CHAPTER- III

TĀRĪKHU LUHŪRUL ISLĀM FĪ DIYĀRĪ
MALAIḇĀR- A CRITICAL STUDY

The Tārīkh Luhūrul Islam fi Diyārī Malaiḇār which is mentioned here as Māṭāyi manuscript is a text that described the arrival of Islam in Kerala and the history of its preachers. According to Abūbaker Baqavi, chief Imām of Māṭāyi Masjid this text was inscribed on a copper plate which was not been detected so far.¹ Now it is available in the form of a paper manuscript. The text is not published yet.

The text is believed to be reported by Muhammad bn Mālik which had been handed over to him by his father Habīb bn Mālik who was a member of the trade group from Arabian Peninsula to Kerala shore².

The earliest manuscript of Tārīkh Luhūrul Islam fi Diyārī Malaiḇār is found with the Masjid of Māṭāyi and another in the private collection of Maṅṅāṭ Abdu rahman.

¹ Malayamma Abubaker Baqavi, Māṭāyi Palli, Nirmāṇavum Caritram, p.3
² See the Appendix- V, Muhammed Ibnu Mālik, Tārīkh Luhūrul Islam fi Diyārī Malaiḇār, p.1
Manuscript at Māṭāyi Masjid

This text is available as paper manuscript preserved at Māṭāyi Masjid. The script of this text is clear and readable Arabic and the language is also Arabic. The content of the text is written in nineteen pages on both sides of the paper. Each page has an average of fifteen letters. The length of the paper is fifteen c.m and the width nine c.m. The condition of this manuscript is in deterioration. The name of the scribe is recorded as Abdullah bnu Muhyuddīn.

Manuscript from Maññāṭ Abdu Rahman’s Collection

This text is in paper form written in pure Arabic language and in readable Arabic script. This also has nineteen pages. Each page has seventeen lines and each line has an average of seventy letters. The manuscript is fourteen c.m long and nine c.m wide written on both sides of the paper. The condition of this manuscript is in a very good form. The name of the scribe has not been mentioned in this manuscript.

Content of the text

The name of the manuscript suggests the meaning ‘The History of Beginning of Islam in the Malaibar Regions’. The text starts with the praise of
Allāh, and with the prayer for showering blessing on Muhammad, his family and companions. The text narrates the story of Muhammad, his propagation of Islam and the obstacles he had to face from his enemies and Quraiṣ, the tribe of Prophet.

The Qurāniṣ wanted help from Habīb bnu Mālik to win over Muhammad. Habīb bnu Mālik met Muhammad and he asked the Prophet to perform a miracle to prove his Prophethood. ‘The hour has come near and the moon has split. And if they see a miracle, they will turn away and say, ‘passing magic’.’

The splitting of the moon happened which was a miracle for proving the Prophethood of Muhammad, in front of the Arabs and Quraiṣ, the enemies of Muhammad. This incident was witnessed by king Perumāl of Kerala. According to Kesari A. Balakrishnapillai, Perumal mentioned here is the King Palaka I referred to in Mūṣikavamśa kāvya, Palayanaicccan Kezhukkuṭṭuvan in Patittuppātu, mentioned in the Tamil poem, Nasaṅgan described in Kerala Māhatmya and Devapandhya referred to in the work Tulu Itihya.

---

3 Qurān- 54:1,2
When the Arabian travellers visited this King, he asked them regarding the splitting of the moon. They reported about the miracle to the King. The King was eager to know more about the new Prophet and his message. He arranged a boat for travelling to Arabian Penninsula. He divided his country among his successors before the journey and proceeded to Arabia.

The King met the Prophet Muhammad at Mecca. He became a friend of Habīb bnu Mālik who came later as a preacher of Islam to Kerala. After the death of the King Perumāl, Habīb bnu Mālik and his companions left Arabia and travelled to the shore of Malabar. They reached Koṭuṇñallūr and gave the letter of the King he had given, to his successors. The successors of the King allowed them to follow the new religion, Islam and gave consent to build the Mosques there. The travellers from Arabia then established ten mosques on the sea shores of Malabar. Mālik bnu Dīnar, the leader of the preachers, visited all the new mosques from Koṭuṇñallūr to Maṅgalāpuram.

Summary of the Present Text

Māṭāyi Manuscript can be divided in two titles. The first portion deals with the history arrival of Muslims, and relationship with the keralites. The
second portion deals with the construction of Masjids in the Arabian settlements of Kerala, shore.

**History of the arrival of Muslims**

Muhammad bnu Mālik, the author of ‘Tārikhu Luhūrul Islam fī Diyār Malaibār’, tried to teach the history of advent of Islam to Kerala, to the successors of him. He gives the descriptions according to the reporters of this history. The author gives the commentary of the incident which happened in Arabia and Kerala.

The author handled a historic topic and it described the series of the occurrences. These occurrences are recorded chronologically.

This text gives the Hijra years of the incidents, which happened in the seventh century C.E. It gathered the knowledge of the ruler of the Kerala in seventh century, and the good governors of him and the care to the other cultural people, friendliness, tolerance and the good character of the successors of that ruler.

Muhammad Ibnu Mālik reveals what he had received or heard from his grandfather Habībnu Mālik, who in turn from his father Mālik. When the
revelation is revealed in the Qurān to warn the near and dear. Muhammad, the Prophet then called all his relatives and this forms a saying in the Qurān. Muhammad, the Prophet then called all his relatives and companions to a meet at a place called Dārul Khaizurān and told that they are his family and very dear to him. He had been entrusted to advise them the path that has to be opted for heaven and for leading an honest life as the messenger of God, Allah. He also urged them to be attentive and also respond to his sayings.

After hearing these preaching some believed it and became his followers, many disbelieved him and opposed him. Among the opposers was Abūjahal Ibnu Hiṣam. Abūjahal asked the Prophet to stop these advices voluntarily or else he and his companions will stop him forcefully. Muhammad did not fall for this threat and very firmly stood on his cause by saying that, Allah is the only one to be worshipped and, Muhammad is the messenger whom Allah had appointed to advise them. The angry Quraiši leaders discussed to prevent Muhammad from the propagation of the new religion.

The opposers went to Habib Ibnu Mālik who was the leader of the Arabs and also a scholar of Christianity and other religions, to protect to their feelings against the preaching of Muhammad. They wanted him to put an end
to the madness of Muhammad, as he was having a huge army and was also wealthy. They told him that if he exhorted Muhammad to stop his prophecy, he would obey this great scholar. Thus they met this great man. Abu Jahal praised Habib Ibn Malik and then criticised Muhammad and his baffling. A brief history of Muhammad was cited. Muhammad, an orphan came in to the Hašim family. His father Abdullah and his mother Āmina died when he was very young. He was brought up by his grandfather, his uncle Abū Twālib looked after him. Now, this Muhammad is propagating against their religion. He acclaims that he is the messenger sent by Allah for the wellbeing of the Arabs, non- arabs for the people of Sind and India, for the cause of slaves and for the liberated folks, for the young and old. They complained that some of his relatives believed him and became his followers. They requested the mighty hero to put an end to this rubbish talks and sayings of Muhammad.

After knowing the incidents at the town of Mecca, Habīb bnu Mālik agreed to help them, by going there in person with a large army of forty thousand. Thus they returned home with great hope. Habīb bnu Mālik kept his word. After reaching he expressed his desire to meet the Prophet. Mālik planned to ask the Prophet to perform some super human qualities which no one else had ever performed. This was to end the madness of Muhammad in a
peaceful manner. The messengers of Mālik, approached Muhammad and conveyed the message of Mālik, inviting the Prophet for a meeting.

Prophet without any hesitation accepted the invitation. He after performing two rak‘ath of namaz set out to meet Mālik, along with his companions or rather believers. The dress which the Prophet wore was pure white with a black turban. His wife Khadija was praying God earnestly for the success of his mission.

The divine message was sent to Prophet and he was assured of protection and divine help. The divine message was that Muhammad would meet Habīb bnu Mālik and he would ask him to perform a miracle of splitting the moon. This was ordained otherwise by Allah and this will be seen by an Indian ruler.

The Prophet arrived at the place where Mālik had stayed. The glow in his face and the brilliance in his eyes, made everyone, even the Mālik stand up in reverence. Muhammad was seated in a royal chair. He asked Muhammad whether the accusation of the other leaders, that is that he claimed himself to be a Prophet, was true or not. To this Muhammad replied that it was true.
Habīb Ibnu Mālik then told Muhammad that he had read in books and testaments about the messages of God. He also mentioned that in one he had read that one messenger of God by name Muhammad will appear as a messenger. The Prophets usually performed miracles to prove their Prophethood and so he requested Muhammad to perform a miracle to prove himself as a Prophet. The Prophet Muhammad was asked to perform the miracle of splitting the moon. It should be in the dark night, when the moon rises after the 28th night, that too full moon, then it should split. One part should go eastward and the other westward and then again it should be joined to be one. If the God of Prophet shows this, the leaders and the soldiers of Mālik will be his believers. Muhammad agreed to this and soon a day was fixed for it.

