

**HISTORY OF RELIGIOUS ORGANISATIONS AND
IDEOLOGICAL CONFLICTS AMONG
THE MUSLIMS OF MALABAR FROM 1921-1989**

**Thesis Submitted to the Calicut University in fulfillment of the
requirements for the award of the degree of**

DOCTOR OF PHILOSOPHY

IN

HUMANITIES

By

SHARAFUDDIN K.V

Under the Supervision of

Dr. O.P. Mayankutty
Associate Professor

**DEPARTMENT OF HISTORY, PSMO COLLEGE,
TIRURARANGADI
UNIVERSITY OF CALICUT – 673335**

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CERTIFICATE

This is to certify that the thesis entitled **HISTORY OF RELIGIOUS ORGANISATIONS AND IDEOLOGICAL CONFLICTS AMONG THE MUSLIMS OF MALABAR FROM 1921-1989** submitted to University of Calicut in fulfillment of the requirement for the award of the degree of Doctor of Philosophy in Humanities, is a record of original research done by **Mr. Sharafuddin K.V**, during the period of his study 2016–2021 in the Department of History, PSMO College, Tirurangadi, under my supervision and guidance and that the thesis has not formed the basis for the award of any Degree, Diploma, Associateship or any other similar titles.

PSMO College, Tirurangadi

Date:

Dr. O.P. Mayankutty

Research Supervisor

DECLARATION

I, hereby declare that the thesis entitled, 'History of Religious Organisations and Ideological Conflicts among the Muslims of Malabar From 1921-1989', submitted to the Calicut University in fulfillment of the requirement for the award of the degree of DOCTOR OF PHILOSOPHY IN HUMANITIES, is a record of original research work done by me under the supervision and guidance of Dr. O.P.Mayankutty, Retd. Associate Professor, Department of History, PSMO College, Tirurangadi, Dr.Sreevidhya Vattarambath, Co Guide and that it has not formed the basis for the award of any Degree, Diploma, or any other similar titles.

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Place: Tirurangadi

Sharafuddin K.V

Date:

Research Scholar

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Abbreviations

GIO	:	Girls Islamic Organaisation
IPB	:	Islamic Publishing Bureau
IPH	:	Islamic Publishing House
ISM	:	Ithihadu Shubbanil Mujahideen
IUML	:	Indian Union Muslim League
KJU	:	Kerala Jam'iyathul Ulama
KNM	:	Kerala Nadvathul Mujahideen
MEA	:	Muslim Educational Association
MES	:	Muslim Educational Society
MGM	:	Muslim Girls Movement
MSM	:	Mujahid Students Movement
MSS	:	Muslim Service Society
SIMI	:	Students Islamic Movement of India
SIO	:	Students Islamic Organization
SKJU	:	Samastha Kerala Jem-iyathul Ulama
SKSSF	:	Samastha Kerala Sunni Student Federation
SMF	:	Sunni Mahallu Fedration
SSF	:	Sunni Students Federation
SYF	:	Sunni Youth Fedration
SYS	:	Sunni Yuvajana Sangam

INTRODUCTION

The present work entitled 'History of Religious Organisations and Ideological Conflicts among the Muslims of Malabar from 1921-1989' is an analysis of the history of religious organisations and their ideological conflicts during the aforesaid period. The study locates them in the proper perspective in pre and post Malabar revolt of 1921, highlighting the debates, polemics and influence on the community. The focus is on Malabar because none of the earlier studies had accessed on the history of religious organisations based on ideological conflicts and its role in the public life of the area. Nevertheless, serious studies were made by various scholars on the Muslims of Malabar in relation to their education, resurgence, and participation in freedom struggle as groups and solo bulk at the national and state level.

Geographically, Malabar locates in the south west corner of Indian sub-continent and is bordered by the Western Ghats in the east and by the Arabian Sea in the west. Malabar proper extending from north to south along the coast, a distance of about one hundred and fifty miles, and lying between N. Lat. 10° 15' and 12° 18' and E. Long. 75° 14 and 76° 56'.¹Al beruni (970-1039) appears to have been the first to call the country Malabar.² From the very beginning of the historic period itself, this region had contacts with the outside world like Arabia, Portugal, France and Britain. The advent of Islam to Malabar itself has importance, since it came directly from Arabia on the coast of Malabar through traders and got developed later through propagators especially *Sufis* and *Sayyids*. Meanwhile, Islam spread to the other parts of India through wars and Muslim dynasties. Even though there is a debate among the historians and religious scholars about the coming of

¹ William Logan, *Malabar Manual*, Vol.1 (New Delhi: Asian Educational Services, 1989), 1.

² C. A. Innes, *Malabar Gazetteer*, Vol.I (Trivandrum: Kerala Gazetteers Department, Government of Kerala, 1908 re print, 1997), 90.

Islam³ in Kerala, it is undeniable reality that Muslims had a direct contact with Arabia and thus, had access to collect data about Islam propagated by the Prophet Muhammad from its direct sources, paving the way to communicate belief, worship code and religious sentiment of Islam without mixing with other faiths. This view is widely approved and shared among the *Ulama* and historians with regard to authority over Islamic practices and existence of unity in religious profile of Kerala, especially, Malabar till the end of the 19th century. Genealogy of Muslims other than Kerala was linked with the invaders from Afghan and Persian contact which made them familiar with Urdu language as the medium of instruction. The evident differences among the Muslims from southern part of India and from their northern counterparts, in their way of life, very integration into the native Hindu community, assimilation in their dress, food, manners etc. are proofs of the advent of Islam through different channels. Another notable significance of Muslims of Malabar is their intensity on devoted activities along with close adherence and understanding of the *Sharia* and veneration of *Sufi* saints in addition to the adaptation to the local culture and language. They have strategically formed a separate language called Arabi-Malayalam⁴ to solve issues produced through integration of Islamic practice with the regional culture. Another proof for ideological acceptance of Muslims of Malabar from the direct source is lack of influence with the group of secessionists such as *Khawarijate*, *Shia* and other extreme groups originated in the period of Khalifa⁵ Uthman (645-655) and Khalifa Ali (655-660).

The present study, the word ‘Malabar’ stands for the territory including the northern part of Kerala which consists of the present-day districts of Kasaragod, Kannur, Wayanad, Kozhikode, Malappuram and Palakkad, collectively called as Malabar. The word ‘Muslim’ in the title stands for the followers of the Prophet

³ A section of historians believe that Muslims came at the time of Prophet Muhammad (peace be upon him), whereas, some others have the opinion that it was just after the death of the Prophet. Also there is a legend stating that Cheraman Perumal abdicated his rule and went to Makkah and embraced Islam at the feet of Prophet and subsequently a group of preachers were sent to Malabar to propagate Islam.

⁴ Arabi-Malayalam is the written form of Malayalam in Arabic language originated among the Muslims of Kerala.

⁵ *Khalifa* is Arabic word used for Islamic ruler. The word ‘Caliph’ connotes same meaning.

Muhammad who have affirmed faith in Allah by witnessing *Kalima Shahadah* (words of Testimony of evidence) i.e., ‘*La Ilaha Illallah Muhammad Rasulallah*’ which means there is no God but Allah, and Muhammad is the messenger of Allah. Thus, Ahmadiya Muslims⁶ or Qadianis who deny the last prophethood (Finality of the Prophets) of Muhammad⁷ are not to come in the fold of Muslims and moreover scholars and Ulama from world level and regional level have excluded them from the circle of Muslims.⁸

It should also be noted that in this study, certain fractions have been excluded with ample justifications. The study of religious organisations and ideological conflicts which is taken for serious study in this research work is not an exhaustive one due to the limitations of the study of the organisational structure of Muslims in Malabar. Thus, the study does not cover the social reform organisations, associations and trusts such as MES, MSS, MEA and others among the Muslims of Malabar. Tabligh Jamaat, Different *Sufi* orders such as *Noorisha*, *Shamsiya*, *Qadriya*, *Rifai*, *Chisthiya*, *Teejainiya*, and Muslim groups that do not represent any one of the religious organisations are also not the part of this effort. This is because they are not considered as religious organisations but social groups. So, ‘the religious organizations’ is signifying the organisational culture of Muslims of Malabar on the basis of religiosity.

The year ‘1921’ in the title denotes to the chaotic conditions of Muslims soon after the revolt of 1921 which has greatly affected the community of Malabar than any other religious groups. The events of 1921 were fundamental cause of multiple emergences of religious organisations among the Muslims of Malabar. Enormous

⁶ They were addressed by Muslims as *Qadianis* referring to those who follow Ahmad Qadiani. They introduce themselves as Ahmadiya Muslims.

⁷ In order to emphasize particularly upon this finality of Prophethood, the holy Quran uses the word ‘*khatimunnabiyyeen*’ which means that no messenger nor even a Prophet charged with the mission in chapter *Al-Ahzab:04*) as explicated in that verse ‘And he is the last in the line of the prophet’. According to Arabic lexicon and the linguistic usage ‘*Khaatam*’ means to affix seal; to close; to come to an end; and to carry something to its ultimate end. Sayyid Abul A’la Maududi. *Finality of Prophethood*. (Delhi: Markazi Maktaba Islami, 1979), 11.

⁸ *Rabitwatul Muslimeen* and *Samastha Kerala Jam-iiyathul Ulema* declared *Qadianis* as non-Muslims. General Body of Samastha which held on 5th March 1933 at Feroke approved resolution that *Qadianis* are not Muslims.

and energetic participation in the freedom movement and *Khilafat* movement affected the Muslims more adversely as a community than any other religious groups. The policy of 'Divide and Rule' was worked out among the Ulama as some scholars supported the British rule while others severely opposed it. The supporters stood in one line of ideology and others stood opposing them. Not only had the political reasons caused to formulate different religious organisations but also socio religious cultural factors also caused. The community faced a complicated structure due to social inhibitions, feudal obligations, agricultural indebtedness and arbitrary evictions of tenants, argotic slavery and evil administrative policies. This is one way to approach the Muslim groups in Malabar and also necessary to approach the wave of the Muslim world and renaissance movement among the global Muslims and its impacts on Malabar in forming diverse organisations. The wave of world movement led by Muhammad Ibn Abdul Wahab, Jamaluddin Afghani, Muhammed Abdu, and Rasheed Rida entered in Malabar after 1900.

As a result, debates and disputes on true Islam became prevalent among religious organisations and sentiment of organisations reached the ultimate strata that one cannot identify and introduce himself without indication of his relation to any one of the religious organisations. The daily life of the Muslims has interesting relations or irritating with the contemporary debates and their multiple representations in the public sphere. The formation of religious organisations encouraged Muslims to come out of the clutches of traditional leadership.⁹ The organisations provided a platform for scholars and activists outside their home to express themselves and motivate each other for religious propagation and ideological propaganda. The organisations worked a lot to empower the community through education, coordinating them socially, politically and culturally. They often dealt with debates and polemic subjects which collapsed united Muslim entity and it led to misunderstanding about Islam among non-Muslims and put confusion within common Muslims occasionally.

⁹ *Qazis, Ulama* and *Sufis* were leaders of the community. But when religious organisations were formed, the *Qazi* system and role of specific *Ulama* were lost and substituted by the organisations.

The word ‘ideological conflicts’ in the title implies the sum total of diversity, plurality and multiplicity in belief, practice, customs, attitudes, views and others which identify and differentiate one group from another. Ideological conflicts among the religious organisations made the Muslims of Malabar an interactive community and paved way for inter and intra faith dialogue among different approaches based on Quran and prophetic traditions. This diversity caused to question the idea of homogeneity of Islam at the theoretical level as well as at the practical level which attracted thinkers and scholars to the fold of Islam. For the convenience of the study, the year ‘1989’ was limited and it stands for chronological period for split¹⁰ of Samastha Kerala Jem-iyathul Ulama (hereafter used Samastha), the organization represents majority of Muslims in Malabar in all aspects.

Here, it is intended to describe briefly the concepts of the title such as Religious organisation, Ideological conflict, and administration of the study such as the statement of the problem, objectives, scope and relevance, theoretical frame work, methodology, Chapterisation and scope for further study.

1. Religious Organisation

The word ‘religion’ is defined as an institutionalized set of beliefs and practices¹¹ and according to Emile Durkheim (1858-1917), French Sociologist; it is

¹⁰ Following Shah Bano case (The issue of ‘Mohd. Ahmad Khan vs. Shah Bano Begum &Ors’ was called the Shah Bano case), Indian National Congress government passed the Muslim women (protection on Divorce Act), 1986. The law empowered the *Waqaf Board* to provide the means of sustenance for the divorced woman as well as for her dependent children if she is unable to feed by herself. In fact, it was against the *Sharia*’ because the law of *Sharia* enable the husband to provide compensation only in some periods. According to *Sharia* what were both parties approved and satisfied will provide from the parts of Husband to wife’s party and there was no fixed amount. This act caused a protest from Muslims. EK Aboobakker Musliyar, the General Secretary of *Samastha* participated in *Sharia* conference which held on 1985 at Kozhikode with leaders of other organisation. The event provoked one group of *Samastha* which is led by Kandapuram AP Aboobakker Musliyar. Dissatisfaction among leaders of *Samastha* increased and led to a split immediate after the conference of SYS which held on 1989 in Ernakulum. MA. Abdul Qadir Musliyar, *Samasthayude Charithram*, Malayalam, (Calicut: SYS Books, 2002), 191.

¹¹ David R.Hodge. “Spirituality: Towards a Theoretical Framework”, *Social thought* Vol.19. (The Haworth press;2000),3..<https://www.researchgate.net/publication/>

a “unified system of beliefs and practices relative to sacred thing”¹². Religion, according to Islam, is a code of life, giving prime importance to faith in Allah. The entire structure of Islamic ideology is based on the belief in the Revelation and prophethood of Muhammad.¹³ Organisation refers to an association, group, club, union, society, institute, party, alliance and business. It functions for the process of adjusting various activities to achieve common objectives and it helps in utilizing resources systematically by the notion of division of labour. There are different definitions for organisation given by scholars such as Louis Allen, Oliver Sheldon, Koontz, O’Donnell, Spriegel, C.H. Northcot, Theo Haimann, and L.H. Haney. According to Louis Allen (b.1917), Organisation is the process of identifying and grouping work to be performed for the purpose of enabling people to work most effectively together in accomplishing objectives. In Willian R. Spriegel’s (1893-1972) view, it refers to the relationship between various factors present in a given endeavor. L.H. Haney (1882-1969) defined Organisation as a harmonious adjustment of specialized parts for accomplishment of some common purpose or purposes.¹⁴ According to Northcott, the purpose of organisation is to co-ordinate the activities of various individuals working in the organisation for the attainment of goals. From the above definitions we could elucidate the characteristics and elements of a religious organisation as follows:

- 1) Ideological basis
- 2) Constitution or Behavioral Code
- 3) Membership System
- 4) Leadership
- 5) Systematic Co-Ordination

233263657/Spirituality towards a theoretical framework .accessed on 10thSeptember 2020.

¹² Émile Durkheim. *The Elementary Forms of Religious Life* .trans. J. Swain. (Glencoe: IL: Free Press, 1915), 431.

¹³ Sayyid Abul A’la Maududi. *West versus Islam.*,trans. Waqar Ahmed (Delhi: Markazi Maktaba Islami, 1992), 26.

¹⁴ Peter R. Senn. "The Scientific Contributions of Heinrich von Stackelberg." In *Handbook of the History of Economic Thought*, (New York: Springer, New York, NY, 2012.) 565-579. <http://www.businessdictionary.com/definition/organisation.html>.

- 6) Co-operative Relationship or Fund
- 7) Well-Defined Authority
- 8) We-feeling
- 9) Status based stratification

Religious organisation of Malabar functions as agent of social control because it allows people to deal with the material and social world. Other characteristics of religious organisations include the facts that it improves people's ability to perceive the sources of religion, greatly increases the ability to solve the problems, enhances the ability to think about customs and practices, and helps to imagine a metaphysical reality such as heaven or hell and motivates people to follow a spiritual way.¹⁵

On the premises above mentioned factors, organisation or association that is formed primarily for a religious purpose that specified or distinguished from other is called religious organisation. It is a source of strength to many people and coordinating agent. All religions have associated organisation and willing to help them move forward their goals. As groups, religious organisations are groupings of religious individuals that have a variety of goals and purposes. In this attempt, Kerala Jam'iyyathul Ulama (hereafter used KJU), Samastha, Jamaate-e-Islami (hereafter used Jamaat) and Kerala Samasthana Jam'iyyathul Ulama (hereafter used Samasthana) are the organisations which have the above-mentioned patterns and nature. Religious organisations of Malabar among Muslims attach the relations of Muslims with the Almighty Allah and his divine book Quran as well as his messenger, Prophet Muhammad. It coordinates religious education and public education, welfare, ideological literacy, organisational cohesion, religious tolerance and political awareness. They cannot be considered as sects because sect is smaller, less organized religious bodies of committed members and it is raised in protest to a larger denomination.¹⁶

¹⁵ J. Melvin, Witmer, and Thomas J. Sweeney. "A holistic model for wellness and prevention over the life span." *Journal of Counselling & Development* 71, no. 2 (1992): 140-148.

¹⁶ <https://www.cliffsnotes.com/study-guides/sociology/religion/types-of-religious-organisations> accessed on 15th July 1919.

2. Origin of Religious Organisations

The Prophet Muhammad, by the charismatic leadership, administrated all the functions and centralized the managing power around him during the development of Islam. After the Prophet, the four *Khalifs* followed his straight path. Abdurrahman Ibn Khaldun (1332- 1406) stated that the Prophet's successors were in orthodox Sunnite theory, exponents of the divinely inspired law, and their function was to preserve theology and exercise leadership.¹⁷ Early *Khalifs* namely Abu Bakr (632-634), Umar (634-644), Uthman (644-656) and Ali (656-661) held the office of judge, later delegated, and came to exercise royal authority during Umayyad and Abbasid periods. The *Sunnite Khalifs* enjoyed no sacredness of character; they were never popes, as medieval Christians supposed.¹⁸ But Some Shiite fractions regard the caliphate as a divine tradition, and they attempt to secure power for the offspring of Ali. As a result, the Fatimids of Egypt ruled, and they were the only important Shi'a *Khalifs*. In the Ottoman Empire, political and religious institutions were one in theory and closely related in fact. Religious functionaries administered, but there was no self-sufficient religious organisation. It is stated in words of Gibb and Bowen that, "Spiritual affairs, conceived in terms of the sacred law, eventually passed to the supreme jurisdiction of the *mufti* (juries consult) of Istanbul, who, as officially appointed head of the leading school of Islamic law, provided legitimating for the sultan's authority".¹⁹

After the decline of Islamic caliphate, the learned Scholars, *Ulama*, emerged as leaders and they guided the community administering within the four *Madhabs* (Jurisprudence schools) on the basis of Quran and Sunnah (Models of actions of the prophet). The *ijma* which means the Consensus of *Ulama*, and *Qiyas* which means comparison of selected doctrines with others, were introduced. Difference between

¹⁷ Briton Cooper Busch. *Divine Intervention in the " Muqaddimah" of Ibn Khaldūn. History of Religions*7, no. 4 (1968): 317-329. Ibn Khaldun, *Mukhddima* vol. 1, (Routledge & Kegan Paul.1958),1375–1382.

¹⁸ Ovamir Anjum. *Politics, Law, and Community in Islamic Thought: The Taymiyyan Moment* (Cambridge University Press, 2012), 39.

¹⁹ H.A.R. Gibb & Harold Bowen. *Islamic Society and the West*, vol. 1, part II. (Royal Institute of International Affairs, Oxford University Press,.)Chapter: 9.

various functionaries never became inflexible issue because of the *Ulama* were teachers, preachers, legists, and magistrates (*Qazi*) and sometimes carried interchanging roles. The development of Sufi order (*Twarīqah*) and the attachment of Muslims around it also noteworthy. Although the Sufi orders emphasized their orthodoxy, established new structural features and superimposed new units of polity, sometimes maintained their own schools, rituals, and meeting houses. They were not exclusive; members of different *Twarīqah* may, according to H. B. Barclay (1895-1994), pray together in the same mosque, and some men may belong to more than one *Twarīqah*. The order used religious feeling as the basis for more dynamic forms of social control.²⁰ The *Ulama* themselves became incorporated in the more orthodox orders and this alliance of orthodoxy with *Sufism* “supplied [it with] a concrete organisation which spread over all ranks of society and found a place in it for every member”.²¹

3. Ideological Conflict

Ideology is derived from idea. There is diverse articulation for ‘Ideology’. Ideology is a method of thinking characteristic of an individual, group, or the content of culture. Another definition of Ideology is that the theories and aims that integrated assertion that forms a sociopolitical program. A third definition is that it is a systematic body of concepts especially about human life or culture.²² Credo, creed, doctrine, dogma, gospel, philosophy and testament are synonyms of Ideology.²³ The French writer A. L. C. Destutt de Tracy (1754-1836) firstly coined the word to denote the “science of ideas,” and now it is used to refer “a systematic body of concepts”²⁴. It originated from the French word ‘Ideologie’ or from two Greek words, ‘idea’ which means form, pattern and ‘logos’ meaning discourse or

²⁰ Caldoro Caldaro (edit). *Religions and Societies: Asia and the Middle East*, (New York: Berlin, Mouton Publishers, 1982), 167-70.

²¹ H.A.R. Gibb & Harold Bowen, *Islamic Society and the West*, vol. 1, part II, (Royal Institute of International Affairs, Oxford University Press, 1950), 78

²² <https://www.merriam-webster.com/dictionary/ideology> accessed on 12 January 2020.

²³ <https://www.merriam-webster.com/dictionary/ideology> accessed on 8 March 2020.

²⁴ The New Encyclopedia Britannica, Volume 20, (Encyclopedia Britannica, 1981), 194. <https://www.merriam-webster.com/dictionary/ideology> accessed on 12 January 2020.

anthology.²⁵ According to Louis Althusser (1918-1990), ideology is beliefs and ideas are the products of social practices, not the reverse.²⁶ The American philosopher Eric Hoffer (1912-1983) identified several elements for ideology such as Hatred, Imitation, Persuasion, Coercion, Leadership, Action and Suspicion. Sociologists define ideology as cultural beliefs that justify particular social arrangements, including patterns of inequality.²⁷ The Marxist concept of ideology is a word to describe a set of ideas and beliefs that are dominant in society and are used to justify the power and privilege of the ruling class.²⁸ So 'Ideology' in this research means beliefs, practices, ideas, arguments and culture that manifested by each religious organisation in public and suggested and approved by their constitution. Diversity of ideas and practices articulated and represented by different organisations can be summarized by the term 'Ideological conflicts'.²⁹

Genesis of ideological conflict among the Muslims emerged after the demise of the Prophet. According to Ralf Dahrendorf (b.1929), society has two faces: consensus and conflict.³⁰ Generally conflict means disagreement, clash, divergence, difference, argument, quarrel and inconsistency. Lewis A. Coser (b.1913) defines conflict as struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, impure or eliminate their rivals. He argues that conflict brings change, stimulation, and innovation. He concentrates on conflict role in maintaining group cohesion.³¹ On the basis of his argument, the group solidarity or unity among the religious organisations of the Muslims in Malabar can be perceived. It seems to be true that the opinion of Coser that conflict

²⁵ <https://www.lexico.com/en/definition/ideology> accessed on 26 February 2020.

²⁶ Luke Ferretter, Louis Althusser (New York: Routledge, 2006), 75

²⁷ Fisher, Jane Ann. "Eric Hoffer: implications for a social theory of communication." PhD diss., (University of Kansas, 1971), 46. <https://en.wikipedia.org/wiki/Ideology> accessed on 19 February 2020.

²⁸ Terry Eagleton. *Ideology*. (Routledge, 2014), 48., Jorge Larrain. *Stuart Hall and the Marxist concept of ideology. Theory, Culture & Society* 8, no. 4 (1991):20. <https://www.tutor2u.net/sociology/reference/what-is-ideology> accessed on 19 February 2020.

²⁹ Abdul Qader Audah. *Islam between ignorant followers and incapable scholars* (Delhi: Markazi Maktaba Islami 1982), 11.

³⁰ Ralf Dahrendorf. *The Modern Social Conflict; An Essay on the Politics of Liberty* (University of California Press, 1990), 103.

³¹ Lewis A. Coser. *The Functions of Social Conflict* (New York: Routledge, 1998), 88.

does not destroy a social structure. In other words, looking to the context of this study, it could be argued that the ideological conflicts among the religious organisations do not destroy the social structure of Malabar. And it should be admitted that what threatens the equilibrium is not conflict but the rigidity itself. Rigidity and inflexibility among the religious organisations is a major cause for the emergence of issues at times in some areas of Malabar.

Generally, various negative attitudes such as abhorrence, jealousy, dishonest, violation untrusting, and unhealthy competition are the cause of conflict. Conflicts have positive and negative faces. Most of the scholars and thinkers highlighted negative side of conflict. According to Lewis A Coser, most of them have exaggerated the negative consequences of conflict and ignored its positive effects.³² In a broader perspective, the processes of conflict cover the cause of conflict, the intensity of conflict, the violence of conflict, the duration of conflict and the functions of conflict. Cause of the conflict among the Muslims of Malabar can be viewed as formation of different organisations based on specific ideologies. Meanwhile, the intensity of conflict occurs when the organisations starts with the rigid approach and the violence related to conflict occurs when an organisation claims the originality and possession of truth.

With regards to ideology, Asghar Ali Engineer (1939-2013) in his book 'The origin and Development of Islam' termed the beginning of the seventh century in which the Prophet propagated Islam as an ideological movement. He continued pointing out that its ideology is a value-loaded term and includes a whole system of belief and it is the body of doctrine, myth, symbol, etc., of a social movement, class or similar large group³³.Based on Asghar's argument that an ideology can be a collection of errors, illusion and mystifications which refers to false representation of history, it would perceive the contradictions and polemic topics among the Muslims of Malabar as 'ideological conflicts'. This is contrary to the view of Karl

³² Lewis A.Coser. *The Functions of Social Conflict*. 95.

³³ Ashar Ali Engineer. *The origin and Development of Islam* (Hyderabad: Orient Longman, 1980), 1.

Marx that ideology is an inverted, truncated and distorted reflection of reality.³⁴ It is a fact that the ideological diversity has not caused any severe bloodshed clashes or intolerance and dishonesty among them. At the same time such differences have caused innovative activities. Hence, there is a positive reading, on diversity of ideology and related conflict, which is better than negative reading.

Here, it termed as Ideological conflict to the opposition between ‘textual’ and ‘practiced’ Islam and the polemical subjects among the contemporary religious organisations. The study brings to focus the organisational set up and different ideologies among the Muslim community in Malabar during 1921 to 1989. Here, the attempt has taken to chronologize the history of religious organisations and the debates among Muslims of Malabar, Kerala, in order to analyze the ideological conflicts and consensus between them.

4. Statement of the problem

In Kerala, Malabar is marked as the Muslim populated region and they achieved a unique status from other states of India. Thus, the religious organisations and factions are evident and expressive more among the Muslims of Malabar. This diversity in religiosity has played vital role in molding the community by keeping most of them in any one of the mentioned religious organisations. Not only have these organisations controlled its members in religious arena but also in political and educational fields. Now its influence has reached in critical stage that one cannot hold identity and development without being member of any group. Some time it is even misunderstood that taking birth in any of these groups is fundamental Islamic dogma. Groups among the Muslims of Malabar are a reality and became inevitable social system. Local variations are found in customs among the Muslims of the world. Diversity in religiosity depended upon locality is a universal process. These trends also had seen highlighted in religious atmosphere of Muslims of Kerala. It is important to know how the influences and reactions in the thoughts and ideology in Arab countries such as Saudi Arabia and Egypt motivate the Malabar region and how the colonialism impacted on the Muslims of Malabar.

³⁴ Henri Lefebvre, *The sociology of Marx*, trans. Norbert Guterman (London, 1972), 60.

Though different branches and schools prevailed in the beginning of Islam, it differs from country to country and region to region. North Indian Muslim factions are not seen in Kerala and organisation in South Kerala differs from North Kerala i.e. Malabar. The researcher aims to study different organisations and factions in Malabar after 1921 and its basic concepts and characteristics which underlie their customs and traditions. The study also aims to trace eminent leaders emerged in Malabar after 1921 and probe the religious harmony and social integrity in the cosmopolitan society of Kerala, particularly in Malabar.

The above assessments and theoretical perspectives show us a way to understand the religious contexts and circumstances of Muslims in and out of India. Along with that, this work tries to map the history of religious organisations and ideological debates in the public sphere of the Muslims of Malabar. The study focuses on customs, mores and folkways of Muslims in Malabar from 1921 to 1989 and its influences on public sphere. Also on different ideologies, whether it questions the very idea of homogeneity in ideology and practices, and the solidarity and unity in the everyday life of Muslims because some happened in confusion and breed up contempt to each other in passing of time. This rift widens the gap among religious originations and at the same time manifests mutuality and communal respect among them. Moreover, all the religious groups of Muslims in Malabar like in any other place argued that they are the real Muslims, followers of true Islam and blaming others as in the way of astray and false. Different groups of Muslims adapted cultures while other groups kept distance from other cultures. These differences and contradictory approaches regarding practices and customs make them pronounce their own authentic sources come up from the interpretations of the text of Quran and Hadith. It is not irrelevant to seek who are in the path of true Islam but according to historical approach it is irreverent and out of range.

One can understand the religious organisations in Malabar neither consist of homogeneous entities nor display stable, invariable and constant practical and ideological orientations. Hence, the Muslims in Malabar are not simply in single pattern in Ideology and practice but each group holds different stances and goals.

The multiple religious groups within Islam in Malabar are involved in the process of ideological conflict and consensus between themselves. Here, the study attempts to find out the nature of ideology, conflict, competition, adjustment, assimilation, accommodation, integration among the religious organisations and the approach towards issues by them in the extent of the specific period in the specified locality.

The argument to be proved in this study is that nature and ideology of the organisations in the public life exhibits dynamism in some aspect and remain static in other aspect. Claim over the true Islam or true believer is complicated and the judgment only upon any one of the organisations is unjust according to authentic sources of Islam. The impact of Islamic movement has influenced the Muslims of Malabar after 19th century and it activated the scholars after 1921. External influence (Colonization) or pressure to form religious organisations neither proved nor denied due to lack of evidence of supporting proofs for both sides. Historical evolution of the community in Malabar from the system 'Role model oriented community' (*Qazi, Sufi, Sheikh, Sayyid, Imam, Ulama* and others) or influential figure oriented community to the system of organisation based community has been in vogue only after 1921.

The major questions that the study seeks to answer are the following: How different religious organisations originated among the Muslims of Malabar? How different groups of Muslims interacted among themselves to give them a 'we-feeling'? How the leadership differed among the Muslims of Malabar before and after 1921? How did the organisational set up of religious organisations function in the context of Malabar? What were the activities of different religious organisations of Muslims of Malabar? How have they reacted to the political needs of different times? What was the role of different organisations in molding the community? What were the major characteristics of the ideological conflicts among such groups? Was the Muslim a single identity or many? Whose claim over the resurgence was right? What were the major polemical issues and debates among Muslims? Based on the above questions the following are the objectives of the study.

5. Objectives

The study focuses on the religious organisational debates among the Muslims of Malabar regarding the ideology, theology, and jurisprudence of Islam. Hence, the focus of the study is:

- To find out the extent of religiosity in different organisations of Muslims of Malabar after 1921;
- To understand religious status of Muslim of Malabar ;
- To understand the social alteration and resurgence among Muslims of Malabar ;
- To undertake critical and comparative analysis on religiosity and evaluate its consequences on society of Kerala;
- To examine the effect of the organisations in Muslims of Malabar on the social, religious and cultural field of Kerala;
- To exam how the Muslims of Malabar differ with other Muslims of the country in manifesting religious tolerance and social harmony;
- To realize change and continuity of the religiosity of Malabar Muslims before and after 1921 ;
- To identify role of the influential religious figures among the Muslims of Malabar after 1921;

6. The scope and relevance of the study

One of the recent significant trends among the Muslims of Malabar is the voicing of different groups in religious and other spaces. Expression of religious identity through different organisations, Sufi orders and other religious symbols is one of the significant aspects of these voices. The study of Muslims in Malabar gets hold of exceptionality or uniqueness. It not only supplies the perception of the larger socio religious cultural picture in Kerala but also in India. Because Muslims in Malabar were role model in exhibiting religious tolerance and harmony in public space even though share themselves severe ideological conflicts among them. Thus, Muslim self or Muslim identity in inner organisational structure and the space of

Muslims in religiosity of Malabar is the attractive areas of research. The multiplicity nature of Islam or diversity is exhibited in Malabar as well as all over the Muslim world through different sects, groups, schools, organisations and movements. The organisation processes among them are characterized by an act of integration between the universal characteristics of Islam and their regional reading. The ideological conflicts and public contestations among different groups were some of the most significant defining features of the community of Malabar during the period. One of the frequent themes in the study of Islam and Muslim communities in Malabar, Kerala, India as well as world level is the question: is Islam one or many? What ideological difference they Keep? The authentic scriptures of Muslims (Quran and Hadith) are same but how differences took place among them? Do groups among them affect positively or negatively?

An attempt has been made to examine and analyze, as far as possible, all relevant factors –historical, ideological, social, educational and political-as well as the religious organisation structures and its functions, in order to understand the reasons behind the formation of the organisation and ideological conflicts among Muslims of Malabar. It is an arduous task to comprehend a community as a whole especially on their exhibition of religiosity, since different organisations keep various ideologies, with its nature, scope, history, functions, debates and approach to others. It is more difficult when any of the religious organisations involved its religious sentiment encumbered with its own ideology, organisation and functions.

The topic being related with the Muslims and their religious organisation and ideology, the research is very important not only to the academicians and social scientists but also theologians, politicians and historians who are linked with it. Some scholars termed the common practices and traditional customs among different groups as ‘folk Islam’ or ‘Popular Islam’ and consider them un-Islamic.³⁵ Asim Roy points out that many Islamic theologians and several historians

³⁵ Hashim Ai. *Islamic Traditions in Malabar: Boundaries, Appropriations and Resistance*,(PhD thesis, Pondicheri University,2014),20.

are unanimous in describing such practices with value loaded negative impressions³⁶ who used terms like ‘incomplete conversion’, ‘half converted’, ‘semi converted’, ‘half believers’, ‘deviants’, ‘indianized’, ‘elite’/ ‘folk’, ‘orthodoxy’/ ‘heterodoxy’, ‘tradition’/ ‘modern’, ‘purist’/ ‘syncretic’ e.t.c.³⁷, which be disloyal to the real judgments and partiality widespread among those writers. There are some customs which cannot be seen among Muslims in other states but those are practiced only by the Muslims of Malabar especially followers of Samastha which can be termed as Malabarized or Keralized customs. Islamicization of regional or local of customs and practices can experience among the Muslims all over the world. Adaptation and adjustment of the context and the period was specific character of Islam and it can be visible in the prolonged history of every space of the world.

All religious organisations have deeply influenced the Muslims of Malabar and have long description on their history and views. However, it is difficult to cover all aspects of their long time history, contributions, achievements and thoughts. The research will give a brief history of them and will focus on major events and developments of their ideological views. And as a new matter; it will specifically refer to consequences and results of these organisations in Muslims of Malabar.

This is an attempt to conduct a systematic comparative study on ideological conflicts among the Muslims of Malabar reflecting on the history of religious organisations. Despite notable organisations in Kerala as well as in India, this is a wide and impartial research on their theological differences while it caused for great reforms in multilevel conditions of Muslims in Kerala especially in Malabar. Moreover, this study will objectively approach to the history of organisations, ideologies, and practices as well as their reformative thoughts and actions. Hence, the research is believed to be significant, constructive, and appropriate in the mentioned contexts.

³⁶ Asim Roy. *Thinking over ‘Popular Islam’ in South Asia in Living Together Separately: Cultural Indian in History and Politics*. (Ed.) Mushirul Hasan and Asim Roy (New Delhi: Oxford University Press, 2005) 36.

³⁷ Veena Das, “for a folk theology and theological anthropology of Islam”. *Contributions of Indian Sociology*. Vol. 18, No 2, (1984), 36.

7. Theoretical framework

Islam encourages the reason, liberal thought through different verses of the Quran and Hadiths and findings from the authentic sources which termed as '*Ijtihad*'. Different views and opinions through search and research are approved and eligible for reward as explicitly sited in the Hadith. '*Mujtahid* (The researcher) when he reached in *swavab* (reality) through his finding he may be eligible for both of *Ajar* (reward) of his action and finding the truth and if he is mistaken he has the reward of his action only'.³⁸ Additionally, there is the statement of the Ulama that difference opinion of the scholars is mercy to the community (*Ikhtilaful A'emmathi Rahamathun lil Ummah*).³⁹ Diversity in the customs and traditions allowed by Islam as the Prophet said that one who creates good deed and habit, he has reward and the reward of one who follows him and in case of one created bad custom he has the punishment of self and others who follow him⁴⁰.

Basically, there are two parts according to a Muslim to pass his material and spiritual life. One is theological part which is completed and fixed and another part is connected with Jurisprudential and behaviors which it's the most part defined, and remaining parts were objected to modification and interpretation. Therefore, Muslims in the world level exhibits mammoth diversity in its practices based on differing theological and jurisprudential roots. Origin of multiple groups based on diverse ideology is a fact or social reality which Quran and Hadith recognized and prophesied. The noble Quran explicitly stated in the chapter 23, *Al Mu'minun*, through verse no 52-53 that and verily this Brotherhood of yours is a single Brotherhood, and I am Your Lord and Cherisher: therefore, fear me. But people have cut off their affair (of unity) between them, into sects: Each Party rejoices in that which is with its self.⁴¹ The concept of community in Islam based on the idea of

³⁸ Yahya Ibn Sharaf Al-Nawawi, *Sharah Muslim, Kitab Al Aqliya*, Arabic (Egypt: Al Azhar, 1947), 378.

³⁹ Abdullah Muhammad Abdurrahman. *Rahmath Lil Ummah* (Arabic), 2008, 2. <https://www.noor-book.com/en/ebook-pdf> accessed on 01 August 2021.

⁴⁰ Muhammed Al khatweeb Tibreez. *Mishkatul Masabeeh*, Arabic,(Dioband:Thanawi offset printers, 1991),33.

⁴¹ A.Yousuf Ali.*The Holy Quran Text, Translation and Commentary*. (Bairooth: Darul Quran), 883-884.

God is central and it lies in the absence of any racial, territorial, political or any other exclusiveness. The password for Islamic structure is the acknowledgment of the universality of the One God. The Arabic Islamic term of community is *Ummah* derived directly from *Umm*, meaning mother. It means more than the motherland in its geographical-territorial boundaries.⁴² Elliot and Merrill define the community as “a complex social system with both a physical focus and a socio-psychological consensus”.⁴³ Islamic community will be on complete equality regardless of colour, race, ethnic origin, or social stratum as the model of the Prophet who sketched it comprehensive and complete forms in Medina.

Another theory which is noteworthy in this context is notion of Islam to search and find out models in the study of the religion. Quran used the word ‘*Itiba’a*’ which means imitate or follow other. Textual study is not practicable to all due to the vulnerability involved in it which may require going through divergent ways and methods and at last reached fallacies and also it convinces only who earned and possessed basic qualification to read and understand scriptures. Through this it can finalize the ideological conflicts of Muslims on some extent. Contextual commonsense is necessary aptitude to read and understand the intricate lines of diversity in rituals and customs existed among the Muslims. If used contextual commonsense on diversified ideologies of Muslims it will conclude on fact behind it.

The theory of Islamicization⁴⁴, co-existence or syncreticism⁴⁵ and hierarchical model⁴⁶ are providing data on diversity of Islam in different context. But these perspectives, submitted by scholars are insufficient to examine the

⁴² Sayyid Abul A’la Mawdudi. *Islamic perspectives*, (Delhi: Markazi Maktaba Islami, 1979), 172.

⁴³ Mabel A. Elliot and Francis E. Merril. *Social Disorganisation*, 4th ed., (New York, 1960), 457.

⁴⁴ Eaton. Richard M. *The Rise of Islam and the Bengal Frontier, 1204-176* (Berkeley: University of California Press, 1993), 55.

⁴⁵ Ahmed, Imtiaz (Ed.). *Caste and social stratification among Muslims in India*. 1973, Refer also, Ahmad, Imtiaz. (ed.) *Family, Kinship, Marriage among Muslims in India*. 1976. See also, Ahmad, Imtiaz. (Ed.). *Ritual and Religion among Muslims in India*. 1981.

⁴⁶ T. N. Madan. "India's Religions: Plurality and Pluralism. Religious Pluralism as Ideology". *International Journal on Humanistic Ideology* 1, no. 01 (2008): 15-24.

complex dynamics that are at work within Islam all over the world. It is obvious that wide-ranging diversities among the Muslims in Kerala, especially in Malabar lie under the banner of different religious organisation after 1921. Based on textual sources and on practice the organisational characteristic of Muslims in Malabar is justified by different scholars as it is prophesied and foreseen by the Prophet and it was explicated in Hadith literature.⁴⁷ As Roy states: "...the students and the diverse observers of Islam in south Asia and even beyond have long been familiar with the inner divergence of the Muslim communities...."⁴⁸ Hence, 'Text' and 'Context' are important factor to understand ideological conflicts among the Muslims. The scholars hold the opinion that 'text' has a static entity and 'context' has dynamic entity.

Theory of 'three stages' i.e. Theological, Metaphysical and positive propounded by August Comte (1798-1857), the founding father of Sociology, also work out in the analysis of Islamic society from the period of the Prophet to modern age. The next point is that, it is complex to determine and justify that who were true Muslims due to the Prophet has said with his long sight that my community will be divided into 73 fractions; all of them enter to hell except one. Then he was asked about that one. Then he said the one who follow me and my true companions will go to heaven.⁴⁹

Therefore, what put forward in this study is that - if Islam is to be considered as a plural amalgamated religious tradition and its heterogeneity, and then it should be conceived as to how the traditionalistic nature of Muslim communities and the diverse practices add to our perceptions of it. Social reality of multiplicity and diversity of customs of Muslims is to be considered as Historical reality. Here, the study would not like to justify or certify a specific organisation as true and real, also,

⁴⁷ Muhammed Ibn Hibban, *Sahih Ibn Hibban*, Arabic Vol,14(Beirut: Dar Ibn Hibban,2012),140.

⁴⁸ Asim Roy. *Thinking over 'Popular Islam' in South Asia in Living Together Separately: Cultural Indian in History and Politics*. (Ed.) Mushirul Hasan and Asim Roy (New Delhi: Oxford University Press, 2005), 32.

⁴⁹ Ibn Hibban.*Sahih*. 14:140 and Al Hakim. *Musthadarak*. 1:128.

this research is not going to prove out the originality or duplicity of different conflicting ideologies.

Drafting from Reinhart Koselleck (1923-2006)⁵⁰, the German historian, the historiography is regarded as changing pattern of tools of historians, Discourse theory of Jacques Derrida (1930-2004), Michel Foucault (1926-1984) and Ronald Barthes (1915-1980) which focus on historiography as compunction method of historian rather than as discipline, and characteristic of the creative nature of historical dialogue as against its claim to accurate truthfulness. According to Asad, “for the anthropologist of Islam, the proper theoretical beginning is therefore an instituted practice (set in a particular context, and having particular history)⁵¹ hence, the nature of static Islamic traditional practices questioned by Asad is concerned about the unchanging tradition that transmitted from generation to next generation of Islamic communities from the past. The idea of true practice and notion of correct practice important and according to him it is not only the monopolistic declare of Islamic scholars but also of the normal Muslims who practices it as part of Islam. According to him a practice would be regarded as Islamic because it is authorized by the discursive traditions of Islam and is so taught to Muslims- whether by an *Alim*, a *khatwib*, a *Sufi*, *Shaikh* or an untutored parent.⁵² He affirmed that Islam itself agrees to the plurality and diversity regarding the practices and its interpretations. And, certainly, it has forever flexible and integrative nature to accommodate diverse explanation of noble Quran and Hadiths. On the basis of diversity or plurality of interpretation of some verses of Quran, the authentic text of Islam and Islamic nature of accommodating different of Context, the emergence of different organisation and it ideologies can justify as the part of Islamic structure of Muslims in Malabar.

Grouping of Muslims is an achieved one not ascribed as it would make obvious in the following chapters that there is liberty and freedom for a Muslim to become member of any one of the organisation, group, and ideology as well as

⁵⁰ Reinhart Koselleck. *The Practice of Conceptual History: Timing History, Spacing Concepts* (London: Stanford University Press.2002).

⁵¹ Talal Asad. *The Idea of Anthropology of Islam* (Washington DC: Centre for Contemporary Arab Studies, 1986), 14.

⁵² Talal Asad. *The Idea of Anthropology of Islam*.15.

freedom to keep distance from all of the group or organisation according to his own need and interest. This is not just like caste system prevailed in Hinduism. But in Hindu religion or in the case of any other religion mobility is impossible but for a Muslim can mobile or change from group to another as he wishes.

Social theorists since 19th century were concerned about the conflict in society. They neglected conflict in favor of the social integration and emphasized the conflict caused to social disintegration. Ideological conflicts among the Muslims of Malabar also influenced to bring progress and development as well as in the society and the community. Conflict theorists affirm that conflict is inevitable pre requirement for progress and it must be the reason for change. There is no society, no community, no civilization; no culture static or dynamic, which does not have some kind of conflict.⁵³ Thus, conflict is related with all items of social change in some way or other. On the above steps, it can assure that ideological conflicts among the Muslims of Malabar caused big extent of changes and more over to development of the community.

The term 'Ethnocentrism' is applied to the cultural or ethnic bias (conscious or unconscious) in which an individual observes others from his own perspective for assuming his own cultural superiority. Inability to understand others' culture, self-value judgment, preference in group and inherent superiority are causes of Ethnocentrism. It affects multiple forms of chauvinism and prejudice, including nationalism, tribalism, racism, sexism and disability discrimination. It was coined within anthropology by William Graham Sumner (1840-1910) and defined it as a "view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it".⁵⁴ Ideological conflicts among the religious organisations of Malabar can be viewed on the basis of this concept. *Asabiya* concept of Ibn Khaldun (1377) is the notion that social commonality with stress on solidarity, group feeling and social organisation. This concept used for evaluation of

⁵³ <http://www.yourarticlelibrary.com/sociology/-5-theories-of-social-change-explained/35124> accessed on 15 March 2020.

⁵⁴ William G. Sumner. *Folkways: A study of the sociological importance of usages, manners, customs, mores, and morals* (New York: Mentor, 1906), 13.

the conflict of religious organisations. Social identity theory of Henri Tajfel (1919-1982) that an individual's knowledge of belonging to certain social groups, together with some emotional and valuational significance of that group membership is also noteworthy. Group polarization becomes more extreme in its collective viewpoint and from this phenomenon the concept of organisational identity is formed.⁵⁵

Functional theory of A.R. Radcliffe Brown (1881-1955), Ralph Linton and Bronislaw Malinowski (1884-1942) Robert.K.Merton (1910-1974) Talcott Parson (1902-1979) used for analysis functions and effects of the organisations in the community. On the basis of Structural functional analysis of Marion J.Levy (1918) i.e. Eufunction and Dysfunction, it could conclude the interaction among organisations are both of these functions. Conflict theory of Karl Max (1818-1883), Max Weber (1864-1920), Thorsten Veblen (1857-1929) and Joseph Schumpeter (1833-1950) are also important notion for the analysis of conflicts and consensus of religious organisations of Malabar.

In short, Phenomenology of Edmund Husserl(1859-1938), Exploration and inspection of Herbert Blumer(1900-1987), Structuration theory of Anthony Giddens(b.1938) which draws upon a wide range of sources in sociology, Anthropology ,History, Philosophy, politics, geography, linguistics and other disciplines and his method of macro and micro thought and Critical theory of Max Horkheimer(1937) which recognizes the role of the interdisciplinary exploration and he called it interdisciplinary materialism ,All are used for analyzing different stage of the study.

As inter disciplinary research, a sociologist concerned with the roots of a process in the total social structure. In contradiction to this, the theologian employs a different idiom, intellectual and ideational plane to describe the same fact.⁵⁶ According to William Montgomery Watt (1909-2006) the theologian is

⁵⁵ T.Teo, edit. "*Encyclopedia of Critical Psychology*" (Springer Verlag, 2014), 1781-1783.

⁵⁶ Asghar Ali Engineer. *The Origin and Development of Islam*.(Hydrabad: Orient Longman,1980),6.

fundamentally concerned with men's beliefs and ideas of reality but the sociologist employed with a complex consisting of a way of life.⁵⁷

8. Methodology

Here, the study is intended to the history of religious organisation of Muslims in Malabar, ideological conflicts and organisational debates in context where every organisation argues that they are only the true Muslims and others heretics. Through the work, the attempt has done to seek idea of homogeneity of beliefs and practice and heterogeneity of customs and ideology. Here, it is intended to examine the root of the religious organisation of Malabar extend to early group and what extent of influence of Islamic movements of Islamic world motivated the scholars of Malabar to form the Organisations. The study mainly depends on qualitative method using library research and participant observation. In order to get an in-depth understanding of the subject, the researcher utilizes principle approaches namely historical, analytical, textual and comparative while dealing with data. As an interdisciplinary research in sociological, cultural anthropological disciplines, it is used historical method, comparative method, Structural method, and functional method.

Comparison method was used in this study to determine the similarities and differentiations between different religious organisations. Comparison was based on number of followers, place (Malabar), level of religiosity and their different understanding of Quran and Hadith (traditions). There were four levels for this measurement which are moderate, modern, extreme and radical religiosity. Descriptive analysis method was used in this study as well to describe the role of the organisations in social and political life of Malabar. Determinants of social activities were education, religious activities, cultural and charity. The participant observation is used to comprehend the current scenario with regards to various organisational dimensions among Muslims of Malabar. In participant observation, the observer

⁵⁷ Wan Mohd Fazrul Azdi Wan Razali, Abd Rahman Mohd Rosmizi and Awang Jaffary. "Watt's View on Muslim Heritage in The Study of Other Religions: A Critical Analysis." *Al-Itqan: Journal of Islamic Sciences and Comparative Studies* 1, no. 1 (2017).31.

takes part in the social events. According to Goode, this procedure is used when the investigator could disguise himself as to be accepted as a member of the group.⁵⁸

According to Abdo A.Elkholy (1925-2007) there are two ways of understanding of the social structure. The first is inductive method focused on the collection of data to construct the general ideological model of the structure. Deductive method is second one. It is the perception of a meaningful, harmonious whole out of the seemingly unformulated, unrelated parts.⁵⁹ Islamic structure of Malabar or Muslim community can be studied on the basis of these two methods. The study will go through and query about various schools of Islam originated in the early years of Islam, and its diverse ideologies despite the idea of homogeneity in monotheism of Islam. The foremost motive for such an enquiry is to grasp the inter community/organisational ideological conflicts among the organisations by searching not only the nature of theological (*Aqeeda*) and Jurisprudential (*fiqh*) contestations over the claim of true Islam but also the practical manifestations among these groups. The ideological conflict is traditionally transmitted rather than a single identity and entity which brings all the organisations as disconnected entities with specific ideological and practical orientations of the mores and folkways. Hence ,there were flaming issues within the Muslim groups in Malabar such as (a) the competition and contestations over the claim of reformism, renaissance,(b) multiple justifications and interpretations over true Islam,(c) ideological conflicts over the intervention and representation of Muslims on the social issues and cultural activities through the secularization processes and (d) increasing intervention and manifestation of approach and attitude in politics as result of politicization of religious groups.

The best possible way to collect data on history of religious organisations of Muslims in Malabar and their ideological conflicts is referring to their constitution,

⁵⁸ Goode, Erich. "The ethics of deception in social research: A case study." *Qualitative sociology* 19, no. 1 (1996): 11-33.

⁵⁹ M. Raquibuz Zaman. "Problems and alternative techniques of estimation of income and occupational distribution of Muslim minorities". *Institute of Muslim Minority Affairs. Journal* 3, no. 2 (1981) 256-263.

head offices, interviews, referring official websites and publications made by each fraction in huge amount. The religious organisations, especially Jamaat, KJU and Samastha were actively worked and has widely published books targeting variety of Muslim and non-Muslim audience. For instance, Islamic Publishing House (IPH) under Jamaat has produced significant works in translation literature. IPH also owns the credit of introducing foreign Muslim writers to Malayalam literature. Samastha has also entered the publication field by producing its first periodical named as *Al Bayan* from 1929. Then after, a lot of magazines came out from Samastha to counter the new interpretations and arguments of other organisations. KJU also started publication to preach their ideology from its early period. The organisations frequently produced booklets, pamphlets, weekly, fortnightly, and monthly magazines and they have developed to publish daily newspapers, justifying their own approach and criticizing others. The publications are aimed to combat others and provide more information clarifying polemic subjects and debatable issues. Ideological conflicts were covered by these publications and presented answers to questions by others. Every religious organisation has official newspapers such as *Siraj*, *Madhyamam*, *Varthamanam* and *Supraphatham* while there were other types of publications including journals, weekly, fortnightly, monthly, magazines and other periodicals. All such publications have been taken into consideration by the researcher as they provide cardinal data about religious organisations of Malabar. There are nearly thirteen periodicals and three newspapers published in Malayalam by different religious organisations, which shape the resource material to record the history and ideological conflicts among them. Historical accounts of writers and works of different organisational leaders, souvenirs, *varshikapathipp* (anniversary issues), minutes of meetings, notices, pamphlets, books, dairies and autobiography of leaders and textbook of Madrasa were also helpful in providing information. The study tried to analyze and classify polemical topics on each theme based on their ideology and verity viewpoints from their published documents as souvenirs, annual issues, periodicals, and audio literatures to underpin the statements on ideological conflicts among different religious organisations. Constitutions of different organisations, *fatwa*, and statement published in printed Media and press

conferences issued by these organisations have also been used. The study materials for the research were collected on different dates from June 2016 to October 2020. Primary data was collected from constitutions of the organisations, leaflet, souvenirs, periodicals, newspaper, and text books for Madrasa, speeches of responsible persons of the organisations, and through amorphous interviews with important personalities and special talk with subject experts and academicians. Other research techniques include participant observation, collection of objects and textual analysis of printed materials has been used in the study for an empirical and theoretical analysis of the object of the study.

Comprehensive discussions and elaborated interviews were conducted using questionnaire with the representatives of the different religious organisations and their office bearers from their head offices/libraries across Malappuram, Kozhikode, Kannur, Kasaragod, Palakkad, and Wayanad districts to get the history and ideological conflicts as well as contemporary debates widespread among these religious organisations. While interviewing with the members, followers, and supporters of different religious organisations, some of them refused to be identified as the supporters of any specific religious organisation, whereas a lot of people provided valuable remarks. Meanwhile, there were others who shared opinions through social media such as Whats App, Face book, Twitter, and Email. Among the interviewees, there were scholars (*Ulama*) and religious teachers (*Mudarris* and *Muallims*) of different types of religious institutions. For the systematic and scientific method of data collection various libraries such as C.H. Chair and Research centre library, C.H. Mohammed Koya Library at Calicut University, CD Tower KNM Library and Hira Library, KIM Library, Kozhikode and Moyinkutty Vidyar memorial Library, Kondotty were depended. A detailed and in-depth study was supported by Libraries of different religious institutions such as Dr.U.Bapputti Haji Library of Darul Huda Chemmad, Jaleel memorial Library of Rasheediya Arabic College, Edavannappara, Al Huda Library of Qazi Kunji Hasan Musliyar Academy, Kappad, Al Katib Library, KMMO Arabic College, Tirurangadi, Shamsul Ulama memorial Library of Darussalam, Nandi, Darussunnah Library, Pappinippara and Markaz school Library, Kondotty. Periodicals published by different religious

organisation such as *Sunni Afkar*, *Al Irfad*, *Sathyadara*, *Telicham*, *Risala*, *Prophadanam*, *Pudava*, *Salsabeel*, *Nusrathul Anam*, *Bulbul* and *Al Muallim* have also enriched the research. Audios related to polemical subjects and debates conducted among these organisations also were helpful for proper understanding of the subject area. Sources written in different languages i.e., Arabic, English, Urdu, Malayalam and Arabi-Malayalam were used for the study.

Sources of the study were also collected from various archives and libraries such as Calicut Regional Archives, Mathrubhumi News Paper Office, Desabhimani Office, Chandrika Office, Madyamam Office, SuprabhathamOffice, Public Library and Research Centre, Municipal Reference Library, Eranhipalam, Desaposhini Reading Room and Public Library all located in Calicut. Materials were also collected from History Department Library of PSMO College, Tirurangadi, PSMO Library, Arakkal Museum, Kannur, Kodungallur Juma Masjid, Ponnani Valiya Juma Palli and Maunathul Islam Sabha. Also data collected from Head Quarters of different religious organisations such as Samasthalayam, Chelari, Mujahid center Kohinoor, CD Tower Kozhikode, Hira Center Kozhikode, Samastha office Francis Road, Kozhikode, Samastha centre (AP group), Kozhikode, Markazu Dawa Kozhikode, Quran Learning and Research Centre Morayoor, Prophadanam office at Vellimadukunnu, District office of religious organisations in different districts such as Sunni Mahal Malappuram, Islamic Centre Kozhikode, Mannarkand and Kannur. Religious institutions such as Darul Huda Chemmad, Madeenathul Uloom Pulikkal, Jamia Nadviya Edavanna, Sullamussalam Areecode, Jamiyathul Hind Vengara, Al Jamia Islamiya Shandapuram, Darul Uloom Vazhakkad, Ansar College Valavannor, Jamia Nooriya Pattikkad, Darussalam Nandi, Rahmaniya Katemeri, Malikdeenar Academy Kasaragod, Malabar complex Chattanchal, Markazul Uloom higher secondary school, Kondotty, Aliya College Kasaragod, JDT Vellimandukunnu and Markaz Tharbiyathul Islamiya Valanchery also used for collection of data.

Interviews were conducted with experts of the field. Some of the important persons worth mentioning here are MA Aboobakr Musliyar Alias MA Chelari (the manger of Samastha Jem-iyyathulMuallimeen), Dr.Shaik Muhammad (the research

guide, Madeenathul Uloom Pulikkal), Sameer Vaduthala (Director of Morel studies, Markzul Uloom School Kondotty and Member of Jamaat), Jamal Kadannappali (Payynoor region Jamaat president), EKM Pannur, (Editor of Vichindanam Magazine & KJU leader), Pinangod Aboobakr (former manager of Samastha), Moyinkutty Master (General manager of Samastha), Siddiq Nadawi Cherur,(Mushawara member Kasaragod district, Samastha), Alikkoya Moulavi, Kozhikode (Leader of Tabligh), Sadaqatulla Wahabi (Darussunah, Papinippara) and Ali master (member of Education Board, KNM).

It has also personally contacted persons, through phone and WhatsApp, who had changed their membership from one organisation to another.⁶⁰ Additionally collection of data from audios and videos of great leaders of different organisations such as E.K.Aboobakr Musliyar, Aamyoor Muhammad Musliyar, Natika V Musa Musliyar, Chekanoor Moulavi, AP Abdul Qadir Moulavi and Musa Mawlana has enriched the effort of the sources.

Likewise, another important source for the work is data from the ‘public discourses’ locally known as *madha prabhashanam* (religious speech) or *Wa’lu parambara* (series of advisory speeches), Qur’an speech, Hadith class, study classes, and *samvadham* (debates on controversial issues) conducted by different religious organisations. Numbers of meetings were attended, rallies, and processions, *Nercha or Uroos* (death anniversary ceremonies of saints) were participated and visited educational institutions and local offices of different organisations for collecting data for the study. The research first highlights the origin and development of different schools after the Prophet, and then goes through Indian context, followed by Malabar region. In the next part, there is a thorough comparative study on ideological differences, and it gives an overview on the history of religious organisations and its impacts on the community in Malabar.

⁶⁰ There were many figures like Abubaker Taniyampuram, Muhammad Darimi Olavattur, both of them changed from Samastha to KNM, Muhammed Ashraf Thurakkal who changed from Samastha to Jamaat, Abdul Azeez who changed from Jamaat to Samastha and Abdurahiman Pulikkal who changed for KNM to Jamaat.

9. Chapterisation

Organisation of the study is scheduled in four chapters excluding the Introduction and the Summary. Introductory chapter describes the key words of the title and the importance, scope and nature of the study on history of religious organisations and ideological conflicts among the Muslims of Malabar. It explores the concepts of ideological diversity, organisation, religious organisation definitions and ideas suggested by various sociologists and thinkers in their effort to understand the changes at play within society. It also goes through the arguments of those who perceive multiple groups among Muslims as heretics, deviants and states that it was not pure premises or correct explanations. The work argues that religious organisation and its ideological conflict has positive sides as well as the negative sides too and observes the multiple sects or groups or organisational structure of Muslims community at national level as well as state level as a dual reading of context and text of Islam. It details the objectives, methodology and design of the study.

The first chapter deals with the origin and growth of various groups and schools and its ideological disparities among Muslims after the demise of Prophet Muhammad. Furthermore, it talks about the diverse viewpoints and its derived branches. It reveals the trends and waves of the movements and their consequent influence among the world Muslims by passage of time. Many schools were originated on the basis of theology, jurisprudence, *Sufi* order and politics. *Shia*, *Khawarijate*⁶¹ and *Mu'tazila*⁶² were considered early groups whereas many secondary and tertiary groups diverted from the groups. There were internal differences in the general category of the *Sunni* and *Shia* sections of Muslims. In

⁶¹ *Khawarijate/ Khawarija* is plural of *kharij* which means literally one who went out. But it means in Islamic terminology the group which emerged in the period of *Khalifa* Ali against him accusing him for his delay to take procedure against slaughters of *Khalifa* Uthman.

⁶² *Mu'tazila* were the segregated group among the Muslims at the period of Hassan Basari, renowned scholar of Islam in the period of *Tabia* (period after *Swahabah*) who were follower the true companion of the Prophet. They emerged against him due to ideological conflict.

Indian context, *Barelewi*, *Deobandi*, and *Ahle Hadith* were the main stream among Muslims.

Second chapter analyzes the major religious organisations of Malabar namely, KJU, Samastha, Jamaat and Samasthana. It also examines the reason behind the origin of the organisations, growth, philosophy, development, its important personalities and its influences on the community. It analyses the history, functions and their ideological and jurisprudential concepts. The chapter provides religious profiles of Muslims in Malabar along with the perceived manifestos and organisational identity of all the major religious organisations of Muslims in Malabar from 1921 to 1989. It maps the functions of all religious organisations in socio religious, political, and educational fields, and influences of these organisations in the community as well as in the society. Resurgence and innovative activities are not attributed to any one of the organisation but all have taken part in it. A discussion on that area is also provided in this chapter with critical reading in appropriate contexts.

Third chapter deals with important organisational debates and influenced controversial issues among the Muslims of Malabar from 1921 to 1989. It analytically studies the ideological conflicts among different religious organisation and the dialogues of each other on polemics in the social and religious scenario. The chapter describes the ideological conflicts among the religious organisations based on theology and jurisprudence along with different debates. Chapter IV is about a comparative reading on religious organisations in several grounds. The study identifies their similarities and differences as they have entered complex process of maintaining and justifying their own ideological viewpoints by rejecting the arguments of others. It evaluates the influences in the community as well as in the society.

The Concluding chapter intended to summarize and evaluate the observed and analyzed concepts in previous chapters. Therefore, it describes how religious organisations among the Muslim community in Malabar were undergoing a process of competition, conflict, accommodation, adjustment and integration according to

the social dynamics. It concludes with specific characteristics of Muslims of Malabar and highlighting them as manifesting as role model to others in religious tolerance and organisational setup. Throughout the study a thematic and factual approach on the basis of chronological order is followed to the best possible level.

10. Scope for further study

This study is on history of religious organisations and ideological conflicts among the Muslims of Malabar during 1921 to 1989. Henceforth, there is scope to study on religious organisations of specific districts of Malabar. Tabligh Jamaat, other groups such as different *Twarīqah* factions, *Shia*, *Baha'i* and Muslim organisations such as MES, MSS which are excluded from the study. However Separate research can be conducted about each one. Nevertheless, there is scope to study about each of these religious organisations itself before and after 1989.

Chapter I

Ideological Disparity: Macro and Micro Analysis

1.1. Introduction

The present chapter is intended to analyze and criticize the accessible composition of the ideological perspectives of Islam in the site of worldwide, homeland and provincial. The study, as mentioned in the Introduction delineates the dynamics of the ideologies found both in text and context. Though the study converges to its focus the religious organizations of Muslims in Malabar during 1921-1989, it is important to mull over the circumstances prior to the ideological conflicts one may witness in current times. The chapter, apart from elucidating the dimensions, demarcating the history of the articulation of the disparity among Muslims on the basis of multiple theological, jurisprudential, political and spiritual schools they adhered to, maps major ideological sections of Muslims at national level along with the religiosity of Muslims of Malabar in the pre 1921 period at regional level.

The following pages, on the grounds of Cultural Anthropological theories of Ethnocentrism and Xenocentrism, along with the concept of *Ijtihad* in Islam, would give a brief account of the evolution of *Shia*, *Khawarijate*, *Mu'tazila*, *Asha'riyah*, *Maturidiyah*, *Shafi'i*, *Hanafi* and other denominations in Islam, *Deobandi* and *Barelewi* factions in India and ideological unity of Malabar. The last part of the chapter briefly articulates the unfolding of renowned 'Ponnani-Kondotty' factions which was the first ideological conflict among the Muslims of Malabar. This is followed by a summary of the whole chapter.

1.2. Origin of Ideological Disparity

Islam is the second largest world religion after Christianity. It provides guidance for all walks of life including individual, social, material, moral, economic, political, legal, cultural, national, and international matters. The comprehensiveness of Islam has been acknowledged by much of the academia and thinkers irrespective

of their creed and belief. Because of the totality and amalgamated method of life, both religious and secular, it is a set of beliefs and way of worship; it is a vast and integrated system of law. According to Gibb and Bowen it is a culture, civilization, economic system, polity, method of governance, spiritual and human totality, this worldly and other worldly.¹ Prophet Muhammad, by his charismatic leadership and centralized power administered each and every the functions around him. After him, the four *Khalifs* (successors) followed his path.

Unfortunately, the tenure of the third Khalifa Uthman Ibn A'ffan at its ends slipped into conflicts on certain issues related to the religion and administration.² During the tenure of the fourth *Khalifa* Ali Ibn Abu Talib, the *Khawarijate* the first sect³ appeared in the history of Islam. They gradually challenged the Islamic *Khilafat* and community as a whole by dangerous sectarianism and subsequently it threatened the social expansion. The consequent theological debates and constant political problems materialized the global Islam generating various factions and fractions with formidable hostility among them. Thus, during the time of Hasan al-Basri (642-728) an extremist rational group, known as the *Mu'tazilah* surfaced with theological disparity inspired by the Greek reasoning and philosophy. Later many factions such as Shiites, *Harooriyya*, *Qadriyya*, *Jahmiyya* and *Jabriyya* loomed into existence and scattered through internal groups in diverse phases and more factions were spotted.

Islam passed through three stages i.e., Theological, Metaphysical and the Positive stage as that propounded by August Comte, the founding father of Sociology.⁴ *Swahabah*⁵ (Theological Stage) accepted Islam from its original and

¹ G.H. Jansen. *Militant Islam*. (New York,: Harper &Row, 1979), 17.

² Some officials of Uthman were charged corruption and partiality. Some people who oppose the rule of him exploited this chance to protest against him and they influenced innocent people and played against him. This faction was leads to assassination of Uthman.

³ Sect is a group of people with somewhat different religious beliefs (typically regarded as heretical) from those of a larger group to which they belongs. <https://en.oxforddictionaries.com/definition/sect> accessed on 12 January 2019.

⁴ Bhagyalath. *Research methods and Quantitative Technique*. (Thenhippalam: University of Calicut, 2001), 16.

⁵ *Swahabah* is Arabic word means companions. They were who attended in the presence of the Prophet with faith and died on that belief.

authentic sources as they found and received from the Prophet. If any explanations required they depended upon revelation from God. After the demise of the Prophet, for three decades was the metaphysical stage during which the scholars or Ulama or Imams began to speculate and infer from the Quran and Hadiths. In the third stage, the positive stage wherein different schools and ideologies emerged, the Muslims were scattered in different movements and organizations, they blindly believed in theological explanations and ever tried to learn, and interpret facts and theories of Islam to justify ideological stands and practices. The three stages can be comprehended from the words of the Prophet as he said that the best era is mine and then the era after mine and then the era after that.⁶ It can be argued that Islam is a discursive tradition⁷ as defined by Asad but his view that prompts to misunderstand Islam in a monolithic nature on the basis of multiple forms of Islam within Muslim communities is false as different fractions and organizations are not contrary to the monotheism. Belief code, five pillars and civil code of Islam keep homogeneity while customs, rituals, socio-political, economic and educational patterns of life bear heterogeneity. It credits to the fact Prophet and Divine book allowed analogical reasoning from the authentic sources of Islam. Hence, the reason why Muslims split into more groups was but the freedom of thought. Another reason as stated by Tariq⁸ was the great influence of Pre-Socratic philosophy on Muslim philosophers and their thoughts. The Patronage of different Muslim rulers made some group dominant and it helped their growth, development as observed by Sharif in the survival of *Mu'tazila* due to patronage of some Abbasid rulers.⁹

⁶ Muhammad Ismail Al Bukhari, *Swahih Bukhari*, Hadith no: 2652.

⁷ Asad Talal proposed to study Islam as a 'discursive tradition' that 'consists essentially of discourses that seek to instruct practitioners regarding correct form and purpose of a given practice that, precisely because it is established, has a history'. He viewed Islam as 'alive' and 'active', in that it seeks to question both the present and the future, and also the past. For him, Plurality is a hallmark of the Islamic tradition (Asad Talal, *The idea of anthropology of Islam*. (Washington, DC: Center for Contemporary Arab Studies, Georgetown University, 1986), 14-15.

⁸ Malik Muhammad Tariq, *The Ideological Background of Rationality in Islam*, vol; 28, (Lahore: University of Punjab, Al- Hikmat Journal Philosophy, 2008), 35.

⁹ M. M. Sharif, *A History of Muslim Philosophy*, Volume I. (India: Adam Publishers & Distributors, 2007), 495-497.

The Prophet himself had prophesied diversity of Muslim groups as he said in the Hadith narrated by Abu Dawood, Hadith no 4596, that the community will be split into 73 groups (*firqah*), when Jews had 71 and Christians had 72 groups. Among 73 only one of them will be in the right path whereas the others belong to Hell, the saved one is only those who follow the tradition of the Prophet in words, deeds and of his closest companions (*Swahabah*).¹⁰ Different views and opinions prevailed among the scholars about the content of the Hadith and its authenticity.¹¹ However, those who followed the Prophet and his companions came to be called the Sunnis and they amount the great majority among Indian and world Muslims. In Kerala, Sunnis were estimated as the major group and all major religious organizations claim to be under this category. Their opponents were the *Shia* Muslims, who were dubbed as the faction of Ali, Prophet's cousin and son-in-law, whom they considered the rightful descendant (*Khalifa*) and chief (*imam*).¹² This group is minority in all over the Muslim world.

One can sort out the early sections and their ideological diversity on the basis of political, theological, jurisprudential and spiritual factors.

1.3. Political Disparity

Al-Umari in his doctoral thesis *Ilmul Kalam Bain Aswalah wa tajdid*¹³ observed that the groups and theological doctrines were a reaction to realistic

¹⁰ Jalaluddeen Suyooti, *Jamia Swagger*, Vol: 2, Arabic,(Lebanon; Beirut ,Darul Kutub Ilmiyya, 1979), 20. Turmudi reported the hadiths in his book as no: 2640 and Ibn Maja as no: 3991.

