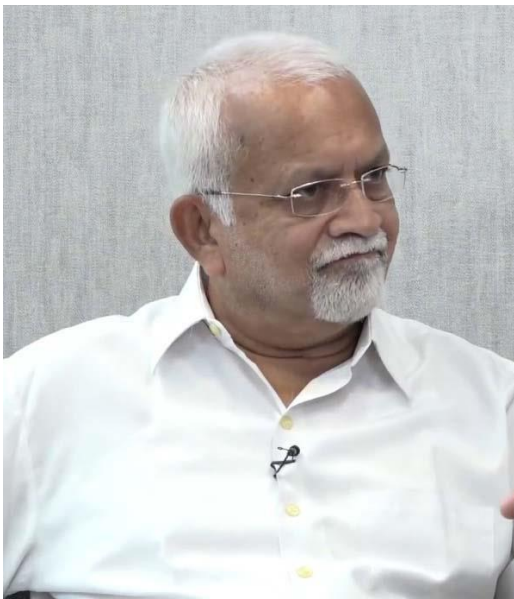
### NOORA and NOORJAHAN

Speaking on the challenges of writing Haleema Beevi’s biography, Noora, a writer and teacher, said that woman as an agency had multiple challenges in society and hence her own biographical details found no place in the archives of history. Haleema Beevi is only an example and there could be any number of such characters in history. According to Noorjahan, the co-author of the book, who is also a research fellow at the Tata Institute of Social Science, Haleema Beevi remained obliterated in our cultural history because of her identity both as a woman and Muslim. Many Muslim organisations and groups who were so proud of their ‘renaissance past’ also conveniently ignored her, she said. Though women’s issues have emerged in the centre-stage of our public life and Islamic feminism has made much headway over years, these organisations are reluctant to step in and acknowledge such contributions. The biography of Haleema Beevi is only a beginning, and her multilevel contributions need to be registered in the cultural history of Kerala, Noorjahan noted. Dr. B. Ekbal, Dr A.K. Ramakrishan, Mujib Kinalur, Muhsin, K.M. Althaf and others took part in the discussion. Dr. Shahina Javad and Shabeera Seethi coordinated the programme.

### Palestine Question and West Asian Politics

VMMRC in association with the Institute for Global South Studies and Research (IGSSR) organized a lecture and discussion on the Palestine question in the context of the Gaza attacks. The lecture was delivered by Ambassador MK Bhadrakumar on 26 May 2021. Delivering the talk, Sri. Bhadrakumar said that “Israel’s recent actions in Gaza amounted to war crimes given the scale and intensity of the damage inflicted on the people in the region.” Amb. Bhadrakumar said that all that happened in the 11-day episode in West Asia has exposed many things. There is now an international recognition that Israel has been practicing apartheid in the Palestinian territory and the global public opinion has become increasingly critical of Israel for its role in the conflict. There is also a demographic shift within Israel with the recent inter-communal riots

which do not augur well. The Palestine question has now come to the centre-stage of West Asian politics with more room for negotiations.



**AMB. MK BHADRAKUMAR**

According to Amba. Bhadrakumar, West Asian has been the fulcrum of the world order for more than a century and the US continues to play its critical role in the region. Though there are talks about a US retrenchment from the region, it is quite inconceivable in the short-term or even in the medium term. Even if the US is no longer dependent on West Asia for fossil fuel, it is still to calibrate its crude oil market and ensure stability in the price of the oil. That's why the US is keeping its evil eyes on the OPEC Plus.



**STANLY JOHNY**

Dr Stanly Johny, International Affairs Editor, *The Hindu*, who chaired the session, said that the recent conflict has underlined the fact that Jerusalem remains the core of the Israel-Palestine conflict and sidestepping the Palestine question in any negotiation or accords will not ensure peace in the region. Moreover, the latest conflict has shown that the Palestinian people are united on the question of liberation notwithstanding the internal divisions between Fatah and Hamas who control the West Bank and Gaza. The fact that the emerging international public opinion in support of Palestinians in the Western countries, which traditionally supported Israel, could be a signal that Israel has come under increasing pressure to come to terms with the

realities in West Asia. Dr K.M. Seethi, Honorary Chairman of the IGSSR welcomed and Dr. Shahina Javad of VMMRC proposed a vote of thanks.