On the appointed day, a large crowd gathered at Habīb Mālik place. Prophet after his Namaz and prayed for the success of his mission. The Prophet’s prayer was heard and the mission was successful. Thus Habīb bnu Mālik and his people became the believers of Prophet with a heart full of praises to Allāh. Then they returned to Mecca.
As, proclaimed by Allah, the Indian ruler was shown the sight of the splitting moon, on the same day when Mālik saw it. The Indian ruler recorded this date. He wanted to know more about this sight and consulted all the astrologers and astronomers of his kingdom. He told them to find out the answer for this peculiar sight within forty days. They racked their brains, skimmed and scanned the books, but couldn’t find the answer for this question. All religious scholars especially Muslim scholars and other learned personalities were approached, but that too was in vain. At this moment again the ruler had a vision of the Prophet(s) and this dream was explained from beginning to end. This made the ruler frenzy and then he couldn’t eat, drink or sleep as the longing to meet the Prophet(s) was at its peak. He wanted to embrace the religion of the Prophet. The ruler was at KoṭuṆallūr, in Kerala, in India.

The ruler Šakrūtty was in the grip of a deep desire to meet the Prophet(s). There came a group of Jews and Christians with their families to the ruler’s land. They asked him for lands and houses to live in. The ruler wholeheartedly agreed to it. He asked them from where they came. They said they were from Mecca as Muhammad bin Abdullah who claimed to be a
The Prophet of Arabs and non-Arabs and of the entire universe made their life miserable by destroying their religion. The ruler who lost his temper at this, asked them what magic or what cheating was committed by the Prophet. They revealed the magic of the splitting of the moon. The Sultan at once made out that these people envied the Prophet and was his rivals. Knowing their mentality, the sultan hid his love and curiosity for the Prophet.

The longing of the ruler came to an end when a group of preachers visited his kingdom. The known among them were Śaikh Swālih Nāsiḥuddīn, scholar Śaikh Zuhruddin bin Śaikh Zakkiyyaḍīn and others who came there following the footsteps of Adam(a). The happiness of the ruler knew no bounds. He treated them with great hospitality and bestowed on them comforts and wealth. The ruler then asked Śaikh Zuhruddīn about the secret of the splitting of moon. The Śaikh gave detailed information of the miracle and also gave the date, on the request of the Sultan, on which this occurred. The date on which this miracle happened and the date on which the ruler had the visions coincided. This increased the excitement and happiness of the ruler. When the ruler told Śaikh of his experience, the Śaikh was really wonder stuck. The Sultan took the Torah of Jews and the Quran from the Śaikh. He removed some pages from both the texts, without their knowledge. The ruler then
handed the texts back to them. He asked them to read the texts. The Jews read what they got, but Šaikh soon found out that a page was missing. The Jews never knew the sheet of paper had been removed. This led the ruler to a great conclusion that Qurān is better than the Torah.

The sultan then asked the group of preachers led by Šaikh Zuhruddīn where they were planning to go. They said that they were going to the Sreelankan Island in search of the footsteps of Ādam (a). They also added that they had to face many difficulties to reach there and how their journey was easy as they have to travel only some distance to reach their destination. They also assured that they will return to the ruler’s land and will surely serve him. They wanted the sultan to swear that he would keep the news of their travel a secret from the Malabarīs. Both kept their word of promise. The preachers after their visit to Srīlaṅka returned to Koṭuṅñallūr. Then met the sultan and as per the command of the Sultan they arranged a boat for their travel to Šahr or Hurmus. The Šaikh arranged a big boat in Koṭuṅñallūr port. The boat man agreed to take them and asked to arrange everything, food, water and other things for travel. As a step for his travel, the sultan asked his house holders and ministers not to contact him for a period of seven days. The solutions for ruling his kingdom in his absence, was done by appointing one officer in each
country as the ruler. The borders of every land were fixed to one hundred and forty Malabar farsakh. This was done to avoid fight for borders of their land.

On the night of seventeenth day of holy Rajab, sultan with jewels, precious pearls, gold, silver coconut etc. set off for the voyage. The Šaikh and preachers started from the coast, mentioned. They reached Fandarīna coast and spent a day there. Then they reached Dharmapaṭṭaṇam and sailed to Śahr coast. Their journey was not an easy one. They faced huge waves and pirates. Pirates attacked their boats with stones, oil and arrows. The blessing of the Prophet(s) held them in his hands, with great blessings. The soldiers who were in the boat, acclaimed that they saw some creatures with fair face and white dress. These creatures had lifted their dress against the pirates, and defeated them. The thieves also fought among themselves. The travellers were victorious, and they were glad and excited. They continued their journey and arrived at their proposed coast. They camped for ten days there and one day they knew that the Prophet would be there, in Mecca. A convey of traders also accompanied them to Mecca to meet the Prophet. The Prophet heard about their arrival. The sultan and his friends were welcomed with great hospitality. It is said that God had already destined their face to face meeting, between the Prophet and the sultan. They were to the brim with deep love and their meeting
will be on Thursday, the twenty seventh of the month of ʿĀavvāl. The messenger of Allāh, as decided by the God, met and hugged each other. After that everyone went to the residence of Prophet as the Prophet had hosted a great treat. The Prophet uttered that he bore the witness that there is no God but Allāh and he was the messenger of Allāh. The messenger of the God taught Islam and Imān. Abu Bakker asked the Prophet who was the man whom he had embraced and why such glory and honor had been showered on him. The Prophet replied that he was a king from the land of pepper and ginger. He had come all the way denouncing his kingdom and regime. He was the one who saw the miracle of the splitting moon at the same time when Habīb bin Mālik had seen it. The Prophet also added that this sultan of India had a deep love for him and his name was ʿākūrti perumāl. The Prophet named him sultan Tājuddīn alhindī Almalaibārī. The extent of his kingdom was asked and the sultan replied that it was about hundred and forty farsakh. It consisted of many villages where he had appointed an officer or a ruler, both strong and weak. He asked to the Prophet to pray for them to keep themselves away from fighting especially the strong not to attack the weak. The Prophet prayed God and his prayers were heard and answered. The Prophet then asked the Sultan not to be afraid of his state which was then protected. The ruler was thrilled at
the assurance of the Prophet and he was proud of his noble rule. The Prophet was at that time, fifty seven years of age. The Indian ruler as a sign of gratitude agreed to perform Hajj with the messenger of Allāh and his companions.

The story of the Indian Sultan spread like a wild fire and lot of people, the Arabs came to meet this great man. This news also reached Habīb bin Mālik Šaraf bin Mālik (cousin from fathers side) and Mālik bin Dinār (cousin from mother’s side). They along with their family, friends and military of Quraiš, visited the Sultan of India. The meeting of these people filled the air with love and affection. Sultan Tājuddin, was then married to Rahība, the sister of Mālik bin Dinar. They decided to travel to India along with the Indian Sultan. The Prophet gave his consent for their travel. He also asked them to propagate the religion of Islam and to construct mosques. They could use the funds and for man power, the soldiers. The Prophet also accompanied them.

The group consisted of Habīb bnu Mālik, his brother, his son named Mālik bin Habīb, his wife Qumariyya, his cousin, that is his uncles daughter and their children a group of fifteen, ten man and five women. The names of the travellers were : Habib bin Mālik , Muhammad bin Mālik, Aliyyubnu Mālik, Husain bin Mālik, Taqiyyudinbnu Mālik, Musa bin Mālik, Umar bin Mālik, Hassan bin Mālik were the male travellers, Fatwima, Aīsa, Zainab, Twahira
and Halīma were the female travellers. They all arrived at Jeddah. The Prophet’s advice was heard and obeyed by them. Habīb bin Mālik and some of his soldiers, the sultan and his companions reached the ancient coast of Aden. Habīb bin mālik bin Habīb was enthroned as the Sultan there. Then their journey was to the coast of Šahr. They intended to construct the Masjids at Šahr, Lufār, Simnān, Ummān and Sahhān. This helped them to gain the Muslim power and this in turn strengthened the religion in these places. They next turned to build a boat to continue their journey to the parts of India.

