APPENDIX
APPENDIX I

Early Islamic Organisations

Early Muslim organisations had played an important role in accelerating the reformation movements in Kerala. Himayatul Islam Sabha at Kozhikode, Hidayatul Muslimeen Sabha at Manjeri, Maunatt- Ul-Islam Sabha at Ponnani, Lajanat Ul Muhammediya Sangam at Alleppey, Ansar- Ul- Islam Fi Ta’lim al-Anam at Calicut, Jama’at-Da’wah-I-Tabligh-al-Islam Calicut etc:- were the prominent among Muslim organisation.

Himayatul Islam Sabha

The first Muslim organisation Himayat Ul Islam Sabha was formed in 1889 at Calicut (Muhammad Koya Parappil, Kozhikkotte Muslim charithram, Malayalam, Focus Publication, Calicut, 1994, p.139). The objective of the Sabha was to spread education among the Muslims of Malabar. It served the Muslim community for six decades. In 1891 ‘Darma Teraka’, an organisation formed by the traders, for the welfare of Muslims and it was merged into Himayatul Islam which Indicate the influence of Himayat in that age (Muhammad Koya Parappil, Kozhikkotte Muslim charithram, Malayalam, Focus Publication, Calicut, 1994, p. 140). The important activities of Sabha were following:

(a) Construct madrasas for poor and newly converted Muslims.
(b) Helping the people, who were the victims and facing many difficulties after the revolt of 1894 and 1921.

(c) Take precautions for preventing and spreading the revolt

(d) Providing facilities for pilgrims to Mecca

(e) Generate the idea of public graveyard for Muslims

(f) Keep records of marriage and divorce and kept under custody of Qadis in the Mahallu.

The most important activity of the organisation was in the field of education. In 1893 it formed a Madrasa and constituted a committee called *Indizar-al-Shar-ul-Islam* (Muhammad Koya Parappil, Kozhikkotte Muslim charithram, Malayalam, Focus Publication, Calicut, 1994, p. 172). In 1908 they constituted a committee to establish a school in Calicut and Himayatul Islam School came into being in 1912 with a number of 12 pupils. It up-graded to Middle School in 1919 and High School in 1922. From 1936 onwards it started the admission to girls. In addition to the regular school course, a special syllabus was followed which helped the students to learn Qur'an, Hadith, Tafsir, Nahv, Sirah, Aqaid and Tibb (A.P. Ibrahim Kunju Mappila Muslims of keraks, p. 263).

The relationship between the organ and government was always cordial. They pursued a resolution by welcoming the king George Vth in 1911 and also they collected an amount from public to help the Muslim soldiers who participated in the 1st world war.
Hidayatul Muslimeen Sabha Manjeri

Hidayatul Muslimeen Sabha was formed in 1897 at Manjeri. The headquarters of the organisation was Eranad Taluk. The territorial boundaries started from Chaliyam to Perinthalmanna including Nilambur. The object of the Sabha was the cultural and social development of Malabar Muslims. The important activities of this organisation were the following:

a) It worked for the upliftment of Muslim community by providing education and tried to eradicate the superstitious beliefs and practices.
b) Providing financial aid to the poor and orphans
c) Helping the victims of farmers struggles in Malabar

They followed a pro-British policy and submitted memorandum by requesting financial aid to help the Mappila tenants in Kerala. They provided religious education through the Hidayatul Muslimeen Madrasa along with secular education. Their medium of teaching was Malayalam. They continued their policies even after the independence of India. Now they are running an Arts and Science College namely Unity College Manjeri, College of Science and Technology, Industrial Training Centre, Higher Secondary School and Civil Service Coaching Centre. To help the poor and orphans, they started an Orphanage at Manjeri.
(3) Maunat Ul-Islam Sabha