### *Digital Swadeshabhmani*

One of the main goals of VMMRC is to revive *Swadeshabhmani* in a new technology mode. Sri Sabin Iqbal has been put in charge of formulating guidelines and format of the journal. Sri Sabin submitted a detailed note on the subject with several options of launching the journal, such as its digital format, periodicity, editorial content, board of editors etc. The note also included procedures of registration (ISSN), circulation and other matters related to digital content. The Governing Board in its meeting held on 26 August 2021 resolved to appoint him as Editor of *Digital Swadeshabhmani* and authorized him to finalize the first two issues as soon as possible. He is also authorized to set up an editorial board in consultation with experienced journalists in the field.

### *Writers Hub*



**SABIN IQBAL**

Sri Sabin Iqbal, as per the recommendation of the VMMRC, conducted two workshops for young writers in an online mode. Both workshops offered training for ‘writing skills’ for the emerging talents. The two workshops—named as ‘Sabz Writers Hub’—were successful in terms of participation and outcome.



### *Work of Digital Archives*

Even as the VMMRC is finalizing the technical matters related to the Digital Archives, the work on identifying and collecting materials such as books, articles and documents has been underway. The following are the digital versions of the books, articles and other materials collected and catalogued by Sri Sameer S.

1. സ്വദേശാഭിമാനിയുടെ കോപ്പികൾ (1906-1910)
2. വക്കം മൗലവിയുടെ മുസ്ലിം മാസികയുടെ രണ്ടു വർഷത്തെ കോപ്പികൾ (1907-15)

### **Books**

1. കീമിയയെ സാദാ - ഇമാം ഗസാലിയുടെ പേർഷ്യൻ ഗ്രന്ഥം വക്കം മൗലവി പരിഭാഷപ്പെടുത്തിയതിന്റെ കൈയെഴുത്തുപ്രതി
2. ഇസ്ലാമിന്റെ സന്ദേശം (1934)- വക്കം മൗലവി- ഇസ്ലാമിയാ പബ്ലിഷിംഗ് ഹൗസ്, വക്കം
3. അൽ ഫാറൂഖ് (1930) - വക്കം എം. അബ്ദുൽ സലാം ഇസ്ലാമിയാ പബ്ലിഷിംഗ് ഹൗസ്, വക്കം
4. ഇസ്ലാം ചരിത്രത്തിലെ സുവർണ്ണ സംഭവങ്ങൾ (1946) - വക്കം എം. അബ്ദുൽ വഹാബ്, വക്കം മുഹമ്മദ് അബ്ദു , ഭാരതചന്ദ്രിക , പെരുമ്പാവൂർ.
5. വക്കം മൗലവിയുടെ തിരഞ്ഞെടുത്ത കൃതികൾ (1979) - വക്കം മുഹമ്മദ് അബ്ദു, വക്കം മൗലവി പുബ്ലിക്കേഷൻസ്, വക്കം
6. സൂറ യാസീൻ പരിഭാഷയും വ്യാഖ്യാനവും (1946) - വക്കം മുഹമ്മദ് മൈതീൻ, പി. കെ മുസ മൗലവി, സി.എം പ്രസ് ഇടവ
7. ഊമാൻ (1938) - വക്കം മുഹമ്മദ് മൈതീൻ- സി. എം പ്രസ് ഇടവ

