



**PEER MUHAMMAD JAINUL ABIDEEN'S APPROACH
TO QUR'ĀNIC INTERPRETATION:
A CRITICAL ANALYSIS**

BY

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**A dissertation submitted in fulfilment of the requirement for
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ABSTRACT

Jainul Abideen is a scholar and founder of *Tamil Nadu Tawhid Jamaat* (TNTJ) which has the largest number of followers among Tamil speaking Muslims in Tamil Nadu and other parts of the world. He has translated and interpreted the Qur'ān and Ḥadīth books. His views differ from the mainstream interpretations of well-established scholars on various issues, such as *sihr*, evil eye, understanding of the Ḥadīth, etc. He gives *fatāwā* on *sihr* and evil eye but they differ from other scholars. Although some scholars of Tamil Nadu criticise his controversial views, it has drawn very little research attention in the academia, and remained unstudied in India and beyond. This thesis focuses on Jainul Abideen's historical life and interpretations of the Qur'ān and Ḥadīth on selected issues. Using analytical and critical methods, the study scrutinizes the views of Jainul Abideen based on his booklets, public speeches, video tapes and articles. In addition, the study has analysed the interpretations and views of the pioneering scholars of *Ahl al-Sunnah wa al-Jamā'ah* to compare the views of Jainul Abideen. Thus, the researcher examines the differences between the views of Jainul Abideen and the majority of scholars of *Ahl al-Sunnah wa al-Jamā'ah*. This study notices that the arguments and views of Jainul Abideen on those selected issues are similar to the views of *Mu'tazilah*, a controversial sect in the Islamic history.

ملخص البحث

تناقش الدراسة أسلوب "بير محمد زين العابدين" الذي يُعدّ عالماً من علماء "تاميل نادو" ومؤسساً لحركة "تاميل نادو جماعة التوحيد" التي ينتمي لها جمع غفير من الذين يتحدثون اللغة التاميلية "في تاميل نادو" وفي بقية دول العالم. وقد قام بتفسير الآيات القرآنية وشرح الأحاديث النبوية بشكل يختلف على الضوابط والمعايير التي قام بها في التفسير الأئمة والعماء المسلمون في قضايا مختلفة، مثل قضايا السحر، والعين حتى أنه كَفَّر العلماء الذين يثبتونها. وقد انتقد بعض علماء "تاميل نادو" أفكاره الخطيرة، ولذلك ظهرت حاجة لتقديم بحث أكاديمي لتوضيح أفكاره، ولذلك يتركز البحث على إبراز خلفيات زين العابدين، وآرائه وأفكاره في القضايا المذكورة معتمداً على كتيباته، ومقالاته، ومحاضراته التي سجلت في أشرطة الفيديو متبعاً المنهج التحليلي والنقدي. بالإضافة إلى ذلك، تحلل الدراسة آراء أهل السنة والجماعة في القضايا المذكورة من السحر، والعين بالمقارنة مع آراء زين العابدين. وتثبت أن آراءه وأفكاره تتشابه مع أفكار فرقة المعتزلة، وهي تؤدي إلى ضلال أتباعه الذين يتبعون أفكاره وينتهجون منهجه في فهم النصوص واستنباط الأحكام.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah).

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*To my two eyes, mom and dad, who helped me to see the world,
trained me how to love and live, and inspired me to seek the knowledge*

Syed Alaudeen and Jailani Beevi.

"My Lord! bestow on them Your Mercy as they brought me up (when I was) small."