The sultan then fell into illness. He was so sick that he knew that he could not make a travel to India. His sickness worsened day by day. Then he asked his companions, especially Šarf bin Mālik, Malik bin Dinar and the son of Malik bin Habīb not to cancel their journey. He wanted them to travel to India. He knew that his death was nearing and he was unable to accompany them. They told him that as strangers to that place, they neither knew the place nor the kingdom, its extent and so on. The sultan then gave them a detailed writing about his kingdom, the ruler of each village, the extent of his rule, the wealth and so on. He asked them either to reach Koṭuṇḍallūr coast, which was his capital city or Dharmapāṭṭaṇam coast or Fandarina coast or Kollam. He wanted then to keep his illness a secret and not to inform it to his relatives.
The Sultan breathed his last, at Áahr, on the night of Monday, the first day of the month of Muharram. This was the day of the migration of the Prophet from Mecca to Madina. The Sultan was paid homage and he was buried. The funeral procession was participated by many. The people prayed that may God have mercy upon him for his dwelling in heaven. After years, the Prophet also reached heaven on the twelfth of rabi’ul Awwal, on Monday. The death of the Prophet made them return to their home town grief stricken.

Mālik bin Habīb had a dream, in which the Prophet asked him to travel to India, as it was the wish of Sultan Tajuddīn. Soon they decided to travel and came to Bandar Áahr. There they arranged two large boats. Āaraf bin Mālik, his brother Mālik bin Dinar, Mālik bin Habīb, his wife Qumariyya with the children, family members, slaves, companions and soldiers set off their journey in one boat. The others started off in other boat and reached Ma’bar. This place called Thaqi Fathan. Taqiyuddin bin Mālik bin Habīb was crowned as Sultan and he constructed a mosque in that place. The first boat which carried Āarafbin Mālik and others reached Koṭuñallūr they had with them the written script given by the Indian Sultan. The letter said to read it and to act according to the content in it. They concealed of the Sultan’s death from
his near and dear ones. The ruler of the villages welcomed them and gave them land, houses, orchards and farms as written and directed in the letter. The team stayed there. They had brought three stones from Mecca when they came. These were relics of the Mosque built there.

**Construction of Masjids**

The construction of Masjids was undertaken by the rulers of the regions and Šah Bandar (leader of port) supervised everything. The rulers were Hindus and they gave all help to construct the Mosques. They provided carpenters and the workers for these Masjids. All these ten Masjids were beautifully constructed in the style of the architecture of Kerala.\(^5\)

The term used for the description of the measurement of the land is ‘Dhirä’ and Alnajjarä. ‘Dhirä’ means ‘measurement stick’ and the ‘Najjar’ means ‘the carpenter’. Thus it means ‘measurement stick of the carpenter’. This is called Āsārikolu.\(^6\) The works of these ten Masjids were completed with the help of the native people with the support of the native rulers. The cultural symbiosis of that era has been declared by this text that continued for centuries.

\(^5\) See the Appendix- I, List of the First ten Masjids of Kerala,  
\(^6\) In Malayalam language ‘Āsārī means ‘carpenter’ and ‘kolu’ means ‘the measurement stick’
The team from Mecca built a Mosque at Koṭuṅṅallūr and they installed one of the stones they had brought from there. It was on Monday, eleventh month of Rajab in the year of twenty one A.H. A judge called Muhammad bin Mālik was appointed there and they stayed there for some time. There was a clash between the Jews and Muslims. This led some to leave the place. Mālik bin Dinar settled in Koṭuṅṅallūr then left for Kollam. He had also taken some wealth along with him and also a stone brought from Mecca. There he built a mosque and installed the stone of Mecca there on Friday, the twenty-seventh of the month of Ramalwan in the year twenty one of the Prophets migration. He dedicated some land for the Mosque which measured fifty cubits, sixty cubits west, forty cubits to the right and up to sea level to the left of the Mosque.

His son, Hassan bin mālik was appointed as judge. He married his daughter Abdul Aziz bnu Zainudhin alssamnani (Ṣah Bandar). Mālik bin Dinar ordered his nephew Malik bin Habib to propagate Islam there. Then he returned from Kollam. He then reached the town of Koṭuṅṅallūr to serve his uncle. From there he travelled to Alhylwi (Ezhimalai). He was accompanied by a group of people and the remaining stone of Mecca was installed there in a newly constructed Mosque. The stone was installed there on Thursday, the tenth of Dhul hijjah, day of Eīdul- Azha. The extent of land he dedicated was the land
up to the hill to the mosque to the west, to the river in the east and fifty cubits to the right side and the same measure of land to the left side. His son Abdul Rahman bin Mālik as the judge there. He married the daughter of the Šahbandar, called Afīfuddin bin Mujduddin al Kirmani. Then he started with his friends and soldiers to Barkūr. He took the reins to build a mosque. It was on Thursday, the tenth of Rabi’ul Avval, after twenty two years of the migration of the Prophet. The extent of the land he donated eight cubits each in the east and west respectively, seventy seven cubits to the right and fifty cubits to the left, for the construction of the Mosque. Ibrahim Bin Mālik, his son was appointed as judge there and he returned.

He reached Bandar at Mangalore. He built a mosque there on Friday, the twenty second year of Prophets migration. He dedicated a large extent of land. His son Musā bin Mālik was appointed as the judge and his uncle’s son Nuruddīn Alībinu Nāisiruddinal Misrī, was placed as the chief of port. Just after this he reached at Bandar Kasarkod and constructed a mosque on Monday, the eighteenth of the month of Rajab, twenty two years after the migration of the Prophet. His grandson Mālik bin Muhammad was placed as judge there. The land dedicated for the mosque extended from east side to the
market, in the west it was up to the river and forty cubits each to the right and left sides. He set off from there and reached Alhaylawi. There he stayed for three months. After the stay, he left for Bandar Jarftan to build a mosque. It was on Thursday, the first of Sa’ban in the twenty second years of the migration of the Prophet one of his grandsons, Šihabuddin Umar bin Muhammad bin Mālik was appointed as judge. Seventy cubits of land in the east, in the west up to the river, in the right, again up to the river and in the left hundred cubits of land was donated for the mosque.

He, then, from Jarfatan reached Dharmapāṭṭaṇam where also a mosque was constructed on Thursday, twenty nineth of Sa’abān, 22A.H. Another grandson of his Husain bnu Muhammad bnu Mālik was placed as judge and yet another grandson, his daughter’s son Muhammad bin Ahmad al Samnani as the chief of the port. A large area was dedicated for the mosque- thirty five cubits in the right and seventy cubits on to the left. Then he travelled to Fandarīna (Panatalayani) and a mosque was built on the sea shore. It was on Thursday, eleventh of the month of Shavval,22 A.H. his son Sa’dudhin bin Mālik al Madani was appointed as judge. Seventy cubits to the east and in the left up to the sea was the land dedicated for the Mosque. His next spot was
Caliyam. There too a mosque was constructed. Zainudin bin Muhammad bin Malik al Madani, his son was appointed as judge. The land which was granted for the mosque was seventy cubits in the east, it is upto the house of Ahmad bin Umar al Zayttuniyya, up to the Mosque in the right and forty cubits in the left. Malik bin Habib and his people stayed there for about five months. Another grandson Uthman bnuul Husain al Answari was crowned as the ruler (Sahbander)of that area.

After this, Malik bin Habib, his family, companions and soldiers returned to Kothu’nallur where Malik bin Dinar stayed. Dinar was given a detailed picture of the mosques that was being constructed. When heard of it, Dinar wished to see all those mosques. So he started off from Kothu’nallur on the fifteenth of the month of Dhul hijja on the day of Eid after Luha prayer, the twenty second A.H. he visited all these mosques from Kollam to Barkur and prayed there. He then started from there, with praises for Allah for revealing the religion of Islam in the land of infidels. On Monday the first of Ramalwan 23 A.H they reached Kothu’nallur. Malik bin Dinari his nephew Malik bnu Habib, some of his people and slaves went to Kollam and stayed there. Malik bin Dinar and his people went to Sahr to visit the grave of Tajuddin al Hindi. They also visited Khurasan to meet some scholars there. Malik bin Habib and
his wife were waiting for the Lailathulqadar in the twenty seventh day of Ramadan, 23 AH. The prayers every one had on that day was to make their children faithful to God and also to make them scholars in canonical texts. Besides this to detach their mind from worldly things and judges and the land of India to be filled with the obedient of the God.

Malik bin habēb and his wife Ummu Qumariyya returned to Koṭuṇṇallūr. Some of their offspring were there in Kollam. Finally he settled in Koṭuṇṇallūr. He breathed his last there on Thursday the eleventh of Rajab, 24 A.H. Ummu Qumariyya also died on Friday the twelfth of Rajab, 24 A.H. Muhammad bin Mālik moved from Kollam to Aden to serve the sultan there. He covered all the Malabari Mosques with Kiswa. He donated twelve and half Miškal weight of Egyptian gold to all the Mosques along with Turban and shirt to each.