¹¹ Some heresiographers say that the number 73 in the Hadīth does not state a fact and is a metaphor According to Sunni writers who approved the authenticity of the Hadith such as Abūl-Ḥusayn al-Malaṭī, ‘Abdal-Qāhir al-Baghdādī, Abū l-Muzaffar al-Isfarā’inī, al-Shahrastānī, Fakhr al-Dīn al-Rāzī, al-Saksakī, and ‘Aḍuḍ al-Dīnal-Ījī referred the number 73 in the ḥadīth to a fact and they developed various classification methods to complete the sect number upto 73. Writers such as al-Barbahārī (d.941), al-Ājurri(d.970), Ibn Baṭṭah (d.997), and al-Saksakī (d.1284) analyzed that the main sects apart from the saved one divide into 4 subsections, and these subsections divide into 18, thus reaching the number 72 by 4x18 formula. Kadir Gombeyas, “*The Influence of the 73 Sects Ḥadīth on the Classification of Theological Sects in Islamic Heresiographical Literature*”, *Journal of Religious inquires*, (December 2018), 9.

¹² T. N.Madan *India's Religions* (New Delhi: Oxford University Press.2004), 83.

¹³ Muhammad Khair Al-Umari. *Ilmul Kalam Bain Aswalah wa tajdid*, Majalla Urduniyya, Arabic, vol 5, Issue 3(2009), 5.

political and social problems arose among Muslims. Religious and philosophical challenges have imposed themselves on the land of Muslims as stated by Al-Kawthari that the *Khawarijate* and the Shiites were born because of political emotions.¹⁴

1.4. Jurisprudential Disparity (*Madhabs*)

After the decline of *al-Khilafah ar-Rashidah* (the ruling period of the first four successive *Khalifs* of the Prophet), Ulama emerged as the leaders and they guided the daily life of the community and administered the law according to the four *Madhabs* (Jurisprudence schools) which was formed on the basis of Quran and Hadiths. The '*Ijma*' which implies the Consensus of Ulama and *Qiyas* which entails assessment of selected doctrines with others were introduced. Apart from the *Quran* and *Sunnah*, the four major Jurisprudence schools for Sunni Muslims were *Hanafi*, *Maliki*, *Shafi* and *Hanbali*. According to Al Eshaikh Nourah that 'Although different countries follow different schools, these four schools are respected by all Muslim communities.'¹⁵

The *Hanafi* School of jurisprudence was named after Imam Abu Hanifah Numan Ibn Thabit, who lived (699-767) in Iraq. The *Maliki* School of jurisprudence was named after Malik Ibn Anas (715-795) which also referred as Medina school. *The Shafi'i School* of jurisprudence introduced by Muhammad Ibn Idris-Al-Shafi'i (767-820), who was a jurist of Islam, who cemented the base of Islamic directives footed on theory. This school is popular in Egypt, Syria, Yemen, Kurdistan, Indonesia, Thailand, Singapore, the Philippines, Sri Lanka, Jordan, Palestine, Brunei, Thailand, Singapore, Malaysia and south India¹⁶ particularly in Malabar. The *Hanbali* School of jurisprudence was named after Ahmad Ibn Hanbal (780-855) and was marked with simplicity and painlessness. Weeramantry observed that Ibn Taymiyyah, Ibn al-Qayyim and Muhammad Ibn Abdul Wahhab were the

¹⁴ Muhammad Zahid Al-Kawthari. *Muqaddimah Kitab Tabyeen Kadhbul Muftari*. Arabic, (Beirut: Darul Kutub Al Arabi, 1979), 17.

¹⁵ Nourah Mohammad Al-Eshaikh. *Jurisprudence on Tawarruq: Contextual Evaluation on Basis of Customs, Circumstances, Time and Place*. Durham theses, (Durham: Durham University, 2011), 20.

¹⁶ Al Muhami Subhi Mahmaswani, *Falsafah Al-Tashreeh fil-Islam*, 40.

famous followers of this school. It has also many adherents in Iraq and Saudi Arabia.¹⁷ The majority of Sunnis are guided by the four traditional schools of Islamic jurisprudence.¹⁸

1.5. Theological Disparity

Theological sects i.e. *Muhakkimah*,¹⁹ *Mu'tazila*, *Asha'riyah* and *Maturidiyah* that developed as result of response to the development of philosophy, new trends in *Ijtihad* and logical methodology of Islam. *Muhakkimah* was formed by the people who rebelled against the verdicts proclaimed by Amr Ibn Aas (d.663) and Abu Musa Al Ashary (d.662 or 672).²⁰ Key figures of this group were Abdulla Ibn Kavva'a, Ithab Ibn A'abar, Abdulla Ibn Wahab Al Raziq, Urwatu Ibn Jareer, Yazeed Ibn Abee Asim and Harb Ibn Zuhair Al Tijli.

1.5.1. *Mu'tazila*

Mu'tazila is one of the sectarian movements among Muslims that emerged in the first century of Hijra. They originated during the period of Umayyad rule (661-750) and developed in the period of Abbasids (750-1258) and remained many centuries playing key role in the debates on theology and philosophy. This school has attracted thinkers and intelligentsia and influenced many dynasties. Wasil Ibn Ata'h (d.748)²¹ was the founder of this school. They introduced themselves as the

¹⁷ C.Weeramantry. *Islamic jurisprudence an international perspective*, (Macmillan: Basingstoke, 1988), 50.

¹⁸ K.K.N. Kurup and E.Ismail. *Emergence of Islam in Kerala in Twentieth Century* (New Delhi: Standard Publishers, 2008), 279.

¹⁹ The name derived from *Hukam* due they argued '*La Hukam Illa Lillahi*' the verse of Quran chapter 06 verse no 57 so they called *Muhakkima* or *Hukumiyya*. They were also known as early generation of Khawarijate. See for details Al MilaluWa Nihal, Sharstani.

²⁰ Abul Qahir Bagdadi, *AlfaraquBainalfiraq*, 37

²¹ He was a disciple of Hasan Al Basari .There was discussion on participants war of Camel and war of Siffen on about the destiny of the killed that war. Khawarijate judged they were *Kafir* and will be in the hell eternally. The public Muslims believed they will be Muslims and Allah may pardon them or they got punishment according their sins. Hasan Basari was conducting *Dars* in Masjid of Basara and one came and asked about this issue. Meanwhile he start to reply the question, Wasil Ibn Ata' intruded and replied that they will be neither *Mu'min* nor *Kafir* but between both. Then Hasan Basari remarked as '*Qad Ia'tazala A'nna*' which mean he excommunicates from us. So they called *Mu'tazila* to denote one who disintegrated from the community.

followers of monotheism and the justice. They were named as ‘*Qadriyya*’ and ‘*Adaliya*’ by their opponents.²² Z.H. Jarullah wrote that the *Qadiriya*’s rivals were *Jabiriyya* who believed that all human actions were subject to divine compulsion (*Jabr*).²³

Mu’tazila had different inner groups and all groups have specific theories and norms. But the five basic concepts as observed by Majid Furkhy make up the strict *Mu’tazilite* creed: justice and unity, the inevitability of God’s threats and promises, the intermediary position, injunction of right, and the prohibition of sins.²⁴ *Mu’tazila* expanded by passage of time through different subgroups such as *Waswiliya*, *Nallamiya*, *Qabitiyya*, *Hadasiyya*, *Bishriyya*, *Mardariyya*, *Sumamiyya*, *Mua’mmariyya*, *Hishamiyya*, *Jahidiyya*, *Jubbaiyya*, *Karramiyya* and *Najjariyya*. Each group had different concepts and arguments which could be assessed from *Alfiraq Baina Firaq* (Arabic) by Abul Qahir Baghdadi and from *Mawsua Al firaqwal Jama’at wal Madhahib Al Islamiyya* (Arabic) by Abdul Munhim Al Hanafi.

1.5.2. *Asha’riyah*

Abul Hasan Ali Ibn Ismail Al Asha’ry (d.946) was the mastermind of *Asha’riyah* school. His lineage was linked to Prophet’s companion Abu Musa Al Asha’ry. *Maqalataul Islamiyya*, *Ikhtilaful Muswalleen*, and *Al Ibanat an Usuluddeen* were his masterpieces. He was brilliant, and supported the ideology of *Mu’tazila* until he was 40 but he finally turned out to be a staunch opponent of *Mu’tazilah*.²⁵ It seems to be true the articulation of W. Montgomery Watt that *Asha’riyah* School had its origin as a reaction against the excessive rationalism of the *Mu’tazila* which insisted that reason must be subordinate to revelation. They accepted the cosmology of the *Mu’atazilite* but put forward rejection of their theological

²² Sa’duddin Tafthazani, *Sharahul Aqaid*, Arabic, (Deoband: faisalpublication, n.d.), 6

²³ Jarullah, Z. H. *Tarikh-i-Mutazila*, Urdu, (Karachi, 1969), 47.

²⁴ Majid Fakhry, *A History of Islamic Philosophy* (Columbia University Press, 1983), 46.

²⁵ Muhammad Ibn Sa’d. *Al Tabaqatul Kubra*, Arabic, Volume: 1, (Bagdad: Maktabah Al Khanji, 2006), 348.

principles.²⁶ *Ash'arites* themselves offered against the *Mu'atazilite*, as Sharif observed that, "God has attributes which inhere eternally in Him and are in addition to His essence."²⁷ They argued in favour of free will of human beings, eternity virtue of Allah and good and sins could not find out by human consciousness.²⁸

Briefly, as articulated by Tritton that Imam Al-Ashari is known as founder of orthodox scholasticism (*Kalam*) and his followers were mainly from school of *al-Shafi*. Scholars such as *al-Baqillini* (d. 1013), *Ibn Furak* (d.1016), *Al-Ghazali* (1056-1111), transformed his dialectic into articles of faith and they made the *Asha'riyah* school the intellectual creed of *Sunnis*.²⁹ But Abu Mansoor Muhammad al Maturidi of Samarqand (d.944) followed Abu Hanifa's rules and put forth another theological school.

1.5.3. *Maturidiyah*

Maturidiyah is another theological school by Imam Abu Mansoor Al Maturidi (d.956) who was the contemporary of Imam Asha'ry.³⁰ He debated *Mu'tazila* and refuted their arguments. He followed *Hanafi* Jurisprudence. *Maturidiyah* is very similar to *Asha'riyah*, in basic hypotheses, but differs from it in certain points. As per observation of Fazlur Rahman,³¹ *Maturidiyah* emphasizes the Omnipotence of God along with approving the efficacy of the human will and, in some of its later developments, the absolutely free human production of acts was unequivocally stated. Both *Asha'riyah* and *Maturidiyah* were considered under the broad category of *Sunnis*. There was no fundamental divergence between two but only in nuances as explicated by Imam Abdul Wahab Asha'rani in his *Yawaqeeth*, volume: 1, P: 3, Imam Ibn A'sakir in his *Tabyin* P: 140 and Kamaluddeen Bayali in his *Isharatul Maram*, P: 56. It seem to be true as Imam Subki avowed that both diverged only in 13 affairs from which only six were ideological divergence and

²⁶ W. Montgomery Watt. *Islamic Philosophy and Theology* (Edinburgh University Press, 1987), 64-65.

²⁷ M.M. Sharif. *A History of Muslim Philosophy*, 227.

²⁸ Sa'dudden Taftazani, *Sharahul Aqaid*, 114.

²⁹ Tritton, A. S. *Muslim Theology*. (London: Luzac &Co, 1947), 252.

³⁰ MM.Sharif. *A History of Muslim Philosophy*, volume 1, 220.

³¹ Fazlur Rahman. *Islam*. 93.

remaining seven were mere linguistic distinction.³²

1.6. Disparity in Sufi Orders

The term ‘*Sufism*’ derived from ‘*Safa*’ means purity or from ‘*Saff*’ means ranks.³³ There is difference of opinions regarding the etymology of the term Sufism. According to Bishr -al-Hafi (d. 842) and Juniad Bagdadi (830-910) ‘Sufism’ is derived from Arabic root ‘*Safa*’ (purity), since Sufi is the one who keeps his heart pure with God.³⁴ As per teaching of Quran, three stages of religiosity are *Islam*, *Iman* and *Ihsan*. The root of Sufism is *Ihsan* which “is to adore Allah as though thou do see Him for even if thou do not see Him, He nonetheless sees thee.”³⁵ Hence, Sufism may be defined as the Spiritual progress of a devotee by passing the stage of *Iman*, *Islam* to the final stage of *Ihsan*. There were different *Sufi* schools such as Qadiriyyah, Rifaiyyah, Zuhrawardiyyah, Nakhshabandiyyah and Chistiyah. Sufism had contributed rich works in the spiritual field and influenced the spread of Islam.

1.7. Salafism

The word ‘*Salafism*’ originated from ‘*Salaf*’ which means predecessors. Salafism claims to imitate “*Salaf al swalihiin*” (the pious predecessor), the first three generations i.e. the Muslims till three hundred of Hijra in their ideological matters. Many scholars of Islam supported and argued for Salafism. According to Abdul Muhim, Imam Ahmad Ibn Hanbal is regarded as the head of the Salafism who strictly documented with Quran and Hadith.³⁶ Later Ibn Taymiyyah (1263-1328)³⁷

³² Tajuddin Subki. *Tabaqat Al-Shafieyaul Kubra, Arabic*, vol:3 ,(Khairo :Daru Ihayah Kutub Al Arabiyya,1992),378. <https://books.google.co.in/books/>

³³ William Stoddart and Nicholson R.A. *The Mystical Doctrines and the idea of personality*, (Delhi: Adam Publishers and Distributors 1998),4

³⁴ John T Platts. *A Dictionary of Urdu, Classical Hindi and English*,(London: Oxford University Press, 1930), 7747.

³⁵ Annemarie Schimmel. *Mystical Dimensions of Islam*, (Chapel Hill: University of North Carolina Press, 1975), 9.

³⁶ Abdul Munhim, *Mawsua Alfiraq wal Jama'at wal Madhahib Al Islamiyya*, 245.

³⁷ Ibn Taymiyyah was born 1263, Harran, Mesopotamia and died 1328, Damascus, Syria. His full name was Taqiuddin Abul Abbas Ahmad Ibn Abdussalam Ibn Abdullah Ibn Muhammad Ibn Taymiyyah. He was the source of the Wahabiyyah which was a mid 18th century movement in Saudi Arabia. <https://www.britannica.com/biography/Ibn-Taymiyyah> accessed on 25 July 2018.

and Muhammad Ibn Abdul Wahab (hereafter used Ibn Abdul Wahab) emerged as the leaders of Salafism. The thoughts held by Ibn Taymiyyah in 14th century were important for Salafists as he stated in his book ‘*Minhajussunnah Al Nabawiyyah*’ (Arabic) that *Salafism* primarily followed the tradition of the Prophet and then the customs of early generation of Islam. According to M.M. Sharif, He (Ibn Taymiyyah) put up a tough fight against innovations in religion, polytheistic customs, moral and social abuses of his days and believed that *sufism*, pantheism, theology, philosophy and all sorts of superstitious beliefs corrupted Islam.³⁸ *Istighasa*³⁹, *Tawassul*⁴⁰ were vehemently condemned by him and he portrayed them as *shirk* (ascribing partner to Allah). Moreover, he presented arguments of ‘*Mujassima*’.⁴¹ He became the key resource for the eighteenth and nineteenth century Wahhābī movement in Arabia and modernist reformers such as Rashīd Ridā in Egypt. He clashed Asha’riyah school of theology and accused that Ash’arites accepted ideologies and theories of *Jahmiyya*, *Jabariyya*, *Nejmiyya* and other corrupt movements. Similarly, he criticized *Tasawuf* (Sufism) and *Twarīqah* (Sufi order). Even though he followed Hanbali Jurisprudence, later he issued statement disclaiming all of the four *Madhabs*, schools of jurisprudence which were recognized by the consensus of Muslim community.⁴² Through such statements he was striving to be an independent *Mujtahid*.⁴³ Methodology of Salafism is built on the basis of Quran and Sunnah; i.e., the *Naqal* (reported document) fitted with *Aqal* (reason) hence, it refused the postulates of theologians which prioritized *Aqal* than

³⁸ Mian Mohammad Sharif. *A History of Muslim Philosophy* (New Delhi: Low Price Publication, 1993). 797.

³⁹ Seeking help from Sufis to gain material as well as spiritual wants.

⁴⁰ Seeking help from Allah by mediating good deeds, spiritual figures, voluntary donations etc.

⁴¹ Augmenters of physical structure of Allah were known as *Mujassima* such as Allah sat in *Arsh* (throne) and he comes down to sky and he has body organs. The word derived from ‘*jism*’ connoted the body.

⁴² Ahmed Nafiu Arikewuyo, “A Comparative Study of al-Ghazali and Ibn Taymiyyah's Views on Sufism”. *International Journal of Islamic Thought* 17 (2020): 15-24.

⁴³ *Mujtahid* means one who possesses the capability to find out Islamic laws and doctrines from authentic texts of Quran and Hadith. He should have the prerequisites like memorizing the Quran and Hadiths, deep knowledge in Arabic language, etc.

Naqal.⁴⁴ According to Ibn Taymiyyah, *Haq* (truth) is only approved by Quran and Sunnah.⁴⁵ He called for returning to the authentic source of Islam. He claimed that Islam was tainted by inauthentic folkways and customs. He opposed almost all types of interventions and representations in *Ibadat* (worship) and consequently considered saints and shrine-visit as irreligious; he proposed that they challenged the singularity of Allah and finality of the Prophet. His mission was to review the intact thought of Muslims.

He influenced the history of Islam as he became role model according to many scholars and thinkers like Muhammad Ibn Abdul Wahhab (1703-1792), Rasheed Rida and others. Ideology of Ibn Taymiyyah was analyzed by numerous Islamic thinkers through different angles. M.M. Sharif observed that Ibn Taymiyyah revitalized the spirit of *Ijtihad*, and criticized all the sects for their weakness and un-Islamic learning and urged them to reform. By Ibn-Taymiyyah's time theology, philosophy and jurisprudence had made remarkable progress and given rise to different schools of thought.⁴⁶ He was, no doubt, as stated by Fazlur Rahman, an independent thinker and is free from the fetters of blind following (*taqlid*) in every matter.⁴⁷ In the late of 19th and early 20th century, modernized Salafism was spread by the Iranian thinker Jamaluddin Afghani (1838-1897) and the Egyptian scholar Muhammad Abdu (1849-1905). The 'Modernist Salafism' could be found in Syria and Iraq as represented by Mahmud Shukri al Alusi (1856-1924) and Jamaluddin al Qasimi (1866-1914). They strongly rejected *Taqlid* and promoted *Ijtihad*.

1.7.1. Salafism of Muhammad Ibn Abul Wahab (1703-1787)

It was a movement surfaced in 18th century, as conceptualized by Ibn Abdul Wahab, who was born in Najd, the eastern region of Saudi Arabia. He fought against the customs such as *Tawassul*, the construction of mausoleum on graves, the seeking help from the God by mediating reverent people, etc., that prevailed in his country,

⁴⁴ Mohammad Hassan Khalil. "Ibn Taymiyyah on Reason and Revelation in Ethics." *Journal of Islamic Philosophy* 2, no. 1 (2006): 103-132.

⁴⁵ Ibn Taymiyyah .*Fatwa Ibn Taymiyyah*,Vol;3,Arabic,(Egypt: Darul Kutub Al Ilmiyyah,2010),30

⁴⁶ Mian Mohammad Sharif. *A History of Muslim Philosophy*, 769.

⁴⁷ Fazlur Rahman, *Islam*, 147.

he considered them to be deviated from the right path. The support extended by the Saudi rulers helped efforts of Abdul Wahab to bear the fruit and gain ground in various parts of the Arabian Peninsula. Al-Ittihad Monthly, by E.K Moulavi as its publisher cum editor,⁴⁸ describes the event: *Salafism* utilized the opportunity they got in Hijas and reached Haremaini.⁴⁹ They declared Muslims who did not conform to their ideology as *Mushrik* (Polytheist). Ibn Abdul Wahab got assistance from three kings of Saud dynasty; Muhammad Ibn Saud (1685-1765) Abdul Aziz (d.1803) and passed away during the reign of Saud bin Abdil Aziz in 1792.⁵⁰

The concept of *Tawheed* (Monotheism of Islam), *Shirk*, *Sunnah* and *Bid'ah* were extensively used by the *Salafism* to describe traditional customs of Muslims and it classified *Tawheed* into three parts; 1-*Tawheed Ruboobiyya*⁵¹ which means the belief that Allah is the only creator of everything and controller. 2-*Tawheed Uloohiyya*⁵² means that only Allah deserves worship. 3-*Tawheedul Asma al swifat*⁵³ means that divine names of characteristics that are mentioned in the Quran should be accepted in literal meaning.⁵⁴ As per this classification, it could easily compare Muslims who do not accept their ideology with the idolaters of Makkah at the period of the Prophet.

1.7.2. Pan Islamism of Jamaluddeen Afghani (1897-1935)

The pan Islamic sentiment of Sayyid Jamaluddeen Afghani also had given a further fillip to the emergence of a separate Muslim identity in the history of Muslims and its institutionalization. He was one of the most prominent Muslim scholars of the 20th century. He is known for stirring up Islamic political sentiments

⁴⁸ Abdurrazaq. *Prastanangalum Darshanangalum. Islam* Vol: V, Malayalam, (Kozhikode: Yuvatha Book House, 2004), 359.

⁴⁹ *Harem* means holy and honourd. *Haremaini* denotes the both *Harem* of Makkah and Medina.

⁵⁰ Uthman ibn Abdullah Ibn Basheer, *Unwanul Majd fee thareekhi nnajad*, Arabic, volume 1, (Riyadh: Dara Malik Abdul Aziz, 1982), 121-22.

⁵¹ *Rubobiyya* derived from *rabb* which means one who preserves and destroys. It is name of Allah and his virtue.

⁵² *Uloohiya* comes from *Ilah* which means the God only who deserves to be worshipped.

⁵³ *Asma* plural of *Ismu* means name and *Swifath* plural of *swifath* means virtue.

⁵⁴ Ibn Abdul Wahab. *Kitab Al-thouheed*, Arabic (Saudi Arabia: Maktaba Abdurrahman, 2008), 15.

and social reforms in India, Iran, Afghanistan, Egypt and various parts of Ottoman Empire. He worked hand in glove with European countries that unleashed intellectual and political attacks against Muslims and the idea of Islamic Caliphate.⁵⁵ However, some Muslim scholars were suspicious about motives behind his idea of “rational” interpretation of Qur’an and Sunnah of the Prophet and he is often criticized for this idea.

Afghani’s idea had direct influence on Egyptian scholar Muhammad Abdu. By joining hands together, they started a political organization named *Urwah al Wuthqa* (The Unbreakable Bond). He argued for a political union or unity based on Muslim Ummah (*Al Wahda al Islamiyah*) as he wrote in his article ‘*Al Wahda al Islamiyah*’, his intention of extending Muslim sovereign land globally and he conceived a kind of international league.⁵⁶ Two principal themes led the life and work of Afghani. First, he intended to bring the Islamic world under a single *Khalifa*. Second, he initiated steps to renovate Islam in order to develop it into a condition helps to meet the requirements of the age. The movement that he started, which was championed by his disciple, Muhammad Abdu of Egypt, was known as the ‘Pan Islamic’ movement. Firstly, Western writers and journalists used the term ‘Pan-Islamism’ to the resistant movement against Western imperialists, later it was used by the intellectual movement which was designed by Afghani and followed by Muhammad Abdu and Rashid Rida. Afghani is considered as the father of the pan Islamic movement.⁵⁷

1.7.3. Islamic Modernism of Muhammad Abdu (1849-1905)

The Egyptian religious scholar, jurist, and moderate reformer, Muhammad `Abduh led a late 19th century movement in Egypt and other Muslim countries. Goal of this movement was to modernize Islamic institutions. He was greatly influenced

⁵⁵ Jamaluddin Afghani. *Majmua Syed Jamaluddin Afghani*, Urdu, trans. M. Ikram Chaghatai (Sangemeel, 2016), 39.

⁵⁶ A. Black. *The History of Islamic Political Thought; from the prophet to the present* (Edinburg University Press, 2011), 293.

⁵⁷ J . Hirano. “Historical formation of Pan Islamism; Modern Islamists reformation project” (2008) <https://repository.kulib.kyotou.ac.jp/dspace/bitstream/2433/155788/1/ssh010.pdf> accessed on 30 September 2020.

by the ideas of Afghani. Unlike Afghani, apart from religious reform, Abdu made efforts to try a hand in politics too. Abdu advocated the idea of Islamic reformation by bringing it back to its perfect state and casting off what he viewed as its current depravity and division. Abdu contended that ‘in religion though there may be that which transcends the understanding, there is nothing which reason find impossible’ and he persuaded the Muslims to adopt European Science, without compromising Islam.⁵⁸ His views were opposed by the established political and religious order, but were later embraced by Arab nationalism that came into existence during post World War 1st era.⁵⁹ Abdu wrote, ‘there are two books: one is created which is the universe, and the other is revealed which is Qur’an and only through reason we are guided by this book to understand that other.’⁶⁰ He explained his theory of modernity which suits the dogma of Islam; as modernity is based on reason, Islam must therefore be shown not to contradict reason, and thus it may prove that Islam is compatible with modernity to illustrate accord between complete scientific theories or discoveries with the Qur’an. Abdu interpreted certain concepts mentioned in the Qur’an, such as the world of *Jinn* (demon) or the angels to comply with modern inventions. The *Jinn* became microbes and stories of astronomy were explained to be addressing simple people at their level of understanding. He wanted to replace the four schools of *Fiqh* (Islamic jurisprudence); Hanafi, Maliki, Shafii and Hanbali with a mono-*Fiqh*. He attempted to reconcile Islamic idea with Western and compared several terminology of Islam with that of Western thought such as *Shura* with democracy, interest with utility.⁶¹ He preached that laws of the Qur'an can be “rationalized” and reinterpreted if it’s necessary. His ideas still remain as subjects of discussion even today, nearly 115 years after his death, as questions of modernism and tradition rematerialize in conflict in the Muslim world. Although he failed to achieve his goals, he continues to influence generations next. His masterpiece, *Risalat al-Tauhid* (The Theology of

⁵⁸ Clinton Bennet, *Muslims and Modernity*, (New York: London, 2005), 21.

⁵⁹ <http://cis-ca.org/voices/a/abduh.htm> accessed on 01 November 2020.

⁶⁰ Muhammed Rasheed Ridha ,*Thafseer Al Manar*, vol. vii, Arabic (Egypt: Darunnashar, 1947),292.

⁶¹ A.S.Tamimi. “Democracy in Islamic Political Thought”. Lecture at the Belfast Mosque, 1997 available at; <http://ireland.iol.ie/~afifi/Articles/democracy.htm> accessed on 30 September2020.

Unity), is one of the most important statements of the ideas and thoughts he preached.⁶²

The *Salafi* movement could create an impact on Arab intellectual circles of 20th century. Apart from the Arab world, it spread its wings to various parts of the Muslim world and even influenced the Aligarh movement which was conceptualized by Sir Sayyid Ahmad Khan in India as well as the Muhammadiyah movement in Indonesia.

1.8. Major Schools of Indian Muslims

India is the seventh-largest country and the second-most populous democratic country in the world. According to the Religious Census of India⁶³ majority of Indian population follows Hinduism while Muslims stand second in position. India was subjected for colonial domination for centuries. After the Portuguese invasion in the West Coast of India, in 16th century, other European powers like the Dutch, the French and the British made their way to India in ships with traders and made their relentless efforts to conquer the Indian sub-continent for trading purposes. At first, it resulted in the occupation of the land for their economic interest. The rebellion of 1857 was the first important event in the colonial history of India as it is considered as the first struggle of independence. There was not any communal gap among Muslims and Hindus and thus they fought together on the common belief that the British were trying to destroy the culture of India and leave India into utter destruction. Muslims were active in this struggle while some other communities either explicitly supported the British policies or acknowledged them silently.⁶⁴ British occupation was dark for Indians particularly for Muslims. The anti-Muslim feeling was well reflected in the harshness of the targeted British reprisals towards the Muslim community immediately after the Revolt of 1857. Muslims were, indeed, reduced to poverty and destitution as a result of the British

⁶² Elie Kedourie. *Afghani and 'Abduh: An Essay on Religious Unbelief and Political Activism in Modern Islam*, (New Delhi: Routledge,1997),32-41.

⁶³ Data is taken from Census 2011.

⁶⁴ Mushirul Hasan, *India's Muslims an Omnibus*, (New Delhi: Oxford University Press, 2007), 80-81.

rule. Muslims were to face terrible discrimination in all spheres.⁶⁵ After the mutiny, Muslim community scattered into various parts of India and became more disordered and oppressed religiously, economically, and politically. In any case, in the aftermath of struggle of 1857, Muslims in India sought ways to intensify the practice of their faith in a more private way. As the result, *Ulama'* concentrated around Deoband, Saharanpur, Khandhalah, Gangoh and Bareilly that were less touched by the British presence and were the centers for preserving Muslim cultural and religious life. The subsequent painful backwardness of Muslim community enforced *Ulama'* to reawaken the community urgently and at this effort they paid more attention on establishing religious institutions and training men to guide and teach Muslims for recreating their prestigious past.⁶⁶ The propositions and course of action set out by Rashīd Ahmad Gangohi, Muhammad Qāsim Nānūtawī and others in 1867 in a town called Deoband⁶⁷ came to be known as Deobandi School of thought later.

1.8.1. Deobandi School (1866)

In India, mainly after Shah Waliyullah⁶⁸ Dahlawi rose to prominence, Delhi became the center of the well-known religious scholars and their disciples and students of the Dahlawi were significant among them. According to available history, Shah Abdul Aziz Muhaddith⁶⁹ Dahlawi (1746-1824), the eldest son of Shah Waliyullah, was the first one to be influenced by *Salafism*. Later, his eminent students Sayyid Ahmad Barelewi (1786-1821) known as Sayyid Shahid, became the main exponent of the ideology. The reformist ideas of Sayyid Ahmad Barelewi were firstly written by his disciple, Shah Ismail Dahlawi in the name of *Sirat-e Mustaqim*

⁶⁵ S. R. Wasti. *Muslims in Bengal: An Historical Study up to 1905, Muslim Struggle for Freedom in India* (Delhi: Renaissance Publishing House, 1993), 60.

⁶⁶ Thomas Hardy, *Muslims of British India*, Mushirul Hasan (edi.), (New Delhi: Oxford University Press, 2007), 85.

⁶⁷ Mushirul Hasan. *India's Muslims an Omnibus*, 84-85.

⁶⁸ *Waliullah* is Arabic term used for a pious person who devoted his life for Allah and avoided all material pleasures.

⁶⁹ *Muhaddith* Arabic word means scholar in Hadith literature. Hadith means prophet's words and deeds.

and *Taqwiyatul Iman*.⁷⁰ Later, the teachings and writings of Shah Ismail Dahlawi greatly influenced almost all *Ulama* particularly Haji Imdādullāh Muhajir Makki, Muhammad Qāsim Nānūtawi and Rashid Ahmad Gangohi. Dārul Ulūm was a premeditated project of these *Ulama* to shape and discuss their spiritual ideas. Usually all religious reform movements of Islam were centralized on theological views of religion and this tendency divided the community into various sects and sub-sects. Prominent leaders of Deobandi School were Imdādullāh Sahib (1815-1899), Muhammed Qasim Nanutawi (1833-1880) and Rashid Ahmad Gangohi (1829-1905).

1.8.2. Barelewi School (1880)

Barelewi movement emerged during 1880s from the town of Bareilly, in the Rohilkhand region of the united provinces in India at the time of the British colonialism. The name of the movement derived from the hometown and birth place of Ahmad Raza Khan (1856-1921), the founder and the foremost leader of the movement. They believed themselves to be the true heirs of earliest Muslim community in the South Asia and demonstrated, popularized excessive love towards the Prophet and the Sufi saints. What brought Barelewis into conflict with the other Muslim reform movements of late 19th century, particularly with Deobandis, was primarily Barelewi vision of the Prophet Muhammad's attributes. Denial of such prophetic attributes was interpreted by Barelewi scholars as *Kufr*.⁷¹ It is the name of traditional Sunni Islamic movement from Hanafi School of jurisprudence which has followers in South Asia, Great Britain and some other parts of the world. The followers of the movement preferred and acknowledged this faction in the name of *Ahlu Sunnah Wal Jama'at* (the people of the prophetic tradition and the majority community) and argued the only legitimate Sunni group in South Asia with the support of majority, while the media and academic circles address them as Barelewis due to the name '*Ahlu Sunnah Wal Jama'at*' is widely used by almost every

⁷⁰ John.L.Esposito, *The Oxford Encyclopedia of Islamic World*, Volume 1 (New York: Oxford University Press, 2009), 314.

⁷¹ Ahmad Raza Khan Barelvi, *Islamic Concept of Tawheed and Risalat*, translated Muhammad Raza (Mumbai: The Raza Academy 1995), 29.

Muslim groups who keep with them the traditional religious attitude in theological and practical Islam.⁷²

1.8.3. Ideological conflicts among the Barelewi and Deobandi.

Barelewis and Deobandis articulated some clear differences in their religious practices and theological thoughts. The former argued themselves as the true representatives and heirs of the earliest Muslim community in South India, the very companions and followers of the Prophet Muhammad.⁷³ The movement was a reaction to the reform movements emerged in North India late 19th century, especially Deobandis who were obviously influenced by the Salafism in Saudi Arabia, Ahl al-Hadīth, Salafī and Nadwat al-‘ūlamā movements. Deobandis fiercely opposed the customs of Barelewis while the latter were very active in protecting their practices and Sufism within their religious concepts.

The original and fundamental conflicts between two sects exist on some theological issues; even it may not be considerable. In this regard, they rationally interpreted Islamic scriptures and discarded some traditional religious rituals. After the nineteenth century, the heated and uncivil conflict between the movements of Deobandis and Barelewis was most influential in the development of Muslim society in South Asian context. Although they both are following the Hanafi jurisprudential school of Islam and maintaining similar concepts on Sufism, they were in extremely opposite dimensions on their fundamental theological views and practical way of Sufism.

The Barelewis were orthodox Sunni group and were deeply concerned with the mystical practices as per their faith like public celebration of birth day of the Prophet and rituals like visiting tombs. They are, therefore, ardent lovers and followers of the Prophet and were more respectful towards Sufis and Sufi saints. Both groups disagree with each other especially in practical form of religion more than the fundamental principles. The western thinkers and intellectuals have a

⁷² Ismail Khan, “The assertion of Barelvi extremism”. *Current Trends in Islamist Ideology* 12, no. 1 (2011): 51-72.

⁷³ Esposito, *the Oxford Encyclopaedia of Islamic World*, Volume 1,315.

general perception of Barelewi sect of Sunni Islam as a moderate and tolerant version of Islamic faith so that they are maintaining with them some of the traditional rituals and customs associated with the tombs of saints which were strongly opposed by Deobandis.⁷⁴ Deobandis criticized the Barelewi movement that later was closely influenced by rituals and ideology of Hinduism, Buddhism and Christianity. They defined prophets and saints of Islam just like Shia sect figured their Imams as completely pure from all defects. Accusing of the infidelity upon their opponents was the most important allegation brought against them.⁷⁵ It is very grave to know that Ahmad Raza Khan, the founder of Barelewis severely criticized the Deobandi leaders to the extent of announcing all of them as infidels and apostates and considered those non-Deobandi people who didn't believe their apostasy as also infidels or *Kāfir* and issued fatwa that all these groups are *Murtadd* and *Kafir*.⁷⁶

1.9. Ideological unity of Malabar

In Malabar, preaching of Islam was carried out without any significant support from Muslim kingdoms as was the case of missionary activities initiated by different religious groups concentrated on coastal hamlets resulting in the mass conversion of fishermen community. Added to this, Arab merchants, who held regular voyages between Arabian Peninsula and Malabar Coast, married local girls. Trade relationship was evident between Malabar and Arabian Peninsula since pre Islamic period. The missionary works resulted in the spreading of Islam across Malabar Coast. The independent ideals and universal brotherhood of Islam, the existence of Arab colonies, geographical features of the area, involvement of Muslim traders in the local economy, social discriminations faced by lower castes, political and religious factors in the region, and the positive approach extended by

⁷⁴ R. Upadhyay. "Barelvīs and Deobandis: Birds of the Same Feather". *Eurasia Review, courtesy of the South Asia Analysis Group*. 28 January) <https://www.eurasiareview.com/28012011-barelvīs-and-deobandhis> accessed on 22 October 2020.

⁷⁵ Mani' Ibn Hammad al-Juhani. *Al-Mousua't al-Muyassara fil Adīyan wal Madhahibal Muasira*. Arabic (Riyadh: Al-Nadwathul 'Alamiyyah li Shabab al-Islami, 1972), 73.

⁷⁶ Ahmad Raza Khan. *Hussam-al-Harmain, fatwas against Wahabis*, Urdu, (Lahore: Maktabah Nabwiyah, 2009), 153. https://archive.org/details/ibnemeeran777_gmail_1_201801/ accessed on 22 October 2020.

local rulers towards missionaries are found to be the key factors that made Malabar favorable for Islam. Muslims of Malabar had a dynamic culture, customs, legacy, traditions and social philosophy. Owing to these factors, history of Islam in Malabar appears to be very distinct and it started to disseminate in a quite calm way without any aggression because the propagation did not destroy the fabric of communal harmony that existed between Muslims and other communities.

Generally, Muslims are globally seen to be integrated in their belief of Monotheism (*Tawheed*) and practice of five time prayers in a day, Fast in month of Ramadan, Zakat and Hajj: however, in reality, over many centuries, customs of Muslims have come to be shaped and modified by dynamic regional cultures and the changing social and political context in which they have taken root. Hence, localization in practices and contextualization in customs has taken place among the Muslims all over the world.

It is true as Miller observed that most of the Muslims of Malabar follow the Shafi School⁷⁷ and they exist in a number of different communities as status group. Ponnani had been a centre of the Muslims from the time of the advent of Islam in Kerala, specifically after the arrival of the Makhdooms to the place. The religiosity of Muslims remained static and not reported any drastic ideological dynamics except Ponanni Kondotty dispute on the basis Shia-Sunni concept till 1921, which was associated with some customs of Aftab Sha who was son of Muhammad Shah (1687-1766), Kondotty Tangal.⁷⁸

1.10. Leadership among the Muslims in Malabar

Kerala, especially Malabar region, experienced widespread missionary activities from outside India. Even though Islam was developed, it was not provided the basis for an independent authorized religious structure. The hereditary principle persisted at the fringe of Islamic socio-cultural structure, in the ranks of *Sayyids* which denote the sociological term ‘the *Sharif*’, who supposed to be the

⁷⁷ Roland. E. Miller, "Mappila". *The Encyclopaedia of Islam*. Vol; VI. (Leiden: E. J. Brill, 1987), 458.

⁷⁸ Umar Maduwayi, *KondottyTangal*, 26.

descendants of the Prophet gained charismatic leadership among the Muslims of Malabar. The migrated leaders were the functionaries and they got sacred position as it was ascribed upon them by the community. *Qazi* and *Mufti* centralized the religious leadership in the *Masjid*. Colonial powers treated the Muslims of Malabar as rivals and destructed the hereditary power by exiling them out of Kerala as in the case of Fadal Pookoya Thangal (1820-1901)⁷⁹ or assassinating as done to Variyankunnathu Kunjahammed Haji (1883-1922).⁸⁰ Prior to the prominence of *Makhdoom*⁸¹ of Ponnani, only some scanty information is available in *Rehla* of Battuta,⁸² we lack authentic evidences about the religious leadership of Muslims of Malabar.

Ulama like Zainuddin Makhdooms from first to fourth, Chalilakat Kunjammed Haji (1864-1919, hereafter used Chalilakat), Cherussery Ahmed Kutty Musliyar and Vakkam Abdul Kadar Moulavi(1873-1932, hereafter used Vakkom Moulavi), *Sufis* like Veliyancode Umer Qazi, Muhammed Sha Kondotty and *Sayyids* like Sayyid Hasan Jifri (1720-1764), Sayyid Alawi Tangal (1752-1845), his son Sayyid Fadal Pookaya Tangal (1820-1901), Husain Ali Attakkoya Tangal (1812-1882) and Makti Tangal (1847-1912) emerged as the leaders of Muslims .Their lives were marked by the devotion and piety. They were engaged in more praiseworthy activities as stated by H.G Wells (1866-1946) “Having retired from the world for self-improvement”....,⁸³ and attracted the pious minds. They enjoyed neither monopoly nor charisma of office. All religious roles were achieved rather

⁷⁹ Radhakrishnan, P. *Peasant Struggles, Land Reforms and Social Change: Malabar 1836-1982* (Radhakrishnan, 1989), 33.

⁸⁰ For further details read the thesis ‘Role of Ulama in the Anti-colonial struggle of India. A case study of Malabar (Phd thesis, University of Calicut, 2007) by Mayankutty Ottappilakkol.

⁸¹ *Makhdoom*, an Arabic Word, means 'one who deserves service', It is the title given to the progeny of Shaikh Zainuddin b Ali (1521-22/928 AH) who had migrated to Ponnani from Kochi and established a religious seminary which later became the centre of religious leadership and learning of the Mappilas, Hussain Randathani (ed.) *Maqдумum Ponnaniyum* (Malayalam), Ponnani, 1998.

⁸² Ibn Battuta, *Travels in Asia and Africa 1325-1354*, translated A.R Gibb, (London: Draft Publishers, 1929), 331. <https://www.amazon.com/Ibn-Battuta-1325-1354-Broadway-Travellers/dp/1850770026>.

⁸³ H.G. Wells (1939), 11. <https://www.encyclopedia.com/social-sciences/applied-and-social-sciences-magazines/religious-organization> accessed on 14 November 2020.

than ascribed, and there was open recruitment. Religious leaders functioned in *Masjids* and concentrated upon *Mahals* assigned to them. But after 20th century the *Masjid* has been losing many of its extra religious functions, and is being converted to mere ceremonial center and location for charitable activities. After 1921 in Malabar declining sway of the traditional religious authority i.e. single leader or sole rule, resulted in the emergence of different organizations or in other words the functions of a sole leader were manifested through different organizations. Briefly, the characteristic of leadership among the Muslims of Malabar was altered after 1921 from singular leadership to collectivity and was executed by different religious organizations.

1.11. Summary

From this chapter, it can be said that the ideological disparity was originated in the period of Uthman, the third *Khalifa* of Islam. *Khawarijate* was the first assemblage and later they materialized Shia sect. Muslims who confronted the Shia ideology were known as Sunnis. *Mu'tazila* sect appeared in the period of Hasan Baswri. Jurisprudential schools of Islam emerged during third century of Hijra. It was after that, Sufi orders originated and developed. The trajectory of evolution of multiple sects and groups among Muslims since the Period of Uthman to this present century is noteworthy. Ideological conflict occurred from simple to complex matters and with regard to homogeneity or heterogeneity. Because all fractions started based on certain ideological issue and then they vigorously expanded, split off, and branched off on the basis of disparity of its own offshoots for the difference of opinions and principles. Sub-fractions reached to the position that one may assume them as not part of the original fraction. They often argued and contested among themselves and even made *takfeer* (atonement) of each other and fought against one another. The contemporary groups among the Muslims were connected with specific geographical area and aimed the social revolution or reformation. However Ideological conflict was not institutionalized and organized in Muslim of Malabar till 1921.

Chapter II

Popular Islam of Malabar: 1921-1989

2.1. Introduction

The present chapter intends to analyze history of the religious organizations among the Muslims of Malabar from 1921 to 1989. Francis Robinson states that from the beginning of the era of the Islamic history, Muslims have experienced rejuvenation. Since the 18th century, Muslims of India have been subjected to the process of renewal which manifests itself in various modes of action. Thus, according to Robinson, two basic concepts of Islam¹ and its application and subsequent purification are not itself 'new' but a reaffirmation of the ancient Abrahamic tradition. Further, he argues that the word *Islah* is a Quranic term² and according to the interpretation, it refers to the reformist activities of all the Prophets throughout the time, who were sent by God to teach their group of people and lead them to 'God's path' and the 'real ways'.³

Writing about the situation of Malabar in the background of 1921 rebellion, it could be argued that the resurgence started by Makhdooms of Ponnani, Sayyids, and Ulama and intensified its expression from the end of the 19th century onwards by Muslim leaders. Rapidity of the rebellion strengthened the post-1921 conditions. Muslims started to become aware about their identity especially after the *Khilafat* movement and the Mappila rebellion in Malabar. The entire socio-political spheres of common Muslims changed after these incidents. From 1921, it is evident that religious activities secured an important place in the social life of Muslim community. This further resulted in the emergence of an independent organisational structure that dealt with religious affairs.

¹ It means that two foundational principles of Islam, that Allah is the lone God and Muhammad (Peace be upon him) is his last prophet.

² Quran, 7:170, 11:117 and 28:19.

³ Francis Robinson, "Islamic Reform and Modernities in South Asia1." *Modern Asian Studies* 42, no. 2-3 (2008): 259-281.

The formation of *Aikya Sangam* and KJU forced the traditional Ulama to rethink about their ideology and ways of missionary and united them under an organization. Thus, in 1925, with an intention to dismiss new wave of Ulama activities and push it out from within the Muslim community, they started to preach the message of Islam in a wider scale. After the formation of Samastha, the differences of customs between the ‘traditional’ Ulama and the ‘reformist’ one prompted public contestations, this in due course led to intervention of the secular state over such disputes. Traditional Ulama began to make counter argument over the new *Salafi* stimulated ideology. The local features of Islam and its some practices came under severe criticism by the *Aikya Sangam* and KJU activists that appeared in religious space of Kerala. The Muslim public sphere in Malabar pulsed with enormous discussions and debates regarding the question of real Islam and the different ideological proliferations. Each group criticized others for their deviation from the true path of Islam. Sharing and propagating the ideological conflicts became social process of Muslim community wherein the organisations acted as channels to do the same. This process is still going on.

2.2. Organisational Structure and Formation of Muslims of Malabar

The word ‘organisation’ has been defined in multi-dimensional ways. It’s a consciously coordinated social entity to achieve a common goal.⁴ According to North Whitehead, organisation is the “adjustment of diverse elements so that their mutual relationship may exhibit more predetermined quality.”⁵ Based on these narratives, religious organisations of Muslims of Malabar could be defined as a systematic and enduring religious group organized by the religiosity for the religiosity on the basis of a written constitution with specific pattern and structure and registered as per norms and regulations of the Societies Registration Act, 1860. Common goal, We-feeling, constitution, flag, hierarchy of functions, distinct ideology, spiritual commitment, and scholarly leadership are basic characteristics of

⁴ Jannatul Ferdous."Organizstion theories: From classical perspective." *International Journal of Business, Economics and Law* 9, no. 2 (2016): 1-6.

⁵ Alfred North Whitehead. "The organization of thought." *Science* 44, no. 1134 (1916): 409-419.

a religious movement. Organisation is a human capability to gather all accessible information, knowledge, resources, technology, communication, and human skills in order to utilize new chances and to face challenges and hurdles that come in its path. Development comes through emergence of better organisations that enhance society's capacity to make use of opportunities and face challenges. Conflict breeds development in society. According to Conflict theory of Karl Marx (1818-1883), Max Weber (1864-1920), Thorsten Veblen (1857-1929) and Joseph Schumpeter (1833-1950) there are two foundations of i.e., 1- C Wright Mills and the Frankfurt school exponent the concept that people have a number of basic interests they want to and attempt to acquire and 2- Ralf Dahrendorf, Lewis Coser and Randall proponent that conflict is an inevitable and permanent aspect of social life.⁶ As per the former foundation, it can be concluded that the aspiration of Muslims of Malabar to organize was utilized positively by early leaders of organisation after 1921. According to the second foundation and according to the theory of George Simmel (1858-1918) about human relationships and social behavior - an analysis of the "web of conflict" or the way conflict runs through social life - the "conflict and the web group affiliation" points out that conflict is admitted to cause or modify interest groups, unifications, organisations.⁷ It needs no mention that the ideological conflicts among the Muslims of Malabar will continue and will exist as a social fact like among other groups.

Organisational structure of the groups of Muslims of Malabar, arguably, was caused and influenced by many factors; religious processes of Malabar, Ulama activities, influences of Islamic movements all around the world, 1921 rebellion, interpretations of Quran and Hadith, regional organisations, significance of Ponnani and void left by Makhdooms (ethnographic structure), disputes over *Qiblah*, formation of *Majlisul Ulama*, Ponnani Ulama Conference, etc.

⁶ Ralf Dahrendorf, Randall Collins, and Seeing Further. "Conflict and critical theories." Available on: <http://www.Pineforge.Com/upm-data/13636> Chapter7. Pdf. (2007), 221-241 accessed on 21 August 2020.

⁷ George Simmel. *Conflict and the web of group affiliations*, (Simon and Schuster, 2010), 48.

2.2.1. Religious practices of Malabar

Religious course of Malabar paved a favorable condition for formation of the religious organisations. A fundamental reason for the origin of KJU was an apparent distance of Muslims from the real idea of monotheism as they reportedly got ‘astray’ through folklore customs such as *Nercha*, *maulood*, *Mala*, *ratheeb* and others. Unawareness of Muslims about authentic source of Islam inspired by the activities of mainstream Ulama, as someone issued fatwa of *haram* on learning the meaning of Quran and translation in regional language. Mainstream Ulama were accused of acting as Christian priests because they kept a special dress code and initiated and supported new rituals and remained as unquestionable authority. Traditional scholars supported new customs related to birth, death and marriage such as giving dowry and receiving money when puberty begins, engagement of marriage, circumcision and others. Islamization of funeral customs such as recitation of Quran near grave (*Khathampura*), special maintenance of the third, seventh, fourteenth, fortieth day of death and holding death anniversary were practiced and justified by some scholars as sacred religious practices of Muslims. Veneration of saints and personification of the graves of the known and unknown *Sufis* and *Sayyids* also prevailed among the Muslims and supported by the traditional Ulema. Such superstitions, fallacies and blind imitations reportedly caused the backwardness of Muslims. According to KJU, it was ‘*paurohityam*’ (priesthood) what described the actions of traditional Ulama at its best. The identical causes are traced in the origin of Bhakti movement in Hinduism which facilitated the emergence of new spirit in the Muslims of Malabar. It is in this background that some scholars thought seriously about the revival of Kerala Muslims and formed KJU.

2.2.2. Ulama activities

The scholars whose thoughts and deeds were influenced by modernism and reformism fought against conservatism and superstitions prevailed in the community. According to them, traditional methods were not only incapable of bringing progress, but also capable of leading to regress. Ishaqali Kallikandi in *Innalekalile Nayakanmar* (Malayalam) says that 28 leaders had participated in

creating *Islahi* renaissance. Sayyid Sanaulla Makti Tangal (hereafter mentioned as Makti Tangal) was the first Muslim reformer in Kerala who alone fought against Christianity in 19th century.⁸

Makti *Tangal*, born in 1847 at Veliyancode, Malappuram district and passed away in 1912, according to KNM, was the forerunner of all renaissance activities in Kerala. He was well versed in Islamic knowledge and was a multi linguistic of Arabic, Persia, Urdu, English and Tamil etc. He commenced his public life as Excise Inspector in a government post at a time when the Christian missionaries were substantially out for their propagation activities. Makti Tangal resigned from the government job in 1882. He published a book in Malayalam titled as *Kadora Kudaram* in 1884 and *Parkkleetho Porkkalam* in 1884 as a response to the allegations made by Christianity about Islam. He was the first Muslim writer who wrote in Malayalam font. Simultaneously, he fought alone against all kinds of superstitions and challenges rose from all other rivals of Islam. He voiced against celebration of *Muharram*, *Kodikoth Nercha*, *Chandanakkudam*, *Rateeb*, *Moulid*, etc. He attracted the youth in Kannur, his first propagation ground and established an organisation named *Muhammediya Sabha* in 1889. He was a well versed scholar and wrote 29 books in Malayalam and 3 books in *Arabi-Malayalam*.⁹

Ishaqali Kallikandi quotes *Al Murshid*¹⁰ in order to mention EK Moulavi's approval of the leading role played by Makti *Tangal* in the origin and growth of *Salafism* in the area of Kodungallur and nearby regions. When EK Moulavi inhabited in Kodungallur in 1919, an anonymous fellow warned him of the presence of some *Wahabis*¹¹ there and advised him to keep vigilant from mingling with them. It grew in him the curiosity to know about them and he learned about their ideologies and arguments. When asked about who preached the ideology among them, he replied that they took this ideology from Makti *Tangal*.¹² According to

⁸ Ishaqali Kallikandi. *Islahee Bhoomikayilude*, 11.

⁹ Ishaqali Kallikandi, *Mujahid Presthanam*, 34.

¹⁰ EK Moulavi, *Al-Murshid*, (June 1935), 4.

¹¹ The title of '*Wahabis*' was named by traditional Muslims to Aikya Sangam, KJU and KNM. It is related to the name of Muhammad Ibn Abdul Wahab.

¹² Ishaqali Kallikandi, *Islahee Bhoomikayilude*, 17.

EKM Pannur, leader of KNM, the leaders of *Aikya Sangam* preached the thoughts and deeds of Abdul Wahab and Egyptian thinkers like Rasheed Rida, Muhammad Abdu and Jamaluddeen Afghani.¹³ Those who supported the 1921 rebellion and moved to Kodungallur such as KM Moulavi, EK Moulavi and M.C.C. Abdul Rahman Moulavi were the pioneers of the new ideology spread among the Muslims of Malabar. As mentioned earlier, it was for this cause that they founded *Aikya Sangam* which later on came to be known as Mujahid Movement, Islahi Movement or Salafi Movement.

2.2.3. Regional Organisations (Sabhas) before 1921

Regional organisations like *Himayatul Islam Sabha* at Kozhikode, *Hidayatul Muslimeen Sabha* at Manjeri, *Maunat- Ul-Islam Sabha* at Ponnani, *Lajanat Ul Muhammadiya Sangam* at Alleppey, *Ansar- Ul- Islam Fi Ta'lim al-Anam* at Calicut, *Jama'at-Da'wah-I-Tabligh-al-Islam* at Calicut etc. were earlier bodies which played significant role in the resurgence of Muslims and formation of religious organisations after 1921. *Himayatul Islam Sabha* was formed in 1889 at Kozhikode with an aim to spread education among the Muslims of Malabar. It served the community for six decades helping poor, constructing religious educational centers, rehabilitating victims of the revolts, preventing the revolt, keeping records of marriage and divorce, etc. '*Darma Teraka*' which was an organisation formed by the traders in 1891 was merged in to *Himayatul Islam*.¹⁴ It constructed a Madrasa and set up a committee called *Indizar-al-Shar-ul-Islam* in 1893.¹⁵ *Himayatul Islam School* was founded in 1912 with twelve students for which they set up a formal committee in 1908. The school was upgraded to Middle stage in 1919 and to High School in 1922.¹⁶

Hidayathul Muslimeen Sabha was founded at Manjeri on 3rd June 1897 aiming to the upliftment of the poor and ignorant Muslims by promoting religious

¹³ EKM Pannur, interview.

¹⁴ Muhammad Koya Parappil. *Kozhikkotte Muslim charithram*, Malayalam, (Kozhikode: Focus Publication, 1994), 139-140.

¹⁵ Muhammad Koya Parappil. *Kozhikkotte Muslim charithram*, 172.

¹⁶ A.P. Ibrahim Kunju, *Mappila Muslims of Kerala*, 263.

and secular education.¹⁷ Musliyarkathu Abdulla Musliyar was the first president and K.Kunholan and K. Pokker were the first secretary and treasurer respectively. N.K. Alavi, V. Kunhahammed, K. Mammad Mayan Kurikkal, Kormoth Pokkar and Korambayil Mammad Haji were important figures who attended the meeting.¹⁸ Assisting and guiding the orphans and the new converts, establishing both the religious and secular educational institutions such as Madrasa, library, reading room, night school, providing text books and propagating Islam were the chief objectives of the Sabha. The Manjeri Central Masjid was constructed in this regard in 1906 and another Masjid at Katcherippadi afterwards. A Madrassa was started in 1917 with text books, using black board, class room system while the madrasa system was considered as prohibited and only promoted *Dars* education in Manjeri. The *Sabha Hall* functioned as a venue of periodic religious sermons, informal educational ventures and also housed a library.¹⁹

The converts to Islam were completed their religious education from the orphanages or the centers attached to Masjid.²⁰ However, the increased number of converts forced the committee to build a special center for them, and, as a result, some leaders convened a meeting at Malappuram on 8th September 1900.²¹ The leaders raised the point of lacking of facilities to educate the convert and formed a committee for Maunat Ul-Islam Sabha as Putiya Maliyekkal Pokkoya Thangal and Pudiyaakathu Kunni Bava Musliyar as the President and General Secretary respectively.²² It was registered in 1908 under the Company's Act. The Sabha provided religious education, accommodation and medical aids for the orphans, destitute and the convert. It settled domestic quarrels; divorce and other issues

¹⁷ Hidayathul Muslimeen Sabha: A Brief Historical Report, (Manjeri: 1947), 1 foot noted by T. Muhammedali in his article titled 'Islamic Reform and Modernity in Kerala; Reflections from a Local Movement in Malabar', 14.

¹⁸ Proceedings of the Sabha Meeting on 9 July 1897 at the Office of Hidayathul Muslimeen Sabha; accessed from Sabhas office at Manjeri on 11 January 2020.

¹⁹ M P Abdurahiman Kurikkal. *Manjeri Mahallu Annum Innum*, Malayalam (Manjeri:1990) footnoted by T. Muhammedali, Islamic Reform and Modernity in Kerala; Reflections from a Local Movement in Malabar,(Jun 2019),14. <https://www.researchgate.net/publication/314403362> accessed on 30 October 2020.

²⁰ P.A. Said Muhammed, *History of Kerala Muslims*, 135.

²¹ Said Muhammed, *History of Kerala Muslims*,185.

²² Muhammed Rafeeq T. *Development of Islamic Movement in Modern Times*, 7.

emerged in the community and played leading role in socio, cultural aspects of the community.²³

Ansar Ul Islam fl Ta'lim-Ul –Anam of Kozhikode was registered in 1918 under the society's act. It established Madrasat-ul-Muhammadiyah for the improvement of the religious, secular education and encouragement of the foreign languages under the leadership of Kamakkantakath Kunnahammad Koya Haji, Koyapathodi Muhammed Kutty Haji and Valiyakat Haji Ali Barami. The educational activities of the organisation caused to change the attitude of society towards the modern education.²⁴

JDT Islam Sabha was another regional organisation. Jam'iyat Da'wa Tablighul Islam, better known as JDT Islam is a charitable, cosmopolitan and educational institution, established in 1922 by Abdul Kader Kasoori at Vellimadukunnu near Calicut. It was recognized and aided by both the Kerala Government and the Government of India and is managed by a registered committee. It started functioning as an orphanage with intention of giving shelter, food and care for the orphans and destitute who were the offspring of the affected of the Malabar Rebellion.²⁵

2.2.4. Influences of Islamic Movements on the Religious Organisations of Malabar

Salafism of Muhammad Ibn Abul Wahab, *Islahism* of Rashid Rida, Islamic Modernism of Muhammad Abdu, Pan Islamism of Jamaluddeen Afghani and Political Islam of Abul Aa'la Maududi influenced the origination of different Islamic organisations and emergence of ideological conflicts on the religious profiles of the Muslims of Malabar.

²³ Ibrahim Kunju, *Mappila Muslims of Kerala*, 261.

²⁴ Muhammed Rafeeq, T. *Development of Islamic movement in Kerala in modern times*, 231.

²⁵ Sharafuddin KV, "Social Disability and Space of Orphans: A Study of Contemporary Religious Organizations among the Muslims of Malabar". *Islam and Muslim Societies: social science Journal*, Vol.12, No.1, (2019), 14. www.Mulimsocieties.org

2.2.5. Malabar revolt of 1921

Struggles and revolts against European colonial powers marked history in the Mappilas of Malabar from 1498 to 1921. The chapter of bloodshed was kick started after Vasco da Gama, a Portuguese navigator, stepped in Panthalayini, Kozhikode on 21st May 1498. The Portuguese, the Dutch, the French and the British realized the strength of Mappilas after a stiff resistance of Mappila against their attempts to conquer North Kerala. However, after the Sreerangapattam Treaty of 1792, Malabar came under the British regime.²⁶ Pledging allegiance with Tippu Sultan against the British, Mappilas posed threat to the British. Supported by Tippu, the Muslims agitated against feudals and landlords who backed the British.²⁷ The Muslims as a community were the major victims of European colonialism than any other sections in Kerala.²⁸

Anger of the Muslims toward landlords who were loyal to the British further resulted in massive rebellions against the landlords from 1832-1921. The biggest of these revolts was that of 1921 as observed by Dale. In 19th century, Malabar witnessed several Mappila outbreaks known as Mappila Riots which continued until their brutal suppression in 1921.²⁹ It was later called Mappila rebellion of 1921. It was, as historians view, an attempt by the marginalized classes of Malabar who wanted to get rid of social and economic oppression by the British and the landlords. The outcome was the communal divergence between Hindu landlords and landless Muslims and the British exploited the situation by adopting the Divide and Rule policy.³⁰ Indian National Congress (INC) played a role by drawing these classes towards the rebellion in the name of *Khilafat* movement.³¹ Eventually, one of the

²⁶ William Logan, *Malabar Manual*, 308.

²⁷ Roland E Miller. *Mappila Muslims of Kerala*, 111.

²⁸ Radhakrishnan, R., *Muslims and Changing Political Trends in Kerala*, unpublished Ph.D Thesis, (Thiruvananthapuram: University of Kerala, 2004), 253.

²⁹ Stephen Frederic Dale, *Islamic Society on the South Asian Frontier: The Māppīlas of Malabar, 1498-1922*, (New York: Clarendon Press of Oxford University Press. 1980), 119-153.

³⁰ Charles Alexander Innes, "Malabar and Anjengo", *Madras District Gazetteers*, Vol.1, (Madras: Government Press, 1951), 103.

³¹ K.Madhavan Nair, *Malabar Kalapam*, Malayalam, (Kozhikode: Mathurbhumi, 2012), 37.

Mappila leaders, Ali Musliyar, came forward to lead Khilafat movement after he got inspired from the Manjeri conference of INC. In a bid to attract the Mappilas of Malabar towards the freedom struggle, the leaders like Mahatma Gandhi, C Rajagopalachari and Maulana Shaukat Ali took part in various programs in Kerala and the trio addressed the gathering in Kozhikode on 18th August 1920. They stimulated anti British sentiments on Mappilas and their lectures resulted in aggravating the rage of common Mappilas against the British.³²

From August 1921 till February 1922, Ernad and Valluvanad taluks remained as battlefields and witnessed bloody revolts. Mappila rebels failed to extend a sufficient resistance and they were out of adequate weapons to fight the British. Rebels were chased by the British force causing widespread catastrophe in various parts of Ernad and Valluvanad taluks. The revolt, in total, according to some records, caused casualty of 25,000 people while left 26 Mappila localities partly or fully damaged. 14000 people were arrested while 50000 people were fined while hundreds and thousands were exiled. Jails across the region were packed and the rest were sent to jails of Bellary in Karnataka and Coimbatore, Selam, Rajmonrti and other parts of Tamil Nadu. Some of them were transported in goods wagon without even adequate space to breath. 70 such prisoners died on their way to Coimbatore. This Wagon massacre occurred on 19th November 1921 and turned to be the most deplorable and vicious massacre during the Mappila rebellion.³³ As observed by SM Muhammad Koya, everything related to the English was declared as anti- Islamic by the scholars including secular education and western culture which then turned out to be a main reason for the backwardness of Muslims.³⁴ Moreover, the religious leaders opposed any new western trend which may shake the very base of the religious structure of the community. The chaos and relentless oppressions came as an eye opener and the Muslims were leaderless. A vacuum was evident which further resulted in the formation of religious organisations in Malabar as stated by

³² A. Sreedhara Menon. *A Survey of Kerala History*, (Trivandrum: S. Viswanathan Printers and Publishers Pvt. Ltd., 1984), 460.

³³ AK Koodur. *1921 Anglo-Mappila Yuddham*, Malayalam, (Malappuram: 1921 Viplava Anusmrana Samiti, 1999), 70.

³⁴ Mohamed Koya S.M. *Mappilas of Malabar: Studies in Social and Cultural History*, (Calicut: Sandhya Publications, 1983,) 78.

Asghar Ali Engineer that the leaders of the Muslim community had a very significant role in mobilizing its mass for removing their economic and educational backwardness.³⁵

Moreover, on one side, natural calamities and epidemic diseases such as Small pox, Cholera, Plague, Dysentery and Diarrhea, respiratory disease began to hunt the Madras Presidency between the years 1920-47³⁶ and on the other side, lack of employment, exploitation of landlords and poverty grappled the people. Muslim Ulama leadership lost its hold on common people, and the persisting chaos made the Muslim community think away from the real Islam. Scholars with foresight attempted to return Muslims to original text of Islam which led to the formations of the organisations.

2.2.6. Inspiration from Quran and Hadith

The social consciousness of society is natural. As a natural religion, the relevance and importance of organisational set up of Islam can be understood from Quran³⁷ and Hadiths as it forced organisational system for its followers. Islam strictly orders Muslims to be alike and asks them not to be alienated from the group. Prophet Muhammad says, God suggests five things; Muslims should be organized, receive the messages of leaders and practice them, migrate from native place if needed and struggle for God's sake. One should not stay away from association of Muslims, and if he does that, he breaks out the neck of Islam. Whoever calls to old tradition of *Jahiliyah* (Dark Age) and anarchy, he will be dweller of hell even if he performs five-time prayer, fast in Ramadan and does other worships. Islam exhorted followers that one should be a leader, if three persons are in a travel. Interpreting this Hadith, Allama Shoukani says that there should be a leader among three or more

³⁵ Asghar Ali Engineer, "What have the Muslim Leaders Done?" *Economic and Political Weekly*, Vol.XIII, No.24, (June 17, 1978) 985-986.

³⁶ Administrative Report of the Madras Presidency (1929 – 1930), 192.

³⁷ Quran, Chapter 3, verse no 104. "You must become a community that invites others to righteousness and goodness; prevent you from doing badness and forbidden evil. Those who carry out this task are successful". A. Yusuf Ali, *The Holy Quran*, 174.

people in order to smoothen the ways and balance the society.³⁸

It is the duty of true believers to organize for the establishment of *Deen* and Islamic activities. Interpreting this, Sayyid Abul A'la Maududi said that all interests of Islam cannot be fulfilled in personal manner and it needs organized effort. Some part of the *Deen* is connected with individual life, but performances of which will not complete the religion because there is a huge part of collective and organisational sector. So, the first pre requirement for Islamic activity is formation of the Islamic organisation and then submission of sacrifice of attempts for the sake of Allah. Hence, the life without connecting Islamic organisation is referred as *Jahiliyah* and blocking the path of Islam.³⁹

2.2.7. Significance of Ponnani and Void Left by Makhdooms

Ponnani, a coastal city in Malabar, was a Muslim stronghold and the city was home for prominent Muslim scholars including Zainuddin Makhdoom I and Zainuddin Makhdoom II. The city was often referred as 'Makkah of Malabar' and *Masjid* here served as Islamic higher educational institution. The grand *Masjid* at Ponnani was a replica of Al Azhar University at Cairo and religious scholars completed their higher education from *Masjid* got esteem in the community. The graduates, during their studies, used to sit in front of the iconic lamp inside the mosque and they were given 'Musliyar' title.⁴⁰ The sit in front of the lamp was called *Vilakkathirikkal*, literally means sitting beside the lamp. *Musliyars* from Ponnani grand *Masjid* were appointed as *Qazis* (chief cleric) in various *Masjids* across Kerala.

Makhdooms enjoyed the privilege of becoming the most accepted and revered Muslim scholars in Malabar and their prominence continued to last for four centuries. By the second decade of 20th century, the rich legacy of Makhdooms

³⁸ Muhammad Shoukani. *Nailul Awthar, Kithab Aqliyathi wal Ahkam*, Arabic, (Egypt: Shirakat Maktabah, n.d.), 288.

³⁹ Abul Aa'la Maududi, *Shahadat e Haq*, Urdu, (Pakistan: Lahore, Islamic Publicationer pvt, 1957), 24.

⁴⁰ Musliyar word comes from Arabic word *Muslih* or *Muswalli* and add in it suffix 'yar' from Tamil or Persia. It denotes the scholarship of Muslims. The word Moulvi or Mawlawi also use in same meaning.

started to fade with the coming of the last known Makhdoom, Abdurrahman Alias Kunjan Bava Musliyar (1851-1922).⁴¹

2.2.8. Disputes over *Qibla*

Disputes over *Qibla* caused heated discussion and debates among Muslim scholars in Malabar. Chalilakat was the central figure in the dispute. He was among the notable scholars who were graduated from Ponnani after studying around the iconic lamp inside the grand Masjid and he later became part of *Baqiyat Salihat*, the Islamic higher education centre that was established by Shah Muhammad Abdul Wahab Hazarat at Vellur city of Tamil Nadu. While another scholar Abdul Latheef established Latheefiya Arabic College in the same city, Chalilakat joined the prestigious institution and, as observed by V.A. Ahmad Kabeer, he became the first Malayalee who took degree from the Latheefiya Arabic College, Vellore.⁴² Latweefiya helped Chalilakat to further explore and acquire more knowledge that he failed to get at Ponnani grand *Masjid*. After completing six years of study, he returned to Malabar and started a *Dars* which had an exclusive curriculum consisting of astronomy and mathematics. The curriculum and the reformative steps by Chalilakat attracted many religious students to his *Dars*⁴³ as it was integrated with modern subjects in order to help scholars acquire knowledge in determining *Qiblah*.

After taking primary studies in astronomy and mathematics, students started testing *Qiblah* of nearby *Masjids* and found it wrong. After long observations, they found *Qiblah* of some *Masjids* in Malappuram right and accurate while majority of that of Kozhikode was wrong. Kunjan Bava Musliyar and Thattangara Kuttyamu Musliyar from Veliyancode, the teacher of Chalilakat came to the forefront when the public approached them to reveal the reality. They informed that turning to the direction of *Qiblah* (*Jihatul Qiblah*) is enough in Shafi School of jurisprudence and

⁴¹ Husain Randathani. *Makhdoomum Ponnaniyum*, Malayalam, (Ponnani:Ponnani Masjid Committee, 1998),166.

⁴² Ahmad Kabeer V. A. *Muslims Monuments in Kerala* (Thiruvananthapuram Velavoor Publishing House, 1987), 49.

⁴³ Sadiq Faisy Thanur. *Samastha Charithrathinte Nalvazhikal*, Malayalam, (Kozhikode: ISA, 2016), 73-74.

turning to *Ainul Qiblah* is not mandatory. But Chalilakat and his followers continued their argument.

On 20th December 1910, a heated debate took place at Pulikkal between the two factions. They argued based on *Fatawal Kurdi* of Imam Kurdi. The debate spanned over times. Eventually, the two factions reached into a consensus and arouse a paper written on which that 'to pray turning to west part is right'.⁴⁴ Those who supported this point were requested to sign the paper. *Chalilakat* and some of his disciples, however, did not sign it.

2.2.9. Majlisul Ulama

As part of the activities of Jameit-ul-Ulama-e- Hind an organisation called *Majlisul Ulama* was formed in South India with its headquarters at Trishnappalli in Tamilnadu.⁴⁵ Its first conference was held in April 1921 at Erode. North Indian scholars like Sayyid Husain Ahmad Madani, Abul Kalam Azad, Mufti Kifayathullah and Ali brothers attended the meeting. The first of its Ulama conference in Kerala was held at Ottappalam on 25th April, 1921. A Committee was formed under Janab Moulavi Sayyid Alavi Thangal as life time president, Vakkom Moulavi, Shaikh Mahin Handani Thangal (Arurkutt Vaduthala) as vice presidents, E Moidu Moulavi as general Secretary and Kattilasserri Muhammed Moulavi, KM Moulavi Thirurangadi (1880-1964) and Shammad Moulavi as joint secretaries.⁴⁶ The conference marked honoring of *Khliafat* leaders. Muhammad Abdul Bari Musliyar Valakkulam (1877-1965) and Kattilasserri Muhammad Moulavi (1879-1943) from Malabar attended the conference. KM Moulavi, while attending the conference, highlighted the necessity of a *Majlisul Ulama* in Kerala. While responding to the suggestion, Abdul Bari said that there are prominent scholars in Kerala to form an

⁴⁴ A.Najeeb Moulavi, *Bulbul dashavarshikapathippu*, Malayalam, (Wandoor: Samasthana, 2005), 183-187.

⁴⁵ R.H Hitchcock, *A History of the Malabar Rebellion - 1921*, (New Delhi: Usha publication, 1983), 28.