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LIST OF ABBREVIATIONS

IAC	Islamic Awakening Centre
JAQH	<i>Jam'iyat al-Ahl al-Qur'ān wa al-Ḥadīth</i>
p.b.u.h	peace be upon him
SC	Scheduled Caste
TMMK	<i>Tamil Nadu Muslim Munnetra Kazhagam</i>
TNTJ	<i>Tamil Nadu Tawheed Jama'at</i>

TRANSLITERATION TABLE

ء	’	خ	kh	ش	Sh	غ	Gh	ن	N
ب	B	د	D	ص	ṣ	ف	F	هـ	H
ت	T	ذ	dh	ض	ḍ	ق	Q	و	W
ث	Th	ر	r	ط	ṭ	ك	K	ي	Y
ج	J	ز	z	ظ	ẓ	ل	L		
ح	ḥ	س	s	ع	‘	م	M		

Short Vowels	
ـَ	a
ـِ	i
ـُ	u

Long Vowels	
ا + ـَ	ā
ي + ـِ	ī
و + ـُ	ū

CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The Qur'ān was revealed by Allah to mankind as a complete and comprehensive guidance. It contains the essential teachings in relation to everything that human beings require in their lives. Allah says,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (٨٩)﴾

“And We have sent down to you the Book (the Qur'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)”¹ (Qur'ān, 16: 89).

Not only Allah says that the Qur'ān contains guidance for humanity but He motivates them to ponder, reflect and contemplate on it as He says,

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (٢٩)﴾

“(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember”²(Qur'ān, 38: 29).

Prophet Muḥammad (p.b.u.h) received the revelation from Allah and was taught by Him its *Bayān* (Explanation) too. Allah declares,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (٢)﴾

“He it is Who sent among the unlettered ones a Messenger (Muḥammad p.b.u.h) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Quran, Islamic laws and Islamic jurisprudence) and Al-Ḥikmah (Al-Sunnah: legal ways, orders, acts of worship, etc. of Prophet

¹ Muhsin Khan, *The Noble Qur'ān* (Riyadh: Darussalam Publishers, 1st edn.,2002) p. 306.

² Ibid., p. 527.

Muḥammad p.b.u.h). And verily, they had been before in manifest error”³ (al-Qur’ān, 62: 2).

Thus, he was the best teacher to interpret and explain the Qur’ān. After his death, the Qur’ān was interpreted by the Companions who carefully and meticulously were following the methodology applied by the Prophet (p.b.u.h). It was continued by successive generations which resulted in the rise of *‘ilm al-Tafsīr*. Like Muslim scholars of other countries, some scholars in Tamil Nadu too have made their contributions in the field of interpretation of the Qur’ān.

Tamil Nadu is a province which lies in the southern part of India and it is the 11th largest province in India in terms of area. It is the 7th highly populated province in India and the language of Tamil Nadu is Tamil which is one of the oldest languages in the world. Some Tamil linguists even claim that it is a Semitic language. The total population of Tamil Nadu, according to the 2011 census, is about 72 million⁴ whereas the Muslim population is around 4 million with approximately 6%⁵ who speak Tamil as their mother tongue.

Peer Muhammad Jainul Abideen, a Muslim scholar, popularly known as P.J (henceforth, Jainul Abideen), is from Tamil Nadu. He graduated from Madrasah Manba’ul Uloom, Koothanallur⁶ in 1970 and worked as a lecturer in some traditional traditional religious institutions in Tamil Nadu. He published booklets, monthly magazines, articles, pamphlets and delivered public speeches. In 2005, he founded a new *da‘wah* organization named Tamil Nadu Tawhīd Jamā‘at (T.N.T.J).

³ Ibid., p. 651.

⁴ “Tamil Nadu Population 2011”, Census 2011, <<http://www.census2011.co.in/census/state/tamil+nadu.html>> (accessed 27 October, 2015).

⁵ “Demographics of Tamil Nadu”, Wikipedia, <http://en.wikipedia.org/wiki/Demographics_of_Tamil_Nadu> (accessed 06 July, 2016).

⁶ Name of the village in Tamil Nadu.

In the beginning, he was straight-forward in the sense that he delivered speeches to reform Tamil speaking Muslims from superstitious acts in the society. Gradually, he moved on to interpret the Qur'ān. His modality has been giving speeches, writing books and calling for religious debates, mostly on ambiguous and controversial issues. For example, when he stands for his opinion that there is no need to pay *zakāh* every year for a particular wealth, he interprets that the words “Give *zakāt*”⁷ (Qur'ān, 2: 110) in the Qur'ān indicates paying *zakāh* once in a lifetime, not every year. He argues that when Allah orders us to give *zakāh* without mentioning the term and there is no single authentic *ḥadīth* which directly emphasise on paying *zakāh* every year for a particular wealth, we should understand it as an order to pay it only one time in the one's whole life.⁸ He refuses the explanations of the majority of the scholars on this issue.