**Places mentioned in the text**

The important places mentioned in the text are Kaluṇṇallūr-Koṭuṇṇallūr, Kūlam- Kollam, Hailavī-Ezhimalai, Māṭāyi, Fākkannūr-Barkūr, Manjalūr- Maṅgalāpuram, Kanjarkūttu- Kāsargod, Jarfattān-
Apart from these places, some places are given the names of some persons belonging to different parts of the world. Some of them are Simnānī, Kirmānī, Misrī etc.

**Social Harmony**

There had been a strong stream of monotheism in India. But later it was destroyed by various reasons. V.K. Narayana Bhattatiri, states in his famous book *Vedārthavicāram* that the fourth Veda (Qurān) is the continuation of the last stream of Monotheism described in the ancient texts like Vedas.⁸

The King Perumāl wanted to know about the new religion of Monotheism and meet the messenger of that religion. He realized that, there was hardly any aneliation between these two traditions. The King informed the Muslim travellers going to Srīlaṅka, to revisit him at the time of their return to Arabia. He travelled with them and reached in front of Prophet at Mecca. The

---

⁷Šaikh Zainuddān Makhdūm II, *Tuḥfatul Mujāhidīn*, p. 32
⁸V.K. Narayana Bhattatiri, *Vedārthavicāram*, p. 40
King studied Islam from the face of the Prophet and he lived with the Prophet for some days there.

The King asked the Prophet to pray for his country and for the rulers and his successors. The Prophet prayed to the God for all of them and for the prosperity of his country.

Qalwi MuhammadImãm and Qalwi of Calicut in the era of the Portuguese, mentioned in his famous poem ‘Fathul Mubîn’ about the prayer of the Prophet for the King in the line 524. The reason behind the destiny of this Sãmûtiri to fight against the Portuguese was the legacy of the prayer of the Prophet for his uncle, the King Perumãl in the day of splitting of the moon.⁹

**Christians and Jews**

A group of Jews and Christians with their children and families arrived at Ko‡u„ñallûr to serve the King. They requested him to give them lands, orchards and houses and the King agreed to give whatever they demanded.

Before the arrival of Muslims they had the settlements of Jews in Mâ†âyî and Ko‡u„ñallûr. In the period of diaspora, a group of Jews reached at Kerala shore. Before the Diaspora of Jews the ships of Solomon reached at the

⁹Qalwi Muhammed, Fathul Mubeen,p.75
Kerala shore, to collect, the ivory, apes, peacock and the teak to build the temple of Solomon, in the era of king Solomon. The Bible (old testament) indicates this incident as: ‘the King, had at the sea, a navy of Tārṣiṣ with the navy of Hīrām, bringing gold and silver, ivory and apes and peacocks. So King Solomon exceeded all the Kings of the earth for riches and for wisdom’.

The Kerala Kings gave to the refugees whatever they wanted from Kerala. The records of the gifts are mentioned in ‘Tarisāpalli Śāsanam’ in 849.C.E. It is a gift from the King Sṭhāṇu Ravi to the migrated Christians, for the construction of a church, and places for their living. The tolerance and the social harmony of the Kerala Kings are revealed in all these accounts.

**Evidence of the advent of Islam in Kerala**

The text gives some light into the advent of Islam to Kerala shore. Here the conversion of the King Perumāl is a matter of dispute. Famous social historian J.B.P. More states: ‘In this turn C. Achutamenon who wrote the state Manual of Cochin in 1911, had dismissed as apocryphal the Ceramān Perumāl’s conversion to Islam, K.P. Padmanābha menon, K.V.Krishna Ayyer

---

10 Bible, I Kings,10:22
and even S. Ikram thought that the conversion of Ceramân Perumâl was not based on any concrete evidence."\(^{11}\)

The text makes clear the picture of this incident as follows: ‘When they arrived in Mecca, the Prophet heard their arrival and treated them with good hospitality with his friends. The holy Prophet and the King were destined to meet on Thursday, the twenty seventh of the month of Šâvâl. The messenger of Allâh took his hand and embraced him and all of them returned to the home of the Prophet. The Prophet taught him the word: “I bear witness that there is no God except Allâh, with no partner and I bear witness that you are the messenger of the God”\(^{12}\).

The story of the conversion of the King is very famous among the people of Kerala. Thus this text throws some evidence and light to the story of the King Ceramân Perumâl of Kerala.

**The Settlements of Arabs before Islam**

A Pre- Islamic poet, Imrul Qais, describes in his poem, about the pepper which is available only in Kerala thus: ‘the excreta of deer is like the scattered

\(^{11}\) J B P More, *Origin and Early history of the Muslims of Keralam*, p.38

pepper”. The Arabs were the mediators of the spice trade to the Europe from Kerala. They settled here for their trade. But the evidences of their settlements are not available, J.B.P More states: It seems that these Arabs had brought Islam to China between 618 and 626 A.D. So it is only reasonable to hold that these Arabs newly Islamized and also Persians must have visited first the Malabār coast and Ceylon, before proceeding to China. There is a strong possibility that some Arabs might have settled on the Malabar coast during this period and thus introduced Islam into the Malabar soil. However, there are no documentary evidences for it.

Contrary to the above statement, the present text details the evolution and establishment of the Masjids and the appointment of Qalwies in Kerala. When they appointed Qalwies at three places they allowed other Arabs to continue their social status, as enjoyed by them before the advent of Islam. It indicates the strong possibility of the Arab settlements in Kerala at that time.

The Arabian preachers established the native Arabs as Šahbander. Their names and origins are related to the Arab regions, tribes or status.

13 Imrul Qais, Šarahu Mu’allaqati ssab’ati, p. 6
15 See the Appendix –II, Map of early Arab Settlements in Kerala
Ñah bandar of Mañgalāpuram

‘Tārikhu Luhūrul Islam ī ḫiyārī Malaibār’ describes the establishment of the Maṣjid at Mañgalāpuram. It stated: ‘And endowed the land for Mosque to the ground from the borders of the four each side to sixty cubit and appointed his son Mūsa bin Mālik as the Qalwi and son of his uncle Nuruddīn Ali bin Nasaruddīn al Misrī as leader of that society’16.

‘Misrī’ is a specified name denoting the person belonging to Egypt. This Egyptian may be a leader of that Arab settlement. In this text the term used in Arabic for this leader is ‘Ñäh bandar’. In Tamil this term means ‘Turai Pati’ (master of harbor).

In Malayalam this term means ‘Sābandar’. ‘Sābandar koya’ is recognized as having equal status with the minister of Zamorin. He had a right, to stand at the side of Zamorin at the time of Māmāṅkam’17.

Ñah bandar of Dharmapaṭṭaṇam

The text indicates the establishment of the Maṣjid and other activities of the travellers at Dharmapaṭṭaṇam. ‘He reached Dharmapaṭṭaṇam, he built a

---

16 Muhammed ibnu Mālik, op.cit, p.15
17 M.G.S. Narayanan, Kozhiṅṅinte Katha, p.20
mosque there on Thursday, twenty ninth of Ṣa’bān 22 A.H. He appointed his grandson Husain bnu Muhammad bnu Mālik as Qalwi there and son of his daughter Muhammad bin Ahmed al Samnanī as port leader (Ṣāḥ bandar) of that area’\(^{18}\).

Al Samnanī belonged to the Arabian region or Arabian tribe. This person was chosen by them as the port leader. He did not belong to the group of the travellers from Arabia. There is a strong possibility that he may have been a leader of the port before the Era of Islam in Dharmapaṭṭāṇam among the Arabs of the settlement of that time.

**Ṣāḥ bandar of Cāliyam**

The text describes the ‘answārī’ being building the Mosque at Cāliyam. ‘Mālik bin Habīb and his grandson Uthman bnuul Husain al Answārī were made as the port leader of that area\(^ {19}\).

Hijra is the Arabic term used for ‘retreat’ of the Prophet Muhammad and his companions who followed him from Mecca to Madīna. His companions who followed him from Mecca were known as ‘Muhajirs’. Those

---


\(^{19}\) Idem
who received him in Madīna were known as ‘Answārī’ which means the ‘supporter’ or ‘helper’. Before the advent of Islam, the citizens of Madīna belonged to two strong enemy tribes named ‘Ouse’ and ‘Khasraj’. After the arrival of Prophet he resolved the issues of these two tribes in the light of the love of Islam.

Uthmān bnul Husain al Answārī was not a member of Mālik Dīnār’s travelling group. He was selected as the port leader of that region because of his citizenship among the Keralites. His position and status among the Muslims was as Answārī who received the Prophet in Madīna.

It indicates that the Arab persons or travellers who lived in Kerala accepted the Prophet at the time of his Hijra, at Madīna. The thirty or forty days of journey was not an obstacle for them to involve in the revolutions of their native places. This indicates that there were some strong Arab settlements on the Kerala shores before Islam.

