Chapter-3

Development of Qur'a'nic Studies in Kerala
CHAPTER – III

DEVELOPMENT OF QURANIC STUDIES IN KERALA

Historical overview

Holy Quran is the vital point of Muslim thought and civilization. It opened one of the brightest and greatest social transformation in the history of mankind. Of course the Quran is the mother of all sources of knowledge as study of the Quran reveals that it is full of the best guidelines for mankind to observe, think and inculcate logical and rational conclusion by watching the environment surrounding us, the earth and whole universe. In the (Surah Yunus:101) it instructs us to observe intensely what is in the earth and heaven. At another place it advises men to move about in the lands and observe the ancient remains and the existing phenomina (Al An kabut:20). It prods us to think over the wonderful way in which animals have been created, the height of heavens, the strongly implanted mountains (providing stability to the earth’s crust) and sphericity of our planet( Al Ghathiya:17-20). Again we are asked to ponder over Buruj i.e., clusters of stars and milky ways in the sky (Al Hijar: 6), to study the growth of trees and fruits and their ripening (Al Ana’m: 99) and even our own food (Al Baqarah: 60). Men are asked to find out and think over the substance from which they have been created (Al Tariq: 65). In short, the Quranic injunctions pursue the man to search for the hidden secrets and phenomena under the earth and heaven and thus provide mankind a very important guideline and inspiration for scientific inquiry. On account of this fact thousands of pages have been written in the Arabic and non-Arabic languages with a
view to realize its message of guidance. Hundreds of philologists, linguists, semantists, morphologists, grammarians, logicians, philosophers, historians and sociologists have undertaken intensive and extensive investigation in its body-corpse to bring out the multi-dimensional and multi-functional revolution.¹

The Holy *Quran* has a unique literary style that stands distinguished in the Arabic language. A style remarkable for its impeccable balance between prose and verse. It has not been a few who have attempted to create literary works using the most inimitable linguistic expression. Nevertheless, they were never able to achieve any degree of success in their endeavour.

The Holy *Quran* is a book of guidance in every sphere of life at all times, therefore the *Quranic* message of guidance needs to be clarified from time to time and place to place. In view of the same, every age needs to update its understanding of the *Quran afresh*. The science of the *Quranic* exegesis or *Tafsir* originated precisely because of the need of situation. The word *Tafsir* is from the Arabic root ‘fasra’ means to explain, to expand, interpret or comment upon. In the technical sense, it includes all efforts in the way of achieving proper knowledge and understanding *Quran* vis-à-vis its surface and deeper meanings and legal implications. A scholar who is specialized in this Science is called *Mufassir* (exegete or commentator) while the *Tafsir* itself is referred to as exegesis or commentary of the *Quran*². Another similar word for *tafsir* is *ta’wil* which derives from the Arabic root ‘awwala’ and has the dual meaning of explanation or interpretation. The *Tafsir*, in the opinion of

some scholars explained the outer (Zahir) meaning of Quran, while the Ta’wil concerns itself with the inner and concealed meanings. There are others who are of the opinion that there is no difference between the two words (tafsir and ta’wil). In short the Holy Quran is the sole divine inspiration guiding the humanity towards their glorious future. It is an outstanding reality that whereever its rays has been reflected therebegan a great epoch of intellectual advancement and creative exburance coupled with civilizational renovation.

The Origin, Development and Trends of Quranic Studies in Kerala

As elsewhere in the Muslim world the region of Kerala experienced certain unique features with all their inherent potentials in the origin and gradual development of Quranic studies in Kerala. In this regard the diverse elements which contributed and influenced the growth and advancement of Quranic learning in the region at various stages and the paths of glory should be considered for an objective evaluation.

The common historical exposure undermines that Islamic society lived always in harmony with the preaching of Holy Quran. This legendary influence of Quran had formulated the development of Islam in Kerala while framing the entity of Muslim society. The foundation stone of Quranic learning in Kerala may be assumed to be laid with the installation of mosques by 8th century A.D. Interpretation of the Quran constituted an indomitable part in the academic progress of the aforementioned Dars system of religious education. By the expansion of Madrasah movement in the latter half of the 20th century a common

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Muslim could make use of Quranic preaching in his life (especially in his five time prayers). They could adhere to Islamic way of life and avail the prospect for understanding cardinal principles of austere life. This simple but limited teaching learning process of Quran continued till the end of 1854. This kind of superficial learning broke its shells out paving the way for serious studies by the translation of Tafsir al Jalalain in six volumes under the title 'Tarjamah al Tafsir al Quran into Arabic-Malayalam version' by Muhiyuddin Abdul Qadir alias Mayinkutty Elaya (1809-1885) and there began a great epoch.

Another distinguishing output arising out of this study related to the Quranic writings is the metamorphosis from the simple and partial works into the acquisition of deep, vivid and broader perspectives in scholastic creativity. It has to be understood that a graphic and serialized augmentation had been taking place during this period. Ancient writings were very simple, meagre and partial as they were aimed at the common run of people; the simplicity was profound enough to quench their religious thirst. Later by the advent of English education and modernism serious and lengthy studies on Quran came into being.

The emergence of reformative organizations marked a great era in the arena of literature, academism, observation, translation and interpretation of Holy Quran.

Another important reality worth mentioning when speaking of Quranic literature in the region is the ideological explosion originated in the religious sphere. It was spearheaded by the supporters and oppressors of the translation of Holy Quran. These conflicts have to be observed.

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from the perspective that the objective of both of these sects was right for they expected nothing but the Quranic goodness of eternal life. The possibility lies in the direction that those who backed the Quranic translation aspired the common people get an awareness of preaching in their life. It is unjust to say that those who opposed the translation are hiding Holy Quran from the general public. They insisted those who require the awareness of Quran should master the Arabic language and the translation may instill a perception among people that Quran is only a book and not the divine communication. During the passage of time this argument was set aside and those who opposed the translation came out with translated versions of Holy Quran is really paradoxical.

However when we analyse all literature based on Quran for an objective assessment we will have to draw out the conclusion that all these works related to Quran were being published from the warehouse of such organizations which maintain ideological differences with each other. These organizations strived hard to concretize their outlooks and contradict the arguments against them through their books. This approach is clearly visible in the interpretation and translation of Holy Quran performed by various organizations. This trend often led to underestimate the quintessence of Holy Quran.

One of the prime aspects featured in the Quranic studies in Kerala is the expression of an ardent desire to be at par with modernism, scientific theories and logical cohesion. The translation of Quran by C.N Ahmed Maulavi (1905-1994), started in 1951 and completed in 1963, is a clear instance of such deliberate attempt. Realistically speaking T.K Abdulla Maulavi (1924-1972), Muhammed Amani Maulavi (1909-1987) and K.V Muhammed Koottanad (d. 1996) contradicted such suppositions
put forward by C.N Ahmed Maulavi alleging that the same was woven around his logical conclusions. It may be deemed as an ideological variance between classicism and modernism. Instead of accepting the broadness of values and ideas propounded by Holy *Quran* the translators often urged to give shape to their ideas influenced by ideological association with certain organization. This state of affairs often poised against the vastness and broadness of Holy *Quran* invoking undue controversies almost brainstorming the readers. To be precise it oozed out the genuineness of *Quran* and readers were in a dilemma of what to accept and what to reject.

Surveying the early *Quranic* studies in Kerala, some mile stones also to be considered as the pivotal instances in the formation of literary trends. In this connection early organizations and associations have played some commendable role which has rightly accelerated the writings on *Quran* both in Malayalam and Arabic- Malayalam. *Mufidul Islam Sangam*, Kalvatti Cochin and *Anvarul Islam sangam* formed at Mattanchery in 1918, *Muslim literary society* founded in 1930, *Malabar Muslim Educational Association* formed at Cochin in 1911 and *Kerala Muslim Aykya Sangam* in 1921 published several *Quranic* works in this regard.

**A Survey of the Works done on *Quranic* Studies**

Investigating the development of *Quranic* studies in Kerala during 18th to 20th century, a historical fact may rightly be unfolded that the lion share of the early dated works are being lost. Majority of them were unpublished manuscripts which had been kept in personal collections and some times preserved in *Mahalla* libraries. On account of the carelessness

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and lack of historical perceptions most of them were lost. Though some of them have been published and survived, they remain scattered in the form of moth-eaten manuscripts copies in shelves of mosques, stacked carelessly in libraries and private possession of individuals all over the state. Well dedicated researchers like C.N Ahmed Maulavi (d.1993) and K.K Muhammad Abdul Karim (d.1932-2005) have underlined the same experience which they confronted in the midst of their research. They have also pointed out that apart from carelessness and lack of perception, the effort of British to confiscate the Muslim literature as an impact of Mappila strong reaction on British encroachment especially in 1920-21 had also caused the disappearance of Muslim literature in the region.

It was Mohiyuddin Abdul Qadir alias Mayin Kutty Elaya (1809-1888) a son-in-law of Arakkal palace in Kannur who had initiated the process of Quran commentary writing in Kerala. His celebrated work ‘Tafsir Quran al Hakeem’ in six volumes was an abridgement of ‘Tafsir al Jalalain’ which was most refered in Dars institutions. The first volume of this commentary was published in 1289/1872 in Talassery, second in 1291/1874 and the rest in 1294/1877. This commentary had invoked some significant reactions among the traditional Ulama in the region who had kept a conservative stand that Quran should not be rendered into other languages other than Arabic. Commenting on the same, C.N Ahmed Maulavi (1905-1993) writes that because of this hostile notion of Ulama against the translation of Holy Quran many copies of the samework were put into fire and some others were thrown to the water. Since then the Quranic interpretations in vernacular media was a burning issue until the favourable permission of Karupakam Veettil Abdullah Kutty (1839-1896) who had written ‘Kitab al Hukam fi Tarjmah al Quran’. In which he had
issued a favourable Fatwa for the Quranic translation in any languages. The author was a poet, scholar, master of martial arts and multi linguist. As a reformist thinker and courageous writer, he tried at first to construct an intellectual platform for the Quran translation. As the arguments for the translation and introduction of religious sanction to the attempt, he published a work entitled ‘Thasharaq al Quran’. But the study was criticized in the form of religious fatawa and public sermons. In the midst of public oppositions, he started his mission on Hijra 1270/1853 and completed the job in 1294/1877. As a precautionary measure, he did not venture the translation of the Quran directly but took up the project of translation of famous Quranic exegesis ‘Tafsir Jalalain’, a composite work prepared by two eminent authors Imam Jalaluddin al Mahalli (d.876/1456) and Imam Jalaluddin Suyuthi (d.911/1505). Since then a steady and gradual growth of Quranic writings in Arabic-Malayalam versions was taken place by the time of 1900 A.D onwards. During this period many minor and partial attempts on Quranic studies came into being. In this regard the attempt of Konkanamveettil Ibrahim bin Cheriya Bava (1840-1905) whose Arabic-Malayalam translation on Surah al Fatiha and Surah al Kahf was published in Ponnani in 1900 and 1902 respectively. Ali Hasan Chalilakat (1845-1904) founder of ‘Hidayah al Ikhwan’ an Arabic-Malayalam monthly, attempted a translation of 30th part (Amma juza’) of Quran. It is Qadar b Moideen Tenattikkal (1872-1950) who also attempted a translation on the said part of Quran entitled ‘Fath al Mui’n’ published in Ponnani in 1925. Muhammed Tunnanveettil (1276-1343A.H) published an Arabic-Malayalam translation on Surah al Baqarah in the same year. Besides

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K.M. Maulavi (1882-1962)’s ‘Al Naful Amin’ a commentary on Amma juz’ 30th of Holy Quran part also could be viewed in this regard.