1.2 STATEMENT OF THE PROBLEM

Many of Jainul Abideen's interpretations of certain Qur'anic verses are quite controversial and contradict the classical and modern *tafāsīr*. The methodology he uses is different from the methodology of the well-established *tafāsīr*. The Members of the organization of Jainul Abideen are spreading his interpretations to Tamil speaking Muslims all over the world. On top of that, Jainul Abideen has given *fatāwā* based on his interpretations, for example, those who disagree with his view on the concept of *siḥr* are considered as *mushrikūn*. Even if Imām Bukhārī and Imām Muslim were alive and believe in *siḥr*, they would be considered as *mushrikūn*.⁹ Although

⁷ Muḥsin Khan, *The Noble Qur'ān*, p. 25.

⁸ Jainul Abideen, “Zakaat Oru Aaivu” (Zakāh: A Study), Onlinepj, <<http://www.onlinepj.com/books/jakath-oru-ayvu/#.VzMowdJ97IV>> (accessed 11 May, 2016)

⁹ Ismail Salafī answered for the view of Jainul Abideen and Abdul Nasar. Ismail Salafī presented their video clip in which they expressed this view. “Jainul Abideen's study which brings doubts in

many scholars in Tamil Nadu and other parts of the world have been criticizing his views, not a single study has been conducted by them academically. That is why this research analyzes the approach of Jainul Abideen in interpreting the Qur’ān and evaluates his approach based on the *tafāsīr* of Ibn Kathīr, al-Ṭabarī, al-Rāzī, al-Qurṭubī and other sources by established scholars.

1.3 RESEARCH QUESTIONS

The research attempts to answer the following questions:

1. Who is Jainul Abideen?
2. What is his approach in the interpretation of the Qur’ān?
3. What are the pertinent views derived from his interpretations of Qur’ānic verses considered to be contradictory to the major Sunni Schools of thought?

1.4 OBJECTIVES OF THE RESEARCH

The objectives of the research are:

1. To examine the life of Jainul Abideen.
2. To analyse the approach of Jainul Abideen in interpreting the Qur’ānic verses.
3. To examine the differences between the views of Jainul Abideen and the majority of scholars of *Ahl al-Sunnah wa al-Jamā‘ah* on selected Qur’ānic verses.

prophethood”, Youtube, <<http://www.youtube.com/watch?v=ALnUXG9GNE0>>(accessed 17 October, 2016)

1.5 SIGNIFICANCE OF THE RESEARCH

This study is a significant endeavour for Tamil-speaking Muslims to have a better understanding of the controversial issues discussed by Muslim scholars. This study is also beneficial to the followers of Jainul Abideen so that they may rethink the *fatāwā* made by Jainul Abideen to avoid blindly following him although he has been credited for his efforts to eradicate superstitious practices in the name of Islam and in his efforts to do *da'wah* to non-Muslims. Moreover, it is believed that this attempt is helpful for Tamil-speaking Muslims to be aware of the misinterpretations of the Qur'ān.

1.6 SCOPE OF THE RESEARCH

Obviously, the controversial issues which Jainul Abideen discusses are many through various tools of media. Hence, it would not be possible to investigate all of them within the scope of this research. So, this research is confined to his explanations of a few selected verses.

1.7 METHODOLOGY OF THE RESEARCH

The research follows a critical approach. The researcher presents a thorough critical analysis of Jainul Abideen's views and interpretations. This critical analysis is based on his pamphlets, booklets, speeches, debates, CDs, and TV talks.

This research also conducts an analytical study upon the interpretations of Jainul Abideen in selected Qur'ānic verses in order to elucidate his methodology in interpreting those verses.