Therefore it is clear that the port leaders of these three places, Maṅgalāpuram, Dharmapaṭṭaṇam and Cāliyam, were Arabs who were Egyptian, Arabian and Answārī respectively. This is a clear proof to the fact
that there were Arab settlements in Kerala before the advent of Islam to this region.

**Contemporary records which strengthens the matter of the text**

There are some texts or records which strengthens the content of ‘Tārikhu Luhūrul Islam fī Diyārī Malaibār’. They are Hadīth, Cilappatikāram, Patittupatt and Keralamāhātmya.

**Hadīth**

The Hadīth means the texts compiling the speeches deeds and consents of Prophet Muhammad. There are six authentic Hadīth texts.

1. **Bukhārī** (the text compiled by a scholar Ismāıl born at the place Bukhara in Russia)

2. **Muslim** (Text compiled by the scholar named Muslim)

3. **Abūdavūd** (Text compiled by the scholar by that name)

4. **Nasa’ī** (Text compiled by the scholar by that name)

5. **Ibnmāja** (Text compiled by the scholar by that name)

6. **Turmudi** (Text compiled by the scholar by that name)
These texts are known as Swihāhu sitta. There are another Hadīth texts also as Mustadrak, Rīyaluswalīhīn and Lulu val Marjan.

J.B.P More expresses his doubt through his text, that ‘If the Prophet had really met Ceramān Perumāl, it would have been mentioned in the Hadīth literature. But it is not the case, so this version is untenable’20.

In the text of Hadīth, Al-Mustadrak, Abū Saīdil Khudri reported that, a King from India presented before the Prophet with a jar filled with ginger. The Prophet distributed it among his companions. I also received a piece to eat”21.

Al Mustadrak ala Swāhīhaini is the Hadīth text written by Imām Ali Hafiz Abī Abdullah Muhammad bnu Abdullah al Hakim Al Naisabūrī, and this text comprised in five volumes.

He wrote this text at the age of 72 in Hijra 393 (1002-1003 C.E). There are 1045 Hadīth included in this text. This Hadīth text is recorded according to the criteria of the famous Hadīth texts by Bhukhāri and Muslim.

21 Hakim Annysābūri, Al Mustadrak,p. 150, An Abū saʾī dīlkhulri (r) qāla, ‘Ahdī malikul hindi ilā rasūllullah(s) jarratan fīha Zanjabīl fa atw’ama aswhabahu qitw’atan qitw’atan va atw’amanī minha qitw’atan.’
Cilappatikāram

*Cilappatikaram*, which was written in the middle of seventh Century, describes a King who went to the foreign country. The description of the deeds of Palayaniccan Kezhukkuṭuvan in Cilappatikāra is as follows:

- Who opened the heaven with the praises of his priest
- Who asked Yema to give the pain of death to man in an order
- Who ruled the land Yavana and went to the Mauntain Sumeru (Heaven)
- Who conquered the fort with a huge Army.
- Who visited the holy mountain of ‘Ayire’ of his ancestors
- Who ruled the land which is long from western sea to the eastern sea.
- Who received the Boudhas at junction of the city of Vāṇci and has done a sacrifice with honey\(^\text{22}\).

“\(\text{The Muhammadans generally go by the name of Jonaka Mappillas. Jonaka is believed to stand for Yavanaka, ie, Greek.}\)"\(^\text{23}\)

Here the reference ‘Boudhās’ points to the Muslims and ‘Yavana’ points to the Arabians. According to Kesari. A. Balakrishna pillai; the sacrifice

with honey mentioned here does not include in the custom of Hindus. So Kesari Bālakṛṣṇapilla concludes that the King who received the Muslims was none other than Cerāman Perumāl. The city Vānci mentioned here is identical with Koṭṭūṇāḷur\textsuperscript{24}.

**Patittupattu**

Patittupāṭṭu describes the King who distributed the land among his successors and teachers, as follows:

- Patittupattu the song sung by Pālai Gautaman
- About the Palyanaiccankezhukkuṭṭuvan
- The brother of Himayavaramban Nedum ceralātan
- Who established the power on ānai malai
- Who burned the fort
- Who distributed the land among the teachers of his tribe, and pleased them
- Who bring the water from western and eastern sea
- Through the army of elephant in a day, and took bath in it
- Who visited the mountain ‘Ayire’

\textsuperscript{24} Kesari A Balakrishnapillai, op.cit,p.48
Who followed his master

The priest Nedum Bharadvāja in Vānaprastha.

The song sung by Pālai Gautaman as Patittupattu, deals with the Palayaniccan Kezhukkuṭṭuvan”.25 Here also according to Kesari A Balakṛṣṇapilla, the reference to the King who distributed the land to the teachers must be related to Ceramān Perumāl who distributed the land among his successors when he left for Mecca26.

Brahmāṇḍapurāṇāntargatam Keralamāhatmya

Brahmāṇḍapurāṇāntargatam Keralamāhatmya, states that the King ‘Nasaṅga’ who had gone to the country of ‘Makta’. Kesari. A. Balakrishna pillai and other historians have an opinion that the king Nasaṅga mentioned in the Kerala Māhātmya, and the king Ceramān perumāl are the same.

There are twenty six ślokās in Sānskrit in Brahmāṇḍapurāṇam, Keralamāhātmya portion, which deals with this episode.

Nasaṅga wanted to go hunting in the dense forest. So he asked his loyal disciple Kroḍaka to look after his queen who was in the royal chamber. She

---

25ibid,p.49
26idem
was beautiful; youth was to the brim and she was the daughter of Dārika. Nasaṅga went to the west side of the forest and hunted for his heart’s content. He had hunted a large number of animals. He was returning to his palace. Then Śiva Lord of Lakṣmīpuram appeared before him in the form of a barbarian along with other barbarian followers. These tribes were ready to kill Nasaṅga with a trident. Fearing the attack and also death, Nasaṅga along with his armies which were supposed to be a crowd of group of Buddhist followers took to fight. But suddenly the Asura chief understood the barbarian’s real form and bowed him in reverence. He made sacrificial fire and poured milk and oil to the fire to propitiate lord Śiva. He even offered flowers at the feet of Śiva and asked for blessings. The Asura chief prostrated before Lord Śiva at the same time in the palace at Aṅgavṛdhipura, the queen of Nasaṅga, Uravaśi an embodiment of beauty was filled with lust at the sight of Kroḍaka. She then requested Kroḍaka that she wanted to enjoy amorous pleasure with him. Kroḍaka, shocked at hearing her words. With folded hands he said that she was the wife of his master. To him she was just like a mother because the master was equivalent to a father. So he humbly requested her to forget about it and to go inside the chamber. Anger rose in her like a gale and said that she would ask her Lord to kill Kroḍaka by immersing him in boiling oil. Thus
saying she entered her chamber which was meant to indicated her anger. Nasaṅga returned from hunting and found his wife in the chamber that meant for women folk to use when in anger. He very lovingly, asked her the reason for anger, by praising her and also wishing for her well being. He also asked her who had dared to ignore her commands and assured her that he would be put to death, immediately. The Queen who was to the core of anger sprouted out that it was Kroḍaka. She said that Kroḍaka had attacked her with the intention of raping her. She added that such a deceitful person should be assassinated by parting into the boiling oil. Without even a rethinking, Nasaṅga ordered to kill Kroḍaka, as per his wife’s wishes. When Kroḍaka’s soul was departing, Nasaṅga repented for his folly.

Then he asked Kroḍaka how to wash off his sins. He admitted his folly of believing his wife’s words blindly and not asking Kroḍaka’s explanation for it. In short his love for his wife made him blind and foolish. Then Kroḍaka said that Nasaṅga had become unwise and he asked him to pray Viṣṇu. He also directed him to go to Lavaṇāmbudhi where Viṣṇu was installed and where he could see the original form of Viṣṇu. The Viṣṇu there had killed Maktāsura and then reached earth. Nasaṅga then handed over his kingdom to his son. He
also asked his son to perform all rituals done to the dead, without any flaw. He then left for Maktadeśa along with his wife.

The name ‘Makta’ indicates the name of Mecca. In Arabic language this name is written as ‘Makkatul Mukarramah’ which meant the holy Mecca. It is described in the chapter 63 of Brahmāṇḍapurāṇa named ‘Nasaṅgasya Makta Deśa gamanam’.

Maktadeśameçaçacchāṁītyuktvā soyānnaṁsaṁkaḥ.
Swabhāryām ca gṛhītvātha maktadeśam jagāmaha.\(^{27}\)

This meant that Nasaṅga told about his trip to the country of Makta and he went to the place with his wife. The King Nasaṅga referred to here, according to Kesari Bālakṛṣṇa pillai is Cerāmān Perumāl himself. It seems that the view of Kesari Bālakṛṣṇapilla can be accepted as an authority based on the proofs mentioned in the texts referred to above.