The Principles of divine unity, brotherhood of Mankind, desire for social upliftment etc attracted the people to Islam. Number of conversion was increased in the beginning of 20th century. All the conversions were traditional and they established no institutions or firms to guide them. The converts completed their religious education from the orphanages or Madrasas, attached to the mosque (P.A. Said Muhammed, History of Kerala Muslims, p. 135). The increased number of conversion created problems to this system. In this circumstances, some Muslim leaders who were interested in the welfare of the community convened a meeting at Malappuram, which attended nearly 800 representatives from different parts of Kerala in 1900 September, 8 (Dr. A.P. Ibrahim Kunju, p. 260). The out come of the discussion was to establish a Sabha at Ponnani for solving the problems of newly converted Muslims and protection of orphans (P.A. Said Muhammed, History of Kerala Muslims, p. 185). The meeting selected Putiya Maliyekkal Pokkoya Thangal and Pudiyakathu Kunni Bava Musliyar as its President and General Secretary respectively (Ma'unatul Islam Sabha, Charithra Sangraham, Ponnani, p.7) In 1908, it was registered under the Company's Act. They primarily provided religious instruction to the newly converted Muslims from a minimum period of two months to maximum of 6 months. Free boarding, lodging and clothes were provided during this period of instruction. They also provided the
facilities for circumcision and financial support to these newly converts. Another important activity of Sabha was providing education, accommodation, food and medical aid to orphans and poor.

To promote the general welfare of the community the Sabha conducted orphanages, schools and weaving institutions. Several branch of this association have been opened all over south Malabar, Travancore and Cochin. A number of domestic quarrels, divorce cases, partition cases etc. have been settled by arbitration through this branch association (Dr. Ibrahim Kunju, p. 261). The elementary school started in 1932 was upgraded to a middle school in 1940 and in 1948 to a high school (Dr. Ibrahim Kunju, p. 261). Even now itself, the Sabha played an important role in the protection and providing education to the newly converted Muslims and orphans.

4) Lajanat -al -Muhammadiya Sangam

With the inspiration from Vakkam Moulavi, the Muslims of Alleppey under the leadership of leading merchant and philanthropist N.H.Muhammed Kutty founded this Sangam in 1915. The aim of this Sangam was cultural and educational renaissance of Muslims in Travancore. The association established a government primary school at Alleppey in 1915 and it was upgraded into a high school in 1918. The association instituted scholarships and helped the poor and deserving students to promote their higher studies in professional Arts and Science Courses. They granted not only fees,
text books, and note books, but also free dress and food to poor and destitutes. The cultural and educational activities of association helped in eradicating the superstitious and irreligious practices of the Muslim youth of that area.

5) **Ansar Ul Islam fτ Ta’lim-Ul -Anam**

This organisation was registered in 1918 under the societies act. The objectives of the association were following:

(a) To encourage and improve the religious and secular education of Muslim youth.

(b) To encourage the Muslim to learn Arabic, Udrù and English languages.

(c) To achieve these targets, association established a Madrasa called Madrasat-ul-Muhammadiyah under the leadership of Kamakkantakath Kunnahammad Koya Haji, Koyapathodi Muhammed Kutty Haji and Valiyakat Haji Ali Barami, in 1918, which started as middle school. This school was started with 9 students and 2 teachers which increased into 430 students and 17 teachers within a period of 10 years. The educational activities of these organisations helped the Muslims to change their attitude towards the modern education.

6) **JDT Islam Sabha.**

The Jama’at- Da’wah-e-Tabligh-e-Islam Sabha was formed in 1921 after the Malabar rebellion to protect the destitutes and orphans of both sexes from poverty and provide education to enable
them to lead a life of good citizens. The first step in this regard by the organisation was to establish an orphanage. They conducted relief works during the time of calamities and epidemics. For the promotion of education they started L.P.Shool in 1922. Now an orphanage, primary and High School, ITC, Technical School, Craft Training Centre, Industrial Training Centre etc are run under its Management.
APPENDIX II

REACTIONARY MUSLIM ORGANIZATION

Islamic Sevak Sangh (Iss)

I.S.S. was a reactionary Muslim Organisation formed by Abdul Nasar Madani as a response to the atrocities upon Muslim community by the Sangh Parivar and Rashtra Swayam Sevak Sangh. He formed this organisation in 1990. His speeches greatly attracted the Muslim youth. I.S.S. and Madani not only questioned the political sincerity of the Muslim League but also disturbed the status quo Muslim organisation such as the Jama’ath- e-Islami. His popularity increased after his declaration of war against R.S.S. and Sangh Parivar.

Abdul Nasar Madani was born on 19th May 1965 at Sasthamkotta in the Kollam District. He completed his primary and secondary education at Kollam. Then he completed his religious education from the traditional religious training centre and he was appointed as an ‘Imam’ in the local mosque in Thiruvananthapuram from 1990 onwards.