To study the interpretations of famous scholars and *mufasssirūn* of *Ahl al-Sunnah wa al-Jamā'ah*, the researcher refers the renowned *tafāsīr* and compare them

with the interpretation of Jainul Abideen to disclose the discrepancies and controversies of the latter.

1.8 LITERATURE REVIEW

It is notable that no one has comprehensively focused on this topic, but some scholars have made great efforts through their books, theses, articles, public talks, debates, and websites to counter-argue the views of Jainul Abideen.

There is one theses on *zakāh* entitled “*The Chennai Treatise on Annual Payment of Zakāh*”¹⁰ written by Abū Ameenah Bilal Philips. The author highlights two important chapters: 1. The obligation of *zakāh*. 2. The annual payment of *zakāh*. In the first chapter, the author explains the importance of paying *zakāh*. In the second chapter, he emphasises on paying *zakāh* every year for a particular wealth based on prophetic traditions. He explains the punishment given on those who do not pay *zakāh*. Abu Ameenah wrote that there is no scholar has given *fatwah* like Jainul Abideen has issued through his organization about paying *zakāh* one time is enough for a particular wealth since the day *zakāh* was obligated among Muslims. As a result of Abu Ameenah’s significant work, many Muslims started to contemplate the view of Jainul Abideen in this issue. This research will discuss this matter in detail. Furthermore, Abū Amīnah’s work did not cover some other issues which are very important to be discussed such as the views and approach of Jainul Abideen on the verses of the Qurān regarding *siḥr* (magic), *al-‘ain* (evil eye) and etc. This research will discuss them in depth.

There is an another theses about Jainul Abideen done by Mr. Arshad from Tamil Nadu submitted to Periyar University, Tamil Nadu, India. The thesis entitled

¹⁰ Abū Amīnah Bilāl Philips, *The Chennai Treatise on Annual Payment of Zakaah*, (Chennai: 2002).

‘Moulvi P. Zainul Abideen Ulavi – A Study’¹¹ and its content speaks about the general concept and fundamentals of Tawhīd in Islam based on the Qurān and the Prophetic traditions and Jainul Abideen’s efforts towards the religious innovations and social problems. Arshad’s writings reflect simply describing the appreciable acts of Jainul Abideen in his life rather it did not speak about the views and approach of Jainul Abideen to the Quranic interpretation. This study deals with his methods of interpreting some selected verses based on his own views and logic.

1.9 JUSTIFICATION OF THE RESEARCH

Even though many scholars of Tamil Nadu and other parts of the world criticize Jainul Abideen through speeches, debates and websites, there is no comprehensive systematic academic study in Tamil Nadu or in any parts of the world based on proper methodology. As such, this research is justified. It is hoped that this research will help Tamil speaking Muslims because Jainul Abideen has influenced the Tamil speaking Muslims of Tamil Nadu and other countries. This research will give them a clear understanding of the explanations of Jainul Abideen in some verses by which he uses to deal them with some controversial issues.

1.10 ORGANIZATION OF THE RESEARCH

The research is divided into four chapters. The first chapter presents the general background of the research, statement of the problem, research questions, research objectives, significance of the research, scope of the research and the literature review.

¹¹ Arshad, “P. Zainul Abideen: A Study” (Ph.D. dissertation. Periyar University, 2008).

The second chapter focuses on Jainul Abideen's biography. For example, his early life and education, professional life and his contributions to the Muslim society in social and *da'wah* activities.

The third chapter concentrates on his approach to the interpretation of the Qur'ān on selected verses. It also examines how his views differ from the well-established *Mufasssirūn* such as Ibn Kathīr, al-Ṭabarī and other scholars of *Ahl al-Sunnah wa al-Jamā'ah*.

The fourth chapter critically analyses his methodology of rejecting authentic *aḥādīth* claiming that they contradict the Qur'ān and its teaching and compare with the views and interpretations of well-established scholars of *Ahl al-Sunnah wa al-Jamā'ah*.

Finally, the conclusion provides the findings and recommendations based on the study. It suggests how Muslims should handle the current situation in Tamil Nadu in order to have a clear and correct understanding of the Qur'ān.