From the latter half of 20th century onwards, the writings on the Quran in revised Malayalam got a new dimension and a distinct style. While observing the attempts of the said period it is very remarkable that the aforesaid works maintain a sound sublimity and compactness both in contents and mode of presentation. ‘Tarjamah al Quran’ is a novel attempt done by P. Muhammed Edasseri (1919-1988) and published by Islamic Service Society in 1954, absorbing the aesthetic, philological and

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philosophical beauty of Holy Quran in one volume on Al fathihah and al Baqarah. The author had worked as an Arabic lecturer in Maharajas College Ernakulam from 1951 onwards. He has also contributed some literary works like 'Ragarchana', 'Poonthikal' and 'Rahasyarekha'. The chief merit of this book lies in its typical treatment and arrangement of information adopted by the author. He had totally changed the traditional concepts of commentary writing by applying some specific terms. Surah as ‘Samhitha’, verses as ‘Dalam’ (fidel) Juz’ as ‘Khandam’ or part. But the work could not complete due to his untimely demise. Tarjamah Surah al Yasin, a short commentary on 36th Makkan chapter contains 83 verses attempted by P.K Kunhu Bava (d. 1983) and published by Amina Book stall in 1955. The same Surah is also translated into Malayalam by Muhammed Amani (1909-1987) in 1955.

From 1960 onwards Quranic writings in Malayalam got a drastic change. During this time there have been many distinct minor attempts emerged along with major projects due to the support of Muslim organizations as an impact of gulf boom. Tarjamah al Quran al Majid (Parishuddah Qurante Malayala Paribhasha) translated by Muttanissery KoyaKutty in a single volume and published by Lekha publication, Kayamkulam in 1967 and the same was re-published by Moral Books Kottayam. Quran: A Malayalam handbook of translation on Holy Quran in 14 volumes on the basis of the translation of C.N Ahmed Maulavi’s Tafsir al Quran al Hakeem, prepared by P.A Karim, K. AbduRahman and K.A Rauf as a team work was published by Current Publications in 1987. The chief adviser of this work was C.N Ahmed Maulavi (d.1994) and edited by Dr.K. Ayyappa Panikkar (1930-2006). Dr.A.N.P Ummer Kutty

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9 Ibid.
translated the opening chapter *Al Fatiha* from the *Tarjamaul Quran* of Abul Kalam Azad (d. 1958) and published by Kerala Bhasha Institute in 1998.

Mystic interpretation of the *Quran* (*Qurante Ulsara Vyayyanam*) of the great *Sufi* Shaikh Muhyuddin Ibn Arabi (1165-1240 A.D) in two volumes consist of *al Fathiha* and *al Baqarah* and its key analysis was prepared by K.V. Muhammed Panthavur (d. 2006) and published by Aseera Book Stall, Chavakkad in 1990. This is the debutant attempt of its kind in Malayalam but the work could not be completed due to the death of the translator.

‘Parishudha Quran Vyayyanam’ (*Interpretation of Surah al Fathiha and al Baqarah*) by M.P. Musthafa Faisi is another important work of merit. The first volume was published by Indian Islamic Centre, Dubai in 1994 and subsequently the second volume got published in 1996. This translation is a serious analysis of the *Quranic* verses according to the arguments of *Sunni* tradition of scholasticism.

‘Quran Paribasha’ (*Translation of Quran*) a single volume presented by Hafiz Abdul Ghaffar Maulavi Ibn Abdul Hameed, a native of Kallattu in Idukki District was published and distributed by D.C Books in 1997.

Apart from all the other works ‘Ala Hamishi Tafasir’ (*Commentary on Holy Quran*) is an exclusive Arabic exegesis on *Surah Al Fatiha, Al Baqrah, Aalu Imran* compiled by Sayyid Ismail Shihabuddin (d. 2010), popularly called Panoor tangal, a native of Panoor in Kannur District and published by *Jamiyah al thulaba Nibras al Ulama* in 1998. It is unique of its kind as this is the lone work written in Arabic language and presented before the serious readers of Islamic thought in Kerala whereas all the
other works are written either in Aarabic, or Arabic-Malayalam or Malayalam language till this time. By attempting this work the author aims, as he says in Introduction, “I put forward this work before the serious students of Islamic thought, scholars, researchers, teachers and writers who have constructed their imagination on the basis of Islamic intellect.”


Major Quran Studies

Tafsir al Quran al Hakeem (prtd/mm)

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10: Ibid, p.3.
A Comprehensive Malayalam commentary on Holy *Quran* prepared by C.N. Ahmed Maulavi (1905-1993) was published by Abdul Majeed Marakkar Perumbavur, a great well wisher of Muslim community from the Bharat Chandrika Printing and Publishers, Kozhikode. The work started in 1951 and completed in 1963, consists of five volumes.

The Commentator C.N. Ahmed Maulavi was a great scholar, eminent thinker, educationist and prolific writer. He was born in 1905 as a son of Nathankodan Hasan Kutty and Khadija in Cherur, Vengara in Malappuram District in Kerala. After completing his education he had worked as a teacher in various schools and religious institutions across the state. Then he had dedicated his life to research and incessant writing on Islamic science. He had engaged in meaningful research on various religious topics and also on the problems facing the Muslim community. Also he was fighting an incessant war against ignorance and superstitions prevailing among the community. As a teacher with missionary zeal, he had been functioning as an educative force. Being a writer he had tried to convey his readers the essence of eternal truth. His book has won recognition and fame. Among his works, *translation of the Holy Quran* (1963) and *Sahih al Bukhari* (1979) are his masterpieces. *Islam- the Comprehensive Religion* (1987), *Principles and Practice of Islamic Economy* (1988), *The Great Literary Heritage of Mappilas* (1978) are his other outstanding books.

The present work is noted for its distinguished style of presentation, meaningful narration, sound references, and logical refutations, methodology of writing and profoundness of subject. The work is also noticed for its wide application of references both to traditional and modern exegetes like Imam Baidawi (1286-1306) Imam
Razi (d.606/1209) Imam Qurtubi (671/1273) Maulana Ashraf Ali Thanwi (d.1884-1943), Allama Rashid al Riza (d.1935), and Allama Tantavi.

The first volume of the work is specially noticed for the extensive introduction of Islam and its ritual obligations. Here the author made and attempt to sketch the need and necessity of religion, characteristics of Islamic belief, evidences for the existence of Almighty. Then he had illustrated the creation of man and his duties towards universe and Almighty and further explained the terminologies of Tauhid, Shirk, Ibadah, Hidayah and Taqdir. Besides, he had elucidated the articles of Islam and obligatory duties of a believer along with its logical religious ground.

The author’s approach to the study of Quran is independent and in conformity with the exigencies of logic. It helps in clearing the cobwebs of misconception which sometimes crop up in the minds of non-Muslim readers. It also helps scholars in tiding over the difficulties which they occasionally come across in comprehending the Holy Book. For instance, after a great deal about the views of Islam the author concludes the matter in the following thought provoking words, “During the last two centuries, mankind has witnessed tremendous advances and exciting developments in the field of science. This made man feel that he knows everything, but before long he had to recant. He realized that human knowledge is limited and that his means of acquiring it are too few. This is a fact which God had intimated to man fourteen century ago through the Quran. ‘Of knowledge it is only a little that is communicated to you’ (17: 85) But it is possible that you dislike a thing which is good for you and that you love a thing which is bad for you”.

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It is also significant to note that the author made an attempt of commendable defence of the *Quran* against pseudo-rationalists of our age. The following verses are quoted in such an angle; 2:21-22, 30-31, 164, 95: 4-5, 55:1-4. For instance, while dealing with the verses of *al Baqarah* 30-31,

‘Behold, thy Lord said the angles: ‘I will create a vicegerent on earth’ They said: Wilt thou place therein one who will make mischief therein and blood shed? Whilst we do celebrate thy praises and glorify thy holy (name)’ ‘He said: what ye know not’ and He taught Adam the nature of all things; then he placed them before the angles, and said: ‘tell Me the nature of these if ye are right’. Author has concisely summarized the following views. ‘God enabled him in understanding the name and nature of all things and to master all in fashion that aided him in the free fulfillment of his mission on earth. The *Quran* presents a very believable study of the nature in which man, of all the tens of thousands of animals, came into possession of the independent faculties and tremendous knowledge which are to be found in none others. Perhaps it is for traditional science to say that the stump of the lost tail of the ancestors further evolved into the ability and knowledge of man’.  

Examining the mode of presentation, the author has explicated the task with an extra ordinary talent. He had clarified the *Quranic* conceptions through his blessed eloquenc. For instance while

\[\text{God knoweth and ye (people) know not (2 : 216)}^{11}\]

11 Ibid., Vol.1, p.64.

commentating on the verse 55:1-4, ‘The most gracious! It is He who has taught the Quran. He has created man; He has taught him speech(and intelligence)’ the author explains that “in making man really a man, in making man a civilized being, in making man a man of letters, in making man a scientist, in all such cases words and writings play a crucial role. Since the time immemorial none of the animals that inhabit the earth in tens of thousands ever uttered a word of speech. Never had they made pictures or letters. It is only man, man alone, who actually did both. And both combined to provide his life an incomparable richness and vista of breathtaking vision. He was thus made the leader, the ‘Khalifah’ of the earth. Amongst the animals, it is only man who had employed the means of his transportation. It was he, and he alone who wore clothes\(^{13}\).

One of the conspicuous drawbacks of this commentary is that the author has interpreted all verses through the genuine logic and rational point of views. He has made attempts to bring the mystical exposition of Holy Quran into the logical conclusion. This approach has drawn immense criticism by the later commentators of the region such as Muhammad Amani Maulavi (d.1987), K.Umer Maulavi (d.2001) and K.V.Muhammad Koottanad (d.1998). The impact of these contrasting views can be seen in the following pages.