⁴⁶ Salahudheen O.P. *Anti - European Struggle by the Mappilas of Malabar 1498-1921 A.D.*, PhD thesis, (Aligarh University: Department of History, 2006), 203.

organisation without their consent is unfavourable.⁴⁷ Citing this point, Abdul Bari refused to endorse the formation of the organisation. However, KM Moulavi and his companions decided to form the organisation without seeking consent of other scholars. However, Kerala *Majlisul Ulama* came into existence in the Ottappalam conference held on 23- 26th April, 1921. KM Moulavi was selected as the maiden president.⁴⁸

2.2.10. Ponnani Ulama Conference

When Kerala Majlisul Ulama worked against colonialism, the British experimented with 'divide and rule' policy to create polarization among Muslims as they invited Ulama to assemble in Pathar, Ponnani for seeking support to the British rule. Accordingly scholars like Kunjan Bava Musliyar assembled there on 24th July 1921. Thattangara Kuttiyamu Musliyar issued fatwa ordering common Muslims to support the British stating verses of Quran: "Obey the God, and obey the Apostle, And those charged with authority among you".⁴⁹ The same day another Ulama conference was held at Puthu Ponnani under the leadership of Kattilessery Muhammed Moulavi, Moidu Moulavi and Kelappan against the British colonialism.⁵⁰ Lois Althusser, the French Marxist philosopher, observed that the ruling class not only apply the tools of repressive state apparatus to continue their rule but also use Ideological State Apparatus which include media, churches, clubs, family, educational institutions.⁵¹ As per the theory of Althusser, the British ruling class dominated some Ulama of Malabar to seek support and assembled them in the name of the religious organisation. Varakkal Mullakkoya Thangal, Pangil Ahmad Kutti Musliyar and some scholars supported the British rule. So they got political support for formation of Samastha while KM Moulavi and others opposed the British rule. Though lenient attitude of traditional scholars toward ruling class

⁴⁷ Mahmood Kooriya, *Samastha 85th varshika Upaharam*, Malayalam, (Kozhikode: SKJU, 2012), 223.

⁴⁸ Abdullakutty, M. *Sambhava Bahulamaya Jeevitham*, K.M. Moulavi Smaraka Grantham, Malayalam, (Tirurangadi: 1965), 109.

⁴⁹ Quran 4:59, Yusuf Ali, *The Holy Quran*, 198.

⁵⁰ AK Kodur. *Anglo Mappila Yudham*, 194.

⁵¹ Althusser, Louis. "Ideology and ideological state apparatuses (notes towards an investigation)." *The anthropology of the state: A reader* 9, no. 1 (2006): 86-98.

caused to create context to form organisation but the direct interference of the British is not proven historically in the formation of Samastha.

On the basis of aforementioned causes and incidents, organisations like Muslim Aikya Sangam, KJU and Samastha emerged among the Muslims of Malabar.⁵²

2.3. Muslim Aikya Sangam 1922

Muslim leaders from Kodungallur requested Chalilakat who propounded system of modern Madrasa education in Kerala to send a Muslim scholar who is able to instruct religious education to Kodungallur. Accordingly, His disciple EK Moulavi (1891-1975) arrived there in 1919. He started a Madrasa for students of Azheekode at Kodungallur and a *Dars*. Along with him, there was a Muslim scholar, Sheik Muhammad Hamadani, who was reformer and runner of a school. EK Moulavi and Hamadani with support of Vakkom Moulavi worked at Kodungallur. Both of them got acceptance in the soil of Kodungallur which was an Islamic centre through the functions of Makti Tangal and the religious educational activities of the Mau'unatul Islam at Ponnani, LajnatulMuhammadiya and Lajnatul Islam of Hamadani.⁵³ But the hindrance was the growth of number of illusions mainly among the conflicted families. More crucial problems existed between two major families. Seethi Muhammad (1849-1929) and Manappad Kunjahammed Haji (1890-1959) were two persons suffering from family disputes. For settling the disputes a meeting was held under the presidency of Hamadani Tangal who was a promoter of unity. The chairman of session himself exhorted the audience that the Muslim community is responsible for doing good deeds and evils.

Finally, an association named as *Nispaksha Sangam* (the impartial organisation) was formed in 1922 at Azhikode after efforts were taken up by KM Moulavi, KM Seethi Sahib (1898-1961), his father Kottapurath Seethi Muhammad

⁵² E.K.Moulavi, *Muslim Aikya Sangam*, Malayalam, Vol- 1 No.8, Tirurangadi, (September1954), 5.

⁵³ Ishaqali Kallikandi, *Mujahid Presthanam Keralathil*, Malayalam,(Kozhikode:KNM publication, 2014),74.

Sahib and Manappatt Kunhi Muhammad Haji. The committee consisted of eleven members including Seethi Muhammad Haji Sahib as President and Manappatt Kunchi Muhammad Haji as secretary, Karukappadath Puthan Veetil Kunchammad Haji, Abdurahman Sahib, Vakkom Moulavi, KM Moulavi and EK Moulavi were the religious advisors.⁵⁴ As result of the activities done by this committee, disputes came to an end. In the initial stage, the organisation was called ‘*Nishpaksha Sangam*’. Later, a meeting was held at Eriyad, and there decided to broaden its activities to the entire Kerala. It adapted the name ‘*Kerala Muslim Aikya Sangam*’ in 1922. The organisation was aimed at consolidating Muslims by ending the fight between groups, parties and families. Its aim was also to act as an *Ulama* organisation campaigning to “unite all Muslims...to educate...to reform religious, moral and economic conditions of Muslims by removing anti-Islamic practices”.⁵⁵ The farsighted decision by Vakkom Moulavi greatly benefited the association and its later programs stood testimonial for this.⁵⁶ The objectives of the *Sangam* were as follows;

- To amalgamate all Muslims by eliminating their inner disparities for the welfare of the community;
- To educate the people;
- To form a forum to reconcile disputes among Muslims;
- To reform the religious, moral and economic conditions of Muslims.⁵⁷

The main part of its constitution read as follows:

1-Eliminate the disunity and split that may act as hindrance and barrier to the wellbeing of Muslim community.

⁵⁴ Abdurrazaq, *Islam, Volum V, Prasthanangalum Darshanangalum*, Malayalam, (Kozhikode: Yuvatha Book House, 2004), 389.

⁵⁵ Abdul Samad M. *Islam in Kerala: Groups and Movements in the 20 Century*, (Kollam, 1998), 81–82.

⁵⁶ Umer Moulavi. *Ormakalude theerath*, Malayalam, (Kochi: Da’wa books, 2002), 111.

⁵⁷ P. A.Syed Muhammad, (ed) *Kerala Muslim Directory*, Malayalam, 6th edition (Kozhikode: Al Huda Book Still, 2010), 467–476.

2-Nourish the religious awareness, mutual love and community consciousness among them.⁵⁸

The first gathering of *Aikya Sangam* was chaired by Vakkom Moulavi. Seethi Muhammad Sahib was the first president, Kunji Muhammad Haji was the first general secretary, and KM Moulavi, TK Moulavi, MCC Abdurahiman Sahib and Seethi Sahib led the organization forward. In the meantime, the leaders also declared that the organisation was not only for internal unity but also meant for eradication of superstitions from the society. They said that Muslims of their period lived astray from fundamentals of Islam as they believed in powers of saints and recited Mala, Moulids instead of the recitation of Quran. The customs of Dargah and other ‘anti-Islamic’ practices moulded their life. Hence, the objective of the organisation was shaped to build up a community living in accordance with Quran and Sunnah.⁵⁹ Publications of *Aikya Sangam* i.e., ‘*Muslim Aikyam*’ and ‘*Al Irshad*’ started to circulate the ideas of the Sangam.

The Muslim resurgence movements first appeared not in Malabar but in Kodungallur. While most of these reformist movements were focusing on Southern Kerala, Malabar remained almost untouched. Makti Tangal was widely considered as the forerunner of the modification that emerged in south Kerala. He got involved in counter propaganda that targeted the Christian missionaries. At the same time, he led ideological battle among the community for practicing customs that he claimed to be un-Islamic. He was the author of more than fifty books which he used to educate Muslims about the real Islam that is free from such customs. Malabar witnessed some resurgence movements under the leadership of Vakkom Moulavi who was one of the prominent leaders of the organisation and was known as, according to KJU, the father of Islamic resurgence in Kerala.⁶⁰

⁵⁸ E.K.Ahmadkutty, ‘*Mujahid Movement and its Role in the Islamic Revival in Kerala*’ in Asghar Ali Engineer (ed.), *Kerala Muslims: A Historical Perspective* (Delhi: Ajanta Publications, 1995).73.

⁵⁹ Husain Madavoor, “Keralathile islahi prasthanam”.*Mujahid 9th state Kuriyad conference souvenir*, Malayalam, (Mukkam: KNM, Printout Villa, 2017), 143 &Ishaqali Kallikandi, *Mujahid Presthanam Keralathil*, 77.

⁶⁰ Musthafa Farooqi. “Hundred years of renaissance”. Pamphlet, special circulation for the Mujahid state conference, (Kozhikode, KNM, 2012 December), 5.

The first annual conference of the Aikya Sangam was held in 1923 under the chair of Vakkom Moulavi. The main resolution presented in the conference turned out to be a turning point in religious and cultural scenario of Kerala. It demanded abolition of customs like *Uroos* and *Kodikuth* that were held in the premises of tombs of prominent Muslim Sufis. As observed by Abdurahman, the resolution was passed by the Sangam at its annual meeting in 1923 against *Chandanakkudam* and *Kodikuthu*. The resolution was a revolutionary and revolting one as it disturbed the interest of many Ulamas who strongly defended such practices as a religious necessity. As a result, the conservative Muslims who opposed the resolution declared the association 'anti-religious'.⁶¹ The organisational functionaries argued that those who follow such practices had deviated from the right path of monotheism and had adapted elements of polytheism (*Shirk*). Such an argument provoked the traditional Muslims which resulted in strengthening their opposition to Aikya Sangam⁶². For them, it was evident that Vakkom Maulavi's ideas led to campaigns against conventional customs. *Islahi* (reform) thoughts gained a ground in Kerala after campaigns were carried under the aegis of Maulavi's organisation. Some of the Muslim scholars became doubtful about the objectives of the organisation after they found presence of Vakkom Moulavi, who was a subscriber of *AlManar* that was published from Egypt. Traditional Muslim leaders accused *Aikya Sangam* of corrupting the ideas and customs of Islam and stated that its leaders are deviants from the traditional right path. Citing these, they started to tarnish Vakkom Moulavi.⁶³

In the wake of the spreading of Aikya Sangam, the leaders decided to conduct another conference under presidium of Abdul Jabbar Hazarat, principal of

⁶¹ Abdurahman Alangadan, 'Emergence of Muslim Political Identity in Malabar: Formation of Muslim League' in Sethuraman, Prof.G (ed.), *South Indian History 67Congress, Thirty Second Annual Session Proceedings*, (Chennai: University of Madras, DepartmentofHistory,2012).
angelfire.com/sk/shoukath/salafimovement.html, accessed on 31st December, 2019.

⁶² Aikya Sangam and KJU blamed traditional Muslims of Malabar as Orthodox and alleged them as earners livelihood from the rituals such as Nercha, death anniversary programs and others.

⁶³ Abdurahman K.P, *Keralathile Islahi Sangadana, Malayalalm*, (Vellimadukunnu: Prabodhanam special issue,1998),59.

Baqiyat Salihat at Vellur, who was popular scholar of the period. The organisational functionaries invited him to the Ulama conference that was held at Aluva on 10th to 12th May, 1924 in an attempt to convey Muslims that the organisation is supported by popular scholars. Manappatt Kunhi Muhammed Haji invited scholars from across Kerala to the program. It was the second annual conference of the Sangam and the program witnessed the framing of KJU. Later the Aikya Sangam and KJU joined hands together.⁶⁴ According to Umer Moulavi, within short time, some scholars became doubtful about the association and left the group and managed to form another group named as Samastha. They supported the conventional customs and encouraged them on religious grounds. They founded Madrasas, published newspapers, Quran translations and books and conducted seminars, symposiums, annual conferences and foreign trips to help the organisation grow further. Samastha tried to underestimate Aikya Sangam that was formed with an intention to hold resurgence activities among Muslims.⁶⁵

The third conference of Aikya Sangam was held in 1925 at Kozhikode. A program committee with Khan Bahadur Shamnad Sahib and PM Attakoya Tangal as key functionaries was formed. Then the rivals alleged that the deviated faction now migrated even to Malabar. The organizers brought some traditional scholars to discuss with Aikya Sangam. Khan Bahadur Shamnad Sahib was in chair of presidium. Mohammed Sharul Sahib (1897-1937) raised few questions that were clearly answered by EK Maulavi who represented Aikya Sangam at the conference. CK Kareem writes that traditional scholars also attended the meeting such as Pangil Ahmad kutty Musliyar and proclaimed the organisation as the real *Ahlu Sunnah Wal Jama'h*⁶⁶ but they retreated when the organization opposed the existing rituals.⁶⁷ Some scholars accused that they had deviated more from *Ahlu Sunnah*

⁶⁴ Proceedings of Muslim Aikya Sangam Second Annual Conference, (Alwaye, May 10 and 11, 1924), 5. Foot noted by Abdul Samad in his 'Islam in Kerala, 55.

⁶⁵ Umer Moulavi. *Ormakaludetheerath*, 112-13.

⁶⁶ True followers of the Quran and *Sunnah* in beliefs and practices are *Ahlu Sunnah Wal Jama'h*. *Ahlu* connotes followers; *Sunnah* implies prophetic traditions and *Wal Jama'h* denotes *Swahabah* (true companions of the Prophet).

⁶⁷ CK. Kareem. *Kerala Muslim Directory*, (Trivandram: Charithram Publishers, 1997), 473.

because they even viewed interest as *Halal* by establishing a bank in Ernakulum. Many began to annul the party owing its lack of liability. Muhammad Abdurrahman Sahib later recognized the group's betrayal. *Prabodhanam*, the mouth piece of Jamaat, writes; KM Seethi Sahib initiated bank establishment and issued that moderate interest possession is not forbidden. This made Muhammad Abdurrahman sahib outrageous. The Muslim mass also opposed the *Aikya Sangam* and their ideologies. Finally, they were compelled to wrap up their activities.⁶⁸

Thalassery hosted the fourth annual conference in 1926 which was presided over by famous Muslim convert Muhammad Marmaduke Pickthal (1875-1936), who later became famous for his Quran translation.⁶⁹ AK Mayinkutty Sahib and B Pocker Sahib (1890-1965) along with some Muslim leaders from across Kerala joined the meeting. The fifth conference was held at Kannur in 1927 under the chair of famous scholar and a well-known businessman Muhammad Ali Kasoori from Punjab.

The next conference was at Tirur in 1928 under the presidium of Dr Abdul Haq, member of Public Service Commission for Madras. The rivals intervened in the program, attempted to vandalize and attack supporters of the *Sangam*. The meeting was, however, finished. KM Seethi Sahib was the chief guest and speaker of this meeting. He said: "our brothers are misunderstood and they may approach us later".⁷⁰ In fact, leaders of traditional factions came and sought pardon for the action of their partisans. Proceeding to the annual meeting of Aikya Sangam held in Eriyad in 1928, Vakkom Moulavi had denoted about calls for establishing a college that was his long cherished dream. A committee was formed in the meeting to collect fund required to establish a college at Aluva while the land was freely granted by the government. Most of the participants in the meeting were willing to contribute money. The committee could rise more than Rs. 10000. But, they were compelled to use it for an Arabic school in Aluva and the mission of the establishment of a College was dropped.

⁶⁸ KM Seethi Sahib. *Kerala Muslim Navothana charithram*, Probhadanm special issue, (Vellimadukunnu: Probhadanm, 1998,) 58.

⁶⁹ Muhammed Marmaduk Pickthal, Presidential Address, Kerala Muslim Aikya Sangam, Fourth Annual Conference, Thalassery, May 15,1926.

⁷⁰ Umer Moulavi, *Ormakalude theerath*, 115.

The seventh conference was held at Ernakulum under the presidentship of Khan Bahadur PM Moidu Sahib. Several scholars from various parts of Kerala took part in the conference. The eighth conference was held in 1930 at Trivandrum under the presidium of Lieutenant Colonel Abdul Hameed Sahib. The ninth conference was held in 1931 in Malappuram under the presidium of Khan Bahadur Mir Sainuddeen Sahib while the tenth was held in 1932 at Kasaragod under Moulana Sayyid Abdul Wahab Bukhari as its president. The 11th annual conference was conducted in its birthplace, Eriyad under the presidium of B Pocker Sahib while the last ever conference was held at Arakkal palace, Kannur. Meanwhile a new association named as '*Kerala Muslim Majlis*' was formed at Thalassery on 11th August, 1931. The functions of both associations were almost same. Therefore, the last conference of *Sangam* passed a resolution to disperse '*Aikya Sangam*' to avoid working of two groups with the same objectives. The land owned by the association was contributed to Farook College.⁷¹ However, before passing 12 years, Aikya Sangam culminated its functions.

Different scholars point out various causes for the culmination of the Sangam. According to Shaikh Muhammad and TK Abdulla (leaders of Jamaat-e-Islami of Kerala), the organisation was meant for coordination of Muslim communities but practically it preached the progressive thought of *Salafi* movement as KJU was formed under its shadow. Hence, traditional Muslims kept distance from it.⁷² The Sangam became dysfunctional in 1934 as observed by EK Ahmed Kutty that in 1934 it stopped its activities because of inefficient leadership and the differences of opinion among its members.⁷³ Osello writes that during its short life the Sangam focused primarily on the development and reform of religious

⁷¹ KK Muhammad Abdul Kareem. *KM Moulavi*, Malayalam, (Thirurangadi: Al Kthib Publicaiton, 1985), 39.

⁷² TK Abdulla, Shaikh Muhamad, *Islamika viknchana Kosham*, Malayalam, Volume 8, (Kozhikode: IPH, 1995), 591.

⁷³ AhmedKutty E.K., "Islam and Social reform Movements in Kerala". *Journal of Kerala Studies*,(December, 1978),439-456.

education, but also endorsed a wider modernist agenda as it merged in 1934 with more politicized *Kerala Muslim Majlis*.⁷⁴

Founders of Aikya Sangam themselves were turned out to be the cause of the deprivation of the organisation as they tried to permit the interest of the Bank as KM Moulavi published a book in *Arabi-Malayalam* which titled '*Rislatu Fil Bunk*' in 1929.⁷⁵ KM Seethi Sahib opposed it in his magazine named '*Aikya Magazine*' and E Moidu Moulavi wrote; despite their separation from politics, Aikya Sangam strove to enrich economy of Muslim community. KM Moulavi and the likeminded were designated to explore its religious stance as they released *Rislatu Fil Bunk*. Their subsequent writings accelerated numerous disputes. The book justified interest system followed by modern banks. Their technique was to institute an Islamic Bank through in which the consumer had facility to withdraw the amount and the Bank had to request from the borrower to offer a fixed amount to bank. So this turns '*Heelatu Riba*' (an alternative to escape from the crime of the usury as per Islamic Sharia).⁷⁶

People turned against them after the book was published. Even Muhammad Abdurrahman Sahib (1898-1945) who had supported in the initial stage raised voice against them. Many scholars and leaders like KA Kodungallur, SK Pottakkad, PP Ummer Koya, NP Muhammad and Moidu Moulavi had written about this adversely.⁷⁷ Samastha launched a strong campaign against any dealing with interest. As Islam condemns the interest, Aikya Sangam began to decline its organisational setup after 1934. Mujahid souvenir writes; Aikya Sangam failed to influence the public and could not gain attention of common people since they opposed traditional

⁷⁴ Osella, C, "Debating Shirk in Keralam, South India: Monotheism between Tradition, Text and Performance". *Open Library of Humanities Journal*, (2015), 335.

⁷⁵ E.Moidu Moulavi, *Ente Kootakaran Muhammed Abdurahiman*, Malayalam, (Trichur: 1964), 199.

⁷⁶ K.M Moulavi. *Risalathun Fil Banki*, Arabi-Malayalam,(Eriyad :Muhiyudhin Press, 1929),16.

⁷⁷ M .Rasheed. *Muhammed Abdurahman Sahib*, Malayalam, (Kozhikode: IPH, 1994), 71.

customs.⁷⁸ *Muslim Majlis* which founded at the decline of Aikya Sangam was also later dispersed in 1936 and merged into Muslim League.⁷⁹

Briefly, Muslim Aikya Sangam and Kodungallur assumed much significance in the history of Muslim reforms in Kerala. Several Muslim families sought asylum at Kodungallur following the continuous bloodshed happened in Malabar in 1921 and 1922. Residents at Kodungallur welcomed them.⁸⁰ The expansion of Aikya Sangam was perceived as a threat by conservative groups. But, the reformists held conferences at Aluva, Kozhikode, Kannur, Thalassery, Tirur, Thiruvananthapuram, Ernakulum, and Malappuram. The leaders of the conservative groups discussed the challenges from the reformist groups and decided to chalk out plans to counter them. They published booklets and pamphlets in order to make Muslims aware of the current challenges.⁸¹

2.3.1. Founding fathers

Vakkom Moulavi, Muhammad Abdurrahman Sahib, Moidu Moulavi, Sheikh Hamadani *Tangal*, KM Moulavi, KM Seethi Sahib (1898-1961), his father Kottapurath Seethi Muhammad Sahib, Manappatt Kunhi Muhammad Haji and Karukappadath Puthan Veetil Kunchammad Haji were the founding fathers of *Aikya Sangam*.

2.3.1.1. Vakkom Muhammad Abdul Kadar Moulavi (1873-1932)

Vakkom Moulavi was a well-known scholar and revival figure. He was born at Vakkom in Taluk of Chirayankeezh of Thiruvananthapuram in Punduran Vilakam family as son of Muhammad Kunji and Hashubi on 28 December 1873. His father intended to provide him education from great scholars in Malabar and Tamil Nadu. He learned Arabic and Tamil languages from Muhammad Nooh Musliyar, Mappila

⁷⁸ Ashraf Vanimel. *Navothana prasthanam vazyiyum porattavum*, Malayalam, (Kozhikode: Yuvatha Book House, 2009), 36.

⁷⁹ Mammad Koya Parappil. *Kozhikotte Muslingalude Charithram*, Malayalam, (Kozhikode: Focus, 1994), 152.

⁸⁰ M Muhammed Kannu. *Vakkam Moulaviyum Navothana Nayakanmarum*, (Trivandram: Gulistan, 1982), 42.

⁸¹ Muhammed Faizy. *Samastha*, Malayalam, (Vengara: Badriyya publication, 2011), 29.

Labba Alim Sahib and Andathod Kunji Pookker Musliyar. He studied Urdu and Persia from Alappuzha Sulaiman Moulavi. He became scholar when he was 25 years. He aimed to lead remaining life with Quran and Sunnah, arguing against superstitions, *Shirk* and *Bida'* and fortifying the community with education. As observed by E.K. Ahmadkutty, he was a bookworm of '*Al Manar*' which was published from Egypt as it helped him to get data on the ideology of Jamaluddin Afghani, Shaikh Muhammad Abduh and Rashid Rida like criticism of *Taqlid*, preferring the modernization of Muslim through modern education.⁸² This led him to start a magazine named as *Al Islam* in April, 1918 to convey the public the message of *Al Manar*. Vakkom Moulavi was also influenced by Ibn Taymiyyah, Ibn Abdul Wahab, Shah Waliyullah Dahlawi, Jamaluddeen Afghani, Muhammad Abdu, and Makti Tangal.

Vakkom Moulavi took two ways to spread his ideas of reformation. One was to raise awareness among the public through publications. He also made efforts to produce public literate. He tried to reform the society by establishing organisations. In 1917, he established an organisation named as '*Dharma Paripalana Sangam*' the first *Islahi* organisation in Taluk of Chirayinkeezh. Its activities mainly focused on fighting against *Uroos* programs and other customs at graveyard. He was confronted with troubles in the initial state. But, more youngsters joined the organisation. He attended many public debates and discussions where he presented his ideas. Captain MA Muhyudheen from Madras and Sulaiman Sahib came forward in support of Moulavi to build an association for common Muslims in Southern Kerala.⁸³ *Kottarakara Manarul Islam Association* was thus established by some Muslim youth in Kottarakara after they were influenced by ideas of Vakkom Moulavi. In February 1921, the organisation's annual public conference was organized. Later, Muslim leaders in Southern Kerala decided to bring Muslims together and establish one organisation, *Muslim Maha Jana Sabha*. A committee was organized in the conference. Vakkom Moulavi, Pavathoor Said, M Bava, MK

⁸² Ahmadkutty, E.K. *Islamum Keraleshile Samuhika Parishkarana Prasthanangalum*, Malayalam, (Calicut: KNM Publishing Wing, 1982), 8.

⁸³ Jamal Muhammed, T. *Swadeshahimani Vakkom Moulavi*. Malayalam (Thiruvananthapuram: Prabhat bookhouse, 2010), 233.

Abdurrahman Kutty, S.Sulaiman Sahib and Dr. AM Muhyudheen were selected as committee members. Moulavi and his followers visited Muslim centers and held discussions with several leaders. They were accorded warm welcome and cooperation from everywhere. Another important conference was held in August 1921, at Thiruvananthapuram. And this meeting witnessed the birth of a new organisation named *Thiruvithamkoor Maha Jana Sabha*.

The program was presided over by Alappuzha N.A. Muhammad Kunju. They tried to establish *Thiruvithamkoor Maha Jana Sabha* in line with *Sree Narayana Dharma Paripalana Sangham* (SNDP) that was set up by Ezhava community of Hindus. For that conference, 300 delegates from 29 taluks across Thiruvithamkur participated. Vakkom Moulavi travelled to many places preaching his ideas and conveying the need for education. However, his attempts could evoke poor response. According to Ronald E Miller, Vakkom Moulavi was the greatest reformer in educational, social and religious fields of the time. A greatest multi linguistic scholar in Arabic, Persian, Urdu and Malayalam, he dedicated his entire life and resource for educational and cultural revival of the Muslims. He waged a crusade against the superstitions and Un-Islamic beliefs and practices.⁸⁴

The *Chirayankeezh Taluk Muslim Sangam* which was established in 1923 worked mainly for the educational activities of various localities of Southern Kerala. The first conference was held at Perumathura where more than 1400 people participated. It was a great victory in terms of attendance and the meeting decided to hold a census of Muslim families of various localities here. Vakkom Moulavi created *Jam-iiyathul Irshad* based at Chirayankeezh for giving instruction to people from Quran and Sunnah and giving awareness against immoral activities. The first meeting was held in January, 1925 at Chirayankeezh under the presidium of Vakkom Moulavi.⁸⁵ The motto of the conference was to raise awareness of the Quran for real belief and to liberate the common Muslims from the influence of

⁸⁴ Ronald E Miller. *Mappila Muslims of Kerala*, 151-52.

⁸⁵ Jasmine, A. *Social and cultural milieu of Muslims of South Kerala (1850-1950) contribution of Vakkam Abdul Khader Moulavi*. PhD thesis (Trivandrum: University of Kerala, 2002), 96.

traditional thoughts and customs. The conference decided to organize lectures of reformers and prominent scholars and publish books and pamphlets in vernacular languages. The new association got branches in several places of the state with the motto 'resurgence'. Another organisation named '*Munavvirul Islam*' came into existence at Pallippuram while another association in the name of *Hadiyathul Islam* was formed for the development of Muslim community and for innovation of thoughts among them at the same place. Briefly, Vakkom Moulavi played leading role in establishing *Islahi* movements of Kerala Muslim Aikya Sangam and KJU. He was energetic and a king maker of *Islahi* organisation in Malabar till his demise on 31st October 1932.⁸⁶ He further expanded his religious activities to Kozhikode, Kannur, Thalassery, Palakkad and Edavanna. Arakkal Muhammad Moulavi from Edavanna contacted him by letters and delivered speech there. The idea of Islamic hostel was firstly proposed by Vakkom Moulavi.⁸⁷ According to Ronald E Miller, Vakkom Moulavi is rightly described as the father of the Islamic resurgence in Kerala. In fact, all the reform movements which have been working among Muslims in Kerala got inspired by him.⁸⁸

Briefly, the contributions provided by the Aikya Sangam during its short span were greatly effectual as it impacted on the religious, social and educational fields of the Muslims. It caused to religious identification of Muslims of Malabar through organisational culture as it directly influenced the formation of KJU and indirectly caused formation of its parallel organisation i.e. Samastha.

2.4. Kerala Jam'iyathul Ulama (KJU) – 1924

KJU was the religious organisation that came into existence in the second anniversary meeting of *Aikya Sangam* which was held at Aluva on 10th to 12th May, 1924. Its aim was to coordinate among the scholars who diverted in many matters, to solve the disputes among the Muslims by creating reconciliation committee among them, to facilitate *darul ifta* (court for Islamic jurisdiction), to remove superstitions

⁸⁶ Ishaqali Kallikandi, *IslaheeBhoomikayilude* part 1, 39.

⁸⁷ T.Jamal Muhammed, *Swadeshabhimani Vakkom Moulavi*, (Thiruvananthapuram: Prabhat book house, 2010), 244.

⁸⁸ Ronald E Miller. *Muslims of Kerala*, 152.

and to receive appropriate means for propagation of the religion.⁸⁹ KJU was formed principally to discuss religious matters. The pioneers of *Aikya Sangam* calculated that the presence of Jabbar *Hazrat* in the meeting of the *Sangam* would bring back the common public and would block the opposition of many scholars. Sheikh Abdul Raheem *Hazrat*, the teacher of *Baqiyat* also was a guest in the conference. More than 500 eminent scholars from different parts of Kerala participated in the formation meeting of KJU.

The meeting also planned to introduce Islam to non-Muslims. For this purpose, it was decided to create an *Isha't* (propagation) group. Moidu Moulavi submitted the resolution and EK Moulavi supported it. The resolutions which passed in the conference were to;

- Create the unity among the different scholars.
- Establish the *Maslahat* (reconciliation) group.
- Establish *Darul Iftha*.
- Avoid superstitions and anti-religious dishonesty among the Muslims.
- Do the right thing to do Islamic propagation.⁹⁰

Main objectives of KJU were;

- To propagate real *Tawheed* of Islam
- To clarify *Sunnah* and *Bidah*
- To resist the anti-Islamic campaign of Christian missionaries and *Arya Samaj*;
- To make awareness on all non-Islamic tendencies among the Muslims;
- To empower female education with proper consideration.

KJU was registered under the Societies Registration Act in 1933. It had no commendable role in the emergence of *Aikya Sangam* whereas the later directed the organisational matters as observed by KJU leader, Abdul Razaq Madani that KJU was an advisory committee for *Aikya Sangam* and only in 1933 it functioned with a goal. Another

⁸⁹ Ishaqali, Kallikkandi. *Mujahid Prestanam Keralatil*, 79.

⁹⁰ T.P.Abdullakkoya Madani. *Mujahid 7th State Conference*, Chengrakulam Sovernir, Malayalam, (Kozhikode: Mujahid Centre, 2008), 161.

leader PP Abdul Gafoor Moulavi (1930-2010) writes: From 1924 -1933, it was only an advisory board and no any document says about KJU activities before 1933. However, in 1933, it started to engage actively in social and religious affairs. Subsequently, they made KJU as mother organisation and KJU was submerged in KNM during a meeting held in March, 1967.⁹¹

The ideological setting of the organisation was the revitalization of concept of the Egyptian Salafi movement without touching the Gulf Salafism. Muhammadali Sullami observes that the Salafism of Kerala was influenced by Jamal al Din Afgani, Muhammad Abdu and Rasheed Rida just like in other regions.⁹² It opposed superstitions and all deviant dealings as per its views among the Muslims. Following table (2:1) shows the presidents and secretaries of KJU after it registered as per society act.⁹³

Name of President	Period	Name of Secretary	Period
N.Mammu Moulavi	1933-34	M.C.C.Abdurahman Moulavi	1933-64
Sayyid Abdul Vahab ,Madras	1934-35		
K.M.Moulavi	1935-50		
Mankada Unnin Moulavi	1950- 53		
P.P.Unni Moideen Kutty	1953-71	K.N.Ibrahim Moulavi Kallikkandi	1964-90
M.Shaikh Muhammad	1971-77		
K.Umar Moulavi	1977-79		
P.Saidu Moulavi	1979-90		

Table 2:1

2.5. Kerala Nadvathul Mujahideen (1950)

Kerala Nadvathul Mujahideen (hereafter used as KNM), is a religious organisation that came into existence as a part of the reformatory activities of the

⁹¹ Abdurrahman K .*Shabab seminar Pathipp*, Malayalam, (Calicut: Markaz Da'wah, 1997), 47.

⁹² Muhammed Ali Sullami. *Gulf Salafism*, Malayalam,(Kozhikode:KNM,2002),23.

⁹³ Ishaqali, Kallikkandi. *Mujahid Prestanam Keralatil*, 97.

KJU, the advisory board of *Aikya Sangam*.⁹⁴ Substantially influencing the educated Muslims, the message of *Aikya Sangam* gradually expanded from Kodungallur to the neighboring areas. The durable efforts of *Aikya Sangam* resulted in the formation of several associations, formal and informal, in several parts of Kerala, even though the traditional Muslim scholars opposed it because of their denial of the *Salafism*⁹⁵ raised by its leaders; Sheikh Hamadani and Vakkom Moulavi. *Aikya Sangam* and KJU were in the forefront of spreading their ideology respectively till 1933 and till 1950. Osella observes that *Aikya Sangam* worked for twelve years and spread reformist ideas among Kerala Muslims which was revealed through KNM since 1950.⁹⁶ However, it was with the formation of KNM that *Salafism* acquired much popularity and familiarity among the common mass of Malabar.

2.5.1. Formation

KJU, which was an organisation exclusively for scholars, held a working committee on 12th April, 1947 with an agenda of taking decision on forming an organisation comprising of both Ulama and laymen. As a result, KNM was formed in a meeting held at *Al Manar* office, Kozhikode, on 20th April in 1950. KM Moulavi inaugurated the function in the presence of a large number of young intellectuals. The organisation extended its membership to all types of people regardless of scholarship and identity. The working committee was elected including 13 members as KM Moulavi, President, PK Musa Moulavi, V Saidu Kunji Haji as Vice-presidents, N.V.Abdussalam Moulavi as Secretary, A.K. Abdul Latheef Moulavi as Joint Secretary and M.Kunjoyi Vaidyar as Treasurer, Nettur Veetil Abdullah Haji, M.K.Haji, Kunnath Muhammad, N.Kunji Taruvai Haji, M.Ahmad Kunji Haji, EKMoulavi and K.Umar Moulavi were the other prominent participants of the meeting.⁹⁷ The aims of the organisation were to bring the Muslim mass back to the true commandments of Islam in the individual and social life, to uphold

⁹⁴ Ishaqali Kallikandi, *Islahee Bhoomikayilude part 1*, 9.

⁹⁵ *Salafism* of Malabar kept difference from that of *Salafism* of Saudi Arabia and Egypt as observed by EKM Pannur. EKM Pannur, Interview.

⁹⁶ Filippo Osella and Caroline Osella. "Islamism and Social Reform in Kerala, South India", *Modern Asian Studies* 42, 2/3 (2008); 346.

⁹⁷ Ishaqali. *Mujahid Presthanam*, 98.

pleasant-sounding rapport and geniality with fellows of other religions, and to create better mutual understanding, and interfaith dialogue for common welfare. KNM claimed that they propagated the doctrine of *Tawheed* (monotheism) and opposed the practices of veneration of saints, mediation of holy men with Allah, customs of tomb worships, *Nercha*, *moulid*, *ratib*, *chandanakudam* etc. which were forms of *Bida'* and had no connection with Islam. They rejected *Taqlid* (following any one of the schools of jurisprudence or unquestionable acceptance of the views of earlier *Imams*) as they believed that only caused decline of the progress of society. They accepted *Ijtihad* (independent thought and personal decisions based on Quran and Hadith).⁹⁸

KNM had four branches throughout the state in 1952. First of them was at Kozhikode, formed on 28th October, 1951 with CK Alikkoya as its president. The second one is at Areekode with the chairmanship of Sheikh Muhammad Moulavi, while the third one is at Tirurangadi under EK Moulavi, and the fourth one is at Mahi under K.P.Ibrahim Kutty. Subsequently, nine branches were formed in 1954 at various places including Randthani, Tachampara, Mankada, Cherokee, Wandoor, Kalikav, Trippanachi, Nallalam and Tirunavaya. It got advanced to 14 branches during its fifth anniversary held in 1955.⁹⁹

2.5.2. Objectives

From its beginning in 1950, KNM concentrated its efforts on the following areas for the development of Kerala Muslims and other socially and culturally backward communities:

- Teaching of *Quran* and *Sunnah* for the eternal success of humanity by setting up Quran learning classes and establishment of Arabic Colleges.
- Eradication of the prevailing superstitions through importing combined formal and religious education.

⁹⁸ Ronald E Miller. *Mappila Muslims of Kerala*, 154.

⁹⁹ Ishaqali. *Mujahid Presthanam*, 103.

- Improvement of educational and cultural status of Muslims and other backward classes through the establishment of various types of educational institutions.
- Eradication of misunderstanding of various religious groups of Kerala in order to maintain religious harmony.
- Eradication of dowry system and fight for the freedom of women for the entry to *Masjid*.
- Extension of various social welfare activities to all human beings, irrespective of religion, caste or region.¹⁰⁰

2.5.3. Registration

The meeting held on 20th August 1956, decided to register the organisation within six months and selected a committee including N.V.Abdul Salam Moulavi, A. Alavi Moulavi, K.P.Muhammed Moulavi and Muhammad Amani Moulavi to suggest amendments in its constitution. The committee submitted the draft on 14th October to the Consultation body. They assembled on 4th November 1956, had discussions over the recommendations of the committee and made some amendments. The Advisory council convened on 23rd December 1956 and made a consensus about the constitution agreeing to some of the recommended amendments. Thereafter, it was officially registered under the Society Act in January 1957.¹⁰¹

2.5.4. Ideologies of the Organisation

The KNM scholars questioned every ritual and custom¹⁰² prevailed among traditional Muslims of Malabar. Their inspiration was from the philosophy of Egyptian thinkers i.e. Muhammad Abdu and Rashid Rida, as Seethi Sahib writes:

¹⁰⁰ Abdul Hameed Cheriyaundam. *Islam Encyclopedia; Prasthanangalum Darshanangalum*, ed. VolumeV, Malayalam(Kozhikkode: Yuvatha Book House, 2004), 399.

¹⁰¹ Ishaqali Kallikandi, *Mujahid Prasthanam*, 114.

¹⁰² KNM opposed the popular rituals related with shrines, birth, death and marriage.

Vakkom Moulavi was a subscriber of *Al Manar*¹⁰³ and was the first preacher of ideology of the trios, Jamaluddeen Afghani, Sheikh Muhammad Abdu and Rasheed Rida. They influenced the Kerala reforms¹⁰⁴ even as their books such as Muhammad Abu's *Risalat Al Tawheed* was taught in Kerala's Arabic colleges.¹⁰⁵ But after the contact with Saudi Arabia, KNM was influenced by the Gulf Salafism and the thoughts of Ibn Abdul Wahab. Hence, ideology of KNM was mixture of Salafism of Egypt as they opposed *Taqlid* and encouraged *Ijtihad* and that of Saudi Arabia.¹⁰⁶

KJU was known in the name of *Salafies*, *Mujahids*,¹⁰⁷ *Islahis* and KNM. They had no direct connection with Ibn Abdul Wahab in early times but argued that Ibn Abdul Wahab was the great chain of *Salafi* movement¹⁰⁸ as they referred to him in the classification of *Tawheed* as three, namely *Rububiya*, *Uluhiya* and *Asma wa swifath*.¹⁰⁹ Muhammad Sullami, a scholar of the organisation, describes that KNM is recently related to Gulf *Salafism* and operates for religious renovation. Afterwards, they began to introduce themselves as '*Salafi*'. Thus, they were not the exact followers of Ibn Abdul Wahab because their divergent approaches towards *Gulf Salafism* in the concept of *Jinnu*, *Sihar*¹¹⁰ (Bewitchment, Conjure), method of resistance against it, chanting and reciting of Divine words in water, opposition to

¹⁰³ *Al Manar* Arabic word means light house which was an Islamic magazine in Arabic language founded, published and edited by Rasheed Rida from 1898.

¹⁰⁴ Abdul Qadir Moulavi. *Al Manar*, (June, 1995),6.

¹⁰⁵ MI Muhammedali Sullami, *Gulf selafisavum Mujahid prasthanavam*, Malayalam,(Arecode, Al Furqan Publication,2003),24.

¹⁰⁶ KK Muhammad Sullami. *Review Mujahid State Confrence 92*, (Kozhikode: Al Manar Publication, 1992), 92.

¹⁰⁷ KK Muhammad Sullami. *Review Mujahid State Confrence 92*, (Kozhikode: Al Manar Publication, 1992), 92.

¹⁰⁸ C.P.Umar Sullami. *Shabab Seminar Patippu 2000*, Malayalam,(Calicut:Markzu Da'wa,2000),42.

¹⁰⁹ Shaikh Salih Ibn Abdurrahman. *Fatwa wa Masael an Shikh Muhammad ibn Abudl wahab*, Arabic, (Al Haram:MarkazAl-IslamiLi-Tibahwa-Nashar)42,https://books-library.online/files/books_library_online_noo_71b_58e_44484_fa52c9685a2-49244.pdf accessed on 13th October 2020. Muhammed Ibn Abdul Wahab, *KitabAl-thouheed*, Arabic (Saudi Arabia: MaktabaIbadrrahman,2008),11. https://archive.org/details/WAQ97861_154/page/n3/mode/2up accessed on 16 August 2021.

¹¹⁰ *Sihir* means sorcery which is one of the seven great sins and prohibited action in Islam. It is a contract between a magician and devil or Jinn using Hebrew names or Syriac or Talismans to harass someone or inflict harm. Normally it done to disrupt personal affairs, injure with a lack of success or to bring spouses to irritability.

women appearing in social spaces and others.¹¹¹ Many things like two *Adhan* in Friday and two sermons in *Eid* were regarded as *Sunnah* in the period of Ibn Abdul Wahab¹¹² but the leaders of KNM viewed them as *Bida'*. KNM differed with Gulf *Salafism* in female education because they started the female education nowadays only in selected subjects excluding Chemistry, Physics and Biology. Moreover, they did not allow the mixing of male and female even in primary level. This argument can be justified with *fatwa Islamiya*, the collection of fatwa of Salafi scholar, Ibn Baz when he was asked about educating females in chemistry, physics and other sciences. He answered that no woman needs to study what she has no need and, instead, she should study the Arabic language, Islamic studies which is fit for her nature. Engineering, chemistry, physics, biology, geography such like science are not fit with her.¹¹³

According to Gulf *Salafis*, KNM follows three scholars from Egypt, not Ibn Abdul Wahab. KNM does not follow the real *Salafism* because Gulf *Salafism* considers those three as modernists and spies of Mazonism who imported its culture from Europe to the Kerala Muslims.¹¹⁴ The Gulf *Salafis* will not consider the KNM as '*salafis*'. According to Ali master, the member of KNM Education Board, *Salafism* of Malabar differed from Saudi Arabia with regard to their approach to the jurisprudential schools because the former does not affiliate with any of the Madhabs while the latter follows Hanatfi and Hanbali schools.¹¹⁵ According to Husain Madavoor, the leader of KNM, the first meeting in the presence of Saudi Scholars held at Pulikkal in 1979 was praise-worthy. The fact that the name of their publication, '*Al Manar*' was similar to that of Rasheed Rida indicates their close relationship with him. Reformist movements centered in Egypt by Muhammad Abdu, Rasheed Rida and Jamaluddeen Afghani stimulated activities of *Islah* in

¹¹¹ MI Muhammadali Sullami, *Gulf Salafism*, 29.

¹¹² Shaikh Salih Ibn Abdurrahman, *Fatwa wa Masael an Shikh Muhammad ibn Abudl wahab* (Arabic), 91.

¹¹³ AP Abdul Khadir Moulavi. *Mujahid 7th sammelanam souvenir*, Malayalam (Kozhikode: KNM, 2008), 72.

¹¹⁴ Husain Madavoor, *Salafi Prasthanvum Sudi Arebiyum*, Shabab Seminar Patippu, Malayalam (Calicut: Markzu Da'wa, 2000), 44.

¹¹⁵ Ali Master (Member of KNM Education Board) interviewed by the resercher on September 30, 2020.

Kerala.¹¹⁶ The magazine, *Al- Manar* founded and published from 1898 by Rasheed Rida and his *Tafsir al Manar* were the prime references of KNM.¹¹⁷

If viewed seriously, the ideology of KNM differs from that of Gulf *Salafism* in twenty aspects such as;

Ideology of KNM	Ideology of Gulf Salafism
<i>Jinn</i> are like Bacteria seen through Microscope and human beings would not be affected by it	<i>Jinn</i> are the creature of Allah
<i>Siher</i> is superstition.	<i>Siher</i> is real
There is no special prayer in Ramadan ¹¹⁸	<i>Qiyamullail</i> is special prayer in Ramadan.
The congregational <i>Juma</i> ' of passengers is not contrary to unanimity (<i>ijma</i> 'a)	The congregational <i>Juma</i> ' of passengers is contrary to unanimity (<i>ijma</i> 'a)
<i>Zakat</i> should be authorized	<i>Zakat</i> should not be authorized
<i>Eid</i> and <i>Ramadan</i> should be declared as per astronomy	<i>Eid</i> and <i>Ramadan</i> should be declared as per the sight of the moon
Triple <i>Talaq</i> in a sitting is considered as only one.	Triple <i>Talaq</i> in a sitting is considered as three
Perspective of <i>Swahaba</i> are not authentic source of the religion	Perspective of <i>Swahaba</i> are authentic source of the religion
<i>Ahad</i> category of Hadiths should be refused.	<i>Ahad</i> category of Hadiths are acceptable
Verses of Qura'n and Hadiths which are contrary to reason and science should not be accepted	Verses of Qura'n and Hadiths which are contrary to reason and science should be accepted
Imam Mahdi would not come. ¹¹⁹	Imam Mahdi would come.

Table 2:2

¹¹⁶ Husain Madavoor. "Mujahid Sammelana Supplement" Chandrika news paper, (February 10, Sunday, 2008), 1.

¹¹⁷ EKM Pannur, Interview.

¹¹⁸ According to KNM *Tarawiih*, the order of Umar to pray as 20 *raka* ' is not *Sunnah*. It is only voluntary prayer and it can be practiced any day of the year, be it *Ramadan* or other month, but if it is practiced in Ramadan it has different names like *Tarawiih*, *Tahajjud*, *Qiyamu Ramadan*, *Qiyamullaily* and *Viter*. AP.Abdul Khadir Moulavi, *Almanar Ramadan special edition*, (Calicut: June, 1986), 19.

¹¹⁹ For more details check '*Muslimkalile Anacharangal* Oru Samagra Wishakalanam (Malayalam) by M.Abdussalam Mowlavi.

The arguments of KNM are derived from the thoughts of Rasheed Rida because Salafism in global level conforms to Muslim Majority in such matters. It had been seen that KNM depends on Rasheed Rida who interpreted *ibdaat* as unchangeable and as affiliated to Quran or authentic Hadith which has intention to systematize human behavior.¹²⁰ KNM also is bonded with Muhammad Abdu and his follower Rida in interpreting *Tawheed*, the fundamental concept of Islam.¹²¹ It was *Tafseer al Manar* that motivated KM Moulavi and leaders of *Aikya Sangam* to issue fatwa permitting usury from banks. They usually depended on Raheed Riza's *Tafseer al Manar* and argued that it is the only reliable interpretation of the Quran. The name of the magazine 'Al Manar' published by them was also caused by the intimate educational relation with Egyptian thinkers.¹²²

Another important ideology of KNM is '*Islah*' which is a comprehensive concept meaning reformation, repair, restoration, and redressing. In Islamic terminology, it is understood as the process of reviving the teachings of Islam and purifying them from the malpractices and innovative trends in order to lead a perfect life and help to raise the status of Muslim community in every walks of life.¹²³ The prevailing un-Islamic religious beliefs, rituals, organisations, educational activities, linguistic experiments, dress style, customs and traditions, sharing the power and national ethos are to be improved.

2.5.5. Early activities

As per official history of KNM written by Ishaqali, the primary activity of the KNM State committee was the establishment of a library annexed with the central committee office from its very beginning to give a special attention on people's reading habit. Each yearly report gave a description of newly received

¹²⁰ Rashid Rida, "*The Oxford Dictionary of Islam*". edit. John L. Esposito. Oxford Islamic studies Online, <http://oxfordislamicstudies.com/article/opr/t125/e1979> (accessed 14 October 2020).

¹²¹ MI Muhammadali Sullami, *Gulf Salafism*, 26.

¹²² Husain Madavoor. *Souvenir of Mujahid 9th conference at Kooriad* (Mukkom: Print out villa, 2017), 73.

¹²³ Abdul Hameed Cheriya mudem. *Navodhana Presthanam Vazhiyum Porattuum*, (Malayalam), ed; Mujeeb Kokkur and Umair edit, (Kozhikode: Yuvatha Publishing, 2009), 72.

books. According to the records of the Library in 1957,¹²⁴ there were 30 *Tafsir* books, 55 Hadith books, 2 *Nahav* books, *Balagha* and 134 other Arabic books. Formation of *Imdadul Jihad* Committee (Committee of assistance for holy war) and its function was among the early activities of KNM.

2.5.5.1. *Imdadul Jihad* committee and its Activities

The KNM activists of Trippanachi approached the KNM central committee on 25th July 1954 regarding the case of Muttannoor *Masjid*,¹²⁵ and, as a result, the organisation decided to assemble on 16th August 1954 to take proper procedures on this issue. In that convention, a committee named *Imdadul Jihad committee* (hereafter used *Imdad*) was formed¹²⁶ as Alavi Moulavi as convener and M.K. Haji, M. Ahmad Kunji Haji, C.K. Alikkoya Haji, Ottayil Kunjikkoya Haji as members. The case was managed by *Imdad* till the court announced the verdict in favor of KNM. The *Imdad* helped KNM propagate the ideology in its preparatory period. There were many clashes among KNM and Samastha and the antagonism and hostility towards each other in many areas of Malabar was strengthened. The *Imdad* functioned on defending force for KNM and influenced their activities especially in Kannur area. They were also influential in the cases of Kadavatur Eranjin Keezhil *Masjid* and Alanellur *Masjid*.

EK Aboobakker Musliyar¹²⁷ (hereafter used EK), the then Samastha General Secretary delivered a speech in 1955 against KNM at Kadavathur and ordered his followers to block KNM supporters from entering *Masjids* under control

¹²⁴ KNM established the Library and collected many books in the period; other Organisations not started such activity.

¹²⁵ Muthunoor *Masjid* case was a clash between Samastha and KNM. Muthunoor is the region near Thrippanachi of Manjeri in the district of Malappuram. The dweller of Muthunoor, C.P.Kunjimoideen Moulavi was activist of KNM. When his father C.P.Moideen Kutty Molla died, dwellers of Muthunoor who were majority Samastha protested to bury him in public burial yard of Muslims near *Masjid*. Nearly seven days continued the protest and remained the dead body as not buried. It was failed case in Munsif court of Manjeri to get banned the entry of Mujahids to the *Masjid* and to ban burial of them in public burial ground. It was during 1954. This was known as Muthunoor Palli Case. (Ishaqali, Mujahid prasthanam Keralathil, P:116).

¹²⁶ *Imdadul Jihad* is the Arabic word means assistance for war.

¹²⁷ Among the followers he was honoured with the title 'Shamsul Ulama' means the Sun of Scholars.

of Samastha. As a result, KNM were compelled to conduct Friday prayer in the *Masjid* run by *Nusratul Ansar Sangam* in Kadavathur. However, by the interference of the governmental authority the problem was solved temporarily. But in 1958, the problem got intensified among the two groups and the case was filed in the court of Kuthuparma (1958/527) by Kunjipathumma and other two ladies.¹²⁸ They argued in the court that KNM intruded the *Masjid* and so that *Masjid* must be vacated for Samastha. This was the Kadavathoor Eranchikeezil Palli case.¹²⁹

Alanellur Masjid case was filed as number 92 in the Munsiff Magistrate of Perinthalmanna in 1960. The issue was on the name of the ownership of Masjid whether it belongs to Samastha or KNM¹³⁰. In all issues the Imdad supported KNM and encouraged its activists.

2.5.6. Leaders

There were many figures that led and influenced the organisations of Aikya Sangam, KJU and KNM. Vakkom Moulavi, KM Moulavi (1886-1964), EK Moulavi (1891-1974), Manappattu P. Kunji Muhammad Haji (1890-1959), MCC Abdurrahman Moulavi (1906-1964), Kattilesseri Muhammad Moulavi (1897-1943), Kannur P. Abdul Qadir Moulavi (1890-1946), Muhammad Abdurrahman Sahib (1898-1945), K.M .Seethi Sahib (1898-1961), Vettem Abdulla Haji (1987), M.C.C. Ahmed Moulavi (1904-1962), Muhammad Sherul Sahib (1897-1937), Sheikh Muhammad Moulavi (1917-1977), T.K. Moulavi (1892-1942), M.C.C. Hasan Moulavi (1908-1948), M. Abdulla Kutty Moulavi (1889-1972), A.K. Abdul Latheef Moulavi (1904-1978), K.K. Muhammad Jamaluddeen Moulavi (1909-1965), Parappur Abdurrahman Moulavi (1903-1962), N.V. Abdussalam Moulavi (1916-1998), Edavanna A. Alavi Moulavi (1911-1976), K.P. Muhammad Moulavi (1921-1996) Saidu Moulavi, Amani Moulavi, M. Kunjoyi Vaidyar, Nettur Veetil Abdullah Haji, M.K. Haji, Kunnath Muhammad, N. Kunji Taruvai Haji, M. Ahmad Kunji Haji and K. Umar Moulavi (1917-2000) were prominent leaders who played

¹²⁸ This was supposed a trick of Samastha that they compelled the ladies to claim that they used to go to that *Masjid* and it was special for them.

¹²⁹ Al Manar, January 5, 1960.

¹³⁰ Ishaqali Kallikandi, *Mujahid Prasthanam Keralathil*, 119.

great roles in different periods and diverse areas. Following table shows the presidents and secretaries of KNM.

Name of President	Period	Name of Secretary	Period
KM Moulavi	1950-1962	NV Abdussalam Moulavi	1950-51
PK Musa Moulavi	1962-1966	AK Abdul Latheef Moulavi	1951-1970
M Shaikh Muhammad Moulavi	1967-70		
Kollankandi Mammus Sahib	1970	M Ahmad Kunji Haji	1970
Sale Muhammad Ibrahim Settu	1971	KP Muhammad Moulavi	1971-1996
KA Sulaiman Sahib	1976		
Dr.M.Usman Sahib	1984-1999		

Table 2:3

2.5.6.1. KM Moulavi (1886-1964)

KM Moulavi, the founder and exemplary leader of KNM, was a reformist and a freedom fighter. History of the organisation could be incomplete without a touch of his life. He was also a leading figure in many ideological debates¹³¹. He is regarded as the founding father of *Aikya Sangam*, KJU and KNM. As quoted in the book '*Islahi Nayakanmar Smrithi Chithrangal*' (Malayalam), both EK Moulavi and KM Moulavi were pioneers of the cultural reforms of Kerala. Their leadership caused the repute of *Aikya Sangam* and led to the formation of KJU and later KNM. KM Moulavi was interested to bust all superstitions prevailed in the community¹³². Born on 6 July, 1886 at Kakkad near Tirurangadi to Tayyil Kunji Moideen Sahib and Ayisha, he acquired the primary education from *Naduvile Palli* of Tirurangadi. Kodencheri Karuvakkatt Mammed Kutty Musliyar was the first teacher. Later he studied in Talakkadatur *Juma Masjid* under Kuttur Kammunni Musliyar and then at the *Masjid* of Paravanna under Cherur Ahmed Kutty Musliyar. He got admission at

¹³¹ TK Muhyuddeen Kutty Umari, *K.M.Moulavi Smaraka Grandham*, (Tirurangadi:Smaraka Committee Thirurangadi, 1965),21

¹³² Mansoorali Chemmad.*Islahi Nayakanmar Smrithi Chithrangal*, (Kozhikode; Yuvatha Book House, 2011), 80.

Vazhakkad Darul Uloom under Chalilakat in 1909. When the latter left the institution in 1914 and started *Dars* in Mannarkkand, KM Moulavi followed him. When Chalilakat passed away in 1919, the duty of *Dars* was placed on his shoulder. He continued his study of Hadith literature under Kattilesseri Muhammad Musliyar and also mastered Arabic language from Vakkom Moulavi when he was refugee in Kodungallur. Qutbi Muhammad Musliyar (hereafter used Qutbi Ustad), Cherusseri Ahmed Kutty Musliyar, Kuttayi Bava Musliyar, Pattikkad Amanat Hasankutty Musliyar, E.K. Moulavi, T.K. Moulavi, and P.P. Unneen Kutty Moulavi were his classmates. He married Fathima, daughter of Chalilakat.¹³³

His real name was Tayyil Muhammed Kutty. He got name of *Katib* because he was the writer of books and fatwa of Chalilakat. He took pen name as KM (Katib Muhammad) Moulavi when he was at Kodungallur. He was elected as the first president of KJU in 1924 at Aluva conference in the chair of Principal of Vellore Baqiyat Salihat. KM Moulavi reached in Malabar after 17 years.¹³⁴ He was capable of issuing *fatwa* in almost every subject referring to Quran, Sunnah, opinions of *Selafs* and *Imams*. He wrote a book named *Mahqul Bida'e* to explain his views on *Nercha* and *Chandankudam* which prevailed among Muslims. He has also translated the book of Rasheed Rida titled *Wahyul Muhammedi* (Arabic). In political field, he acted as the first president of Tirurangadi Muslim league and later carried the vice president post of district Muslim League and the post of vice president of State League. He led the simplest mode of life and avoided egoistic manifestation. He passed away on 10th of September 1964.¹³⁵

2.5.7. Regional Islahi Groups

Some regional Islahi groups which got inspiration from Aikya Sangam and KJU functioned before the formation of KNM such as Jamiyathul Mujahideen-Areekode and Karakkunnu, Jamiyathul Mujahideen- Nilampur, Nusrathul Islam Sangam-Kadavathur, Izzatul Islam Sangam-Tirurangadi, Ansarul Islam Sangam-

¹³³ Ishaqali Kallikandi, *Islahee Bhoomikayilude*, part 1, 53.

¹³⁴ Madras 7th standard text book, *Islamika charitha Padangal*, Malayalam, (Calicut: KNM Education Board, 2007), 61.

¹³⁵ Ishaqali Kallikandi. *Islahee Bhoomikayilude*, 64.

Thalassery, Tanmiyathul Islam Association-Chaliyam, Anwarul Islam Sangam-Mongam, Irshadul Muslimeen-Kallikandi, Namaul Islam Sangam-Elankode, Himayathul Islam Sangam-Kuniyil, Jamiyahtul Musliheen Sangam-Trippanachi, Lajmathul Islah-Edavanna, Nusrathul Islam-Tanalur, Jamiyathussalafiya-Paravanna, Munavvirul Islam Sangam-Varanakkara, Islahiyya Committee-Kumaranallur, Islahuddeen Association-Peringadi, Jamiyathu Himaythu Sunnah-Kannur, Jamiyathul Mujahideen-Madakkara, Himaythuddeen Sangam-Palath, Naseemul Islam Sangam-Athooli, Munavvirul Islam Sangam-Palakkad, Nusrathul Islam Sangam-Tachampara, Hidayathul Muttaqeen-Edathanattukara, Muslim Yuva Jana Sangam-Palakkad, Nusrathul Islam-Mannarkkad, Nadvathul Islam Samajam-Arukkutti, Irshadul Muslimeen-Koyilandi, Jamathul Islam Committee-Pinangode, Jamiyathul Muslimeen Sangam-Othayi and Manarul Islam-Keezhur etc. Most of them merged in KNM.¹³⁶ Before the formation of KNM, Tirurangadi, Thalassery, Vazhakkad, Pulikkal and Areekode were strong centers of Islahi activities. Kawakibunnayira, the association which formed in 1912 at Pulikkal with the suggestion of Chalilakat played leading role in the development of Islahi movement in the place. The literal activities of Muslim Literature Society formed by M.C.C., P.K. Musa Moulavi and Seethi Sahib influenced preaching the ideology of KNM in Kozhikode region. The marvelous speeches of Izzudeen Moulavi during 1926 helped eradicate superstitions. The activities of Kunjoyi Vaidyar and P.S.Mamu Sahib centered to Pattala Palli of Kozhikode from 1933. As a result they could change the Friday sermon to vernacular language from Arabic, one *Adhan* instead of two *Adhan* before the Friday prayer and stop congregational *dhikar* and group *dua* after the prayer. Following it, other places of Malabar started delivering the sermon in Malayalam language such in Kozhikode Kadappuram Masjid, Muhyudden Masjid, Valiyangadi Khalifa Masjid, Kundugnall Masjid, and Liwa Masjid.¹³⁷

N.V.Abdussalam Moulavi played a leading role to bring out islahi activities in Areekode region as he functioned as general secretary of Mishkathul Huda Madras from 1934. He was the president of Jamiyathul Mujahideen-Areekode which was

¹³⁶ Ishaqali. *Mujahid Prastanam*, 220.

¹³⁷ Ishaqali. *Mujahid Prastanam*, 191.

formed in 20th September, 1944 to eradicate new custom and beliefs among Muslims.¹³⁸

2.5.8. Feeder Organisations

KNM formed a number of feeder organisations at all levels to attain its objectives. KNM Education Board, ISM, *Hilal* committee, MSM, MGM, BISMI, I.M.B., E.C.G.C. and Indian *Islahi* Centre were chief feeder organisations.

2.5.8.1. *Itihadu Shubbanil Mujahedeen* (ISM) – 1967

It was decided on 16th May 1967 by the State committee of KNM to form a separate organisation for young people under the age of forty years.¹³⁹ It was meant to function as a source of energy to the fraternal organisation. It formed its youth wing in the name of *Itihadu Shubbanil Mujahedeen* (ISM) on 17th September in 1967 at Mishkatul Huda Madrasa, Kozhikode, in the presence of K.A.Sulaiman Sahib, Sheikh Muhammad Moulavi, A. Alawi Moulavi and A.K. Abdul Latheef Moulavi. The committee elected 40 members including K.S.K. Tangal Madani as president, P.K. Ali Abdur Rasaq Madani, Valiyora as Secretary, and P.M.Moidu Sahib Olavakkode as Treasurer. Its chief aim was to propagate the message of *Salafism* among the youth. Its contribution was through publications and welfare activities. It conducted conferences in Kochi, Randathani, Coimbatore, Kozhikode and Ernakulum. It facilitated stages for learning Quran and Hadith through programs of Q.H.L.S and Q.L.S. *Shabab* which started in 1974 was the official periodical of ISM. The name '*Shabab*' was suggested by first president K.S.K.Tangal. It was published from different presses till Umar Moulavi contributed his press of *Salsabeel* to *shabab* in 1980. The press was established at Areekode which was then shifted to Kozhikode in 1989. Another important function of ISM was the establishment of Yuwatha Book House in 1986.

¹³⁸ EKM Pannur, Interview.

¹³⁹ Moosa Vanimel, *Sovenir of Mujahid State Conference*, Malayalam, (Palakkad: KNM Publishing Bureo, 1992), 275.

2.5.8.2. Mujahid Students Movement (MSM) -1972

Mujahid Students Movement (MSM) was formed under KNM on 6th May, 1972 with an intention of propagating Islamic morality among students. M.C.C.Abdulla and Abdulla Peringad were its leaders elected by MSM state council held at Pulikkal ISM office. A student's wing of ISM functioned under the leadership of T.C.Abdul Majeed and P.K.K.Tangal from 1970.¹⁴⁰ The first conference of the organisation was held at Tirurangadi on 16th -18th February, 1973 and second conference held at Kozhikode in 1976. The first souvenir of MSM was released in this conference.¹⁴¹ The third conference was held on 29th -31st December 1988 and 1st January, 1989 at Kozhikode Mananchira ground. The chief guest was Sheik Muhammad Abdulla Subayyi, Imam of Harem. The state conference held at Trissur on 26th -28th December, 1996 was also historic. Now it has over 350 Branch committees at regional levels and 350 campus units in different colleges.¹⁴²

2.5.8.3. Hilal Committee – 1976

Hilal committee was formed on 8th August 1976 at Kozhikode. Ettoli Ahmad Koya Haji chaired the meeting. Although, two Qazis of Kozhikode were invited, they did not attend the meeting. Sheikh Muhammad Moulavi, the then president of KJU, was elected as chairman and K.P.Muhammad Moulavi, the then secretary of KJU was elected as general secretary. Prof. K .Ahmad Kutty Sahib and P.K.Ali Abdurrazaq were behind formation of the Hilal committee. The Committee took efforts in the unification of Eid Celebration by timely intervention and elimination of false information.¹⁴³

2.5.8.4. Indian Islahi Centre – 1979

Indian *Islahi* centre was a voluntary association functioning in gulf countries aimed at propagation of *Islahi* ideology among them. It bought land in major cities

¹⁴⁰ Ishaqali Kallikandi. *Mujahid Prasthanam Keralathil*, 158.

¹⁴¹ Muhammad Shaheer. *MSM Sovenir* (Kottakkal: Kerala students Confrence, 2011), 52.

¹⁴² Abdullakkoya Madani. *MSM State Representative Conference souvenir*, Malayalam (Calicut: Offset Printers, 1994), 24.

¹⁴³ AP Abdul Qadir Moulavi. *Chodiyangal Marupadikal*, Part 11, Malayalam (Kozhikode: KNM Publishing Bureau, 1992), 31.

of India. The first Indian *Islahi* centre was started in Dubai in 1979. Later branches were formed in emirates and other major cities. The second centre was formed at Qatar in 1980. A.P.Abdul Qadir Moulavi was kingmaker of that. This organisation was formed at Kuwait on 14th March, 1986 in the presence of K.P.Muhammad Moulavi and Ali Abdurrazaq Madani. On May 1984, Indian *Islahi* centre was formed at Salala, Oman.¹⁴⁴

2.5.8.5. BISMI -1980

Another feeder organisation of KNM was BISMI (Board of Islamic Service and Missionary Information) formed on 10th May, 1980 at Kozhikode. Its established objectives were propagation of Islam including the clearance of doubts and misunderstanding about Islam, encouragement to establish boarding institution with combined education, collection of capital and utilize it in useful ways for the community and providing training in vocation. It warned the community on anarchies and misuse of wealth during marital functions and encouraged low cost marriages and discouraged grant ceremonies and dowry. Ettoli Ahmad Koya Haji was the main adviser of it. He was the first chairman and O.Kunji Muhammad was secretary.¹⁴⁵

2.5.8.6. Muslim Girls Movement (MGM) -1987

The organisation of MGM was for the propagation of *Islahi* messages among Muslim girls and women. KNM lead the women to the organisational platform by forming MSM ladies' wing in 1982. The first committee was functioned under President A. Jameela teacher and secretary, C.Habeeba. KNM formed in 1987 an organisation for ladies only in the name of MGM in the third conference of Mujahid movement held at Kuttippuram. The first adhoc committee was formed in which K.Fathima teacher, Areekode was elected as president and Khadeeja Nargis as convener. The first committee was formed from the convention of Mujahid women held at C.H. auditorium, Kozhikode on 8th September, 1987. The first committee selected C.Habeeba teacher as president and Amina Anwariyya as secretary.

¹⁴⁴ Ishaqali Kallikandi.*Mujahid Prasthanam Keralathil*, 163.

¹⁴⁵ Ishaqali Kallikandi.*Mujahid Prasthanam Keralathil*, 160.

Empowerment of women, enhancement of moral attitude of ladies and motivation of girls were the aims.¹⁴⁶

Briefly, the feeder organisations like ISM, MSM, Hilal Committee, Indian Islahi Centre, BISMI and MGM eased in spreading the ideologies of KNM.

2.5.9. Publications

KNM has brought out thousands of books in social, educational and religious areas. *Vichinthanam* weekly and *Al Manar* monthly were the main periodicals. *Al Manar* was started by KJU. Kunjoyi Vaidyar was secretary of *Al Manar* committee. After 7th, 8th issue of Al-Manar which published on 20th July 1952, *Al Manar* was considered as official mouth piece of KNM.¹⁴⁷ *Al-irshad*¹⁴⁸ and *Islah* were *Arabi-Malayalam* publications of KNM. Manappad Kunjahammad Haji and E. Moidu Moulavi were its directors. A monthly named '*Muslim Aikyam*' under the ownership of P.A. Ahmed Unni from Kodungallur and '*Aikya* weekly' under the leadership of KM Seethi Sahib and A.Muhammad Kannu Sahib were published with a vision to propagate ideologies of KJU.¹⁴⁹ *Al Murshid*¹⁵⁰ (Arabi- Malayalam) was published under KJU since 1935 February, which played a decisive role in the preaching of its ideals. Though stopped temporarily, it was restarted in 1948. N.V.Abdussalam Moulavi published '*Mishkatul Huda*' monthly in 1959 from Areekode while C.N. Ahmad Moulavi published '*Ansari*' magazine from Karuvarakkund in 1951.

Later, branches of KNM also started monthly publications like '*Iqra*' by MSM. They also started *Bala Koudukam* with Nasar Balussery as publisher under the ownership of Ishaqali Kallikandi. It was proposed to publish a periodical for females by MGM as per Kuttippuram Summit of KNM in 1989. Hence, *Pudava* monthly published from Calicut by Ishaqali Kallikkandi was handed over to MGM

¹⁴⁶ Ishaqali Kallikandi, *Mujahid Prasthanam Keralathil*, 157.

¹⁴⁷ *Mujahid 7th statesammelanam sovinir*, 304.

¹⁴⁸ A copy of Al irshad attached in Appendix X, p.288.

¹⁴⁹ *Jamia Salafiya 30th varshika sammelanam*, 207.

¹⁵⁰ A copy of Al Murshid attached in Appendix IX, p.287.

and started to publish from 1990.¹⁵¹ The following table describes publications of leaders from *Muslim Aikya Sangam* and KJU.