Dr. M.G.S. Narayanan describes this event in his work *Perumāls of Kerala*. The captain is called paṭamēl Nāyar, supreme commander of the forces. The perumāl decided to punish the Nāyar at the instigation of his queen, paid the complete salary at the man’s request and ordered him to be drowned. On his part the Nāyar instructed his patināyiram to continue their

\(^{27}\) Vaidya Maṭham Ceriya Narayanan Nambutiri, *Keralamāḥāmyam*, p.121
‘akampaṭi sthānanam’ and departed for heaven. The king realised his mistake when it was too late. Since no atonement was prescribed for such a sin in Hindu scriptures, he embraced Islam and went to Mecca.\(^\text{28}\)

**The Advent of Islam – Different Outlooks**

The name of Ceramān Perumāl is spoken in connection with the advent of Islam in Kerala. The origin of the name Ceramān Perumāl is supposed to be from the language Tamil. In most of the Tamil literary works the name Ceramān is used to refer to those who were rulers.

The term Perumāl was used instead of ruler or emperor much earlier to the period of Aryans and the supremacy of the Brahmins and during the Dravidian rule. “The term Ceramāl Perumāl or Cherāman Perumāl, which merely signifies “a governor from Chera” has been erroneously considered to mean a family who ruled Malabar, when in truth it was simply an official designation. In older times the country was always called “Cheraman lokoun” or Cheraman’s country”.\(^\text{29}\) The different outlooks of the advent of Islam in Kerala are based on the calculation of time. The time used for calculation was always guessed.

\(^{29}\) Francis Day, *The Land of Perumals: or Cochin its past and its Present*, p.42
The Nicobar Islands were called as Luṅcyālus by the Arabs. Sulaiman Tajir had written that ‘he did not find a Muslim there’ was translated as there were no Muslims in Kerala.30

**Sulaiman Tajir and Luṅcyālus**

The reference to Cermān Perumāl and the advent of Islam as described by Logan seems to be a misrepresentation that the Muslims were not there in Kerala. The statement of Tajir that “Muslims were not there in Kerala” is recorded in the *Silsilatu Tavārikh*.

“According to them the Islam was propagated during last half of the 9th century. As an evidence to it Elāmkuḷam Kunjan Pillai and others point out that an Arab, Sulaiman’s proclamations. The proclamation was that he had not found any Indian or Chinese who was a follower of Islam or could speak Arabic. This statement of Sulaiman in his Silsilathu Tavārikh has been often quoted by Logan in his Malabar Manual(1887). They argue that it was only after the period of Sulaiman that Islam flourished in Kerala on the basis of the

---

30 See the Appendix- III, Sulaiman Tajir, *Ajbuddunya va Qiyasul baldān, Sisilatu Tawarikh* is a part of this Book. Sulaiman Tajir states as: swarū ḫāla maḥāli maḥāli lāha laṅcyālus, La yathmūna lugatal Arab vala ma yʾarihu alfwājār alnujum lyclari. (The traveller reached a place between Ceylon and China. And he states that the name of this place is Laṅcyālus (Nicobar Islands). They didn’t know the Arabic Language, and the Languages of the Sailors.)
statement of made by Sulaiman and discarding other evidences. The most shocking thing these people have neither seen nor read the book which is supposed to be written by Sulaiman.”

The subject matter which is stressed by Dr.C.K. Kareem is of great importance and relevance. The ignorance of Arabic language is the main hindrance in assessing the advent of Islam in Kerala. A reference of a seminar paper presented in the Islamic Academic conference is thus:

“Sulaiman Tajir on his way to China from Saran Island states about a place called Luṅcyālus. Here the argumentative statement was made. He says that the inhabitants of that place did not know Arabic language or the language of the traders.”

This statement was translated first into French and from French into English. This double translation ended up in the statement thus “none was seen speaking Arabic language or was Muslims seen”. The place about which the contradictory statement was proclaimed, Nicobar Islands, were named as Luṅcyālus. The indication or reference that there were no Muslims in the Nicobar Islands might be true. There were Muslims in those

---

31 Dr.C.K.Kareem, Kerala Muslim History, Statistics and Directory, p.95
33 See the Appendix-IV, French name of the text is “Anciennes Relations Des Indes Et De La Chine (1718)” and the English title is “Ancient Accounts of India and China, by two Mohammedan Travellers.”
islands only after 1857, when they were transported by the British. The mentioning of India and China might be because of the use of a bracket\textsuperscript{34}.

The exploration of Muziris town when completed will throw light into the relation Kerala had with the Arabs. The undoubted remnants of the settlements and literature of Arabs will surely lead to the new way to the study, and a reassessment.

**The Concocted Story in the Keralotpatti**

The fiction which was stated by the *Keralotpatti* is that during the first century Kerala was ruled by Kulashekara Perumals and they were named as Ceramän Perumal. The *Keralotpatti* written in the eighteenth century and the *Itihyamâla* written in the twentieth century cannot be accepted as proofs\textsuperscript{35}.

The historians including Elämkullam Kunjan Pillai had stated that the story of the Ceramän Perumal going to Mecca and adopting the Islam as a cooked up story was not so. This is a part of history and this was stated by the disciple of Kunjan Pillai, Dr. M.G.S. Narayanan.

\textsuperscript{34} Logan William, KrishnanT.V(Tr.), Malabarinte Charitram, pp.66,67.

\textsuperscript{35} Elamkulam Kuññan Pillai, Elamkullam Kunjan Pillayudae Tiraññedutta Kritikal, p.343.
“When all these things are connected and read, one can conclude that the conversion of Perumāl after going to Meeca is a part of history and not a cooked up story”.

Much earlier to the references in the Keralotpatti, this can be seen in the Thuhfathul Mujahidin. In the Tuhfatul Mujahidin the Ceramān Perumāl’s incident is stated not as a cooked up story but as history. Without much evidence nothing will be stated in the Tuhfatul Mujahidin. The evidence to this is the third chapter of Tuhfatul Mujahidin and the title of the chapter is the Strange Customs of the Hindus in Malabar. This chapter is the authentic proof, even now, of the custom that prevailed among the Hindus during the sixteenth century.

The Tuhfatul Mujahidin and other Arabic literature which had explained the Ceramān incident is based on historical evidences such debates are taken up for study even in the present century.

Zainudīn Mukhdhum has expressed some doubts in the Tuhfatul Mujahidin and the translator Nellikkuttu A.P. Muhammad Ali Musliar has given some footnotes for that portion and the footnotes are thus:

36M.G.S.Narayanan, Perumals of Kerala, p.232, See also Madhyamam Weekly 2013, p.10
37Dr.K.K.N.Kurup (ed.), Tuhfatul Mujahidin, pp.37-43 passim
19. After the second century of the Hijra, it was the Ceramān Perumāl who had gone there. The identity of this Ceramān Perumāl and the Bāṇapally Perumāl are often mistaken. This has led to the confusion and arguments.

20. It was the second Perumāl who had gone to Mecca and succumbed to death without meeting the Prophet.

21. The Bāṇapally Perumāl who had gone first whose tomb is in Śaharmukhalla. The tomb of Ceramān Perumāl (Abdu Rahaman Samiri) is at Lūfār in Salāla. In the Mīzan stone it has been encraved as his death in, Hijra 200\(^{38}\). Thus Nellikuttu A.P. Muhammad Ali Musliyar try to clarity to the contradictions of the historians.

Those who ascertain that this finding cannot be accepted as it is the travelogue of travellers, who made stories out of histories, conveniently forget two important things:

1. The number of historians and travelogues are greater than those who have not mentioned it at all.

\(^{38}\)Nellikuttu A.P. Muhammed Ali Musaliyar, (Tr.) Tuhfatul Mujāhidīn,p.45
2. The minority who argues may, with good intention, have thought not to irritate the readers by mentioning this well known incident again and again.

C.K.Karim states so: “The Bāṇa Perumāḷ who was named Tajudhin after accepting Islam died at Šaharmukhalla. The last Perumāḷ had met his end at the shores of Hadharamauth near Luffār. Šaikh Sainudhin says that it was not at Šaharmukhalla. In short those who went through this topic had mistaken the tomb of Bāṇa Perumāḷ was at Šaharmukhalla and that of the last Perumāḷ was at the shores of Luffār at Salāla.”39 This difference led to such contradictions. It was the journey of the last Perumal to Mecca was with great splendour and pomp and thus it was known to all.