1. Commentating the verse Al Baqarah 57,

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\text{وَأَتَلَّلَكُمُ الْعَمَاَمََ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَىََ الْفِلْقَةََ كُلُّهَا مِنْ طُعَانٍ مَّا رَقَآٰٓنَّكُمُ وَمَا طَلُّمْنَّا وَلَكُنَّكُمُ كَاثِرَانَ أَنفَسُهُمْ يُظْلَمُونَ}
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‘And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you."

\(^{13}\) Ibid. Vol. III, pp. 230-231.
(But they rebelled); To us they did no harm, But they harmed their own souls’.

The author has consciously applied his notion both in translation and interpretation. He had translated the said verse in another form. ‘And we made the clouds to give shade over you and Manna and Quail: Eat of good things that we have given you and they did not do us any harm, but did harm their own selves’. Here he had given a separate meaning to the Arabic word ‘Anzalna’ (أنزلنا) as arranged for. It is quite contrary to those commentaries compiled in the region such as Tarjama al Quran by Umar Maulavi, Fath al Rahamn fi Tafsir al Quran by K.V.Muhammed Koottanad. Muttanissery Koyakkuty by Quran Malayala Saram, and Tarjamah al Ma’ni al Quran by Cheriyamundam Abdul Hameed Madani. After enacting a logical justification of the verse he explained the terms ‘Manna and Salva’ under footnote as ‘at the Sinai valley two kinds of food stuff were available in the form of Quail and Manna. Manna was a delicious paste of a tree. And the word ‘sent down’ only means Almighty arranged for to eat; the presence of cloud is only a natural phenomenon which would be experienced everywhere.

2. The same notion has also been applied in while expanding the verse Al Baqarah 248,

وَقَالُ لَهُمْ نَبِيُّهُمْ إِنَّ أَيَّاهَا الْمَلَأُوَ الْبَيْتُ حَمْطًا مِّنْ رَبِّكُمْ وَنَزْيَةً مِّمَّا نَكَرُكُمْ أَنَّ مُوسَى وَآلُ مَؤْمِنِينَ

18 Ibid., Vol.1, pp. 170.
'And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

Here the commentator has given the right translation of the said verse. The word ‘Thahmiluhul Malaikah’ (تحمل الملکة) has been given the meaning ‘angles bearing it’. The same meaning was given by all other commentators in their works, K.Umer Maulavi, K.V.Muhammed Koottanad, and Cheriyamundam Abdul Hameed. But here seen explained the same matter in another angle. Under the footnote he wrote “And then the enemies of the Israilites reached the boundaries of the kingdom by carrying a box in a bullock cart. When they reached the boundaries, the enemies had withdrawn themselves, by thrashing the bullock to move forward. Since then bullocks alone moved ahead. Seeing the lonely extraordinary moving bullock, some Israilites roared and inspected the contents of the vehicle and they found their ark. This is really meant for the angels bearing it”.

3. The same application of thought may be also seen in his commentary of the verse Al Baqarah 268,

الشيطان يعذبكم الفقر وينشركم بالفحشاء والله يعذبكم مغفرة منه وفضلا واسعَ علَيْهِ

'The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.'

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21 CheriyaMundam Abdul Hameed, op.cit.Vol.1, p.78.
C.N. has translated the verse in the following words. *Satan threatens you about the poverty and perused to do the abomination.* Under the footnote he clarifies the ‘*Shaitan*’ signifies those people who always persuade and threaten the believer about their spending of money for the cause of Allah.  

4. Commentating the verse *Al Shuara*: 64,

> فَأُوحِيَ إِلَى مُوسَى أنْ أَضْرِبْ بِعِصَابَةَ الْبَحْرِ فَانْفَلَّ فَكَانَ كُلُّ فَرَقٍ كَالْطَّوْرَ العظِيمَ

‘Then We told Moses by inspiration: “strike the sea with thy rod.”’ So it divided, and each separate part became like the huge, firm mass of a mountain’.  

Author made the following alteration to the said verse ‘*To travel through sea with rod.*’ Further the author has explained the Prophet Musa was well acquainted with the peculiarities of the landscape of the *Nile* who knew every nook and corner of the riverplaces like depthy, shallow. Prophet Musa selected the shallow places for his journey and they could cross the river. But Pharao was quite unknown about these and therefore he had been drowned along with his companions.

5. Interpreting the verse *Al Naml*: 20,  

> وَتَفَقَّدَ الطَّيِّرَ فَقَالَ مَا لَيْسِيَ لا أرَى الْهُدَّادَ أَمْ كَانَ مِنَ الغَابِينِ

‘And he took a muster of the birds; and he said: “Why is it I see not the Hoopoe? Or is he among the absenteees? ’

With regard to this translation C.N. writes that “there are some interpreters of the Holy *Quran* who had committed a mistake in explanation of the term ‘*Hud Hud*’. Here the author argues that the word ‘*Hud Hud*’ denotes a name of man rather than a bird. He was assigned

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the duty to collect information and news secretly from the people. It was stated in support of this assumption there were some individuals bearing the name ‘Hud Hud’, Huddu in those days. After that he had given an example by citing the name ‘Hud Hud,’ father of queen Bilqees. The same matter once more accredited to have been quoted in the wordings of Sulaiman Nadvi (1884-1953), author of *Ard al Quran*.

From a close study of the above five instances it is quite evident that the author is over enthusiastic to interpret the Holy Quran from modern and scientific point of views. In this way he come to believe that the religion’s realities cannot go against scientific knowledge or in other words one should not believe except that which is perceived by any one of the five senses. On this occasion I must at least criticize the endeavour of the author to draw a logical explanation to divine messages and bringing inimical philosophy with the philosophy of the Holy Book. Though the intension of author could be admitted, the impact of the same is very consequential.

**Tarjamah al Quran (prtd/am, mm)**

It is a detailed translation of Holy Quran presented by K Umer Maulavi (1917-2001) in Arabic-Malayalam and Malayalam scripts. The Arabic-Malayalam version of this translation was printed by *Anwarul Islam* litho power press, Tiruranagadi in 1955 and the Malayalam version was published in 1970 in four volumes.

The translator was one of the pioneers of *Kerala Nadvathul Mujahideen*, a reformist Muslim organization in Kerala. He was born in 1917 in Veliancode in Malappuram District. He started to publish ‘Salsabeel,’ an Islamic monthly in 1971 through which he had

highlighted a bunch of innovative thoughts and fresh information to revitalize the ignorant Muslim society from the evils of superstition.

The present work under two broader parts includes introductory and commentary section. In the introductory part he has highlighted a short account on the following topics, *Quran*: the words of Allah, subject matter of *Quran*, Prophet and Divine Book, belief in life hereafter and angels, elements of *Jinn* and *Shaitan* and style of *Quranic* language.

Considering the distinctiveness of work it can be cited that since the translator was associated with Mujahid organization he had upheld the views of the said organization. By attempting this translation the author mainly aims to clarify Islamic thoughts and refute the Sunni orthodox views and belief. He has strongly countered the views of *Istigatha* and *Tawassul*.

Commenting on *Istigatha* the translator writes that *Istigatha* literally means to pray or to seek help. Technically, it means to invoke help or protection of super natural forces, dead Prophets and saints. Nobody has any second opinion about *Istigatha* to Allah but the question is whether *Istigatha* can be made to anybody or any objects other than Allah like Prophets, saints, *Sufis*. With the concrete evidence from Holy *Quran* the author has rejected such views and termed them *Shirk*. Author has also made an effort to clarify the doubts and confusion lying in the issue of prayer. Bringing the clarity he has evidently classified the prayer into two kinds: 1. Prayer through obvious way 2. Prayer through unseen way. The first type is permissible and the second one is forbidden. In this sense the author further ascertained that ‘keeping a Prophet or *Waliy* between man and God with the belief that he can intercede with God by virtue of his supernatural powers and that God
would act according to his intercession is Shirk.’ Concluding the same issue the author has defined prayer in very lucid words. Any desire of a believer for getting a virtue through unseen way will come under the credit of Shirk\textsuperscript{26}.

Commenting on Shirk the author has explained the term from literal and technical aspects. Author writes that “Shirk literally means partnership, sharing or associating, but technically it refers to the act of assigning partners to Allah in whatever form it may take. The Shirk can occur mainly in three ways. 1. Shirk in Rububiyyah’ 2. ‘Shirk in Al Asma wa Sifat’ 3. ‘Shirk in Al Ibadah’. The first category of Shirk, Shirk Rububiyyah, refers to either the belief of others sharing Allah’s worship over creation as His equal or near equal or to the belief that there exists no lord over creation at all. Most religious systems fall under the first aspect of Shirk rububiyyah whereas it is philosophers and their men who tend to fill this second aspect. The first category has subcategorized as Shirk by association and Shirk by negation. The Shirk by association refers to the belief in which a main God or supreme being over creation is recognized, but His dominion is shared by other lesser gods, spirits, mortals, heavenly bodies or earthly objects. Such belief system are commonly referred to by theologians and philosophers as either monotheistic (having one God) or polytheistic (having more than one God). According to Islam all of these systems are polytheistic and many represent various degrees in the degeneration of divinely revealed religious system which is originally based on Tauhid. The second subcategory represents the various philosophies and ideologies which deny the existence of God either explicitly or implicitly. That is in some

\textsuperscript{26} Ibid, pp.121-122.
cases God’s non existence is stated as atheism while in other cases His existence is claimed, but the way in which He is conceived actually denies His existence (Pantheism)."^27

‘Shirk in Asma wa Sifat’ includes both the common pagan practice of giving Allah the attributes of His creation as well as the act of giving created beings Allah’s names and attributes. It has been subdivided as Shirk by humanization and Shirk by defacation. Shirk by humanization refers Allah as being given the form and qualities of human beings and animals. Due to man’s superiority over animals, the human form is more commonly used by idolaters to represent God in creation. Consequently, the image of the creator is often painted, moulded or carved in the shape of human beings possessing the physical features of those who worship them. Shirk by defacation relates to cases where created beings or things are given Allah’s names or His attributes. For example it was the practice of the ancient Arabs to worship idols whose names were derived from the names of Allah. Their main three idols were Al lat taken from Allah’s name Al Ilah, al Uzza taken from Al Azeez and al manat taken from Al Mannan.^28

‘Shirk in al Ibadah’ signifies the acts of worship directed to other than God and the reward for worship is sought from the creature instead of the Creator. It is very clear that in order to establish the above mentioned arguments the author has quoted the following verses, Surah al Nahl: 36, Surah Alu-Imran: 31, Surah al Rahman: 26, Surah al Nisa: 80, Surah al Furqan: 43, Surah al Dhariyat: 56, Surah al Ana’am: 40.