Name of Publication	Publisher	Place	Year
Al Irshad, Al Islam Al Murshid	Manappatt,E.Moidu,E.K and KM Moulavi	Kodungallur	1922
Muslim Aikya Masika	P.A.Ahmadunni Sahib	Kodungallur	1922
Aikya Varika	K.M.Seethi Sahib and A.Muhammad Kannu	Eranamkulam	1923
Yuva Muslim	M.M.Qadir sahib	Kodungallur	1926
Al Hidayah	Hider vidyar and K.C. Komukutty Moulavi	Irimbililyam	1926
Nisau'l Islam Arabi-Malayalam	Hider vidyar	Irimbililyam	1926
Yuva lokam Sahakari masika Hidayath	K.Muhammad Sahib C.H.Muhammad K.Ahmad Sahib	Kozhikode	1929
Narajeelsthan Urdu magazime Al Bushra Arabic monthly	K.P.Muhammad Moulavi	Thalassery	1929
Muslim Mithram	M.Ahmad Kannu Sahib	Thiruvananthapuram	1930
Al Murshid Arabi-Malayalam	KM Moulavi under KJU		1935
Al Ithihad	E.K.Moulavi	Tirurangadi	1935
Mujahid Masika Mujahid varika	O.Mahinali P.A.Nainan Kutty	Thalassery Eranamkulam	1945
Yuva kesari Vanitha Hilal	M.S.Abdul Azees Moulavi M.Haleema T.A.Majeed	Edavanna	1946 1951
Al Manar	KJU,KNM	Kozhikode	1950

¹⁵¹*Mujahid conference sovenir, Edrikkod,257.*

Name of Publication	Publisher	Place	Year
Ansari Masika NewAnsariMasika	C.N.Ahmad Moulavi	Karuvarakkund Kozhikode	1951
Mishkatul Huda	N.V.Abdussalam Moulavi	Areekode	1959
Salsabeel	K.Umar Moulavi	Tirurkkad,Kozhikode	1970
Shabab	Cheriyamundam Abdurazaq Moulavi	Areekode,Kozhikode	1974
Bismi	Ishaqali Kallikandi	Kozhikode	1977
Al Muneer (English)	N.V.Ibrahim Sahib	Feroke	1982
Iqra'	Indinnur Ahmad Kutty,MSM	Kozhikode	1982
Bala Koudukam Pudava	Nasar Balusseri MGM	Kozhikode	1990

Table 2:4

2.5.10. Conferences and Resolutions

KNM used to conduct annual conferences from 1951 to 1968. Early five conferences were held at Kozhikode on 20th April 1951, 18th May 1952, 3rd May 1953, 17th and 18th of April 1954 and on 9th and 10th of April 1955. Other conferences were held on 23rd, 24th March 1956 at Kalpachencheri, in the district of Malappuram, on 9th March 1958 at Beypore, on 1st March 1959 at Kochi, on 5th February 1961 at Mudalakkulam, on 6th May 1962 at Kadappuram, on 5th January 1964 at Kinasseri, on 2nd May 1965 at Edavanna, on 15th May 1966 at Thirunnavaya, in 1967 at Palakkad and on 12th May 1968 at Kochi which was last one in series of the annual conferences. But when leaders of KNM felt difficulty to conduct conference yearly, decided to conduct *Mujahid* state conferences in every five years. The first conference which accommodated all categories of people even females was held at Pulikkal on 8th to 11th March 1979.¹⁵² According to the leaders of KNM, the conferences were unique in India by the method of conduct and

¹⁵² A.I. Abdul Majeed Swalahi. *Souvenir Mujahid 9th state conference at Kooriyad*, (Mukkom: Printout villa; 2017), 23.

operation. Common manifestations of other organisations such as rallies, flags, slogans or traffic blocking were not seen in the conferences. It is conducted with discipline through the effective management of its volunteers. Such state conferences were conducted at Pulikkal (1979), Feroke (1982) Kuttippuram (1987) Palakkad (1992).¹⁵³

The conference of Kuttippuram was noteworthy due to the special theme. ‘One God One Society’ was the slogan of the conference. The conference urged the government and publics to implement some measures through its resolutions;

- To stop the complaints regarding religion and God from the Syllabus of educational institutions.
- To promote religious and public education
- To organize social solidarity against dowry and admire of Jewelers
- To unite against communal riots and for protecting the reputation of India
- To cooperate the prohibition of alcohols and wine
- To form system for collection and distribution of Zakat collectively
- To fight for the rights of women and do needed for the eradication of poverty

2.5.11. Important events in the history of KJU

1922- Formation of *Nishpaksha Sangam (Muslim Aikya Sangam)*

1924-Formation of KJU

1933-Registration of KJU

1942-Establishment of *Roulatul Uloom* College at Farook College

1944-Establishment of *Sullamussalam* Arabic College at Areekode

1946-Establishment of *Anwarul Islam*, Kuniyil, Areekode

1947-Establishment of *Madeenathul Uloom* Arabic College, Pulikkal

1950-Fromation KNM

1954-Formation of *Imdadul Jihad* committee

¹⁵³ A.I. Abdul Majeed Swalahi. *Souvenir Mujahid 9th state conference at Kooriyad*, 44.

1956-Formation of KNM Educational Board
 1957- Registration of KNM
 1964-Establishment of *Ansar* College at Valavannur
 1964 –Establishment *Jamia Nadwiyya*, Edavanna
 1967-Formation of *Ithihad ShubbanulMuslimeen*(ISM)
 1972- First Anniversary Conference at Pulikkal, Malappuram
 1972 –Mujahid Students Movement (MSM)
 1976-Formation of *Hilal* Committee
 1979-Formation of Indian *Islahi* Centre
 1980-Formation of Bismi
 1982-Second Anniversary Conference at Feroke, Kozhikode
 1987-Fomation of Integrated Medical Brotherhood (IMB)
 1987- Third Anniversary Conference at Kuttippuram
 1987-Muslim Girls and women’s movement (MGM)
 1987-Establishment *Jamia Salafiya* at Pulikkal
 1992- Fourth Annual Conference at Palakkad

2.6. Samastha Kerala Jem-iyathul Ulama -1925

Samastha¹⁵⁴ was established and led by some Muslim¹⁵⁵ scholars in Kerala in 1925. According to KV Muhammad Musliyar, a senior scholar of Samastha, (1915-2000, hereafter used KV),¹⁵⁶ the organisation upholds the ideas of traditional Islam and takes efforts to resist the reformist movement and ideas that badly affect the

¹⁵⁴ *Samastha* is Sanskrit word is used in Malayalam which means all. The name ‘*Samastha*’ was added in 1934 when the official registration was done.

¹⁵⁵ The scholars who were known as Sunnis formed Samastha. The word Sunni means adherents of the traditions of the Prophet and his followers. But in Kerala context the Muslims have allegiance to the organisations other than that of KNM and Jamaat are generally known as Sunnis (Abdul Samad, M, Islam in Kerala; *Groups and Movements in the 20th Century*, 13).

¹⁵⁶ He has known with his native place Koottanad and also with KV. He was a Mushavara member from 1950 and was selected as joint secretary of Samastha in 1955. He was president of Sunni Yuvajana Sangam, and Jamiyyathul Muallimeen, vice president of Educational Board, chairman of Muallim Welfare Cell. He was the chief editor of Al-Burhan, Sunni times, and Al-Muallim, over all the author of renowned interpretation of holy Qur’an, Fathhurahman Fee Thafseeril Qur’an.

soul of Islam.¹⁵⁷ As observed by U.Muhammed that it rooted in the classical emergence of Islam in Kerala, advocated the orthodox values contribute still to the religious and cultural realm of Kerala societies in their own ways and they are known as *Sunnis*.¹⁵⁸ It represent majority of Muslims of Malabar as stated by C.K.Kareem that most of the Muslim communities still subscribe to traditional ideas and so the scholars of such groups are reluctant to join such reformative movements and support their ideas.¹⁵⁹

The sudden cause for the formation of the organisation was the *Aikya Sangam* which opposed rituals of traditional Muslims of Malabar. It was a response to the growing influence of Aikya Sangam in the same way as in north India Barelewis emerged in reaction to the growing influence of Deobandis¹⁶⁰ as observed by L.R.S .Lakshmin that a group of the traditional scholars emerged within the KJU, which resulted in the formation of another organisation called Samastha.¹⁶¹ Aikya Sangam attempted to take out the existing customs citing these are against Islam and it denigrates the true spirit of *Tawheed*. In a bid to attain their goals, functionaries formed KJU. A number of prominent scholars, intellectuals and Muslim leaders were invited to the program, held by KJU. At the initial stage, the programs were organized smoothly without witnessing any kind of opposition.¹⁶² The KJU went on their mission to eliminate these customs and some of the functionaries of the organisation went into an extreme extent of terming traditional Muslims *Khurafis* (holders of superstition) for practicing customs of visiting shrines and Sufi tombs. Sometimes, they were also called *Mushriks* (Heathens) for their attachment towards Sufi shrines. Samastha, according to them was prompted

¹⁵⁷ KV Muhammad Musliyar. *Samastha Arupadam Varshika Souvenir*, Malayalam, (Kozhikkode: SKJU, 1985), 15.

¹⁵⁸ U.Muhammed. *Educational Empowerment of Kerala Muslims-A Socio-Historical Perspective*, 41.

¹⁵⁹ C.K.Kareem. *Kerala Muslim History Statistics and Directory*, Vol. I, Malayalam, (Edappally: Charithram Publication, 1997), 62.

¹⁶⁰ Metcalf B. *Islamic Revival in British India* (Berkeley: University of California Press, 1982), 295.

¹⁶¹ L.R.S Lekshmin. *The Malabar Muslims-A different Perspectives*, (New Delhi: Foundation Books, 2012), 95.

¹⁶² Manu Musliyar, K.T. *Samasthayum keezkadakangalum*, Malayalam (Kozhikkode: Shifa Book Stall, 2005), 8.

to form the organisation and they intervened and resisted the ideas which KJU called *Bid'a*. According to P. P. Muhammad Faizy (scholar and member of Samastha),¹⁶³ Samastha was formed by religious scholars who mainly wanted to defend traditional Islam and its ritual practices that were followed centuries¹⁶⁴. Hence, the impact of modernization, westernization, Salafism of Ibn Abdul Wahab, reformative thoughts of Rasheed Rida, Muhammad Abdu's Islamic modernism, the pan Islamist movement of Jamaludheen Afghani and liberal thoughts of Thareeqe Mujahid from North India urged action from part of traditional scholars in Malabar to form Samastha.

2.6.1. Formation of Samastha

Ever since the Islamic message reached Kerala, many *Sufis* and scholars played leading role in preaching Islam in Malabar. *Makhdooms* of Ponnani, *Qazis*, *Sayyid* families and Sufi thinkers made Malabar a centre of Islamic culture. Majority of the Muslims of Malabar followed *Asha'ry* school of theology and *Shafi* school of Jurisprudence. This status continued till the second decade of 20th century. KJU opposed popular customs of Muslims. Scholars such as Qutbi Ustad, Cherussery Ahmed Kutty Musliyar, Pangil Ahmed kutty Musliyar (hereafter indicated Pangil Ustad), Ayanchery Abdurrahman Musliyar, Abdulla Musliyar Thalesseri and Karimpanakkal Ahmed Musliyar understood the state of being necessary to inform society about new interpretations and the importance of protecting Islamic legacy and heritage, and they discussed about a union strength to keep Islam on its real path. Pangil Ustad met with Khan Bahdur Varakkal Abdu Rahman Ba Alavi Mullakkoya Tangal (hereafter indicated Varakkal Tangal) and suggested calling a meeting of well known leaders to take a relevant decision. On the base of this, in 1925 scholars and social leaders of Kerala got together in *Valiya Juma*¹⁶⁵ *Masjid*, at Kuttichira, Kozhikode and after long discussion constituted an academy of scholars

¹⁶³ He was known as Historian of Samastha among its followers. His statement on Samastha is not proved historically.

¹⁶⁴ Muhammed Faizy, *Samastha*, Malayalam, (Kottakkal: Prakasham publications, 2002), 30.

¹⁶⁵ It is Arabic word for Friday prayer. *Juma Masjid* in which Friday prayer is conducted. '*Valiya*' is Malayalam word means grand.

consisting of KP Muhammad Meeran Musliyar and Parol Husain Moulavi as its president and secretary respectively. The academy known as *Kerala Ulama Sangam* came into existence as a prelude to Samastha Kerala Jem-iyathul Ulama .Then held meeting at Kozhikode, Chaliyam,¹⁶⁶ Edavanna, and Manjeri.¹⁶⁷

In the beginning, the organisation conducted plenty of orations in various parts of Malabar. It carried out public conferences in some regions and had solicited society to keep distance from KJU by informing them about novelty in ideologies of the KJU. The leaders made their way throughout Kerala to hand over their messages and principles to whole Islamic scholars working in *Masjids* and other Islamic centers. When a year passed, on 26th June, 1926 a convention led by Sayyid¹⁶⁸ Shihabuddeen Hashim Cheru Kunhi Koya Tangal,¹⁶⁹ held in Town Hall, Kozhikode and the *Kerala Ulama Sangam* was reorganized with the name ‘Samastha Kerala Jem-iyathul Ulama’.¹⁷⁰ Varakkal Tangal was elected as the first president of Samastha by members of the convention. Pangil Ustad, Abdul Qadir Musliyar and KP Muhammad Meeran Musliyar were selected as vice presidents and PV Muhammad Musliyar, PK Muhammad Musliyar were nominated as secretaries.¹⁷¹

*Mushavara*¹⁷² was the supreme administrative council of Samastha and it consists of 40 members who were selected on the basis of knowledge, credibility, shrewdness and dedication. Vacancy of *Mushavara* members who died or resigned or expelled are filled with new eligible ones at appropriate time. The structure of the

¹⁶⁶ A notice of meeting that held in Chaliyam attached in Appendix VIII, p.286.

¹⁶⁷ Manu Musliyar, K.T. *Samasthayum keezkadakangalum*, 18.

¹⁶⁸ Arabic word denote Prophet Muhammad’s race.

¹⁶⁹ Sayyid HashimTangal (d.1948) presided over Samasth’s convention held at Kozhikode Town Hall in 1926. He was the son of Shareefa Ayisha Mulla Beevi, sister of Varakkal Mullakkoya *Tangal* and Syed Abdulla Bafaqi *Tangal*. He spent his earlier years with Varakkal Tangal at Puthiyangadi in Kozhikode and people approached him to meet their spiritual requirements, he passed away in 1948 and was buried at Puthiyangadi Varakkal Maqam.PA sadiqfaisy, Tanur, Samasthacharithrathinte Nalvazikal,Malayalam, (Kozhikode:ISA,2016),1041.

¹⁷⁰ Jem-iyathul Ulama is Arabic word denotes the association of scholars.

¹⁷¹ KV Muhammad Musliyar Koottanad, *60th anniversary Souvenir of Samastha Kerala Jem-iyathul Ulema*, Malayalam, (Calicut: Samastha, 1986), 15.

¹⁷² *Mushavara* is Arabic word which originated from *Shura* litererly means consultation and technicaly the body of religious scholars who able to find out Islamic jurisdiction from Quran and Hadiths.

administration includes the president, four vice presidents, general secretary, two assistant secretaries and a treasurer.¹⁷³ At the initial stage, Samastha used to convene its meeting consistently in order to take steps and collect opinions from all about current issues that related to the community. The agenda of every meeting was to find answers for issues and questions raised from the community. Samastha has been functioning to help Muslims to get their religious issues addressed.

2.6.2. Aims and Goals

Main objectives of Samastha as in its constitution, in short, are the following;

- To preach and propagate the belief, customs and culture of Islam on the real principles of *Ahlusunna Wal Jamaa*’.
- To resist and protest the false ideas which is contrary to sacred Islam.
- To defend and safeguard the rights of the Muslim community.
- To encourage the secular education that goes in line with faith and culture of Muslims and focus on religious studies.
- To help the growth of community and ensure their social comfort by eliminating superstitions, anarchy and rivalry.¹⁷⁴

Samastha claimed that it owns no financial interests and thus the constitution deals with nothing financial. The following presidential address by Moulavi Shihabudheen Ahmad Koya Shaliyathi (1885-1954) in the sixth anniversary of Samastha in 1933 explained its aims and objectives: He started by reciting a few verses from the Quran such as, “may a community that invites people into the straight path, ordering good thing, depriving of evils arrives, those are successors.”¹⁷⁵ “Behold the rope of Allah and don’t be divided, If you are ignorant, ask those who are conversant with it.”¹⁷⁶ Then he pointed out about the

¹⁷³ Sadaqatulla Moulavi, edit, *Samastha Kerala Jamiyathul Ulama Niyamavali*, Malayalam, (Kozhikode: Sunnitime Press, 1966), 1.

¹⁷⁴ The Constitution of Samastha, Article 2.

¹⁷⁵ Quran chapter 3, verse No: 104, A.Yusuf Ali, *The Holy Quran*, 149.

¹⁷⁶ Quran Chapter 3, Verse No: 103, A.Yusuf Ali, *The Holy Quran* 149.

responsibilities of scholars in the community and he included that ‘Islam has been exercising here for almost 1330 years, thanks to the concerted efforts and ventures were taken up by Muslims through different ages. Scholars of the time took up efforts for eliminating the activities of some fake scholars who have reared their heads and some others, who claim to be reformers, have been making intrusion to the Muslim community since 1921 and they invited Muslims to anti Muslim political fronts. It’s up to the scholars to resist these movements and show Muslims the way as per the Prophet said that the whole society becomes good if two things in my community turn good, and if they are evil the entire community becomes evil; they are scholars (*Ulama*) and administrators (*Umara*). He concluded his speech by supporting the association and expressed his willingness to join hands against Wahhabi and so-called reformist movement.¹⁷⁷

2.6.3. Registration

The constitution of Samastha was submitted for administrative approval before the State Government after several rounds of discussions held in *Mushavara* committee. The constitution was prepared and submitted before the government after consulting prominent barristers. Samastha was registered officially on 14th November 1934 under the Society Registration Act in District Registrar Office, Kozhikode with register number S 1 1934/35.¹⁷⁸ The constitution of the organisation mentions that its supreme object is to resist anti-Islamic culture, propagate real Islam and spread moral education. Besides, the constitution focuses on national developments, peaceful life, religious togetherness and tolerance and encourages moral and modern education.

¹⁷⁷ Shihabuddeen Ahmad Koya Shaliyathi, “Address of Shihabuddeen Ahmad Koya to sixth anniversary of Samastha which held at Feroke on 1933 quoted in Muhammad Moulavi PV. *Samastha Kerala Jamiyathul Ulama AaramVarshika (Feroke) Sammelana Report* Malayalam, (Calicut:Norman Printing Bureau),81. A copy of the report is attached in Appendix VII, p.285.

¹⁷⁸ In the same year another organisation with the same name was registered as it was recognized. For this reason, the term ‘*Samastha*’ was added as a suffix to Kerala *Jemiyatul Ulama*. Abdul Kadir Koduvalli. *Samasta Mullakoya Thangal Muthal Shamsul Ulama Vare*, Malayalam, (Calicut: Matadanul Bayan Students Association, Nandhi, 1990), 7.

2.6.4. Founding fathers

2.6.4.1. Varakkal Tangal (d.1932)

Since the formation of Samastha, Varakkal¹⁷⁹ Tangal served as its president until his demise in December 1932. He hails from *Hadharami* family of *Sayyid*. He married Zainaba Koyamma Bivi, daughter of Sayyid Ahmed Ba Alawi. After her demise, he married Cheriya Beevi daughter of Sayyid Aidroos Koya Tangal and had no children from the two. Sufi sheikh Abubacker Kunji, Sayyid Ali Athas and Abdullahi Magiribi were his guides.¹⁸⁰ As a religious influential figure, personalities from various walks of life including the British officials approached *Tangal* seeking help for various needs. The well-versed multi linguist in Arabic, Persia and Urdu, *Tangal* kept good relation with Arakkal dynasty which was ruling some parts of Malabar. He was appointed as the *Qazi* of a few *Mahalls* in Malabar. When the Aikya Sangam formed, countless people approached him, and subsequently he suggested countering it at any cost stood in the forefront of the counter campaigns against the Aikya Sangam. He convinced Pangil Ustad about the imminent threat from the Sangam and, as a result, Calicut Town Hall witnessed a meeting in which he was declared to lead the Samastha. He died in 1932 and entombed in Varakkal Maqam in Kozhikode.¹⁸¹

2.6.4.2. Pangil Ustad (1883-1946)

Pangil Ustad was an influential figure in the formation of the Samastha. Even though he was nominated as president, he refused it because he desired that the post of presidentship should be in the hands of *Sayyid* and he suggested Varakkal Tangal as the president. After Tangal, he became the president and started the '*Al Bayan*'

¹⁷⁹ Varakkal is name of place which situated in Puthiyangadi at Calicut. By the presence of Mullakkoya Tangal got the name. Varakkal Malayalam word derived from 'Vara' means put line or picture. When sea of that side urchined, dwellers of that area approached Tangal then he reached the shore and line up. So that urchin ended. On the basis of this event that place was known as Varakkal and Tangal as Varakkal Tangal. Abdul Kadir Koduvalli, Samasta, *Mullakoya Thangal Muthal Shamsul Ulama Vare*, 9.

¹⁸⁰ Sadiq Faisy Thanur. *Samastha Charithrathinte Nalvazikal*, Malayalam, (Kozhikode: ISA, 2016), 915.

¹⁸¹ It is described name and death date on his tomb in Varakkal Maqam at Puthiyangadi, Kozhikode.

which was a primary mouthpiece of the Samastha.¹⁸² He was born at Pang near Valancheri in the district of Malappuram in 1883 as son of Nooruddeen and Titu. After primary education in his native place, he continued his study under the guidance of Ulama such as Aliyyuthoori, Karimpanakkal Ahmad Kutty Musliyar and Pallippuram Kappad Muhammed Musliyar. He also studied in Latheefiya College at Velloor and was conferred with *Sanad*¹⁸³ from *Baqiyat*, Velloor and had also an opportunity to be a disciple of Shah Abdul Wahab Hazrat, the founding father of *Baqiyat*. He started a *Dars* in 1912 in his native place, Pang and continued as *Mudarris* (religious teacher in mosque) in Mannarkkad from 1915 to 1921. After the revolt of 1921, he functioned as *Mudarris* in Valiya Kulangara Masjid at Tanur for six years and upgraded that *Dars* to an Arabic College. His virtues prevailed as religious scholar, *mufti*, organizer, poet, literarian, writer and orator and contributed to preaching ideology of Samastha in public and played leading role in the origin and functions of Samastha.¹⁸⁴

The following table shows name of presidents, secretaries and their duration.

Name of President	Period	Name of Secretary	Duration
Varakkal Tangal	1926-1932	PV.Muhammad Moulavi	1926-1950
Pangil Ustad	1932-1945		
AbdulBari Musliyar	1945-1965	Paravanna Muhyuddeen Kutty Musliyar	1951-1957
Sadaqatulla Moulavi	1965-1967	E.K Abubakkar Musliyr	1957-1996
Kanniyath Ahmad Musliyar	1967-1993		

Table 2:5

¹⁸² Muhammed Faizy, *Samastha*, 34.

¹⁸³ *Sanad* means certificate. It is used for acquiring any certificated from religious institution and it symbol as he gain scholarship in Islamic knowledge. Facilitation of Sanad will be in the convocation conference by the hand of renowned personalities.

¹⁸⁴ Aboobacker Pinangode, *Samstheye Nayichavar*, Malayalam, (Calicut: Shifa Books, 2005), 8-9.

2.6.5. Conferences

By holding public and annual conferences, Samastha could attract the hearts of the majority of Muslims. During the first 20 years, Samastha highly concentrated on conducting public conventions, debates and discussions. About 15 remarkable public conferences were conducted between 1927 and 1944 in various places.¹⁸⁵ After the establishment of the organisation in June 1926, a conference was conducted on 7th February 1927 at Tanur under the chairmanship of Moulavi Khan Bahadur Haji Shah Liyadheen Sahib (manager of Vellur Baqiyyatu) while the second annual meeting was conducted on 31st December 1928 at Molur under the chairmanship of Pangil Ustad. The third annual meeting was conducted on 7th January 1929 at Chamankuzhi in which Abdul Bari Musliyar chaired and the fourth annual meeting was conducted on 16th March 1930, at Mannarkad in which Vallangara Muhammad Musliyar chaired. The fifth annual meeting was conducted on 1931 at Velliyanchery under the chairmanship of Karimbanakkal Ahmed Musliyar.¹⁸⁶ After the 16th convention held at Kariyavattam which was an important one, Samastha reduced the numbers of public conferences. From this onwards, Samastha began to keep its decisions and topics systematically and recorded its reports and activities regularly. By 1950, the organisation strengthened its roots in the soil of Malabar. After that Samastha conducted eight more conferences the 24th public conference at Calicut in 1985 (60th anniversary) and 25th public conference (70th anniversary) were successful with huge public participation.¹⁸⁷ Having developed by these conferences, it could not only preach its ideology strongly, but also could and create obedient, strong followers and attain wide attention. Samad observes that within a short span of time, Samastha became the religious symbol of a large section of Muslims.¹⁸⁸

¹⁸⁵ Aboobacker Pinangode, *Vazhiyadayalanganal*, Malayalam (Chelari: Hira publication, 2009), 23.

¹⁸⁶ Moideen Kutty Faizy, edit, *Samastha Thonnuram Varshika Pathipp*. Malayalam, (Kozhikode: SKJU, 2016), 152.

¹⁸⁷ Alikutty Musliyar. *85th anniversary Souvenir of Samastha Kerala Jamiyathul Ulema*, Malayalam (Calicut, SKJU, 2011), 90.

¹⁸⁸ Abdul Samad M. *Islam in Kerala: Groups and Movements in the 20th Century*, 133.

2.6.6. First Phase of Samastha (1926-1945)

The duration from the origin of Samastha till 1945 can be regarded as the first phase since it was the period of struggle for existence. During this period, Samastha defended its arguments and started spreading its goals and aims. Scholars of Samastha faced challenges and troubles from KJU, Qadianis etc. The Makhdoom family who were religious leaders as *Qazi*, *Mudarris* and *Khatweeb* did not support the organisational culture of Samastha in early phase and they got alienated from open platform. So, this was period of propagating the importance of organisational set up and the relevance of ideology of Samastha. The independence of India was not yet attained and the Muslims of Malabar were scattered in different parties such as Indian National Congress, Khilfath movement and Muslim League. Membership of Varakkal *Tangal*, Pangil Ustad, Qutbi Ustad, Valakkulam Abul Bari Musliyar, Kanniyath Ahmad Musliyar (hereafter indicated as Kanniyath Ustad), P.V. Muhammad Moulavi, KK Sadakathulla Moulavi, CK Moideen Haji Ariptra, Karimpanakkal Ahmed Musliyar, Muhammad Meeran Sahib, Parol Husain Sahib and the support of Ahamad Koya Shaliyathi played a big role in the growth of Samastha in Malabar.¹⁸⁹ During 1930s Samastha organized targeted campaigns all over Kerala against *Aikya Sangam*. Pathi Abdul Qadir Musliyar, Qutbi Ustad, Paravanna Muhyuddeen Kutty Musliyar, Kanniyath Ustad, Pangil Ustad and Rasheeduddeen Musa Musliyar etc played leading role in conducting strong debates between Samastha and the other side. The debates held at Nadapuram in 1933 and at Kodyathur in 1944 have been very significant the details of them are produced in the coming chapter.

In this phase, Samastha criticized Meerza Ghulam Ahmad Qadiyani (1835-1908) and his ideology.¹⁹⁰ As stated by Abdul Samad, “Like *Mujahids*, the *Ulama* of Samastha were in the forefront to oppose Qadianism and to emphatically declare

¹⁸⁹ Aboobacker Pinangode, *Samathaye Naiyichavar*, 7-15.

¹⁹⁰ From 1900 he started to argue the prophethood, but still *Qadiyanism* was spread in Malabar. The first ideological clash among the Muslims of Malabar and *Qadyanis* was the debate held between Chalilakat and B.Kunjahammad at Pazhayangadi of Kannur in 1913. Chalilakath wrote a book titled ‘*Raddul Qadiyani*’ as response to *Tuhfathul Malabar*, the book of Qadiyanis. Conference of *Kerala Muslim Majlis* which held at Thalassery on 5th March 1933 passed the resolution against Qadiyanis.

that they were outside the door of Islam.”¹⁹¹ Samastha launched a severe attack against Qadianis in its first conference itself at Tanur in 1927 and it was evident there that Samastha’s fight against Qadianism was foundational and ideological. Samastha made a call in the community for a complete boycott of Qadianis. It even asked the Muslim public to keep away from marital relationship with Qadianis and denied permission for their burial in the public graveyard of Muslims.¹⁹²

Samastha found them as fake spiritual figures and criticized their ideologies. According to Samastha, *Korur Twariqah* (spiritual order) was a fake Sufi order which was led by Puthen Veettil Mammed, a dweller of Korur near Koduvally in Kozhikode district who claimed that he was the real *Khalifa* of the Naqashabandiya order. He persuaded people to keep *Baia’t* with him and those who kept so were known as ‘*Korur Kaikar*’. He permitted anti Sharia affairs such as mingling of male and female, and neglecting prayers and *Hajj*. Due to harsh resistance from scholars, Qadianis have not yet been able to make any significant influence in Malabar.¹⁹³ *Korur twariqah* holds the view that, as AP Ibrahim Kunju observes, hidden knowledge could be acquired only through an Imam and that for all ages there were Imams the acceptance of their guidance was the duty of individual Muslims.¹⁹⁴

Chottur *Twariqah* was related to Mukthiyar Muhyuddeen from Kannur who claimed himself as *Qutwub*¹⁹⁵ and *gaus*¹⁹⁶ and emerged in the name of ‘*Sheikh Fakeerulla*’. He was a tailor. Many Muslims from Valavannur, Kalapakancheri and Aadavanad were subsequently became his followers. Scholars of Samastha opposed

¹⁹¹ Abdul Samad, *Islam in Kerala Groups and Movements in 20th Century*, 134.

¹⁹² Alikkutty Musliyar. *Samastha 85thvarshika Upaharam*, 471-72.

¹⁹³ Najeeb Moulavi. *Bulbul Dasha Varshika Pathip*, Malayalam, (Wandoor: Samasthan, 2002), 188.

¹⁹⁴ Ibrahim Kunju AP. *Mappila Muslims of Kerala, their History and Culture*, (Trivandrum: Sandhya Publication, 1989), 23.

¹⁹⁵ Qutwub is Arabic word literally means the axis and the central .Technically it used in sufism for the spiritual leader that has a divine connection with God and passes knowledge on which makes him central but he is unknown to the world. E.J. Brill, *Encyclopaedia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammadan peoples* (Netherlands: Leiden, 1938), 1166.

¹⁹⁶ Gaus is Arabic word which means cry for aid or succor.In Sufism it is a title of whose ardour of devotion to Allah and of which the needs of creature end on him. <https://www.noor-book.com/en/ebookpdf> accessed on 4th September 2021.

him and his Sufi order because it reportedly propagated ideas which are contrary to real Islam.¹⁹⁷ He published a notice named ‘*IshtiharuTanbeeh*’ consisting of 24 questions about *Shahadah Kalima*, the prayer, *Zakat*, fasting, *Hajj* and other fundamentals of Islam aiming at differentiating these fundamentals in *Sharia* and *Twariqah*. In response, Scholars of Samastha published ‘*Hidayatul Mutalibbi Ghavayatul Mutashayyikh*’ in Arabi Malayalam language to explain the difference among true *Sufi* order and a false one and to describe the demarcations of a true *sheikh* and a bogus one.¹⁹⁸ Cheriya mundam Kunchipokkar Musliyar delivered speeches in their strongholds, and, as a result, their strength was gradually declined.¹⁹⁹ The 7th resolution of Samastha asked all to strengthen the special Ulama meeting in this regard at Arambram and to keep away from Korur and Chottor *Sheikhs* due their anti-Islamic ideology. It also declared that *Baia*’²⁰⁰ with them was not permitted. Similarly, Samastha managed to diplomatically announce the attitudes towards the *Kondotty-Ponnani Kaitarkkam*, a complicated debate among Muslims of Malabar. The Makhdooms of Ponnani and Jifri family of Kozhikode were known as *Ponnani Kaikar* and *Tangals* of Kondotty who adhered to Shia ideology were known as *Kondotty Kaikar*. Samastha supported the approach of Ponnani fraction and opposed the Shia fraction. Samastha passed resolution in the fourth anniversary held at Mannarkkad in 1930 that it was not allowed for Sunni Muslims to follow the faith and practices of *Chottur Kaikar*, *Kondotty Kaikar*, *Qadiyanis*, *Wahabis* and other anti-*Ahlussunnah Wal Jamaah* sections.²⁰¹

To sum up, during this period, Samastha survived and overcame the Aikya Sangam and KJU and defended the traditional religious faith and practices of Malabar by conducting fifteen annual conferences in which it could more or less

¹⁹⁷ Aboobacker Pinangod, *Vazhiyadayalangal*, 220.

¹⁹⁸ P.P.Muhammad Faizi, *Samastha*, 78.

¹⁹⁹ Musthafa Faisy, *Samastha Thonnuram varshika Grandham*, 440.

²⁰⁰ It is the pledge of allegiance to *twariqah* rules. The bay'ah of Rizwan was historical event in the Prophetic period in which, a collective initiation of thousands of the companions of the Prophet at the hand of him, is mentioned in the Qur'an and Hadiths. The tradition was continued by the Khalifas when they become beacon Islamic rule. In later, it was associated with Sufi orders, and spiritual masters would initiate their followers.

²⁰¹ Alikutty Musliyar, *Samastha 85th varshika Upaharam*, 473 & Al Byan Book 1, Issue 5.

convince the public that their ideology was the real and propagate it. Other achievements of the organisation were formal registration, formation of a constitution and starting of Al-Bayan to publish and propagate its ideologies. It took a compromised approach with the British Government at that time and also worked under a central committee without any feeder organisations or regional committee.

2.6.7. Second Phase of Samastha (1946-1967)

The period from 1946 to 1967 is considered as the second phase of Samastha. The sixteenth conference at Karyvattam in 1945 was a turning point in its history as the conference focused on educational fields and decentralized its functions by formulating various sub organisations which was a noteworthy achievement such as Samastha Kerala Islam Matha Vidyabhyasa Board in 1951, Sunni Yuvajana Sangam (SYS) in 1954, Samastha Kerala Jem-iiyyathul Muallimeen Central Council in 1957 and Samastha Kerala Jem-iyathul Mufatisheen in 1961. Based on the theory of 'division of labour' by Emile Durkheim that the social order was maintained in society based on a mechanical solidarity such as acting and thinking alike as it occurred in primitive societies and based on organic solidarity where people are allocated according to merit and reward²⁰² as it is happening in modern society, the feeder organisations of the religious organisations could be thought. The flag of Samastha was officially formed and recognized by *Mushavara* in this phase.

In this phase, Samastha flourished with eventful debates of Resheeduddeen Musa Musliyar, Paravanna Muhyuddeen Kutty Musliyar, Pathi Abdul Qadir Musliyar, EK, Kanniyath Ustad, and EK Hasan Musliyar. The debates with KNM held at Nanmanda were led by EK at Vazhakkad, Kodyattur and the one at Cheruvadi was led by EK Hasan Musliyar with Chekanoor Moulavi. When Qadianis strengthened their propaganda in 1950s in the regions of Kozhikode, EK took on them strictly and delivered four days' speech in Nadakkav. As a result, they were compelled to change their station to Kannur. Then he joined as Mudarris near

²⁰² Emile Durkheim. *The Division of Labour in Society*, trans. W.D.Halls (New York: Free Press: 1997), 60.

Pazyangadi, Kannur to work against Qadianis and held awareness program to public about the Qadiani group.

Samastha opposed Jamaat when it was originated in Malabar in the name of Jamiyyathul Mustharshideen under the Haji Sahib at Valanchery. As part of this, Samastha conducted its 20th anniversary at Valancheri in 1950 where it put out a critical analysis of the ideology of Maududi. This conference had an impact on Jamaat and, as Haji Sahib observes in *Probhadanam*, the conference of Samastha at Valanchery stirred the followers of Maududi.²⁰³ EK and Vaniyampalam Abdurahman Musliyar delivered speeches against them in 1952 in various places such as Mulliakurshi near Pattikkad and Kutilangadi near Malappuram. According to KT Manu Musliyar²⁰⁴, Samastha opposed Jamaat based on the latter's ideology of political Islam.²⁰⁵

Samastha had raised its voice against *Tabligh Jama'at* after they assumed that *Tabligh* was inclined towards Wahabi movement. Samastha appointed a group of five members including Vaniampalam Abdurahman Musliyar, MA Abdul Qadir Musliyar (hereafter indicated MA) to study widely about their basic texts and concepts. This commission reported to Samastha that people of *Tabligh* were far away from Islamic legacies and thus Samastha denounced them as its opponents in the meeting of *Mushavara* held on 16th October 1965 under the presidium of *Kanniyath Ustad*.²⁰⁶

One of the Sufi orders which were stumbled in front of the strong defiance of Samastha was *Twariqah* of Sayyid Ahmed Muhyuddeen Noori Shah Jeelani (1915-1990) Alias *Nurisha Tangal* (known as *Nurisha twariqah*) from Hyderabad. He conducted *Twariqah* conference at Thalassery in 1955 but scholars and public did

²⁰³ Haji Sahib. *Probhadanam*, Issue 8(1956), & KV Muhammad Musliyar, *Samastha Arupadam Varshika Souvenir*, 40.

²⁰⁴ K.T.Manu Musliyar (1934-2009) was Islamic scholar, Orator and writer. His real name was Muhammad. He was *Mushavara* member of Samastha and General Secretary of Samastha Kerala Islam Matha Vidyabhyasa Board.

²⁰⁵ Moydin Kutty Faisy. *KT Manu Musliyar Smaranika*, Malayalam, (Karuvarakkund: Darunnjath, 2009), 274.

²⁰⁶ Muhammad Faizee, *Samastha*, 80.

not perceive the ideology he preached as real till his *Khalifas* embarked to Hyderabad in 1972. When they reached Malabar after the instruction of the forty days (*ta'leem*), leaders of Samastha noticed that their ideology was against that of Samastha. Also *Silsila Nooriya Kerala* and *Majlise Khulafa Silsila Nooriya*, the Kerala factor of the Nurisha twariqah published rules which were contradictory to the Islamic Sharia. Furthermore, Samastha confronted many questions from different parts like Potyara, Iringatteri and Mampuzha about the rules and regulations of the Sufi order.²⁰⁷ Then Samastha requested common people not to keep any connection with such orders on 16th December 1973.²⁰⁸ Moreover, in this regard *Mushavara* was convened on 25th May 1974 and held a view that it was ready to have dialogue with Nurisha on the basis of authentic documents. It authorized a commission consisting of EK, Kottumala T Abubakker Musliyar (hereafter indicated Kottumala²⁰⁹ Ustad), Vaniyambalam P Abdurahman Musliyar, KT Manu Musliyar and AP Abubakker Musliyar (hereafter indicated AP) to take decision regarding it. As a result, Samastha took decision on it in the *Mushavara* meeting under the chairmanship of K.K. Abu Bakr Hazrat that the Nurisha group contained some anti *Sharia* ideas and thus the Muslims should keep distance from it.²¹⁰ Likewise, Samastha opposed *Shamsiya Twariqah*²¹¹ that migrated from Lakshadweep and proclaimed it as fake in a *Mushavara* meeting held at Velimukku in 1979. Kottumala Ustad, Kanniyath Ustad and EK unleashed strong arguments against *Shamsiya Sufi* order at Puthanathani in 1981 and it caused dropping of many of its followers.²¹²

2.6.8. Important Resolutions and Decisions

As per minutes of *Mushavara*, more than two hundred *Mushavara* meeting

²⁰⁸ Minutes of *Mushavara* meeting which held on 16 December 1973. Activities of Samastha as reports till 1948 and as *Mushavara* minutes after 1949 kept in Samasthalayam Chelari.

²⁰⁹ He got name Kottumala as he worked as Mudarris long period at the place Kottumala near Vengara. He was vice president from 1976.

²¹⁰ Musthaf Faisy. *Samastha Thonnuram Varshika Grandam*, 426.

²¹¹ Its sheikh argued that the five times prayer is not compulsory upon him and looking the sun during its rise and set is virtual deed.

²¹² Samastha criticized Sufi order of Yusuf Sulthan Aluva and proclaimed as fake and deviated by *Muhsavara* decision held on 29th March 2006 under presidium of Kalampadi Muhammed Musliyar.

was held during 1926-1989. In the analysis of the resolutions and decisions of *Mushavara* from its beginning to 1989, it could be found that the interference of Samastha in social, educational, economical, political and ideological fields were noteworthy.

Samastha objected to chaos and social disorder as it stated in the constitution that one of its prime aims was to prevent the society from disunity, immorality and chaos and to act for the wellness of the community. It opposed anti-Islamic activities of MES by requesting the public generally and Muslim League leaders particularly to stop half naked women's exposure, the evil activity under the leadership of MES at Mananchira square.²¹³

Like that Samastha protested against the allegations towards Muslim community and handled issues which may affect the community negatively such as Shabanu case, age of Marriage, Triple *Talaq* and other issues which generally affected the existence of Islamic Sharia. A resolution was passed by Samastha on 13th November 1972 requesting the government not to take any decision to facilitate amendment in *Sharia* and another one was passed on 25th December 1972 against demolishing of a *Masjid* located at the naval base at Kochi and a memo was sent to those concerned.²¹⁴ *Mushavara* passed a resolution on 31st July 1976 urging the Government not to force Muslims to take birth control and not to amend the *Sharia*. *Mushavara* held under the presidium of Ullal Tangal on 14th January 1987 decided to stand with other organisations to protect *Sharia*, a right secured by the Indian constitution. Samastha not only stood up for the sake of the community but also for the sake of the nation as it issued protest- statement against the invasion of China on India.²¹⁵

²¹³ Minutes of Muhsavara held on 6th March 1975 under presidium of KK Aboobacker Musliyar.

²¹⁴ Aboobacker Pinangod, *Vazhiyadayalangal*, 105.

²¹⁵ Minutes of Muhsavara held on 11th March 1962 under presidium of Abdul Bari Musliyar.

Samastha was the first organisation²¹⁶ to denounce Qadianism (*Ahmadiya Musims*) as un-Islamic. Samastha opposed Qadianism in the first conference held at Tanur in 1927 and passed a resolution that Qadianism was an anti-Islamic movement in sixth conference held at Feroke in 1933.²¹⁷ Another resolution of the conference was against publications of KJU in which the organization instructed Muslims not to read books written by Ibn Hasam Zahiri, Ibn Taymiyyah, Ibn Qayyim, Ibn Abdul Hadi, Showkani, Ibn Abdul Wahab, Jamaluddeen Afghani, Muhammed Abdu and Rasheed Rida.²¹⁸ Another resolution which was passed in the

²¹⁶ Muhammad Ilyas Faisal observed in his work entitled 'Ruling(Fatawas) and decisions on Qadiyanism by Ulama'(P;2) that a huge conference including of 144 Islamic organisations were present from non Muslim countries approximately was held in Makkah Mukarramah in Rabi al Awwal 1394, April 1974 and issued fatwa unanimously on the kufr of the Qadiyanis and their deviation. The decision of the Fiqh Council that came from the Rabita al-Alam al-Islami in Makkah Mukarramah on 10 Sha'baan 1398, 15 July 1978 and Fatwa of Shaykh Abdul Aziz bin Abdullah bin Baaz RA - Former Mufti of Saudi Arabia Fatwa no. 1615, Fatwa Al Lajna Ad Da'ima vol.2 p.312, 313 as a ruling has been passed from government of Pakistan that this Qadiyanis is out of the fold of Islam. Fatwa 196 from the fatawa and Rasa'il of Shaykh Muhammad bin Ibraheem bin Abdul Lateef Aal Ash Shaykh, Mufti of the Kingdom and Head Judge and Fatwa of the Mufti of Jami'a Al Azhar Ash Sharif 2009 Kingdom of Saudi Arabia, passed on 17.11.1375 Qadiyaniyat is a call of Blasphemy and Polytheism. Like that Fatwa of the Syrian Scholars on 23 Jumaad al Ula 1393 and Fatwa of Jami'a Ahl ul Hadith The question was regarding Mirza'is and other sects that Mirza is kuffar without doubt. Fatwa of the Barelwi scholars of kufr for the one who doubts the kufr of the Qadiyanis was intensified among the rulings on Qadiyanis.

²¹⁷ Muhammad Faizee, *Samastha*, 74. The resolution of the sixth conference held on 5th of March in 1933 at Feroke in which thousand scholars and ten thousand people participated was about people joining in Ahmadiya, unorthodox religion founded by Mirza Ghulam Ahmed Qadiyani (1835-1908) from Punjab who claimed to be the prophet of Allah (*Nubuwwah*) or as a Mujaddid or Mahdi or the promised Masih. His followers branded those who denied joining their religion as non-Muslims loathed to take part in *Juma'* (the Friday prayer) and in *Jamaa'h* (congregational prayers) band separated from Muslims in both the faith and deeds. The conference appreciated *Kerala Muslim Majlis* who refused *Qadiyanis* from attending the *Kerala Muslim conference* held on 22 and 23 of August 1932 at Thalassery and notified the public Muslims that they excluded from Muslim community due they deviated from Islamic dogma and corrupted. So the community should keep social distance and boycott them by avoiding marital relationship, not to bury their dead body in public grave yard of Muslims. Later, *Samastha* entrusted Qazis to convey and execute this suggestion to public. Aboobacker Pinangode, *Vazhiyadayalangal*, 71.

²¹⁸ The resolution stated that content of their books are contrary to *Ahlu Sunnah Wal Jamaah*: so they are not acceptable and they also would not deserve *tarliyah* (*Tarliyah* Arabic word means appreciating or exhorting bless like *Raliyallahu Anhu* means may Allah bless them) as per below mentioned scholars depicted such as Samalkani, Ibn Batoota, Taqiyudheen Subki, Tajuddeen Subki, Izzu bin Abdussalam, Ibn Hajarul

conference was about customs approved by Samastha and occupying the post of *Qazis* and *Imam*. The meeting proposed that the decisions below were unanimously taken by Ulama of Samastha and those who oppose those instructions by posting as *Shirk*, were not eligible to get employment as *Imam*, *Qazi*, etc. and that they were not *Sunnis*. The approved customs are;

1-Taking *Barakah*²¹⁹ from the belongings of the late prophets, *Auliyas*,²²⁰ mystics, and praying through *Tawassul*.²²¹

2- Offering charity with an intention of reward for the deceased Prophets, saints and other Muslims such as donating some amount to the scholars who recite talqeen²²² and donating goats to Dargah.

3- Visiting tombs, saluting the tomb dwellers and taking plea for them.

4- Chanting verses of Quran or Hadith, availing the waist (*Elassu*), writing on bowls, chanting on water and thread and reciting *Burdha*.²²³

5- Succeeding the *Qadiriyya*, *Shaduliyya*, and *Rifaiyya Sufi* orders, reciting *ratiibs*²²⁴ individually or collectively, chanting *dhikr* of *twariqah*²²⁵ and using *tasbeeh mala* for computing of *dhikrs*.

Asqalani, Qastallani, Noorudheen Halabi, Abu Abdullahi Ibn Nu'manul Fasi, Shamsudheen Ramli, Noorudheen Halabi, Jalaludheen Suyuti, Ibn Hajarul Haitami, Abdul Ganiyy Annabils, Musthaful Bakri, Sheikh Rizvanul Adal, Sayyid Alaviyyil Haddad, Sheik Ahmed Zaini Dahlan, Sheikh Yousuf Nabhani, Sayyed Shaiek Jifri and Muhammed khaleeli'. Abdul Kadir Koduvalli, *SamastaMullakoya Thangal Muthal Shamsul Ulama Vare*, 72.

²¹⁹ *Barakah* means additional prosperity. It is belief of Sunni fraction that they keep the additional honoring and greetings to belonging of prophet and grate persons.

²²⁰ *Auliya* is Plural form of 'valiyy which is' meaning one who intimated to Allah by worshiping, good deeds and renunciation of worldly facilities.

²²¹ It is a religious practice in which a Muslim seeks nearness to God. It refers to the act of supplicating to God through a Prophet, imam or Sufi saint, whether dead or alive.

²²² Recitation of words of the shahadah on tomb just after buried dead body.

²²³ *Burdha* is collection of poem written by Imam boosuri as honoring to prophet Muhammed peace be upon him, by that he got back his sight. So traditional Muslims believed that reciting it would be cause for cure of their diseases. This agreed by Samastha and opposed by KNM and Jamaat.

²²⁴ *Ratiib* Arabic word means deed which is usually performing. It consists of hymans. There are so many *ratheeb* such as Haddad *ratheeb*, Muhyuddeen *ratheeb* and Rifae *ratheeb*.

6- The reciting of *mala*, *baith* and *moulid*²²⁶ and the offering something to those who do these practices.²²⁷

Samastha decided in Mushavara, held on 15th March 1947 under Abdul Bari Musliyar at Meenchanda to boycott Jamaat and KJU in public sphere. Samastha opposed KJU's *Al Murshid* and *Addu'a wal Ibadha* which had many ideas against Samastha's ideology. It gave awareness to public about ideological deterioration and denounced the publications of the opposite group. When the ruling party attempted to bring amendment in religious education, Samastha asked not to amend the law without a consultation.²²⁸ It decided to raise the awareness of the public about the decisions of eight resolution of sixth anniversary conference of Samastha held at Feroke asking to keep a distance from KJU.²²⁹ Samastha dismissed KNM and Jamaat as heterodox organisations.²³⁰

Jurisprudentially, Samastha opposed practicing of *Taraweeh*²³¹ prayer with eight raka' instead of twenty raka'. Samastha protested on 1st August 1945 against the statement of Abdul Kalam Azad when he was inclined to the venture of unifying the diverse schools of jurisprudence of Islam in Palestine day as a representative of

²²⁵ like *Dala'elul Khairat*, *Hizbunnavaai*, *Asmaunnabi*, *Asmaulbadriyyeen*, *Hizbul Bahr*, etc
²²⁶ Moulid were the literary works consist of prose and poetry like *Manqoos moulid*. Mala and Baith means poems and songs praising someone especially the Prophet, sufis like *Badriyya baith*, *Badar mala*, *Muhyidheenmala*, *Rifaemala*. The word mala used for the songs written in Arabic Malayalam and Baith for songs written in Arabic language.

²²⁷ The same idea also repeated in resolution approved by Mushavara held under the presidium of Sadaqatulla Musliyar at the *JumaMasjid*, Kasaragod on 29 December 1963 that Samastha declared that the right and authority of Sunni Masjids, as it was founded by Sunnis solely belongs to Sunni scholars so, *Imamat*, post of *Qatweeb* and *Mudarris* and other positions were only eligible for those who believed in Sunni ideology and not eligible those who translated the Friday *Kutwuba*, praying *Taraveeh* as eight *raka'*, Placing the hand in the prayer upon chest and ignoring the *Dua* after the prayer without any urgent case such as that of heterodox movements like KNM and *Jamaat*. Abdul Kadir Koduvalli, *SamastaMullakoya Thangal Muthal Shamsul Ulama Vare*, 96.

²²⁸ The minutes of Musahavara held under presidium of Muhammad Abdul Bari at Kozhikode Meenjandha Jumua masjid on 15 March 1947.

²²⁹ Aboobacker Pinangode. *Vazhiyadayalangal*, 82.

²³⁰ Abdul Kadir Musliyar M.A. *Samasthayude Charithram*, Malayalam, (Calicut: SYS Books, 2002), 173.

²³¹ The special prayer in the month of Ramadan.

Indian Muslim²³². Samastha proclaimed that *Dikar* which is chanted during funeral procession is Islamic and that there has not been any disagreement among scholars about it.²³³ Samastha hold defensive attempts in the use of any language other than Arabic in Friday Sermon because they documented two sermons as in position of the prayer as the prayer is not allowed in dialects same as in the Friday sermon. The views of Samastha about the language of Friday sermon and the consideration of *Hijrah* months on the basis of the sight of moon have been accepted by world Islamic countries. KNM accepted the views of astrologists to calculate *Hijrah* calendar without observing the sight of moon by naked eyes which went in opposition against Samastha's view. Samastha stated that it went according to the scripture of hadith: 'Observe fast and break it in accordance with the sight of moon and if the cloud gets vague, you can complete the month as 30 days'.²³⁴ This Hadith conveys the message that calculation of *Hijrah* calendar should be as per the sight of the moon.

There were many resolutions by Samastha regarding education. The third annual meeting of the Tanur Islahul Uloom Arabic College held on 8th April 1928 under the presidium of Pangil Ustad passed a resolution asking the Ponnani Taluk Board to make needed facilities for conducting night class for Madrasa students for studying Malayalam, Urdu and English.²³⁵ The sixteenth conference held at Karyavattam in May 1945 published rules and decisions of Samastha till 1945 and passed resolution for the development of *Dars* system which requested the Kerala Muslims to foster *Dars* in all *Masjids*, hone on educational programs and Islamic study to resist evil senses and superstitions gripped the minds of Muslims of Malabar. It was Bafaqi *Tangal* who put forth in the conference a novel idea to establish Madrasa education and curriculum till 10th standard. Samastha decided on

²³² Mushavara minutes held at Mudakkara Juama Masjid, Kohikode under presidium of Kunjain Musliyar on 1945 August 1.

²³³ Minutes on 10 December 1952 held at Islahul Uloom Thanoor under presidium of Panayikkulam Abdurahman Musliyar

²³⁴ Muhammad Ibn Ismaeel Al Bukhari, *Swaheeh Al Bukhari*, Arabic, Volume 1, (Deoband: Muktar & company), 256.

²³⁵ MA Chelari. *Samastha Kerala Jamiyathul Muallamin Golden Jubilee Rievew*, Malayalam, (Thenjippalam: SKJM, 2009), 50.

15th March 1947 to include the ideology of *Ahlu Sunnah Wal Jama'a* in the syllabus because the primary Madrasa of Kerala was lacking proper curriculum. This decision was important in the history of Kerala Muslims especially Muslims of Malabar because this was a step to inculcate Islamic faith and practices from childhood and spread them in family. After 1950, Samastha concentrated on primary religious education and syllabus and gradually it started to think about higher education. It also opposed other ideologies being injected in the hearts of children through religious education.²³⁶ Samastha did not promote women education²³⁷ even though a drastic change in this attitude was visible in later period. Samastha decided to publish a monthly in Arabi-Malayalam and pure Malayalam for preaching its ideology and selected KPA Muhuyiddeen Kutty Musliyar as its editor.²³⁸ It was decided by a resolution at 19th annual meeting of Samastha held at Vadakara on 23rd-25th of March 1951 to establish a subordinate body named 'Samastha Kerala Islam Matha Vidyabhyasa Board' (SKIMVB) to coordinate the *Madrasa* education and to promote *Dars* system.²³⁹ This decision influenced historical uplift in religious education and specific religious spirit of Muslims in Malabar which cannot be seen among the Muslims of other states of India. It was a turning point and milestone in the history of Muslims in Kerala and especially that of Malabar. The formation of an educational board was a revolutionary step towards building an educational system. E.K Ahmad Kutty observes that 'all the students had to depend on *Dars* in the mosques immediately after their *Madrasa* studies for their higher studies and the scholars at that time were organized under *Dars* as the centers of higher learning'.²⁴⁰ *Madrasa* education not only transmitted cultural heritage but also prevented young students from going astray.

²³⁶ Aboobacker Pinangod, *Vazhiyadayalangal*, 29.

²³⁷ Resolution of fourth anniversary of *Samastha* held at Mannarkad on 1930 March 16. Al Bayan Arabi Malayalam, 28.

²³⁸ Mushavara minutes held on 1st August 1945 at Mudakara Juma Masjid under presidium of Kunchayi Musliyar. As per the decision, Samastha restarted Al Bayan monthly in 1951.

²³⁹ Caption of Samasth's 19th annual meeting held at Vadakara on 23-25 of March 1951.

²⁴⁰ Ahammed Kutty E.K. "Kerala Muslimeengal Madrassa Vedhyabhyasavum". *Farook College Golden Jubilee Souvenir, Malayalam*, (Calicut: Farook College, 1999), 14.

Samastha approached financial matters as per pure *sharia* rules. A Mushavara meeting was held on 17th April 1949 regarding Maunatul Islam Sabha's decision to set some fund for the needs and requirements of high school. Even though some scholars issued *fatwa* permitting such an allotment for high school requirements, Samastha categorically stated that using a single penny for the high school needs from the fund allotted for 'religious' purposes is contrary to Sharia rules.²⁴¹ The Mushavara held on 13 August 1964 replied to the letter from Waqaf Board by not permitting the interest from the Bank.²⁴² Samastha even formed an Action Committee for the protection of *waqf* properties.²⁴³ A Mushavara held on 29th November 1976 regarding the *waqf*²⁴⁴ property stated that *waqf* cannot be used against the will of *Waqif*. Not only Samastha kept utmost financial purity but also communicated the same message to the community. Meantime, in a Mushavara in 1954 it decided to receive a property and establish Tanur Islahul Uloom that was entrusted to Samastha by its committee.²⁴⁵ Mushavara meeting gathered under the presidium of Sadaqatulla Moulavi on 24th October 1965 decided to handover the press of *Sunni Times*, the monthly of SYS which was started in 1964, to *Vidyabhyasa* Board.²⁴⁶ The central office of the Education of Board of Samstha - Samasthalayam - was inaugurated on 20th December 1970 at Chelari.²⁴⁷ Mushavara decided on 28th July 1979 to shift Samasth's office, Book depot from hired buildings at Calicut to the newly constructed building in Chakkaloath Paramb in Francis road at Calicut by conducting inauguration on 6th August 1979.²⁴⁸

Spiritually, Samastha accommodated the true *Sufi* orders as per their concern and took solid stand against some *Twarīqah* and its spiritual figures. It informed

²⁴¹ Minutes of Mushavara held at Munavvirul Islam Madrasa, Edrikkode on 17 April 1949 under Abdul Bari.

²⁴² Minutes of Mushavara held on 13-08-1964 under presidium of Ibrahim Musliyar.

²⁴³ The report on Waqaf Action Committee which published in Sunnitimes weekly attached in Appendix VI, p.284.

²⁴⁴ Waqf means afford the wealth for the sake of Allah and Waqif means one who rendered the wealth in Islamic ways for virtue of good in the manner of Waqf system.

²⁴⁵ Minutes of Mushavara held on 6 February 1954 at Islahul Uloom, Thanoor under presidium of Quthubi.

²⁴⁶ Aboobacker Pinangod. *Vazhiyadayalanganal*, 99-102.

²⁴⁷ Musthafa Faisy. *SamasthaThonnuramVarshikaGrandam*, 147.

²⁴⁸ Aboobacker Pinangod, *Vazhiyadayalanganal*, 111.

society regularly about alteration of Islamic legacies and asked them to keep Islamic rules when they visit tombs of mystic and Sufis. Each and every leader of Samastha was *shaikh*²⁴⁹ or *Mureed*²⁵⁰ of any *twariqah*.²⁵¹ A resolution passed in the annual meeting held at Vadakara in 1951 to eradicate all evil practices of Dargah like prostration and to celebrate the rituals allowed as per the ideology of *Ahlu Sunnat Wal Jama'a* during uroos programs.²⁵²

Some of the decisions taken by Mushavara were for the sake of its existence and ideology. Ideological literatures, orations and debates can be classified under this category. One of the important decisions of Samastha was to buy a press for Samastha and form an administrative body for its execution as N Ahmed Haji, Elathur its convenor and KP Muhiyudheen Kutty Musliyar Paravanna, Palott Moosa Kutty Haji, Rasheedudheen K Moosa Moulavi, M Ali Hasan Moulavi Tirurangadi, TK Abdulla Moulavi, Parappanangadi, and KP Usman Sahib as its members. It was decided to collect money for the press through a share of 25 rupees and establish it either in Tirurangadi or Parappanangadi.²⁵³ Mushavara meetings before 1948 were held only at relevant occasions but Samastha in 1949 decided to convene meeting once in every three months. Those who are not members of Mushavara can, if needed, issue a statement with the sanction of the president but will not have right to vote. Those who did not attend the meeting can also be elected. And it also decided to appoint a *Muballig* (transmitter who conveys the message) to propagate the ideology of Samastha and establish primary *Madrassa* and *Dars* and appointed KP Usman Sahib and NK Ayammu Musliyar as *Muballig* with salary.²⁵⁴ Four out of the five decisions of Mushavara held at Mudakkara on 23rd February 1957 were with regards to strengthening the organisational structure of Samastha. It decided to set

²⁴⁹ *Shaikh* is Arabic term which means in sufistic terminology spiritual scholar who able to guide others in any one of the *twariqah*.

²⁵⁰ *Mureed* is denoted who follows a sheikh in any spiritual way of Sufism.

²⁵¹ MA Abubakkar Musliyar Chelari (Manager SKJM, Chelari) interviewed by the researcher on August 12, 2019.

²⁵² Caption of Samasth's 19th annual meeting held at Vadakara on 23, 24 and 25 of March 1951.

²⁵³ Minutes of Mushavara held on 8 February 1948 at Mifthahul Uloom Madrasa, Kozhikode under presidium of Abdul Bari Musliyar.

²⁵⁴ Minutes of Mushavara held on 16 October 1949 at Mudakkara Juma Masjid, Kozhikode under Bafqi Tangal.

up an office for both Samastha and *Vidyabhyasa* board at Calicut. It approved the resignation of KP Muhyudheen Kutty Musliyar Paravanna from the post of General Secretary due to his unfavourable health condition and elected EK to the post. KV was elected as manager of Tanur central Madrasa till the next Mushavara and T.Aboobacker Musliyar as the head of *Al Bayan* magazine. It was proposed to hire a wide room beside the office of *Calicut Ansarul Muslimeen Sangam* for 15 rupees per month and to use it as the office of both the Samastha and *Vidyabhyasa Board*. It was sought contribution of 10Rs from each member for the opening activities of new office.²⁵⁵

After 1970, Samastha developed its organisational administration and formed Taluk and district committees. As part of organisational empowerment, Samastha started field work by appointing some more active members as *Muballighs* to propagate its ideology to the common people.²⁵⁶ Mushavara held at Chelari under the presidium of P Ibrahim Musliyar on 19 December, 1970 selected KT Manu Musliyar, T Unni Moin haji and EK Hasan Musliyar as Mushavara members and decided to formulate Taluk ,district committees in all districts on 19th December 1970 in general body meeting. Mushavara held at Jamia Nooriya on 2nd May 1971 selected A Muhamed Musliyar Kalambadi as Mushavara member who later became president of Samastha while working as a lecturer in Jamia Nooriya at Pattikad. Mushavara at office on 26th June 1971 gave recognition to Malappuram and Kannur district committees and decided to have an office secretary for Samastha in the Mushavara meeting on 20th September, 1971 and MM Basheer Musliyar was elected to the post.²⁵⁷

2.6.9. Organisational expansion to national level

Functions of Samastha expanded to other states and got momentum in national level after 1970. Mushavara on 31st July 1976 appointed Vaniyambalam P Abdurrahman Musliyar, EK and AP to do the needed things to extend Samastha's

²⁵⁵ Aboobacker Pinangod, *Vazhiyadayalanganal*, 91.

²⁵⁶ Minutes of Mushavara held on 03-12-1970 under presidium of Kanniyath Ahmed Musliyar.

²⁵⁷ Aboobacker Pinangod, *Vazhiyadayalanganal*, 104.

activities into national level. KK Abubakr Musliyar, CK Sadiq Muliyar and KV were entrusted to conduct public conferences to expand the activities of Samastha in Tamil Nadu.²⁵⁸ As a result, Samastha started to affiliate Madrasas in Karanataka, Tamil Nadu, Andaman, Pondicheri and Maharashtra and in gulf countries like UAE, Bahrain, Kuwait and Qatar.

2.6.10. Fatwa committee

*Fatwa*²⁵⁹ committee was the assembly of eminent scholars in *Mushavara* of Samastha who are capable of issuing *fatwa* based on Islamic jurisprudence. In a comprehensive classification of *fatwa* issued by Samastha, it could be observed that their *fatwa* consisted areas of religious hygiene, issues related to daily life, contract, family life, inheritance, marriage, divorce, economics, banking, theology, social issues, local customs, medical issues, inalienable religious endowment, crime and political matters.²⁶⁰ The Mushavara proposed on 3rd November 1957 to issue *fatwa* only after deep discussion of the subject referring to the Islamic texts and after receiving approval from eight persons of *fatwa* committee. Samastha issued *fatwas* contextually. A Mushavara held at Tanur Madrasa on 4th may 1961 declared that watching cinema is forbidden for the Muslim community. The Mushavara held under the presidium of Sadaqatulla Moulavi at the Juma Masjid, Kasaragod on 29th December 1963 formed a *fatwa* committee of five members consisting of Kottumala Ustad (convener), Kanniyath Ustad, P Ibrahim Musliyar, KK Sadaqatulla Moulavi, and EK.²⁶¹ It was decided that the *fatwa* which was approved by all five members of the committee would be approved as the official *fatwa* of Samastha. However, Mushavara gathered under the presidium of P Ibrahim Musliyar on 13th August 1964 amended this law because it was not practical to get the agreement of all five members every time unanimously in most of the problems. Hence, if three of the five agreed, it can be approved as the official *fatwa* of Samastha and any

²⁵⁸ Minutes of Mushavara held on 31 July 1979 under presidium of Kunji Muhammed Musliyar.

²⁵⁹ *Fatwa* means ruling of Sharia or juridict of Islam.

²⁶⁰ Sayyid Mushin, *Samstha's methodology of Iftha*, unpublished thesis, International University of Malasia, 2015, 57.

²⁶¹ Minutes of Mushavara held on 29th December 1963 at Kasergod under presidium of KK Abdulla Musliyar.

problem/matter in which even 3 did not reach into a consensus should be forwarded to Mushavara.

Some *fatwas* of Samastha caused a split among Muslims of Malabar such as the one on the issue of loud speaker and Tabligh Jamaat. As mentioned before, Mushavara held under the presidium of Kanniyath Ustad on 16th October 1965 observed that the principles of *Tabligh Jamaat* brought heterodoxy ideas and a studied report was submitted by the entrusted subcommittee after long time of discussion regarding this. Thus, a meeting decided to issue fatwa that *Tabligh* was heterodoxy.²⁶² Samastha meeting convened under the presidium of Kanniyath Ustad on 8th April 1967 decided unanimously to issue a *fatwa* permitting the usage of microphone in sermon and *Adhan*. This was done with regard to a question posed by P Ibrahim Musliyar that whether microphone can be used in *Adhan* and sermon.²⁶³ These two fatwas led to the formation of Akhila Kerala Jam'iyathul Ulama in 1965 and Kerala Samasthana Jam'iyathul Ulama in 1967 respectively. Samastha also issued a fatwa on 30th December, 1978 that *Bara'h* fasting is *Sunnah*, when there arose a confusion regarding its Islamic status, and the same view was added in texts of Madrasa books.²⁶⁴

2.6.11. Flag

Samastha had no flag in the beginning .The three color flag was designed after 1951 with some changes in the flag of All India Sunni Jam'iyathul Ulama, the religious organization which functioned in North India .This was officially recognized as flag of Samastha by Mushavara held under the presidium of Sadaqatulla Musliyar at the *Juma Masjid*, Kasaragod on 29th December 1963.²⁶⁵ Feeder organisations adopted a separate flag.

²⁶² Minutes of Mushavara held on 16thOctober1965 under presidium of Kanniyath Ahmad Musliyar.

²⁶³ Aboobacker Pinangod.*Vazhiyadayalangal*, 100.

²⁶⁴ Minutes of Mushavara held on 30 December 1978.

²⁶⁵ Najeeb Moulavi. *Tharakam Jamia falahiya silver jublie souvenir*, 19 & Aboobacker Pinangod. *Vazhiyadayalangal*, 97.

2.6.12. Feeder Organisations

Samastha functioned before 1950 through centralized organisational structure. But after 1950, its activities and objectives emerged through different feeder organisations. It decentralized its functions to separate subordinate bodies such as education to *Vidyabhyasa* Board, teachers to Jem-iyyathul Muallimeen, Youths to SYS, Students to SSF and Mahall system to SMF.

2.6.12.1. Sunni Yuvajana Sangam (SYS) -1954

SYS is the acronym of *Sunni Yuvajana Sangam* (Union of Sunni Youths). It is the first feeder organisation of Samastha on the basis of age composition. It was formed in 1954 at Ansarul Muslimeen Hall at Calicut to unite youths of Samastha and to instill its ideologies in them. SYS was a novel idea suggested by Pathi Abdul Qadir Musliyar and Paravanna Muhyuddeen Kutty Musliyar in 1954 at Tanur. It had held a convention of Samastha at Tanur on 25th April 1954 to line up youths and public people behind Samastha and to make organisational set up from the grass roots. On the next day, 26th April, SYS came to act in *Ansarul Muslimeen* hall and Scholars of Samastha called SYS as a helping crutch. B.Kutti Hasan Haji was the first president and K.M.Muhammad Koya was the first secretary. The first unit was formed in Puthupparamb, Valakkulam and the first Taluk committee was formed at Tirur in 1958 with M.M.Basheer Musliyar as president and V.M. Azad as secretary. State committee was restructured in the convention held at town hall, Kozhikode in 1959 and selected N. Abdulla Musliyar, Pundanam as president and B Kutty Hasan Haji as general secretary. Samastha accepted SYS as its feeder organisation during its 21st public convention held on 9th February 1961 at Kakkad and this Golden jubilee of Samastha held at *Qutubuzzaman Nagar* was a historical convention. KV was selected as president in 1962 followed by Pundanam Muhammed Musliyar and as the chief editor of '*Sunni Times*', the mouth piece of SYS. Later on 13th June 1977 '*Sunni voice*' was published as mouth piece of SYS. Mushavara meeting was called under the presidium of Sadaqatulla Musliyar on 24th October 1965 and decided to give affiliation to SYS as complete subordinate organisation of

Samastha.²⁶⁶ MM Basheer Musliyar was selected as president, V.Moyi Mon Haji as general secretary in the state council assembled in 1965. By the suggestion of Koottumala Ustad, Pankkad Sayyid PMSA Pukoya Tangal was selected as president on 25th August 1968 and K.P.Usman Sahib as general secretary. Chappanangadi Bappu Musliyar was selected as president in 1975 due to demise of Pukoya Tangal. Later, EK.Hasan Musliyar was selected as president and Kandapuram A.P.Abubakkar Musliyar as general secretary. In 1989 Panakkad Sayyid Umarali Shihab was selected as president, CH Haidroos Musliyar as secretary and Moyimon Haji as treasurer.²⁶⁷ The weekly named ‘*Sunni Afkar*’ is being published by SYS, *Da’wa* squad and other committees are going on under the supervision of SYS.

2.6.12.2. Samastha Kerala Jem-iyathul Muallimeen Central Council -1959

The teachers’ association, Samastha Kerala Jem-iyathul Muallimeen (SKJM) came into existence in 1959.²⁶⁸ It was a union of those who teach in the Madrasas of Samastha. Prior to this, some associations of this group had appeared in various parts of Malabar like Tirur, Kalikav and Payyanur ranges. Its initial activities and ventures were performed with a view to focus on the educational process and systematic training of the teachers. In the long run, its services expanded to flourish and foster the intrinsic skills of students, ability to grasp, financial security, empowerment of managements, coordination of activities of students and teachers. Samastha could initiate dozens of schemes to help more than one lakh teachers reach the heights of excellence and pave way to the creative growth of the Madrasa. About 900 more teachers have been enrolled to *Muallim Service Register* (M.S.R).²⁶⁹ The association implemented various programs to enrich the students and teachers and to empower them through education.²⁷⁰ SKJM had district units since 1975 inside and outside Kerala and also branch committee (*Range Jem-iyathul Muallimeen*). The annual public examinations for 5th, 7th, and 10th

²⁶⁶ Aboobacker Pinangod. *Vazhiyadayalanganal*, 88-99.

²⁶⁷ Muhammed faizy. *Samastha*, 55- 56.

²⁶⁸ Muhammed faizy. *Samastha*, 57.

²⁶⁹ It is the document of religious scholars who working in Madrasa of Samastha. As per rule and regulation of Educational Board of Samastha all who intend to serve as teacher he must register in it.

²⁷⁰ Manu Musliyar KT. *Samasthayum Keezhgadakangalum*, 31.

standards as well as other examinations are conducted by the Range Board of examination. The quarter yearly examination was initiated in 1949.²⁷¹ The teachers who completed 35 and 60 years of service are provided a pension amount of 600 rupees per month. SKJM published the *Al-Muallim* monthly in order to explain the lives of Madrasa Muallims and the movement of the Madrasa to the larger public. Each copy is subscribed to every Madrasa freely.²⁷²

2.6.12.3. Students' organisation -1973

An idea of having an organisation for students emerged in the Thirunavaya conference of Samastha which was held in 1972 and the students there presented an immediate need of a separate platform for them. Earlier, *Noorul Ulama Oraganisation* was formed as students' association at Jamia Nooriya and an association in the name of 'Samastha Kerala Jamiyatu Tulaba' was also active in Vazhakkad in 1950s. CH Abdurrahman Musliyar was its president who wrote about this organisation in *Al Bayan*.²⁷³ A students' association under Samastha titled as Sunni Student's Fedration (SSF) was formed in the Convention of Jamia Nooriya held on 29th April 1973, under the chairmanship of Kottumala Ustad. Sayyid Haider Ali Shihab Panakkad was the first president and Bahauddeen Nadwi Kuriyad and AV Abdurrahman Musliyar were the general secretary and the convener respectively. This committee formed the constitution of SSF.²⁷⁴ According to the leaders of Samastha, when SSF deviated from the ideology of Samastha and dismissed the pious scholars of Samastha for having shared a common platform with the leaders of KJU regarding Sharia issues, Samastha was compelled to reorganize the student's union under a new title "Samastha Kerala Sunni Student's Federation" in 1989.²⁷⁵

²⁷¹ Aboobcker Pinangod, *Vazhiyadayalanganal*, 33.

