

ANALYSING QUR'ANIC TRANSLATION OF 19TH AND 20TH CENTURY; A Historical Investigation Through Keralate Qur'anic Translations

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**تحليل الترجمة القرآنية للقرن التاسع عشر والعشرين.
تحقيق تاريخي من خلال الترجمات القرآنية في ولاية كيرالا**

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المعهد العالمي للبحوث في العلوم المتقدمة**

Abstract:-

The most famous of the intellectual movements of Malayalam who played a role in the evolution of the translations of the Holy Quran were as follows; The participation of Keralites in this field. All went according to their philosophical, thought-provoking, intellectual, linguistic and literary skills. They have prepared their descriptions subject to their own thoughts and philosophical lines.

Key words: ANALYSING, QUR'ANIC TRANSLATION, Qur'anic Translations

الملخص:

ومن أشهر الحركات الفكرية للمالايالامية التي لعبت دوراً في تطور ترجمات القرآن الكريم: مشاركة Keralites في هذا المجال. ذهب الجميع وفقاً لمهاراتهم الفلسفية والمحفة للفكر والفكرية واللغوية والأدبية. لقد أعدوا أوصافهم وفقاً لأفكارهم وخطوطهم الفلسفية.

الكلمات المفتاحية: البراغما ، الأسلوبية ، الرمزية ، النصوص القرآنية.

Results

Qur'an, the holy scripture of guidance and instructions to all mankind descended to the Messenger ﷺ is elegant. Due to the sacred nature of the Quran, the attempts of translating the Quran are considered interpretations of the meanings, rather than an actual translation of the holy text. By the 6th century, itself coastal regions of south India, especially Kerala embraced the light of Islam. But only since the middle of 18th century begins the translation of holly scriptures to the regional languages. The history of translation back to 1289 of hijra by translation of renowned scholar shaykh Muhyidheen Abdul Qader who is known as mayin kutti illaya. He wrote the first interpretation of Quran in Arabic-Malayalam in 1289 hijra (1867) which made many disputes and objections in Muslim community of the time. It created a positive and negative influences in the society. The social premises of the time rejected the interpretation even some Muslim dared to drawn the copies of Quran in Arabian Sea. They taught the quranic translation as an offence. Another translation was emerged in 1955 by Umar Moulavi. He initially preferred word meaning and later his own interpretation on every verses of Quran, for this he referred the quranic interpretations of thafseer athwabri, thafseer ibnu katheer, thafseer shoukani, thafseer razi , zamakshari and suyoothi. There is also many other communal organization which contributed a lot of quranic translation into regional language Malayalam .It includes qadiyaniya, intellectual movement, Sunni, sufi ,ashariyya, jamath islami, non muslims as well. It was great effort of qadiyani to publish a quran translation in Malayalam and it is successfully performed by one of the qadiyani leader in 1991. For this, he referred basher ali's English translation . It was published by international Islamic-qadiyani publisher limited in England.

Influence of aqlani (intellectual movement) also seen in translation history of Quran. They interpreted the quran with their own logical reasoning, rather than scriptural references. Denial of gain (supernatural) and mu'jiza (miracle) could be seen throughout works. Since it is not supported their logic, Sunni movement inhabited the ¾ Muslim community of kerala approximately. At first the sunni movement refused the translation of quran on account of its consequences. Later by realizing its relevance they step forward effort "fathurahaman fe thafseeril Quran" written in between 1972-

1980, of kv muhammed musliar kootanad is the first translation of Sunnis in Kerala . Another translation of Tk Abdullah musliar who passed in 1977 became the bone of content in Sunni's itself .

In the case of sunni movement there is no a complete translation of Quran but exist in only specific areas.

The translation of "thafheemul quran by abul a'la moudoodi and felilalil Quran are concerned works from jamathe islami movement. The contribution of non muslims to this subject was notable by all means. Hindu believer loriat and well known poet konniyur ragavan nayar's (divyatheetphi) is the first poetic translation of Quran and was appreciable. Salafi movement also have a role in this.