More over interpreting the 257th verse of Surah al Baqarah,
The author has once again refuted the Sunni orthodox views on wali or the saints. Commenting on the same the author illustrates that the term saint is used to translate the Arabic word wali (pl. Auliya) which Allah used to designate those who are close to Him but a more appropriate translation is ‘close friend’ because walee literally means an ‘ally’. Allah explains for us that the criterion for ‘wilayah’ (divine friendship) is Iman or faith and ‘taqwa’ or piety and these qualities are shared by all true believers. Among the ignorant masses the main criterion for ‘wilayah’ (sainthood) is the performance of miracles which are commonly called ‘karamah’ but it is distinguished from the miracles ‘mu’jizah’ of the Prophets. To most that hold this belief, the faith and practice of the ‘miracle’ worker are of no consequence. Hence, some who have been designated ‘saints’ held heretical belief and practices, while others were known to have abandoned the religious rituals and yet others were even involved in licentious and vulgar behaviour. However, nowhere has Allah made the working of miracles a stipulation for being His wali. Therefore, as earlier stated, all believers who have Iman and taqwa are wali of Allah and He is their wali as Allah Himself said^29.

Considering all, the present work represents a variety of opinions on diverse theological views being stormily discussed among the scholars of different organisations in Kerala.

Tafsir al Quran al Karim (prtd/mm)

This is a comprehensive and authentic translation and interpretation of Holy Quran in Malayalam in four volumes compiled by Muhammed Amani Maulavi (1909-1987) was published in 1963 by Kerala Nadvatul Mujahideen.

This celebrated commentary project was undertaken by a group of dedicated and pious scholars like P.K. Moosa Maulavi (1883-1991), a noted writer, K.M. Maulavi (d. 1964), a veteran reformer, and Alavi Maulavi (d. 1979) an ardent mentor. Though it was started as a combined effort it was confined to Amani Maulavi due to sickness and untimely demise of his colleagues and later it was Amani Maulavi who had confidently and honestly completed his commitment by fulfilling the endeavour in 1963.

The commentator Muhammed Amani was born in 1909 at Pattikkad in Malappuram district as a son of Amanath Hasan Kutty and Amina. He had undergone his religious education from traditional scholars Hasan Kutty Musliar (d. 1389/1969), his father, Pattikad Ibrahim (d. 1370/1950) and Abdul Qadir Fadhfari (1313-1363A.H). After completing his primary education he had joined in Madrasatul Qasimiyya, Tanjavur in 1936 where he got his higher learning through Sayyid Alavi al Bukhari and Maulana Umer Hazrat and he received the title ‘Maulavi Alim’. Being a scholar he had started his career as a Mudarris (teacher) in Pattikkad, his native town, and also served in Kalpakancheri, Tozhannur and Morayur where he had implemented his own syllabus to the students. Amani had authored some books in Malayalam too.

This commentary is generally referred to as the authentic and most reliable one among the commentaries compiled by the scholars in Kerala. The present work is noteworthy for its lengthy preface touching all relevant aspects on the study of Quran. The first volume covers six chapters which exclusively creates an indepth perception providing adequate information to the reader. The first chapter entitled ‘revelation’ deals with broader ideas on revelations and its features under which study of revelation, etiquettes of the recitation of Holy Quran, things to be known about the compilation of Quran, Waqf and Wasl along with specific table of alphabetical marks have been elaborated. The second chapter deals with the comprehension in Quran under which style of presentation of Quran, approach of the opponents towards Quran including Mushrikun, Ahl al Kitab, Munafiqun are discussed. Besides, the names of Allah and His attributes, historical events, Quranic injunctions on current issues, religious law and rituals are highlighted. The third chapter deals with the sublimity of the Holy Quran which really provides vivid information of the central theme. The fourth chapter deals with the interpretation of Holy Quran touching different styles of Holy Quran, things to be bothered while writing the commentary, ‘naskh’ or abrogation along with the minute descriptions including hadfu (missing), badal (substitution), al ziyad (exaggeration), majaz (usages). Also given a detailed description of early exegetes including Abdullah b Masud (d.652A.D), Abdullah bin Abbas (d.618 A. D), Ubayy bin Ka’b (d.30/650), Zaid bin Thabit (d.45/665), Abu Musa Al Ashari (d.662-672A.D), and Abdulla bin Zubair. Along with them he has annexed a list of disciples of Ibn Masud, Ibn Abbas and Zaid bin Aslam and had shortly assessed their contributions. A brief account of exegetes was also given
with main focus on Imam Baidawi (d.403/1012), Imam Razi (1150-1210 A.D.), and Ibn Jarir (838-923 A.D.). The fifth chapter ‘the problems of commentary writings of Holy Quran in Malayalam’ is specially noted for the empirical information. Here the author has forwarded his views on translation of the Holy Quran in Malayalam. The author writes that most of the languages have a historical linkage with its prior culture and belief. Therefore the usages, phrases, idioms used in any language are being transformed and constituted in such a background. In support of his views the author stated that Arabic is a Semitic language with monotheistic culture whereas Malayalam is related to the Aryan culture. The Quranic concepts and terms generally represent monotheistic culture and views, confronting many difficulties to translate its real sense and meaning in Malayalam. Also a great contrast lies between the two scripts bringing some barriers in the same task. Moreover out of 28 letters in Arabic, 13 have no equivalent pronunciation in Malayalam.

The present work is noted for its sound references from books written in diverse languages. He has quoted from Arabic, Urdu and English texts. For the Arabic sources he has mainly relied upon Tafsir ibn Jarir, Tafsir ibn Kathir, Tafsir al Razi, Tafsir al Kashaf, and Tafsir al Baidawi, Tafsir al Ruh al Maa’ni, Tafsir al Shaukani, Tafsir al Manar and Tafsir al Jawahir. Of the Urdu sources he has mainly made use of Tafsir al Haqqani of Maulana Abul Haq Dehlawi (1555-1645), Tarjumanul Quran of Maulana Abul Kalam Azad (d.1958), Tafsir Thanae of Abul Wafa Zenaulla (1868-1948), and the English translations like the Quran translation and commentary by Allama Yusuf Ali (1872-1952). The Hadith are widely used, such as the Sahih collection of Imam

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Bukhari (d.256/869), Muslim (d.260/873) and the commentary on Bukhari, *Fathul Bari* of Ibn Hajar Asqalani (773-852A.H) and *Mishkat al Masabih* of Tabrizi and *Riyad al Salihin* of Imam Nawawi(d.676/1277).

The commentary of Amani Maulavi is significant as it exposes the credible information and also is noticed due to its accurate responses to the logical explanation of C.N Ahmed Maulavi. Commenting on *Al Baqarah* 57; he replies that soon after Musa (A.S) crossed the Red sea with his companions they settled on the desert. They were under the shadow of the sun and got food as a great miracle of Allah Almighty. C.N Ahmad Maulavi criticized the traditional commentary of these happenings. So the author says that it was not a natural phenomenon but it happened as a *Mu'jizah* or miracle of Prophethood and the rational explanations are not logical on these issues.

The author proves his good erudition in his reply to the commentary of C.N Ahmed Maulavi on verse 248 of *Al Baqarah*. Similarly, he comments on the verse 268 of *Al Baqarah* on the existence of Shaitan as explained by C.N. When questioning the entity of Shaitan and his role in spreading evil among the people, he points out that ‘when a man spends for the prosperity of another, it seems the beneficiary escapes from evils which severely caused for poverty, he feels love towards the benefactor in his heart, his tongue speaks his name with all respect and he indulges himself in his work with more vigour and energy and thus prospers. The whole society feels its good effect and as a member of that society, the benefactor also contributes for that social upliftment. This is more evident when the spending is done for social services like education, training etc. When that is done for the Almighty,
seeking his pleasure it increases. If wealth is spent not for God, it will be for Shaitan.\textsuperscript{33}

Commenting on verse 63 of \textit{Al Shuara}' the translator disapproves with C.N and explains the blow of Musa (A.S) on the sea to make a way for them. The author urges to understand it as a miracle of the Prophet. On interpreting the verse 20 of \textit{Al- Naml} he rejects the view of C.N and states that 'Hudhud', the bird of Solomon, was really a bird as described by commentators like Ibn Kathir.\textsuperscript{34}

This is quite evident from the critical study of the present work that it is credible that the author has performed his great dedication to various subjects related to the commentary for developing the understanding of Holy \textit{Quran} among the common people. Hence the following features are to be mentioned in this regard: 1. the author keeps a serious and genuine approach towards the principles of \textit{Tafsir} used by \textit{Mufassirin} of early Muslim world. 2. The commentator has rejected the methodology of the \textit{tafsir} writing as executed by scholars of modern period. 3. The message of \textit{Quran} is provided for the lucid and scholarly interpretations. 4. The sound references along with Arabic text are highly useful.

\textit{Tafsir al Quran: Quran Paribasha (prtd/mm)}

A Malayalam translation of \textit{Tafsir Jalalain} with brief explanation is an invaluable compendium in one volume prepared by T.K.Abdulla Maulavi (1924-1972) and published by Bayaniya press Parappanangadi in 1967.

The commentator was a scholar and one of the pioneer members of the \textit{Samatha Kerala Jamiyatul Ulama}, a Sunni scholar organization, born in 1920 in Mattul in Kannur district as son of Muhammed Kunhi Haji

\textsuperscript{33} Ibid., vol. ii p.330.
\textsuperscript{34} Ibid, vol., p. 356.
The intrinsic work *Tafsir Jalalain* is a composite work prepared by two eminent authors, Imam Jalaluddin Suyuthi (d.911/1505) and Muhammed Jalaluddin al Mahalli (d.876/1459). Imam al Mahalli began his own portion of the work from *Surah al Kahf* (chapter X VIII) and ended it up with *Surah al Nas* (X IV). Imam al Suyuti began from *Surah al Baqarah* (chapter II) and stopped at the end of *Surah al Isra’* (chapter X VII).

The author has dedicated this work to his late parents and Sayyid Abdurahman Bafaqi (1903-1973), a veteran Muslim leader. The present work is also considered for the special message illuminated by Sayyid P.M.S.A Pookoya (d.1975), former president of the *Muslim League Kerala Circle*. In his message he has appreciated this work and opined that “this kind of observation is highly praiseworthy and inevitable through which one can certainly make easier the task of Quranic learning especially by laymen. At the same time the effort will clear and clarify the misunderstanding and prejudices maintained by the opponents of Quran in modern times”.

Before proceeding the commentary, the author has given a detailed introduction to Holy *Quran* where he mainly dealt with the following issues; principles of the study of the Holy *Quran*, need for Quranic translation and exegesis, a distinguished analysis of prayer, obedience and worship. Under these titles the author has expressed his traditional Sunni views and stand in favour of *Tawassul, Istigatha* and *Taqlid*. 
Explaining the etiquettes for the study of Holy Quran the commentator has listed the following things. Undergo ablution before beginning the recitation of Holy Quran. Observe right and proper direction and place the Book at the right position. Begin the recitation by uttering ‘Bismihi’ in its complete form. Do not stop the recitation at improper places. To keep up the correct accent and pronunciation (Tajwid) and while concluding say *Sadaqa Allah Alīyyul A‘lim*.