²⁷² MA Chelari, Interview.

²⁷³ Muhammed Faizy. *Samastha*, 60-65.

²⁷⁴ AV Abdurrahman Musliyar (Mushavara member of Samastha and president of Jamiyathul Mudrriiseen) interviewed by the researcher October 28, 2019.

²⁷⁵ SKSSF was formed at Calicut *Samuthiri* high school on 19th February 1989 in the shade of the scholars and legendaries. CH Haidrus Musliyar, who was the chairman of *Samastha* Exam Board, declared the name of this association. The inauguration lecture was delivered by KV under the chair of KK Abubakker Hazrat. Cherusseri Zainuddin

2.6.12.4. *Sunni Mahall Federation (SMF) -1976*

SMF is the coordination of *Mahalls* run under Samastha aimed at the empowerment of *Mahall* dwellers in social, cultural and ideological fields. A conference of Samastha Tirurangadi Taluk was held at Chemmad on 26th April 1976 with an agenda to create a union for *Mahals* and formulated a union of Mahalls and named it '*Sunni Mahall Federation*'.²⁷⁶ This sub organisation initiated the integration of *Mahals* and became a powerful institution by affiliating several *Mahalls*. On the whole, the organisation performs its duty well and one of its responsibilities is to enable Islamic propagation and active *Dars* system in *Mahalls*. This feeder organisation gives training for the affiliated *Mahalls*. It authorized topics of classes and workshops conducted in Mahall clusters.

The first unit of the SMF committee of Tirurangadi zone came into existence in the session held at Tanur on 26th April 1976. The idea of this committee was raised by the scholars such as U. Bapputy Haji, M.M Basheer Musliyar, and CH. Haidroos Musliyar by direction of Chappanangadi Bappu Musliyar. The Malappuram District SMF was formed in the next year, 1977, having elected PK Abdul Rahiman as treasurer, CH Haidroos Musliyar as General Secretary, and TKM Bava Musliyar as president. SMF state level committee was formed in the Malappuram district sessions held at Kuttippuram in 1987. EK was elected as president, Panakkad Sayyid Haidrali Shihab *Tangal* as the general secretary, while the treasurer was U.Bapputy Haji.²⁷⁷ The first step taken by SMF was the modification of *Dars* and starting of many '*Madraka Dars*' (Ideal *dars*). Rahmaniya Arabic College of Katmeri came into existence as part of the empowerment of *Dars*. From modified *Dars*, SMF planned to establish college and as a result, the

Musliyar, K.K.Abdulla Musliyar, KC.Jamaluddeen Musliyar, Nattika V Moosa Musliyar, KT Manu Musliyar, Abdussamad Samadani and Zaid Muhammed Nizami presented the function. It is memorable that the association, whose first president was Ashraf Faisy Kannadi Paramb and first general secretary, was Abdul Hameed faizy Ambalakkadav, Treasurer was KM Kutty Faisy Achoor could give leadership for students among Samastha. Chandrika Daily on 20-02-1989, Book: 56, Issue: 50, 1.

²⁷⁶ Aboobaker Pinangod, *Vazhiyadayalanganal*, 38.

²⁷⁷ Chemukkan Kunjappu Haji (General Secretary SMF- 2018-2020) interviewed by the researcher on January 19, 2020 at Kottakkal.

foundation of Darul Huda Islamic Academy at Chemmad was laid by SMF Malappuram district committee on 25th December 1983.

According to the leaders of SMF nearly 4000 *Mahalls* in Kerala are registered under SMF, while applications for new registration are still going on. The primary unit of SMF is Punjayat, having units in Taluk and District level. It occasionally suggests and warns every *Mahall* to be vigilant on evil practices and devil strategies. Objectives and characteristics of SMF are as following;²⁷⁸

1-Formation of Subcommittee to execute the tuition centers, Madrasa, Dars and education.

2- Propagation and organizing study classes, council and squad activity.

3- Social welfare activities to give easiness for poor families and assistance for children's education.

4-Administration of *Mahall* should be in an office keeping every record. Society registration, *Waqaf* Board registration, and SMF registration should be done. The census in *Mahall* should be taken on the category of education, occupation and finance. Income and expense data should be precise.²⁷⁹

Mushavara under Sayyid Ullal Tangal held on 19th March 1988 decided to consult about the approval of legislations of SMF and Mushavara held under KK Abubakker Hazrath on 16th January,1989 read the legislation of Samastha Kerala Sunni Mahall federation and approved the organisation as Samasth's subordinate organisation.

There were other feeder organisations such as Sunni Bala Vedi (SBV), Madrasa Management Association, Samastha Kerala Jam-iiyyathul Mudarriseen and Samastha Kerala Sunni employees Association also working under Samastha.

²⁷⁸ The Constitution of SMF is kept in SMF state office at Chelari.

²⁷⁹ Bappu Musliyar TM. *Sathya Saraniyude Charithra Sakhyam*, 370.

2.6.13. Publications

Samastha spread its ideology and preached its messages by publishing notices, pamphlets and mouth piece 'Al Bayan' in early phase. The Al Bayan advertised that it needed agents and correspondents from various parts who can strongly stand up for Islamic faith and principles of the organisation.²⁸⁰ Before 1950, Samastha Published *Shouqul Islam*, *Noorul Iman*, *Al-Bayan* and *Al-Burhan* to preach its ideology.

Samastha published *Al-Bayan* firstly in Arabi-Malayalam²⁸¹ and later in Malayalam in 1954, but it didn't last for long. KPA Muhyudheen Kutty Musliyar was the journalist of Al-Bayan and M Abdulla Musliyar and O. Abdurahiman Musliyar were the co-journalists. It started to publish decisions of Mushavara meeting.²⁸² Only one issue of 'Al Muallim' magazine was published in 1958 and then it was stopped. However, it was republished in 1977 and is going on smoothly. 'Sunni Times' was published in 1964 under the chief editor, KP Usman Sahib and later it was renamed as 'Sunni Voice'. Along with preaching the ideology, Samastha continued refuting corrupted ideologies and misunderstandings about Quran and Hadiths. Samastha opposed on 7th December 1982 Edamurak's book titled '*Quran: Oru Vimarshanapadanam*' (Quran: A Critical Study) and formed a board to execute the required activities in this regard.²⁸³ After 1980, it was through *Hikmat*, *firdous* and *Al-Muallim*, Samastha imparted its ideology. Siraj daily was firstly published in 1984 by Thoufeeq Publication and its inauguration was held by Ullal Tangal in the presence of Kanniyath Ustad and EK on 29th April 1984.²⁸⁴

2.6.14. Celebrities of Samastha

Leadership of Sayyids has been very important for Samastha. As stated earlier, founding father and the first president of Samastha was Varakkal Tangal.

²⁸⁰ Muhammad Moulvi PV, *Al-bayan*, Book 1 (December 1929), 2.

²⁸¹ A copy of Al Bayan attached in Appendix V, p.283.

²⁸² Minutes of mushavara held on 6 February 1954 at islahululoom, thanoor under presidium of Qutubi

²⁸³ Abdulkadir Musiyar M.A. *Samasthayude Charithram*, 187.

²⁸⁴ Notice of the inauguration of the Siraj is attached in Appendix IV, p.282.

Blessings and presence of Shihabuddeen Cherukunchikoya Tangal in early period, activities of VT Abudulla Koya Tangal,²⁸⁵ Bafaqi Tangal and PMSA Pukoya Tangal Panakkad had attracted the Muslims of Malabar into Samastha. Ullal Tangal, Muthukkoya Tangal Ramandali, Sayyid Hamid Koyyamma Tangal, Sayyid Umarali Shihab Panakkad and Sayyid Abdurrahman Al Hidrusi Al Azhari were its other Sayyid leaders.

Samastha respectfully addressed Bafaqi Tangal (1906-1973) as *Qaidul Qaum* (leader of the community)²⁸⁶ who played a crucial role in formation of *Vidyabhyasa Board*. His ancestor arrived at Koyilandi before two decades. Bafaqi Thangal was born in 1903 in Puthiya Maliyakkal family and completed his preliminary education from Veliyamkode. He was well-versed in Urdu, Arabi, and Malayalam. He turned to his conventional occupation, i.e., business²⁸⁷ and ran business in Rangoon, Koyilandi and Calicut. He always preferred religious sphere to the political one. After Varakkal Tangal, he was one of backbones of Samastha till his demise. As observed by Husain Randathani, he envisioned Muslim reformation through upholding traditional beliefs and wanted to sustain the identity of Muslims in Malabar through Sufi orders.²⁸⁸ His historic speech in 1945 accelerated the formation of *Vidyabhyasa Board* and revealed inadequacy of religious initiatives. Mushavara meeting under his presidium on 1st September 1949 decided to establish *Madrassa* in each Mahall and he decided to bear every expenses. He was selected as the president of the Board in Mushavara meeting held on 1st September 1949 and played an

²⁸⁵ V.T Abdulla Koya Tangal (d.1967) initiated Madrasa system at Edarikkode Punjayath in 1947 being one of the great leaders of Vidyabhyasa Board. Edirikode, Pallikkal Madrasas were the result of his effort and he was president of Tirur, Taluk Madrasa Management Association. SKIMVB sent him for reconciliation of crisis on account of his skill in problem solvings. He engaged as Manager of Jamia Nooriya as Shamsul Ulema left Tanur and he was entombed in Edrikcode Juma Masjid since 23rd may 1967. Sadiqfaisy, *Samasthacharithrathinte Nalvazikal*, 1048.

²⁸⁶ Qaidul Qaum Arabic word means leader of the community as he was indicated by this domain name by his followers as they believed that he influenced various fields of the community.

²⁸⁷ Muhammed Faizy. *Samastha*, 220.

²⁸⁸ Husain Randathani, *Hadrami Immigration to Malabar, A Study on Sayyids of Malabar*. Indian History Congress, Patiala, Punjab, 2011.

important role in establishment of Jamia Nooriya and remained as its president till his demise.²⁸⁹

Kottumala Ustad wished the leadership of Panakkad Pookoya Tangal (1913-1975) and, as a result, a Mushavara held on 24th February 1973 selected PMSA Pookkoya Tanagl as Mushavara Member.²⁹⁰ He was selected as SYS state council's president. During his presidency, many orphanages and other institutions were erected under Samastha. Samastha conducted a meeting to spread its ideology at Kuttichira, Kozhikode, on 03 April, 1966 under the chairmanship of Panakkad Pokoya Tangal. The meeting became famous for Pookoya Tangal's statement in it "*Ivide Akhilayum Venda, Kokhilayum Venda, Samastha Mathi*"²⁹¹ which means there is no need for Akhila or Kokhila but only Samastha enough. *Akhila* could not go with its momentum then and was dispersed.²⁹²

There were numerous figures other than Sayyids who influenced the history of Samastha from 1926 to 1989. In spite of its founding fathers and Sayyids, Samastha materialized its growth through hands of these scholars most of them were suffixed with 'Musliyar' such as Qutbi Ustad, Abdul Bari, Ahmad Koya Shaliyathi, Paravanna Muhyudeen Kutty, Rasheeduddeen K Moosa, Kaderi Muhammed, Ayanikkad Ibrahim, Kanniyath Ustad, EK, Kottumala Ustad, N Abulla, KV, Chappanagadi Bappu, MM Basheer, CH Haidrus, Cherusseri Zainuddeen, Vaniyambalam Abdurrahman, KK Sadaqatulla, EK Hasan, Nattika V Musa, KT Manu and Sayyid Umerali Shihab Panakkad. Kanniyath Ustad and EK adorned the post of president and general secretary for a long period of 25 years and 40 years respectively. KV also held the position of joint secretary from 20 of September 1956 until his death on April 16, 2000.²⁹³

²⁸⁹ Mujeeb Thangal Konnare. *Keralathilepravachaka kudumbanagal*, Malayalam (Calicut: Shifa books, 2004), 32.

²⁹⁰ Aboobacker Pinangod. *Vazhiyadayalangal*, 104.

²⁹¹ Speech of Cherussery Zainuddeen Musliyar <https://shafeequehudawi.blogspot.com/2016/03/cherusseri-zainuddeen-musliyar.html> accessed on 5 September 2021.

²⁹² Sadiq faisyy, *Samasthacharithrathinte Nalvazikal*, 1045 & Kareem CK. *Kerala Muslim history, statics and directory*, 1991.

²⁹³ Muhammed faisyy, *Samastha*, 252.

During 1925-1989, some leaders resigned or were suspended or dismissed from the organization due to different reasons. Parol Husain Moulavi, KK Sadaqatulla Musliyar, BM Kutti Hasan Haji, ACS Beeran Kutty Musliyar,²⁹⁴ AP, Ullal Tangal, MA, Chithari Hamza Musliyar, Andona Moideen Kutty Musliyar, AV Abduppa Musliyar and ES Muthukkoya Tangal were some notable figures among them.

2.6.15. Third Phase of Samastha from 1967 to 1989

Third phase of Samastha can be generally analyzed for the following factors; expansion to outside of Kerala, formation of feeder organisations such as SMF, SSF, publication of *Hikmat*, *Firdous* and *Muallim* and establishment of educational institutions such as Rahmaniyya Arabic college at Katemeri in 1972, Darussalam Arabic college at Nandi in 1978, Rasheediya Arabic college at Edavannappara in 1978, Markazu Saqafthi Sunniya at Karandoor in 1983 and Darul Huda Islamic Academy at Chemmad in 1986. This phase of Samastha witnessed two splits, first in 1967 and second in 1989. Sadaqatulla Musliyar, the then president of Samastha resigned and formed an organisation named Kerala Samsthana Jam'iyathul Ulama arguing that the loud speaker cannot be used during the prayers. This view was in opposition to Samastha's view of permitting the same.

The split in 1989 caused more loss than the split in 1967. The organization witnessed an internal conflict during 1984 which eventually ended up in the split and the emergence of a new organization under AP in 1989. The immediate reason for the same was the SYS conference held in January 19-21, 1989 at Ernakulum. Samastha wanted to withhold organizing such a conference but the SYS president Ullal Tangal and the general secretary AP wanted to conduct it. The conference was held against Samastha's decision. A Mushavara meeting under the presidium of Kannyath Ustad held on 18 February, 1989 passed the ruling about losing the credibility and trust towards Ullal Tangal, AP, PK Muhyuddeen Musliyar, MA, AV

²⁹⁴ *Mushavara* under the presidium of Ullal Tangal at office of *Samastha* on 10 July 1986 decided to suspend ACS Veerankutty Musliyar from the post of *Muballig*. *Muballig* means one who conveys message to others. Samastha proposed some fellows to preach and field work with the ideology of Samastha.

Manuppa Musliyar and KP Hamza Musliyar (Mushavara Members) as they organized the state conference of Sunni Yuvajana Sangam without being sanctioned by Samastha. Mushavara declared that they did not deserve to be the members of Samastha and suspended them from the organization. CH Hydroos Musliyar submitted the resolution and KT Manu Musliyar supported it.²⁹⁵ But according to MA, the six members such as C.Abdurahman Musliyar, Imbichi Musliyar, PA Abdulla Musliyar, VM Abdulla Musliyar and N Bava Musliyar walked out from the Mushavara²⁹⁶ after being ousted, and formed another organisation under the leadership of Ullal Tangal and AP which then they claimed as real Samastha. But the verdicts of court regarding the registration of Samastha did not support their claim.

2.6.16. Major events in the History of Samastha

1925-Formation of Ulama Sangam at Kuttichira Juma Masjid, Kozhikode

1926-Formation of Samastha at Town Hall, Kozhikode

1927-First Conference on 7th February at Tanur

1929-Publication of Al Bayan, Arabi Malayalam magazine

1933-Sixth Conference on 5th March at Feroke²⁹⁷

1934-Registration of Samastha

1951-Formation of SKIMVB on 17September

1954-Formation of SYS

1959-Formation Samastha Kerala Jem-iyathul Muallimeen Central Council

1961-Formation of Jem-iyatul Mufathiseen (Union of inspectors)

1962-Establishment of Jamia Nooriya Pattikkad

1967-Resign of Sadaqathula Musliyar From the post of President

1967-First split of Samastha (Formation of Samasthana)

1973-Formation of Sunni Students Federation (SSF)

1976-Formation Sunni Mahallu Fedration (SMF)

²⁹⁵ Aboobacker Pinangod. *Vazhiyadayalangal*, 114-15.

²⁹⁶ Abdulkadir Musliyar M.A. *SamasthayudeCharithram*, 206.

²⁹⁷ After sixth conferene there was conferences at Kozhikode, Tanur and other places till conference Karyavattom but records were not avaiilbale between 6th and 16th conferences .M.A.Abdul Qadir Musliyar, *Smasthayude Charitram*, 89.

1985-60th Anniversary Conference at Kozhikode

1989-Second split of Samastha

2.7. Kerala Jamaate-e-Islami (1948)

Jamaat-e-Islami Hind was founded in 1941 by Sayyid Abul A'la Maududi (1903-1979, hereafter used Maududi) after drawing inspiration from Shah Waliyullah (1703-1762) who worked to reform Islam in the Indian subcontinent. Maududi was also influenced by the ideologies of Indian *Salafi* movement led by Sayyid Ahmad Shaheed (1786-1831) of Bareilly. His mission was to purify the customs and rituals among the Muslims. The Jamaat emphasized on creating a true Islamic awareness by preaching the concept of political Islam in the Muslim society and purifying it from un-Islamic rituals and superstitions. Jamaat also aimed at socializing youth and imparting to them the idea Islamic personality put forward by the Quran, *Sunnah* and Muslim thinkers. The objective of the Jamaat was *Iqaamat-e-Deen* as prescribed in its constitution²⁹⁸ and *Hukumate-Ilahi* is the finishing point of Jamaat.

After the independence of India, Jamaat was divided into Pakistan Jamaat-e-Islami and Indian Jamaat-e-Islami. The latter viewed the secular democratic system of India as *Taghut* (worship other than Allah) and took a decision of noncooperation with the government. Practically, they followed two approaches. One was to accommodate it without integration and as a result they kept away from secular politics. The other was to avoid governmental employments.²⁹⁹ Accordingly, when the first general election was declared in 1951, the Jamaat ordered its followers to boycott the election and solicited them to strive for the establishment of an Islamic nation.³⁰⁰

²⁹⁸ The constitution of the Jamaat-e-Islami Hind, (New Delhi: Markazi Maktabah Islami Publishers, 2011), 5.

²⁹⁹ Hashim T. *Islamic Traditions in Malabar: Boundaries, Appropriations and Resistances*, 118.

³⁰⁰ Mawlana Abullais. "Indian Muslims and the Election", *prabodhanam*, (Kozhikode: Probodhanam press, 1983), 13.

Jamaat was formed in Kerala in 1948 at Valanchery under the leadership of Muhammad Ali Alias Haji Sahib (Hereafter used Haji Sahib). Important objective of Jamaat in the State was to promote dynamics in the community through education and adaptation. They were generally known as 'Political Islamists'.³⁰¹ Jamaat highlighted the idea of universal Islamic brotherhood and introduced Islam as a religion of all in spite of different creed and caste. Their attempt was to put forth the comprehensive nature of Islam in opposition to the concept prevailing dominantly in the community 'Islam for Muslims.'

The ideological foundation of Jamaat was political Islam and all other aspects of Islam were attached to it. They contemplated over the educational and the cultural renaissance by focusing on students and youth. In this regard, they trained the students and youth to defend Islam against the western secular and materialistic agenda. Student's Islamic Movement of India (SIMI) was formed to strengthen their ideology among younger generation but was not able to function for long. Later in 1982 they formed another group for the youths and students named as Student Islamic Organisation (SIO) with an objective of the reconstruction of youths and students by leading them to the Islamic way of life. Girls Islamic Organisation (GIO) was formed in 1984 spread the ideology to women and girls.³⁰² Integrity and flexibility were the main characteristic of Jamaat activists. Usually they do not arrange open debates with other ideologies while they propagate their ideology through publications. At organisational level, *Jamaat* was subdivided as *Pakistan Jamaat Islami* (1941), *Indian Jamaat Islami* (1947), *Kashmir Jamaat Islami* (1947) and *Sri Lankan Jamaat Islami* (1954) and *Bangladesh Jamaat Islami* (1971).³⁰³

2.7.1. Reasons for the Formation of *Jamaat*

According to *Jamaat*, even though there were many reasons for the formation, the significant reasons include the decline of Islamic *Khilafat*, dominance

³⁰¹ K.K.N.Kurup & Ismail.E. *Emergence of Islam in Kerala in 20th Century*, 277.

³⁰² Hashim T. *Islamic Traditions in Malabar: Boundaries, Appropriations and Resistances*.119

³⁰³ Sheikh Mohammed, *Arabic Language In Kerala*, Arabic,(Kozhikode :Edumart ,2012),316.

and hegemony of Modern culture, the British colonial power and the significance of the organization and organisational structure in Islam. Manzoor Alam wrote that Maududi started a sustained campaign against ideologies such as rationalism, atheism, socialism, progressivism, totalitarianism and united nationalism.³⁰⁴

2.7.1.1. Decline of Islamic *Khilafat*

Ottoman Empire (1299-1922), the last dynasty of Islamic *Khilafat*, witnessed decline in the second decade of 20th century and its collapse brought unprecedented situation in Islamic world. Muslims lost the political coordination at international level and the alliance of Islamic countries was collapsed. The burden of reformation, coordination and keeping organizational stability fell down upon the Muslims. According to Jamaat, Islam did not believe in borders and nations based on them. In other words, birth of nation states made a great impact on the Islamic society as they pushed the global community towards new structures like country border, official language, internal civilization and culture, etc. As a result, it became almost impossible for Muslims to formulate universal global system with sole ruler or preserve *Khilafat* system. According to Jamaat, the very basic structure of Islam depends upon *Khilafat* and a supreme ruler, Khalifa. Maududi formulated an undivided Jamaat in 1941. The decline of Ottoman Empire was one of the factors behind the formation of the organisation.

2.7.1.2. Modern Culture

Maududi closely watched the ideological pulses of the world and observed that the moral and financial system are moving towards a modern culture based on three fundamental theories; secularism, nationalism and democracy. He contemplated these three theories were purely sacred, but for the humanity in actual sense they were the instigators of all miseries. Furthermore, he conceived these theories purely antagonistic to Islam. The entire efforts had been decided to fight against them³⁰⁵. He propagated that Islam and western civilization are in conflict

³⁰⁴ Mohd Manzoor Alam. *100 Great Muslim Leaders of the 20th century*, (New Delhi: Institute of Objective Studies, 2005), 230.

³⁰⁵ Abul Aa'la Maududi. *Tanqihah*, Urdu, (Lahore: Islamic Publication Limited, 1939), 23.

with each other due to the very fact that the latter is built upon atheism and materialism. He explicated this view points in ‘West versus Islam’.³⁰⁶

2.7.1.3. The British Colonial Power

Maududi’s political view was oriented towards his view of Islam. He affirmed that the submission of one’s life to Allah is *Ibadat*. By this, one can restore the true spirit and meaning of all key elements of Islam such as *Ilah*, *Deen* and *Sharia*. He initiated renaissance in a period when there were great misunderstandings about *Jihad*.³⁰⁷ The British colonial power tried to abolish the concept of *Jihad* because Muslims were in the forefront of freedom fight. They even took effort to portrait *Jihad* as mere violence and terrorism. He argued by lights of doctrine and Islamic history that *Jihad* is a complete standing against anti-God and anti-human powers.

He firmly stood against the attempts to reject Islamic values and compared those moves with amendments made by human in western religions. In order to bring in reformism in Islamic system, he stressed not only on *Jihad* but also on prominence of *Ijtihad*. But the sway of the leadership was obsessed with western society.³⁰⁸ In an Interview, the former *Ameer* of Kerala *Jamaat*, with T Arifali was asked about the situation of India when *Jamaat* was formed. He replied that the Muslim countries were under western imperialists who introduced separate concept of religion and nation to aid ruling of Muslim countries.³⁰⁹

Regarding the partition of India, Maududi said that it will not be good to make countries based on religion because with that Muslims will become minority in India and Hindus in Pakistan. He also opined that only the minority will be pushed back in both countries, but also the wound made by the partition can never be healed. In this regard, he stated thus that it is appropriate for Indian Muslims to

³⁰⁶ Sayyid Abul Aa’la Maududi. *West versus Islam*, trans. Waqar Ahmed, (Delhi: Markazi Maktaba Islami, 1992), 38.

³⁰⁷ *Jihad* means fighting for righteousness and morality and *Ijtihad* is finding out from Quran and *Sunnah*.

³⁰⁸ Abul Aa’la Maududi. *Tanqihat*, 38-39.

³⁰⁹ T Arifali, *Mathrubhoomi Aazhcha Pathipp* (June 2010), 13-19.

stay as a part of India trying to dedicate the divine sight with them, to organize on the basis of ideology and make it acceptable.³¹⁰

2.7.1.4. Theory of Islamic Movement

Islamic movement should possess fundamental theories;

1-The basic doctrine of the Islamic movement is that *Deen* should be kept safe and sound

2-It should institutionalize all aspects of *Deen* and should bring it in practical mode.

3-It should continue belief and practice of *Deen* with its due, without any alteration of the source and it should safeguard its antiquity.

4- The first strata of *Sharia* is theological and the rest is built upon it. The theological sphere should not be amended. The prescribed order cannot be changed as well.

5-Islam is a method of life and, hence, it should preserve itself from all sorts of categories such as nation, caste, class and communal aspiration.³¹¹

2.7.1.5. Organisational Structure of Islam

Jamaat justifies its formation by observing that Islam puts forwards functions which may be perfected and practiced only through organisational methods. Thus, it is compulsory for believers to organize aiming at Islamic activities and establishment of *Deen*. Interpreting this reality, Maududi observed that all interests of Islam cannot be fulfilled individually, but there is a need for an organized effort. Collective activities with organized manner comprise the major part of *Deen*, while the individual activities have the tiny role. So, the first pre-requirement for Islamic activity is formulation of an Islamic organisation and then willing for the sacrifice

³¹⁰ Abul Aa'la Maududi. *Tanqihah*, 270.

³¹¹ Abllais Islahi Nadvi,,*Jamathe Islami; Lakshyam Margam*, trans. V.P. Muhammadali, (Kozhikdoe: IPH, 1958),28.

for the sake of Allah. Therefore, life without being adhered to an Islamic organisation is referred as *Jahliyah* (Dark Age) and cutting hand of Islam.³¹²

2.7.2. Origin of *Jamaat*

Maududi updated the traditional Islamic thought in the Indian sub-continent while the western thought influenced the world. He propagated the importance of Islamic ideology and culture and dismissed the western ideology and culture. In 1940s, he conceptualized a huge movement which led him to form an organisation in the name of *Jamaat-e-Islami*. In 1941, Maududi wrote an essay titled ‘a need of *Jamaat*’ (organisation) in his *Tarjuman ul Quran: the comprehension of Islamic light will not realize by mere sublime ideology, rather, formation of a systematic organisation is an essential part*. He requested through personal letters to inform him about those who agree with the concept of an organisation. The people familiar with his speech and essays for nearly nine years were his supporters. Hence, 150 fellows came forward. He requested them to attend the office of *Tarjumanul Quran* on 25th August 1941. The meeting started officially on 26th August. A manual of constitution of *Jamaat* was distributed among the members. He asked them to examine and criticize it individually and collectively. He explained the background of an Islamic organisation by stating that Islam was a comprehensive way of life. He firmly intended to propagate what he understood through *Tarjumanul Quran*. Later he explained the difference between *Jamaat* and other organisations. He also proclaimed that he would like to organize the community just like the prophet did. The difference is that those who did not take the membership of Prophetic organisation (*Al Jama'ah*) were excluded from Islam/Islamic group, but, he believes that anyone is free to alienate him/herself from this organisation (*Jamaat*).³¹³

He stated that he preferred actively working under an Islamic organisation than holding the position of even a prime minister or president in a non-Islamic system. After the formation of the organisation, he insisted that all functions and

³¹² Abul Aa'la Maududi. *Shadathe-e-Haq*, Urdu, Sathya Sakshyam, trans. V.P. Muhammadli, (Kozhikode: IPH, 1957), 25.

³¹³ Sheik Muhammad Karakunnu. *Jamathe Islami Oru Laghu Parijayam*, Malayalam, (Kozhikode: IPH, 1996), 52.

duties should be upon the organisational structure not on individual(s). So, the position of *Ameer*³¹⁴ was not an enjoyable authority but an entrusted leadership by the organisation. He also stated that he would be an obedient worker under the organisation. After the speech, the constitution was passed with some amendments. During the formation he stated that he had broke out from his neck the chain of Islam which he got traditionally. He also affirmed that he became a new Muslim from that day onwards. He even chanted the *Shahadah Kalima* in order to refresh his faith and then joined the Jamaat. Mawlana Mansoor Nuhmani followed Maududi and did the same, followed by one by one.³¹⁵ 75 fellows participated in the meeting. It was formed at Islamiyya Park in Lahore on 26th August, 1941.³¹⁶

After the formation of organisation, Maududi explained its aim and nature. He was the founder of the organisation and was selected to its executive (president) position and worked in the position till his demise in 1979.³¹⁷ He was an excellent scholar and thinker, philosopher, powerful researcher, blessed author, Journalist, the interpreter of the Qur'an and the reformist.³¹⁸ He described that there is no other alternative but to assemble under such an organisation and that *Jamaat* was essential to have an ideological unity. He described five organisational concepts which may be summarized as follows:

- 1- Each member of *Jamaat* should be entitled to be a well-wisher to the organisation and its members.
- 2- Strategy of other parties that one will be with party for truth or falsehood/ right or wrong is not acceptable in *Jamaat* because it is founded on the faith of Allah. So, everyone must sacrifice, love and be intimate to God. Everyone should cooperate with each other on the ground of obedience to Allah and should execute His laws.

³¹⁴ *Ameer /Amir* mean leader or captain. Jamaat-e-Islami indicates their leader as *Ameer* and it is same post of president in other organisations. The constitution of Jamaat, Article 14, describes *Amir* as Secretary-General. The constitution of Jamaat, 13.

³¹⁵ Abdulla TK. *Probhadanam: Jamaathe Islami Ambatham Varshika Pathipp*, Malayalam, (Kozhikode: Probodhanam weekly, 1992), 88.

³¹⁶ Abdulla TK. *Probhadanam: Jamaathe Islami Ambatham Varshika Pathipp*, 13.

³¹⁷ Abdulla TK. *Probhadanam: Jamaathe Islami Ambatham Varshika Pathipp*, 22.

³¹⁸ Sheikh Muhammed Karakunnu. *Jamaate Isalmi Laghu Parichayam*, 25.

3-Groupism is not allowed in *Jamaat* because conspiracy, internal clash, selfishness and misunderstanding are not allowed in any Islamic organisation.

4-*Shura* i.e. interaction and mutual discussion is the hallmark of the Islamic organisation. Thus, the organization should not take decision in vital events without consulting each other.

5-No one should take strenuously his own opinion in *Shura* council (consultation wing). Once the decision is taken, all those who were dissatisfied should also fully support it. It is un-Islamic to not agree with a decision taken by the *Shura* council.

Maududi did not impose his opinions or viewpoints on his followers. When he was elected as the key leader of *Jamaat* on 27th August in 1947 he said that he will spend his whole life for the organization and will move alone unless anyone comes. That he will struggle for this cause even if the world thwarts him. He derived the jurisprudential views/ hukm from his personal research. But, he did not want to impose his own premises upon others and insisted that his research should not be controlled by anyone. Thus, he requested the members to not highlight his opinion in jurisprudence and theology as the official. Rather, he said, everyone has the right to agree and disagree with his views and that everyone can unite in one organisation even though they share different views in minor affairs of the religion. Those who assembled there for the formulation of the organisation took oath to *Ameer*. Then they formed the first *Shura* council consisting of seven members. When *Jamaat* was split with the partition of India, Maududi selected Pakistan as his working area and served for *PakJamaat-e-Islami* till 1972. Indian *Jamaat-e-Islami* was re-organized on 16th of April 1948 at Allahabad. Mawlana Abullais Islahi Nadwi (Hereafter used Abullais) was elected as the first *Ameer*. Meanwhile, Kashmir *Jamaat-e-Islami* survived independently without merging with Indian or Pakistani *Jamaat*. Maleehabad in Utter Pradesh was the head quarter of Indian *Jamaat*. From 1960, Delhi was the head quarter. Muhammad Yusuf, Sirajul Hasan, and Abdul Haq Ansari, Mawlana Jalaludheen Ansar Umari were the leaders. It focused on bringing back those who deviated from straight path due to the circumstances in India and due to the horrible conditions of partition. Also, it concentrated on keeping religious

tolerance and communal harmony. Simultaneously the organization introduced Islamic brotherhood to create an ideal community. According to Sheik Muhammad Karakunnu, it represented the true Islam in the unfavorable conditions of partition.³¹⁹

Haji Sahib was the first *Ameer* of Kerala state and the key leader in the formation of *Jamaat* in Kerala. KC Abdulla Moulavi, TK Abdulla Sahib, and Prof. KA Siddeeq Hasan have held the position of ‘Kerala *Ameer*’ in different periods. The table below shows the *Ameers* of Kerala and their periods.³²⁰

Name of <i>Ameer</i>	Periods
V.P.Muhammad Ali	1948-1959
K.C.Abdulla	1959-1972
T.K.Abdulla	1972-1979
K.C.Abdulla	1979-1982
T.K.Abdulla	1982-1984
K.C.Abdulla	1984-1990

Table 2:6

2.7.2.1. Jamaat in Malabar

Haji Sahib formed an association named *Jam'iyathul Mustarshideen* in 1946 with around 20 people who are interested in Islamic movement. They include C.M. Moideen Kutty, Parambil Kunjalavi, V.P.Kunchahammad, T.K.V.Moideen Kutty, U.Muhammed, T.P.Abdurahman, P. Marakar, etc. Its Ideology was similar to that of *Jamaat*. Later in 1948, in a meeting held in the house of P.Marakkhar Haji, they renamed the organization as *Jamaat-e-Islami*. It was the second factor of Kerala *Jamaat*. The first factor was in Kozhikode as formed on 30th January, 1947 by P.C. Muhammad Haneefa Moulavi, K. Imbichiamu Sahib and C.P.M. Abdul Qadir Sahib. The first speech of *Jamaat* in Malabar region was delivered in Vanimel, Kozhikode

³¹⁹ Sheikh Muhammed Karakunnu. *Jamaate Isalmi Laghu Parichayam*, 55- 56.

³²⁰ Farook TK. *Karmakalam, Jamathe Islamiyude 75 varshangal, Probhadanam vishashal pathipp*, Malayalam, (Kozhikode: Jamaat Islami Kerala, 2017), 204.

on 1947.³²¹ The first fellow who got membership there was Haji Sahib and the second one was P.C.Muhammad Haneefa Moulavi on 1st June 1947. Later, Abdul Ahad *Tangal* and Izzuddeen Moulavi got membership on 4th of July 1952.³²² In a meeting held on 10th March 1951 at Kondotty, Ahad Tangal responded positively and at the request of Haji Sahib, he became ready to write letter to others seeking help for the organisation. Jamaat explained the comprehensiveness of Islam comparatively in a better and systematic way than its counterpart organizations. It also succeeded in creating a perception among public that Muslims are not mere a ritualistic religious community but are those who live with an identity and political literacy and ideology. To an extent, it liberated the youth from atheism, liberalism, communism, and capitalism when it addressed the modernists and rationalists by representing a political and intellectual Islam. *Jamaat* has branches in every states of India. It has publication in all national and regional languages including Hindi, English, Urdu, Bangali, Asamees, Punjabi, Gujarati, Maratti, Telug, Kannada, Tamil and Malayalam. *Tafheemul Quran* (Urdu), *Tarjumane Quran* (Urdu), *Talkhees Arudit Quran* (Marathi), *Tarjumane Quran Majeed* (Telug), *Divvy Quran* (Kannada), *Divya Quran* (Guajarati), *Tiru Quran* (Tamil), *Tarjama Quran Majeed* (Gurmughi), *Tafheemul Quran* (Malayalam), *Quran Bashyam*, *Quran Bodhanam*, *Quran Lalida Saram* (Malayalam) are the Quran translations and interpretation published by Jamaat.

Islamic publishing House (IPH) has published more than six hundred books. *Madyamam Aazhcha Padippu* (weekly), *Madyamam* (daily started in 1987) and *Yuvasarani* (official magazine of SIO released in 1986) were published from Kerala in Malayalam language. *Jamaat* started the first children's magazine '*Malarvadi*' and women's magazine '*Aramam*' with an Islamic background in 1980 and 1985 respectively. *Aramam* was the only magazine published by women organisation in Malayalam language. In 1949 from Edayur near Valancheri in the district of Malappuram, the monthly named '*Prabodhanam*' was released.³²³ Later, it was

³²¹ Sheik Muhammed Karakunnu. *Islamika presthanam Munnil Nadannavar*, Malayalam, (Kozhikode: IPH, 2009), 27.

³²² Sheik Muhammed Karakunnu. *Islamika presthanam Munnil Nadannavar*, 38.

³²³ Copy of Prabodhanam which published in 1949 attached in Appendix III, p.281.

transformed as a fortnightly. In 1959, the office of *Prabodhanam* was shifted to Vellimadukunnu (Silver Hill) near Kozhikode. Since 1964 till now, *Prabodhanam* is published as a weekly. It was IPH that introduced Maududi, Hasan Al Banna, Sayyid Qutwub, Muhammad Al Gazali, Yusuf Qardhavi, Muhammad Asad, Ali Ja Ali Izzat and Imam Gazali to Malayalam readers. '*Islam Matham*', the first publication of IPH was translated into 70 languages.

2.7.3. Objectives

Jamaat has many unique objectives which differentiate it from other organisations. The first part of constitution explains the objectives: "The Objective of the Jamaat-e-Islami Hind is *Iqaamat-e-Deen*, the real motive of which is solely the achievement of Divine pleasure and success in the Hereafter".³²⁴ As the constitution says, it is very difficult to give an English equivalent of the term '*Iqaamat-e-Deen*'. It may, however, be rendered as the establishment, realization or pursuit of religion. Religion, as a way of life or as a system of belief and action, are however, very imperfect renderings of the word '*Deen*'.³²⁵ The word '*Iqaamat-e-Deen*' is explained in their constitution (P: 6) as follows. The word '*Deen*' in the term '*Iqaamat-e-Deen*' means the true Deen which Allah had been revealing through His prophets in different ages and different lands and which He revealed in its final and perfect through His Last Prophet, Muhammad, for the guidance of every human beings till doom's day, and which is now in the world the only authentic *Deen* and the only one acceptable to Allah. The constitution of *Jamaat* elaborates the word '*Deen*' as something which encompasses the exterior and the interior aspects of human beings as well as the individual and collective aspects of life including beliefs, rituals, morals, economic, social, and political spheres which may be beyond its pale.³²⁶ So, *Deen* is considered as authentic and the only acceptable religion by Allah. *Deen* in this sense becomes a life style, with solutions for earthly issues and ensures the pleasing of Allah and the victory in the hereafter life. The

³²⁴ The constitution of the Jamaat-e-Islami Hind, 5.

³²⁵ The constitution of the Jamaat-e-Islami Hind, Foot note 1, 5.

³²⁶ The constitution of the Jamaat-e-Islami Hind. 6.

accurate personal and social life system can only be materialized by establishing the *Deen*.

The word '*Iqaamat*' is related to complete pursuit of the *Deen* sincerely without any compromise and also taking steps to put it into practice in social and personal life of human beings. Islamic propagation is considered by the organization as primary while the advancement of Muslim culture is secondary. Hence, according to the constitution, *Iqaamat-e-Deen* means the entirety of the development of the individual, the reconstruction of society and the formation of state conforming to *Deen* without any discrimination. The ideal practical example of this *Iqaamat* was the system set up by the Prophet and followed by *Khalifas*.³²⁷

In the formation meeting of *Jamaat* held on 26th August 1941, Maududi explained the goal of organisation as follows:

- *Jamaat* is focused only on Islam while the organisations may have been formed focusing on material goals.
- *Jamaat* symbolizes the perfect path of the Prophet while the structure of other Islamic organisations may be similar to existing structure of any organisation or material organisation.
- Qualification of membership in other organisations is based on mere birth in Muslim community. But, members of *Jamaat* should follow Islamic rules and regulations and complete at least the lowest point of *Iman*.
- Other organisations focus only on Muslims, while *Jamaat* focuses not only any specific community but the whole humanity.³²⁸

Initially, the organisation identified two relevant goals. One of them was to protect the identity of Muslims and keep them away from racial riots. Briefly it could sum up the objective of *Jamaat* as per their argument that the action and function for the *Kalimah Tawheed*. All actions such as walking, standing, sleeping,

³²⁷ The constitution of the Jamaate-e-Islami Hind, 6.

³²⁸ Abul Aa'la Maududi. *Roodade Jamat -e- Islami*, part 1, Urdu, (Lahore: Metro Printer, 1993), 11.

moving, uttering and doing activities were considered as under the control of the Almighty Allah. And, that is how, the Jamaat affirmed, the human beings become slave for God.³²⁹

2.7.4. Founding fathers

The founding father of Jamaat was Sayyid Abul Aa'la Maududi. Abullais Islah Nadwi was the founder of the Indian Jamaat and Haji Sahib was the founder in Kerala.

2.7.4.1. Sayyid Abul Aa'la Maududi (1903-1979)

The founding father of *Jamaat* was born in Aurangabad of the old Hyderabad on 25th September of 1903 to Ahmed Husain, a scholar of the time, and Ruqiyya Begum, daughter of the famous Urdu poet Mirza Gurban Ali Khan. Maududi's paternal grandfather was from a respected *Sayyid* family with a long-time spiritual heritage and sainthood.³³⁰ After completing his primary education from his father, Sayyid Maududi gained secular education from the Madrasa Foukhaniyya high school. At the age of 11, he qualified the Moulavi exam. Although he joined Darul Uloom for higher study, he could not complete because of his father's disease and demise. Then he focused on updating knowledge through his own efforts.³³¹

At the age of 17, in the early 1920s, he was well-versed with Urdu, Arabic, Persia and English languages. He started writing when he was only 15. In 1918 he joined the *AlMedina* newspaper published from Bijnoor. Two year later he was appointed as the editor of *Taj* monthly published from Jabalpur of Madhya Pradesh. In the same year he was appointed as the editor of *Jamiytau Ulama's* official paper, the *Al-Jamiyat*,³³² Muslim newspaper published from Delhi. Maududi continued his

³²⁹ This idea quoted from *Al Uboodiya* by Ibn Taymiyyah which published Maktabah Al-Islamiya from Beirut.

³³⁰ Ahmad Qurshid. *Jamaathe Islami Ambatham Varshika Pathipp*, Malayalam, (Silver Hill: Probadhanam, 1992), 20.

³³¹ Seyyed Naser Vali Reza. *Mawdudi and the Making of Islamic Revivalism* (London: Oxford University Press, 1996), 14.

³³² Wilfred Cantwell Smith. *Islam In Modern History* (Princeton: Princeton University Press, 1957), 285. <https://www.example.edu/paper.pdf> accessed on 6th September 2021.

career till 1923 and left for formal education of one and half years.³³³ He returned to Delhi in 1925 and Served as an editor of *Jamiyat* and continued until 1927. In the meantime, he began to intervene in political issues and participating actively in *Khilafat* movements and civil disobedient protests. During 1920 and 1928, he translated four books into Urdu, three from English and one from Arabic. *Asfarul Arba'* of Swadaruddeen Muhammad Shiraz, Arabic scholar was a philosophical book that he translated from Arabic to Urdu. He left to Hyderabad after resigning from *Jamiyat* in 1928 and engaged himself with study and research. He worked for the monthly '*Tarjamanul Quran*' in 1933 which was published by Moulavi Aboo Muhammed Salih and transmitted his ideas to masses through this magazine. It was the turning point of his life.³³⁴ According to members of *Jamaat*, Maududi has always highlighted the true belief (*Iman*) by lights of authentic documents and reasoning. He guaranteed to the believers that success would be in this life and hereafter through the complete submission to Allah.³³⁵

Maududi had played influential role in the ideological formation of *Jamaat*. He often stated that he had not initiated any new idea. Rather, he claimed that he only explored and found the real meaning of Quran, Hadith, and Islamic commands as in the dawn of Islam. He also urged that those who follow *Jamaat* and advocate it should render their entire life through the light of Islam³³⁶. He added that any member from *Jamaat* had no right to quote his word as proof for jurisprudential issues.³³⁷ This far-sighted vision of Maududi paved the way for Muslim organisations in Pakistan, Bangladesh, India and Sri Lanka to go forward on an Independent standing.³³⁸ Taffhimul-Quran, interpretation of the Quran in Urdu was his greatest work completed in thirty years. As observed by Khurshid Ahmad, it left

³³³ Charles J. Adams. *Maududi and the Islamic State*. John L Esposito.ed. Voices of Resurgent of Islam (Oxford University Press. 1983), 99.

³³⁴ "Sayyid Abul A'la Maududi". *Official website of the Jamaat-e-Islami*. Archived from the original on 14 June 2020.

³³⁵ Kottil Muhammad Ali. *Prakasham Parathunna Prasthanam*, Malayalam, (Kozhikode: IPH, 2016), 15.

³³⁶ Abul Aa'la Maududi. *RoodadeJamat –e-Islami*, 21.

³³⁷ Abul Aa'la Maududi. *RoodadeJamat –e-Islami*, 34.

³³⁸ K.T.Husain, Fasularhaman K Koduvally. *Jamaat-e-IslamiMunganana Kramam*, Malayalam, (Kozhikode :Jamaat-e-Islami Kerala, 2004),31.

a far reaching impact on contemporary Islamic thinking.³³⁹ He wrote many articles and books which impacted greatly on the intellectuals of Muslims especially in India and Pakistan.³⁴⁰

The speech delivered when he was elected as the first *Ameer* of Jamaat was telling about his route in Jurisprudence and theology. As the *Ameer* of Jamaat, he did not impose his ideas upon Jamaat Scholars. Rather, he requested, by the name of Allah, to Jamaat activists, not to present his opinions on theology and Jurisprudence, as a doctrine, to the common public. He was also insistent about not using his practices based on self-study as a valid religious source for others to imitate. He asked the common public to follow those scholars whom they have faith. In one sense, everyone has freedom to keep distance from him and to express one's own opinions. He believed that everyone can go on as a Jamaat (organisation), even when they are fragments, as companions of the Prophet could do.³⁴¹

According to Abul Hasn Ali Nadwi (1914-1999), the well-known Indian Islamic scholar, Maududi tried to liberate Indian Muslims from westernization and materialism. He wrote an article titled '*Libas Ka Mas'ala*' (Issue of Dress Code) to make Muslims aware about the Islamic dress code and stated that in dress code, there are different aspects such as psychology, culture and faith. Maududi was called as author of Islam or spokesman of Islam (*Mutkallime Islam*) by some literary men of his era.³⁴² He served for Pakistan Jamaat-e- Islami till 1972, after which he travelled to America for treatment and died there in 1979.

2.7.4.2. Abullais Islah Nadwi (1913-1990)

Abullais Islah Nadwi was a scholar, organizer and the first leader of *Jamaat* in India after 1947. He was born in 15th February 1913 at Aa'zamghar in Uttar Pradesh and studied as the disciple of Mawlana Manlier Ahan Jeelani (Bihar) in

³³⁹ Khurshid Ahmad and Zafar Ishaq Ansari. *Mawdudi* (Aligarh: Crescent Publishing CO.4, 1976), 11.

³⁴⁰ Mohd Manzoor Alam. *100 Great Muslim Leaders of the 20th century*, 231.

³⁴¹ Arifali T. *Karmakalam, Jamathe Islamiyude 75 varshangal*, 66.

³⁴² Abul Hasan Ali Nadwi. *Asr mem Deenthafheemvathashreeh*, Urdu, (Karachi: Majlis Nashriyyathe Islam, 1982), 20.

Madrasa Al Islah and Darul Uloom (Lucknow), the place where he was appointed as a teacher in 1934. He continued his career as a lecturer of Madrasa Al Islah in 1946. He became the leader at the age of 36 till 1972. He played vital role in bringing up the Indian version of Jamaat, by forming *Muslim Majlise Mushawara* (1964) and All India Muslim Personal Board (1972) in Lucknow. He was a ruling member of Darul Uloom until his demise in 1990. He was skilled in Arabic, Urdu, Persian, and especially in English. He wrote numerous books.

2.7.4.3. V.P. Muhammad Ali (1912-1959)

Haji V.P. Muhammad Ali Sahib, known as Haji Sahib was the one who founded the Jamaat-e-Islami of Kerala. Having held various positions such as the founder of Kerala *Jamaat*, first *Ameer*, scholar, orator, powerful reformer and organizer, *Jamaat* regards him as a revolutionary leader. He was born to Valiyaparamb family at Edayur of Malappuram District, in 1912. His father was Pokkammutti Haji and his mother was Fatima daughter of Changanpilli Kunjalikutty Gurukkal. His primary education till 4th standard was from his homeland. Then he started his religious education from Punur Mohammed Musliyar, and studied at *Dars* of Edakkulam, Mannarkkad, Alathur, Manjeri, Baqiyat Swalihath, Vellore and Darussalam college of Umarabad. He read the *Tarjamanul Quran* released by Maududi and was influenced by it. He was attracted by the articles published in it and thus lived with Maududi for two years in Pattankoat of Punjab. He was a member of Jamaat on 15th October in 1941, the very day it was founded.

After returning to native place, he was active in Islamic movement. He published a book titled '*Islam Matham*' in 1945 and formed '*Jam'iyyathul Mustarshideen*' in 1946 along with some people who were interested in it. Haji Sahib conducted a 15 days class at A.S.Vaidya Shala (shop) of Kunjoyi Vidayar³⁴³ in Francis Road at Calicut. He started IPH (Islamic Publishing House) with an amount of 700 rupees provided by central committee. Then he spread the movement

³⁴³ Kunjoyi Vidayar M. later became activist of KNM and played vital role in formation of KNM in 1950. He was its first treasurer and Manager of Al Manar, the mouth piece of KNM. This shop was also centre for KNM functionaries.

throughout Kerala and travelled to different places. He searched for the readers of the book '*Islam Matham*' and introduced the new movement to them.

The second unit of *Jamaat* was established in 1948 at Valanchery. Later, the state committee began to work at Valanchery as center. Haji Sahib was elected as the leader for the Committee and was known as *Qayyim*. He spread messages of the movement throughout Kerala with his extra ordinary speech and study classes. He taught the comprehensive life style, combining religion with material world in a time when Muslims of Kerala were divided into two, as *Jamaat* claims. On the one hand, there were superstitions and petty rituals and on the other hand, there was modern materialistic reformation.

A *Jamaat* conference scheduled to be conducted at Vanimel near Nadapuram in 1949 failed due to the protest of Samastha. Later, it was rearranged and re-conducted at Kozhikode. The meeting decided to publish *Prabodhanam* and it was started officially on 1st August in 1949. Haji Sahib prepared articles, translated works and edited works in *Prabodhanam*. He got support from the prominent scholar KC Abdullah Moulavi. Haji Sahib played leading role in the establishment of *Santhapuram Islamiya* College in 1955. He played leading and revolutionary role in the origin and growth of *Jamaat* in Malabar. Its first decade was entirely safe in his hands. His will power, courage and reformist mind helped form a unit of *Jamaat* at Malabar amidst protest from other organisations. The first conference was held at Kattipparuti near Valencheri in 1948. Another conference was held at Makkarapparamb (*Dawah Nager*) in 1983. From its origin till 1989 it conducted 10 conferences which helped *Jamaat* convey their ideology and effected the growth of organisation. He died in 1959, October 2. He was 47 years old.³⁴⁴

2.7.5. Formal structure of Jamaat

The organisational structure of *Jamaat* consists of three sections of Muslim population, i.e., supporters (*Mutafiq*), followers (*Karkun*), and Members (*Rukun*). The leader is known as the Ameer.

³⁴⁴ Abu Aiman. *Karma Kalam JamatheIslamiyude 75 varshangal*, 173.

2.7.6. Characteristics of Jamaat

Jamaat is one of the most successful organisations to uphold the democratic values at its organisational level. The institutions and feeder organisations are well-handled in a peaceful manner through elections. *Shura* system – the mutual consultation system- is one of the interesting aspects of the organisation. There are plenty of opportunities inside the party to share one’s opinions and criticize others. *Jamaat* has nurtured an inner democratic system, which made it so far advanced from other religious, political or social organisations.³⁴⁵ The annals of history of Indian *Jamaat* is unlikely to witness a split. In the modern history of India, it could be said, *Jamaat* is the only organisation which has not divided.

Another notable specialty of the organisation is that it could spread its activities widely to all sections of society. The party often interacted with youths, students and women. They claim that their organisation is a *Tajdeed*³⁴⁶ movement as described in the second part of *Jamaat* constitution. *Jamaat*, like other organisations, argues that the Quran and *Sunnah* are the authentic and fundamental doctrines of Islam. In the third part of the constitution, it explains that the first part of the Kalima ‘There is no God but Allah’ means that Allah is the lone creator, owner and the governor of whole world. That he is the only God and the wise judge without any partner.³⁴⁷

Maududi delivered a speech during the formation of *Jamaat* on 26th August 1941 in which he stressed how *Jamaat* differed from other organizations fundamentally. He said, *Jamaat* differed from others because it highlights the comprehensiveness of Islam and takes Islam wholistically while other organisations focus on some branches of Islam. Secondly, the structure of other organisations is influenced by the secular or the western mode such as president or secretary but *Jamaat* strictly follows prophetic mode itself such as *Amir* and *Shura*. Thirdly, *Jamaat* includes everyone born in Muslim community from lower to upper strata while the membership is allocated only for deserved Muslims. Fourthly, other

³⁴⁵ Abu Aiman. *Karma Kalam JamatheIslamiyude 75 varshangal*, 11.

³⁴⁶ *Tajdeed* Arabic word which means innovation or renaissance.

³⁴⁷ Abu Yasir. *Karmakalam, JamatheIslamiyude 75 varshangal*, 23.

organisations mostly build their views and perspectives with a focus on Muslims and Indian context while the *Jamaat* builds its views and perspectives with focus on whole human society. That the *Jamaat* did not conform to issues of the temporary community but to the issues of the humankind on earth. That *Jamaat* solves the problems with Quran and Hadith and that it gives membership to believers from the community and non-believers from outside of the community. Due to these all peculiarities, *Jamaat* called themselves as an Islamic movement with its functional space not any sphere but all aspects of the society and social structures.³⁴⁸

2.7.7. Operational way

In the fifth Article of the constitution of *Jamaat*, operational way for achieving its goal is explained.

1-The Quran and the *Sunnah* shall form the basis of all the activities of *Jamaat*. All other documents (*Ijma* and *qiyas*) shall be kept secondary, and they will be accommodated to the extent that these could be accorded with the Quran and the *Sunnah*³⁴⁹. With this, *Jamaat* refuses all documents which may come as contrary to Quran and *Sunnah* and will depend on the interpretation of Maududi and his thoughts in practical activities.

2-*Jamaat* keeps morality in their activities as explained in the constitution, “In all its actions and functions the *Jamaat* shall be bound by moral limits”³⁵⁰ and shall never accept *Fasaad filarz*. *Fasaad* means bad deeds and *filarz* means on the earth; mischievous activities on the earth. The focus here is that they do not promote any bad activity and misbehavior, as per Islamic law.³⁵¹

3-For the achievement of goals and objectives, *Jamaat* will take only peaceful and attractive ways and will not encourage members in engaging in public debates. *Jamaat* will promote constructive methods like reforming the minds, adopting public-appealing character, personality and conduct while teaching and

³⁴⁸ Kootil Muhammedali. *Prakasham Parathunna Prasthanam*, 78.

³⁴⁹ The constitution of the *Jamaat-e-Islami Hind*, Article 5:1, 7.

³⁵⁰ The constitution of the *Jamaat-e-Islami Hind*, Article 5:1, 7.

³⁵¹ The constitution of the *Jamaat-e-Islami Hind*, Article 5:2, 7.

preaching Islamic ideas. It is only in this way, a harmonious social and public life can be attained.

2.7.8. Priorities of Indian Jamaat-e-Islami

After the partition of India, *Jamaat* was reorganized under Abullais Islahi and was known as Indian Jamaat-e-Islami. The pathetic conditions of Indian Muslims after independence challenged the functions of Jamaat. But it functioned in peaceful and lawful ways as they argued that they followed prophetic methodology for preaching the ideology. The founder of Jamaat, Maududi, explicitly stated that Jamaat-e-Islami was not at all ready to fulfill its objectives through any terrorist activity, military power, gorilla war and other unlawful activities. And that its aim is to bring revolution by democratic methods without fear of anyone. Indian Jamaat made the following significant observations;

- ❖ Indian communal fascists are working only to spread the enmity between Muslims and Hindus.
- ❖ Indian Muslims are responsible to invite the majority of non Muslims to the true path.
- ❖ All the hindrances even from the Government and media must be avoided.
- ❖ For the Islamic propagation, Prophet Muhammad sought the support and protection of non Muslims.
- ❖ Intolerance and military revenge will cause communal riots and clashes. Social media is working through Islamophobia.
- ❖ Killing the innocent humans and indulging in violent acts is punishable according to Sharia.
- ❖ Islam exhorts welfare of all.³⁵²

Arif Ali (Assistant for *Ameer* of Indian Jamaat) argued that Indian Jamaat could be distinguished from other organisations by the following seven factors;

³⁵²Abul Aa'la Maududi. *Roodade Jamat –e-Islami*, 15.

- Propagation of comprehensive singularity of God.
- Spreading completeness of Islam.
- Preaching of entire life is *Ibadah*.
- The objective of organisation is the *Iqaamat-e-Deen*.
- Completeness of structure and organisation.
- Islamic leadership.
- Firm organisational structure.

These peculiarities were explained in the constitution.³⁵³ The fundamental feature of *Jamaat* is that they considered their religion as a systematic and well-planned way of life rather than a mere set of practices. Another important feature is that it upholds universal humanity and without differentiating between civilians and foreigners. In the formation period, the *Jamaat* focused on the propagation and introduced the concept of Islam through the thinkers and well-trained people.

Jamaat spent much time analyzing and problematizing the human-made political ideologies prevailing dominantly at that period such as communism, socialism, and secularism. In Indian context, *Jamaat* understood its primary duty as the introduction of Islam in Indian milieu, culture and civilization with solid proofs and stable documents. Secondly, it focused on communal issues in India. It stressed that the most important issue which Indian Muslims face was the political turmoil. *Jamaat* asked the parties to come with the minimum program and promised all support to coordinate with them. *Jamaat* was keen in analyzing the problems that community faced in the fields of education, culture, social and economics. Qasim Rasul Ilyasi conducted an interview with Abdul Haq Ansari (Ameer of *Jamaat* during 2003-07) in which he stated that the first priority of *Jamaat* was the introduction of Islam as comprehensive religion and then struggle for freedom to all in India.³⁵⁴

At the beginning, members of *Jamaat* adopted the concept of *Hukumat-e-*

³⁵³ The constitution of *Jamaat-e-Islami Hind*, Article 5, 7.

³⁵⁴ K.T.Husain, *Jamaat-e-Islami Mungana Kramam*, 21, 22.

Ilahi (Rule of Allah) that consists of power and politics.³⁵⁵ To control the organisation in Indian context they changed it as *Iqaamat-e-Deen* arguing that there is no alternative concept which conveys the messages of worship, prayer and comprehensiveness of Islam. To substantiate this point, Sheikh Muhammad Karakunnu, the secretary of Kerala *Jamaat*, states that during the last thirty two years, even a member of *Jamaat* did not contest election to become an M.P or M.L.A. If *Jamaat* had their goal been a political one, instead of establishing *Iqaamat-e-Deen*, it would have accepted the slogan of some dominant existing parties and joined them in the electoral battle. From this point, it is clear that *Jamaat*'s ultimate aim is to replace the existing system and rule with Islamic system and rule.³⁵⁶ However, it was not their interest to establish a Muslim country. Maududi questioned the system and the rule that contrary to Islamic laws. He said that if any human being dominates the other human being, then a little soil of one square feet may better than other.³⁵⁷ Hence, the ultimate goal of *Jamaat* was Shari'a based rule, and, according to that, they defined all concepts of Islam. However, they revised their established goal when they realized its impracticability and irrelevance.

2.7.9. Ideologies and Arguments

According to Maududi, *Ilah*, *Rabb*, *Deen* and *Ibadat* are four basic terms that connote the foundational teaching of the Quran.³⁵⁸ He explained these terms in '*Quran Ki Char Bunyade*' (Urdu) translated by Abu Asad under title 'Four basic Quranic Terms'. Ideological basis of *Jamaat* correlated with these terminologies. In fact these terms are actually used to convey some specific meaning in Islamic religion as the following words have been repeated with such a force; *Ilah* 109 times³⁵⁹, *Rabb* 29 times, *Allah* 99 times, *Deen* 92 times and *Ibadah* 81 times. The

³⁵⁵ T.K.M.Iqbal. *Jamathe Islami Ampatham Varshika Pathipp*, 44.

³⁵⁶ Sheikh Muhammad Karakunnu. *Thettidarikkappatta Jamaat Islami*, Malayalam, (Kozhikode: IPH, 1998), 44.

³⁵⁷ Abul Aa'la Maududi, *Tafheemat*, Urdu (Pakistan: Lahore; Islamic publication private limited, 1998), 218.

³⁵⁸ Abul Aa'la Maududi .Four basic Quranic Terms, trans.Abu Asad, (Delhi: Markazi Maktaba Islam, 1980), 5.

³⁵⁹ Muhammed fuad Abdul Baqi. *AlMu'jamulMufahris*, Arabic, (Beirut: Darul Ma'rifa, 1987), 49, 50

word ‘*Rabb*’ and ‘*Ilah*’ were used to indicate ‘*Allah*’, the Almighty God. But *Jamaat* used to interpret according to their ideology. These can be referred as the basic terminology of *Jamaat*. Maududi argues that these four terms have the essence of the Quranic messages.

Maududi presents five meanings to *Rabb* which included leader, head, chief or lord. Therefore, whoever attributes any portion of *rububiyyah* (being a *Rabb*) to anybody except Allah is liable to be a *Mushrik* (polytheist).³⁶⁰ For *Ibadah*, he gives denotations such as slavery or bondage, submission or obedience and worship.³⁶¹ *Deen* in Quran connotes, according to him, the methodology through which one can lead his life which is only from Allah; it is God’s *Deen*.³⁶²

Another term is *Taghut* which Maududi put forward besides the four vital terms. According to *Jamaat*, the core of divinity is authority and it is unsharable. Sovereignty resides in one central power and Quran used the word Allah to refer to that authority and power. Maududi used the term ‘*Taghut*’ to denote all ruling systems or governments which are not approved by *Sharia* whether Islamic or un-Islamic. According to him, a ‘true Muslim’ can never encircle towards the alternative of a modern government as it is not rooted in Islamic philosophy. *Ibadah* (the subservience to Allah) should be unconditional and inclusive and worship and devotion should be bounded for only Allah. That is, any political system which is not founded on Islamic dogma is completely un-Islamic in his view. According to *Jamaat* rules, Egypt and Pakistan are examples of *Taghut* regimes. On the basis of concepts of *Jamaat*, one can argue that Indian secularism is also *Taghuti* because it distracts us from the God. In any way, political view of Maududi derived from Quranic terms didn’t get adequate support from the Muslim world.

³⁶⁰ Abul Aa’la Maududi, *Quran ki Char Bunyade Istilahain*, Urdu,(Lahore:Islamic Publisher Ltd.,1973),9-14.

³⁶¹ For more details about the ‘*Ibadat*’ go through *Quran ki char Bunyade* (Urdu) By Maududi and *Ibadah Pandithenmarude Veekshanathil* (Malayalam) by Sheikh Muhammad Karakunn.

³⁶² Zebiri, Kate. Review of *Maududi and the making of Islamic fundamentalism*. Bulletin of the School of Oriental and African Studies, University of London, Vol. 61, No. 1. (1998) 167–168.

Jamaat had resemblance to some ideological matters with that of KNM. Maududi observed that the Prophet was a common man and prophet with an Arabian origin. He lived in a specific time period and in a specific society. The activities of the Prophet - Islamic or material - were good.³⁶³ Maududi said in *Tafheemat* that Allah will remove his protection -from sins- of the prophets and will persuade them towards bad habits in order to make people understand that the prophets are not God but man.³⁶⁴ An issue of *Prabodhanam* (p, 55), in April in 1985 denies the document that proves the survival of the physical bodies of the Prophet after the death. *Jamaat* argues that *Milad* celebration in 12th *Rabeeul Awal* in every Hijra year was shaped by someone who was not part of Islam and that Muslims remember Prophet at least five times in a day in *Adhan* and prayers. Their stress was that while Muslims need to remember the prophet throughout the year, there is no Islamic source which regards the Maulid programs in *Rabeeul Awal* as desirable to Allah or Muhammed (s) himself and thus rewardable. For Jamaat, prophet tried to prevent his followers from participating in others' customs and thus Muslims should not accept any new custom which has no Islamic historical validity.³⁶⁵ Another issue in which Jamaat had different view from that of the majority of Muslims (Sunni section especially) is the prayer at night in month of *Ramadan*, which is generally called *Qiyamullail*. In that way *Taraweeh*, *Tahajjud* and *Witer* are *Qiyamullail*. *Taraweeh* is a prayer conducted collectively or individually as two *rakas*'. *Witer* can be prayed as one or three or five or eleven.³⁶⁶ After *Isha* prayer, *Tarawiih*³⁶⁷ will be conducted as usual. After that there will be *Qiyamullail* and *Tahajjud*³⁶⁸. The dominant religious organisations of Malabar were in disagreement over the number of *raka*' of *Tarawiih*; whether it was eight or twenty. Jamaat argues that it is eight. Firstly, Maududi recited Friday *Khutwuba* (Friday sermon) in Urdu language.³⁶⁹ Maududi was asked about the sermon of Friday which delivered in Arabic language by the companions of the Prophet when they reached other countries. Though their status was of rulers they do

³⁶³ Abul Aa'la Maududi. *Khutbaat*, Urdu, (Lahore: Islamic publication limited, 2001), 76.

³⁶⁴ Abdurrahman O. *Probhadanam* Magazine (March 1986), 50.

³⁶⁵ Abdulla TK. *Probhadanam* weekly (September 1995), 10.

³⁶⁶ Siddeeq Hasan KA. *Probhadanam* weekly (May 1987) 33.

³⁶⁷ The special prayer during *Ramadan* after the prayer of *Isha*.

³⁶⁸ KC Abdulla. *Probhadanam* Magazine (Jun 1985) 29.

³⁶⁹ TKM Iqbal. *Probhadanam* Ampatham Varshika Patippu, 73.

not changed it to local languages. Then he replied that they had energy to spread their own language.³⁷⁰ According to Jamaat, in India, Urdu language should be more relevant for delivering the sermon than any native languages due to the fact that Muslims are known here to speak Urdu.³⁷¹

Jamaat claimed the support of Quran and Hadith for their ideology and organizational structure. Obedience to Prophet Muhammad is the obedience to Allah. Moreover, Allah structured the human being to obey him and practice what prophet conveyed to the community. In accordance with this idea, Jamaat constitution describes it as follows;

1-It should accept without any objection every teaching and guidance that is originated from Muhammad.

2-The Prophet is confirmed by God's Messenger so, only this much should be adequate to the command to do or prohibition: no other reasoning should be the basis of the obedience.

3-Should acknowledge the absolute leadership and guidance of the Prophet Muhammad and people should conform to Quran and Sunnah.

4-Should take the Quran and Sunnah alone as the sanctioning authority and the ultimate source and should give up all what is against both of them.

5-Should eradicate all prejudices.

6-Should take no human being, except the Messenger of God, as the authority to say what is right and wrong.³⁷²

Jamaat claims that they stand against any sectarianism and try to take the community towards *Deen* as it is recognized by all fractions of Muslims. Jamaat did not claim that they alone are on the right path and others are heretic. Rather, but they claim to cooperate with other organisation to propagate Islam.³⁷³

³⁷⁰ Abul Aa'la Maududi. *Khutbaat*, 55.

³⁷¹ Abul Aa'la Maududi. *Khutbaat*, 62.

³⁷² The constitution of the Jamaat-e- Islami Hind, Article 3, 4-5.

³⁷³ Abullais Islahi Nadwi. *Jamathe IslakshymMargam*, 45.

2.7.10. First Phase of *Jamaat* from 1941 to 1975

As per report of thirty years (1948-1971), Sayyid Hamid Husain writes that *Jamaat* laid the foundation of thoughts among followers who were not aware about the basics of Islamic organisation and its activities. It criticized life styles of Muslims rooted in secularism, material world denying a hereafter life. The organisation invited the people especially Muslims to the Almighty Allah. It also imparted awareness about both worlds. As *Jamaat* claims, it has made impact on many intellectuals, academicians and thinkers.³⁷⁴

Maududi had a clear vision of how a Muslim government should lead the remaining Muslim community in India. He explained his standings by conducting three conventions in various places. In 1947 at a conference held in Madras, he shed light on the necessary things Muslim have to do immediately. In the speech, he put forth four types of mammoth projects to be done immediately in upcoming five years. Some of them were as follows:

- 1) Hindu-Muslim riots should be stopped.
- 2) Islamic education should be widely disseminated among Muslims.
- 3) The Intellectuals of the country should significantly take part in Islamic propagation.
- 4) And everyone should learn and be skillful in all major languages as well as in oration. As soon as possible, Islamic literature should be published in major languages.

The prime effort of organisation, when it was reformulated under Abullais Islah on 16th April 1948, was to put into practice the regulation of their leaders. In a short period, publication centers were established in languages other than Urdu such as Malayalam, Tamil, Assami, Gujarati, Bengali, Marathi, Telugu and Kannada. When two conventions of *Jamaat* were conducted in 1951 and 1952 at

³⁷⁴ Sayyid Hamid Husain. *Jamathe Islami Ampatham Varshika Pathipp*, 44.

Rampur, the leaders of Jamaat could realize that the organization had deep roots in the society.

With this, *Jamaat* entered into a new stage. In 1964, *Jamaat* had to describe its vision under the presidency of Ashok Metha in front of National Integration Committee appointed by central government. The organisation opined that the government should not interfere in personal law of Muslims and if they do that, it will end up in violating right to religion. *Jamaat* asked Muslim leaders and other organisations to stand up against such interventions. *Jamaat* opined that the couple of laws in Muhammadan Law that were contradictory to Quran and Hadith should be amended. But this should be done, they argued, by Islamic scholars and should be approved by the parliament. In 1965, the constitution of *Jamaat* was kept for revaluation. A four years project, focusing on propagation, religious, education, organisational matters and spiritual nursing of members, was launched. As part of education, *Jamaat* prepared *Hamari Kitab* (Urdu text book) for learning Urdu language.³⁷⁵

Another important step of this phase was the projects proposed by Mawlana Sirajul Hassan, a long time trustee of *Jamaat*, regarding the spread of the organisation. He could develop a good relationship with religious trustees and established a 'Forum for Democratic and Communal Act' (F.D.C.A.) comprising intellectuals and cultural leaders. Justice Targude was the first president. After him, Justice V.R. Krishna Iyer (1915-2014) became the president until his death. As *Jamaat* states, during the first phase, it had spent hugely to create unity of Muslims who are facing social problems. *Jamaat* stresses that they are not a traditional organisation which follows a system transmitted through generations. That it is not a political party aimed at power and authority in the country and not a cultural organisation preaching only ethical values. But, that it is an ideological and revolutionary movement aimed at conveying the straight path of God and reforming the nation through development of citizens. It opposed the skeptics and atheists arguing that the primary reason behind the evils is denying the One God.

³⁷⁵ Ali VK. *Karmakalam, Jamathe Islamiyude 75 varshangal*, 89.

It published the Quran translations in major Indian languages and popularized pamphlets, audio and video cassettes consisting of Islamic doctrines. It also conducted seminars, symposiums, and interfaith dialogues with the participation of many influential figures and reformers. To eradicate misunderstanding about Islam and Muslims, they organized several social awareness programs including harmony conferences. In this sense, it gave a vital importance for the *Islah* which means modification of cultural activities among Muslims. After the partition of India in 1947, Muslims were in deplorable and depressive condition and then the protection of the community was prioritized by the Jamaat. It played noteworthy roles in the formation and functions of *All India Muslims Majlise Mushavara*, Muslim Personal Law Board and Co-ordination Committee of *Babri Masjid*, etc.

