Chapter 5
ISLAHI MOVEMENT
'Islah' means reformation, repair, restoration, redressing. In Islamic terminology it is understood as the process of reviving the pristine teachings of Islam and purifying them from the malpractices and innovative trends in order to lead a perfect life and help to rise the status of Muslim community in every walk of life\(^1\). 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\(^2\). This reformation movement was started by the individuals like Sanaullah Makthi Thangal, Chalilakathu Kunnahamad Haji, Hamadani Shaikh and Vakkam Moulavi and the organisations like Himayatul Islam Sabah, Maunatul Islam Sabah, Hidayatul Muslimeen Sabah, Leginatul Muhammediya, Lajanutul Hamadaniya, Muhammediya Sabah etc. Apart from these, some periodicals and dailies like Salah al Ikhwan, Rafeequl Islam, 'Swadesabhimani' Al-Muslim etc. also helped the reformation of Muslim community. These reformations mainly concentrated on the customs and beliefs of Muslims, their secular and religious education, religion-based cultural development of Muslims, economic progress and finding the solution to the problems of Muslims in Malabar due to the Malabar rebellion and emergent political map etc. \(^3\). It caused the spreading of the Islahi Ideology among the Muslims of Kerala. In the beginning of the third decade of 20\(^{th}\) century this movement received a momentous turn with the
inception of ‘Nispaksha’ Sangam at Kodungallur which was founded by Shaikh Hamadani Thangal to the settlement of the disputes of Muslim families in Kodungallur (4). Later the leaders of the ‘Nispaksha Sangam’ decided to expand its activities all over Kerala.

Kerala Muslim Aikya Sangam

*Kerala Muslim Aikya Sangam* was formed in 1922 at Erriad, as a part of expanding the activities of Nispaksha Sangam from Kodungallur to every nook and corner of Kerala. The annual meeting of Sangam was held at Erriyad in 1923 which was presided by Vakkam Abdul Kader Moulavi, the veteran leader of Islahi movement. The participants of the conference approved the mandatory by-laws and received the name as *Kerala Muslim Aikya Sangam*. But it officially came into existence in 1924 (5). The main objectives of the same were the following:

a) to unite the whole Muslims by removing their internal differences, for the general welfare of the community;

b) to educate people through tracts and pamphlets and public lectures;

c) to establish a forum consisting of selected members from the Sangam, to settle the disputes among Muslims and take all round efforts to dissuade Muslims from indulging such disputes and

d) to reform religious, moral and economic conditions of Muslims by removing anti Islamic practices (6)
To achieve these objectives they formed a committee to establish a college in Kerala. As a part of it they collected 1000 rupees and purchased a plot at Alwaye (7). Moreover they also started a daily called *Muslim Aikya Sangam*, under the editorship of Muhammedunni Sahib and *Al-Irshad* in Arabic-Malayalam under E.K. Moulavi for creating awareness among the Muslim Community (8). To achieve the objectives and resist the orthodox Sunni ulama, they decided to form a scholars organisation called *Kerala Jami'at-al-Ulama* to counter the *fatwas* of orthodox Sunni Ulama which came into existence in 1924(9). They conducted annual conferences and distributed pamphlets to spread the ideas of Sangam in different parts of Kerala.

*Aikya Sangam* held twelve annual conferences from 1922 to 1934. All these conferences were presided by the great scholars like Abdul Jabbar Hazrath the Principal of *Baqiyat al Salihat* Vellore, Tamilnadu, Muhammed Marmaduke Pikthal an eminent exegete of Holly Qur’an, Moulana Muhammad Ali and so on. These annual conferences held at Alwaye (1924) ,Kozhikode (1925),Talassery (1926), Kannur (1927), Tirur (1928), Ernakulam (1929), Thiruvananthapuram (1930), Malappuram (1931),Kasargode (1932), Kodungallur (1933) and the last conference was held at Kannur, in Arakkal Palace, in 1934. After that the Sangam was amalgamated to ‘*Muslim Majlis*‘, which was formed in 1931, and its properties were handed over to Farook College. Later *Muslim Majlis* was merged into
Muslim league. Then the functions of the Sangam were carried out by Kerala Jami’at-al-Ulama.

Important activities of Aikya Sangam were given below.

1. A committee was formulated for missionary works to check the conversion of Muslim to other religions. The second annual conference formed a committee for missionary activities under the leadership of Manappadu Kunnahamad Haji, Moulavi Abdu Rahman Haji, Mudarris Baqiyat Assalihat, Vellore and Noor Hussain Chaudhari (10).

2. Fund for the establishment of educational institutions for Muslims was collected.

3. Fund to help the victims of Malabar rebellion was materialised.

4. In order to attract Muslims to Higher education, they conducted public meetings to welcome the persons who were completed the higher education and they were granted the awards.