Study of Eḻamkuḻam Kunjan Pillai

It would be of great folly as the story of Udaya Marthandan or the Perumāḷ’s reign be placed at the beginning of the Malayalam era. It is possible that any ruler of Kerala might have accepted Islam either before the beginning of the Malayalam era or much earlier than that. In A.D.851 the traveller Sulaiman had recorded that there were no Chinese or Muslim inhabitants or

settlers in Kerala. Before this almost a quarter of a century earlier the ruler of Kerala may have accepted Islam.\textsuperscript{40} It might be lost unnoticed by the traveller.

Kunjan Pillai has made some guesses about the possibility of a few Muslim settlements in Kerala by 851. He has conveniently ignored the year inscribed on the Tarisapally edicts and also the names and signatures of the eleven prominent Muslims. The question arises then, how these Muslim personalities’ appeared along with the names of Kings, Princes and the traders of that era, on the edicts.

The names of the prominent Muslims inscribed in the edicts of Tarisapally in 848.C.E

1. Maiymūn ibnu Ibrahim
2. Muhammad ibnu Manī
3. Swālih ibnu Ali
4. Uthmān ibnu Al Marsibān
5. Muhammad ibnu Yahya
6. Amr ibnu Ibrahim
7. Ibrahim ibnu Althāi

\textsuperscript{40}Elamkulam Kunjan Pillai, op.cit, p.341.
8. Baker ibnu Mansūr

9. Al Kasim ibnu Hamīd

10. Manswūr ibnu Īsā

11. Ismail ibnu Ya’qūb. 41

A set of questions or rather a questionnaire was set up by Dr. C.K. Karim which is unanswered by historians even at the present. The edicts reveal that the Muslims were grown up as a great society to make witnesses in the Royal edicts. The edicts had spoken of the Islam that they might have been here from time immemorial. The evidence of the Muslim existence is nothing else but the edicts. The argument that the Muslims had settled in Kerala only from the ninth century onwards is really a wrong statement 42. The edicts of Tarisapally contain the signature of the above mentioned eleven prominent Muslims. M.R. Raghava Varier and Kesavan Velluthattu who edited the text Tarisapally Pattayam has also mentioned the above said names.

“The names which may sound Arabic but they may not be Muslims, is the opinion of Cereti. This is because the Christians and Jews who spoke Arabic too had their names and degrees as that of the Muslims. The name Muhammad is of Muslim itself but Īsā the son of Manswūr might be the

41 M.R. Raghava Varier, Kesavan Veluthattu, Tharisappally Paṭaṭṭayam, p.129.
42 C.K. Karim, Kerala Muslim History Statistics and Directory, p.96
Chrisitan who spoke Arabic so also Ya’qūb’s son Ismail might be the Jew who spoke Arabic⁴³.

The Christians do not name their off springs in the name of their Gods and Cereti did not even know that simple thing, and that was the argument. The observations following the comments of Carlo G.Certi, also led to the announcement of the lack of knowledge that Muslims never discriminate their Prophets. Besides the meaning of the term ‘Ibn’ being son was mistaken for a degree confirmed on them. All such arguments reveal the lack of knowledge of this controversial topic.

**The Inscriptions in the Māṭāyi Mosque**

The great evidence that is pointed out by those who contradict the Perumal incident is based on Sulaiman Tajir’s statement noted on the inscription of the mosque of Māṭāyi⁴⁴. The inscription says that “the masjids of Allah shall be visited and maintained by such as believe in Allah and the last day, establish regular prayers, and pay Zakat, and fear none except Allah. It is they who are expected to be on true guidance, dated on the fifth year, on Friday in the month of Rabiul Akhir”.

---

⁴⁴ See the Appendix-VIII
“Among the ten mosques one is the Māṭāyi mosque. The writing on this is dated as Hijra 518 says William Logan refers to the Christian era 1124”\textsuperscript{45}.

M.G.S. Narayanan acclaims that Logan read it as Hijra 518. The question then is that who read this out to Logan. The language is so simple that any Arabic scholar can read it and why have this been made so complex.

Ziauddin. A. Desai in \textit{A topographical List of Arabic Persian and Urdu Inscriptions of South India} published by the Indian Council of Historical Research, New Delhi has stated the inscriptions carved at the entry of the Madayi mosque. He states that the language of the inscriptions is Arabic and contained the religious writings. When coming to the date he states that the date is lost. He has also stated about the construction of some other mosques also.

\textbf{The Ruler and the Prophet- The Unique Proximity}

The period of the Prophet is as clear as the sky. When the history was not been recorded in India as well as Kerala, the Prophet’s successors had taught the world about history and also about the city states. In that case it is doubted whether they have mentioned anything on Kerala.

\textsuperscript{45}See the Malabar Manual by William Logan, see also MGS Narayanan’s Madhyamam Sept.2013 .p.9.
One day the Prophet stood up for a speech and after praising Allah, he said: “I have determined to send some of you to such places which do not belong to the jurisdiction of Arabia or Arabic speaking states. I request you not to be separated as the sons of Israel who fought among themselves on the matter of Jesus, the son of Mary.”

The doubt is that whether the Prophet knew about Kerala a place at a distance of 40 days voyage, and its rulers.

The solicitation of Abu Sa’īd Al Khudari is “one Indian ruler gifted the Prophet a jar of ginger. The Prophet gave that to his followers a piece each. He made me to eat a piece too”.

If the incident of Ceramān Perumāl had not happened during the period of the Prophet if it is baseless, the question is that how this happened to be recorded in the book of Hadīth. The book of Hadīth is the record of the sayings of the Prophet, acts and his silent permission. If the book has recorded that the Prophet had met a ruler of India and also a non-Arab, what is there to be questioned. Another question is that because all these books are in Arabic language, can this be denied or considered as lack of evidence.

46 Baihaqī Dalā’ilunnubvath, Vol.IV,p.388
47 Al-Naiswabūri, Al Musthadīrku Alaswahīhaini,p.150
Kesari A. Balakrishna Pillai was the one who revealed all these observations of the Prophet to the world.

“When Perumāl had reached Mecca and met the Prophet, he was fifty seven years old says Keralopathy. If so this might have been during A.D. 628. Perumal after returning from Meeca had reached Šahar Mukalha and had built a mosque and a residence there. It is said that he had returned after five years then it would be in A.D. 634. The Perumāl after spending some time in the new residence and praying in the mosque, passed away. It can be assumed that after returning from Šahar Mukalha, Perumāl might have lived for about three years that is till his death in A.D. 637. Immediately after the death of Perumāl, Mālik Habīb Dinar and family reached India”\(^{48}\).

The legend which has been mentioned in the Keralolppatty and Tuhfattul Mujahidīn can be established through other evidences. The year 628 A.D. is of great importance in the history of Islam and it was in that era that Perumāl went to Mecca. The Prophet had sent his messengers to spread the new religion all over the world in and around this era.

The Prophet had sent his messengers with letters to the Emperor of Rome, Heracleus, the Emperor of Persia, Khusru Parvees, the Chinese

Emperor belonging to the Tang clan, the King of Abyssiniya, the Chief of the Bhandu Haniffa tribe living in the East coast of Arabia, the ruler of Baharin etc. requesting them to accept the new religion. This had happened in and around this period. It is found that the Prophet had asked the traders of his countries to spread this religion and it might have been related to Kerala and Sri Lanka as there were numerous traders from Arabia in this region. The messengers who had gone to China probably had crossed Kerala and Sri Lanka. This has been confirmed by Šaikh Zainuddin⁴⁹.

The author has pointed out that the first half of the seventh century brings the period of the Prophet in the article which was written to justify the period of Sangham age connected with the Cilappatikāram. During the reign of the Chera, Chola and Pandiya Kings the Arabs are said to have trade relations with these empires and some of these Arabs were appointed as their personal staffs too as specified in the poems of Sangham age.

Palyanaiccan Kežukuṭṭuvan the Chera king, who’s elder brother Imayavaramban Neṭum Ceraletan had defeated the Arabs in the sea and had seized their wealth and ship as mentioned in the Sangham poetry Patittu Pattu. The article stresses that it was Palyanaiccan Kežukuṭṭuvan who had gone to

⁴⁹ K.K.N.Kurup,(Tr.), Tuhfatul Mujāhidīn, p.31.
Mecca. Much before the advent of the new religion and the Prophet there are evidences of Arabs and Parsi’s having been settled in Ceylon. Ašuviñkal caturapurattu vedāzhiyār, and the chief of the pilgrims Šaikh are the same the messengers sent by the Prophet, to spread and propagate the Islam⁵⁰.

The keen observations of Kesari without any doubt can be accepted. The letter of the Prophet which was with the leader of the traders rewrites all the histories written about this incident. The observations of Kesari and his theories and hypothesis formed on it will be lasting long.

**Observations of Kesari**

Kesari. A. Balakrishna Pillai was fully aware of the advent of Islam in Kerala during the period of the Prophet and the allied controversies. In his observations too the statement of Sulaiman Tajir is commented as one without having gone deep. It is proved by this comment that the misunderstanding and mistranslation of Sulaiman Tajir found even now.