The purpose of the paper is an analytical and historical evaluation of Malayalam translations of quran in 19th and 20th century.

INTRODUCTION

The Quran is the most important religious document in Islam. Muslims believe Allah revealed the Quran to Prophet Muhammad over the course of 23 years, beginning in 609 CE, through the angel Gabriel. The Quran is the most important religious reference for almost two billion Muslims around the world. Because of the sacred nature of the Quran, attempts to translate it are regarded as interpretations of its meanings rather than literal translations of the holy text.

It's worth noting that just 20% of Muslims are Arabic speakers, emphasising the significance of Quran translations. To understand the Quran, the vast majority of Muslims around the world rely on translations. Most African, Asian, and European languages have now been translated into the Quran. because Quran is written in a highly symbolic and classical form of Arabic, it necessitates a thorough comprehension of its contents as well as the capacity to reflect those meanings into the target language.

Dr. Joseph talks about his fascination with the Arabic language and its spread in Kerala: "There was no translation of the Qur'an in Malayalam. But Muslims were forced to learn Arabic as a matter of course. From time immemorial, the strong and far-reaching relationship between Arabs and Keralites has been instrumental in the study of the Arabic language, in the comprehension of the Holy Qur'an, in the application of Islamic teachings, and in the understanding of the technical terms of the Holy Quran. Thus, the doctrine of karna spread rapidly among them and scholars, authors,

jurists, prose and verse linguists emerged from them. The main ways in which the Qur'an was studied and understood during this period.

TRANSLATION FROM AN ISLAMIC PERSPECTIVE

Throughout history, we can see that translating the concept of the Holy Quran into other languages was very popular among the Salafists. To the best of our knowledge it is not established that the ancients opposed it. Although the translation is not literal it is for the position of the commentary. The greatest proof that the Holy Qur'an can be translated is that it also interpreted and explained the Holy Qur'an. Is it because the meaning of Tafseer is to change the ideas inherent in the holy verses into a style that brings them closer to the human intellect and makes them understandable? Such descriptions have been permissible and practical since the time of the Prophets.

THE FIRST TRANSLATION OF THE QUR'AN IN MALAYALAM.

I do not know of any translation as far as I know until the beginning of the 13th century AH. As Umar Moulavi said, the reason why the translation is so late may be that the Keralites were ignorant till recently. The mediums of instruction, on the other hand, were primitive. At that time, the translation of the Qur'an was not as effective as the existence of another copy of the Qur'an. But there are few who know the Qur'an Was. They, in turn, are a minority. Sheikh Muhyiddin Abdul Qadir Main, the youngest scholar and poet, was the first to translate the Qur'an and take on this responsibility of hardship in a threatening atmosphere. He named it 'Quran in Tafseer'. The translation was divided into thirty volumes of six volumes, beginning in the year 1272 AH and was retired in 1287 AH. Sheikh Mainkutti Iya Dini is a profound scholar like the ancient scholars in knowledge.

1. KHADIYANI TRANSLATIONS

Qadiani translations are one of the most dangerous of the deviations found in Islamic libraries today. AD. Born in Qadian, India in 1840 and died in 1908, Mirza Ghulam Ahmad Al 1 was a prophet on Indian soil more than a century and a half ago. The Qadianis are followers of the Qadianis. The Khadi Yani movement is a descendant of the British colonial rule, despite its superficial religious overtones. According to Dr. Ghalib al-Awaji, the Holy Prophet (peace and blessings of Allaah be upon him) loved the Holy Qur'aan and sanctified it, while at the same time interpreting it in a way that did

not suit the co-ordination of Muslims and the interest in the Arabic language.