At the same he worked as a Principal of a religious school. During this period he studied the miseries and grievance of Indian Muslims and worked for their progress. These studies developed his extremist concept and led to the formation of I.S.S.

As a Chairman of I.S.S. Abdul Nasar Madani dissolved it on Dec.11, 1992 after the destruction of Babari Masjid by R.S.S. and
other Hindu fascist groups and later he formed a political party called People’s Democratic Party (PDP) and continued his activities. But on 31 March 1998 he was arrested by the police on a charge of provocative speech at Calicut. But in 1998 he was transferred to Coimbatore in Tamil Nadu as demanded by the Coimbatore Magistrate on charging that he had participated in the conspiracy of Coimbatore Bomb Blast in 1998. He was imprisoned for eight years in Coimbatore Prison without any trial or bail and finally released in 2007 August after being acquitted all charges. He publically denied all types of fundamentalist activities and proclaimed himself to be secular even after his release. But the flame created by his speeches and activities caused perpetuation of extremism among the Muslim Youth.

National Development Front

NDF is a Muslim organisation in Kerala formed in 1993, after the destruction of Babari Masjid in 1992. This is a reactionary movements formed after dissolving of I.S.S. Recently they announced that Da’wah as their prime moto. Their slogan is Swathathryam (freedom) Neethi (Justice) and Suraksha (Security). Now this organisation co-operated with Popular Front of India. They have 17 supreme council members, 30,000 cadres and around 100000 supporters throughout Kerala. Junior Front, Campus Front, Kerala Women’s Front and Advocate Front are its sub organisation. The Thomas P. Joseph Commission found their involvement in the 2002
Marad Massacre. Moreover their members were involved in the assassination of a saint, Fakir Uppappa at Thiruvillamal in Thrissur District and in the murder case of Ashraf, a Muslim from a left organisation at Punalur in Kollam District. From 2006, the Union Government included them in one of the five hardline groups. Thejas daily and Thejas Fortnight weekly are their publications for spreading their ideas. All the Muslim groups, Sunnies, Mujahid, Jama'at-e-Islami etc:- strongly opposed them and their activities. But they did not get much support among the Muslims, so they recently started a political party caller and Socialist Democratic Party of India (SDPI) as a part of popularizing their activities.
**APPENDIX III**

List of Mosques built by Malik -ibn- Dinar and his associates as quoted in *Rihlatul -Muluk* by Suhrawardi and Sheik Zainudheen Makhdoom.

**Rihlatul -Muluk**

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<thead>
<tr>
<th>No</th>
<th>Location</th>
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<tr>
<td>1</td>
<td>Chaliyanm</td>
<td>Ja'far bin sulyman</td>
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<td>2</td>
<td>Kollam (Calicut)</td>
<td>Abdullah – bin-Dinar</td>
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<tr>
<td>3</td>
<td>Chombal</td>
<td>Jafar bin Malik</td>
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<td>4</td>
<td>Peringadi</td>
<td>Habib bin Malik</td>
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<td>5</td>
<td>Dharmadam</td>
<td>Hasan bin Malik</td>
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<td>6</td>
<td>Ezhimala</td>
<td>Abdullah bin Malik</td>
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<td>7</td>
<td>Kasargode (Ullal)</td>
<td>Jabir bin Malik</td>
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<td>8</td>
<td>Mangalore</td>
<td>Hameed bin Mlaik</td>
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<td>9</td>
<td>Tanur (Tirur)</td>
<td>Ali bin Jabir</td>
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<td>10</td>
<td>Ponnani</td>
<td>Abdul Majid bin Malik</td>
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<td>11</td>
<td>Chavakkad</td>
<td>Jabir bin al Harith</td>
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<td>12</td>
<td>Kochi (Palluruthi)</td>
<td>Ahmad</td>
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<td>13</td>
<td>Alappuzha</td>
<td>Misyab</td>
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<td>14</td>
<td>Kollam (South)</td>
<td>Asim</td>
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<td>15</td>
<td>Thiruvanathapuram</td>
<td>Buraidat</td>
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<td>16</td>
<td>Puwwarpattanam</td>
<td>Zubair</td>
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<td>17</td>
<td>Tengapattanam</td>
<td>Ubaidat</td>
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<td>Kavilpatanam</td>
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<tr>
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<td>Cranganore</td>
<td>Malik bin Diner</td>
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<td>2</td>
<td>South Kollam</td>
<td>Hasan</td>
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<td>3</td>
<td>Madayi</td>
<td>Abdu Rahman</td>
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<td>4</td>
<td>Barkur</td>
<td>Ibrahim</td>
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<td>5</td>
<td>Mangalore</td>
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<td>6</td>
<td>Kasargode</td>
<td>Muhammad</td>
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<td>7</td>
<td>Srikantapuram</td>
<td>Umar</td>
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<td>Dharmadam</td>
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<td>9</td>
<td>Pantalayani Kollam</td>
<td>Muhammad</td>
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<td>10</td>
<td>Chaliyam</td>
<td>Taqiyuddin</td>
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Appendix - IV