8. ഒരു താരതമ്യ വിവേചനം (1927)- വക്കം മുഹമ്മദ് മൈതീൻ,  
ശ്രീരാമവിലാസം പ്രസ്
9. കടോരകൂടാരം (1884) മക്തി തങ്ങൾ, മിനർവാ പ്രസ് കോഴിക്കോട്
10. മുസ്ലിം ഇന്ത്യയുടെ ഉദ്ധാരകൻ (1946)- അബ്ദുൽ ഹഖ് - ക്രൈസെന്റ്  
പബ്ലിക്കേഷൻസ്, പുനലൂർ
11. ചിത്രമണ്ഡപം (1959) - വക്കം അബ്ദുൽ ഖാദർ- പീപ്പിൾസ് പബ്ലിഷിംഗ്  
ഹൗസ്, ഇടവ
12. ആർ ജീവിക്കുന്നു (1957) - വക്കം അബ്ദുൽ ഖാദർ- എൻ.വി എം  
ലൈബ്രറി, വർക്കല.
13. മൂന്നു സഹോദരിമാർ (1946) - വക്കം അബ്ദുൽ ഖാദർ, ഉദയ പബ്ലിഷിംഗ്  
ഹൗസ്, പുനലൂർ.
14. സ്വദേശാഭിമാനി (നാടകം) (1978) - വക്കം അബ്ദുൽ ഖാദർ - കറന്റ്  
ബുക്ക്സ്, തൃശൂർ.
15. ചിത്രദർശിനി (1946) - വക്കം അബ്ദുൽ ഖാദർ - സരസ്വതി ഇലക്ട്രിക്  
ആൻഡ് പബ്ലിഷിംഗ് ഹൗസ്, തൃശൂർ.
16. ഇസ്ലാമിലെ ചിന്താ പ്രസ്ഥാനങ്ങൾ (1954)- വക്കം അബ്ദുൽ ഖാദർ - ഭാരത  
ചന്ദ്രിക പബ്ലിഷിംഗ് ഹൗസ് , പെരുമ്പാവൂർ.
17. ആത്മരഹസ്യങ്ങൾ (1942)- വക്കം അബ്ദുൽ ഖാദർ - ഇക്ബാൽ  
മെമ്മോറിയൽ അബ്ദുൽ റീഡിങ് റൂം, കൊച്ചി.
18. വിമർശവും വിമർശകന്മാരും (1947) - വിജ്ഞാനപോഷിണി പ്രസ് ആൻഡ്  
ബുക്ക് ഡിപ്പോ, കൊല്ലം.
19. പുരോഗതിയും സാഹിത്യകലകളും (1948) - വക്കം അബ്ദുൽ ഖാദർ -  
പി.കെ. ബ്രതെഴ്സ് കോഴിക്കോട്.
20. തേജസ്വികൾ (1964) - വക്കം അബ്ദുൽ ഖാദർ - പി. കെ ബ്രതെഴ്സ്  
കോഴിക്കോട്.
21. സാഹിത്യദർശനം Part 1(1963)- വക്കം അബ്ദുൽ ഖാദർ - പി.കെ ബ്രതെഴ്സ്  
കോഴിക്കോട്.
22. സാഹിത്യദർശനം Part-2- (1965) വക്കം അബ്ദുൽ ഖാദർ - ഉദയ പബ്ലിഷിംഗ്  
ഹൗസ്, പുനലൂർ.
23. രാഗവീചി (1968) - വക്കം അബ്ദുൽ ഖാദർ - ക്രൈസെന്റ് പബ്ലിക്കേഷൻസ്,  
പുനലൂർ.
24. പ്രതിഭാശാലികൾ - വക്കം അബ്ദുൽ ഖാദർ - നാഷണൽ ബുക്ക് സ്റ്റാൾ.

- 25.വക്കം അബ്ദുൽ ഖാദറിന് ജിയുടെ കത്തുകൾ- മുത്താന താഹ (2007).
- 26.വക്കം മൗലവി - (ഹാജി മുഹമ്മദ് കണ്ണ) ,നാഷണൽ ബുക്ക് സ്റ്റാൾ .
- 27.വക്കം മൗലവിയും നവോത്ഥാന നായകരും - ഹാജി മുഹമ്മദ് കണ്ണ - നാഷണൽ ബുക്ക് സ്റ്റാൾ.
- 28.വക്കം മൗലവി-പ്രബന്ധങ്ങൾ സ്മരണകൾ - ഹാജി മുഹമ്മദ് കണ്ണ - നാഷണൽ ബുക്ക് സ്റ്റാൾ.

Articles

വക്കം അബ്ദുൽ ഖാദറിന്റെ ലേഖനങ്ങൾ - 50 എണ്ണം (മാതൃഭൂമി ആഴ്ചപ്പതിപ്പിൽ 1939-47കളിൽ പ്രസിദ്ധീകരിച്ചത്) ; പരിഷദ് മാസികയിൽ കളിൽ പ്രസിദ്ധീകരിച്ചത്; ഉദയം മാസികയിൽ 1941 കളിൽ പ്രസിദ്ധീകരിച്ചത്; ചിത്രോദയം മാസികയിൽ 1945 കളിൽ പ്രസിദ്ധീകരിച്ചത്; കേരള നന്ദിനി മാസികയിൽ കളിൽ പ്രസിദ്ധീകരിച്ചത്; ഭാരതചന്ദ്രിക മാസികയുടെ (1942) ഒരു വർഷത്തെ കോപ്പികൾ; പ്രഭാതം മാസികയിൽ (1946) വക്കം അബ്ദുൽ ഖാദർ, വക്കം അഹമ്മദ് കുഞ്ഞു മൗലവി, അബ്ദുൽ ഹഖ്, വക്കം മുഹമ്മദ് കുഞ്ഞു മൗലവി, വക്കം മുഹമ്മദ് അബ്ദു എന്നിവർ എഴുതിയ ലേഖനങ്ങൾ; എസ്. എൻ ഡി പി സുവനീറിൽ വക്കം മുഹമ്മദ് കുഞ്ഞു മൗലവി എഴുതിയ ലേഖനം (1953); അൽ അമീൻ വിശേഷാൽ പ്രതി - (മുഹമ്മദ് അബ്ദുൽ റഹ്മാൻ സാഹിബ്) (1934); വക്കം മൗലവി - ചന്ദ്രിക ആഴ്ചപ്പതിപ്പിൽ (1978)ഹാജി മുഹമ്മദ് കണ്ണ എഴുതിയ ലേഖന പരമ്പര.