2.7.11. Democratic Politics and Participation in Election

Approach of Jamaat towards the democratic politics and participation in the election can be comprehended clearly from the article ‘Muslims and upcoming elections’ written by Abullais Islahi Nadwi, the first *Ameer* of Indian Jamaat. He stressed on the importance of elections in general, while analyzing the disadvantages of democratic elections and putting Islamic alternatives forward. At the same time, Noorudheen Bukhari, the leader of Jamiyatul Ulama called for boycotting election of 1952.³⁷⁶ Afterwards, *Jamaat* got its foot on various opinions in a manner that fits for the time. By and large the organisation took effort to accept and engage in elections. In the initial period, the policy of *Jamaat* was to keep away from active politics. In 1961, a sub-committee was formulated to define its approach towards politics and election. In 1963, Abullais Islah explained Jamaat’s view about participating in election. He stated that Jamaat did not believe in political system founded on western democracy by any means while that is a far better system when compared to dictatorship. On this point of view, it is not better to protest against the present political system.³⁷⁷ In 1975’s emergency, the Indian government banned Jamaat. In the crucial election held in 1977 after the emergency period, Jamaat decided to use their right to vote. The *Majlise Shura* (Central Consultation Council)

³⁷⁶ Siddeeq Hasan KA. *Karmakalam. Jamathe Islamiyude 75 varshangal*, 81.

³⁷⁷ Abdu Rahman. *Jamathe Islami Ampatham Varshika Pathipp*, 44.

of Jamaat discussed and planned to support non-Congress parties. In the election held after the emergency (1975-1977), Janata party came to power. In the meantime, ban on Jamaat party was lifted. From that onwards, the political policies of Jamaat changed now and then. Jamaat was forced to take stand on ensuring social justice and religious freedom and preventing fascist power based on the decision of their *shura*. At a convention held in Bhopal in 1978, Jamaat put forward suggestions to use their right to franchise as a mean for achieving their goals.

In *Majlise Shura* held in 1985, they made up mind to stand up strongly against fascist politics. As India is a cradle of several religions, castes, cultures, minority and backward communities, the constitution assures every citizens right to protect and develop their individuality, language and culture. But Muslims faced challenges from anti democratic powers. The topics like religious education, personal law, *Waqfs* and languages dogged Muslims from every step. Reformation of democracy was the mammoth task before *Jamaat* and it then adopted an approach to vote those candidates who have similar goals in this regard.³⁷⁸ Through this, election policy of Jamaat changed from supporting candidates on the basis of value to supporting political parties per se. They changed later this approach and formed an independent political party named ‘Welfare Party’.³⁷⁹

2.7.12. Approach to other organisations

As Jamaat claims, its approach to other organisation is based on Islamic brotherhood. It views that it was the only organisation in India that aimed at *Iqamatu Deen* and no other organisation resembled to it in nature and structure and thus there organization is unparalleled. According to Sheikh Muhammad Karakunnu (Assistant Ameer, Kerala state), any organisation which is functioning for eradicating blind faith in the community is performing the same duty of Jamaat and helping to fulfil the aim of *Jamaat*. Those organisations that work for empowerment of the

³⁷⁸ Conclusion of Majlis shura held on 15-20 February 1985.

³⁷⁹ Welfare Party of India is political party which launched on 18th April 2011 by Sayed Qasim Rasool Ilyas at Delhi under Jamaat. The Welfare Party of Kerala is the Kerala unit of the Welfare Party of India. It was launched on 19 October 2011 at Tagore Hall, Kozhikode.

community by educational programs and those ones that make the community bearer of Islamic light are also needed for the fulfillment of *Iqaamat Deen*.³⁸⁰ Like this, Jamaat tries to cooperate with any organisation that goes with their objectives and manifests Islamic brotherhood.

In his response about other organizations, T.Arifali (the Ameer of Kerala Jamaat from 2005 to 2015), stated that *Jamaat* never accused any religious body of heresy. Rather, it considers all the organisations inside the Muslim community as 'Muslim' Jamaat has criticized and evaluated about different organisations, groups and their feeder organisations that they might have pointed out such and such defects in KNM and Samastha, but they have never called any organization or its followers as '*Kafir*' or '*Mushrik*'.³⁸¹

Jamaat actively participated in creating and maintaining unity and assimilating other religious organisations. As a proof, they highlight the issues occurred between MES and Muslim League. MES Journal published an essay carrying anti-Islamic attitudes and Muslim League took a bold stand against MES in this regard. Allegation on transfer of Dr.PK Abdul Gafoor (President of MES) from his post of professor at Medical college of Calicut added the enmity among each other. In this context, MES conducted a conference at Kozhikode while League issued a statement about alienating itself from MES and not cooperating with it. As *Jamaat* argues, they rose to the moment and attempted to make conciliation between two leading Muslim organizations. *Prabodhanam* weekly published articles on the issue while Jamaat *Shura* passed resolution and sent delegates to both of League and MES. Abdul Gafoor who received the resolution, informed K.C. Abudulla Moulavi (Jamaat Ameer during 1979-1982 and 1984-1990) that he would cooperate if well wishers of the community come forward with an attempt of unity. However, before this could happen, Sayyid Aburrahman Bafaqi Tangal had come to scene and united them both.³⁸²

³⁸⁰ Sheikh Muhammad Karakunnu. *Jamaate Islami Laguparichayam*, 190.

³⁸¹ Muhammed Sadiq, PT. *Mathrubhoomi Azchapphipp*, Malayalam, (June 2010)13-19.

³⁸² Shaikh Muhammad Karakunnu. *Karama Kalam JamatheIslamiyude 75 varshangal*, 190.

Jamaat claims that they have completely supported the attempts to unite Jamaat and KNM. During the state conference of KNM at Pulikkal in March 1979, they invited representatives of *Rabitwatul Aalam Al Islami* (Muslim world league). *Rabitwa* entrusted Jamaat to delegate one representative, and accordingly, Ijas Ahmed (the then Jamaat *Ameer* of Tamil Nadu) was chosen. But KNM leaders were not satisfied with him. The representatives of *Darul Ifta* of Saudi Arabia such as Sheik Abdulla Ibrahim Fanduuq and Sheik Umer Muhammad Fullat who participated in the conference got to know about this issue and they involved in this matter. K.Umar Moulavi (president of KNM) and TK Abdulla Sahib (*Ameer* of Jamaat) represented KNM and Jamaat respectively and Abdussamad Al Katib (Professor at Al Medina University) T.K Ibrahim Sahib (Director of Toronto Islamic centre) were witnesses. Scholars of Saudi Arabia asked Umar Moulavi about the ideological difference between KNM and Jamaat. Then he replied that the meaning of *Ibadat* by Maududi was contrary to the concept of *Tawheed*. Representatives of *Darul Ifta* understood the severity of the problem and urged that should be discussed with world scholars under the presidium of Abdullah Ibn Baz and that the final decision can be made only after that. This decision was agreed by two organisations and both wrote the agreement and signed it.³⁸³ But, further actions were not taken. Consequently, Umar Moulavi resigned his post of president of KNM declaring that his signature in the contract was without consent of scholars of KNM. He also stated that it was his own decision, without motive from outside, to discontinue the position in unfavorable condition and determined not to cause any uneasiness to the organisation by his activities.³⁸⁴ This event was described by Sheik Muhammad Karakunnu as an unfortunate incident. The contract signed by leaders of KNM, Jamaat and AP at Kuwait also ended like this. It was signed on 27th December 1989 in the presence of Sheik Nadir Abdul Aziz (Director of Islamic affairs of Ministry of Awqaf of Kuwait) with Abdussamad Katib, Abdurrahman Taruway (Lecturer of Jamia Shandapuram), AP (Markaz Karandoor) were representatives of KNM, Jamaat and Samastha respectively. A contract was written among them to solve any

³⁸³ Shaikh Muhammad Karakunnu. *Karama Kalam JamatheIslamiyude 75 varshangal*, 190.

³⁸⁴ K Umer Moulavi. *Ormayudetheerath*, 526.

controversial issue by referring to Quran and Sunnah without considering any Imam who has a view contrary to Quran and Hadith. They also decided not to call anyone *Kafir* and to have mutual cooperation on introducing Islam to others.³⁸⁵ *Jamaat* argued that they took positive approach to other organisations in social problems and attempted to go smoothly with them holding a cooperative approach and uniting the Ummah.

2.7.13. Second Phase of Jamaat (from 1975 -1989)

First phase of Jamaat, 1941 to 1974, was the period of structure, stress and survival. It struggled against the Indian democracy as they considered it as anti-Islamic and *Taghut*. But after the Emergency in 1975, *Shura* of Jamaat decided to participate in the existing political system of India and ordered its followers to cast their votes. This phase also witnessed the origination of feeder organisations under Jamaat.

2.7.14. Feeder organisations

In the beginning, men, women, students and youth were in an equal construction in its scope. Later, *Jamaat* came forward with an organisation named S.I.O (student's Islamic organisation of India) aiming at spreading Islamic messages to students, imparting moral thought to them and awareness on value crisis of education. Afterwards, Solidarity youth Movement was given birth in Kerala to organize the youth and G.I.O. (Girls Islamic Organisation) to works among ladies.

2.7.14.1. Students Islamic Organisation (SIO) -1982

Jamaat conference held at Hyderabad in 1962 decided to form an organisation for students. During 1970s there were many students' organisations in all parts of the country. After the emergency, Jamaat organized a meeting of different students' unions, youth leaders and Jamaat leaders at Aligarh in April 1977 and formed a student organisation in the national level as Students Islamic Movement of India (SIMI). After four years, in 1980, the policies of SIMI were not approved by Jamaat because of their extremist approach like

³⁸⁵ Jameel Ahmad. *Karama Kalam Jamaate Islamiyude 75 varshangal*, 191.

declaring Jihad against India and determining to establish a land of Islam.³⁸⁶ Jamaat requested SIMI to change their objectives. But since they were not ready to change it, Jamaat officially broke the connection with SIMI and formed their own student's organisation called Islamic Organisation (SIO) in 1982. Now in all states of India, SIO is actively functioning.

2.7.14.2. Girls Islamic Organisation (GIO)-1984

Girls Islamic Organisation was formed on 5 March 1984. K fathima Zuhara was the first president and T Fathima was secretary. After four years Rahmathunnisa became president. The GIO started 'Aramam' monthly in 1985. It campaigned against dowry and worked for moulding Islamic culture among women. The office of the organisation was in Shandapuram and later was shifted to Wandoor, Kunnamanglam, Vellimadukunnu and Kozhikode in different times.³⁸⁷ The organisation is working to empower women, involving them in student campus and public sphere. The GIO also aims to provide the girls Islamic and modern knowledge as well as the system to develop their future through a positive outlook.³⁸⁸ It realized the potential of women folk in moulding an energetic future society. It intended to uplift the girls and enhance their power of action and stated that the voices for safety and security should come from themselves. Its activities and functions developed and participation of women increased in its endeavors as volunteers.

Being a group that works among the girls, GIO had to make its members realize their space in their families as well as in society. Girls should have the courage to shoulder the responsibility of handing over the message of truth to the posterities. It aims at the assurance of justice and prosperity without any discrimination of religion and caste, finding solution to the problems affecting girls in the socio-political, moral and cultural spaces and refining the girl's status in the community.³⁸⁹

³⁸⁶ Husain Haddani. "India's Islamist Groups." *Current Trends in Islamist Ideology*. Washington, DC: Hudson Institute, Inc (2006): 10-23.

³⁸⁷ K Fathima Zuhra (First president of GIO) interviewed by the researcher on September 26, 2021.

³⁸⁸ Sheikh Muhammad Karakunnu. *Jamaate Islami Legu Prichayam*, 135.

³⁸⁹ Sheikh Muhammad Karakunnu., *Jamaate Islami Legu Prichayam*, 137.

2.7.15. Banning of Organisation

Jamaat was banned twice. In 1975 June 26, the then prime minister of India, Indira Gandhi, imposed emergency in the country and consequently banned the *Jamaat* and jailed the leaders. But upon Indian National Congress failing in the election and ending the emergency in 1977, *Jamaat* got back to function. When Babri Masjid was demolished in 6th December 1992, Nara Simha Rao, the then prime minister banned *Jamaat* along with some other organisations. In 1994 by the verdict of Supreme Court, *Jamaat* restarted its function.

2.7.16. Influential figures of Jamaat in Malabar

Besides the founding fathers of *Jamaat* such as Abul Aa'la Maududi, Abullais Islah Nadwi, V.P. Muhammad Ali (Haji Sahib), there was great personalities who stayed as fluming beacons in the growth of the organisation in Malabar. Among those were KC Abdulla Moulavi, V.K.M.Izuuddin Moulavi, T Muhammed Sahib, K.Moidu Moulavi, KM Abdul Ahad Tangal, Muhammad Abul Jalal Moulavi, KN Abdulla Moulavi, T Ishaqali Moulavi, AK Abul Qadir Moulavi, Kondotty Abdurahiman Sahib, KT Aburaheem Sahib, UK Ibrahim Moulavi, CT Sadiq Moulavi, SM Haneefa Sahib, KPK Ahmed Moulavi, VM Abul Jabbar Moulavi, K Abdussalam Moulavi, NM Sharif Moulavi, TK Muhammad Sahib, PK Raheem Sahib and PA Saeed Sahib. The Book published at 75th anniversary listed and called them as Islamic revolutionary leaders of Kerala.³⁹⁰

2.7.17. Important Events of Jamaat in Malabar

1946- *Jam'iyyathul Mustarshideen* was formed Haji Sahib at Valancheri.

1948-First Anniversary of *Jam'iyyathul Mustarshideen*

1948 - First branch of *Jamaat* of Kerala was formed at Kozhikode.

1948 - First anniversary of *Jamaate* held at Kozhikode.

1949- *Probhadanam* fortnight started publishing.³⁹¹

1960-Its head quarter changed to Merikunnu of Kozhikode in October.

³⁹⁰ Abu Aaiman. *Karma Kalam Jamaate Islamiyude 75 varshangal*, 172.

³⁹¹ Later it was became as monthly and weekly.

1961-Eighth Annual Conference at Moozhikkal
1975-Banned by Indira Gandhi government during emergency
1977-Ban was lifted.
1977- Formation of Student's Islamic Movement of India (SIMI)
1982- Formation of Student Islamic Organisation (SIO).³⁹²
1984- Formation of Girls Islamic organisation (GIO).
1987- *Madyamam* daily news paper started.

2.8. Kerala Samasthana Jam'iyyathul Ulama (1967)

Samasthana was the smallest religious organisation on the basis of the number of followers which influenced the fields such as *Mahal*, *Masjid* and educational institutions. Comparing to other similar organisations, the activities of Samasthana were minimal. It was split from Samastha in 1967 due to difference in opinion about using loud speaker for Friday sermon and other worships. Its strong hold spaces were Wandoor and Nadapuram. It keeps Samastha's ideology in most areas such as theology, *Sufism* and keeps defiance from KNM and Jamaat.

2.8.1. Derivation

It was formed on 27th November, 1967 in an *Ulama* convention held at Wandoor. The convention elected Tazhekkod Kunjalavi Musliyar as president and KK Sadaqatulla Moulavi as general secretary. After the demise of Kunjalavi Musliyar on 18th July 1971, Keezhana Kunjabulla Musliyar (1908-2000, hereafter indicated Keezhanor³⁹³), the vice-president of the inaugural committee was elected as the president. Even though Cherussery Zainuddin Musliyar was elected as vice president³⁹⁴, he didn't participate in any programs organized by Samasthana³⁹⁵ and was not ready to compromise. Sadaqatulla Moulavi was elected as general secretary

³⁹² Unknown author, *Ottanottam*, Malayalam, (Kozhikode: Hadi Publications, no date), 17-20.

³⁹³ Keezhanor is title given by native people. Keezhana is his surname and Or Malayalam word indicates scholar to respect him.

³⁹⁴ NK Muhammad Moulavi. *Nursratul Anam*, Malayalam, Book 47, Issue 3, (2015 January), 25.

³⁹⁵ Bahauddeen Nadwi. edi, *Cherusseri Zainuddin Musliyar Smaranika*, Malayalam, (Chemmad: DHIU, 2016),36.

and Ramandali Sayyid Yaseen Mutukkoya as treasurer. AK Kunjramutty Musliyar, Sayyid Shihabudeen Abdul Qahar Pokoya Panakkad, Cherukunnu C.Mammikutty Musliyar, M.Moideen Kutty Musliyar, Amayoor Muhammad Musliyar, O.K.M.Bappu Musliyar, N.K.Muhammad Musliyar, Vilayoor VM Muhammad Kutty Musliyar were selected as members of Mushavara. As per the claim of the Samasthana, six members from Samastha joined the new organisation.³⁹⁶

According to scholars of Samasthana, it was formed when Samastha deviated from its established goals and traditional paths and consequently the leaders such as Sadaqatulla Moulavi and his companion Kunjaramutty Musliyar and others resigned from Samastha. They assembled with the support of other scholars alienated from Samastha like Kunjalavi Musliyar, Keezhanor e.t.c. They got support from Sufis like Kakkidippuram Abu Bakr Musliyar at an Ulama conference held in Wandoor. That conference took oath to keep the real identity of Samastha, and for the same purpose, they established a *Jam'iyathul Ulama* and added Kerala Samasthana along with title to circumvent registration problems³⁹⁷. According to leaders of Samasthana, the usage of speaker in *Khutwuba* of Friday as well as other prayers is against Islamic jurisprudence especially according to scholars such as Qutbi Ustad and Sheikh Adam Hazrat in South India and Ulama of Deobandi and Barelewi in North India, Allama Basheer Abdur Rahmanssa'bi in Damascus and some scholars of *Al Azhar* Egypt. Some Hanafi scholars clearly said that it was not allowed for many reasons. *Shafi* scholars issued a fatwa that the speaker would be a reason for *Khutwuba* to be invalid leading to the invalidity of *Juma'* itself.³⁹⁸ Hasan Hazrat Pappinisseri, KK Sadaqatulla Moulavi, Malayil Beeran Kutty Musliyar, Amayoor Muhammad Musliyar, Panayappuram Muhammed Kutty Musliyar, Kavanoor Unni Musliyar,e.t.c. observed that recitation of *Khutwuba* using mica is inaccurate.³⁹⁹

³⁹⁶ Najeeb Moulavi. *Tajul Ulama Shaikhuna Sadaqatulla Moulavi*. Malayalam, (Papinippara: Darussuna, 2009), 112.

³⁹⁷ Ahmad Moulavi Menokkoth. *Tarakam Jamia Falahiya Silver Jubilee Souvenir*. Malayalam, (Nadapuram, 2017).18.

³⁹⁸ Ahmad Moulavi Menokkoth. *Tarakam jamia falahiya silver jubilee souvenir*, 19.

³⁹⁹ Ali Akbar Moulavi, editor, *Shaikhuna K Unni Muhammed Moulavi*, Malayalam, (Wandoor: Nusa, 20130, 75.

The organisational activism of Samasthana was slow and unsystematic. However, after Kolappuram conference (1974) and Thirunnavaya conference (1976), it started a strong campaign and went forward with the establishment of *Madrastas*. It spread its campaign after the formation of its feeder organisation, Sunni Yuvajana Federation in 1977. The meeting and conventions that conducted by Samasthana were not enough to gain popularity among the common. There was not much interest from the scholars to actively initiate preaching in early time. However, when the graveyards situated in front of Juma Masjid at Perinthalmanna were demolished to construct a commercial complex to secure income for Masjid, Sadaqatulla Moulavi opposed it and declared it unlawful as per Islamic law. The governing body of *Masjid* sought *Fatwa* from scholars of Samastha on this issue and they issued *Fatwa* in favour of demolishing the graveyard. As a result, the committee demolished 93 graveyards and collected the parts of the dead bodies and buried them in one grave. Sadaqatulla Moulavi contested Samastha's stand in this issue and informed *Mudarris* as well as the committee that the demolishing of *Qabar* is not allowed as per the jurisprudence. *Fatwa* of Sadaqatulla Moulavi instigated a new debate among the localities, and the youth turned against the Mahal Committee. Due to the adverse situation, the committee dropped the plan in May 1978 and later went forward with the construction after twenty-five years. Sadaqatulla Moulavi decided to make public aware of this issue by convening a conference⁴⁰⁰ and the conference was held in March 1979. Samad Moulavi Mannarmala and Alavi Moulavi were organizers. Meeting was held and scholars of Samasthana delivered their organisational speeches. All of them remarked on the issue of *Qabar* by indicating it as they do not want to explain it because of the police order. According to Samasthana, this meeting caused to attract so many people to their organization.⁴⁰¹

⁴⁰⁰ Sadaqatulla Moulavi conducted a press conference, but police denied permission after a strong interference of *Samastha*. After moving officially against the police action, they successfully obtained permission for the meeting on a condition of not making any public opinion about the demolishing of *Qabar*.

⁴⁰¹ Ali Akbar Moulavi. *Shaikuna K Alavi Moulavi*. Malayalam (Wandoor: NUSA, 2013), 27.

2.8.2. Reasons for the Formation

The debate about using mica/loud speaker in Friday *Khutwuba* was the fundamental reason for the split in Samastha in 1967 and formation of Samasthana. Sadaqatulla Moulavi, the then president of Samastha and some scholars voiced their view against loudspeakers stating the change in the original sound of *Khatweeb* when it is used. However, EK and Kanniyath Ustad and the majority of scholars supported the usage of the mica. A Mushavara under the presidium of Kanniyath Ustad on 8th April 1967 was convened regarding the issue of speaker and the committee asked to study about the matter issued a fatwa unanimously that in call for prayer (*Adhan*) and sermon (*Khutwuba*) the usage of microphone is lawful according to Islamic Sharia. It was also decided to report this news in the daily paper. The decision presented as a report in the *Mushavara* meeting held on 4th May 1967 under Sadaqatulla Moulavi and he signed under the statement that the decision was unanimously taken.⁴⁰²

Mushavara decisions held under the presidium of Sadaqatulla Moulavi at the office on 4th May 1967 are as follow:

- 1) The correspondence of two general body members asking Samastha to revise the decision about usage of loudspeaker is dismissed.
- 2.) It was presented that Sadaqatulla Moulavi's view about the usage of microphone in prayers was opposed to Samastha's decision.

The meeting urged Sadaqatulla to conform to Samastha and to issue a revised statement. The statement was that he had utterly agreed with the decision taken by previous Mushavara meeting on 8th April 1967 that the usage of loudspeaker will not pose any kind of problem for the validity of Adhan and *Khutwuba*. After a long time discussion, he signed the statement.⁴⁰³ When the general body was convened at Mudakkara Masjid on 6th May 1967, the President, Sadaqatulla Moulavi, was absent. Beypore Qazi, PP Muhammad Koya was elected

⁴⁰² The sign of Sadaqatulla in letterhead of the Samastha is attached in Appendix II, p.280.

⁴⁰³ Letter pad of *Samastha* dated on 04 May 1967.

as the chairman of the meeting. Sadaqatulla Moulavi had sent a correspondence to the meeting. The correspondence implied that he resigned from the president post, membership and college committee positions. The letter was read in the meeting and the decision was postponed to the next Mushavara. The Mushavara held on 25th May, 1967 under the presidium of Ibrahim Musliyar, vice president of Mushavara discussed upon the letter of resignation by president due to his conflicting view in the use of loud speaker and was unanimously accepted. Besides Kanniyath Ustad was elected as the president, Malayamma Abu Bakr Musliyar and IP Kunjikkoya Musliyar Kuttichira were also elected as vice presidents.⁴⁰⁴

2.8.3. Founding fathers

2.8.3.1. Sadaqatulla Moulavi (1906-1985)

KK Sadaqatulla Moulavi was a member of Mushavara at the very time of the registration of the organization and became its president on 5th March 1965 after Abdul Bari Musliyar. But in 1967, he resigned from Samastha on the issue of the usage of loud speaker and formed Samasthana. He was a well defender of Samastha when '*Akhila Kerala Jam'iyathul Ulama*' was formed as an anti-Samastha organisation, He did field work in all parts of Malabar and controlled his disciples from joining '*Akhila*'.⁴⁰⁵ He was born in 1906 as son of Pokker Musliyar and Thithikutty. His real name is Muhammad Abdurrahman and Sadaqatulla is the title. His family originated from Karimpanakkal kin which mainly concentrated at Ponnani. The famous scholar Karimpanakkal Kunji Pokku Musliyar and Karimpanakkal Pokker Musliyar were from the same family.⁴⁰⁶ He studied the primary texts of *Dars* system from his uncle, Kunji Pokku Musliyar and his father. He studied at Ponnani under Achipra Pullattil Ahmed Musliyar, and continued the study under Tazhekkod Marakkar Musliyar when he was Mudarris at Mannarkkad. He continued his study from Vazhakkad Darul Uloom under Qutbi Ustad, Baitala Ahmad Kutty Musliyar and Mammad Kutty Musliyar. He learned some Islamic texts from Kanniyath Ustad, who was a senior student there. He studied in *Baqiyat*

⁴⁰⁴ Aboobacker Pinangod, *Vazhiyadayalanganal*, 101.

⁴⁰⁵ Aboobacker Pinangod, *Samstheye Nayichavar*, 25.

⁴⁰⁶ Najeeb Moulavi. *Tajul Ulama Shaikhuna*, 27.

at Vellore for *Mutwawal* course for two years in 1928-30 and started *Dars* in Konkayam *Juma Masjid* at Chemmankadav near Malappuram. Nearly 50 years, he was a *Mudarris* in different *Masjids* such as Mambad, Tirurangadi, Mattathur, Talakkadatur and twice in Wandoor. When he was *Mudarris* in Wandoor, he upgraded his *Dars* to an Arabic college in 1966 and named as *Jamia Wahabiya*.⁴⁰⁷

His pedagogy was attractive to students.⁴⁰⁸ He was editor and publisher of *Nusratul Anam* (a periodical of Samasthana) for 16 years from 1969 and was writer and columnist in 1940s, and 1950 in magazines like *Albayan*, *Nurul Islam*, *Hidayatul Mu'min* and *Sublussalm*. He wrote many books, leaflets and souvenirs.⁴⁰⁹ He was one of the eight chosen scholars⁴¹⁰ in 1953 to critically engage with Jamaat and KNM and make decisions about them.⁴¹¹ He died on 9th May 1985.

2.8.3.2. Tazhekkod Kunjalavi Musliyar (1891-1971)

Kunjalavi Musliyar was born in 1891 in the Muthutty family at Alanallur in the district of Palakkad as a son of Palavanna Veetil Beeran Sahib. After primary education, he was admitted to Tazhekkod *Dars* wherein Kalathil Alavi Musliyar was the tutor. Later, he joined Ambalavan Moideenkutty Musliyar's *Dars* at Velliancheri. For higher study, he joined '*Ma'danul Uloom Dars*' of Pangil Ustad at Mannarkkad and later joined the famous Vazhakkad Darul Uloom. Abdul Aziz Vellore was the teacher. By his consent (*ijazat*), he entered into the teaching field. His first *Dars* was at Kumaramputur. He ran *Dars* there for four years, and later, came to Tazhekkod and continued there for a long period of 36 years as *Mudarris*. He was known as Tazhekkod *Ustad*⁴¹². Later, he served as *Mudarris* at Kumaramputthor. Meanwhile, *Jamia Nooriya Arabic College* was established wherein he was the first principal.

⁴⁰⁷ Najeeb Moulavi. *Tajul Ulama Shaikhuna*, 56

⁴⁰⁸ NK Muhammad Moulavi. *edi, Nusratul Anam, Malayalam magazine*, Book: 47, Issue: 02, (February, 2015), 25.

⁴⁰⁹ Najeeb Moulavi. *Tajul Ulama Shaikhuna*, 74.

⁴¹⁰ Others were Qutbi Muhammad Musliyar, Ahmad Koya Shaliyati, Karavarakundu Moideen Haji Musliyar, Tazhekkod Kunjalavi Musliyar, Kunnappali Hayder Musliyar and Amanat Hasan Musliyar.

⁴¹¹ Najeeb Moulavi. *Tajul Ulama Shaikhuna*, 78

⁴¹² *Ustad* means expert or skilled person. It is used in Persian and Urdu languages. Here it is title of the religious scholar and the designation in religious institutions of Muslims.

After three year of service, he resigned from the post because of health issues. After recovering from the disease, he continued as *Mudarris* at Tazhekkod Juma Masjid. He was the *Qazi* of Perinthalmanna. He died on 18th July 1971 and buried north side of Alanellur Masjid.⁴¹³

2.8.4. Ideologies

Ideological conflicts between Samasthana and Samastha are only on minor Jurisprudential issues, not on theological issues. Using the loudspeaker, translation of Quran, *Zakat* in currency,⁴¹⁴ usury of banks, issue of *Da'wah*, and income from shines were major polemic issues. Samasthana like Samastha holds ideological conflicts with KNM and *Jamaat*.

2.8.4.1. Use of loud Speaker in Friday *Khutwuba*

As it has been said above Samasthana's departing point or problem with Samastha was the usage of the loudspeaker in Friday *Khutwuba*. They took fatwas of Qutbi Ustad⁴¹⁵ and Sheikh Adam Hazrat to support their argument. The Scholars such as Sadaqatulla Musliyar, the then president of Samastha, Kaipatta Beeran Kutty Musliyar, Kakkidippuram Abu backer Musliyar, Kunjramutty Musliyar, Karinkappara Muhammad Musliyar, Nirmaruthoor Veeran Kutty Musliyar, Malayil Beeran Kutty Musliyar, Keezhanor, and Kanarandi Ahmed Musliyar didn't change their stand even after Samastha passed its resolution allowing the loudspeaker on April 8 1967.⁴¹⁶ These scholars accused Samastha of doing *bid'a* and brought forth Sayyid Maududi's narration of an event in his *Tafheematas* a proof for that.⁴¹⁷ In 1933, when modernist scholars in Panjab used the loudspeaker in the prayer and *Khutwuba*, some scholars opposed it and Maududi issued Fatwa favoring it. The Samasthana scholars quoted Sheikh Abdul Jaleel Qasim, the scholar of Al Azhar, in his book *Almanarul Hadi* (P:328) to argue against the usage of the loudspeaker.

⁴¹³ Abubacker Pinangode. *Samastheye Nayichavar*, 66.

⁴¹⁴ Zakat is third pillar of Islam. It means compulsory donation of determined part of one's wealth to any one of the eight eligible groups. It is the right of each group and not the generosity of the rich.

⁴¹⁵ Fatwa of Qutbi Ustad regarding loudspeaker is attached in Appendix I, p.277.

⁴¹⁶ *Nursratul Anam*, Book 48, Issue 2, (2016 February), 27.

⁴¹⁷ Abul A'ala Maududi. *Tafheemat*, volume: 2, 378-85.

Noori Rafat Khuroor observes in his *Al Islam Wa Sahirul Adyan*, page 302-304, that *Adhan* through loudspeaker cannot be seen as the real *Adhan*. According to scholars of Samasthana, Masjids under Samastha copied the practice of using loud speaker from modern *Masjids*.⁴¹⁸ According to Samasthana, there are many conditions for Friday *Khutwuba* to be valid in Shafi jurisprudence. One of them is that 40 persons who are permanent dwellers of that place should hear *Khutwuba* and be present there. In other words, listening to *Khutwuba* from *Khatweeb*⁴¹⁹ is compulsory. This listening should be from *Khatweeb*'s mouth, not through a loudspeaker. But this is not happening in the usage of the loudspeaker because the loudspeaker, as its very word means, changes *Khatweeb*'s real voice and makes it louder.

Samasthana's main point is that loudspeaker changes the sound-energy into electric energy. Samasthana claims to have depended on study materials which⁴²⁰ explain that the voice through loudspeakers is the voice altered, not the real voice of the one who speaks, and thus, the listeners are able to listen to *Khatweeb*'s altered sound alone. Moreover, they argued that what is mandatory is only to make the sermon reach to 40 persons and the rest, if they could not hear, can even engage with recitation of Quran and Sunnah. That if the sound is not reaching to *Ma'moom*⁴²¹ due to a long distance from Imam or because he is in a different floor than that of Imam, a *Muballigh* can be allotted⁴²² to loudly communicate others what the *Imam* is uttering. This practice is allowed in four schools of Jurisprudence of Hanafi, Maliki, Shafi and Hanbali. However, Samasthana argues, in the case of *Khutwuba*, appointing a *Muballigh* is not allowed and the followers should listen to

⁴¹⁸ Najeeb Moulavi. *Bulbul Dasha Varshika Pathipp*, Malayalam, (Wandoor: Jamia Wahabiyya, 2002), 239.

⁴¹⁹ *Khatweeb* is the person who recites the Friday sermon. Literally it means who delivers speech.

⁴²⁰ The World Book Encyclopaedia, volume; 1, P: 750-751 https://archive.org/details/the-world-book-encyclopedia/TheWorld_Book_encyclopedia accessed on 26 September 2021.

⁴²¹ *Ma'moom* is one who performs his prayer in *Jama'h* and he is following the activities of his Imam. In Islam five time prayer in one day and the special prayer in the Friday is conducted collectively. *Jama'h* (collective method of the prayer) is compulsory in Friday Juma and it is favourable in other prayers. *Imam* is one who led the prayer by standing in front of all and *Ma'moom* is one who follows him in the prayer.

⁴²² *Muballigh* is one who communicates and narrates what the *Imam* in the prayer uttering.

Khatweeb directly. In sum, according to Samasthana, in this sense, using the loudspeaker is against Islamic jurisprudence.⁴²³

2.8.4.2. Translation of Quran

Samasthana has been very rigid and particular about translation of Quran as they argue that Quran is the *Kalam* (communication) of Allah and its only language is Arabic. It is not allowed to translate it into other languages. Quran (18:109) states that if trees on the earth are used as pens and oceans as ink, they would not be enough to pen down what Quran says.⁴²⁴ Their point is that translation (*Paribhasha* or *Vivarthanam* in Malayalam) changes the language/content of the basic book to another language and Quran exhorts that its understanding is not properly done through linguistic ways but only through interpretation (*Bayan*) from the Prophets. They also stress the fact that Quran is revealed in a long period of 23 years in which the Prophet himself explaining/interpreting its contents through his life, deeds, words and approvals by *Swahabah*. However, the translations cannot convey the real meaning of Quran as the Quran is the divine book having supernatural characters in language, structure, tune and method.

2.8.4.3. Zakat of Currency and interest of Banks

Zakat in currency is controversial subject among world scholars and books have been written in favour and against it in the second decade of 20th century. The currency which prevailed before the fiat currency was gold, known as *Dinar* and silver, known as *Dirham*. Rome and Persian countries formed their own currency. Muslims started to issue currency in the period of *Khalifa* Abdul Malik Ibnu Marwan (d.698) which was then approved by non-Arabic countries as it replaced the value of gold and silver. Later, they started to issue the copper currency and others as *fulus*. The fiat currency, or paper currency, is a recent phenomenon. There are

⁴²³ More details on their views can grasp from the book of Sadaqatulla Moulavi, entitled '*Ucha Bashini khutuba Vidanda vadangal* (Malayalam)'. Sadaqatulla Moulavi Kadampuzha. *Ucha bashini khutuba vidanda vadangal*, Malayalam, (Manjeri: Tajdeed publications, 2014). But *Samastha* opposed the views of *Samasthana* and issued Fatwa in favour of availing of it as mentioned above.

⁴²⁴ Yusuf Ali. *The Holy Quran*, 759.

different opinions among the scholars on whether this currency will be considered as gold and silver in which there is *Zakat* and on whether the interest in the paper currency will be considered as the prohibited interest. Whether the paper currency is a real currency or a document of the currency has been the crux of the debate. Samasthana holds the view that it is only a document as the statement by the reserve bank on one side of the currency “I promise to pay the bearer the sum of fifty rupees” indicates. Thus, Samasthana argued that the paper currency is only document and the wealth deposited in the bank as the sum of the paper currency is the real. To cut it short, the currency is not the gold or silver in which Allah has mandated the *Zakat*. Samastha in 19th conference held in 1951 at Vadakara under the chairmanship of Moulavi Muhammad Habeebullah from Madras (Chennai) discussed the issue and stated that *Zakat* is mandatory in currency. EK, Pathi, Paravanna Muhyudeen Kutty Musliyar and PA Abdulla Musliyar were kingmakers of the conference and they also raised the same view.⁴²⁵

2.8.4.4. Issue of *Da'wah*

A debate occurred whether the propagation of Islam - *Da'wah* - reached the society or not. During 1960 Abdul Qadir Musliyar from Kadameri near Nadapuram made an argument that as *Da'wah* has not been successful till now in its outreach to the larger society, the scholars must propagate more and, failing which, they will face the punishment from Allah. He stated in his '*Al Munji Minal Fitana*' that there is an order from Allah to nonbelievers to accept Islam if they hold *taklif* and that it is our responsibility to take this order to them. All nonbelievers in the world don't know that upon them there is Allah's order to accept Islam. They have not got the call of Islam. He put forth a statement from *Jam'ul Jawamia*, the famous book of Tajuddin Subki concerning *taklif* that it is impossible for order on non-believers to practice of Islamic dogma.⁴²⁶ He added that everyone knows that Sharia laws will exist if *Da'wah* conducted adequately. When this book was published, the scholars from Nadapuram issued *Fatwa* of Qutbi Ustad against his argument. Moreover,

⁴²⁵ Najeeb Moulavi. *Bulbul Dasha Varshika Pathipp*, 220.

⁴²⁶ Tajuddin Subki. *Jam'ul Jawamia* ', Arabic(Khairo: Darul Kutab Ilmiyya, 2003), 76.

Kanniyath Ustad and KK Sadaqatulla Moulavi jointly compiled a book named '*Al Munjianil Munji*' and opposed him.⁴²⁷

Samasthana holds the view that propagation of Islam has reached all community in general and there is no compulsion from Allah and the Prophet for preaching and propagating other communities. But the view of Scholars of Samastha is that propagation of Islam is the duty of scholars and objective of Samastha.

2.8.4.5. Income from *Maqam*

Income earned through *Nercha* from the believers and the visitors of *Darghah* was spent in running daily activities of the *Darghah* as it fulfils the intention of the one who performed *Nercha* and made charities. But a *fatwa* jointly from EK, the principal of Jamia Nooriya Pattikkad and Kottumala Ustad, the lecturer of Jamia was issued in 1971 as a reply to Bafaqi *Tangal*'s question about the ways in which the income from Muttichira Shuhda Makham in Mooniyoor had been spent and the same was published in the daily newspaper, *Chandrika*. The *Fatwa* stated that the income earned through *Dargahs* in the common graveyard can be spent for the common purposes, especially for *Masjids*. So, there is no particular right for the heir of the deceased person. The *Fatwa*, jointly issued by Sadaqatulla Musliyar and Kanniyath Ustad against the above view, was published in the newspaper *Malayala Manorama* in 1971 affirming that the income should be spent only for the purposes and performances of *Maqam*, and if there had any custom of spending for the family of the graved person, it would be continued. Another *fatwa* was issued by Sadaqatulla Moulavi and Kanniyath Ustad as a responseto the question by P Awarankutty Haji about where the income of *Dargah* should be spent. The answer was that it should be spent as per the routine of that Mahallu.⁴²⁸ The primary difference here is that while Samasthana allows the money to be spent for the family of the graved person, Samastha says that the income should be spent for the daily activities of *Dargah*.

⁴²⁷ Najeeb Moulavi. *Bulbul Dasha Varshika Pathip*, 235.

⁴²⁸ Najeeb Moulavi. *Bulbul Dasha Varshika Pathipp*, 245-246.

2.8.4.6. Repetition of *Juma'* in one mosque

Repetition of *Juma'* in one place is allowed according to Samasthana. However, according to Samastha, repetition of *Juma'* is allowed only if the Masjid is crowded with people. In such situations, people can initiate another *Juma'* in another Masjid of the same Mahal. Mahal is the small unit in which *Juma'* must be conducted by the dwellers if there are 40 adult Muslims. But Samasthana views that if all of the Muslims in that area could not accommodate at a Masjid, they can conduct another *Juma'* in that Masjid.⁴²⁹

2.8.5. Conventions and resolutions

After their origin, Samasthana did not have any mass propaganda to preach their ideology in early times. But after 1970, immediately after the formation of a feeder organisation of youth named *Sunni Yuvajana Federation* (SYF), the organization started circulating conventions to oppose Samastha and teach their viewpoints. One of the conventions under the leadership of the branch committee of SYF, Perinthalamanna, was held at Perinthalamanna itself in Tazhekkod Muhammad Musliyar Nagar in March 1979. After the welcome speech of KA Samad Moulavi Mannarmala, Vaitala Muhammad Musliyar (Qazi of Kondotty) inaugurated the program.⁴³⁰ AK Kunjaramutty Musliyar inaugurated the Ulama conference which was conducted in relation to the convention in that evening in the presence of ES Muthukoya Tangal Ramandali.⁴³¹ The meeting passed a resolution against Samastha that oppose the preaching ideology and conducting the meeting of Samasthana.⁴³²

One of the conventions under Ernad Taluk committee of Samasthana was held at Hidayathul Muslimeen conference hall in Amayoor Muhammed Musliyar Nagar on 5th April 1979. The program was inaugurated by AK Kunjaramutty Musliyar, the *Mudarris* in Valiya Juma Masjid at Calicut. Ulama conference, which held in the evening was participated by 200 scholars. Sadaqatullah Moulavi

⁴²⁹ Ali Moulavi, *Nusratul Anam*, Book:47, Issue:03, (2015, March), 29.

⁴³⁰ Ad.Farooq Muhammad, cheif editor, *SYF Sovenir* 98, (Wandoor: SYF, 1998), 91.

⁴³¹ Samad Moulavi. *Kerala Samasthana jamyithul Ulam 40th anniversery souvenir*, Malayalam, (Kozhikode: Kozhikode district committee, 2009), 42.

⁴³² Sadaqatulla Moulavi. *Nusrat Anam* (1979 march 20), 5.

inaugurated the program under the chairmanship of AK Kunjarmutti Musliyar.⁴³³

The resolutions which were passed at that conference are as follow;

1. The meeting strongly opposed the tactical attitudes of Kerala government against Muslims and their *Masjids*.

2. The anti-conversion bill, which is in consideration of the central Government, should be rejected as it is against secular constitutional laws.

3. Though the liquor ban is one of the directive principles of the Indian constitution, the Government of Kerala was not ready to implement it. The meeting requested the Government to materialize it.

4. With the influence of political leaders, Modern Samastha⁴³⁴ attempts to refuse the meeting of Samasthana, *Va'al* and *Dars* of its leaders. The meeting strongly requested them to refrain from such acts.

5. The convention of KJU held at Pulikkal disfigured the real picture of Ahlu Sunnah Wal Jama't. The meeting strongly opposed it.⁴³⁵

Another convention of Samasthana was conducted on 17th May 1979 in Qutbi Nagar at Gandhi road, Payyanoor under Sadaqatulla Moulavi. He strongly opposed the attitude of Samastha towards women's collective prayer. P Muhammad Moulavi, the lecturer of Jamia wahabiyya addressed the program and refuted Samastha's views prohibiting the translation of Friday Khutwuba. He stressed that Samastha didn't present any jurisprudential viewpoints about Friday Khutwuba. He explained his argument by saying that early scholars of Samastha admitted that the translation of *Khutwuba* is *Karahat* only, and, for the purpose, he quoted some lines from *Albayan*, the monthly published by Samastha, and accused the scholars of Samastha of viewing the same as *Bida'at Munkar* (bad innovation).⁴³⁶ After that, Sayyid Muhammad Koya Tangal, Secretary of Samasthana, delivered the speech. He

⁴³³ Farooq Muhammad, cheif editor, *SYF Sovenir*, 92.

⁴³⁴ *Samasthana* was indicated *Samastha* as Modern *Samastha* (*Adunika Smastha* in Malayalam) at the time of point outing accusation.

⁴³⁵ Sadaqatulla Moulavi. *Nusratul Anam*, Issue 3 (1979 April20), 8.

⁴³⁶ Farooq Muhammad. *SYF Sovenir*, 95.

presented that Islamic Jurisprudence says that *Khatweeb* should raise his voice in a way that reaches to 40 people. The sound produced by the speaker is not the real sound of *Khatweeb*. He quoted Sheikh Adam Hazrat and Qutbi Ustad wherein the latter says that listening to *Khatweeb* through the speaker is against Sharia and Hadith.⁴³⁷ In the same manner, as far as Adam Hazrat was concerned, the sound that is produced through the speaker is not the real sound.

Kolappuram conference was considered as an important one among many. Samasthana met on 2nd April 1974, at Kolappuram, in order to take a decision about *Noorisha Twarīqah* by collecting opinions from the followers of *Noorisha Tangal* and their opponents.⁴³⁸ *Noorisha Twarīqah* emerged as polemical subject during 1974. Some people who were from the camp of *Noorisha* were participated in *Halqa*⁴³⁹ of *Noorisha* also avoiding the prayer. Samastha and Samasthana opposed them telling that the action is not good according to Islamic belief as the prayer of the five times is compulsory to everyone. As part of Kolappuram conference, Samasthana conducted a seminar on the issue with an open discussion. The conference reached a conclusion as a result of the discussion among supporters of *Noorisha* and antagonists that teaching (*Ta'leem*)⁴⁴⁰ of *Khalifa* is not good and it is cause to getting astray (*dalalath*). The conference decided to alert public about the issue. As a result the decision was proclaimed in the public conference held on 3rd April 1974, and was published at *Nusrat Book*: 6, Issue: 4.⁴⁴¹

An annual conference of Samasthana was held on 28th March 1976 at Thirunavaya under KK Sadaqatulla Musliyar. The meeting requested to use the Madrasa text book of Samastha for 6th standard as study material. The meeting

⁴³⁷ Qutbi Muhammad Musliyar. *Al Tanbeeh Al Muhimm*, Arabi- Malayalam, (Trakkariippur: A.P. Muhammad Mawla, n.d.), 6, 7.

⁴³⁸ Farooq Muhammad, *SYF Sovenir*, 93

⁴³⁹ *Halqa* is system sitting people in round queue to recite some hymns.

⁴⁴⁰ The teaching assuring good hope to *Murid* that their sins are got free and would be pardon by Allah and they hadn't no any doubt in it after they uttered three time *Istighfar* and one time '*KalimahTawheed*'. *Khalifa* will get complete knowledge on the sins of *Murid* even he hide it.

⁴⁴¹ Najeeb Moulavi, *Bulbul Dasha Varshika Pathipp*, 252.

requested the general body to establish the branches of the organisation at district level for circulating the textbooks of SKIMVB.⁴⁴²

2.8.6. Feeder organisations

2.8.6.1. Sunni Youth Federation (1977)

Sunni Youth Federation (hereafter SYF) was formed in April 1977 as a feeder organisation of Samasthana. According to the scholars of Samasthana, it had made effective interventions in religious, social and cultural fields.⁴⁴³ Sayyid Abdul Jabbar Shihab Tangal, Samad Moulavi Mannarmala, A Najeeb Moulavi and Alavi Moulavi were the state leaders of SYF. The aim of SYF was to organize Muslim youth under *Ahlussunnah wal Jamaah*. It published *Bulbul* magazine. It had publishing wing named as 'Islamika prasadaka Sangam' (IPS). It was approved as feeder organisation on 29th May 1977 by Samasthana.⁴⁴⁴ The flag of SYF is with white colour in the middle and black colour in up and down.

Malappuram district conference of SYF was held on 23rd and 24th April 1983 in Aamayoor Nagar at Sabha hall Manjeri. Its state president Sayyid Abdul Jabbar Shihab hoisted the flag. Three topics, i.e. *Ibadat* (worship) in Islam, *Ahlussunnah wal Jama'h*, *Sharia* and *Twarīqah* were presented in *Aqeeda* conference by Najeeb Moulavi, Sayyid Muhammad Koya Tangal and K Unni Muhammad Moulavi, respectively. The concluding ceremony was held at the ground of Manjeri Boy's school and was inaugurated by KK Sadaqatulla Moulavi. The conference mainly focused on the ideology of the organisation and conducted discussions about *Madhab*, *Tawassul*, *Sharia* and *Twarīqah*, the importance of Jurisprudence and jurisprudential view about co-participation of females with the males in masjids. In the end of the conference, a public resolution was passed that those who do not follow any one of the *Madhab* were not the real *Ahlussunnah wal Jama'ah*. Other points passed in the resolution were: praying to Allah with a mediation of the holy persons is not *shirk*, obedience to non-Islamic government is not *shirk*, *Twarīqah* and *Sharia* are correlated each other and thus could not be separated, and worship of female with the male in the mosque was not prohibited

⁴⁴² Farooq Muhammad. *SYF Souvenir*, 59.

⁴⁴³ Farooq Muhammad. *SYF Souvenir*, 86.

⁴⁴⁴ Najeeb Moulavi. *Lagu Chindakal*, Malayalam, (Manjeri: I.P.S., 2007), 78-79.

one (*Haram*) but was not preferable (*Karaha*).⁴⁴⁵ Other feeder organisations were not formed by Samasthana for students or ladies as in other organisations.

2.8.7. Educational institutions

Jamia Wahabiya Wandoor is an important educational institution running under Samasthana.⁴⁴⁶ Jamia Wahabiya was founded by Sadaqatulla Moulavi in 1966 at Wandoor. Vellore Baqiyat was the centre of higher study in Islamic education for Keralites until the establishment of Jamia Nooriy at Pattikkad. Samastha decided to oppose *Tabligh Jamaat* after having researched about its root beliefs and customs. But teachers and scholars in Vellore *Baqiyat* supported *Tabligh* even though students from Samastha including disciples of Sadaqatulla Moulavi voiced against *Tabligh*. Following this issue in 1965, Uttama Palayam Abu Bakr Hazrat (principle of *Baqiyat*) resigned from his position. Sheikh Hasan Hazrat, the leader of *Akhila Kerala Jamiyatul Ulama* and KK Abu Bakr Hazrat, the leader of Samastha were teachers in *Baqiyat* and they held different views on *Tabligh* issue.⁴⁴⁷ The students who had only four months to complete the *Mutavval* course were ousted from *Baqiyat* for supporting the view of Samastha. To solve this issue, Sadaqatulla Moulavi attempted to readmit these students in Pattikkad Jamia Nooriya, but, the Managing committee including EK took an unfavourable approach. Sadaqatulla Moulavi upgraded in 1966 his Dars running in Wandoor Juma Mosque to a *Jamia*, which provided certificates and *Sanad*. He named his institution as *Jamia wahabiya* in the memory (founding father of *Baqiyat*) of Abdul Wahab Hazrat.⁴⁴⁸ Sadaqatulla Moulavi was the principal until his death. *Bulbul* and *Nusurathul Anam* are two monthly publications from Wahabiya. Many Scholars such as Kidangazi Abdurraheem Musliyar, Samad Moulavi Mannarmala graduated from Wahabiya.

⁴⁴⁵ Najeeb Moulavi. *Lagu Chindakal*, 103-105. Details on SYF including its constitution, formation, affiliation, anniversaries, determinations, reports, and organisational diary, could access from the *SYF souvenir 98* from pages 81-90.

⁴⁴⁶ Farooq Muhammad, *SYF Souvenir*, 118. Jamia Falahiya Nadapuram, Darusunna ;the Islamic centre Manjeri, Noor Madina Cheruplassery, Noorul Bayan Pandikkad, Badrul Huda Poothukallu and RIC Maruda are other institutions which established after 1989, run under the ideology of Samasthana.

⁴⁴⁷ Najeeb Moulavi. *Tajul Ulama Shaikhuna Sadaqatulla Moulavi*, 56.

⁴⁴⁸ NK Muhammad Moulavi. *Jamia Suvarna pathipp*, Malayalam, (Malappuram: Jamia, 2017), 151-152.

Some institutions run under Jamia Wahabiya, like Darussunna Islamic Centre at Papinippara.

2.8.8. Publications

Nusratul Anam started in 1967 and *Bulbul* in 2000 is the two major publications that propagate the ideologies of Samasthana of which Sadaqatulla Moulavi was the chief editor. There has not been any considerable publication under Samasthana during the study period.

2.8.9. Influenced leaders

Scholars such as Sayyid Abdul Qahar Pookoya Tangal, Amayoor Muhammad Musliyar, Mammi Kutty Musliyar, Kunjaramutti Musliyar, Sayyid Yaseen Muthukoya Tangal, Thrikkalagod Abu Musliyar, OKM Bappu Musliyar, PVS Musthafa Pokkoya Tangal, Kavanoor Qazi Moideen kutty Musliyar, Sayyid Muhammad Koya Tangal Ramandali and others had influenced the organisational growth.⁴⁴⁹

2.8.10. Ideological conflict with Samastha

Samasthana carries ideological conflict with Samastha in Jurisprudential matters only, such as using the microphone in Friday Khutwuba, Zakat of currency, interest of bank, translation of Quran, and number of Juma's in one *Masjid*. Samasthana and Samastha have almost similar spiritual and theological views in antagonism to KNM and *Jamaat*. Samasthana manifested ethnocentrism in jurisprudential issues. It has only limited influence in social, ideological, educational and cultural fields. Scholars of the organisation such as Sadaqatulla Moulvi, Kunjalavi Musliyar, Keezhanor and Ramandali *Tangal* were genius in Islamic knowledge. However, they failed in gaining popularity among the Muslims of Malabar.

⁴⁴⁹ Najeeb Moulavi, *Anusmaranakurippukal*, Malayalam, (Pappinippara: IPS, 2009), 10.

2.8.11. Important Events of Samasthana

1967- Formation of Samasthana and Publication of Nusratul Anam

1968-Kerala Samasthana Matha Vidyabhyasa Board

1974- Kolappuram convention

1976-Annual conference of Samasthana at Thirunavaya

1977-*Kerala Samasthana Sunni Youth Federation*

1979- Payynoor convention

1983-Malappuram district conference of SYF

2.9. Conclusion

KJU, Samastha, Jamaat, Samasthana were the major religious organisations among the Muslims of Malabar during 1921 to 1989. Akhila Kerala Jam'iyathul Ulama by Hasan Hazrath in 1965 and Jem-iyate Ulama Sunniyya by Abdul Azeez Musliyar, Kodyatur Qazi were rebel organisation of Samastha. But both could not survive even one year. Samasthana was not rooted among the Muslims even though it existed for 50 years. There were many regional organisations which originated in different parts of Malabar but were not developed as popular organisations. Most of them merged in Samastha, KJU and Jamaat. Influence of leaders caused the development of organisation and the support of IUML influenced the growth of Samastha and KNM and vice versa.

Chapter III

Inter faith dialogue on textual Islam

3.1. Introduction

The present chapter analyses the organisational debates and significant controversial issues occurred among the religious organisations from 1921 to 1989. Interfaith dialogues and conflicts developed in the form of public debates, known as '*samvadam*'. The ethnography of factional debates among the Muslims of Malabar accounts to two vexed questions: authority of interpretation; and deviation from true monotheism. Most of them happened after 1950 when all religious organisations attempted to strengthen their ideologies and tried to propagate them. Jamaat started to spread through Malabar, conceptualizing a political Islam through their books and pamphlets and KJU leaders got involved in theological debates to prove their arguments true and authentic. Simultaneously, Samastha claimed that its followers are the real *Ahlu Sunnah Wal Jama'h*. They were identified themselves and called by others as *Sunnis* as stated by Osella that all Kerala Muslims were Sunnis of the Shafi school until the rise of reformism but the term 'Sunni' is used to mean 'orthodox' or 'traditionalist' Muslims: those who stand opposed to the organized reformists.¹

Jamaat argued that Islamic state or *Khilafat* is necessary for the establishment of Islamic order and system on earth; but the idea was neither supported by Samastha nor by KJU. Samastha believed that instead of centralized power or establishment of Islamic government to solve emerging problems, there should be a consensus of *Shura* as stated in the Quran (chapter 42 verses no 38). *Shura* is a consultant body capable of making decisions in relevant matters. Samastha also supported the concept of *ijma'*, a consensus of scholars in religious affairs, and shut the door of *Ijtihad*, i.e., a method of independent reasoning and inference in relation to religious affairs.

¹ Osella, C, Debating. Shirk in Keralam, 320.

All religious organisations highlighted the importance of *Quran* and *Hadith*; but they comprehended Islam in different ways which led to an open ideological conflict among them. The interpretation of religious texts as pointed out by Stone² that in another context that ‘textual connotation is inseparable from hermeneutics and interpretive rhetoric’ and by Irfan Ahmad³ that within Islam, pluralism is well established and anticipated, is seem to be true as observed by Esack (1997) and Arkoun (2003)⁴. The advice of Ali, the fourth of *Khalifa* of Islam, that “The Quran does not speak with a tongue; it needs interpreters and interpreters are people”⁵ is noteworthy because scholars used the same verses from Quran to support some idea as well as to oppose it. KNM and *Jamaat* accused Samastha as followers of priesthood and orthodoxy and they introduced themselves as moderns and reformists in thoughts and deeds. However, all organisations had a common goal which was to reinforce and empower the Muslim community in different fields.⁶ All religious groups engaged in vigorous debates and dialogues with one another considering theological and jurisprudential matters. After 1921, ideological conflict began to rise in Kodungallur and in 1952 it spread out in Malabar than before through KNM, *Jamaat* and Samastha and it resulted in organizing open debates.⁷

As Roy states: “...the students and the diverse observers of Islam in south Asia and even beyond have long been familiar with the inner divergence of the Muslim communities...”⁸ Hence, ‘Text’ and ‘Context’ are important factors to understand ideological conflicts among the Muslims. The scholars hold the opinion that ‘text’ has a static entity and ‘context’ got dynamic entity. Following this, the

² Stone K. “Bibles that matter: Biblical theology and queer performativity”. *Biblical Theology Bulletin: A Journal of Bible and Theology* (2008),14–25.

³ Irfan Ahmad. “Cracks in the ‘Mightiest Fortress’: *Jamaat-e-Islami*’s changing discourse on women”. *Modern Asian Studies*,(2008), 549–575.

⁴ Arkoun M.”Rethinking Islam Today”. *The Annals of the American Academy of Political and Social Science*, (2003), 18–39.

⁵ Foot noted by Ossella, *Debating Shirk in Kerala*, 9 and as Esack, F, *Qur’an, liberation and pluralism: an Islamic perspective of interreligious solidarity against oppression*. Oxford: Oneworld, 1997.

⁶ M Abdul Samad. *Islam in Kerala: Groups and Movements*, 157.

⁷ Umer Moulavi. *Oormmakaludetheerath*. Malayalam, (Cochin: Dawa books, 2002), 130-133.

⁸ Asim Roy. *Thinking over ‘Popular Islam’ in South Asia in Living Together Separately*, 32.

attempt has taken to study the interfaith dialogue of the Muslims of Malabar which took on the basis of multiple readings of the verses of Quran, Hadith and the diverse ways of interpretation. As per the argument of Georg Simmel (1858-1918) that expression of hostility is also positive because it allows the maintenance of relationships under conditions of stress and prevents the dissolution of the group through the withdrawal of hostile participants,⁹ it may analyze the formation of unity and solidarity among the organisation when they confront in common problems which affect the community generally. It is noteworthy that the Qadianis were opposed tooth and nail by all sections of Muslims in Kerala irrespective of their ideological differences. Chalilakat, Vakkom Moulavi, EK Moulavi, EK and KM Moulavi were noted among them.¹⁰

3.2. Debates

Many debates were held between Samastha and KJU, Samastha and Jamaat, Samastha and Qadianis, Samastha and Samasthana, KJU and Jamaat like Chennamangallur debate, Kodyathur debate and KJU and Qadianis. In 1933, an ideological debate was held at Calicut, in the same, H.A. Abdulla Sahib argued in favor of Qadianis and K.M. Moulavi, M.C.C Abdurrahman etc in favor of KJU. Both of them argued fiercely but concluded without any consensus.¹¹ The polemic issues among Samastha and KJU were *Tawassul*, *Istighasa*, *talqin* (incantation recited at the head part of tomb immediate after the burial of the dead), *tahlil* during the funeral procession to graveyard, *Ijtihad*, *Niyyath* (the statement of intention before worship), *Qunut* (the special prayers in the *fajr* prayer), *Tarawiih*, the positioning of hand during the prayer, limit of head wiping during ablution and language of *Khutwuba*. Most of these issues never reached to final conclusion because it was interpreted on the basis of jurisprudence and theology. Moreover, *Ijtihad* (independent reasoning) often resulted in diverse conclusions. As Barbara D. Metcalf observed, 'as each participant left the debate convinced that his side had won; that his view was morally 'right' and the challenger opinion correspondingly

⁹ George Simmel, *Conflict and the web of group affiliations*.58

¹⁰ K.K.N. Kurup and Ismail, E. *Emergence of Islam in Kerala in Twentieth Century*, 289.

¹¹ Parappil Muhammad Koya, *Kozhikotte Muslikalude Charithram*, 298.

'wrong', all participants derived psychological satisfaction from the exchange'.¹² Inner debates between Samastha and KJU could be enumerated in sixteen matters as in the letter ¹³ which was sent from former to the latter. The table below shows the important matters;

Ideology of KJU	Ideology of Samastha
The creatures can create the optional actions	Allah creates the optional actions
Allah sat on <i>Arash</i>	Allah took the sway on <i>Arash</i>
Allah descends to earthly sky in the night	Mercy of Allah descends to earthly sky in the night
Allah has organs like face, hand, leg and others	Allah has no organs
There are sound and letter for the <i>Kalam</i> of Allah	There is neither sound nor letter for the <i>Kalam</i> of Allah
There is no enduring punishment in the Hell	There is enduring punishment in the Hell
The <i>Mia'raj</i> ¹⁴ of the Prophet was with the soul only	The <i>Mia'raj</i> of the Prophet was with his physical body
The dead never hears anything and they cannot do any benefit for those who are alive	The dead could hear and they can do benefit for those alive
The customs of reciting of <i>Talqin</i> after death, calling of <i>Ma'ashira</i> prior to Khutwuba and the sitting of Imam for congregational <i>Dhikar</i> and <i>Dua</i> after finishing prayer should be abandoned	Customs of <i>Talqin</i> after death, calling of <i>Ma'ashira</i> prior to Khutwuba and the sitting of Imam for congregational <i>Dhikar</i> and <i>Dua</i> after finishing his prayer are recommended
During the five time prayers putting one's hand on chest is the <i>Sunnah</i>	The positioning of hands during prayers below the chest is the <i>Sunnah</i>

¹² Barbara D., Metcalf, *Islamic Revival in British India*. (Princeton University Press, 2014), 215-16.

¹³ Letter from Samastha to KJU published in 17th annual conference report on 15/03/1947, (Kozhikode: Samastha) 20-24.

¹⁴ The special journey of the Prophet from Makkah to *Baithul Muqaddas* and from there to seventh sky and other world in a night is known as *Isra* and *Mia'raj*.

Ideology of KJU	Ideology of Samastha
Those who legitimate the Tawassul, <i>Istighatha</i> are <i>Mushrik</i>	Those who legitimate the Tawassul, <i>Istighatha</i> are not <i>Mushrik</i>
Pronunciation of the <i>twalaq</i> three times at once (Triple Talaq) is regarded as one	Pronunciation of the <i>twalaq</i> three times on at once (Triple Talaq) is regarded as three

Table 3:1

Osella wrote that Samastha engaged (since the 1930s) in public debates in which textual authority is given precedence and they defended extra-textual references which worked pragmatically with the requirements and existing practice of believers. Like Mujahid also often present it as scriptural, textual, and as working towards a decontextualised Islam stripped of the hangovers of pre-Islamic culture and of religious innovation alike, guided only by the purity of text.¹⁵ Jamaat was an exception since its scholars usually did not engage in public debates. That is, during 1921 and 1989, debates were frequently conducted between Samastha and KJU and rarely between Samastha and *Jamaat*. Pangil Ustad, Qutbi Ustad, Parvanna Muhyuddin kutty Musliyar, Rasheeduddeen Moosa Musliyar, Pathi Abdul Qadar Musliyar, Kanniyath Ustad, EK, Kottumal Ustad, EK Hasan Musliyar, AP, Vaniyambalam AbdurahmanMusliyar and Natika Musa Muslyiar led Samastha side in debates and E Moidu Moulavi, MCC Hasan Moulavi, EK Moulavi, Kattilesseri Moulavi, Umar Moulavi, Parappur Abdurhman Moulavi, Alawi Moulavi and AP Abdul Qadir Moulavi represented KJU.

The debates took place between Samastha and KJU two biggest sections of Muslims and two most culturally salient distinctions, as observed by many scholars like Miller, Abdul Haque, Samad and Sikand, are normally known as *Sunni-Mujahid Samvadham* or *vadhaprathivadham* (Face to face debate) or as observed by Osella that ‘Mujahid textualist – scripturalists- rationalists against Sunni traditionalists’.¹⁶ The matter of possibility and capability of *Ijtihad* was the focus of the debate among

¹⁵ Caroline Osella. "Debating Shirk in Keralam", 13.

¹⁶ Caroline Osella “.Debating Shirk in Keralam”, 15.

the religious organisations. The trend of ‘democratization of *ijtihad*’¹⁷ can be perceived among the followers of KJU and Jamaat whereas Samastha supported the democratization of *Taqlid*. The first well-known debate in the history of the Muslims of Malabar was *Ponnani-Kondotty Kaitharkkam*, which is briefly explained in the first chapter. But after 1921, after the religious organisations were formed, Nadapuram debate was the first in series.

From 1930, Samastha¹⁸ engaged in debate with adherents other ideologies and there were poster wars prior to these public debates. Samastha¹⁹ conducted ideological dialogues and debates with major religious organisations, *Quran Sunnat society* of Chekanur Moulavi and different *Twariqah*. Samastha officially assigned KV, CH Hydroos Musliyar, AP, Cherusseri Zainuddeen Musliyar and EK Hassan Musliyar to debate whenever it is required.²⁰ There occurred a debate at Nadapuram in 1933 and the venue of the debate was *Pulikool wayal* wherein MCC, EK Moulavi, E. Moidu Moulavi and Kattilessery Muhammad Moulavi spoke for KJU, and Qutbi Ustad and Kanniyath Ustad represented Samastha on the topic of *Istighasa*,

¹⁷ Huq M. Reading the Qur’an in Bangladesh: the politics of ‘belief’ among Islamist women. *Modern Asian Studies*, (2008), 457–488 & Mirza Q. Islamic feminism & gender equality, *Ism Review*, (February, 2008), 30–31.

¹⁸ Mushavara held at Tanur on 24, 25 April, 1954 discussed the letter challenging from KNM and others to debate and they authorized EK and Pathi Abdul Qadir Musliyar to proceed with further steps. The *Mushavara* meeting gathered at office under the presidium of the president on 3rd November 1957 entrusted EK to publish report to the book on Friday *Khutwuba* in Malayalam authored by Abdul Azeez Musliyar from Kodyathur. Minutes of Mushavara held at office under the president on 3 November 1957.

¹⁹ Mushavara held under the presidium of Sadaqatulla Musliyar on 14th December 1963 decided to deliver speech by below mentioned persons on the related topics in the anniversary conference. Jamaat-e-Islami and it’s the Founder, Maududi by Vaniyambalam Abdurahiman Musliyar, *Vilayath* and *Karamath* by EK, *Ijtihad*, *Taqlid* by Sadaqatulla Musliyar, Contemporary problem of consultation of astrologist to solve issues of Individual, calculation of months instead of sight of moon by Kottumala Ustad and in the conference of Vidyabhyasa Board on Quranic misinterpretation by KV, Religious education by KK Abu Bakr Musliyar, Islamic culture by N Abdulla Musliyar and Disciplines by C Abdurrahman Musliyar. Minutes of Mushavara held on 14 December 1963.

²⁰ Minutes of Mushavara held on 10 August 1981. Aboobacker Pinangod, *Vazhiyadayalanganal*, 111-112.

Tawassul and *Karamah* of *Waliyy*.²¹ Kalimulla Sahib, the District Police Superintendent, controlled the event and it ended without any unrest and mishaps. Both fractions were accommodated in opposite sides and the first question, raised by Samastha was whether a *Waliyy* (saint) enjoys supernatural power or powers to show miracles (*Karamah*) after his demise. The KJU side replied that such powers cease after their demise. Instantaneously, there arose the second question; what is the *dalil* (evidence). Samastha opposed it quoting *Sharahul Aqaid*-the Arabic text in theology. KJU fraction argued the termination of *Karamah* with the demise of *waliyy* but they misquoted it and they omitting the word ‘*La*’ from the sentence ‘*La Yanqatiu’ Karamatul Aowliya’a Ba’dal Mout*’ which means *Karamah* of *Auwliya’a* would not end after their demises. When they omitted the word ‘*La*’ the meaning was favorable for their argument but Samastha fraction opposed it and they said “*La kattatho or vittatho*” (means whether ‘*La*’ is mistakenly omitted or is it purposefully deleted). ‘*La*’ was continently deleted²² and debate was wound up without any result. Samastha argued that the KJU were overwhelmed in the debate, and KJU claimed that Samastha were intentionally obstructing the debate. The debate was attended by more than twenty thousand people.²³

Chaliyam Debate happened in the early 1940s. Some person came to Chaliyam; located nearby Calicut, in order to visit K.M. Moulavi he complained that one of the speeches of a *Musliyar* from Travancore incited some controversies. The man who came said that the *Musliyar* has told that a great number of *Wahabis* tend to crop their hairs so they should not be permitted to enter the *Masjid* stating that the Prophet had scolded a man, who cropped his hair when he entered into the Prophet’s *Masjid*. Further, the Prophet has ordered him to leave; this *Musliyar* depended upon a *Hadith* reported in Bukhari and Muslim, to assert his argument. In such a context, an expert scholar was urgently required for a debate. When KM Moulavi directed Umar *Moulavi* to go to Chaliyam, he requested him to make his son Katib

²¹ *Waliyy* means pious who intimated with Allah with his good deeds and virtue. Allah will display miracles or supernatural power which is known as *Karamah* through the *waliyy* in needed time.

²² Alikkuttu Musliyar.Samastha 85th varshika Upaharam 469.

²³ Ishaqali Kallikkandi.*Mujahid presthanam Keralathil*, 239.

Abdussamad, accompany him. Accordingly, they went to Chaliyam to find Bukhari and Muslim Hadith books. When they reached there, someone sought permission from *Musliyar* for the debate. He challenged for a face to face open debate and Umar *Moulavi* consented to do so.

They gathered at Kadappuram *Juma Masjid* after the *Isha* prayer, at first, Umar *Moulavi* asked Musliyar ‘Did you have said something as mentioned above?’ He agreed it. Then Umar *Moulavi* asked ‘could you please present the evidence from *Bukhari*?’ Then *Musliyar* replied that he can but *Bukhari* is not presently available with him. At that moment, Abdussamad presented *Bukhari* at the stage. Even after referring for duration of one and half hour, he could not find the evidence. The audience kept silent. Then *Musliyar* said if he gets Muslim he could find out the proof. After a long duration of time, he loudly announced that he got what he had searched for. Umar Moulavi requested him to read it but he was keeping quiet. At last Umar Moulavi read the Hadith .It was about the battle of *Khaiber*. The Musliyar could not prove his argument with that Hadith, thus he was driven away. Abdussamad wrote down both meanings in a page and entrusted the page to some important persons who wanted verification what is correct and what is incorrect. Further, Umar Moulavi published a notice which consists of these meanings. People asked Chaliyam Ahmed Koya, then Beypore *Qazi* and other eminent scholars but none of them answered them well.²⁴

Kodiyathur Debate was carried out at Kodiyathur *Juma Masjid* in 1942 between Samastha and KJU. The event was consequential to a speech done by Parappur Abdu Rahman Moulavi in which he highlighted some controversies on the number of *raka'h* of in *Tarawiih* prayer. The Samastha fraction was represented by Paravanna Muhyudeen Kutty Musliyar and Pathi Abdul Qadir Musliyar, while the KJU group was led by Parappur Abdu Rahman Moulavi on the title ‘the number of *raka'h* in the *Tarawiih* prayer’.²⁵ Referring to classical books of Islamic history Samastha fraction argued that Hazrath Umar had resolved it as 20 *raka'* in Medina and therefore the *Tarawiih* should be performed so. The existing system in Masjidul

²⁴ Umer Moulavi. *Oormmakalude theerath*, 116-123.