CHAPTER TWO

BIOGRAPHY OF JAINUL ABIDEEN

2.1 BIOGRAPHY OF JAINUL ABIDEEN

2.1.1 Jainul Abideen's Birth

Jainul Abideen was born in 1953 for the couple, Peer Mohamed and Mariyam Beevi in a small village named Thondi in the District of Ramanathapuram, Tamil Nadu.

2.1.2 His Education and Career as a Teacher

His primary education was in his village. Then, he went to traditional *madrasah* to study Islāmic Religious Sciences in Tamil Nadu from 1963 to 1970. Firstly, he was sent to Jamiyah Anwarul Uloom, Trichy¹ when he was 10 years old and he studied there for 3 years. Then, he went to another *madrasah* located in the village, Athikkadai, Thanjavur² District for a short period. In 1967, he joined Madrasah Manba'ul Uloom, Koothanallur³ and graduated in 1970. Some of his teachers were Mawlawī Abdul Salam Sahib, Mawlawī Abdul Kareem Sahib and Mawlawī Abdul Ghani Sahib.

After he graduated from that *madrasah*, he had engaged in business, but it was unsuccessful. Later, he joined Madrasahul Rahmaniya, Kiliyanur⁴ as a lecturer and served from 1979 to 1981. He married in 1980. Then, he joined Madrasah Manba'ul Uloom, Koothanallur, where he had graduated from, as a lecturer.

¹ Name of the district in Tamil Nadu where the institution, Jamiya Anwarul Uloom Madrasah is situated.

² Name of the district in Tamil Nadu where Athikkadai Madrasah is situated.

³ Name of the village situated in Thanjavur district where Madrasah Manbaul Uloom is situated.

⁴ Name of the village situated in Thanjavur district where Madrasahul Rahmaniya is situated.

Finally, he moved to another *madrasah* in Sankaran Pandal⁵ where he was appointed as a lecturer in Islamic Studies. Once, he had this to say about his education, “I and my brother, P.ShaikhAlaudeen neither studied in Medina nor Umrabad. We studied only in the institutions which encourage grave worshipping (*shirk*), *madhhab*, *ṭarīqah*, and other *bid‘ah*. And we were taught those were Dīn. After we had graduated only we realized through many of our discussions such things were *bid‘ah*, but we did not oppose other *bid‘ah* except grave worshipping during that time.”⁶

2.1.3 His Life as Activist

Besides being teachers at Madrasah Faizhul Uloom in Sankaran Pandal, JainulAbideen and his brother P.Sheikh Alaudeen conducted many monthly religious public meetings by the name of “*Deen Vilakka Kuzhu*” (The explanatory panel of Dīn). They preached and published leaflets to thwart the superstitions which had taken place among the village residents. Scholars like Mawlawī Shamsulluha, Mawlawī Muhammad Ali Rahmani and Mawlawī Yusuf Misbahi were supporters of JainulAbideen at that time. In 1984, there was a religious meeting arranged by Tamil Nadu Ulama Council. Tamil Nadu scholars delivered many lectures. JainulAbideen held strong opinions against many of their views on certain issues, for example, following *madhāhib*, schools of Islāmic Jurisprudence, visiting graveyards of pious people, and believing in their *karāmah*. So he published a critical leaflet entitled “*Oru Naadagam Arangeriyathu*” (A Drama Occurred) against the views of Tamil Nadu scholars. As a result, JainulAbideen was dismissed from the *madrasah* based on the complaint made by Tamil Nadu scholars. During that time, Mawlawī

⁵ Name of the village situated in Tamil Nadu state where the *madrasah* is situated.

⁶ Jainul Abideen, “Salafiyin maruppukku maruppu” (Replying for the Refusal of Salafi), Onlinepj, <http://www.onlinepj.com/vimarsanangal/ismayil_salafiku_maruppu/salafi_marupuku_marupu/pdf-gen/archive#.VGuqKzTF_z4> (accessed 17 October, 2016).