AHMADIYA MOVEMENT

Ahmadiya Movement is a messianic movement in modern times. The core of Ahmadi thought is that prophetology means uninterrupted succession of non legislative Prophet following Muhammad (SAW). So they faced the fierce opposition of the Muslim Community. The founder of this movement is Mirza Ghulam Ahmad Khan, born in the Village of Qadian, Gurdaspur District in Punjab on 18th June 1839 who belongs to the Mughal race (H.A. Walter, the Religious Life of India; The Ahmadiya Movement, Manohar Publication, New Delhi, 1918 p. 13). His father, Mirza Ghulam Murthaba was a native physician, provided education to his son in accordance with the ideas and standards of the time. He learned Arabic, Persian and Urdu languages in the early days. Then he worked in the office of Deputy Commissioner at Sialkot. But after a few years he left service. During his life in Sialkot, he got a chance to conduct discussions with some Christian missionaries of Scotland which helped him to develop Ahmadiya doctrine later. After the death of his father in 1876 he left quietly Qadian for studying the Qur'an, tradition and the commentators, and making himself somewhat familiar with the trends of the different religions of the world (H.A. Walter, the Religious Life of India; The Ahmadiya Movement, Manohar Publication, New Delhi, 1918 p. 14). He started his career as an extremely pious and a God fearing Muslim and led a saintly
life. He was an erudite scholar, a powerful writer and an effective speaker. Through his writings and speeches, he vehemently criticized the Christian missionaries and Shudhi movement, which increased his fame among the Muslim community. In those days he was engaged himself in debates with Muhammad Hussain of Batala and there was no disagreement between them on any point of theology (Spencer Ivanm Ahmadiya Movement, Delhi, 1974, p. 32).

He countered the criticism of those who were in the habit of nullifying and misrepresenting Islam. The learning and method of Mirza Ghulam Ahmad in Tandhibul Akhlaq’ were impressed by the Mawlvi Chiragh Ali (S.T. Lokhandwallah, India and the Contemporary Islam, Indian Institute of Advanced Studies, Simla, 1971, p. 340). All these raised his status as a scholar and leader of Muslim community. It created him an idea to form an ideal Muslim Society. His claim to special spiritual standing was first announced in the early 1880’s by publishing ‘Barahin-e-Ahmadiya’ which contained the Ahmadiya teaching (H.A. Walter, op. cit., p. 16).

Ghulam Muhammad accepted a pledge of allegiance from a number of his followers and formed the Ahmadiya Jama’at as a community. The real beginning of the independent existence of this Movement occurred on 4th March 1889 when he announced a divine revelation giving him the right to accept Baia’t from his disciple (H.A. Walter, op. cit., p. 16). There came into existence a little group of individuals who accepted his guidance in all matters pertaining to the spiritual
life. In 1891 he declared that he was both the promised Messiah and the Mahdi expected by the Muslim (H.A. Walter, op. cit., p. 16). In following years he started to prolific literary activities, to organize and expand in the new circles. It also had to face many polemical encounters with Sunni Ulama, Christian missionaries and members of the Hindu revivalist movement of 'Arya Samaj'. A Number of periodicals were launched in Qudian including the monthly review of religion for the propagation of the Ahmadiya views. In 1901 he urged his followers to form a separate community and called themselves as Ahmadi Muslims (Barakat Ahmad Rajeka, Ahmadiya Movement in India, 8th Edition, Qadiyan, 1975, p.2). He faced a stiff resistance from the Muslims all over the world both Shias and Sunnies. They issued fatwas for the destruction of Ahmadis but he was more and more active in his teachings and vocal in his denunciation of his enemies till his death in 26 May, 1908.