²⁵ Umer Moulavi. *Oormmakalude theerath*: 124-129.

Haram of Makkah was also put forth as evidence. Contrary to this, M.C.C Abdurahiman Moulavi criticized the argument of Samastha. In the end, P.V Muhammed Moulavi, the Moderator of the debate informed the audience that the Sunni fraction was defeated by Mujahid.²⁶

Valambur Debate was held at Valambur in Malappuram district in 1945 between Samastha and KJU regarding the use of sword while ascending the *mimbar* (pulpit) in Friday *Khutwuba* whether it is *bida*²⁷ or not. K. Muhammed Moulavi was led KJU side and Alavikutty Musliyar represented Samastha.²⁸ Though both side put forward their evidence from traditional books no one could finalize it. Pathi Abdul Qadir Musliyar of Samastha debated with Edavanna Alawi Moulavi of KJU at Nediyeripp near Kondotty on 10th March 1949 on the topic of '*Muhyuddeen Mala*'. Alawi Moulavi accused *Shirk* in *Muhyuddeen Mala* and he delivered a series of speech in Nediyeripp. Paravanna Muhyudeen Kutty Musliyar, then General Secretary of Samastha sent a telegram to Pathi asking him to debate with Alawi Moulavi. Pathi Musliyar reached the location and recited each every line from Mala and explained their meaning. Finally, Alawi Moulavi stated that there is nothing wrong if it is as Musliyar interpreted.²⁹

The debate at Poonoor in 1951 was very important in the series of *Sunni-Mujahid* debates. Alawi Moulavi and Parappur Moulavi led the *Mujahid* group while Pathi Abdul Qadir Musliyar and EK led Samastha. Both parties occupied opposite buildings and the audience assembled in the middle on the road. The fillet of dispute at Poonoor was associated with *Tawassul*, *Istighasa* with an objective of analyzing the blessings and assistance of dead saints. Mujahids argued that *Tawassul* and *Istighasa* lead to *shirk* and Quran and Hadith had condemned them. Muslims from all corners of Malabar had assembled at Poonoor to watch this program. The debate was going off the track and even before delineating the conditions of the

²⁶ Ishaqali Kallikandi, *Islahee Bhoomikayilude* part 1, 92.

²⁷ An act or belief or utterance which does not originally exist in Islam and which was invented later. Ahmed Covdet Pasa .*The sunni Path*,(Turkey:Istanbul,Darusskfeka Cad,2009),104.

²⁸ Umar Moulavi, *Oormmakalude theerath*, 123.

²⁹ Alikkuty Musliyar.*Samastha 85th varshika Upaharam* 469.

debate, Alawi Moulavi from *Mujahid* side started to ask questions. He asked, ‘can you substantiate the validity of supplications such as ‘save me oh, Sheikh Muhiyudheen, save me oh *Shuhada Badar*’ with the help of Qur’anic verses? How can one justify seeking help from the dead people? In response, Pathi Abdul Qadir *Musliyar* told that the debate should be gone based upon the pre-determined conditions, which are supposed to be pronounced first in front of the audience. But Alawi *Moulavi* continued questioning till morning, arguing that it is not mandatory since they have been already published in newspapers.³⁰

According to the agreement, the chance to ask the first question was given for Samastha. Therefore; none of the questions posed by the other side was answered since it was a breach of the agreement. In the morning, the KJU group proclaimed that Samastha could not answer any questions, and therefore they have failed. The situation turned uncontrollable and *Mujahids* tried to attack Pathi. Police ordered people to disperse. Meanwhile, the news of Samastha’s failure was spread throughout Malabar, which led to a new debate.³¹ Scholars from Samastha were led by Pathi Abdul Qadir *Musliyar* and Paravanna Muhyudeen Kutty *Musliyar* and there were a group of scholars led by M.C.C Abdul Rahman Moulavi and Edavanna Alawi in the *Mujahid* fraction; without any introduction and procedure, Alawi Moulavi put forth a question ‘can we please get any evidence for *Istighasa* from holy Quran. But it was not well answered. Instead; they repeated question and went on until 2.30 after noon. After a long linier taints, scholars of Samastha answered that, as there is no evidence for *Istighasa* to be banned, so, it is to be understood as allowed’. In response, Alawi Moulavi argued that there are many verses of Qur’an, and presented five verses. On the next day, Umar Moulavi published a notice in which he has written that why did not they answer with their usual evidence from holy verses.³²

After the debate, Samastha planned to conduct another debate and requested

³⁰ Umar Moulavi, *Oormmakalude theerath*, 128.

³¹ Abdul Gafoor Darimi. *Shamsul Ulema Jeevithavam darshanavam*, Malayalam, (Kozhikode:Shifa Book Stall,2000),40-41.

³² Umar Moulavi, *Oormmakalude theerath*, 131.

the consent of their opponents. Their request was acknowledged. However, the scholars of Samastha were ready for it with EK. When the debate started he was seen alone representing Samastha. At first, Mujahids questioned him many times, and he answered all of them with proofs. After two days of debate, Mujahid group scholars did not attend the debate. Then EK announced Samastha as winners and talked about *Ahlu Sunnah wal jama'a* and its policies to his audience. By this debate, EK became renowned in Kerala Muslim circle.

Kuttiyadi Debate was quite unexpected one sparked by a challenge from the side of *Jamaat-e-Islami*. Scholars of Samastha like EK and Pathi Abdul Qadir Musliyar came out for debate. It was occurred in 1956, at house of TK Pareekutty Haji. Firstly, EK questioned the concept of *Jamaat's* proposition for the repeating of words of *Tawheed* and asked why do you demand to repeat 'the *shahadah Kalimah*' to get membership in *Jamaat*? Is this '*shahadah kalimah*' to renew belief of Muslim or to become Muslim? They were bewildered by this question and they cannot give accurate answer. Then they said that this is not a registered question and they evaded from the question but EK questioned them again on that, you have written in your book, the non *Jamaat* Muslim is Jewish. What prompted you for that proposition? Then they denied that they did not write in their books about it, but EK read the lines they wrote. Then they interpreted it in another way. EK explained their new idea clearly and asked are we Jews now, when we become Jews? They could not answer the question.³³

There was a debate between Samastha and Mujahids at Sultan Battery, Wayanad about the legitimacy of collective prayer (*Dua'*) after five time daily prayers (*Swalat*). It was in 1957, where Kakkoden Mammu Haji mediated the debate. When he was at Saudi Arabia for pilgrimage, Umar Moulavi and KM Moulavi together visited Haji at his apartment there. They performed prayer following KM Moulavi. After the prayer; Umar Moulavi left the prayer hall without attending group supplication. Mammu haji questioned him for not taking part in group prayer after the *swalah*. Umar Moulavi responded him that the group prayer

³³ Abdul Gafoor Darimi. *Shamsul Ulema Jeevithavam*, 39-52.

has no base in Islam. Mammu haji countered Umar Moulavi with his next question ‘why do you not following what is done by people commonly?’ Moulavi said that it is never taught by religion. This experience led him about conducting a debate on this issue and Umar *Moulavi* consented to do so.

Mammu Haji arranged the platform and Umar *Moulavi* and KM *Moulavi* were invited for a debate to his home after he returned from the Hajj pilgrimage. On the fixed day of the debate, they reached the venue .There was Haji’s brother Kunhabdullah Haji who was intimate friend of Umar Moulavi and he strengthened latter’s confidence. EK arrived for debate and he quoted evidences from traditional texts. Then Umar Moulavi asked that ‘why did you quote your proof from these traditional texts’. It was preceded by his talk on the basis of *Bukhari* and *Muslim*. The Prophet had waited for a while after the prayer due to the presence of women and only after they have disappeared he would leave the prayer hall. There was not any Hadith through which the group supplication can be verified or proved. Even *Fatuhul Mueen* of Zainuddin Makhdoom does not support such a custom. Then EK tried to make well aware of relevance to imitate traditional scholars and stated to follow them as per authentic sources.³⁴

Abul Hasan Moulavi who was known as Chekanur Moulavi adhered to his own free thoughts instead of following any *Imam*. He was influenced by thoughts of *Mu’atazilite* due to his supporting *Nallam*, *Mu’tazila* theorist, he did not accept *Mutwatir* category of traditions (*Hadith* which reported through a number of ways from the Prophet so that it would be impossible to deny or attribute lie on it). Chekanur Moulavi upheld the argument ³⁵of Jubbai. He opined that monetary interest is not prohibited in Islam if it is at medium range. This means, if the interest rate is double the capital, then only it gets banned. He also supported the Christian belief that Prophet Isa is dead. In addition, one of his most controversial views was concerning the number of daily obligatory prayers. He argued instead of five daily prayers there are only three obligatory prayers daily. He was secularized the practice

³⁴ Umer Moulavi, *Oormmakalude theerath*, 116-123.

³⁵ That it is must two person in every reporting stage in the acceptance of *Hadith* and thus he refused majority of *Hadith*.

of fasting and simultaneously, delivered speech condemning the Islamic pilgrimage (*Hajj*) and other traditional customs and rituals of Islam. These views of Chakanur Moulavi resembled him with Sumamathu Ibn Ashras, one of the *Mu'tazila* followers during Ma'moon, the Abbasid *Khalifa*. He published a monthly named '*Neerikshanam*'. Chekanur was also influenced by oriental thinkers as his arguments and ideology resembled to that in the book of *Fajrul Islam* and *Alvaun Ala Sunnatil Muhammediyya* written by Prof Ameen and Prof Abu Rayya respectively. In 1980 Moulavi started Al Burahan magazine and chaired the organisation known as Khuran Sunnath Society.³⁶ He started his religious activism in KNM in his early periods and at last he took rationalist turn. Some of the major views of Chekanur Moulavi are numbered here as follows:

1. All religions are true (Omnism). He wrote that Muslims believe that Islam is the only true religion and all the other divine books except Qur'an are invalid.
2. It is not necessary to obey the Prophet. This argument is contrary to the verses of Quran (see for instance, 8:20, 46; 4:59; 3:32; 3:132).
3. The Prophet is not capable of explaining Qur'an³⁷ and Quran did not offer that he will explain it.³⁸ The verses of Quran 16:64, 14:4, 5:15 and 16:44 authorize the Prophet to explain the divine book to his community.
4. Quran was revealed all at once, and there is no proof in Qur'an indicating otherwise.
5. Muslims³⁹ should believe in Rama and Krishna.⁴⁰
6. Practice of the prayers, fasting, and hajj are not compulsory.
7. There is no specific structure for the prayer.
8. Taking ablution is not a prerequisite for the daily prayers.

³⁶ Najeeb Moulavi, *Bulbul Dasha Varshika Pathip*.243-244.

³⁷ M.P.Muhammedunni Moulavi. *Chekanoor Moulavi Jeevithavum sendeshavum*, Malayalam, (Kozhikode: Quran Sunnath Society, 2003), 83.

³⁸ P.T.A.Asees Moulavi. *Quran Darshanam*, Issue-31, Malayalam, Wandoor (May, 2003), 13.

³⁹ P.T.A.Asees Moulavi. *Quran Darshanam*, Issue-19, (March, 2003), 9.

⁴⁰ P.T.A.Asees Moulavi. *Quran Darshanam*, (August 31, 2002).5.

9. *Adhan* and *Jama'h* are contrary to Quran.

10. The reason for backwardness of Muslims is fasting in *Ramadan*.⁴¹

After the death of Pathi Abdul Qadir Musliyar, EK Hasan Musliyar (1929-1982) led the debates for Samastha against other groups. When PK Muhammad Abul Hasan Moulavi (born in 1936 and disappeared in 1993) or Chekanur Moulavi, founder of Khuran Sunnath Society, accepted the ideology of KJU, Hasan Musliyar came to refute him through a debate. The topic was regarding the number obligatory prayers. Chekanur Moulavi argued it is only three, referring to the following Qur'anic verses (Hud; 114): "And establish prayer at the two ends of the day and at the approach of the night".⁴² Hasan Musliyar proved it as five, referring to the Islamic texts including Qur'an and Hadith as he substantiated the five time prayers with evidence; two times at day and three times at night, Chekanur Moulavi added new argument that the Prayer at the time of *fajr* (Subahi) is not in night. Another debate was between Chekanur Moulavi and EK Hasan Musliyar at Vazhakkad in 1966. Both of them delivered speeches there and it ended up in a full night debate. Kottumala Ustad, Basheer Musliyar, Amayur Muhammed Musliyar debated in Samastha's side such debates occurred at Tanalur in 1970, at Padoor in 1974 and at Kuttichira in 1976.⁴³

It is worth mentioning that all Muslim groups in Kerala including Samastha and KJU have played their role in refuting the ideas of *Qadianis*, through speeches, debates, and publications. Shamsul Ulama EK was the main debunker of *Qadianis* as he represented in the debate against them while H.A. Abdullah represented the *Qadiani* fraction. The debate started with the argument of *Qadianis* that Allah has not created Dajjal. EK defended with the Hadith that explained about an eye of *Dajjal* and he questioned him that, if Dajjal is not created, how Hadith tells about his eye? They never cannot answer the question and they agreed their failure. After this

⁴¹ Sadiq faisy Thanoor. *Mukya Dharayum Vigaditha Cherikalum*, Malayalam (Kozhikode: ISA, 2010), 280.

⁴² A Yusuf Ali. *The Holy Quran; Terminology and Commentary*, 545

⁴³ Alikutty Musliyar, *Samastha 85th varshika Upaharam*, Malayalam, (Kozhikode: SKJU, 2012), 470.

debate, *Qadianis* leader Kunjahammad relocated from Calicut to Kannur to propagate Qadianism. EK also continued his field works in Kannur and established *Dars* there and chased him out to put an end to the spread of Qadianism. He also wrote a book against it.

A *Samastha Mujahid Samvadham* was carried out on 1st to 12th of May, 1976 at Kuttichira, Kozhikode. A twelve day prolonged debate discussed about *Istighasa* and language of *Khutwuba*. Osella wrote that the reformist Mujahids argued that Muslims who pray and ask help at a saint's shrine are committing *shirk* and the Muslim traditionalist argued that "asking for help" is not "worship," that the two must be understood as distinct.⁴⁴ First six days debated on eligibility of seeking help from late Prophets, *Sufis* and *Shuhada* as observed by Osella that two factions, affiliated with 'reformist' or 'traditionalist' camps, spent almost all of their time discussing issues around *Tawheed*,⁴⁵ two days on the legitimacy of reciting *Khutwuba* in regional language and last four days about collective prayer of females with males in public *Masjids*. ChempumKandi Mamukkoya Haji was the convener of the *Mujahid* fraction and KM Muhammad Koya was the leader of the *Samastha*.⁴⁶

Kottappuram debate of 1983 was also between *Samastha* and *KNM* that prolonged for five days. 25 scholars consist of Kottumala Ustad, KV, KK Abubakkar Musliyar, Cherusseri Zainuddeen Musliyar, TK Bava Musliyar, AP, PK Muhyuddeen Musliyar, Andona, P Abdul Qadir Musliyar Ponmala, AP Muhammad Musliyar, MP Musthafa Faizy e.t.c debated for *Samastha* and 25 scholars consist of KP Muhammad Moulavi, AP Abdul Qadir Moulavi, PK Abdurazaq, SM Aideed, CP Umar Sullami, MK Ali Akbar, M Abdussalam Moulavi Abdurrahman Moulavi Abdulla, MM Nadwi, e.t.c. represented *Mujahid* fraction. First day, Umar Sullami presented on the topic of '*Istighasa*' from *Mujahid* side⁴⁷ and AP questioned *KNM* about definition of *Shirk* but they could not answer it. According to Abdussalam Sullami, his fraction *KNM* faced some failure in Kottappuram *Samvadham* and AP

⁴⁴ C. Osella. *Debating Shirk in Keralam*, 9.

⁴⁵ C. Osella. *Debating Shirk in Keralam*, 8.

⁴⁶ Ishaqali Kallikkandi. *Mujahid Prasthanam Keralathil*, 338.

⁴⁷ O.M.Tharuvana. *Kottappuram Samvadham*, Malayalam (Kozhikode: IPB, 1983), 15.

Abdul Qadir Moulavi failed to substantiate ideology of KNM with evidence.⁴⁸ Even though this debate also did not end up in conclusion as stated by Osella that Mujahids presented themselves as a revivalist 'back to the text' movement, and accused Samastha of *bida*⁴⁹ but proofs of Samastha got attention of the people and AP got heroic image in the community.

According to Abdo A. Elkholly there are two ways of understanding the social structure; Inductive and Deductive methods.⁵⁰ So Islamic structure of Malabar or Muslim community can be studied on the basis of these two methods and if so it may be clear that different religious organisations contributed or took part in the revival or modification of the Muslim community of Malabar amidst the ideological conflicts. Jamaat seems to hold similar views of KNM in most of the polemic topics, Samasthana signifies similarity with Samastha. The religious organisations conflicted on the definition, nature and scope of *Sunnah* and *Bida*'. Generally, *Bida*' can be defined as all innovative activities which are not recommended to do by word, deeds and consents of the Prophet. But according to KNM and Jamaat, *Bida*' was all acts which were supposed to be as part of religion.⁵¹ According to Samastha, *Bida* has two categories; one *Bida' Hasanah*⁵² and other one *Bida' Sayyia*'. But KNM and Jamaat believed that whatever is not found in Quran and Hadith is *Bida*'. Hence, celebration of *Meelad* (birth day of the Prophet) is *Bida*' for example. Another correlated polemic issue was the conflict on real *Ahlu Sunnah wal Jama'h*.

The debate on who is real *Ahlu Sunnah Wal Jama'h* started in religious circles of Malabar after 1921 just after the formation of religious organisations. Those who pursue the beliefs and ideologies of the Prophet, true companions and

⁴⁸ <https://www.youtube.com/watch?v=v1bOAtP5K2U> accessed on 24-06-2019.

⁴⁹ C.Osella. *Debating Shirk in Keralam*, 13.

⁵⁰ Inductive method focused on the collection of data to construct the general ideological model of the structure and Deductive is the perception of a meaningful, harmonious whole out of the seemingly unformulated, unrelated parts. Sayyid Abul A'la Maududi, *Islamic perspectives*, (Delhi: Markazi Maktaba Islami, 1979), 171.

⁵¹ Hashim T. *Islamic Traditions in Malabar*, 364.

⁵² *Bida' Hashanah* is good deeds and customs not banned by *Sharia* and will be more constructive to individual and society.

Tabie' (*Salaf Swalihin*) were entitled *Ahlu Sunnah Wal Jama'a*⁵³ (Adherents to the *Sunnah* and the community) and those who deviated from this ideology were known as *Ahlul Bida'h Wa- Dwalala* (the heretics and people of aberration). According to Najeeb Moulavi, General Secretary of Samasthana, the religious organisations of Kerala such as Mujahid and Jamaat are also deviated from traditional Islam and they received new names as indicated above.⁵⁴ But all religious organisations of Malabar are included in the broad category of Sunnis. EN Ibrahim Moulavi, the member of *Shura* of Jamaat opposed him stating that Bida' is all new approaches in the ideology and secondary matters. He also opined that diversity and inconsistency in twigs or secondary matters are not enough for excommunicating one from the boundary of *Ahlu Sunnah*.⁵⁵ So, the core cause of the conflict among the religious organisation is the exclusion and inclusion in *Ahlu Sunnah Wal Jama'a*. On the basis of this inconsistency, ideological conflict emerged on the basis of theology, Jurisprudence and spirituality. Following table shows major polemical issues among the religious organisations.

Theological Issues⁵⁶	Jurisprudential Issues⁵⁷
Definition of <i>Tawheed</i> (monotheism) KNM and <i>Jamaat</i> classified <i>Tawheed</i> to <i>Uloohiyah, Rububiyah</i> and <i>Asmawasifath</i>	Visiting tombs, Construction of Mausoleum upon the Grave and <i>Uroos</i> programs at are Shrines allowed According to Samastha and Samasthana.
<i>Istighatha</i> ⁵⁸ is shirk according to KNM and <i>Jamaat</i> but is allowed for Samastha and Samasthana	Language of Friday <i>Khutwuba</i> can be in regional language for KNM and <i>Jamaat</i> but only in Arabic according to

⁵³ The concept is based on the line from the Hadith where the Prophet said, I leave you two things: the Quran and my Sunnah. Muslim, *Sahih Muslim*, Hadith No: 2408.

⁵⁴ Najeeb Moulavi, *Ahlussunna*, Malayalam, (Pappinippara: IPS Books), 23.

⁵⁵ EN Ibrahim Moulavi, *Probadhanam*, Volume 74, Issue 04, Malayalam, Kozhikode: Silverhills, (2017), 21.

⁵⁶ On the basis *Aqida* or belief code, Samastha, Samasthana, KNM, and *Jamaat* fluctuated. Samastha and Samasthana tracked school of Imam Ash'ary in theology. But KNM and *Jamaat* do not pursue such a school.

⁵⁷ Samastha and Samasthana conceived *taqlid* as ideal while KNM and *Jamaat* conceived *Ijtihad* as ideal. It can observe the heterogeneity in customs, mores and folkways among religious organisations referring to their arguments on *Ijtihad* and *taqlid*.

Theological Issues ⁵⁶	Jurisprudential Issues ⁵⁷
	Samastha and Samasthana.
<i>Tawassul</i> is seeking help from Allah by mediating good deeds, spiritual figures, voluntary donations or others. <i>Tawassul</i> is <i>shirk</i> according to KNM and Jamaat but allowed for Samastha and Samasthana.	Co-worshipping of male and female is allowed for KNM and Jamaat but not allowed for Samastha and Samasthana.
According to KNM and Jamaat humanness of the Prophet Muhammad is similar to other humans but Samastha and Samasthana believes extra ordinary humaneness of the Prophet like the <i>Barakah</i> for his hairs and not have Shadow for his body	Celebration of Birthday of the Prophet is allowed for Samastha and Samasthana but not allowed for KNM and Jamaat.
	<i>Tarawiih</i> Prayer of <i>Ramadan</i> is twenty raka for Samastha and Samasthana but for KNM it is eight raka. Collective <i>dua</i> ' after five-time obligatory prayers and Qunoot are acceptable only for Samastha and Samasthana.
	Use of Loudspeaker in <i>Khutwuba</i> is allowed for KNM, Jamaat and Samastha but not allowed for Samasthana.
	Triple <i>Talaq</i> is considered by KNM as one but as three for Samastha. Collective distribution of <i>Zakat</i> is approved by KNM and Jamaat but not by Samastha.

Table 3:2

⁵⁸ *Istighatha* is seeking help from other than Allah in spiritual manner principally from deceased Sufis for material as well as spiritual wants.

Above mentioned issues were major polemics among the religious organisations and there were macro level issues most of them were on the basis of Jurisprudential difference. Briefly, micro and macro level ideological conflicts were marked to the identity of every religious organisation and all were functioned to live it. According William James meaning of an idea, whether scientific, religious, philosophical, political-social or personal was to be found only in the experimental consequences to which it leads. Truth and error are identical with these consequences. This was applied to the study of religion, change, politics and philosophy.⁵⁹

3.3. Conclusion

To interpret as per the notions of ‘only the text’ (Quran and Hadith) as accepted by KJU and Jamaat and the opposition claiming that ‘text alone is not enough’ was the essence of the debates. Interfaith dialogues aim at truth and debates in healthy manner is not undesirable but fair. Above mentioned debates and controversial issues were only for the survival of religious organisations and breed up confusions among the community and other religious people. Any of these debates did not end up in final conclusion or deserved to justify victory of any fraction. Both the sides who represented in debates argued their success and failure of the opposition. But all of the debates influenced the community in ideological level and paved the way to new dialogues as observed by Asad⁶⁰ that wherever debates between ‘traditionalist’ and ‘reformist’ Muslims have been taking as part of wider discussion they actively construct and continually redefine the content⁶¹, the same idea also stated by Bowen⁶² and Soares⁶³. These dialogues and debates

⁵⁹ William James. "The meaning of truth." *Psychological Review* 2, no. 2 (1895): 105-124.

⁶⁰ Asad T. *The Idea of Anthropology of Islam* (Washington: Georgetown University Center for Contemporary Arab Studies, DC, 1986), 19.

⁶¹ Asad. *The Idea of Anthropology of Islam*, 89.

⁶² Bowen, J. R. *Muslims through Discourse: Religion and Ritual in Gayo Society* (Princeton, NJ: Princeton University Press, 1993), 36.

⁶³ Benjamin Soares. *Islam and the Prayer Economy: History and Authority in a Malian Town*, (UK: Edinburgh, Edinburgh University Press, 2005).58.

survived the religiosity of Muslims in Malabar and strengthened ideological conflicts among them. It is correct as observed by Zamam that confrontations between Samastha and Mujahid not only took place over the theological debates but also through controlling of mosques and educational institutions.⁶⁴

⁶⁴Muhammad Qasim Zaman. "Religious education and the rhetoric of reform: The Madrasa in British India and Pakistan." *Comparative Studies in Society and History* 41, no. 2 (1999): 294-323.

Chapter IV

Influence of the Organisations; a Comparative Analysis

4.1. Introduction

The chapter is intended to compare the extent, size, scope and influence of the organisations on the basis of systematic qualitative comparative historical studies by Russell k. Schutt (1951-2008).¹ Influence of religious organisations on Muslims of Malabar could be examined on the basis of Construction of Ideal Type theory of Alfred Shutz (1899-1959) because one of the reasons for the growth and development of the organisations was different leaders who played vital role in preaching different ideologies. Social order of 1921 was the contextual setting for emergence of numerous organisations among Muslims of Malabar. According to Ethno methodology of Harold Garfinkel (b.1917), social order is created by the actors and social life is manipulated by them in interactional setting.² By the census of 1961, Muslim growth rate at Malabar area was 31.43% of the total population which comes around 67% of the total Muslim population of Kerala. As Gleason stated, 'Looking at a map there is no area so extensive with so concentrated a Muslim population in all of peninsular India as in Malabar'.³ As per Indian Census, 2011, Islam is the second largest religion in Kerala with population 8,873,472(26.56%).⁴

Religious organisations have deeply influenced the social, economical, educational, political, ideological, and cultural aspects of the Muslim community in Malabar as observed by C.K. Kareem that both reformists and the traditional *Ulama* organisations carried on with energized activities in the north part of Kerala while

¹ Schutt discussed the four stages for the systematic qualitative comparative historical studies i.e., a. Identification of events concepts. b. selection case to examine. Interpretive historical sociology and examine the similarities and the differences. d. causal explanation of the phenomena(R.K. Schutt, *Investigating the social World: The process and Practice of Research*(London: SAGE Publications ,2006).

² Harold Garfinkel. *Ethnomethodology's program: Working out Durkheim's aphorism.* (Rowman & Little field Publishers, 2002), 49.

³ Roland E. Miller, *Mappila Muslims of Kerala*, 34.

⁴ <https://www.census2011.co.in/data/religion/state/32-kerala.html>

the southern part of Kerala stayed quiet without any such achievement.⁵ Functional theory of A.R. Radcliffe Brown (1881-1955), Ralph Linton (1893-1953) and Bronislaw Malinowski (1884-1942) who defined functionalism as the contribution made by a part to whole, to a society or culture and its integration of the part into whole,⁶ also supports the argument that the mark of Muslims in Malabar was the integration of all religious organisations to the community well-being. Based on the focus of Emile Durkheim (1858-1917), who was stressed primarily on what causes order and disorder in society and on what makes it possible for people to live together harmoniously,⁷ different functions of different organisations for togetherness should be understood systematically. Robert K. Merton (1910-1974) who clarified functional analysis as “manifest functions are those consequences people observe or expect” and “Latent functions are those neither consequences that are recognized nor intended”.⁸ Positive qualities of the organisation are included in manifest functions and negative attitudes such as incessant conflicts among them can be included in latent functions.

4.2. Influences on the community

Salafi organisations like Aikya Sangam, KJU and KNM influenced the ideological and educational aspects of the community. They severely opposed superstitions, non Islamic customs and fought against ignorance. They discussed polemical issues in the masses; accordingly it helped the common Muslims to learn ideological concepts and fundamental practices of Islam. Educational institutions were formed for facilitating education for both male and female because they aimed at rationality based Islamic reformation like that in Islamic countries. The practices of Muslims in Malabar were started to be discussed on the basis of authentic documents while it was unprecedented for common Muslims. Hence, free thinking and reason based ideological construction were resulted by the formation of

⁵ C.K. Kareem. *Kerala Muslim History: Statistics and Directory Statics*, 628.

⁶ Jonathan Turner. H. *Social Theory Today* (New Delhi: Disha publication, 1981), 52.

⁷ George Ritzer. *Sociological Theory*, (New York, McGraw-Hill, 2011), 76.

⁸ Robert K. Merton. "Manifest and latent functions." *Social theory re-wired: new connections to classical and contemporary perspectives, 2nd edition*, (New York: Routledge, 1957), 68-84.

Salafism. Popularisation of the concept of *Ijtihad* and contempt of blind *Taqlid* emerged in the community. Empowering of women in the society through education and their engagement in public spheres were also influenced by them. The adherents of Salafist ideology after 1950 assembled under the organisation KNM. It is a religious organisation that represents Muslims who claim as followers of *Salafu Swaliheen* and encourage reason-based Islam. They are considered to be influenced by Ibn Taymiyyah, Ibn Abdul Wahab and Islamic thinkers of Egypt. It bore resemblance with *Ahle Hadith* of North India. Even though KNM influenced with formats of Salafism found in Saudi Arabia and Egypt but it is not pure state of either of them, it is a particular Salafism of Kerala which had characteristics of pragmatism of *Ijtihad*, rectification of reason -based Islam, intensity in ideology, anti-ritualism, westernization, dynamic nature, encouraging of women to pray at Masjid, their entry to the public sphere and provision for political freedom.

KNM argued that they played leading role in reforming and uniting Muslims in Kerala especially in Malabar. They opposed customs of Muslims who followed Samastha by systematic and time-bound actions. Gulf migration has deeper influence on Muslims of Malabar economically and religiously. Although Saudi Arabia promotes ideology of Ibn Abdul Wahab, KNM does not carry exact Salafist ideologies prevailed in Saudi Arabia, they follows them only in basic concept. When migrated Muslims from Malabar came back from Saudi some of them were attracted to the Salafist ideology. According to EKM Pannur this helped and supported the organisational power of KNM in Malabar.⁹ KNM could easily run carryout activities in Gulf countries. Now all organisations have their own activities and organisational base there. In ideological ground, KNM got more positive result and aid from gulf migration than other organisations.

Explicitly KNM could influence Muslim women. They opposed Samastha who discouraged women participating in the five times prayer with males in *Masjid*. So, women started entering their *Masjid* for *Juma'* and *Jama'h*. KNM also contributed well for women's education as they started institutions and courses

⁹ EKM Pannur, Interview.

solely for women because some scholars of Samastha discouraged it in early phase. KNM has influenced the social and educational aspects of the community. In Malabar, it has set up a number of Arts and Science Colleges, Professional Colleges, Arabic Colleges, Madrasa, Orphanages, and Training Colleges. By establishing hospitals, pain and palliative clinics, dialysis centers, housing projects for the poor, water supply projects, medical and welfare services are also rendered by KNM in addition to a lot of other welfare activities¹⁰.

*KNM Zakat Cell*¹¹ also influenced the community as it conducted awareness programs on the obligation of Zakat and they utilized Zakat for social welfare activities. Jamaat also agrees to KNM in this view. But Samastha and Samasthana kept the view that *Zakat* is an individual obligation and it should be distributed to eligible persons in his own responsibility. Islamic *Zakat* system¹² has social relevance as it is aimed to discard poverty. But, it is practiced as custom and paid in *Ramadan*. But the appropriate time for Zakat of a property is when it turns a year in his ownership. So forming *Zakat* cell, collecting and distributing *Zakat* collectively is good. Moreover, it will motivate people to pay their obligations.

Samastha has been a religious organisation which represents Muslims who argue for the traditions and claim to be the real followers of *Ahlu Sunnah Wal Jama't*. They resemble to *Barelewi* fraction of North Indian Muslims except they preserved *Hanafi* Jurisprudence and extreme respect to spirituality. Characteristics of Samastha include the acknowledgement of *Asha'riyah* School of theology, pragmatism of *Taqlid* (preservation of *Shafi* Jurisprudence), signification of spirituality, hereditary Qazi system, *Dars* system, respect to the charismatic

¹⁰ AP Abdul Khadir Moulavi. *Mujahid 7th state conference Changarakulam souvenir*, Malayalam (Kozhikode: Mujahid centre, 2008), 343.

¹¹ KNM formed *Zakat* cell to collect and distribute collectively

¹² All organisations agree that *Zakat* is compulsory charity to be paid by every rich Muslim in his earning. Items of *Zakat* wealth are crops, fruits and items of gold and silver. The condition for liable to payment of Zakat is the ownership of its limit throughout the year and the condition to receiving it is including in any of the eligible categories of eight as Quran stated in chapter *Al-towba* 9 verse no 60. Alms are for the poor and the needy, and those employed to administer the (funds); For those whose hearts have been (recently) reconciled to truth; for those in bondage and in debt; in the case of God; and for the way farer. A. Yusuf Ali, Text, Translation. 458.

leadership of *Sayyids* and following of the *Yamani* tradition such as *Moulid* and *Khutwuba* in Arabic language. They were concerned about preservation of Arabi-Malayalam language which has a glorious history of more than 400 years in the religious education. Scholars followed dress code of white cloths with turban or cap, they dignified the study of *Sharia* courses provided at *Dars* or other religious institutions. It opposed Aikya Sangam, KJU, Jamaat, Tabligh Jamaat and some Sufi orders. It warned and motivated its followers to fight against deviation and heresy as based on their belief. So the followers kept an ideological distance from Mujahid and Jamaat even avoided saluting them with *Salam* and boycotted their social functions.

Samastha has actively engaged in subjects related to Muslim community and has been finding solutions for various problems cementing its foot on traditional grounds. It could solve individual, social problems as well as communal issues. Scholars of Samastha have been vigilant about onslaughts against their ideology whether it is from the part of government or from other organisations. Time-bounded and contextual policies taken by Samastha enhanced its popularity in public.¹³ Samastha engaged in debates with other organisations in theological and jurisprudential issues which ended shortly or lasted for many years. Some issues were of national importance such as Shah Banu Begum versus Mohammed Ahmed Khan case of 1985 which was later known as Shah Banu case. It was following a controversial judgment by Supreme Court of India which provided Shah Banu *Mata'a*¹⁴ even after *Idda*¹⁵. But later the Indian Parliament reversed the judgment

¹³ For example, Samastha Mushawara wrote a petition on 31 July, 1976 to Education minister of Kerala to remove the 15th chapter from Arabic text of Standard VI of government schools as it was against the ideology of Samastha. Likewise, Samastha proclaimed protest against MES (Muslim Educational Society) because it kept a modern approach towards Islam, by issuing resolution when they wrote in their journal that Muhammad is the founder of Islam and Quran consist human words. Haneef Rahmani. *Samastha 85th varshikapathip*.478.

¹⁴ *Mata'a* used in the verses of 241 of chapter 2 of Quran to denote something valuable thing which provided to divorced women from the husband. But it not extends to her entire life.

¹⁵ *Idda* the waiting period it may long three month maximum, some time it may short due it is confirmed as passing of three puberty periods or four month and ten days in case widow.

due to severe protest from Ulama and Muslim personal Board, Samastha had played leading role in uniting Muslim scholars of Kerala in this regard. In short, Samastha has influenced the community in social, religious, educational, political and cultural realms.

Jamaat is another religious organisation among the Muslims of Malabar which sticks to the teaching of Abul Aa'la Maududi and highlights the idea of political Islam.¹⁶ They support the modern trends in Islamic world especially thoughts of the 'triumvirs of Egypt' i.e., Jamaluddeen Afghani, Rasheed Rida and Muhammad Abduh. In social domains, they followed the ideology of Ibrahim Husain who was known popularly as Sayyid Qutb (1906-1966) and Hasan Al Banna (1906-1949) and highlighted *Ikhwanul Muslimeen* of Egypt as their role model. John, L, Esposito, the American scholar, conceptualizes the course of Muslims in 20th century and observes that two streams of thought namely Brotherhood of Hasan Al Banna and Indian Jamaat-e-Islami of Maududi have influenced Muslim world.¹⁷ He writes: the influence of Jamaat was overwhelming due to its strength. Faith, social power, systematic works and discipline were the elements of its power.¹⁸ Mahatma Gandhi, the day next to the conference of Indian Jamaat at Patna on 25, 26th April 1947 remarked that the other day he partook in a conference of poor who urge to obey the God and bust the vices of Society, he was happy to partake in it ever.¹⁹ This Statement of Gandhi indicates relevance of Jamaat in the society. They show some resemblance with KNM in theology and Jurisprudence at macro level while at micro level they kept difference with them. Jamaat is conspicuous for their controversial promotion of political Islam, inspired from the thoughts of Abul Aa'la Maududi, acknowledgement of *Ijtihad*, propagation of comprehensive aspect of Islam, silent interfaith dialogue, hierarchy in membership system, withdrawal from unnecessary polemical topics, ideological dynamic and tolerance, and integration of

¹⁶ Guido Steinberg and Jan-Peter Hartung. "VIII. Islamist Groups and Movements." *Islam in the World Today*, Cornell University Press, (2011), 682-696.

¹⁷ Kutil Muhammedali, *Prakashamparathunna prasthanam*, 80.

¹⁸ John L. Esposito. *Oxford Dictionary of Islam*. (New York: Oxford University press, 2003), 156.

¹⁹ Musnshi Hasan Ali. *Search light*, Patna, News Paper (27 April, 1947), 5.

others. Jamaat has come up with different reformative activities in education, ideology, welfare service and politics of Malabar.

Samasthana was split from Samastha on the matter of using speaker in worships. Its ideology is almost same as that of Samastha except in matters like the using of microphone for Friday sermon, translation of Quran and bank interest.

4.3. Social influence

Organisational culture has great impact on Muslims of Malabar as it has reached as an identity of Muslim existence as observed by Miller that it is unofficially estimated that over two-third of Kerala Muslims follow Samastha with one-quarter supports Salafism.²⁰ Nowadays, one rarely sees a Muslim who does not support any religious organisation by any means. Some Muslims are not active in religious organisations but they do have some associations with any *Sufi* order. Now it has become fashionable among the Muslims of Malabar to join prominent religious organisations. *Mahall* is basic regional unit of Muslim society which controls religious social structure of Muslim. Religious organisations control the *Masjids*. Majority of *Mahalls* were under Samastha and KNM and *Jamaat* follow it in order. For controlling *Mahalls*, KNM formed Hilal Committee in 1976 and Samastha and Samasthana formed '*Jem-iyatul Quzat*' for *Qazis* on 1st September 1980, at Taribiyatul Islam Sabha Hall, Kozhikode.²¹

²⁰ Ronald E. Miller. *Mappila Muslims of Kerala*, 232.

²¹ KK Sadaqatulla Moulavi, EK Abu Bakr Musliyar and other scholars participated in it. Sayyid Shihabuddeen Imbichi Koya Tangal, Kozhikode Qazi was convener, KK Sadaqatulla Moulavi, EK Hassan Musliyar, Nalakat Muhammad Koya, PT Abdul Qadir Musliyar and other scholars were members. The first meeting of the organisation was held on 15th September 1980 and decided that it would be affirmed the sight of the moon only after the decision of *Qazis*. It will not confirm with the calculation of astronomic or mathematics. It was held a general meeting of *Umra'*, *Imams* and *Qazis* at *Tarbiyathul Islam Sabha*, Kozhikode, on 1st October 1980 and formed a central committee and regional committee for *Qazis*. Farooq Muhammad, cheif editor, *SYF Souvenir* 98, Malayalam, (Wandoor:Samasthana,1998),70 & Sadaqatulla Moulavi, *Nusratul Anam*, (1980, October), 10.

4.4. Economical Influence

Philanthropy or Charity, prescribed in the Quran,²² is a comprehensive concept. It encompasses a wide variety of activities. These comprise monetary sacrifices, good deeds as well as acts of kindness and friendship. Philanthropic activities are at highest rates in Muslims of Malabar.²³ Religious organisations have influence in the increasing the rate of money spent -as per their argument-for education, treatment, employment, protection of orphans, destitute and charity activities. They have also actively participated in voluntary services, relief activities during calamities such as flood, earthquake and other epidemics. Numerous charity activities were run by different Islamic institutions thanks to the economic stability of Muslims in Kerala. Gulf migration has also stimulated these processes. Aids for poor, orphans, widows, patients were popularly given by religious organisations. KNM and Jamaat²⁴ control the *Zakat* system with their organisational standard. All religious organisations have specific cell or wing for charity.

²² A central theme that runs through a great number of verses in the Quran is about feeding the poor and the needy. These verses exhort Muslims to care for the poor, the needy and the orphan. They cover vivid descriptions illustrating the great reward in anticipation of those who give charity and transmit in a harsh light those who do not give. A large number of the sayings of the Prophet are devoted to urging Muslims to give charity. These sayings stress the comprehensive nature of charity like that of every good deed is a charity, meeting people with a smile is charity; an act of kindness to a living being is a charity and etc.

²³ Filippo Osella & Caroline Osella. "Muslim entrepreneurs in public life between India and the Gulf: making good and doing good" *Journal of the Royal Anthropological Institute* (N.S.), S202-S221 © Royal Anthropological Institute (2009), 7. <http://eprc.sbu.ac.ir/File/Article/accessed on 19th April 2021>.

²⁴ Jamaat is functioning as the Ideal Relief Wing (IRW) for emergency cases. Doctors and department of paramedical under *Jamaat* play vital role in providing medical aids. The victims of Moradabad, Meerut, Ahmadabad, Aligarh, Beewandi, Bhagalpur, Gujarat, Bombay, Rourkela, Jamshedpur, Nelly and Thalassery got help from *Jamaat* through relief funds. It has constructed 137 houses for homeless due to communal riots in September, 1969 at Ahmadabad. Jamaat allotted ten lack rupees for the victims of Jamshedpur revolt in 1979. In the revolt of Meerut (1987), Muslim community faced severe problem; Four hundred innocents lost their lives, more than five hundred injured, more than thousands orphaned and more than hundred widowed. *Jamaat* organized relief activities of 70 lacks. Likewise, Jamaat raised funds for the victims in the revolt of Bhagalpur in the year 1989. Mujeeb Rahman P, *Karmakalam*, 216.

4.5. Educational influence

Religious education might have started among the Muslims from the early days of Islam in Kerala as they used *Masjids* as educational centres in order to impart religious knowledge. *Othupallis* or *Maktab* were primary schools under single teacher who followed the traditional system of education which included reading, writing and basic arithmetic and for higher education the students used to go to *Palli Dars*.²⁵ Later, Muslims of Malabar had developed a separate script namely Arabi-Malayalam which was used to impart religious education. As Bahavudheen observed that the schools were attached with the *Othupallis* and received no monetary aid from the state because it did not comply with state's terms. The nature and working of schools were adjusted to the local needs and requirements.²⁶ As stated before, there were different kinds of religious educational systems in Malabar, named as *Dars*, *Othupalli* or *Makthabs*, *Madrassa*, Orphanage, Arabic college, *Da'wa* College, *Sharia* College and English medium school. Earlier, *Masjids* were the centre of education and culture of Muslims.²⁷

4.5.1. Madrasa System

Madrassa movement was one of the revolutionary steps that popularised religious primary education. Madrasa education started systematically and collectively from the vision of Chalilakat and Pangil Ustad for extending primary education to the entire community. AP Ibrahim Kunju observed that Chalilakat was

²⁵ The Arabic word *Dars* means learning or coaching. *Dars* system seems to be started during the Prophetic period at *Masjid Nabavi* (*Masjid* of the Prophet) of Medina. Scholars studying in that period were known as *Ahlu Sufa* because they resided in *Suffa* which means surrounding the mosque. In Malabar the educational system attached with mosque was known as *Dars*. Malabar's *Dars* system is unique and has played a decisive role in the diffusion of Islamic knowledge. Through the centuries a number of learning centers attached to the mosques as remarked by great historian of Malabar "Their mastery of the language made them ambassadors of a new culture and thought." K.K.N. Krup. 'Arabic Traditions in Kerala', in E.K. Ahamed Kulliy (ed.) *Arabic in South India* (Thenhialam: University of Calicut, 2003), 40.

²⁶ Bahavudheen, K.M. *Kerala Muslimgal Cheruthunilpinte Charithram*, Malayalam, (Kozhikode: IPH, 1995), 158.

²⁷ Shaikh Muhammad, K. *Arabic language in Kerala*, 213.

the real founder of Madrasa Movement.²⁸ Another notable contribution of Chalikat as observed by Muhammed Saghir Moulavi was the insertion of some additional letters to the alphabet of Arabi-Malayalam language which was used by Muslims for written communication for long.²⁹ Government appointed special officers to transform *othupallies*³⁰ as schools. Hence, they arranged the time for religious education till 10 'o'clock and remaining time for school education. In 1947, when C. Rajagopalachari, the chief minister of Madras province banned religious education in schools; the community stepped into Madrasa movement as a necessity of the context.³¹

Westernization and Modernization played important role in changing the attitudes of Muslims in Malabar. Self evaluation of Scholars about the defect and insufficiency of existing religious educational system brought alternatives, and as a result, Madrasa system got emerged. Class room, teachers, bench, desk, chalk, board, syllabus, time table, examination and class promotion were the special features of this new system.³² But, some traditional scholar opposed the class room system and usage of chalk. Abdul Samad has observed that those who opposed reforms later volunteered themselves to be reformers in sphere of education and

²⁸ Ibrahim Kunju A.P. *Mappila Muslims of Kerala: Their History and Culture*, (Thiruvananthapuram: Sandhya Publications, 1989), 250.

²⁹ Muhammed Saghir Moulavi, *Madrassa Prasthanathinte charithram*, Malayalam, (1998), 89. [https://www.prabodhanam.net/oldissues/html/Navothanam Special 1998 Index.html](https://www.prabodhanam.net/oldissues/html/Navothanam%20Special%201998%20Index.html).accessed on 19 April 2021.

³⁰ Changes were brought in community through modern education of British and renaissance movement in material and scientific thought of 19th century. British encouraged the material education among Muslims of Malabar as they intended to decrease religious spirit and calculated that the rate of resistance of Muslims toward British would diminish if they got modern education. So they executed material education among Muslims of Malabar by implementing it in *othupalli* and provided government aid to *Mullas* in 1871 and grants for student in 1874. As a result, it started to teach writing along with reading using Malayalam books.

³¹ Syed Mahmud Jafar. *Pillars of Modern India, 1757–1947* (Kozhikode: IPH Publishing, 1994).

³² This system was implemented in *Tanmiyatul Islam Madrasa* started by *Koyyappatodi* family at Vazhakkad in 1871, *Himayatul Islam* committee which formed in Kozhikode in 1891, *Ma'danul Uloom Madrasa* formed by AM Kunchi in 1911 at Kannur, *Madrasatul Muhammadiyah* which formed by *Muhammedan* educational society at Kozhikode in 1918 and *Madrasatul Manar* held under *Tanmiyatul Islam* Association at Chaliyam in 1923. Alikutty Musliyar, *Samastha 85th varshikapathip*, 842.

social transformation.³³ Muslim scholars started *Quvvatul Islam Madrasa* at Talipparamb in 1915 and *Islahul Uloom Madrasa* at Tanur in 1924.

Before the formation of Kerala state on 1st November 1956, Thousands of *Madrasas* were established and annexed to mosques by different organisations especially Samastha. As mentioned above, the Madrasa system was run individually by numerous scholars in different parts. But they were transformed into organisational structure after 1950. Miller observed that in 1990 there were 6,285 Madrasa under Samastha in Kerala; in addition, Mujahids run almost 400 additional accredited Madrasas.³⁴

The organisations have contributed in the development of Madrasa system by forming their own private Madrasa Boards and curriculums, syllabus and examinations in scientific and systematic ways. *Samastha Kerala Islam Matha Vidyabhyasa Board* was established in 1951 under Samastha. Today, 10257 *madrasas* are working under the Board.³⁵ The second one was formed in 1956 under KNM in the name of *Kerala Nadvathul Mujahideen Vidyabhyasa Board*. Nearly 1000 *Madrasa* are working under the Board.³⁶ *Kerala Samasthana Matha Vidyabhyasa Board* which was established in 1968 Under Samasthana has nearly 100 Madrasas.³⁷ Under *Jamaat Kerala* chapter, a separate board named *Majlista'lim al Islami* was established in 1980, running around 300 religious institutions.³⁸ However, it is clear that all syllabuses aim religious and primary education. All curriculums consist of *Quran*, *Hadith* (Prophetic Traditions) *Aqeeda* (theology), *Fiqh* (Jurisprudence), *Akhlaq* (Moral Sciences), *Tareekh* (Islamic History), Arabic (language). Most of the Madrasas follow time schedule of 7 to 9, two hours in the morning. Some Madrasas work in the evening from 6 to 9. Many Madrasas have

³³ Abdul Samad. *Islam in Kerala: Groups and Movements*, 41.

³⁴ Ronald E. Miller, *Mappila Muslims of Kerala*, 234.

³⁵ Sajeevan A, editor, *Suprabhatham daily*, Malayalam, Kozhikode: Iqra' Publication, (13 February 2019), 2.

³⁶ Ali Master, Interview.

³⁷ Sadaqatulla Moulavi (Teacher Darussunnah, Papinippara and Member of Samasthana) interviewed by the researcher on December 19, 2019.

³⁸ Siddeeq Thiruvambadi (Staff, IECI office, Kozhikode) interviewed by the researcher on October 07, 2019.

classes upto 7th standard and some others have upto five and some admit students upto 10 or even upto +1 and +2 classes. Teachers are qualified, eligible and holders of certificate in teaching. They have unions to resolve their concerns. There are inspectors under every board to maintain the system. Formal administrative levels are classified as range, area, taluk and district. The main tasks of different Boards are to prepare syllabus and update it periodically. They conduct exams as quarterly, half yearly and annually for each class. Public examinations are conducted only in fifth, seventh, tenth and plus two levels. Evaluation in centralized manner and announcement of results are duties of the Boards. Workshops, activities for the empowerment of teachers and coordination of management committees are also remarkable. Female teachers are also instructing in Madrasa run by *Jamaat*. Every Board controls the system through assigning observers and inspectors. The duty of *Mufathish* (inspector) is to evaluate the Madrasas by visiting and suggesting modifications to teachers and Management committee.

Apart from usual Madrasa system, there are boarding Madrasas, English medium schools, orphanages that incorporated syllabus of Madrasas and acting under educational boards of different religious organisations of Malabar. The Madrasa system differentiates the Muslims of Malabar from those of other parts of India. Muslims of Malabar understood the religious foundations and imbibed the guidelines of religion to shape their personal and social life and this has influenced positively the social, cultural, economical and political lives of Muslims of Kerala especially Malabar.

4.5.2. Samastha Kerala Islam Matha Vidyabhyasa Board (S.K.I.M.V.B) -1951

As stated by Miller that when the Government banned religious education in state supported schools, Samastha reorganized it under its own Board of Education.³⁹ Sayyid Abdurrahman Bafaqi Tangal convinced and awakened community leaders and scholars about the importance of Madrasa education in 16th anniversary conference of Samastha held at Karyavattam in 1945. In the conference, Tangal pointed out the inadequacy of current system and the along with the

³⁹ Ronald E. Miller, *Mappila Muslims of Malabar*, 234.

importance of traditional education. In addition, he instructed them to shape a curriculum which gives emphasis on ideology of *Ahlu Sunnah Wal Jamaa'h* and is compatible to students from 1st to 10th standards.

Though the suggestion was not practical at that time, circumstances changed and many issues occurred in the field of tradition and education. Later, the views of Bafaqi Tangal was well estimated and many proficient scholars and leaders from various parts of Kerala sent letters to Samastha imploring them to lead this initiative and to arrange centres to reinvigorate traditional education. In this context, *Mushawara* meeting which held in connection with 19th anniversary conference of Samastha on 23rd – 25th of March, 1951 under the chair of Muhammad Habibullah Sahib discussed about its influence and impacts. Scholars like Paravanna Muhyudeen Kutty Musliyar discussed the necessity of designing a uniform syllabus and educational board in the field of traditional education. After a long discussion, a Board branded as *Samastha Kerala Islam Matha Vidyabhyasa Board* with KP Muhyuddeen Kutty Musliyar as the convener was formed. Later this decision was officially declared in a public conference.⁴⁰ After six month, the board was restructured with K.P Muhyiddeen Kutty Musliyar as president and KP Usman Sahib as its Secretary. The meeting held at Vatakara in 1951 decided to affiliate Madrasas and to prepare required forms and records. When the Madrasa came to reality, many disagreements rose up. Dozens of Mollas of Othupally did not approve these institutions. Often, contradictory stances were taken by people. Samastha had striven hard to introduce the Madrasa Board and to convey the importance of syllabus in various areas arranging meeting with the managements.⁴¹ The syllabi⁴² for 6th, 7th, 8th standards were prepared and a constitution for board was approved

⁴⁰ KT Manu Musliyar. *Samasthayum Keezgakangalum*, 25-27.

⁴¹ Alikutty Musliyar. *Samastha 85th varshika Upaharam*, 358.

⁴² The current text books are created and printed by the *Vidyabhyasa* Board through the book depot functioned in Halwa Bazar at Kozhikode and later they brought a place in Francis road and established a book depot and press. Currently S.K.I.M.V.B proceeds ahead with several faces as the Board controls and supervises the institutions ranging from primary education to higher education level. *Al-furodul Hijabiyya*, *Quran Hifz*, *Tajveed*, *Fiqh*, *Aqeeda*, *Tareekh*, *Akhlaq*, *Arabic* language and *Tafseerul Quran* were include in the curriculum of the Board from first standard to the Plus two. In addition to Kerala, *Samastha* has affiliated Madrasa out of the state such as Karnataka, Tamil Nadu, Maharashtra, Pondicherry, Andaman, Lakshadweep and foreign countries including Saudi Arabia, Qatar, Oman, Kuwait, Bahrain and Malaysia.

on 19th September 1956. Samastha discussed about conducting public exam on 6th July 1957, and on 10th May 1958, it took decision to conduct public exam next year onward for the 5th standard.⁴³

The number of Madrasa under the board has been increasing since 1951. The working committee of the Board is convened on every second Saturdays of all months except Ramadhan to analyze and check new applications and admissions along with other matters. The first affiliated Madrasa, i.e., Bayanul Islam Madrasa located at Puthupparamb near Kottakkal, was approved in 26th August 1952 and *Madrasathul Banath* (girls' school)⁴⁴ founded by Paravanna Muhyuddeen Kutty Musliyar was the second one.⁴⁵ The number of Madrasa reached 10257.⁴⁶ The contributions made by Samastha in the sphere of educational development can be identified from the growing number of Madrasas shown in table below.

Year	No of Madrasa
1952	10
1953	58
1956	149
1961	767
1966	1838
1971	2694
1976	3586
1981	4541
1986	5648
1991	6440 ⁴⁷

Table 4:1

⁴³ KT Manu Musliyar. *Samasthayum Keezgakangalum*, 26 &28.

⁴⁴ By highlighting this Madrasa for girls, leaders of Samastha argued as proof for their approach towards female education and oppose their enemy.

⁴⁵ Darul Islam Madrasa at Valavannor, Sirajul Uloom Madrasa at Annanra, Tirur, Al Baqiyatussalihat, Kallur, Thrissure, Ta'aleemul Isalam Madrasa, Kottakkal, Munavvirul Islam Madrasa ,Edrikkod, Malharul Uloom Madrasa, AR Nagar, Munavvurul Islam Madrasa, Thozhannor, Randathani and Hidayathul Muslimeen at Niramarruthur were included in the first ten Madrasa affiliated to SKIMVB respectively. Al Bayan, September, 1952 & P.P. Muhammedfaizy, *Samastha*, 44.

⁴⁶ Sajeewan A. *Suprabatham* daily, (2020 Jun 13), 4.

⁴⁷ Manu Musliyar, KT. *Samasthayum Keezhgakangalum*, 25.

To hone the skills of Madrasa teachers, Samastha has been conducting training courses and Quran recitation classes (*Hizb*). Samastha appointed *Mufatish* (inspector) from 1953. C.K. Abdussalam Baqawi, Payyoli was first *Mufatish*. The head office of the Board is located at Chelari and Book depot situated at Calicut and both are completely computerized.⁴⁸ For higher education Samastha established *Sharia* Colleges and Arabic Colleges. *Jamia Nooriya* Pattikkad was established in 1962 in prospect of that religious higher education will flourish in Kerala. Sayyid Shihabuddeen Imbichi Koya Tangal, Qazi of Kozhikode laid the foundation stone at the place donated by Koduvayil Bappu Haji in February 1962. Qutbi Ustad inaugurated the class on March and Tazhekode Kunjalavi Musliyar was the first principal. There were four students in *Mutavval* stage and 27 in *Muktasar* stage.⁴⁹ The scholars who have completed the course which is similar to that of Baqiyyath, vellore addition to modern education are given a degree named *Mawalavi Fadhil Faizi*⁵⁰.

Another venture that came in to operation under Samastha was Boarding Madrasa which started at *Jamia Nooriya* in 1969. Later it was relocated to Chelari Samasthalayam with the name Crescent Boarding Madrasa.⁵¹ Other important institutions under Samastha are following; Malabar Islamic Complex founded by Chembarikka CM Abdulla Moulavi in 1971 at Chattanchal of Kasaragod district.⁵² Rahmaniyya Arabic College founded by Cheekkilode Kunju Ahmad Musliyar in 1972 at Katameri, district of Kozhikode.⁵³ Darussalam Nandi established by Nandiyil Muhammad Musliyar in 1976. The title given for the graduates is *Darimi*.⁵⁴ Markaz al-Saqafati al-Sunniya was established in 1978 under SYS Kozhikode district committee at Karanthur near Kozhikode. EK, AP, E.K Hassan

⁴⁸ Aboobacker Pinangod. *Vazhiyadayalanganal*, 30.

⁴⁹ Musthafa Faizy, *Al Muneer 51th Varshika Pathipp*, Malayalam, (Pattikkad: Osfojana, 2014), 306

⁵⁰ M. Abdul Samad. *Islam in Kerala Groups and Movements*, 134.

⁵¹ MA Abubakkar Moulavi Chelari (Manager of SKJM) interviewed by the researcher on May 01, 2021.

⁵² CM Abdulla Moulavi, *Ente Katha Vidyabhyasthanteyum*, Malayalam (Kasaragod: MIC, 2018), 29.

⁵³ Bahavuddeen Nadwi. *Kottumala Bappu Musliyar Smaranika*, (Kozhikode: Supraphatham, 2018), 406.

⁵⁴ AV Abdurahman Musliyar, Interview.

Musaliyar, Sayyid Abdul Khader Ahdal and Sayyid Fassal Pookkoya Thangal were prominent leaders of Markaz.⁵⁵ Darul Huda was founded in 1983 and academic year started in 1986 at Chemmad, near Tirurangadi in the district of Malappuram under the supervision of SMF. M.M.Basheer Musliyar, CH Haidroos Musliyar and Dr.U.Bapputti Haji were the founding fathers. It is an integrated system combining both religious and secular education in a twelve years course and the title is Hudawi. MM Basheer Musliyar was its first principal and after him Cherusseri ZainuddeenMusliyar held the position for nearly 30 years.⁵⁶ Markaz, situated at Valanchery of Malappuram district, was founded in 1984 under SYS committee of Malappuram district and KK Abubakker Hazrat was its founding father.⁵⁷

4.5.3. KNM Education Board (1956)

KNM Education Board was set up for the administration and management of hundreds of Madrasa. It prepared Madrasa curriculum and did supervision and conducted terminal and public examinations. Madrasa system was discouraged by some scholars⁵⁸ who highlighted that the purity of religious education is preserved only through the *Dars* system and they hated the use of chalk, black board, bench and desk as they were contrary to conventional method. KNM Mushavara decided on 9th October 1955 to update the syllabus as part of the improvement of Madrasa system. Umar Moulavi wrote: the state Mushavara council thought seriously about backwardness in the field of primary education on 5th October 1955 and on 31st

⁵⁵ O, M.Tharuvana. “Markaz Pradeekshayude Thirinalam”. *Al-Irfath*, Monthly, Malayalam. (1987), 17.

⁵⁶ Prospects of Darul Huda. [https://www.dhiu.in/source/Files/uploads/Brochure %20English.pdf](https://www.dhiu.in/source/Files/uploads/Brochure%20English.pdf) accessed on 11 November 2021.

⁵⁷ Zaid Muhammad Nisami (Assistant Rector of CIC and Principal of Rasheediya Arabic College, Edavannappara) interviewed by the researcher on December 25, 2018.

⁵⁸ Some of them sang the song such as “*Oru Kalavum La Tajalul Baneena Madrasa Bayyil Yatallamuna Madrasayude Awwalile Meemu Jahannaminte Akhirile Meema*”. It means ‘No one should enroll their children to Madrasa because it is way to the hell; its first letter ‘*meem*’ is the last letter of ‘*Jahannem*’ (the hell). Ishaqali Kallikandi, *Mujahid Prasthanam Keralathil*, 128. They also argued that the education mode in Madrasa included the way of dishonor as the teachers in *madrassa* led classes by standing while the students were sitting. They even raised the concern among the community that if the verses of Quran were written on black board and then erased resulting in the dust to fall down, then it is a dishonor to Qur’an as someone may place their foot on those dust particles.

March 1956 Vidyabhyasa Board was formed under KNM.⁵⁹ For this they set up a committee included N.V. Abdussalam Moulavi as convener, Sheikh Muhammad Moulavi, K.P. Muhammad Moulavi, E.K. Moulavi, Muhammad Abussalah Moulavi, Muhammad Amani Moulavi, K.K.M. Jamaluddin Moulavi, M.C.C. Abdurahman Moulavi and E.K. Moidieen Kutty Sahib as its members. The first meeting of the committee, held on 22nd October 1955 at Areekode under E.K. Moulavi and decided to fix the primary level of Madrasa education for eight years and to prepare separate syllabus for each class. The second meeting was held on 28th October 1955 under P.P. Abdulla Moulavi at Tirurangadi and decided to entrust P.P. Abdulla Moulavi, Muhammad Amani Moulavi, K.P.Muhammad Moulavi and Muhammad Abussalah Moulavi the responsibility to allot periods and form syllabi for all classes from first to eighth standards. The third meeting was held at Kozhikode under M. Abdulla Kutty Moulavi on 11th November, 1955 and the week and year based syllabi were designed. On 1st and 2nd December 1955, under the chair PV Muhammad Master they gathered once again to entrust members the responsibility of compiling textbooks and suggesting books for teaching in Madrasa.⁶⁰ Next meeting on 19 January 1956 at Kozhikode was chaired by M. Sheikh Muhammad Moulavi. Muhammad Amani Moulavi, Sheikh Muhammad Moulavi, K.P. Muhammad Moulavi and N.V. Abdussalam Moulavi were entrusted to prepare suggestions to implement mission of the organisation. Later KNM *Mushawara* (KJU)⁶¹ meeting decided to accept the suggestions. On 31st March 1956, KNM *Mushawara* meeting was held at Ottappalam and KNM Education Board was formed with 24 members with all representatives of Madrasa from different parts of Kerala. The Board conducted its first meeting on 11th June 1956 at Kozhikode and elected Muhammad Amani Moulavi as the first chairman and formed working committee comprising of six members. The meeting of KNM *Mushawara* with the working committee on 2nd August 1956 drafted the laws and regulation of the Board. At first stage; it had 26 Madrasa affiliated to it. Now it has 762 institutions including Madrasa, orphanages

⁵⁹ Umer Moulavi. *OrmayudeTheerath*, 59, 60.

⁶⁰ Ishaqali Kallikandi. *Mujahid PrasthanamKeralathil*, 129.

⁶¹ KJU worked as advisory of Board after the formation of KNM.

and Arabic colleges.⁶² Mishkatul Huda Madrasa established at Idiyangara, Kozhikode was the first Madrasa to be affiliated to the KNM Education Board.⁶³ PT Moideen Kutty Moulavi worked many years as madrasa organizer of KNM.

Educational activities of KNM were spread through more than 500 Madrasas and 35 Arabic Colleges. Jamia Nadviyya Edavanna and Pulikkal Jamia Salafiya were noteworthy among them. Jamia Nadviyya was inaugurated by TP Kuttiammu Sahib in 24th August 1964 and class was inaugurated by PK Musa Moulavi next day. Shaikh Muhammad Moulavi was the first principal.

4.5.4. Kerala Samasthana Matha Vidybhyasa Board (1968)

O.K.M. Bappu Musliyar, in his home town Orakam, founded an educational Board named '*Malabar Hizbul Irshad Sangam*'. Samasthana recognized this as its official educational board.⁶⁴ It was founded in 1968, it prepared curriculum and textbooks. All texts were in Arabi- Malayalam language till fifth standard and the book of *Tarikh* till 10th standard was in Arabic language. Textbooks that are being taught from sixth standard to 10th are in Arabic languages. Public examinations are conducted for the students of 5th, 7th and 10th classes. Asghar Ali was the president and Najeeb Moulavi was the secretary. There are nearly 100 Madrasas that are affiliated to Samasthana.⁶⁵ Wahabiyya College at Wandoor is a major educational institution of Samasthana.

4.5.5. Majlisu Ta'leem Al Islami (1979)

Jamaat also promoted education for boys and girls through their Madrasas, schools and colleges. Jamia Islamiya College was established in 1955 at Santhapuram near Perinthalmanna and it provides both religious and material education. They also run Islamic institutions at Chennamangallur, Kuttiyadi, Tirurkkad, Vadanappalli and Kasaragod. *Islamia college* at Vadanappalli

⁶² Data accessed from Ali Mash, Member of KNM Education Board on 27-07-20202.

⁶³ Ishaqali Kallikandi. *Mujahid Prasthanam Keralathil*, 103.

⁶⁴ Najeeb Moulavi. *Anusmaranakurippukal*, Malayalam (Pappinippara: IPS, 2009), 64.

⁶⁵ Ali Akbar Moulavi (Chairman Examination Board of Samasthana) interviewed by the researcher on November 19, 2019.

accommodates orphans and destitute and *Vanitha Islamiya college* at Wandoor is set for women. All these Islamic institutions were under the Board of *Majlisu Ta'leem Al Islami* which was established in 1979. KC Abdulla Moulavi was the first Chairman, TK Abdulla was the Secretary and KM Abdul Ahad Tangal was the Treasurer. After TK Abdullah, PM Abdul Jalal, E.V.Alikkuty, O.P.Abdussalam, KPF Khan held the post of secretary⁶⁶ Madrasatul Islamiya of Chennamangallur near Mukkam, Kozhikode was the first recognized Madrasa of the board. The following table shows a brief statistics of Madrasa and other institutions in Malabar.⁶⁷

District	No of Madrasa	Other institutions
Palakkad	30	03
Malappuram	85	06
Wayanad	09	01
Kozhikode	90	03
Kannur	42	04
Kasaragod ⁶⁸	07	02

Table 4:2

Aliya College Kasaragod and Jamia Islamiya Santhapuram were prominent institutions under Jamaat. The religious organisations followed the separate college systems of religious studies for both males and females.

4.5.6. Orphanage System

First orphanage in Malabar was JDT (Jam'iyyat Da'waTablighul Islam) at Vellimadukunnu near Kozhikode in 1922 to care the orphans and destitute who had lost their parents and close relatives during the Mappila Rebellion of 1921.⁶⁹ Thirurangadi Yatheem Khana under KNM and MukkamYatheem Khana under Samastha are some of oldest orphanages in Kerala. KM Moulavi, EK Moulavi and

⁶⁶ <http://jihkerala.org/education-dept/>, the official site of Jamaat-e-Islami Kerala, accessed on 21 April 2021.

⁶⁷ Siddeeq Thiruvambadi, Interview.

⁶⁸ Data from Nasar Charukara (President of Kasaragod Jamaat during 2012-2016) on 18th July 2020.

⁶⁹ A.Sreedhara Menon. *A Survey of Kerala History*, 460.

MK Haji founded an orphanage at Tirurangadi in 1943 when the cholera epidemic attacked South Malabar and left many children as orphans.⁷⁰ It started functioning as a branch of JDT Islam Orphanage with 114 orphans and imparted secular as well religious education.⁷¹ The different systems of Madrasas, Orphanage, centres for destitute, Sharia College, Arabic College and combined education under these organisations brought drastic change in the community.

4.6. Cultural influence

Religious organisations have influenced the cultural aspects of Muslim life in Malabar such as dress code, physical appearance and customs. Dress code of *Ulama* from Samastha and Samasthana is white clothes, head covered with *Amama* (turban for covering the head) or cap and dress that reach up to leg and physical structure with leaving beard and cutting the mustache. But the new scholars of KNM and *Jamaat* do not strictly use white dress code and cover their heads. Most of them wear pants and shirt and keep beard and cut mustache. Folk ways and customs were more celebrated by Samastha and Samasthana but KNM and *Jamaat* oppose them and claim that most of them, such as customs related with funeral, birth and marriage, and reciting *Moulid* and *Mala*, were non-Islamic and not prevalent during the prophetic period. The customs of *Wa'lu* (religious advice) was more encouraged by Samastha but KNM and *Jamaat* depended more on study classes and speeches to preach their ideology. *DufKali*, *Dufmuttu*, *Kolkali*, *Ratheeb* *Mappilapattu*, *Malapattu* and reciting *Burdah* can be seen only within the followers of Samastha. Preservation of Arabi-Malayalam language was endorsed by Samastha as they employed it in study materials of Madrasa. Literary fields also enriched with the contribution of these Organisations as they published different forms of essays, poetry and story not only in Malayalam but also in Arabic, Urdu and English.

⁷⁰ Muhammed Moulavi. "Moulana Chalilakath Kunhammad Haji". *Tirurangadi Yatheem Khana Silver Jubilee Souvenir*, Malayalam (Tirurangadi: Silver Jubilee committee, 1970), 28.

⁷¹ Ronald E. Miller. *Mappila Muslims of Malabar*, 274.

4.7. Political influence

Discussion and debates on Political Islam demand to form separate political party and formation of political parties are the major contributions in political domain. As religious organisation, *Samastha Mushawara* chaired by Vice President P Ibrahim Musliyar Ayinikkad on 24th December 1960 registered the protest against the denying membership for a Sunni scholar in the Kerala State *Waqaf* Board, formed by the government and requested government to include a scholar of Samastha in the board.⁷² Samastha allowed its members to adhere to any political parties that are not contrary to the Islamic Sharia. As a religious organisation; Samastha does not promote or support any political parties. Mushawara held on 28th July 1979 read the Mushawara decision taken on 16th June 1979 which was published in ‘Sunni voice’ that Samastha and the associated organisations should not unite for political motives.⁷³ But some members of SYS under AP demanded leaders of Samastha to form a political party or affiliate SYS as political party. Mushawara held under Ullal Tangal on 29th November 1979 decided to issue the statement that Samastha has no any particular politics; if any one attempts to do something political manipulating organisation’s resources none should be deceived by it.⁷⁴ However, majority of the followers of Samastha supported Muslim League, and majority of Muslim League sympathizers are Samastha’s supporters and this is an undeniable fact from period of Bafaqi Tangal and it got strengthened in the period of Pookoya Tangal and ShihabTangal because they were leaders of both. Majority of the members of KNM and Samasthana also supported Muslim League but followers of Jamaat perceived different political attitudes.

4.8. Common Characteristics of the Religious Organisations and Similarities

The major religious organisations resemble each other on several grounds. The below mentioned characteristics and similarities are important to be noticed.

⁷² Minutes of Mushavara held on 24 December 1960 under presidium of Ibrahim Musliyar, Ayanikkad.

⁷³ Minutes of Mushavara held on 28 July 1979 under presidium of Abduppa Musliyar.

⁷⁴ Moideen Kutty Faizy Vakkod. *Samastha Thonnuram Varshika Grandam*, 261.