KamaludeenMadani in Kanyakumari District, Mawlawī Abdul JaleelMadani in Kadayanallur, Mawlawī Anwar Basha in Pernampet, Mawlawī Abdul MajidUmari, Abdul Majeed and Abdul Samad in Trichy, and a group under Uthman Khan in Chennai were doing *da‘wah* activities against *bid‘ah* and superstitions. These like-minded people joined together.

The Islāmic Awakening Centre (IAC) in Dubai noticed the excellent writing skills and the views of Jainul Abideen against *bid‘ah* and it offered him to start a monthly magazine. Jainul Abideen accepted the offer with the condition that he would only concentrate on writing and not handle other responsibilities related to administration, accounts, finance, etc. Those responsibilities were given to Abū ‘Abdullāh⁷ of Trichy. Then the monthly magazine, *An-Najaat* (The Deliverance), was published with the support of IAC, Dubai. The magazine became very popular and local Tamil Muslims and Muslims from the Middle East gave a lot of subscriptions. At one point, Abū ‘Abdullāh had a conflict with IAC and he registered the magazine under his name. JainulAbideen stuck with IAC and broke his relation with *An-Najaat*.

The scholars who shared similar views with JainulAbideen wanted to start an organization that should be run based on *Tawḥīd* and followed only the Qur’ān and the Sunnah. So, they started *Ahl al-Qurān wa al-Ḥadīth* (AQH) but later the name was changed to *Jam‘iyyat al-Ahl al-Qur’ān wa al-Ḥadīth* (JAQH). JainulAbideen was appointed as its chairperson. After one year, Jainul Abideen suggested Kamaluddin Madani to be its chairperson as he could not travel to preach often as he had other responsibilities. At that time, Mawlawī ‘Abdullāh from Madurai was running a magazine named *Puratchi Minnal* (The Revolutionary Lightning). He was impressed by the activities of IAC and JAQH; he voluntarily came forward to hand over his

⁷ Abū ‘Abdullāh is a writer of *An-Najaat* Tamil Magazine who had been appointed by IAC to handle the administration of *An-Najaat*.

magazine to be run under IAC. Then, IAC took over the magazine. Jainul Abideen was the writer and editor of the magazine. He started to openly express his views and thoughts through writing many articles in *Puratchi Minnal*. At the same time, JainulAbideen started another magazine *Al-Jannat* (The Paradise). He owned this magazine and therefore could express his views freely. When he ran into difficulty to run it, he handed it over to JAQH and JAQH started to run it based on people's subscriptions. Then, *PuratchiMinnal* was run by IAC and *Al-Jannat* was run by JAQH, respectively. Later *PuratchiMinnal*'s name was changed to *Al-Mubeen*.

Jainul Abideen's views became popular despite a lot of opposition waves turned against him in the villages where Muslims live in the majority such as Nagor, Madurai, Chennai, Murarbad, Pothakudi, Pandaravadai, Lebbaikkudikaadu, Thengaipattinam, Kayalpatnam, Melappalayam, etc. In Melappalayam, he was attacked and unknown people attempted to kill him.⁸ In 1995, Jainul Abideen settled in Chennai, the capital of Tamil Nadu Province⁹ and continued his religious activities with *Jam'iyyat al-Ahl al-Qur'an wa al-Hadith* (JAQH).

2.1.4 Leader of Many Organizations

Jainul Abideen and some people realized the need for an organization to raise the voice of Muslims in claiming their rights from the government of India after the demolition of Babar Masjid and to solve other arising problems. As a result, in 1995, Jainul Abideen, along with a few other individuals, established a social organization named *Tamil Nadu Muslim Munnetra Kazhagam* (TMMK) and published the Tamil magazine, *Unarvu* (The Consciousness), which dealt with the socio-economic and

⁸ Shamsul Duḥā, "JAQH TMMK TNTJ varalaatrup paarvai"(History of JAQH TMMK TNTJ), Onlinepj, <http://www.onlinepj.com/thamizaka-thavheed-varalaru/jaqh_tmmk_tntj_valaratruparvai/#.VHO-gDTF_z4>(accessed 17 October, 2016).

⁹ Chennai is the capital city of Tamil Nadu State.