This is the most active and controversial movement since its inception in British India in 1889. But after the death of Ghulam Ahmad, this movement was headed by Nuruddin, who became the first supporter, and successor of Massiah (Khalifant al Massih). During his period the unity of the movement began to be threatened by different opinions on issues such as the relationship with non-Ahmadi Muslims and the nature of the community leadership. After the death of Nuruddin (1914) the differences came into ahead, and they split into two fractions known as the Quadiani and Lahori
(Abdul Majid Khan, *op. cit.*, p. 346). The Quadianis stressed on Ghulam Ahmad's claim to prophet hood, maintained the Mahmud Ahmad’s Khilafatal Massih II, as a religious authority was not less than that of Ghulam Ahmad and left little doubt that they considered non Ahmadi Muslims infidels. But the Lahoris’ claim was that Ghulam Ahmad never claimed to be more than a renewer (Mujaddid) of religion and suggested that the community leadership is to be entrusted to a group such as the Supreme Council of the Ahmadiya (Sadar Anjumane-e-Ahmadiyah) rather than to one successor of the Messiah and they deemed infidels only those Muslims who regarded the Ahmadis the same. Both denounced all connections with each other. The major group Quadianis retained the power and continued missionary work on publishing the review of religions with translations of Ghulam Ahmad works. They established several mosques, centres and institutions in different part of the world for missionary activities. After 1947 the head quarters moved to Rabwa in Pakistan. But in 1974 the National Assembly of Pakistan declared Ahmadis as non Muslims (Dr. C.K. Kareem, *op. cit.*, p. 346). and in 1984 imitation of Islam became a punishable offence in Pakistan. So they moved their head quarters to London.

The religious thoughts of Ahmadis are closely related to religious arguments or claims of Mirza Ghulam Ahmad that he was a divinely inspired religious thinker and reformer. This kind of an
assertion raised by Ghulam Ahmad due to his feeling that the Muslim religion and society had deteriorated on the point where divinely inspired reforms were essential in order to arrest the process of decline and restore the purity of Islam.

So he appeared as Mujaddid of Islam which was even most acceptable to the Sunni Muslims. He declared that Allah appointed him to be the Mujaddid of Islam in the 14th century. A.H. (A.R. Kodiayathur, Prophethood of Mirza, Malayalam, Souvenir, Kozhikode-2002, p. 178). Later he claimed to Mahdi and the promised Messiah. He raised this argument on the ground that Jesus did not die on the Cross but he was taken down and cured of his wounds. Then he left to India and died at the age of 120 in the city of Srinagar in Kashmir. Mirza claimed that, he discovered, the actual site at Jesus’s grave which was in fact Jewish grave at Khanyar a street in Srinagar, Kashmir (Spencer lavan, op. cit., p. 57). He denied the re-surrection of Jesus and his return in glory at the end of days and described it groundless. It gave superiority to Christians on Islam. According to Ghulam Ahmad the Muslim tradition regarding the second coming of Jesus is Metaphorical, that does not indicate the coming of Jesus but that of a person similar to him. That is a messianic figure which would come in the likeness of Jesus (Dr. Abdul Samad, op. cit., p. 169).

The most controversial claim of Ghulam Ahmad was that Allah made him as a prophet of the age which was against Muslim -dogma
of Muhammad (SAW) as the last prophet. Mirza wrote in Tawzih that neither has prophethood in all its forms been terminated, nor has 'wahy' of every kind ceased. He again wrote "My contention is that there is nothing objectionable in my being called "Nabi" and "Rasul" after the holy Prophet who was 'khatamunnabiyyeen' in the true and full sense of the word nor does this fact in any conceivable manner interfere with the State of "Khatamunnabiyyeen". He asserted that what 'khatamunnabiyyeen' did not preclude the appearance of the prophet in future but only the advent of any law bearing Prophet with an independent mission. The word according to him denotes the consummation, authenticity and completion of things and when a seal is put to a document it becomes authentic and complete. Therefore, it does mean the trust and the most perfect of Prophet and not the last in any point of time (Barkat Ahmad Rajeka, op. cit., p. 40). To overcome and reduce the fierce opposition, he divided Prophets into two categories such as 'tashri', the legislative Prophet who are entrusted with bringing a new book of revealed divine law and are usually founded a new community and 'Ghayr tashri', non legislative prophet who do not receive a new book of divine law but are sent to an existing community to urge it to implement the divine law brought by an earlier, legislative Prophet (N. Aburahim Ahmadiyat Endu, Enthinu, Malayalam, Kerala Ahmadiya Muslim Jama'at, Kozhikode, 1994, pp. 14-19). Then he included the
Muhammed into the first category and himself add to the second category.