One of the outstanding features of the present commentary is that it rightly unfolds a serious controversy over the matter of translation of Holy Quran among the Sunni scholars in Kerala. Regarding the Quranic translation the author replies to his own section of the traditional Ulama while crossing their conservative views about the said matter. Here the translator has argued positively by ascertaining the following facts. The translation of Holy Quran is inevitable because of the unique literal style and complexity of terms, usages phrases, similes and idioms used by the Holy Quran in several places rightly demands the same effort. The study of Holy Quran is obligatory for all Muslims. This is why the common people everywhere badly need literature like this. The third argument is that the Holy Quran is a gift or bounty to the human beings for enjoying a better life in this world and hereafter. It provides guidance to the whole mankind to peruse the right path, leaving no room for involvement in any kind of distinction and disparity on the basis of caste and colour. It is because of this fact that the translation and explanation on the same is unavoidable. The fourth argument is that Islam is a complete and comprehensive way of life. It needed a book which might be sufficient for guidance in every sphere of life. In fact a Divine book encompasses

\[\text{ibid, p. 34.}\]
every sphere of human life including the ingredients of the universe. To bring forth these teachings of the Quran translation and commentary of Holy Quran is essential.

The introductory part of this commentary demonstrates a great deal about the discussion on verses Muhkamat' and 'Mutashabihat'. The author has adequately classified the distinction between the two categories.

Observing the totality of the contents, it is very significant to mention that since the commentator is support a particular organization having Sunni views, he has concluded his arguments on such perspectives. This is quite evident in his commentary of verses 2:186, 3:31, 6:59, 7:194, 15:26-27, 16:36, 21:66. The author has made attempted to distinguish between 'Ibadath' (worship) and 'Itaa'kh' (obedience). By refuting the views of K. Umar Maulavi, author of Tarjamah al Quran and eminent scholar of Mujahid group, he writes that Ibadath is 'utmost sublime' rather it is not to desire, fear and respect through unseen way. The Sunni views about Istigatha have been stressed here. To seek divine assistance through intermediaries like saints, Prophets or nobles is permissible in Islam and shall be considered it as an act of piety.36

Regarding the belief in intercession or al-shfaa'h, a controversy among the Muslim scholars of different organizations has also been concluded in this attempt. For instance while commenting on verse 2:48 the author has given a short account on intercession. Al-shfaa'h' is derived from al-shafaah' which means 'even' as opposed to odd, the interceder adds his own recommendations to the plea of the petitioner; in this way the number of pleaders become even, and the weak plea of the

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36 Ibid. p. 36.
petitioner is strengthened by the prestige of the intercessor. Further, the commentator has categorized the intercession at two levels. 1. Intercession in this life and 2. Intercession in the hereafter in the first category the author has brought all things that bring a man nearer to Allah and make him eligible for forgiveness by performing repentance, true faith, good deed, the Quran, anything related to Holy places and auspicious days, the Prophet and apostles the angels and the believers themselves. For this he has quoted the verses: 4:64, 5:16, 35, 39:53-54, 40:7, 42:5, 57:28,. In the second category intercession in the hereafter the following are ought to come, such as the Prophets and apostles, the angels, the witnesses and the believers. For the same he has quoted the verses 2:143, 20:109-110, 21:26-28, 43:86, 57:19.37

Considering all these aspects the work may be considered as a significant contribution in the realm of Quranic literature in Kerala. The work is relevant as it is debutant Sunni attempt of its kind and through which author has broken the conservatism kept by the Sunni scholars regarding the translation of Quran.

_Fath al Rahman fi Tafsir al Quran (prtd/mm)_


K.V.Muhammed Musliar Koottanad is a traditional religious scholar. He had received his religious education through Muhammed alias Bappu Koduvapuram, Nualil Muhammad and Odakkal Koyakutty. The author was a senior leader of the organization of traditional Sunni.

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37 Ibid. pp.56-130.
Muslims named *Samastha Kerala Jami'yathul Ulama*; as he served it as Secretary and other capacities for decades.

In this venture author had confronted some painstaking experiences from his own organization. The eminent scholar and general Secretary of *Samastha Kerala Jamiyah al Ulama*, E.K Abubakar Musliar (d.1914-1994) raised his voice against this attempt. After taking up a series of scholastic debates, author ultimately decided to go ahead and thus work was completed successfully. On account of this sensitive mood author had paid utmost care in the writing and editing of this work. Eventually the work became famous as a most reliable *Quran* exegesis for traditional *Sunni* Muslims. It is also very significant to note here that author had consciously mentioned and well presented his arguments on the question of the translation of Holy *Quran* under the heading 'Translation is not abominable'. This brief note rightly clarifies the scholastic position of the author in favour of his arguments.38

The major reference of the author was classical *Quranic* exegesis like the works of *Ibn Kathir, Imam Razi and Al Qurtubi*. He quotes the tradition of the Prophet (SAW) from various *Sunni* texts of Hadith collection. A map of historical places of Islam is attached to the commentary with descriptions.

The work was concentrated to interpret the *Quran* according to *Sunni* belief as some modern works were produced criticising the traditional *Sunni* faith. The work seriously criticizes the arguments of the commentary of C.N.Ahmed Maulavi, a reformist, radical thinker and commentator of the *Quran*. He studies the drawbacks of famous *Salafi* commentary of the region done by Muhammed Amani Maulvi. The

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38 Ibid. p.23.
method of commentary can be studied through the analysis and criticism of different interpretations made by commentators on the section of commentary for early verses of *Surah al Saffat*.

The first 10 verses of the Surah al Saffat discuss so many metaphysical phenomena like *Jinn, Shaitan, Angeles* and *Mala-i-Ala*. The author starts the commentary in the methodology developed in classical texts of exegesis and then criticizes the approaches of C.N. Ahmed. On the commentary of the verse 8 in the same *Surah* which states that *shaitan* cannot hear from ‘*Mala-i-Ala’*(station of the great souls) and they would be thrown from all the parts, author criticizes the argument of C.N that argue *Jinns* are not a different species but they are a separate community among humanity. C.N interprets it as a lies of astrologers who misguide the common people and influence the faith and gain wealth. Through a logical and scholastic description the author denies these views and states that C.N’s approach fundamentally opposes the tradition of Islam. Author provides a detailed account of documents from the texts of *Hadith* collection and studies of prominent scholars. The important criticisms are: Firstly, author says the phenomenon of *Jinn* has been described in other verses of *Quran* that clarify their nature. The nature of the hearing of *Shaitans* also has been described in the verses of 15th of 72nd chapter. Secondly, the traditions from Prophet (SAW) put forward various happenings related to these phenomena. Thirdly, *Quran* commentators of early age strictly argued the nature of this phenomenon and even reformist thinkers also agreed with this view of thinking. After the presentation of these positive elements to understand the real stand, the author reviews the proof put forward by C.N for his arguments and

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39 Ibid. Vol. iv, pp.76-86.
denies its logical possibilities. He says that C.N has misunderstood the meaning of the verses and misinterpreted it to suit his rational approaches.

This work is critical of the Salafi School of thought. It makes the work an anti-salafi Quranic exegesis that may be experienced in all the spheres of the commentary. On interpreting the verse 4 of the 46th chapter, the author criticizes the Salafi view of Istigatha as it discussed from the first to last of the commentary. He says that a corpse can hear and see from a different world of soul, so they can help the needy. This argument is further validated by pro-Salafi reformist thinkers, the author adds. On commenting verse 24 of the chapter 39, he criticizes the approach of Amani Maulavi, a blesshed Salafi commentator his arguments related to Istigatha. In short the author makes use of the following instances in Holy Quran favour of Istigatha and Tawassul: 1:5, 2:45, 3:169, 5:114, 7:128, 8:9, 12:8, 21:112, 25:31. He also quoted the verse Al taubah-107-108 and AlNur-36-37 to clarify the Sunni perspective regarding the participation of women in congregational prayer.40

Tarjamah al Ma’ni al Quran (prtd/mm)

A Malayalam translation on the meaning and a very brief commentary of Holy Quran prepared by Cheriyamundam Abdul Hameed and published by Yuvata Book House from Kozhikode in 1997.

The translator is presently working as the chief editor of ‘Shabab’, a leading Islamic monthly of a Mujahid group in Kerala. In addition to this he has authored some other works in Malayalam such as translation of ‘Bulugh al Maram’, ‘Islam and Rationalism’.

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40 Ibid. pp.48-103.
The present work is mainly based on Tarjamah al Quran al Hakeem, a comprehensive commentary of Muhammad Amani Maulavi. In the first volume he has given an account on Holy Quran specially meant for the young generation. It narrates various stages of revelation, evolution of human history, concept of God in Quran and historical development of Risalah, Khilafah and Mulukiyah.

One of the remarkable features of this work is the due care of the author to explain the verses concerned with scientific questions and natural phenomena. His masterly intellectual exercise is praise worthy in his interpretation of the following instances. The sphericity and evolution of the earth (39 : 5), the formation of rain (30 : 48), fertilizing by wind (15 : 22) the revolving of Sun, Moon and planets in there fixed orbits (36 : 29 - 38), the aquatic origin of all living creatures (21 : 30), the duality in the sex of plants and other creatures (36 : 35), the collective life of animals (6 : 38), the mode of life of bees (16 :69) and the successive phases of the child in mother’s womb (22 : 5, 23: 14). The author frequently reminds that though the Quran has instigated several corresponding precisely with inventions of sciences. But yet its purpose is not to teach either astronomy or history or philosophy or physical sciences, but the Quran is a Book of devine guidance to the mankind.

The author has shown outstanding ability to illustrate the basic teachings and commandments of Quran. For instance the verse (7:32),

قُلْ مِنْ حَرَمٍ زَيْتَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرَّزْقِ قَلِيلٌ هُمُّ الَّذِينَ آمَنُوا فِي

الحياة الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون.(الأعراف:32)

Say Who hath forbidden the beautiful gifts of God which He hath produced For His servants and the things, clean and pure (which He hath provided) for sustenance? Say: They are, in the life of this world, for
those believe, (and) purely for them on the Day of Judgment. Thus do we explain the signs in detail for those who understand.

While interpreting this verse the translator briefly explains 'thus in Islam, moderated in food as in other aspects of life is golden mean. The same statement has been further emphasized with regard to the following verse Oh children of Adam! Look to your adornment at every place of worship and eat and drink but be not prodigal. He loveth not the prodigals In order to convince the matter the author has quoted following Hadith ‘A Muslim eats in one intestine (stomach) whereas a none believer eats seven intestines.'