It is in this that the Qadianis use the Holy Scriptures to spread their vain beliefs, to eat and to expose lies. The danger of that movement lurks. Khadi pilgrims have had significant development and livelihood in this area since the beginning of the translation of the Holy Quran. At the same time, a translation by Qadiani leader Muhammad Ali was published in English in 1918.

In 1969, under the supervision of Malik Ghulam Fareed, a translation and commentary on the Holy Quran was published in English. Thus the former Foreign Minister of Pakistan, Muhammad Zafarullah Khan, published an English translation and another pamphlet in English entitled The Interpretation of the Holy Quran. It was prefaced by Mirza Bashiruddin, the second caliph of the Promised Messiah by the breath of Qadiani. Malik Ghulam Fareed later published it in three large volumes in 1963.

2. AKHLANI TRANSLATIONS (Intellectual Movement)

Akhlanis are those who adopt their limited intellect regardless of the scriptures. They are the ones who accept what suits their desires and reject everything else. Unfortunately, they are called knowledgeable. Even people are under the influence of such alien thoughts.

The author of the book Al-Akhlanian says: "The greatest trick the devil has put into his net is the curse of the Akhlanis and their followers. He denies many invisible things that came in the Sunnah as well. The reason is that they do not think in their purely materialistic way. As such, they invalidate the mujizats things come out only on the basis of their Akhlani Manhaj. They modify the attributes of Allah only from their Atlani conjecture. Or the false Akhlani Anu who emphasizes the weaker visual world than the invisible

• C.N. Translation by Ahmad Moulavi

With the green light given to translations in the world of science, a large section of the world began to render their services in the world of translation. Some of them did good and some did good. And those who wronged the Book of Allah and fell into mischief. CN is one of them. Ahmed Moulavi. In 1953 his translation came to light. The translation was the first complete translation of the Qur'an into the Malayalam script, and the readers' great advances were due

to its distinctive style, meticulousness, and linguistic uniqueness. CN, on the other hand, became well-known to the public and the general public alike. The translation spread rapidly and the translator became well-known even to the Government of Kerala. The translation was completed with the financial assistance of the Government and a large Government Award. I got it. Perhaps the esteemed reader will wonder. Why is this translation so important? How did CN get these benefits that great writers and writers never dreamed of gaining? What is the secret of this translation?

In fact, the Kerala literary world looked at translation from a particular angle. Or through the angle of literature, clarity, subtlety, and flowing style. But the translator, CN, was a writer, an expert in narration, and well versed in writing and writing. He was inferior in his knowledge of the Holy Qur'an and the subject of Hadith. So he slipped well into the darkness. So, on the other hand, Muslim forums rallied against Ahat. Scholars have filled in the translation at the behest of the author and responded to the variations of the subplots.

Disadvantages

1. The prophethood were denied.
2. Allah has been mentioned more than ten times in the Holy Quran, The Arsh of Allah (Mahita Sim) Hasan) was denied.
3. Denied the jinn. They are human beings He was born to be a race.

3. TRANSLATIONS OF THE SUNNI SECT

There is a sect called Sunni in Kerala. They are close to the misguided Sufism. From time immemorial, most of their scholars have been opposed to the translation of the Holy Quran in any form or language. Among them are some who warned the community against the translation of the Qur'an and wrote books such as Tahdir al-Ikhwan's Translation of the Quran. It is understandable that the author gave a brief summary of his erroneous arguments. It is not obligatory for the public to learn the meaning of any verse from the Qur'an. Of these, only Fatih is obligatory. That too is not mandatory to study. There is no special Sunnah. KV among the Sunnis themselves. This book was published against the translation of the Holy Quran by Muhammad Musliar.

This is how some of the evidence for the Muslim translation can be put together. What is the obstacle for scholars to interpret the Rhികുകയുone and translate its concepts before the public in their

Dars and volumes while writing these translations in texts and publishing them for the benefit of the people?