Another controversial argument of Ghulam Ahmad was Jihad. He simply defined that *jihad* is not only just a defense of Islam but the further propagation of faith (Abdul Hassan Ali Nadawi, Quadianism a Critical Study, trans. By Zafer Ansar Ishaq, Lucknow, 1979, p.29). He abolished *jihad* with the sword and advised his followers to withhold themselves from the violent act. He said “listen to me, for I have come to deliver to you the command of God, that *jihad* with the sword is now at an end, but the real *jihad* yet remains and still a lot must be done for the purification of the soul” (Abdul Majid Khan, *op.cit.*, p. 342). All these religious thoughts of Ahmadies were opposed by the rest of the Muslim Community. These ideological differences considered as a weakness of Islam by other communities. According to senses statistics in 1901, the Ahmadies were treated as separate religious group and their number was counted into 1113 (Dr. C.K. Kareem, *op.cit.*, p. 635). The religious practices at Ahmadies are the following:

a) Abstaining from shirk means setting up equal to God. They followed Monothism.

b) They keep away from all kind of evils like falsehood, adultery, looking at women other than relative, dishonest, cruelty, riot and rebellion.
c) Performing prayer five time a day without fail according to the command of God and his Apostile.

d) No harm to God’s creatures generally and Muslim particularly neither with his hands nor tongue nor by any other means.

e) Always faithful to God (Sorrow, joy, prosperity, adversity, felicity and misfortune)

f) Abstain from vulgar customs and evil inclinations.

g) Give up pride and haughtiness.

h) Hold the religion dearer then every thing else

i) Show sympathy towards His creatures and work for their welfare.

j) Establish a brotherhood with the promised Massiah.

The teachings of Mirza Ahmad reached into the Kerala coast during his life time it self. It is brought by Muhammad Deedi, a member of royal family in Mahal Island, who a traveller reached Calicut in 1897. He was influenced by the book “Islami Usool Ki Philosophy' written by Mirza Ahmad, the proposed Massiah and Mahadi, and presented it into his friend Abdul Kader Kutty of Kannur. Both became the supporters of Miraza Ahmad (History of Kerala Ahmadiya, Malayalam, Ahmadiya Muslim State Committee, Calicut, -1990). His belief in the Ahmadi strengthened after his visit at Burma in 1898, which helped him to learn the concept of Ahmadi that the death of Jesus and Ahmad was the promised Massiha and Mahadi, and became its strong follower. After his coming back in
1901, he started propagation of Ahmadiya concept in this region. In 1908 the number of Ahmadies increased into thirteen (History of Kerala Ahmadiya, Malayalam, Ahmadiya Muslim State Committee, Calicut, -1990). Among these Abdul Kader Kutty and Ibrahim Kunnju took oath to Ahmad in his life time. Both were in contact with Ahmad through letter in his life time itself. During the same period it spread to Pazhayangadi, Kottoli and Kozhikode under the leadership of Haji Mohiyaddinkutty Sahib Pazhayangadi, Shaik Abdullah Sahib Kottali and M. Ahmad Sahib Kozhikode (Madar Abdul Shukoor, Sathiyadoothan, 1908 to 2008, Kozhikode, p. 73).