1. All claimed that they represent 'original Islam' or they are 'real Muslims' and accused falsity and heresy on others.
2. Justification of the ideology on the basis of the Quran and Hadith and other authentic sources of Islam.
3. Empowerment of Muslims as a common objective.
4. Ulama leadership⁷⁵ as their advisory body and decisions were taken by consulting body.
5. Ideological reference of early scholars like Imam Shafi, Ibn Abdul Wahab, and Abul Aa'la Maududi.
6. Separate educational activities, certificates with separate titles after completing the courses and recognized institutions (Mosques, Madrasa and colleges).
7. Written constitution, registration, membership system with different demographics, subsidiary organisations, head office and state level committee, publications and celebration of annual conferences
8. *Mahal* and mosques centered organisational activity.
9. Employees in Masjid and religious institutions were from the members of the organisations.
10. Ideological ego and community feeling.
11. Dignified status of leaders and scholars.
12. Welfare activities, religious tolerance and social harmony.
13. All excluded Qadianis and fraction of Chekanur Moulavi from Muslims.
14. Diversity in methods of propagation and responses to challenges posed by the enemies of Islam.
15. All were constructive and dynamic.

⁷⁵*Mushavara* for Samastha and Samasthana, KJU for KNM and *Shura* for *Jamaat*.

4.9. Differences

The following table illustrates the manifest difference among the religious organisations.

Name	Kerala Jamiyathul Ulama	Samastha Kerala Jemi-yathul Ulama	Jamaat-e-Islami	Kerala Samasthana Jamiyathul Ulama
Adherents Called	Mujahid, Salafis Isalhis	Samastha	Jamaat	Samasthanas
Population	Second	Majority among Muslims	Third	Fourth
Place of origin and Year	Aluva 1924	Kozhikode 1926	Valancheri 1948	Wandoor 1967
Central authority	KJU	Mushawara	Shura	Mushawara
Geographic distribution	All	All districts in Malabar	All	Wandoor, Nadapuram
Flag	No flag	There are flags for Samastha, SYS, SKSSF, SBV	Flag for SIO	Flag for SYF, Samasthana
Female access in congressional prayers	Yes	No	Yes	No
<i>Dars</i> system	No	Yes	No	Yes
Covering head during prayer	Not Sunnah	Yes	Not Sunnah	Yes
Dress code for <i>Ulama</i>	No	Yes	No	Yes
Mortuary customs ⁷⁶	No	Yes	No	Yes

⁷⁶like *Talqeen*, celebration death anniversary

Name	Kerala Jamiyathul Ulama	Samastha Kerala Jemi-yathul Ulama	Jamaat-e-Islami	Kerala Samasthana Jamiyathul Ulama
Pilgrimage visit to tomb	Not allowed	Allowed	Not allowed	Allowed
<i>Eid</i> prayer	at <i>Eidghah</i>	at Masjid	at <i>Eidghah</i>	At Masjid
Rituals	No such rituals	Rituals of <i>moulid</i> , <i>Mala</i> , <i>Ratib</i> , <i>Haddad</i> , <i>Collective Dua</i> etc.	No such rituals	Same rituals of Samastha
Female organisation	MGM	No	GIO	No
Students organisation	MSM	SSf	SIO	No

Table 4:3

4.10. Conclusion

During the past decades, ideological conflicts have created much dilemma in the cultural and religious fields of Muslims of Malabar; sometimes even stronger than communal polarisation. It has grown to the extent that it caused closing of *Masjids* and educational institutions. The outcome of the diversity of the religious organisations in a geographical area was internal confusion, external misconception among other religious groups about Islam and the deterioration of the strength of the community that resulted in lack of political polarisation and decentralization of the resources of the community. Different organisations influenced the community information self identity of the organisation socially, politically, religiously and educationally but not regarding entire community as a whole. One of the negative impacts of these organisations was it often caused bloodshed and loss of life in rarest of cases and was motivated with individual issue and not with organisational support. On general analysis, it can be summarized that these ideological conflicts could be alleviated if all were ready to listen in each other and avoid ideological ego as the jurisprudential diversity is an approved reality or fact of Islam when theological basis is same to all.

Asabiya concept⁷⁷ of Ibn Khaldun (C.E.1377) is also combined with the topic. This reality stated by the holy Quran in chapter *Al Hujrat* (Quran: 49) verse no 13 that ‘Mankind; We created You from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (Not that you may despise each other). Verily, the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).’⁷⁸ Quran used the word ‘*shuu’b*’ to denote this *Asabiya* concept. Quran (17; 71) also agrees the leadership of the Muslims as it clearly stated that all will be called to assemble on the Day of Judgment with their leaders. All religious organisations have some push pull factors. This extreme solidarity to an organisation or group is one of the pulling factors of religious organisations.

It seems to be true that the origin of ideological conflicts was from different understanding of the polemics. The most polemic issue was centred on calling others instead of Allah. The definition of ‘Sunna’ and ‘Bida’ are also diversified among scholars. Some organisations justified the extreme love towards Prophet Muhammad, respected Sufi saints and offspring of the Prophet with spiritual regarding. Other organisations opposed it and viewed it as anti Islamic. Traditions and customs were believed by some of the organisations as part of the true Islam, transferred from generation to generation, and practiced by the early Muslims in Kerala. Verity of schools and movements were originated in the early history of Islam but most of them withered away and terminated with death of its exponent. Partiality to one’s own ideology and intolerance to others unfortunately created complex condition in the religious profile of Malabar. Not only there was no effort taken place for a conciliation and compromise among conflicting Muslims on the

⁷⁷ It is a notion of social commonality with stress on solidarity, group feeling, consciousness of shared purpose and social organisation. It originated in the context of tribes and clans. “When there is a general change of conditions,” notes Ibn Khaldun, “it is as if the entire creation had changed and the whole world been altered, as if it were a new and repeated creation, a world brought into existence anew. Therefore, there is need at this time that someone should systematically set down the situation of the world among all regions and races, as well as the customs and sectarian beliefs that have changed for their adherents.” Ibn Khaldun, *The Muqaddimah: An Introduction to History-Abridged Edition*.1, (Princeton University Press, 2015), 65.

⁷⁸ Yusuf Ali. *The Holy Quran*, 1407.

basis of ideology but also each ideological party formed their organisations to preach and propagate Islam on diverse ideologies. The organisational set up increased gap among Muslims and it handed over from generation to generation through issues on the name of Mosques, religious institutions and ideological programs. Though the organisations caused numerous material and intellectual progress and advancement in the field of religion, education, social and political fields, the negative impact of split and conflict was at least the same or more evident than its positive sides. Intolerance other's ideology was major issue which was faced by the scholars and organisation after 1921. The continuous confrontation and conflicts among the religious organisations in Malabar and the attempt of scholars to keep the same live during 1921-1989 have created complex situation.

Summary and Conclusion

The chapter is intended to summarize and evaluate the observed and analyzed concepts in the previous chapters. Quran and Hadith, the authentic sources of Islam, have prompted free thoughts and search for meaning in the words of God. Islam puts forward singularity of creator and plurality of creature, while its beliefs bear uniformity and consistency in six pillars but similarity in five pillars, and dissimilarity dimensions in mores, folk ways and customs which were twisted and shaped through the passage of time. Islam as a divine religion is characterized by assimilation of local variations and adjustment of context, so, it can conceive diversity and multiplicity in its culture and manifestations and this multiplicity has caused diversity of ideology. This diversity can explain generally that homogeneity is perceived only in belief code of Islam whereas heterogeneity is possible in cults and customs of Islam. Hence, Islam exhibits abstract and concrete nature, simultaneously it consists nature of static and dynamic aspects.

However, in unambiguous analysis, homogeneity of religiosity fluctuates amid Sunni and *Shia* universal level absolutely and it is in the case of the religious organisations diverge in definition and interpretation of certain theological and pragmatism of jurisprudential concepts. This diversity among Muslims of Malabar paved way to ideological diversity when density of diversity occurred. According to Sayed Vahiduddin, the well-known Islamic thinker, religious understanding can be conceived from two different directions. Those who attempt to perceive the diversity of religious manifestations is only apparent can find underlying unity beyond this diversity and Islam is to be understood not in the limited context of history but in the broad perspective of possibilities.¹ Religious profile of Malabar has preserved unanimity and uniformity thanks to Sayyids, Qazis and other religious faculty. The forgoing qualitative and quantitative analysis enable us to outline some of the broad conclusions regarding the history of religious organisations and ideological conflicts among the Muslims of Malabar from 1921 to 1989. It could be observed that the

¹ Syed Vahiduddin. *Islam in India studies and commentaries*, (Delhi: Chanakya Publications, 1986), 137.

notable ideological conflict were not recorded in the history of Muslims in Malabar except Kondotty –Ponnani *Kaitarkkam* during the late 18th century and early 20th century, controversy on hymn ‘*La Mawjood Illallah*’ in 1903 in the *Masjid* of Valapattanam and debate on *Qibla* stimulated by *Chalilakat* in 1908. Later, different Islamic movements that emerged in global Muslim world principally that of Egypt and Saudi Arabia influenced religious identity of Muslims of Malabar after 1921.

Ideological divergence and convergence were two processes emerged among the Muslims of Malabar after 1921 owing to the formation of religious organisations caused polarization of the Muslims in Malabar. The scrupulous situation which emerged after revolt of 1921 inflicted havoc on religious deterioration along with other backwardness in economic, educational, social and cultural fields and it caused genesis of different religious organisations that strengthened and survived the intensity of ideological conflicts during 1921-1989 and onwards. After 1930, different organisations conducted theological debates with other religious organisations in public sphere in order to establish the validity of their own ideologies and convey it to common people. In this attempt, each one claimed the true Islam as with them. War of ideas or Ideological conflicts between KJU and Samastha were seen openly in the ‘battle space’ (Malabar) after 1930. Public debates were known as *Sunni-Mujahid Samvadham*. KJU accused Samastha not only as orthodox, conservatives, draggers, laggards, *Khurafis* and appreciators of priesthood but also as *Mushriks*. Calling a Muslim or imposing *Shirk* is punishable according to Islamic dogma. The accusation of polytheism was extreme and intolerable to the Samastha faction. In response, Samastha referred KJU and Jamaat as *Mubtadia*’, modernists and the thereby the dwellers of hell. They nicknamed them as *Wahabis* and *Mawdudis* respectively. KJU were stronger in their approach towards Samastha and vice-versa internally and externally. Nonetheless, *Jamaat* are observed to be very liberal and keen to avoid public conflicts. Even though they have been against Samastha and KJU, they do not express contradictions and differences in the matter of polemics which are not significant to them in public space. Instead, they are focused on other intellectual contributions by which they can locate their space in public sphere. Unlike Samastha and KJU, the membership in *Jamaat* was not open

to all as they have certain restrictions and terms through which they assess the membership eligibility of each cadre.

The formation of the organisations caused the split of Muslims of Malabar on the ideological basis. And one of the salient reasons for the existence of ideological conflicts among them was arguably their ideological ego resulted from 'Ethnocentrism'.² Ethnocentric views were more noticed among the adherents of KJU than others. So, they associated 'Mushirk' (polytheist) with Muslims who do not follow their ideology. Generally, it was thus observed that tolerance with outer ideologies were very little among the followers of KJU. Jamaat comes in the second in series with their ideological ego and extreme attitudes to others. Samastha was noticed to be tracked a moderate attitude towards KJU and Jamaat as the former only accuse them as *Mubtadi*' not as *Mushrik* not excommunicated them from Islam but only accused deviation. Samastha ordered religious boycott (*Tarkul Muwalat*)³ and social distance against KJU and Jamaat by circumventing the greeting of Islam (saying of *Salam*), taboo on the marital relation, the mortuary prayer and separation in the graveyard (*Qabaristan*) in order to defend the ideology. Moreover, they included the notion of 'social distance' in the textbook of Madrasa. Although, this estrangement helped them to obstruct Salafism among public but could not persist austerely. However, still, there was not at all any type of untouchability among the organisations as observed in the caste system of Hindu religion.

Ideology in this study, as stated before stands for all sum total of beliefs and practices of the organisations which they regard as real Islam with their self-justification on the basis of authentic source of Islam in their concern. According to Edward Burner Tyler (1832-1917), "culture is that complex whole, which includes

² Ethnocentrism is a belief that the norms, values, ideology, customs, and traditions of one's own culture or subculture are superior to those characterizing other cultural settings. The term was coined by William Graham Sumner (1840-1910) in his *Folkways* (1906). (Boris Bizumic, "Who coined the concept of ethnocentrism? A brief report." 2014).

³ The Mushavara held on 16 Jun 1979 decided to reply to the letter requesting a representative to *Aikyavedi* (dais for unity) as the target is Muslim unity so *Aikyavedi* should approve that Sunnis are Muslims not *Mushriks* firstly then only invite to the program and the invitation after that will be considered.

knowledge, beliefs, arts, morals, laws, customs and other capabilities and habits acquired by man as member of society.”⁴ Accordingly, Ideology of Samastha fluctuates from that of KJU, Jamaat and Samasthana and vice versa. Generally, all the organisations signify the identical ideology of theology.⁵ But the difference is only in interpretation of *Tawheed*. As mentioned earlier; *Istighatha* was not approved by KJU and Jamaat by any means. In other words if one seeks aid through *Istighatha* he will be *Mushrik*. Simultaneously, there was uncertainty among them with regard to *Tawassul*. Scholars of *Jamaat* stated that all types of *Tawassul* were not debarred, while some category may be tolerable. According to Samastha, both *Istighatha* and *Tawassul* are not contrary to the singularity of the Almighty. Meanwhile, all these organisations were equal in introducing the holy *Quran* and *Hadiths* as authentic sources for their ideology. Like *Nallamiya* from *Mu'tazila*, KJU refused fatwa of *Swahabah*; *A'had* (isolated) *Hadith* and opinion of *Swahabah*.

Ideological sensitivity and stability was more among the cohorts of KJU and *Jamaat* than those of Samastha because the migration from Samastha to others was more and also not only the scholars of KJU and *Jamaat* were sincerely conscious on the ideology but also ordinary supporters had a considerable perceptive on it. But adaptability and flexibility was more among *Jamaat* than others. Ideological authenticity was liable to scholars and leaders only as they were aware of their own argument on the basis of authentic sources and most of the common believers were mere imitators.

⁴ Edward Tylor. *Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Art, and Custom*”, Volume 1(London: John Murray, 1871), 1.

⁵ Singularity of Allah (*Tawheed*) because there is no disparity among them in loyalty of Five pillars of Islam (the *shahadah*, the daily five times prayer, fasting in *Ramadan*, *zakah* and Hajj). Also, there is no significant discrepancy in the belief of six pillars of *Iman* (six articles of the Muslim creed), i.e., belief in Allah, the Angels, the prophets, the divine books, the last day (the day of Judgment), and the *Qadr* (Predestination to good and evil). *Iman* means faith which, according to the Muslim scholars, is the truth belief of the heart and confession of the lips the singularity of Allah and final prophet hood of the Prophet Muhammad. The practices (*Amal*) of Islam are also part of *Iman* as it narrated in *Mishkat* that the Prophet acknowledged, the human being will experience the sweetness of faith, if he delighted God as his Lord, Islam as his religion and the Muhammad as the Prophet of God. If anybody believes in the words of *Tawheed* i.e. *LallahalllaAllah* (No God but Allah) *MuhammadRasulullah*(Muhammad is the messenger of Allah), he is eligible to be called as a '*Muslim*'.

Ritualism⁶ was the characteristics of Samastha because the adherents of Samastha and Samasthana were dedicated to retain traditional rituals and hereditary customs whereas KJU and *Jamaat* repudiated the same because, Islamicization or Islamification of customs and rituals was the ideological concern and spiritual gratefulness according to former but latter refused it severely cataloging amid *Bida'*. As per Ritual theory of David Emile Durkheim (1858-1917), ritual is the heart of all social dynamics and it creates a 'Collective effervescence' that heightened awareness of group membership. This collective effervescence can be experienced among former. Samastha defended the traditional *Yemeni* tradition in mores, folkways, and cult customs while KJU kept traditions of Saudi Arabia and movement of Afghani in Egypt. *Jamaat* followed *Ikhwanul Muslimeen* of Egypt and other Islamic Movements.

Spirituality which is the relationship with a Transcendent Being (the Ultimate entity) that produces fruit such as altruism, love, forgiveness, etc. and it has a perceptible effect on the self (Carroll, 1997; Musick, Koenig, Larson & Matthews, 1998; Spero, 1990)⁷ was the main characteristics of Muslims in Malabar as the majority of Muslims like the followers of Samastha, Samasthana and adherents of different spiritual orders in Malabar were exponents of the spiritual orders (*Twariqah*). Religious and spiritual milieu of Muslims was guided mostly by the religious leaders after the formation of religious organisations.

The majority of Muslims as introduced themselves, others and known as *Sunnikal* (*Sunnis*) were followers of Samastha. According to Yogender Sikend,⁸ Kerala Muslims are divided into three broad categories, the largest in numbers are

⁶ Ritualism refers to the common practice of daily life and it is concept developed by Robert King Merton (1910-2003), the American sociologist as part of his structural strain theory ([www.thoughtco.com/sociology /key concepts](http://www.thoughtco.com/sociology/key-concepts) accessed on 10 September 2020).

⁷ David R. Hodge. "*Spirituality: Towards a Theoretical Framework*", Social thought Vol.19. (The Haworthpress; 2000), 2. [https://www.researchgate.net/publication/233263657/SpiritualityTowards a theoretical framework](https://www.researchgate.net/publication/233263657/SpiritualityTowards_a_theoretical_framework) .accessed on 10 September 2020.

⁸ Yoginder Sikand observed that the largest in terms of numbers are *Sunnis* and the other two broad groups among the Kerala Muslims are the *Jamaat-e-Islami* and the *Kerala NadwathulMujahidin*. Yoginder Sikand. *Bastions of the believers: Madrasas and Islamic education in India*. Penguin Books India, 2005.

locally called ‘*Sunnis*’ who are adherents of the *Shafi* jurisprudence and follow any factual mysticism. They bestowed precedence to jurisprudence as observed by EK Ahmad Kutty that the *Madrasas* in those days gave more importance to ethics (*Karma Shashtra*)⁹ because they followed *Taqlid* (blind imitation). Analyzing the 69 years long history of Kerala Muslims from 1921 to 1989 and its specific impact on society, it could be observed that Samastha represents the popular Muslims in Malabar who affiliate themselves to ‘*Ahlu Sunnah Wal Jama’h*’ as described in its constitution. In contrast, such a claim cannot be seen in the constitutions of Jamaat, Muslim Aikya Sangam, KJU, and KNM. But they also claimed followers of real *Ahlu Sunnah*. It is also worth-mentioning here that the highlight from the keynote address by EK in the 70th Anniversary of Samastha was his statement that Samastha is not only an organisation but also the iconic figure of *Ahlu Sunnah Wal Jama’h*. It has contributed towards the religious, educational, and spiritual awakening of Muslim community. Empowerment of women through public and political participation is not motivated but through the education is encouraged. Hence, the majority of women stayed at home holding the domestic responsibilities. Organisationally, Samastha indulged with healthy dialogue with their opponents such as KJU and *Jamaat* and other organisations, movements and thoughts in needed ways and used fit well methods in common issues of the community. Rather, all defensive struggles among them in organisational fields were on the name of modification or tradition in ideology. Samastha could modify *Dars* system and establish numerous *Sharia* colleges such as Jamiya Nooriya Pattikkad, Darul Huda Chemmad, Nandi Darussalm, Rahmaniya Katmeri and Markaz Karandoor. Samasthana was also not much different from this Sunni category except their intense religious orientation.

KJU neither accepted any jurisprudential or theological school nor followed any Sufi orders. They referred themselves as followers of *Salafu Swaliheen*, those who lived in the first three centuries of *Hijra*. KJU also claimed the credit of following only Quran and Hadith and being the exponents of the *Ijtihad*. However,

⁹ EK Ahammedkutty. “Kerala Muslimeengal Madrassa Vedhyabhyasavum”. *Farook College Golden Jubilee Souvenir*, Malayalam (1999), 14.

in practical sphere, they were observed to be following the exact *Hanafi* and *Hanbali* schools of jurisprudence for their daily reference, without any acclaimed *Ijtihad*. Deliberately or non-deliberately, KJU resembled with *Mu'tazila* in the argument of reason based ideology and in refusal of *A'had* (isolated) *Hadith* and opinion of *Swahabah*, *Samastha*, *Samasthana* resembled with Shia in the customs of tombs and *Jamaat* also resembled with Shia in the concept of political Islam. Hence, the concept of 'role model' (worthy of imitation), the term coined by Robert K. Merton could notice among the all religious organisations.

The concept of 'Cultural universals' which are the globally common patterns or traits propounded by G.P. Murdock (1897-1985) , the American Anthropologist ,is notable among *Jamaat* and KJU because they signified a lot of similarities in customs and rituals as well as in Jurisprudence and theology. *Jamaat* seems to be followed *Hanafi* School of jurisprudence in their major worships¹⁰ but their argument was to find out from Quran and Hadiths as part of promoting *Ijtihad*. The reference of *Madhabs* is known as *Taqlid*. As mentioned, Common Muslims of Malabar cannot pursue *Ijtihad* hence they followed *Shafi* or *Hanafi* schools, of which the references go to Quran, Hadith, *Ijma* and *Qiyas*.

Moreover, *Jamaat* highlights the political aspect of Islam as their ideological foundation. Therefore, envision that Islamic rule is compulsory to maintain Islamic order which may term as 'political ritualism' of Merton. Based on the same verse of Quran, which is "*Inil Hukmu Illa lillahi*" *Jamaat* resembled to the *Shia* argument that *Hukumatellahi* is compulsory. *Jamaat* was also seen to be influenced by *Muhakkimah* who argued 'the rule is only by Allah' with verse of Quran (chapter 6, *Ana'm*; verse: 57) that "The command Rests with none but God: He declares the Truth, and He is the best of Judges".¹¹ Concept of *Khawarijate* to strike out on rulers might have influenced the view of *Jamaat* that a non-Islamic rule in any land is *Taghut*. *Jamaat* also opposed all man-made governments whether it is secular or non-secular and democratic or non-democratic. KJU disagreed with *Jamaat* in the

¹⁰ It will notice by inspecting Madrasa textbook and other publication regarding the subject.

¹¹ A.Yusuf Ali, *The Holy Quran; Text, Translation and Commentray*, 303.

interpretation of the word '*Ibadah*' as former interpreted it by worship and later by complete devotion.

KJU claimed that they have worked for eradication of superstitions and saved the community from the stalemate and bad customs that prevailed among the ignorant Muslims; strongly opposed *Taqlid* and encouraged *Ijtihad*. They introduced themselves as *Mujahids*, *Salafis* and *Islahis*. They could create sections of people who can criticize the folklores such as *moulid*, *Mala*, *Rateeb*, *Milad* programs, mortuary customs and other practices of Samastha. They labeled *Dars* system as orthodox and unprogressive, but they could not make higher educational institutions in religious field as alternative to *Dars* system. Roulatul Uloom at Feroke, Madeenatul Uloom at Pulikkal, Sullamusslam Arabic College at Areekode, and Jamia Salafiya at Edavanna prospered and marked high rank only in the learning of Arabic language but not in traditional religious studies (syllabus of *Dars*). Though the syllabus modification of *Darul Uloom* from traditional *Dars* texts and getting affiliation of the Calicut University paved the way for Muslims to secure government job like Arabic teacher, it caused losing in-depth knowledge of *Sharia* and religious studies. However, it could be observed that KJU could contribute leaders who were capable to administrate and manage public educational institutions such as P.S.M.O College at Tirurangadi, Roulatul Uloom Arabic College at Feroke, etc. during the period of 1940-60.

Jamaat worked from its origin in Malabar during 1948 to 1989 to propagate its ideology while it was severely opposed by Samastha and moderately dissented by KJU as most of its followers were from KJU and *Salafism*. However, *Jamaat* faced such dissents; it succeeded to create its own space among other organisations. Initially, they attempted to explain the necessity of Islamic rule and drawbacks of the existing administrative system at national and state level. Members of *Jamaat* were seen to be less in number compared to other organisations since their organisational hierarchy consists of three sections of people from Muslims, i.e., supporters (*Mutafiq*), followers (*Karkun*), and Members (*Rukun*). Arguably, changes in Ideology, refusal of government job, supporting SIMI, boycott of election,

approaches towards the electoral rights /franchise and lack of uniformity in attitude towards secular Government of India marked negative in the organisational structure of *Jamaat* and widely criticized and continuously questioned by other organisations. IPH and *Madhyamam* daily newspaper and girl's organisation were noteworthy gains of the organisation during the period. The Malayalam translations of versatile works were firstly introduced to the Muslims of Malabar through IPH. Jamia Islamiya at Shandapuram is the major religious institution of *Jamaat*. Apart from these, *Jamaat* was criticized on its foundational goal that to establish an Islamic rule where the majority of the population is non-Muslims. Due to constant ideological attack from others, it has changed its focus towards the propagation of Islam. Although *Jamaat* could succeed to highlight Islam as the complete and comprehensive religion, they could not resist or oppose the accusation of fundamentalism against them.

Early leaders of *Jamaat* and KJU cooperated in certain grounds such as implementing new methods in religious education, changes in female education, permitting participation of females for prayers at masjids and for public meetings. They called for changes in traditional educational endeavors by facilitating woman education. The condition of female scholarship was nevertheless poor in other organisations, but unfortunately, the study could not find notable religious scholar among females during the period of 1921 to 1989 as they claimed that they worked and acted for empowerment of female. In the ideological aspects, both organisations kept distance and criticized each other at many times. It is noteworthy that the members of KJU and *Jamaat* had attained literacy in their Ideology, but this condition could not be observed completely in the members of Samasthana and Samastha.

The concept of 'splitting of the ego' by William Ronald Fairbairn (1889-1964), the Scotland psychologist which is envisioned from the neglect could be observed in the origin of Samasthana in 1967 as result of their split from Samastha due to the stand of Sadakathulla Musliyar against the view of Samastha regarding the use of microphone in worships as mentioned earlier and theory of Entfremdung

(social alienation) of Karl Marx (1818-1883), the German intellectual ¹² also noteworthy as he alienated from the post of president of Samastha (the organisational alienation). It was second organisational split among the Muslims of Malabar while the formation of *Akhila Kerala Jam'iyathul Ulama* by Hasan Hazrat in 1965 was the first split. But this organisation did not exist more than two years. The activities of Samasthana till 1989 were only to introduce their take on availing speaker for the prayer. In fact, it was minor organisation compared to others because its population proportion shrank in its birthplace (Wandoor), Nadapuram and Maruda as Muslims started using microphones in *masjids* after Samastha issued fatwa favoring it. It is obvious that there was no difference between Samastha and Samasthana except in some jurisprudential respects and both of them share the same practices and customs. Nonetheless, similarities more than difference were found among each other like among KJU and Jamaat.

Even though political participation is approved by KJU and Samastha but both maintained philosophy of 'political neutrality' or 'apoliticsm', because they did not declare any stand in politics but most of the followers inclined towards Indian Union Muslim League. Both had been depending upon political parties for their organisational growth. Seethi Sahib (1898-1961), Pocker Sahib, Seethi Haji, AV Abdurrahman Haji and others were supporters of KJU and leaders of Muslim League. As a result, the politicization of religious groups became more debatable among the Muslim public sphere of Kerala, especially in Malabar. Sometimes, some scholars of Samastha like Kanthapuram Abu Bakr Musliyar opposed Muslim League due to the affiliation of its leading faculty and public icons to KJU and criticized Chandrika daily newspaper, mouthpiece of IUML for its inclination towards KJU. When the leadership of IUML came into the hands of Sayyid Abdurrahman Bafaqi, PMSA PookoyaTangal, Muhammad Ali Shihab Tangal, Umar Bafaqi and others, most of the Samastha supported them considering Muslim

¹² Karl Marx. *Economic & Philosophic Manuscripts of 1844*, (Moscow: Progress Publishers, 1977), 72.

League as a minority political party. Subsequently, the leadership of both Samastha and League was entrusted simultaneously to the hands of Panakkad Sayyid family after 1970 starting from PMSA Pookoya Tangal, after his demise, his son Sayyid Muhammad Ali Shihab Tangal, and presently, Haydrali Shihab Tangal. The majority of Muslims of Malabar agreed the charismatic leadership of Panakkad Sayyid family, irrespective of religious organisational differences. Sheik Muhammad Karakunnu, Secretary, Kerala *Jamaat*, remarked that ‘only Panakkad family could unite and coordinate all organisations of Muslims of Malabar’.¹³ It seems to be true that the stand of Karakunnu since it has been proven many times that the leadership of Panakkad *Sayyids* can unite the Muslims of Malabar who hold different ideologies.

Sociological theory of emotions¹⁴ is highly applicable as the Friday’s congregation raised community sentiment, and this was used by the organisations to preach their ideology. The *Masjid* played as centre of Islamic culture and Ideological source as stated by Miller that “Formal religious life is centered on the mosque and its activities.”¹⁵ *Qazi* of *Mahall* and Employees of *Masjids* such as *Mudarris*, *Khatweeb*, *Muqree* or *Mulla* and of *Madrassa* like *Sadar* and *Muallim* worked for the improvement of religious education and spiritual motivation of the residents of *Mahal*. The *Mahal* committee administrated certain things having influential power to indulge in family matters of *Mahal* regarding marriage, funeral customs and other social actions. The religious organisations gradually captured administration of *Mahal* for extending their influence. Samastha score high rate in the number of *Mahals*. Traditional *Mahal* system such as Malik Deenar *Mahal*, Talangara, Kasargod, Valapattanam *Mahal*, Kannur, Kollam Parappalli *Mahal*, Kozhikode, Kuttichira *Mahal*, Mampuram *Mahal*, and Ponnani *Mahal* were secured under influence of Samastha. *Mahal* committee collected compulsory donation (*Vari*

¹³ Shaikh Muhammed Karakunnu. *Karama Kalam*. 186.

¹⁴ Charles Wright Mills (1916-1962) in his essay ‘Language, Logic and Culture’ (1939, P.671) considered the reflection, the process where beliefs are doubted, discarded, reformulated as he wrote that the reflection "has its seat in a minded organism and is a symbolic performance by it". David D. Franks, edit, *The Sociology of Emotions: Original Essays and Research Papers*, (Lendon: JAI Press, 1989), 59.

¹⁵ Ronald E. Miller, *Mappilas of Malabar*, 232.

Samgya) from each family for *Masjid*-related expenditure. Religious organisations also collected compulsory and voluntary donations for their organisational needs. Fee of membership, annual amount, monthly payment and receiving contributions from well-wishers were the ways of rising fund for the organisations.

Qazi was the judge of Islamic actions and interactions. *Sayyids*, *Sufis*, *Sheikhs*, and Scholars exercised the charge of *Qazi* in Malabar from the very beginning of Islam as discussed in the first chapter. Muslim life was controlled by the institution of *Qazi* for long centuries. The popular *Qazis* Such as Shihabuddeen Imbchikkoya *Tangal*, *Qazi* of Kozhikode and different *Qazis* of Kasaragod and Ponnani were supporters of Samastha. Survival of this traditional *Qazi* system was supported and influenced by Samastha. Leaders of Samastha played a leading role in the appointment of *Qazi*, wherever it was required. Samastha respected all offsprings of the Prophet who were popularly known as *Syyids* or *Tangals* and dignified them as spiritual leaders of the community as they have been holding different organisational positions. But KJU and *Jamaat* viewed them equal to other Muslims and they do not deserve extra privileges to them. Moreover, there were different opinions in the existence of *Ahlubait* (offspring of the prophet) after the battle of *Karbala* even some scholars of *Jamaat* doubted about their existence.

During the period of 1950 to 1970 the mobility of ideology among the Muslims of Malabar took place from Samastha to KJU and it increased through Gulf migration after 1970. KJU could influence Muslims who were educated and employed in government particularly Arabic teachers.

Partiality was the characteristic of the religious institutions of all such as *Madrassa*, colleges and *Dars* as all of them accommodated their own representatives and supporters to handle or direct moral studies or *Sharia* faculty. Enrollment of the students was also on the basis of the specific ideology of the institutions.¹⁶ Job opportunity and recruitment among them were also observed to be based on the ideological preferences. The tendency to seek admission and job to the institutions

¹⁶ This argument is resulted from the Interview with Pinangod Abu Baker from Samastha, Sameer Vaduthala from *Jamaat* and EKM Pannur from KNM on different dates as mentioned before.

of another organisation was also rarest of the rate. The managing committee also was formed based on the specific ideology of the organisation. Nonetheless, there are institutions that came independently without support of any organisation and are continuing to be so, such as Darul Uloom Vazakkad. This institution was established by the well-known family, 'Koyappathodi'. After 1970, a domination of Samastha can be perceived in the administration and establishment of religious institutions throughout Malabar. Samastha founded the first institution, Jamia Nooriya Pattikkad, which provides certificate in religious study (title of *Faizy*). All organisations formed educational board and shaped curriculum and textbooks with examination board and union of teachers. The first educational board was Samastha Kerala Islam Matha Vidyabhyasa Board which was founded in 1951 by Samastha. The first publication house was IPH by Jamaat whereas the first systematic newspaper among the Organisations was Siraj daily. SYS was the first youth organisation by Samastha whereas MSM and MGM were the first students' and Girls' organisations respectively by KJU. It is also noteworthy that in the history of the religious organisations, there has not been any bloodshed revolution or conflict triggered by them. Whenever any government made any attempt against *Sharia* or other religious matters it was defended and opposed by all through democratic protests and legal aids through courts. Another salient feature of religious organisation was the lack of the single leadership and acceptance of collective leadership.

The modern civilization of Muslims of Malabar, in a specific analysis, could be perceived based on different ideological aspects of Muslims in Malabar that derived mostly from the modern organisations of Malabar. Muslims of Malabar were amalgamated with assembling functions of major religious organisations after 1921 because renaissance of Muslims of Malabar took place by Samastha, KJU, *Jamaat* and other fractions in some of their ways. Renaissance was the attempt and endeavor to uplift the Muslim community socially and educationally. According to Malabar Muslims, the reform leaders started from Malik Ibn Deenar and it passed through Zainuddeen Makhdoom of Ponnani, Mamburam Tangal, Fazal Pookoya Tangal, Umar Qazi, Sanullah Makti Tangal, Chalilakat Kunjhammadaji,

Vakkom Abdul Kader Moulavi, Shaik Mahin Hamadani, Pangil Ahmed Kutty Musliyar, Abdul Bari Musliyar, Sayyid Abdurrahman Bafaqi Tangal, EK Abubakar Musliyar, MM Basheer Musliyar Cherur, Abussalah Moulavi, K.M.Moulavi, Seethi Sahib, E Moidu Moulavi, PK Izzuddeen Moulavi, KC Abdulla Moulavi and different scholars, *Sayyids*, *Sufis* and *Qazis*. Hence, renaissance activities were not conformed to any figure, organisation or group; but all have played vital role in it during the period of 1921 -1989 while sustained ideological conflicts.

The most important drawback of this ideological conflict was ideological ego, misunderstanding and confusion about who does represent the real Islam and which organisation adheres to real principles of Islam. It is obvious in one dimension that the commitment of Muslims of Malabar to religious organisation had set during the period and different religious leaders and scholars played vital role in forming and developing the emotional and community sentiments towards religious organisations. In the case of religious organisations among the Muslims of Malabar, it is better to read positively in the respect of reform activities of the organisations and it is better to read negatively with respect to unwanted ideological conflicts which affect the community unfavorably. All religious groups keep strong ideological orientation amidst mutual cooperation and adjustment, so, there is homogeneity and heterogeneity among them, and the tolerance manifested by them was more in terms of intra-community than inter-community.

On the basis of Structural functional analysis of Marion J.Levy (1918) i.e. Eufunction and Dysfunction which focuses on the adjustment and maladjustment of the units, It can conclude the ideological conflicts of the organisations. Eufunction is defined as any function that increases or maintains adaptation or adjustment of the unit and Dysfunction is any function which leads to maladjustment and hinders. On the basis of this analysis, it could prove 'Eufunction' and 'Dysfunction' among the organisations under discussion. Origin and development of religious organisations caused and influenced the existence and survival of the community. It had contributed multi levels of empowerment and reform in the community. Like other systems, this religious organisational system had positive and negative impacts on the community as well as society. Establishment of educational institutions,

flourishing in publications, leading role in religiosity, political awareness, inter-faith dialogue, defiance of other faiths and organisational strength were the notable merits. Briefly, latent feature of Samastha, Samasthana was ritualistic, of Jamaat was theoretical and philosophical and of KJU was rationalistic.

Demerit or negative impact of these religious organisations was survival of complicated thematic polemics. The organisations accused heretics and deviation on others simultaneously argued the unity among Muslims is compulsory. All gave the precedence to the sentiment of the organisations than community sentiment and manifested organisational ego. From the above stated analysis, it can be concluded that the ideological diversity has caused ideological density and formation of different organisations based on different Ideologies. These organisations survived in the ideological ego (ethnocentrism) and this ego resulted in Ideological conflict. So, homogeneous and heterogeneous aspects of Islam are found among Muslims of Malabar during 1921 -1989. Muslims of Malabar are known as role models in religious tolerance and are considered Ideal community in the global Islamic world because of moving through the proper guidance of these organisations. They have witnessed the centralized Ulama activities and have enjoyed Charismatic leadership from its very beginning. It has continued through different religious organisations from 1921 till the contemporary period. Hence, no communal riot was reported even after demolition of *Babri Masjid* on 6th December in 1992.

Religious organisations among the Muslims of Malabar during 1921-1989 have influenced the community in macro and micro level. They have played leading role in Social, economic, religious, political and cultural of fields of Malabar Muslims and brought out drastic changes and progress. The study covered nature, scope, history, principles ideologies, debates, influences, comparison and other components. Here, it seems to be true to quote words of Walter Scott (1771-1832), the Scottish historical novelist, playwright and historian “Principles and ideologies are like horizon; as one nears it, it moves farther”.¹⁷

¹⁷ Henry, Patrick Thomas. "Sir Walter Scott and the Transgression of Anachronistic Borders: The Ideological Fantasy of Westphalian Sovereignty in the Talisman." *European Romantic Review* 28, no. 2 (2017): 203-225.

GLOSSARY

ARABIC

<i>Adhan</i>	:	Call to prayer
<i>Ahad</i>	:	A category of Hadiths that reported by one or two individual.
<i>Ahlu bait</i>	:	Offspring the prophet
<i>Ahlu Sunnah wal Jama'a</i>	:	Followers of the Prophet and his true companion
<i>Ameer</i>	:	Leader
<i>Asabiya</i>	:	Social solidarity of a group through Partiality implied behind it..
<i>Asma'</i>	:	Names
<i>Balagh</i>	:	The art of eloquence.
<i>Baraka</i>	:	Blessings or the spiritual benefit
<i>Bida'</i>	:	innovation.
<i>Da'wa</i>	:	propagation of religious ideology
<i>Dars</i>	:	Islamic religious educational institution attached to Mosques
<i>Deen</i>	:	religion
<i>Dhikar</i>	:	Hymen or Remembrance chants
<i>Dua'</i>	:	Prayer, invocation
<i>Fatwa</i>	:	religious decree, judgment
<i>Hadith</i>	:	Traditions of the prophet as his words, actions and permissions.
<i>Halal</i>	:	permitted action
<i>Haram</i>	:	Prohibited action
<i>Hasanah</i>	:	Good quality or high-quality
<i>Hukumate</i>	:	Government
<i>Ibadah</i>	:	Worship
<i>Ihsan</i>	:	The highest level of faith for Muslims
<i>Ijzat</i>	:	permissions of the spiritual leader.
<i>Ijma'a</i>	:	consensus of religious scholars of Muslims in any problem and that togetherness will be considered as proof.
<i>Ijtihad</i>	:	Interpretive methods of Muslim scholars
<i>Ilah</i>	:	God

<i>Imam</i>	:	imam designates both the leader of the collective prayers at the mosque
<i>Iman</i>	:	faith or belief in Islam
<i>Isha</i>	:	Prayer at night
<i>Islah</i>	:	Reformation, Modification
<i>Islahi</i>	:	Modifier or Reformer
<i>Istighasa</i>	:	Seeking help from other Allah particularly from Sufis to gain material as well as spiritual wants.
<i>Istighfar</i>	:	Seeking forgiveness from the God
<i>Itiba'a</i>	:	Imitation or follow other
<i>Jaiz</i>	:	allowed
<i>Jama'at</i>	:	Collectivity, organization
<i>Jama'h</i>	:	Collective prayer, congregation, cluster
<i>Jaram</i>	:	<i>Shrine</i>
<i>Jihad</i>	:	Holy war
<i>Jinn</i>	:	Ghost
<i>Juma Masjid</i>	:	Mosque which the Friday prayer held in it
<i>Jumua'</i>	:	The special prayer of the Friday
<i>Kalima</i>	:	Words. Technically, true words of testimony i.e. <i>Shahadath Kalima</i> .
<i>Karahat</i>	:	Hatred action
<i>Karamah</i>	:	Miracle happening from pious person or <i>Waliyyu</i> .
<i>Khalifa</i>	:	Ruler in Islamic government or Substitute of the Prophet or Successor or Ruler.
<i>Khatweeb</i>	:	Scholar who delivered the speech of the Friday and one who leads the Friday Congregational prayer
<i>Khurafis</i>	:	Holders of superstition
<i>Khutwuba</i>	:	Sermon of the Friday
<i>Kufr</i>	:	infidelity
<i>Lajnat</i>	:	Association

<i>Ma'ashira</i>	: Announcement by the <i>Muquri</i> or Mulla to the public before conducting the Khutwuba to keep calm and quiet
<i>Madhab</i>	: School of Jurisprudence
<i>Madrasa</i>	: Muslim primary educational centre, School
<i>Mahall</i>	: Small unit of Muslim populated area and the region under the boundaries of the Mosque which could be conducted the Friday prayer or Dwelling area of the Muslims around one mosque
<i>Majlis</i>	: Assembly
<i>Maktab</i>	: Islamic primary school and the old centre of Islamic primary education
<i>Mantwiq</i>	: Science of logic
Mawlana	: leader
Moulavi	: Religious scholar, a title of respect for a Muslim religious teacher
<i>Maqam</i>	: Grave yard of Saints and <i>Sufis</i>
<i>Masjid</i>	: Mosque
<i>Mia'raj</i>	: The event of ascending of the Prophet to the Celestial world and near to Allah with his body in one night.
<i>Mua'jiza</i>	: Miracles exhibited by the Prophets of Allah.
<i>Muallim</i>	: Religious teacher of Madrasa
<i>Mubtadia'</i>	: Actor of bida which is innovated after the Prophet without suiting Quran and Sunnah
<i>Mudarris</i>	: Religious teacher in <i>Dars</i> of Masjid and religious institutions.
<i>Mujahid</i>	: Muslim participates in <i>holy war</i>
<i>Munkara</i>	: Hatred
<i>Muqree</i>	: Announcer of <i>Adhan</i> five times in a day.
<i>Mureed</i>	: Disciple of a Sheikh in spiritual order or follower of any Sufi order
<i>Murtadd</i>	: Tergiversated.
Mushawara	: Mutual consultation assembly.
<i>Mushrik</i>	: Polytheist, Pagans

<i>Musliyar</i>	: Religious scholar among Muslims in Malabar
<i>Nabi</i>	: Prophet
<i>Nahav</i>	: Grammar
<i>Qabar</i>	: grave
<i>Qazi</i>	: Muslim religious judge
<i>Qibla</i>	: Direction of the prayer at Ka'bah
<i>Qiyam</i>	: Standing up in prayer
<i>Qiyamu Ramadan / Qiyamullaily</i>	: Special voluntary prayer practiced in the night of Ramadan
<i>Qiyas</i>	: Analogy and comparison of one problem to another to find out its jurisdiction
<i>Qunut</i>	: A formula of prayer which uttered in the prayer of Morning
<i>Raka'h</i>	: The recital prayer in numbers.
<i>Ramadan</i>	: Month of compulsory fasting in Hijra calendar.
<i>Rasul</i>	: Messenger of the God
<i>Ratiib</i>	: Hymans and uttering of something.
<i>Rububiyat</i>	: Lordship of Allah
Salafu -al-Swaliheen: Righteous Muslims of early period	
<i>Sayyia'</i>	: Bad deed
<i>Sayyid</i>	: Descendant of the Prophet
<i>Shafa't</i>	: Recommendation
<i>Shahadath</i>	: Testimony of evidence
<i>Shaheed</i>	: Martyr in Islam
<i>Shaikh</i>	: Respectable dignitary
<i>Shariat/Sharia</i>	: law code of Islam.
<i>Shirk</i>	: Making partner to Allah.
<i>Shura</i>	: Mutual consultation
<i>Siher</i>	: Bewitchment
<i>Silsila</i>	: Chain of Sufi saints
<i>Subahi</i>	: Morning Prayer
<i>Sufi</i>	: Muslim saint.

<i>Sujood</i>	: Prostration of the prayer
<i>Sunnah</i>	: Models of actions of the prophet
<i>Swahabi</i>	: Companion of the Prophet.
<i>Swalat</i>	: Prayer
<i>Swifat</i>	: Attributes of God
<i>Tabarruk</i>	: Belief of extra quality in anything.
<i>Tabie</i>	: Immediate successors of the Prophet.
<i>Tafsir</i>	: Interpretation of the Quran
<i>Taghut</i>	: Worship other than God.
<i>Tahajjud</i>	: Prayer in the late night.
<i>Talqin</i>	: Incantation recited immediately after buried the dead body on the head part of tomb
<i>Taqlid</i>	: Blind imitation .
<i>Taraweeh</i>	: The special prayer in the month of Ramadan.
<i>Tasawuf</i>	: Practicing of sainthood.
<i>Tawassul</i>	: seeking help from Allah by mediating good deeds, spiritual figures, voluntary donations etc.
<i>Tawheed</i>	: Belief in oneness of the Allah
<i>Twalaq</i>	: Divorce
<i>Twariqah</i>	: Spiritual order of Islam
<i>Ulama</i>	: Religious Scholars. Plural form of <i>Alim</i>
<i>Uluhiyat</i>	: Guardianship of the God
<i>Ummah</i>	: Muslim community
<i>Ustadh</i>	: Religious teacher
<i>Witar</i>	: Literally odd. Name of the voluntary prayer practiced in the night
<i>Wa'lu</i>	: Advice. Technically religious speech in the night
<i>Wajib</i>	: Compulsory
<i>Waliyy</i>	: Pious who intimated to Allah by his worships.
<i>Waqf</i>	: Endowment.
<i>Zakat</i>	: Charity tax, Compulsory Religious charity

MALAYALAM

Aandunercha/Chandanakudam: Holding celebrations on death anniversaries of holy men.

Aikyam : Unity

Akhila : All/whole

Aryanezhuth : A language of Hindus

Kaitharkkam : A Conflict for Supremacy in religious field

Kodikuthu : Flag hoisting at the beginning of annual festivals

Kolkali : Playing with small rods

Mahal : Basic unity of Muslim inhabitants around a Juma Masjid

Mala : Poetical Literature of Mappilas in Arabic-Malayalam

Malappattu : Poetical Literature of the Mappila Muslims in Arabic – Malayalam

Matha Prabhashanam: Religious speech

Nercha : Vow offering to the Saints or to their shrines

Nikspaksha : Non partisan

Palli : Muslim *Masjid* in Malabar. Also used for Christian church

Parambara : Series

Sabha : Council

Samastha : The word used to indicate Samastha Kerala Jemi-yathul Ulama

Samasthana : The word used to indicate Kerala Samasthana Jamiyathul Ulama

Samvadham or *vadha prathivadham*: Face to face debate

Sangam : Association

Tangal : offspring of the Prophet

Valiya : Big

Vidyabiyasam : Education

Yuvajanam : Youth

PERSIA/ URDU

Darghah : Sufi shrine

Hazrath : Religious teacher

Hukoomat-e- Ilahi: Divine rule

Qabaristhan : Burial place

Taqiya : Name for the place of worship or shrine or holy place

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APPENDIX I

Fatwa of Qutbi Muhammed Musliyar on the issue of loud speaker

التَّيْبَةُ الْمُهِيْمَةُ
رَأْيَا وَشَيْمًا ابْنُ تَرْكَا

خُطْبَةٌ، تَمْسُكًا رَمًا، بَانَكَ، مَتَلَا يَمِينًا كَارِي تَجْمِيكَ
سُيُكْرًا يُوْكَالِكُنِّي سَمْبَتًا هَجًا اَنْتِيْلًا وَشَيْبًا
كِي رَضِيْلًا يُوْكَالِبُهُرَايَ يَنْزِ تَمَّا بَدُ قَتْوَى كَمْبَةً
قُوْدُوْوَ سَمْبَتًا هَجًا جَالِيَتْ مَوْلِيْنَا شَيْهَابَ
الذِّيْنَ اَحْمَدًا كُوِيْ سَمِيْلِيْنَا رَحْمَةً اَرْزُكُنْبُ
قَتْوَى يَدًا جَبْرًا سَارُوْمًا وَوَدِيْكَرًا رِسَالَةً

بِرَسَادِهِ كُنْزٌ وَلَا سَمٌ :-

شَيْخٌ حَاجٍ اَسْمَاءُ، بِي مَحْمُوْدٍ مَوْلِيٍّ، يُوْسُزُ اِدْمِيْمَةً قَلًا
وَرِيًّا اِجْمِيْمَةً، (تَرْكُرُ يُوْزُ) كَبُوْرُ جِلَالًا، كِيْرَلَةً

المصنف، ك. ك.، صدقة الله مولوي، قاضي مدرسه تقيابوز
مسجد

Source: K.C.A. Jaleel Memorial Library, Rasheediya Arabic College, Edvannappara.

(۱)

چود پيم: بهمان پيدا استاد الاسانده حضرت
 مولينا محمدن قطبي تجنب حضرت تليك. وديار تهاكف
 (طلاب العلوم) ازت چود كن سوال. الايتي نرمتجغه
 دزمار كمان. دزمار كملام نر كلاب. انه حد بيتل (نير جنتل)
 ونا پتي نرمتجغه پيدا تم چتر مكمالات الا كضكتم ورو
 ده كپتا تابن پرچ وبارض كفن ايد هتر انيل پد تهاي
 انا بلو د سپكز اي يتارم عباد تكفله الا تويلم ايو
 لكل شرعل انو د نيمو؛ اليو؛ ايتن مياي ارم ريد بروان
 پنجمن اپيكشكنا.

اشرم: بر پيدا طلاب العلوم الكوكة انام قرن
 مثل نبدما ورت شرياي جمعه كفنل مكر انام تاي چنت ورو
 نتنا بن چنكوين. اسلامن بلماي ايد هماي ايو كچ ورت
 واض كيتل دت كندا "اذا قلت لصاحبك انصت والامام يخطب
 فقد لغوت" انه بلماي ايد يشمان. اي حديث بخاري ومسلم
 رضوانه عنهما ريند پيرم روايه چنت حد يشمان. اي ايد يشتر

ثَالِثِيَّةً خَطِيْبَةً مِنْ بَيْتِ نَيْلٍ بِرُتْبَةِ كَشِيْبَةِ الْإِلْيَافِ شَبَدًا وَمُؤَبَّدًا
 بِرُكْبَتَانِ. أَيْ وَجْهٍ مَشْجُوٍّ شَبَدًا تِيكَاضًا أَيْ رُؤْمًا كَرْدًا مَا كَا
 شَيْكَرُ كَبْدًا شَبَدًا كَلَّا أَيْ عَدِيْبًا نِيْرًا وَرُدَّهُ وَرُحْمًا بِشِيْمَةٍ
 زَاوِيَّةٍ نَشِيْدٍ هَكْلَةٍ مِنْ الْإِسْلَامِ بَلَدًا نِيْمَتًا رَدَّ الْكَلْمَ
 مَرْمَانًا بِرِيَاتٍ نُوْرِيَّةٍ. اَيْ تِيْرِيًّا كَبْدًا وَخِيْبَةً مِمَّا دَشَبَدًا
 نَمَازَ مَهَا بِأَيْ كَضَابِنًا أَيْ كَلَّ بِرُحْمَالٍ مَتِيَّا كَمُو؟ أَيْ كَبْدًا أَيْ
 بِهَمَانِيْدًا بِجَمْعِ رُحْمِيَّةٍ جَمْعًا نَمَسْكَارًا وَمَشِيْكَرُ كَضِيْبٍ
 بِرِيَّةٍ أَيْ مَانِكَا تَبْرُكِيْبُدِيْنٍ. تَلَا كَالْمَسُوْكَرِ تَشْتَرِيْجًا أَيْ
 تَابًا بِرُحْمَانِيَّةٍ. أَوْ شِيْبَانِ اَيْ مَتِيَّا كَمَشِيْمِيْلًا مَسِيْرِيْمَةً
 بِشِيْدًا سَوَكِيْرِيْمَةً بِرُؤْمًا نُوْرِيَّةً كَشْمَانًا. اِنْ شَاءَ اللهُ تَعَالَى.

امر برقمه المرجحي من ربه العفو والرضوان

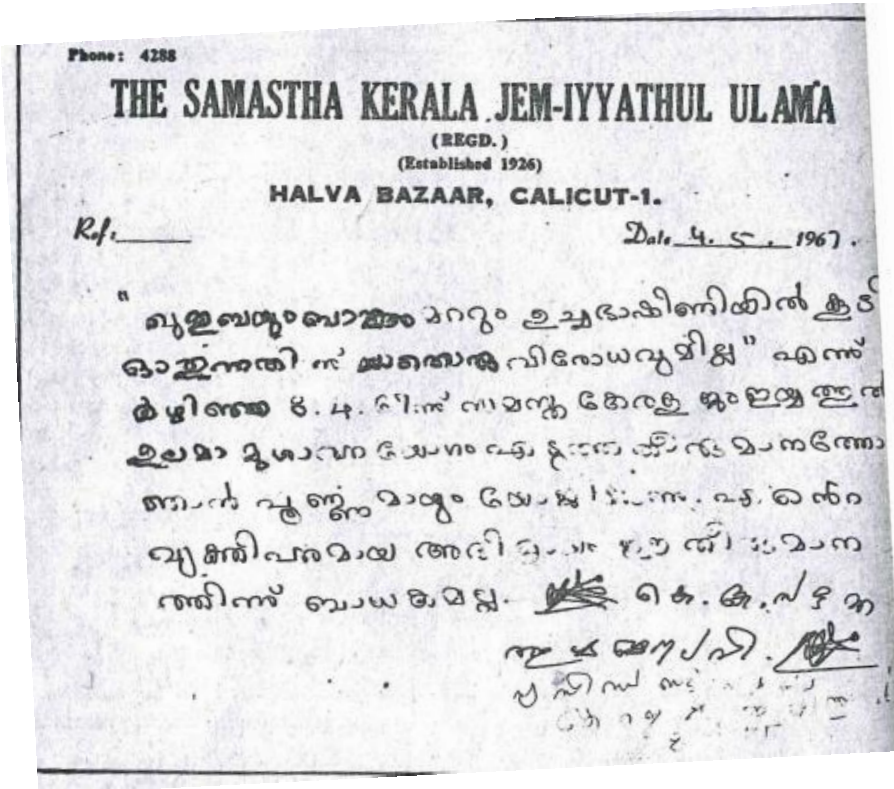
محمد بن احمد قطبي، (أب)

(٣)

سؤال: - لَوْ دَشِيْكَرَا اَنَا بِرِيْلًا أَرِيْبِيْدًا أَيْ بِرِيِي
 يَشْرَهُ نَسْكَارَ عَضَائِمٍ عَطْبِكُضِيْمٍ مَرُّ بِرَسِيْدًا هَيْبَدًا ثَلَّ أَوْ شِيْمَا
 كَنُوْكَضِيْمٍ أَيْ وَكُكْتِيْلًا اَيْ هُوْدَا بِرَايَ عِلْمًا كَشْمَانًا تَشْرِيْبِيَّةً؟

Appendix II

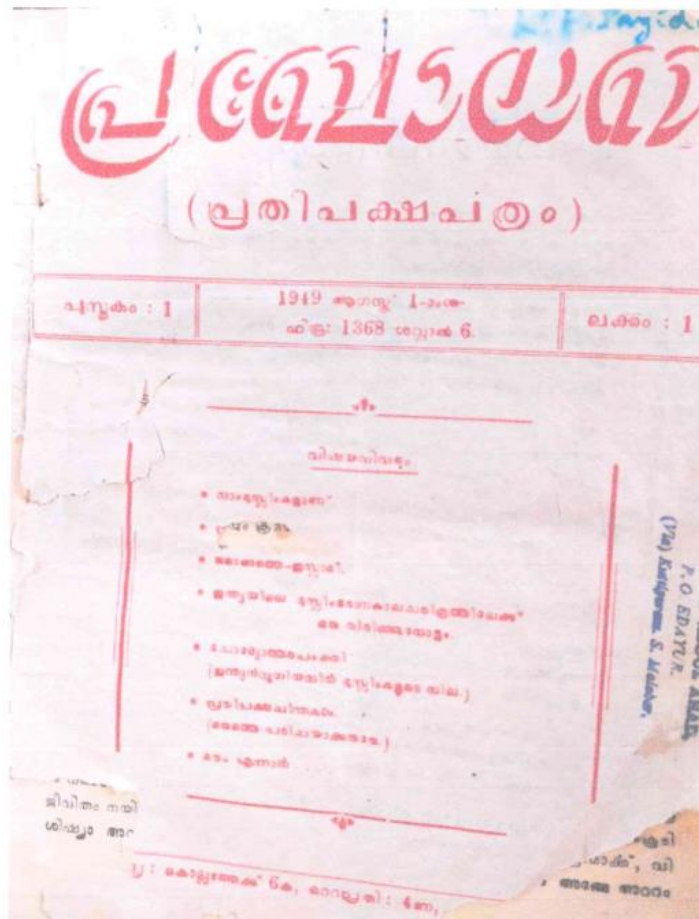
Singnature of Sadaqatulla Musliyar approving the decision of Samastha in the issue of loud speaker



Source: Souvenir of Samastha, 60 Anniversary Conference held in 1985.

Appendix III

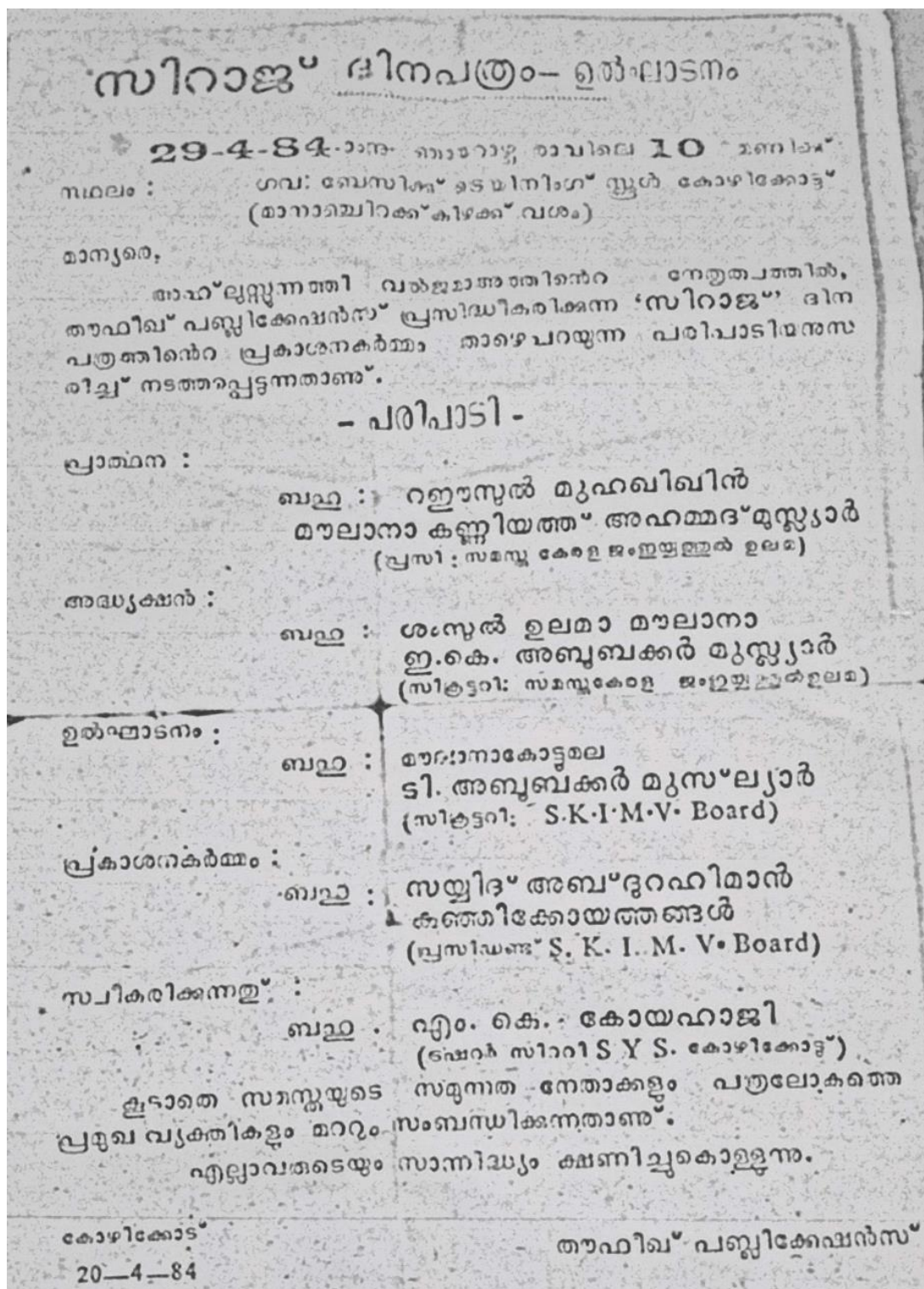
The cover page of the first Prohodanam



Source: Prabhodhanam Office at Vellimadukunnu, Kozhikode.

Appendix IV

Notice of Inauguration of Siraj Daily News Paper published by Samastha



Source: Islahul Uloom Arabic College Library, Tanur.

Appendix V

Cover page of Al Bayan Monthly which published by Samastha



Source: Mappila Heritage Library, C.H. Mohammed Koya Chair, University of Calicut

Appendix VI

Report on Waqf Action Committee under Samastha in Sunni Times weekly

പിരിയോഡിക് ജോർണൽ കോളേജ് സ്കൂൾ

സുന്നി ടൈംസ്

വാരിക

വരിസംഖ്യ

ഹെൽപ്പി
ഇന്ത്യ, സിറോൺ
[തപാൽ വില]
ഒരു വർഷത്തേക്ക് 9.50
6 മാസത്തേക്ക് 4.75
3 മാസത്തേക്ക് 2.50
3 മാസത്തിൽ കുറഞ്ഞ വരിസംഖ്യ സ്വീകരിക്കുന്നതല്ല.

പുസ്തകം 7 ലക്കം 6

കോഴിക്കോട് 1970 സപ്തംബർ 11 വെള്ളി

16 പേജ

സമസ്ത: കേരള വഖഫ് സംരക്ഷണ ആ ക്ഷീ റ്റർ കമ്മിറ്റി

CP Abdul

ഇതിലുള്ള സഖ്യം ഏറ്റവും വിശിഷ്ടമായ ഒരു മണ്ണെണ്ണ വിപ്ലവത്തിന് ലോകത്തിലെ ഓരോ സമുദായമാണ് സഖ്യം. ഭരണികൾ, പാശ്ചാത്യ ഭരണകർമ്മങ്ങൾ, നിരന്തരം ഇടതുപക്ഷ ഭരണകർമ്മങ്ങൾ, പ്രവാചകൻ (സ) കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു. സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു. സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു.

കേരളം, നിസ്വാർത്ഥതയും കാലാനുസൃതതയും നിലനിർത്തി നീങ്ങാൻ കഴിയുന്നതിന് സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു.

ഇതിൽ സഹായിക്കുന്ന സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു.

ആരാണ് ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നത്?

സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു.

ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നത് എങ്ങനെ?

സമസ്ത വഖഫ് സംരക്ഷണ കമ്മിറ്റിയിൽ നിന്നും കേൾക്കുന്ന ആരും അറിയാതെ ഈ കീഴ് വാങ്ങി സമുദായം നശിക്കുന്നതിന് ശ്രമിക്കുന്നു.

Source: Islahul Uloom Arabic College Library, Tanur

Appendix VII

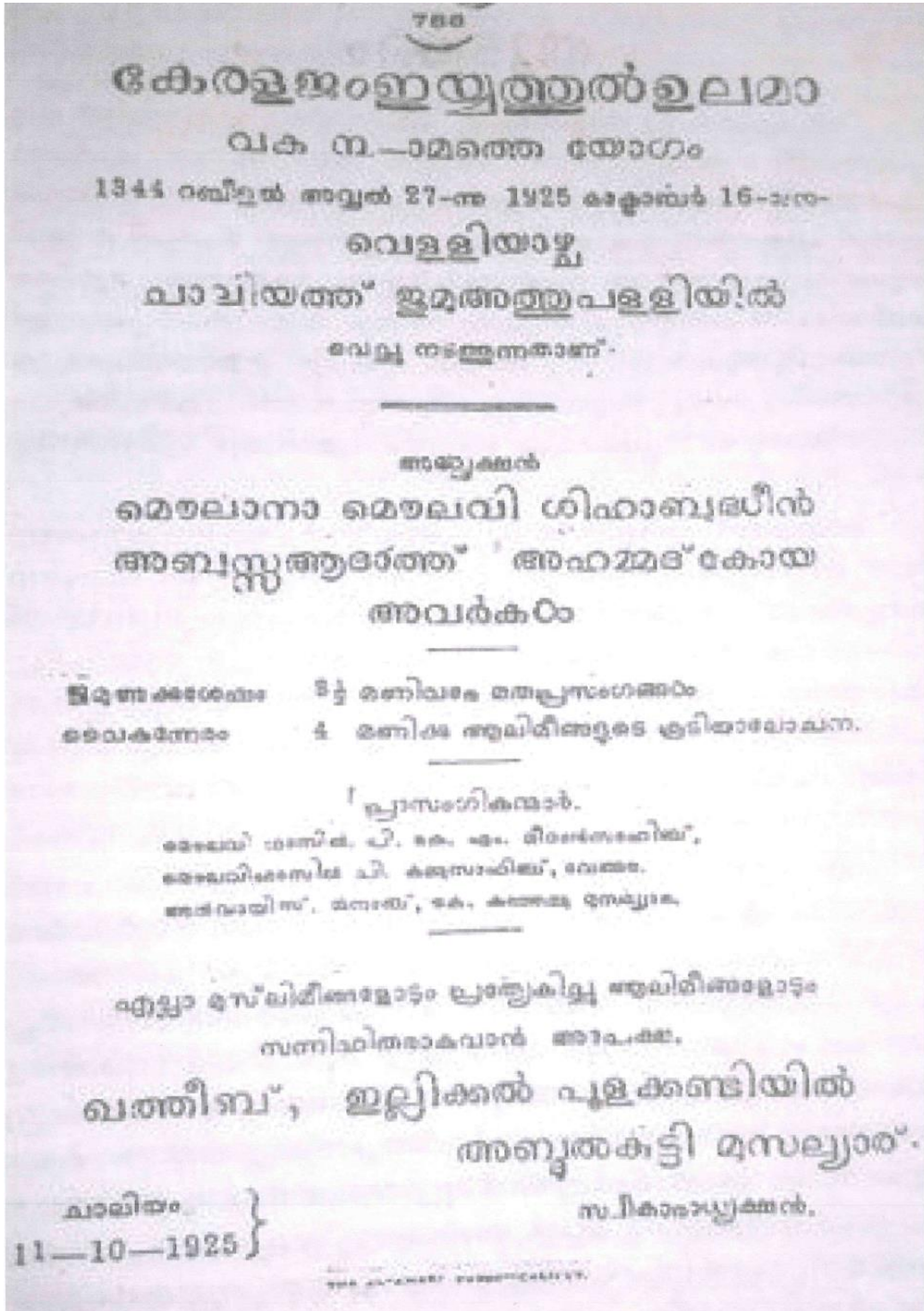
Report of Sixth Anniversary of Samastha which held at Feroke in 1933



Source: M.A. Aboobacker Moulavi, Chelari,
Manager of SKJMCC Office, Chelari

Appendix VIII

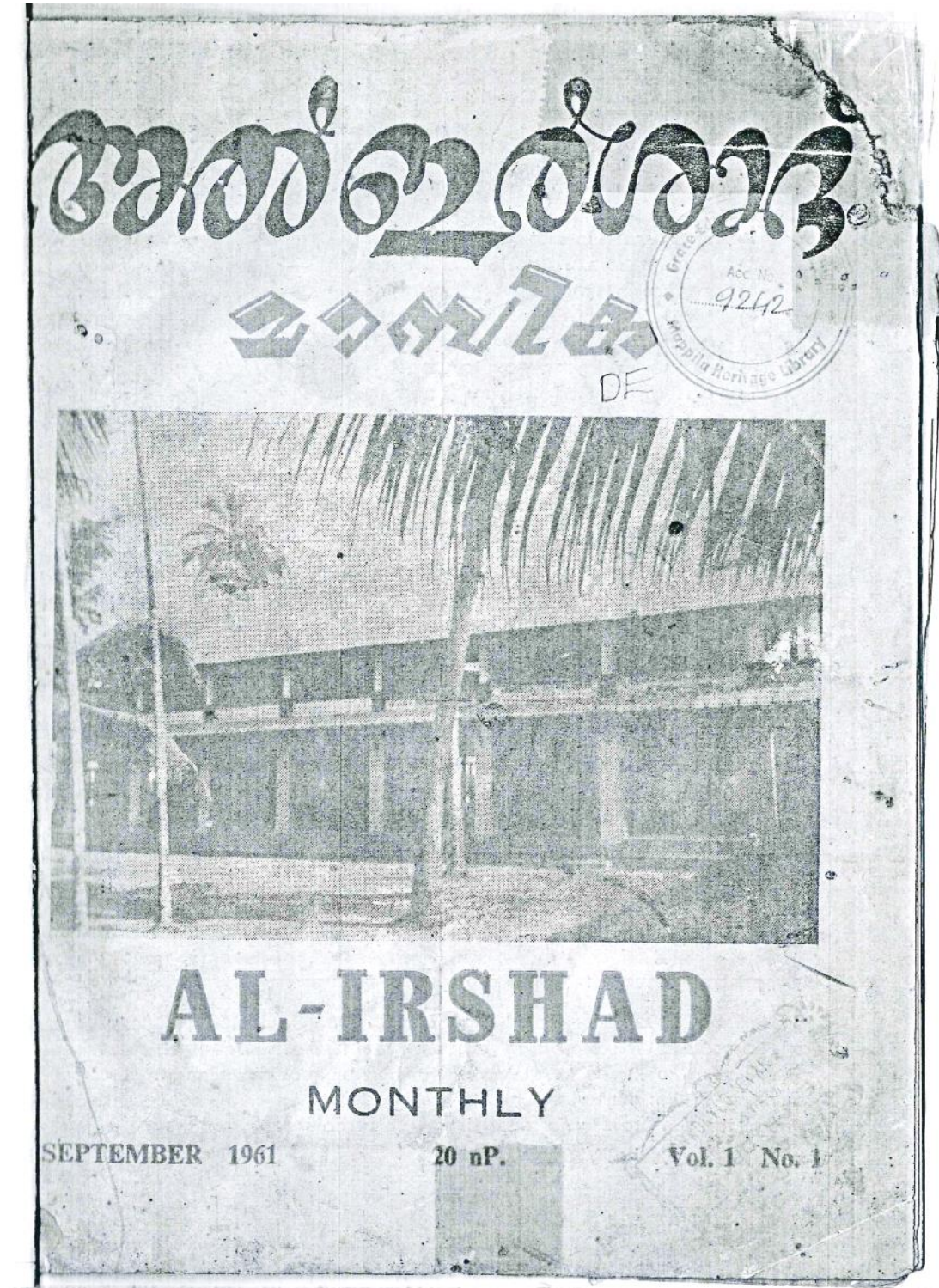
Notice of meeting of Samastha which held at Chaliyam in 1925



Source: Islahul Uloom Arabic College Library, Tanur.

Appendix X

Copy of Al Irshad Monthly which published by KJU



Source: Mappila Heritage Library, C.H. Mohammed Koya Chair,
University of Calicut.