On the light of above sources the author concludes the elucidation by adding that it is common knowledge that over eating has many bad effects like indigestion, flatulence and diarhoea. The health and happiness of the individual and society depend considerably on proper eating habits.

Tafhim al Quran (prtld/mm)

Tafhim al Quran is a celebrated modern Quran exegesis which left a great influence on Islamic revivalism in the latter half of the 20th century. The famous organization called Jamaa‘t -e- Islami became an important factor in popularizing this Tafsir in Kerala. The Malayalam also resulted in the organizational growth of the Jama‘at and spread of the same into remote villages and cities in Kerala.

The first volume of ‘Tafhim al Quran’ in Malayalam was published in 1972. It contains the first six chapters from Al Fatiha upto Al Ana‘m. This version got seven revised editions upto 1998. The latest edition of the first volume in 549 pages alongwith a detailed introduction

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41 Ibid., pp. 98-100.
42 Ibid., pp.116-117.

The second volume of the translation was published in 1990 which contains chapters 7 to 17 from Al Aa’raf to Al Isra’ in 606 pages. Subsequently the third volume was published in 1991 consisting of chapters 18-30, from Al Kahf to Al Rum. The fourth volume was published in 1993 containing chapters 31-46, from Luqman-Al Ahqaf. The fifth volume published in 1997 contains chapters 47-66, Muhammed-Al Tahrim in 527 pages and the rest, chapters 67-114, Al Mulk-Al Nas was published in 1998.

Considering the salient features of this commentary, it is rightly being described as a freehand translation of Holy Quran. For the selection of this particular style the author has cited two reasons. 1. A word to word translation of the Quran has already been done by several scholars and that suffice to serve its purpose. 2. It cannot fulfill the objective for which this work has been undertaken. As a matter of fact, the literal translation often becomes a hindrance to the complete understanding of the Quran. A literal translation of the Quran is incapable of transferring the linguistic charm and sublime themes of the original Arabic text into any other languages nor it retains the conformity of the theme so as to induce one to it as a coherent whole and derive the same beauty from a closely connected book. That is why a reader who studies its literal translation fails to appreciate the fluency and dynamism of the Quran, and a skeptic
begins to doubt whether it is the same Book which challenged the world to produce the like of it\(^3\).

A literal translation considers the Quran as a book instead of a living voice. The work was first delivered as public lectures. Hence it is obvious that literal tracks cannot transfer the informal style of a speech or address into the conventional style of a written work.

The second outstanding feature of this work is the great dedication of the author towards his attempt. In the introduction the author points out that he had two objectives of it. At first, he wanted to acquaint the reader with these things which will help him to understand the meaning of Quran. Second, he wanted to answer some of the questions which arose during the study of the Quran.\(^4\)

The commentary brings to light the elegant literary style and Maulana Maududi’s erudition and brilliance of thought. For instance while commentating on the verse Al Najm 3-4 he elaborates

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\text{\'Nor does he say (the Prophet) speak out of desire, it is no less a \text{\textquoteleft}Wahy\text{\textquoteleft} sent down to him'. The word \text{\textquoteleft}Nutq\text{\textquoteleft} may not be without any good reason, but limited only reductively the \text{\textquoteright}Quran. Nutq\text{\textquoteright} of the Prophet comprised both of the \text{\textquoteright}Quranic\text{\textquoteright} and the non \text{\textquoteright}Quranic\text{\textquoteright} statements he made. The first type of Prophet’s utterance consisted of the explanation of the \text{\textquoteright}Quranic\text{\textquoteright} messages and instruction which must have been revealed to the Prophet. They are classified as \text{\textquoteright}Wahy Khafī. The second category is the speeches related to his endeavor for establishing a full-fledged Islamic
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\(^4\) Ibid.
civilization. And third type comprised those sayings which he made in his personal and private capacity.\footnote{Ibid.}

The same argument was enforced with the following passage of Surah Al Qiyamah:1-19. On this statement the Prophet (SAW) has been assured that he will be receiving two things; the Quran and its bayan. Maududi writes that what is proven beyond any doubt from this verse is that the Prophet (SAW) received ‘wahy’ not only in the form of Quran but also another one which is indicated in the Quran. At the interpretation of the Quranic percepts, edicts and principles, specific terms and words were included into the Quran. It was unnecessary to say that the interpretation of the Quran is also Allah’s responsibility. It will, then, have to be accepted that the interpretation of the Quran revealed by Allah was besides the words of the Quran. This is another evidence of Wahy Khaf\footnote{Ibid.}.

The fourth feature is that the author urges to consider Holy Quran as the complete code of life. This point has been emphasised since the introduction onwards. At the introduction the author symbolically poses the question whether ‘the Holy Quran is a complete code of life. But when one reads it one does not comprehend the detailed rules and regulation regarding social, cultural, political and economic problems. Even in the matters of Salah and Zakah it does not contain any detailed regulation and treats as obligatory duties. That is why a casual reader cannot understand how this book can be called a complete code. This confusion is caused because the object loses sight of the fact that Allah did not only send the book but also appointed his messenger to
demonstrate its leadings by putting them into actual practice. To illustrate further, we may consider the case of the construction of a building. It is only a plan of the proposed building and no engineer is appointed to supervise. But if an engineer is also appointed along with the plan to construct the building, obviously, there is no need for a detailed plan. In that case only a sketch with its essential features will be quite enough.\footnote{Tafhim al Quran, vol.v, Markaz Maktab e Islam, New Delhi, 1982. pp.193-194.}

The fifth notable characteristic of this book is the glowing presentation with a specific approach which draws the attention of the reader at the first sight itself. For instance commentating on Surah Al Ahzab: 36,

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\text{وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرًا أن يكون لهم الخبرة من أمرهم ومن يعصي الله ورسوله فقد ضل ضلالاً مبيناً (الأخزاب 36)}
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*It is not fitting for a believer, man or women, When a matter has been decided by God and His Apostle, to have any objection about their decision. If any one disobeys God and His Apostle, he is indeed on a clearly wrong path.*

Citing the instance, he states that the above Ayah came down when Prophet’s proposal to Zainab bint Jahsh, his own cousin to marry Zaid Bint Harith, his adopted son and free slave, was turned down by Zainab and her brother who had both withdrawn their rejection after the Ayah was revealed. \textit{Maududi} writes that although this Ayah was revealed in response to a particular issue, the ruling conveyed therein serves to be fundamental basis of Islamic laws encompassing the entire Islamic scheme of life. According to this principles no Muslim individual, group, institution, court, parliament, or state is entitled to have freedom of choice in matter in which there is already a ruling from \textit{Allah} and His apostle. To
be Muslim is voluntarily surrender to Allah and its Prophet (SAW). If an individual or nation claims to be Muslim and also reserves to the right the dissent it is a contradictory approach. No right thinking person will ever imagine gathering its two opposite approaches together⁴⁸.

The Maududi’s Quranic exposition and discourses have brought very strong ideological diversities and heated discussion among the scholars of Kerala. Anyhow, this text got a wide appreciation from the general public. The form of Tafhim al Quran prepared by Maududi, Tarjumah-e- Quran is also rendered into Malayalam in a single volume as ‘Quran Bhashyam’ by T.K Ubaid, examined by K.C Abdullah in 1988 and 50000 copies of the same have already been distributed so far.⁴⁹

*Fi Zilal al Quran (Qurante Thanalil) (prtd/mm)*

The Malayalam version of the acclaimed work ‘Fi Zilal al Quran’ of a renowned Egyptian scholar Sayyid Qutub (1909-1966) was performed by V.S Saleem and KunjiMuhammed Pulavath and published by Manas Foundation Aluva in 1995-1999.

The present work ‘Fi Zilal al Quran’ is originally compiled by Sayyid Qutub (1906-1966), a reformist Muslim thinker of 20th century. He hails from a deep religious Egyptian background. He started his career as a writer and progressed to become one of the renowned thinkers of the contemporary Islamic Movement. In 1929 he was admitted to Darul Uloom, Cairo, Where he had received his BA degree. After that he was appointed as a teaher in the same institution and got chance to serve as a private secretary to Taha Husain (1889-1973), an eminent poet of Egypt. Sayyid Qutub was very much influenced by Abbas Mahmud Aqad (1889-1964 ) a prolific writer and editor of ‘Al Aa’lam al Arab’ a monthly.

⁴⁹ Prabodhanam Quran Special Issue on Quran, Kozhikode, 2002, p.197.
Subsequently, he had launched a new magazine ‘Al fikr al Jadeed’ through which he had highlighted a series of articles on current issues. Finally he joined the Ikhwan al Muslimun and became an ardent follower of this movement. He wrote with a firm sense of conviction which led him to give his life for his believes. When he was executed in 1966 by the Abdul Nasser regime (1918-1970) of Egypt he had completed more than twenty five books of which the present one is the most important.

It was so late when the present work reached the hands of Keralites, the first and second volume of this work was published only in 1995. The 3rd volume was published in 1996 which contains Alu Imran, Al Nisa and Al Maidah. In this volume an additional index has been annexed due to wide demand of the researchers and readers in general. The 4th volume of this work was published in 1996 which includes the verses from 1 to 145 of Al Ana’m. The 5th volume was published in 1997 comprising Surah al Aa’raf. The 6th volume published in 1998 which included Surah al Anfal and al Taubah 1 to 93 verses. The 7th volume was published in 1999 which contains al Tauba and al Yunus. The rest are yet be published. In the first volume a preface was given by great scholar Muhiyuddin Aluway (d.1995), a classmate and intimate friend of Sayyid Qutub, shares his ever green memories with him in which he had anticipated the work would be an asset to the development of Quranic Studies in Kerala.

The outstanding feature of this work is that it provides a heartfelt experience of a rhythmic journey into the spirit of the Holy Quran. Ever since its first appearance the work has been welcomed by the Malayali readers. Unlike the other translated versions the present work is accurate in absorbing the aesthetic beauty of the Quran as well as its thematical
expression. Its literary presentation is generally appreciated by the men of letters in the region.

The second notable feature of the work lies in the social background of the author when the book was being composed. The book is an offshoot of a campaign of struggle because it is used much more than a commentary on the Quran. Since the larger part of the work was written when the author was in jail during the period between 1954-1964 all the emotional stress and solitude might have influenced the work to become sublime. Hence the robustness intellectual and practical ‘campaign of struggle’ to which the author dedicated himself was an endeavor to create an awareness among the contemporary Muslims regarding the true nature of Islam. His sole objective was that the Muslims of today should be able to be aware and practice true Islam in the same way the early Islamic generations did.