5. Muslim candidates contesting the electoral bodies of Government were supported and campaigned for.

6. Aikya sangam launched the programme to create awareness for the eradication of superstitious and anti religious beliefs and practices.

7. It established an Islamic Bank for helping the needy and poor Muslims.

8. It encouraged modern and scientific education.
9. The programmes to spread social awareness among the students and make them to take responsibilities were organised.

10. It traced its best to modify and improve the *Dars and Madrasa* system.

11. The unity of Muslim community was the main goal of all the objective of the *Aikya Sangam*.

   All the conferences of *Muslim ‘Aikya Sangam’* passed many resolutions regarding the problems faced by the Muslim community such as:

   (a) It demanded the government to start more schools for women to encourage their education;

   (b) It requested the Government to appoint Arabic *munshis* in *Mappila* Schools to impart religious education;

   (c) It demanded to establish a higher education centre at Kozhikode under *Himayathul Islam Sangam* and

   (d) It asked government to create reservation for Muslims in *taluk* and municipal constituencies.

   Moreover, they also condemned the policy of government for deporting the participants of Malabar rebellion into Andaman Island and demanded the government to stop such kind of activities.

   It can be concluded that Sangam was successful to create the awareness among the Muslims about the need of an organisation. Further, they created an awareness about the necessity of a religious, secular, modern and scientific education. Above all they
succeeded in creating a national feeling against the imperialism on account of its leaders who were the forefront fighters of anti-British struggle. At the same time, their campaigns against anti-religious beliefs and practices and questioning of the blind following of madhabs (four schools of fiqh) etc. caused for creating tension and clashes among the Muslim Community.

**Kerala Jami'at-al-Ulama**

As per the decision of Aikya Sangam, the second conference held at Alwaye in 1924, under the president ship of Abdul Jabbar Hazrath, formed the 1st Ulama organisation called *Kerala Jami'at-al-Ulama*. The second day of conference was presided by Abdul Rahim Hazrath, a scholar and teacher of *Baqiyat Salihat* Vellore. In this session E.Moidu Moulavi, the veteran freedom fighter and congress leader, presented a resolution in the morning session of conference which put forward to form an Ulama organisation for Kerala Muslims. It was approved by the Ulama who attended the conference and elected a committee as follows:

- President : M.Abdul Qadir Moulavi
- Vice President : C.Abdullah Koya Thangal
- Secretary : C.K.Moideenkutty Moulavi
- Joint Secretary : E.K.Moulavi

The following were its primary objectives.

1. To bring unity among the Ulama of Kerala
(2) To settle the disputes among the Muslims and to conduct a get-together for the same.

(3) To establish Darul- Ifta for religious decree.

(4) To work for removing the anti-religious customs and practices of Muslim community.

(5) To conduct adequate programmes for the propagation of Islam.

(6) To create space for the work of Aikya Sangam

Before the disintegration of Aikya Sangam in 1934, the office bearers set a constitution and enacted the rules and regulations for the Ulama organisation and registered as Kerala Jami'at-al-Ulama, on November 2/1932 – 33, according to the registration Act[11]. For the next sixteen years the Ulama organisation continued its religious reformation directly. They organized public lectures, study classes and so on in the mosques and public places. They tried to create awareness against the superstitious beliefs and practices in the Muslim society. As a part of their mission they also translated the Holy Qur'an and other books into Malayalam language and distributed them among the Muslims. The scholars like Yusuf Izzuddin Moulavi, M.C.C. Abdul Rahman Moulavi, K.M.Moulavi etc. were the most prominent propagators. Their speeches and other activities helped to spread Islahi concept among the Muslims in Kerala

As a part of the missionary works, Jami'at-al-Ulama established a number of madrasas and schools in different parts of Kerala. In
1937 M.K.Haji and K.M.Moulavi founded a madrasa and Izzathul Islam Association at Thirurangadi. The schools and syllabus of these institutions were the same as that of Challilakath Kunnahammed Haji who had implemented them at Darul Uloom in the beginning of 20th century. The intention behind it was that to increase their influence among the Muslim community which was followed by the Sunnis in the earlier period. In 1943, a branch of Jami’at Da’wat Tabligh was established in Thirurangadi. In 1946 the annual meeting of Jami’at-al-Ulama held at Noorul Islam Madrasa and decided to start an Arabic College under its direct control. It started functioning at Pulikkal in Malappuram District in 1947, which was affiliated to Madras University in 1948.