While the number of Ahmadies reached into hundred in 1915, they formally established its first unit at Kannur with Kalathil Abdul Kader Koya and P. Muhammed Sahib as its first President and Secretary respectively (Madar Abdul Shukoor, Sathiyadoothan, 1908 to 2008, Kozhikode, p. 73). The first visitor of Qadiyan Shaikh Muhiyyudin Sahib formed the second unit of Ahmadiya Jama'at at Pazhayangadi. Later his son, Maulana Abdullah Sahib, who completed his education at Quadiyan and the first President of Malabar Ahmadiya Sangam, which became the strong propagator of Ahmadi Jama'at in Kerala. He was also appointed as the leader of Ahmadi Tabligh in South India and Srilanka. He conducted many open defenses against the orthodox Sunni Muslims. He worked 45 years as Mubaligh which helped to spread the Ahmadi Jama'at through out Kerala.
Like the other part of India, Ahmadiya Jama’at faces a stiff resistance from the side of other Muslim scholars and common Muslims. The other Muslim scholars published many notices, pamphlets and books against the Ahmadiya movements. Chalilakathu Kunnahammad Haji wrote a book the reputation of Qadianism was on of the earliest reply to Ahmadiya doctrines (Dr. Abdul Samad, \textit{op.cit.}, p. 52). They challenged the claims of Ahmadiya and conducted face to face programmes to defend the movement and declared that they were non Muslims. But in 1919 the Honourable Madras High Court and 1965 the Honourable Kerala High Court declared Ahmadies belonged to the Muslim community (Sathyadoothen Centenary Supplement, 1990).

The prosecution and torturing continued mentally and physically by the Sunnis and others. The first believers had faced several problems like non co-operation, social boycott, prohibition to entering the mosques denial to bury their died in the Muslim Semiteries, forceful divorces from their Muslim brides and bridegrooms, forbid to take food from hotels etc. were some of it. This was the general condition in all over the state. In spite of these troubles they continued their preaching and established 40 Jama’at for Ahmadia community all over Kerala. This Jama’at is working under six regional \textit{Amir} such as Thiruvananthapuram Ernakulam, Palakkad, Malappuram, Calicut and Kannur (B.B. Ahmad Kabeer, Interview, held on Aug 20, 2008).
Before the independence of India, Ahmadiya movement in Kerala was regionalised such as Malabar Ahmadiya Anjuman and Thiruvidamcore Ahmadiya Anjuman. But after the formation of Kerala State, it became known as Kerala Ahmadiya State Samithi. In 1985 Kerala State Imarath was constituted by the IV Caliph Hasrath Mirza Thwahiar Ahamed Sahib and elected Sidheeq Ameer Ali Sahib as its first Ameer and Dr. Mansur Ahmad Sahib became its Nayib Ameer. Later he promoted into the post of Ameer after the death of the first one. Now the Ameer of Ahmadiya Jama’ath is A.P. Kunnamu (Madar Abdushukoor, op.cit., p. 75).

From the very beginning Ahmadis started a magazine called Sathyadoothen for spreading and propagating the ideas of Mirza Ghulam Ahmad. The 1st Ahmadi in Kerala, Hazrath Abdul Kader Kutty was the founder of this monthly. In 1925 January it started publishing from Kannur under editorship of Husain Sahib. It worked as a missionary magazine in Kerala during that age. It faced stiff resistance from the side of Muslim community. Muhammed Abdul Rahman Sahib, E.K.Moulavi and E.Moidu Maulavi etc. published articles against ‘Sathyadoothen’ in Al-Ameen daily and also, published articles in the Magazines like Al-Irshad, Hidayath, Saiful Islam, Yuwalogam etc. It negatively affected and caused to stop the publishing of Sathyadoothen for one year. Later he restarted publishing under the supervision of Malabar Ahmadiya Anjuman. In1988 this was published under state committee. It played an
important role in spreading the Ahmadi concept in Kerala. In 1970, the Kozhikode Jama’at started English weekly called Minarat under the editorship of Aali Koya Sahib. In 1981 its custodianship was taken by the state committee and started to publish a lot of books along with the Minarath. Apart from these the state samithi established a book shop in the each Jama’ath centers for the missionary purpose. They also established mission houses for the propagation of Ahmadi Concept.

The factors which influenced to spread the Ahmadi movement were the following:

a) The majority of Muslims lost their spirituality. They followed many false customs and traditions. The Muslim scholars and reformers were not given much attention to these pathetic conditions of Muslims. They quarreled each other. Some times the conflict between the scholars and reformers led grouping and clashes of Muslim community (Dr. C.K. Kareem, op.cit., p. 364). It accelerated the fall of morality. Wine, Intoxication and Prostitution became their part of life; it reflected the middle upper and lower class people (K.C. Abdullah Moulavi, The Roots of Qadiyanism, Malayalam, Kozhikode, 1994, p. 19). They looked for a figure to pick up the Muslim community from this disintegration. Due to their lack of proper religious awareness, they expected a Mahdi, which was grass rooted in their mind and it was utilized by the Mirza Ghulam Ahmad tactfully.
b) The interference of Arya Samaj and Brahma Samaj with their own Shudhi movement created confusion in the mind of Muslims. Their attempt was to bring back the Muslims to their old religion. At the same time the Christian missionaries were very active in their mission with the help of the Government. So Mirza Ghulam acted as a defender of these missionaries, which gave him a reputation in the Muslim Society.