Another important aspect of the work is the reflection of political view of Qutub regarding state, society and sovereignty. It could be evident from the expansion of following verses. 3:189, 4:59, 5:17, 20, 7:158, 9:116, 12:30, 43, 50, 51, 54, 83, 20:114, 23:116, 24:42, 25:2, 27:33, 39:6, 42:49, 43:85, 45:27, 48:14, 54:55, 57:2, 5, 59:23, 64:1, 67:1, 85:9. It also encompasses the Islamic perspectives of economy, intelligentia, morality and education. In this instance it can boldly be said that the author has successfully done the task of illustrating the Islamic world view. Sayyid Qutub objectively deals with the contemporary issues of the world from a social and political standpoint. In this regard Qutub had drawn his conclusion on issues of human relationships, threats of colonization and imperialism, victimization of Arabs in Palestine, the approach of Muslims towards Zionism and ties with Jews and Christians.
Here, he explicitly warns against the expression of tolerance and forgiveness towards Jews and the adversaries of Islam.

While observing the expressions zealously it could certainly be stated that the author was actually living along with the Quran. From the auspicious shadows of the Quran he throws light on the images of believer, objectives followed by a truth seeker and Firdous (high place in paradise) as the ultimate destination of a believer. He has tried to convince his readers to strive for the eradication of ignorance and arrogance being echoed everywhere.

Unlike the other commentaries it has consciously avoided the Arabic terms, connotations in its possible scale. The translators have mentioned certain things in the preface. The work ought to be useful to the Muslim readers as well as the non Muslim readers. The translator have also indicated the distinct historical background of the author and the circumstances led to this composition.

The author also speaks comprehensively about the Islamic method of educating the individual and the community with the dual purpose of shedding light on the Quranic instruction on one hand and on the other enriching the contemporary Islamic revivalist movement in this field. This enrichment is badly needed at this particular stage as the Islamic movement strives to establish an Islamic presence in the midst of ignorant surroundings which one hostile to Islam trying to suppress it or, at least, to move away from it. In these areas the author lays strong emphasis on education through events to delineate the Quranic method of making use of great events in disciplining the human soul, so that it may be moulded
in the required shape while it is still vividly impressed by the event. Thus, it takes the right mould permanently and become immune to deviation.  

When we examine the method the author has followed in explaining the meaning of Quran it is quite obvious that he does not depend upon individual words or expressions instead he takes the whole verse or a number of verses and explains their relevance to the awareness of man according to the divine method, or to the practical code which regulates the life of Islamic society.

**A Review of Qura'nic Literature in Kerala**

The Holy Quran unwrapped one of the brightest and intellectual history of the entire world. It brought out a new dimension to the ever-changing world, stimulated and motivated thoughtfulness of humanity through the passage of time. As an impact of this wherever the voice of Almighty reverberated a new civilization or an enlightened society emerged; spirited with knowledge, wisdom, science and literature. The past and present attest and testify the same fact in its all sense and splendour. As elsewhere in the world, the Holy Quran has left significant impacts and conspicuous development in the cultural and intellectual scenario of Kerala. Here an effort is made of surveying the serious studies on Quran attempted by the Muslim scholars, writers and non Muslim admirers of Holy Quran.

Historically surveying the Malayalam poetry it was Vallathol Narayana Menon (1878-1968), a classical poet who at first brought about the Quranic values and concepts in Malayalam poetry through his celebrated work ‘Pamsusnanam’, ‘Jathakam Tiruthi’ and ‘Allahu’. Jadakam Tiruthi describes the conversion of Hazrat Umar (d. 644A.D)

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into Islam. In this poem he has straightforwardly versified the essence of Quranic verses 2:84, 33:52, 45:27, and 57:2, 5, 10 and Pamsusnanam and Allahu reflect the history of the advent of Islam in Arabia and its painstaking propagation carried out by the Prophet (SAW) and his companions. The second attempt was rendered by P. Kunjiraman Nair (1905-1978), a blushed poet who wrote a specific poem entitled ‘Marubhoomiyile Yatharakaran’ (a traveler in desert) sharing the history of Prophet Muhammad (SAW) and his first revelation in 610A.D in the cave of Hira have been also illustrated in heart breaking rhymes. In this poem he has mainly manifested the message of Iqra’ as expressed in Surah Al Alaq and the quintessence of the verse 73:1. Ullur S. Parameswara Iyer (1877-1949) has also expressed the Quranic symbols in his masterpiece ‘Umakeralam’. Ponkunnam Sayed Muhammed (d.1979), a contemporary of Chengampuzha Krishnapillai (1911-1948) and Edappally Raghavan Pillai (d.1936) wrote ‘Mahamadham’, a celebrated poem highlighting the Quranic perspectives and Prophetic history consisting of 1269 stanzas and published by Suni publications, Aluva in 1978. In the modern times the poet Yusuf Ali Kechery’s (b.1934) Huwa al Hayy al Qayyum, Kamala Surayya’s ‘Ya-Allah’ also manifest the Qura’nic embodiments in their works.\(^{51}\)

Considering the influence of Quran on Malayalam it may be observed that even if the Quranic symbols are found in limited attempts, generally the Quranic presence is very meagre in the common Malayalam literature as compared to the Biblical influence on the same. While examining the reasons behind this pathetic condition a modern scholar and researcher Ibrahim Bevincha writes ‘those who learned Quran did

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not learn literature and those who learned literature missed the Quran and the shortage of Muslim poets and men of letters from the Muslim community also worsened the same.\(^{52}\)

The Qur’nic presence is very scanty in the genres of Malayalam literature, especially among short story and novel. A specific research on this topic is yet to be carried out. Vaikkam Muhammad Basheer (1910-1994), a legendary novelist in Malayalam, has highlighted the Qur’nic expositions in his stories like ‘Balyakalasakhi’ (1945), ‘PathummayudeAadu’ (1950) and ‘Entuppuppakkoranendarunnu’ (1956). He has frequently made use of Quranic concepts in his writings such as ‘Allahu Nuru Samavati Wal Ardu’, ‘Lauh al Mahfud’, and ‘Sidirah al Muntaha’. N.P.Muhammed (1928-2003), P.A.Muhammad Koya Pallikkara (1922-1990), V.P.Muhammed (d.1988) and U.A. Qader have also inflected the Quranic thoughts in their writings. The presence of Quran is well noticeable in the writings of the young promising novelists and short story writers as in the works like Kanesh Poonur’s ‘Perunnal’ and Jamal Kochangadi’s ‘Drishtandam’ also replicate the same notion in their writings\(^{53}\).

Considering all, it has now become an undeniable fact that Islam has played a vital role in the formation of socio-cultural attitudes and positive values of Keralites even though the position and influence that Holy Quran decor still remain afar.

While analyzing the development of Quranic literature in Kerala in the modern times we can categorize the total literary output under four major divisions; 1. Introductory Studies on Quran 2. Comparative Study of Quran and Modern Science 3. Philosophical and Philological

\(^{52}\) Ibid.  
\(^{53}\) A.P.Kunhamu, Quran and Malayalam Literature, op.cit. pp.211-213.
Studies on *Quran* 4. Study of Non-Muslim writings on *Quran* 5. Study of Contemporary Issues on *Quran*.

**Introductory Study of Quran**

Among the *Quranic* literature emerged in Kerala, the attempt of introductory studies on *Quran* may be taken into prime consideration. Muslim scholars have laboured the task of introducing Holy *Quran* in the mother tongue as part of the Islamic propagation. Besides the independent literary jottings there are many credible works got translated into Malayalam Islamic Publishing House (I.P.H), the publication division of *Jama’i-t-i-Islami-Hind* Kerala chapter (estd.1950) has published the translated versions of the following works of Maulana Maudui (d.1979) on *Quranic* studies. *Muqaddima –i-Ta’leem al Quran* translated by T.K Ubaid as ‘*Quran Padanathinoru Mukhavura*’ in 1983, ‘*Islam ki char buniyadi Istitahana/Quaraninte Nalu Sankethika Sabdhanga*/(Four Technical Terms of Holy *Quran*) was published by I.P.H deals with the *Quranic* terms *Ilah, Rabb, Din and Ibadah* and its socio-political meanings. The abstract of ‘*Tafhim al Quran*’ was reproduced in Malayalam by I.P.H. as ‘*Quran Padanam*’(*Quranic* studies) briefed by V.K.Ali from the same text of Maududi has been included in the curriculum of *Madrassas* run by *Ta’leemul Islam*, an academic body of the said organization. In this connection, Yuvatha Book House, the Publication bureau of *Kerala Nadvatul Mujahideen* (K.N.M), has prepared and implemented ‘*Qurante Velicham*/( the light of *Quran*) as a text book for beginners of *Quran* in the *Quranic* learning course. The book consists a collection of articles by Abdulla Yusuf Ali (d.1952), Muhamad Amani Maulavi (1909-1987) and N.V.Ibrahim Maulavi (b.1927-1999). Along with this an aesthetic work of T.P.Kuttiamu Sahib
(1911-1987) titled *Quran 'padanathilekkoru Teertha Yatra'*( a Pilgrimage to the Study of Quran) was published in 1989. It is an aesthetic account on the ethical, spiritual and cultural thoughts of Quran from the deep contemplation on Quranic verses. The translation of famous Urdu work of *'Ta'araf al Quran'* of the great scholar Sadaruddin Islahi (1917-1998), one of the pioneers of Jamat -e- Islami Al Hind was carried in Malayalam by V.A Kabeer and published by Islamic Publishing House, from, Kozhikode in 1989. The book is a great endeavour to introduce the fundamental approach of Quranic thought in Malayalam. The noted work of a Pakistani Scholar Khurram Murad (1952-1996), *Way to the Quran*, also brought into light in Malayalam as *'Quranilekkulla Patha'* in 1988. The book was translated by P.M Haris on behalf of K.C Abdullah Maulavi Charitable Foundation.

**Comparative Study of Quran and Science**

There are several painstaking attempts carried out for the deduction of scientific truth from Holy Quran. Muslim scholars have rightly begun an incessant debate on the said matter. In this connection several comprehensive, concise and translation of relevant works have already been illumined. *'Quranum Prapancha Shastravum'*(Quran and Cosmology) is a well researched work done by A.M Usman a noted Engineer. The work exclusively marks the place of Quran in the vastness of modern science. The Malayalam translation of famous English work *'Human Development'* as exposed in the Holy Quran and Hadith, authored by Muhammad Ali Albas, working as a medical consultant in King Fahad Medical Research centre in King Abdul Aziz University, Jeddah is another example. The book is translated into Malayalam by A.K Abdul Majeed and published by I.P.H Kozhikode. The book refers to the
verses related with creation of man. The discussion is mainly persisting on
the verses of 18:37, 22:5, 23:13-14, 39:6 and 53:32,. Here the author
successfully completes his mission by justifying and interpreting the
Quranic phenomena Alaqah, Mudgha and Nutfah. The translation and
interpretation of the verses used in this book was done by Shaikh Abdul
Majid Zendam, a Professor of Islamic Studies in King Abdul Azeez
University, Jeddah. Another important work to be mentioned in this
regard is ‘Shastra Veda Samgamam Quranil( Confluence of Science and
Vedas in Quran) produced by Muttanissery Koyakutty and published by
C.H Memorial Cultural Centre, Kayamkulam in 1999. The work unfolds
the miraculous veracity in Vedas and the scientific reality from the
perspective of Holy Quran.