The author of 'Tahdirul Iqwan' is EK. He replies. Writing is not for you. It is stable and spreading. Then when the translation is written, A refuses because the error is permanent and it is spreading. Verbal (speech) is not like that. It may not be opposed, but it will soon fade away, and those who are able to resist may not have heard. If he opposes, he can deny himself. Why not write it down because I do not understand this? ' Asking. Those who do not object to what is said are opposed to writing, Isn't the question weird?

These are the translations of the Holy Quran All Especially Tawheed preachers from various sects. When they saw the Salafis coming down, they changed their minds and began to publish as translations a drastic change that no other author or translator had ever done before. Translations were prepared by both proponents and opponents of the Sunni translation itself. They dealt with new and bizarre arguments that were alien to Islam and not spoken by the Salafists. They changed the scriptures and rewrote them, raising doubts in the search for evidence and fabrication of evidence in the Holy Qur'an. Wahdat Shuhad, (Allah is in all the worlds), Sufis, such as Kashf (Revelation), Cube (Axis), and Gaut (Helper), began to be known, accepted and accepted by the Sunnis as false, and this is where we see the great resemblance between the Sunnis and the Sufis. Those who see it as permissible to seek help from other than Allah, to beg the Awliya or the righteous for Allah, and to make vows and slaughter to those other than Allah.

It is a pity that the majority of Muslims do not follow the true religion, the Holy Quran and the Sunnah. For this reason, the boat is guarded by the arguments of such people.

• **KV. Translation by Koottanad Musliar**

KV of 'Fathur Rahman fi Tafseeril Qur'an' Muhammad Koottanad Musliar's translation is the earliest Sunni translation. Koottanad completed his translation in four volumes between 1972 and 1980. It is considered to be the first translation of Sunnis in Malayalam. The size and volume of the translation proclaims that it is not just a translation but a description. KV in translations In his explanation and the Bida without the backing of documents in footnotes

Tried to spread these thoughts. The main point to mention here is that KV. Rarely has the translation been tampered with. But in the

caption he is seen giving light hints to his distorted thoughts of poison.

• Translation by Mustafa Faizi

The translation of the Holy Quran flourished among the Sunni community. Thus the coup became the mystery of translation. Translators began to re-emerge with unprecedented changes. Mustafa Faizi, a well-known Sunni writer, has recently released a dangerous translation. This translation is what makes people tremble. I only looked at the translation of Surah Al-Fatihah in it. O God, your watch ... that is enough. He despised the adversaries of those who ascribe partners to Allah, and through His translation He has enlarged the scene and opened the door wide.

4. JAMAAT-E-ISLAMI IN THE ARENA

I do not know that Jamaat-e-Islami has a complete translation of the Holy Quran in Malayalam. Sheikh Abul Alla Maudoodi's translation of the Tafheem al - Qur'an by a group of expert writers from Urdu to Malayalam under the title 'Translation of the Qur'an'. Therefore, this translation is not directly from Arabic, but is a translation of the translation. The first translation of the words of the human God It is well-known that the effects of narcissism are negligible. But if the Pari language itself is subjected to another translation, it is utterly weak in the execution of the intended concept. Interpretation of the Qur'an? Published in six volumes between 1972 and 1998.

CONCLUSION

The most famous of the intellectual movements of Malayalam who played a role in the evolution of the translations of the Holy Quran were as follows; The participation of Keralites in this field. All went according to their philosophical, thought-provoking, intellectual, linguistic and literary skills. They have prepared their descriptions subject to their own thoughts and philosophical lines.

We have seen the translators of Mars against the faith trying to enter the way of the Salafa Saliheen without manure or substance. We also saw them moving through the steps that a balanced commentator and Muslim translator must adopt and implement.

But we also saw that the translators, by their own whims, kept the truth at bay in their commentaries and methods. This is because such people have turned their reference to translations into what their

O Lean tends to be. That is clear to us from the idioms of the Qadianis and other perverted parties.