c) After the 1857 revolt, the condition of Muslims was miserable. Muslims were exploited in all sectors. The pleasing attitude of Mirza Ghulam Ahmad helped him to get the support of British Govt. in his mission. His peaceful missionary work supported the British govt. All these favourable circumstances were rightly utilized by Ghulam Ahmad.

On analyzing the activities of Ahmadiya Jama'at the last hundred years we can understand that their growth in Kerala was nominal. They faced a stiff resistance from the other sects in Kerala. The Sunnis, Mujahids, Jama'at-e-Islami etc. unanimously attacked the Ahmadies. They considered it as the major parasite in Islam. The scholars like Pangil Ahmad Kutty Musliyar, E.K. Moulavi Vakkam, Abdyul Kader Moulavi, Muhammed Abdul Rahman Sahib, Hajji Sahib etc. were the fore front fighters to counter this movement. Their opposition to the Ahmadiya on the emotional issues of Muhammad's honour, which was said to have been tarnished by Ghulam Ahmad’s claim to be a reviver of divine revelation after the
completion of Muhammad's Mission. The opposition of these leaders led to boycott the Ahmadies and their publication Sathyadootan by the common Muslims caused to reduce its subscribers and temporarily its publication was stopped (Sathyadootheren Centenary Supplement, 1990). It negatively affected the growth of Ahmadiya Jama'at in Kerala.

Their policies and programmes were another factor which affected the growth of Ahmadies in Kerala. The prohibition of marriage with other Muslim sects, strictness in the following of Ahmadi Imam, kept aloof from the function like death, marriage etc. of other Muslim sect were some of the reasons which affected their growth. The Caliph Al-Messih II Mirza Bashiruddin Muhammad Ahmad published the conditions of bai'at on May 1915 that the Qur'an, the traditions of the prophet and the saying of the provisions of Messiah ordain that it is the duty of every Ahmadiya Muslim to pray under the leadership of an Ahmad Imam only. But in those places where Ahmadiya Imam could not be found, he should offer his prayer alone and should pray God to give him a Jama'at. Similarly, it has been provided that Ahmadies should not give their daughters in marriage to non-Ahmadis. Ahmadis should not attend the funeral services of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the promised Mesah ie. Mirza (Dr. Abdul Samad, op.cit., p. 171).
They compared the grave of Mirza Ghulam Ahamed with the grave of prophet Muhammed and gave the equal status and performed a 'Silli Hajj' in Quadiyan also caused to keep a distance from them by the rest of Muslims. All these caused to reduce their number as far as concerned with other organisations.

But the system of Khilafath, Bith al Mal (Public treasury) in the National level and the policies of IVth Caliph such as Waqaf-e Now, Mariyan Shadi Fund for the marriage of girls in poor families, Humanities fest for social services, etc:- caused to increase the number of Ahmadies in Kerala. Further their peaceful propagations also helped to spread the Ahmadiya concept in Kerala.

Another important factor which helped to spread the Ahmadies in Kerala was the Mubahala. The IV Caliph of Ahmadiya Jama'at Hadrath Mirza Thahir (2003) internationally declared a Mubahala in 1988 June 10 (Moulavi Muhammed Ismail, H.A., The Four Caliphs of Promised Masiah, Sathyadoothan, 1990, Calicut). This challenge was accepted by the Anjuman Isahat-e-Islam, a local organisation working at Kodiyathur in Kozhikode District. In 28 May 1989, forty members from both sides, including women and children took part and prayed. “The curse of Allah upon those who lie” (Holy Qur'an Chapter, Al-Imran 3:61). It was held in the presence of a large crowd. After that nothing happened in both sides which caused to get more appreciation to Ahmadies among the Kerala Muslims. After this
ncident the opposition against them was reduced and continued their missionary works without many difficulties.