*Publications by VMMRC Resource Persons*

1. The writings of **Sri. Sabin Iqbal** who also officiated as Festival Director and Curator of the ‘Mathrubhumi International Festival of Letters’ in 2020 include two literary works—*Shamal Days* (HarperCollins 2021) and *The Cliffhangers* (Aleph 2020). The articles by Sri. Sabin Iqbal include the following:

“India aims high in solar manufacturing.” *Business India: Climate Change*, 11 August 2021; “AI-driven drones to aid precision farming,” *Business India: Climate Change*, 4 August 2021; “How climate change affects food security,” *Business India: Climate Change*, 4 August 2021; “Risks and opportunities,” *Business India: Climate Change*, 28 July 2021; “The literature of arrivals and departures,” *Kerala Calling*, March 2021; “The flawed rebel with a bohemian spirit,” *Kerala Calling*, December 2020; “The Legend of Nangeli,” *The Open*, 13 August 2020.

The writings of **Sri. K.M. Seethi** include two books - *Enduring Dilemma: Flashpoints in Kashmir and India-Pakistan Relations* (KW Publishers, 2021) and *Endless Sorrows: Endosulfan and Endangered Human Security in Kerala* (DPP/IUCSSRE 2020). The articles and papers by K.M. Seethi include the following:

“Contours of India’s Arctic Policy,” *Economic and Political Weekly*, 13 May 2021; “Italian Marines Case: From Setbacks to Settlement – Analysis,” *Eurasia Review*, 13 June 2021; “Lakshadweep: Redlines of Identity, Security and Governance – Analysis,” *Eurasia Review*, 7 June 2021; “Simmering Discontent in Lakshadweep: Narratives and Reality – Analysis,” *Eurasia Review*, 1 June 2021; “Sunderlal Bahuguna: The Quintessence Of ‘Sacred Ecology’, *Eurasia Review*, 26 May 2021; “Expats in Distress: From ‘God’s Own Country’ To the ‘Holy Land’,” *Eurasia Review*, 20 May 2021; “Necropower and ‘Death as Political’ In Palestine,” *Eurasia Review*, 20 May 2021; “Challenges to India’s Arctic policy amid great power rivalry,” Policy Circle, 26 June 2021; “Why Older Persons Matter Today,” *Global South Colloquy*, 19 October 2020; “Many Voices, Still Many Worlds,” *Global South Colloquy*, 1 December 2020; “The Enrica Lexie case and the stakes of coastal states in India,” *Sri Lanka Guardian/South Asia Analysis Group*, Paper No.6733, 15 January 2021; “Pakistan: Fanatic Outrage and Shrine demolition,” *Indian Defence Review (IDR)*, 14 January; “The reality of land scam in Jammu and Kashmir,” *Policy Circle*, 8 December 2020; “Spectre of Jihadi violence in France,” *Global South Colloquy*, 19 October 2020; “Ageing in times of COVID-19 global pandemic,” *Policy Circle*, 22 September 2020; “Blasphemy Estate: The ‘Deep State’ and Deepening Fundamentalism in Pakistan,” *Global South Colloquy*, 15 September 2020; “Spiritual Humanism in India’s Worldview: Sarvepalli Radhakrishnan’s Enduring Legacy,” *Global South Colloquy*, 5 September 2020; “Islam, Buddhism, and the ‘fault lines’ of history,” *Global South Colloquy*, 19 August 2020; “Imran Khan’s Next Innings: Bowling Alone?” *Global South Colloquy*, 26 June 2020; “Beyond the Galwan valley: In Search of a ‘New Normal’ in India-China Relations,” *Global South Colloquy*, 18 June 2020; “A ‘Testing Time’ for Ageing: Geronticide or Necropolitics?” *Countercurrents*, 8 April 2020; “Health Security Beyond Borders: India’s Search for Partnership in Times of Pandemic,” *Global South Colloquy*, 16 March 2020.