“It is to be believed that like China and Ceylon, in Kerala too there were Arab settlements because there were Arab traders. There is also a legend of the Ceramān Perumāl accepting the Islam. This legend cannot be denied

⁵⁰Kesari A. Balakrishnapillai, op.cit.p.46.
only because of the reason that the foreign travellers have not mentioned about
it. The statement made by Sulaiman was without knowing the matter
thoroughly. The Arab traders were in Kerala and had great respect for the
Keralites in the seventh and eighth century A.D. It is recorded by an Arab
traveller Mas’ūdi and it is worth remembering.\textsuperscript{51}

**The Identity of Perumāl**

The minute and deep analysis of Kesari has brought out the history of
the seventh century with great clarity. Kesari has firmly ascertained that the
Pālakan I of Athula’s Mūṣikavamsa is none other the Ceramān Perumāl.
Kesari says that names given in the scriptures, patittupattu palyanaiccan
kezhukkuţuvan, the hero of Kerala Māhātmya Nasaṅgan and the
Devapāṇḍiya who is the uncle of Bhūtalapaṇḍiyān of the Tulu legend are the
names given to Ceramān Perumāl.\textsuperscript{52}

It is clear from the reading of *Cilappatikāram, Patittuppattu* and the
observations of Zainudhin and *Keralolppatti*, the ruler who after dividing his
Kingdom went to Arabia and met his death there is Palyanaiccan
kezhukkuţuvan. In Patittupattu it is stated that he had divided and distributed

\textsuperscript{51}ibid, p. 47.
\textsuperscript{52} Kesari. A. Balakrishna Pillai, op. cit, p. 50
his kingdom. It is said that during his regime some Arabs had come to Koṭuṇṇallūr and they were honoured by offerings with sweets. He stayed in the land of the Arabs and met his death there as stated in the *Cilapathikaram*.

Kesari has pointed out that *Cilappatikāram* was written during the period of 650 and 700 A.D. and that makes the reader grasp the importance of the issue. It was written after seventy years of the departure of the Perumāl to Arabia. The author of Cilappatikāram was the son-in-law/nephew of the successor of Palyanaiccan Kezhukkuṭṭuvannamed Kaḻañkāy Kaṇṭinār.

**Foundation stones of social harmony**

The first masjids described in this manuscript, are the first foundation stones of the social Harmony to the whole world. They are still, spreading the light of oneness. Ceramān masjid Koṭuṇṇallūr is the first masjid of Kerala and India.

The history of ten masjids was given in this manuscript. This masjid now stands for the symbol of love between the two major communities and their social harmony. It was the first masjid constructed under the instruction of Ceramān Perumāl.

---

53 idem.
54 idem.
The masjid of Fandarīna (Pantalāyani) was one of the masjids constructed under the leadership of Mālik Dinār and the companions. There were two statues of lions on the gate of this masjid. The statue and idols are not the part of the masjid. Here the lions indicated, the construction made by the royal hindu family. Qalwi Abdul Karīm stated that,

“The sandal paste from the temple of Pantalāyani was brought to the masjid, and put it on the pulpit of the masjid. The imām took it on his head and do the lecture.”

The masjid of Dharmātam situated at another place, from the original place of the Darmaṭam masjid. The original place of this masjid was assaulted by some persons.

Mālik Dinār masjid of Kasargode reconstructed by the natives on A.H.1223, is protected by a committee. Barkūr and Mangalapuram masjids are now situated in Karnataka state. Masjids at Srīkaṭapuram and Māṭāyi are reconstructed. The wooden plank and marble plate were protected at Māṭāyi masjid. The masjid of Cāliyam was demolished by the Portuguese attack. And it was reconstructed by the help of Zamorin.

---
55 Present Qalwi of Pantalāyani Masjid, Abdul Karīm. personal interview dated 24/4/2015
56 An interview with the authority of the Dharmātam Masjid on 2-3-2013 by the present scholar.
These masjids announced the generosity and magnanimity of the rulers of Kerala. This manuscript represents the cultural symbiosis and religious harmony. The first fragrance of inter religious friendliness started from Kerala through this manuscript.

**Legendary Elements of the Manuscript**

Some legendary elements are included in this manuscript. The main legendary portion is a story which presented as the aim of the sailors to Sri Lanka. The story was about the Prophet Ādam. The followers of Buddha called it, the foot print of Buddha. The Hindus called it the footprint of Śīva.

“The angels lifted Ādam to the mountain of Sri Lanka which is nearest to the heaven to release from the tension of Ādam from falling of heaven. At that time the foot print of Ādam was printed on that mountain. It is the belief of Arabs.\(^\text{57}\).”

This of mountain of Ādam is clearly seen from the Indian Ocean. The earlier Arabi sailors described the mountain of Ādam as highest in the world. The Simhalls also believed the same. The annual pilgrim to the mountain of Ādam started from the month of December. It lasted to the month of April.

\(^{57}\) T.Đāmu, Lāŋkaparvam, p.31
It was clear that, the aim of the Arab sailors was the country of Sri Lanka. Whether this story was algend or not, they purchased the space from Sri Lanka. Then they travelled to this place for the business purpose of spices.

Another legendary element in this manuscript is related to the Mālik bnu Habīb. He was described in this manuscript as a king. Abū Jahal, the enemy of ProphetMuhammad went to the king Mālik bnu Habīb to request his help against the Prophet58.

It is argued that these two incidents are not seen in the texts of Hadīth, as the acts of Prophet.

The important matter in these argument, is that there was no any criteria to refer these matters in the Hadīth texts. There was no, citation of the word of Prophet or the act of him in these two matters.

This manuscript was orally transmitted and written in the Kerala region. There are some exaggerations in this manuscript about the persons who came from Arabia to propagate Islam in Kerala. These legendary elements are an addition to the historical facts.

58 Muhammed bnu Mālik, op.cit.p.2
Historical Elements in this Manuscript

There are a number of historical elements in this manuscript. The advent of the Arabs, their journey to the Sri Lanka, the division of the kingdom of Perumāl, the meeting with the Prophet, the death of Perumāl in Arabia, the arrival of Mālik bnu Habīb and his companions to Kerala shore, and the constructions of ten masjids in Malabār regions, are the historical elements in this manuscript.

As described above the acts of Prophets, Patittuppattu, Cilappatikāram, Kerala Māhātmya and the contemporary literatures, including historical or legends witness these historical elements in this manuscript.

Poetical Elements

This manuscript is written in pure Arabic language, in the form of prose. The reading of this manuscript is not difficult. The abundance of the synonyms and the arrangements of the poetical words are producing the clarity of Arabic language.

It is amazing that the poetic passages from Qurān and other texts, (iqṭības) (quating without indication) are writings of a poet. This manuscript as
a text spreads its light to the history and to the prose literature to the earliest Arabic language from Kerala.

**The period of this manuscript**

The content of this text was described in *Tuḥfatul Mujāhidīn*, a work of sixteenth century. It makes sure that the period of this manuscript was before the sixteenth century. Muhammad bnu Mālik wrote this manuscript as he heard from his father Mālik and he received it from his grandfather Habīb bnu Mālik who came from Arabia, to propagate Islam in Malabar regions. The period of oral transmission of this manuscript was in the age of Habīb ibnu Mālik, which meant in the seventh century. The writing of the manuscript was in the period of Muhammad bnu Mālik, which meant the third generation of Habīb bnu Mālik, probably be at the eighth century of Christian era. The available paper manuscripts are the copies of the original copper plates\(^59\), written by Muhammad bnu Mālik, as described above.

**Indication on the present Manuscript in Other Texts**

‘Ṣaikh Zainuddīn Makhdūms’ descriptions about the advent of Islam to Kerala, may be derived from the present manuscript ‘*Ṭārīkhul Iḥurul Islam*

---

fīdiyāri malaibār’, incorporated in his famous text ‘Tuḥfātul Mujāhidīn’, a Malayalam translation, by Nellikkuth Muḥammadāli Musalīyar, the grandson of Ḍāli Musliyār, a freedom fighter, who named the present manuscript as ‘Risālatu fi Luhūril Islam Fī Diyārī Malaibār’.

The present manuscript was also added to the hand written copies of ‘Tuḥfātul Mujāhidīn’ and ‘Keralattilettiya swahabakkal’ a Malayalam text, composed by V.A Ahmed Kabeer.

In brief the legend of the advent of the Muslims is supported by a historical account belonging to the 7th century transmitted by through oral history and later written down in the present form. It testifies that the advent of Muslims in this region was through the missionaries sent by the Prophet due to his meeting with the ruler from Kerala and his conversion to Islam.