‘Quranum Yuktivadavum’(Quran and Rationalism) written by
Cheriyamundam Abdul Hameed Madani is a credible work to be
referred. This treatise was published by K.N.M in 1999. By writing this
book he has elucidated the Islamic perspective to the questions raised by
pseudo-rationalists and secularists on belief, superstition, thinking,
learning and research leading to the compactness of the religion. Topics
such as philosophy, materialism, mortal and eternal life after death have
been discussed in the light of science and in a most authoritative manner
the meaning and purpose of one’s birth, life and death have been factually
described. Even the nihilists may pause for a while, provided he is
objective and ready to accept the proven truths. At the same time, the
author points how a true Muslim can well enjoy the worldly pleasures
without breaking his ethical bars. In support of this view author has
mainly gone through the verses of 2:216,4:19,27,10:24,34-39,
‘Quranum Samudrashastravum’ (Quran and Oceanography) is an attempt to study oceanography as discussed in the Quran. The book authored by Dr. Abdu Razaq (Professor of Arabic, P.S.M.O college Tirurangadi) was published by Yuvatha Book House from Kozhikode in 1987. The work deals with the scientific discoveries related with Quranic phenomena like voyage, storm, darkness of the sea and stars that guide the ships. The author has mainly explored the verses 2:164, 7:63, 9:109, 10:22, 14:32, 17:66,68, 18:109, 25:53, 31:27, 35:12, 45:12, and 42:32.

‘Quranile Shastreeya Soochanaka Vishnuniksamikkal’ (Scientific Indications in Holy Quran) authored by Dr C. Qasim and A.A Wahab was published by the Institute of Fundamental Research in 1986. The work is based on a single chapter Al Rahman. Author adopted a thematic presentation from the first verse onwards. The chapter begins with Al Rahman which put forward the greatness of Almighty. ‘Ar Rahman’ is the name of Allah, means one who shows kindness towards every creature in this mortal world. With reference to these verses the author analyses the great wonder of human birth and how the human child have developed.


‘Quranum Paleontologium’ (Quran and Paleontology) is written by Faisal Korattiyil and published in 1992, is a distinct effort to trace the Quranic descriptions on the said matter. Paleontology is the study of pre-
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historic life discuss with mainly animals and plants (paleo botany) that lived in pre historic times, as well as the earth's physical properties such as geography and climate. The author has performed a specific study in the light of the following verses, 4:82, 164, 6:104, 7:101, 11:100, 12:2-3, 16:26, 44, 18:42-43, 19:74, 20:97, 128, 23:41, 68, 38:29, 40:21, 51:24, 78, 35:44 and 40:82.

A recent attempt ‘Quranum Computerum’ (Quran and Computer) is authored by Prof. Mustafa Kamal Pasha retired Head of the Department of History, P.S.M.O College, Tirurangadi was published in 1999. It is an effort to ratiocinate modern Science and its most prestigious invention of Computer in the light of the scientific analysis of Quranic verses. The total six chapters provide vivid information perceiving the Quranic objectivity, reliability, preciseness and transparency. He has successfully computed the bountiness of Almighty in the guiding and sustainability of Universe.

Philological and Philosophical Studies in Quran

There are some significant studies centered on the philosophical discourses of Holy Quran. ‘Philosophy of Quran’, masterpiece of the acclaimed Egyptian writer, Dr Abbas Mahmood Aqad (d.1964) was translated into Malayalam by K.C Abdulla bin Hasan and published by I.P.H Kozhikode in 1990. The aim of this book, as the author reveals in ‘focusing on Quran and rationality’, since many ancient philosophers had vouched the rationality of the Quranic view points by comparing them with western philosophical thought. Inspired by the same work the translator himself produced a comprehensive work in 1989. ‘Allahu Quraniil’ (The concept of Allah in Quran) published by I.P.H Kozhikode in 1983. This is an attempt of philosophical explanations about the

‘*Prakashatinmel Prakasham* (The Light on Light), a comprehensive philosophical treatment focusing on single verse: 35 of the *Surah Al Nur* was ventured by by A.M Usman and published by Yuvatha Book House in 1992. The author along with his elegant freethinking also shares the elevated thoughts of Sufis and philosophers like Avicenna (980-1037 A.D), Al Ghazali (d.1111 A.D), Fakruddin al Razi (d.1210 A.D), Ibn Arabi (1165-1240 A.D) and Rumi (d.672 A.H.)

‘*Manushyasthithwam Quranilum Boudhika Vadathilum*’ (Human Existence in *Quran* and Materialism) written by Cheriyamundam Abdul Hameed (b.1914) and published by Yuvatha in 1987 is an assessment of humanity in the perspectives of Holy *Quran* and Materialism. He had mainly analysed the following verses: 2:30, 31, 47, 3:110, 4:5, 34, 7:179, 26:61, 49:133, 55:1-4, 70:14 and 96:34,. He had also attempted a critical study of the concepts of Charles Darwin (1809-1882), Karl Marx (1818-1883) and Thomas Hobbes (1588-1679 A.D).

‘*Prophets in Quran*’ forms a short account on the perspectives of Prophethood and Prophet’s mention in Holy *Quran* by K.K.Muhammed Madani published by Zam Zam Books, Calicut 1993. The present work consists of 25 chapters from Adam (A.S) to Muhammad (SAW) giving their account with reference to the verses of the Quran. The abstract of the work could be expressed in the following words 1) the Prophethood and divine law is the supreme aim to fulfill the mercy of God 2) The
Prophet should be community member of which he represented 3) Prophets are not the law givers but they are only interpreters 4) It is achieved but ascribed to whom He selected 5) Miracle is not act of Prophet but it is an exclusive complement of Almighty. The author has took note of the following verses in his study 2:61, 3:21, 144, 146, 183, 193, 4: 41, 5: 67,70, 6: 42,112, 10:47, 11:81, 13:7, 15: 10, 16:36, 43:6-7, 58:21, 64:12.


Non Muslim Writings on Quran

There are some commendable efforts accomplished in the field of study of Holy Quran by certain non Muslim scholars. In this instance it is significant to note that the scholars of Kerala have rightly enabled to renovate the Quranic discourses among the thoughtful non Muslim brotherhood as the Almighty Allah intended. ‘Divya Deepthi’(The Divine light), contributed by Raghavan Nair Konniyur a noted Malayalam poet was published by I.P.H Kozhikode in 1994. The author has transmitted 114 chapters of Holy Quran into Poetical form. This attempt was widely acclaimed by versatile readers of Malayalam.

‘Qurnante Munnil Vinayanwitham’(In Humility before Quran) is a literary gift of Wani Das Elayavur a famous intellectual and published by I.P.H in 1999. This work got already three editions in Malayalam which
reveals the vide acceptance of the same. His genius had highlighted the intensity of Holy Quran by surpassing stories, parables, similes mentioned in Holy Quran. In which the author ascertains that Islam is the fountain that sprouts from love and goes on flowing towards men. Islam highlights love among mankind. It is a shower of pity, a snow fall of sympathy. Islam is twenty times as sweet as a bloomed rose. Anyone can feel its perfume, irrespective of race, gender, color or social status. Islam is a beautiful poem made up of the letters and words picked up from mere manliness and sheer humanity.

‘Amrutha wani’, most beautiful and widely accepted lyrical interpretation of Holy Quran, composed by K.G.Raghavan Nair, a native of Tiruvalla in Pathanamthitta was published by I.P.H, Kozhikode in 1997. In this attempt the poet has versified 144 chapters of Holy Quran. He has reviewed the Holy Quran paragraph wise part of each Surah and in this way the whole Surah got translated. It has been appreciated by eminent poets in Kerala like O.N.V.Kurup Ayyappa Panicker (1930-2006), Prof.S.Guptan Nair (d.2006), M.P.Appan (1913-2003) and Dr.N.A.Kareem. Anyhow the work will be a golden feather on the hat of Islamic studies in Kerala.


‘VachanaAmrutham (Amruthu of Words) is the Quranic aesthetic study of a Muslim scholar Cheriyamundam Abdu Razak and published by Yuvatha Book House in 1991. The work describes the philological elegance of Quran by highlighting its mesmerising experiences. Through
the verses of *Quran* the author has labored a systematic approach in the appreciation of Prophet Muhammad’s personality. He has also striven to show the inevitability of the Creator and man’s acceptance of Him as a supreme power worthy of all devotion and reverence.

**Contemporary issues and Quran**

There are some books written on present-day issues. This kind of works marks the consciousness and reactionary power of the Muslim community in the region. ‘*Quranum Manavikapradhisandhiyum*’ (*Quran and Crisis of Humanity*) written by Cheriyamundam Abdul Hameed and published by Yuvata Book House 1993. The work analyses the crisis of modern men and seeks solving methods according to the guidance of the Holy *Quran*. The author ascertains the fact that *Quran* is not only a theoretical book highlighting the rights of humanity rather it has been revealed as a source for us to establish a system to ensure that we rule and govern by its laws and values to bring people from darkness to light. He has gone through the verses 2:118, 159, 224, 249, 3: 79, 87, 110, 112, 4:114, 5:8, 59, 6:116, 108, 7: 17, 130, 9:37, 12: 148, 27:32, 30:6, 73:6.


‘*Quranum Christava Vimarshanagalum* (Quran and Criticism of Christianity) written by Abdusalam Sullami and published by Kerala Islamic mission Kozhikode in 1982. The work provides a tit-for-tat reply to the question of trinity and crucifixion of Christ and Christian stand on
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‘Vishudha Quran Dhurvyakyana Pravanathakal’ (Attempts of Misinterpretation of Holy Quran) a work attempts to explain the various spheres of misinterpretation raised by enemies of Quran prepared by Abdul Haq Sullami a scholar of Salafi movement in Kerala and published by Ayyubi Book House, Kozhikode in 1987. The author has reflected the real stand of Holy Quran on the questions of polygamy, Jihad, inheritance right of woman, Shariah laws on crimes. He has mainly quoted the verses 4:19, 71, 90, 5:5, 38, 45, 12:24, 33, 42: 2, 37, 85, 5:47, 70, 98, 99, 110, 17:6, 60:9.

An attempt has been made to trace out the origin, development, trends and dimensions of Quranic Studies in Kerala during the period of 18th to 20th Century. The total output of the study will provide some new realizations and perceptions which may suppose to lead into further researches on the same matter.