All such activities were successful to some extent. Some areas wholly accepted the teachings of Kerala Jami’at-al-Ulama and became the fertile crescent for the growth of Islahi movement. The history of Edathanattukara in Palakkad District is one of the best examples for the success of the Islahi movement in Kerala. The formation of Jama’at-e-Islami, Tablighi Jama’at and earlier established Samasta Kerala Jami’at-ul-Ulama forced them to form an organisation under their control. The following were the factors forced Kerala Jami’at al-Ulama to form an organisation for common Muslims.

(1) **Formation of Jami’at al Mustarshideen**

The formation of Jami’at al Mustarshideen in 1946, following the ideas and concepts of Jama’at-e-Islami, later on forced the Kerala
Jami'at-al-Ulama to form an organisation for common Muslims in 1947. Almost all the workers of Jami'at-al-Mustarshideen were the supporters of Islahi movement. Shaikh Muhammed Moulavi, A.K.Abdul Latheef Moulavi Parapoor, Abdul Rahman Moulavi and K.Umar Moulavi attended the 1st annual conference of Jami'at-al-Mustarshideen held at Valancherry in 1947. Later Jami'at al Mustharshideen amalgamated into Jama'at-e-Islami in 1948, a number of Islahi workers and scholars joined it. The activities of Haji Sahib attracted the members and workers of Kerala Jami'at-al-Ulama individually or collectively to join the Jama'at-e-Islami. It helped them to keep the Jama'at-e-Islami in a salafi line in its beginning and attracted Islahi scholars. In 1947, July, K.C. Abdulla Moulavi and Izzudheen Moulavi resigned from Jami'at-al-Ulama and became active members in Jama'at-e-Islami. This set back forced the Ulama to set up a common organisation for Islahi movement.

(2) Attracting the common Muslims

Kerala Jami'at-al-Ulama carried out its programmes alone after the amalgamation of Aikya Sangam into Muslim Majlis till the formation of Kerala Nadwatul Mujahideen. They failed to check the anti-religious beliefs and practices in the Muslim community. The urs festivals like Chandanakkudam and Kodikuth were retained by the Muslim Community in 1932 onwards which were stopped by the Kerala Muslim Aikya Sangam in 1924 at Kodungaloor, the birth place of Islahi organisation. The Ulama organisation again passed
a resolution in 1935 against the celebration of Chandanakudam and Kodikuth at Kodungallur. Later they realized the need of an organisation for common Muslims like Aikya Sangam which only helped to resist the anti-religious practices in the Muslim Community.

(3) To resist the Orthodox Sunni Ulama

Almost all the ulama in Kerala were the supporters of Kerala Jami'at al-Ulama in its beginning. The III\textsuperscript{rd} annual conference of Aikya Sangam was held at Calicut in 1925, and was attended by the orthodox Sunni ulama \cite{20}. In the beginning the role of ulama organisation was to create a way for the Muslim Aikya Sangam and remove its obstacles. So they compromised with Sunni Ulama organisation. Later the Sunni Scholars realized this and formed their own organisation in 1926 in the name of Samastha Kerala Jami'at-al-Ulama \cite{21}. To resist Kerala Jami'at al Ulama, the Sunnis formed local Mahallu Committee to create disturbances against their activities. To counter the orthodox Sunnis and scholars, Kerala Jami'at-al-Ulama also followed the same way and formed local committees. To co-ordinate this local committee and organisation, they formed Kerala Nadwat al-Mujahideen, as an organisation for common Muslims especially for the Ulama leaders of Islahi movement.
(4) To work for the social and educational upliftment of Muslim community.

In the beginning the social and educational activities of Islahi movement were carried out by Muslim Aikya Sangam. After its disintegration, it was carried out by K.J.U. which had faced great difficulties to bring out the social and educational activities due to the interference of Sunni orthodox ulama and Jama’at e-Islami. Both groups carried out their educational programmes in the later forties. So to achieve the aim and objectives of Ulama organisation, they decided to start an organisation for the same.

5) Reactivate the Aikya sangam.

The activities of Kerala Muslim Majlis were started in the beginning of 1930’s. The Muslims in the British Malabar, South Karnataka, Cochin and Travancore formed this organisation for the protection of rights of Muslims and for the reformation with in. It was formed in Kerala Muslim conference held at Thalassery in 1931 Aug 22 to 23. The aims and objectives of the organisation were similar to that of Aikya Sangam. Its workers considered Muslim Majlis as a substitute to Aikya Sangam and decided to co-operate with it. But Muslim Majlis worked for the protection of political interests of the Muslim community. Even Though the responsibility of reformation was taken by Jami’at al-Ulama, they failed to carry out the programmes for the upliftment of Muslim community, instead they turned their attention to counter the other
Muslim sects in Kerala. They were not successful even in the publication sector. They started *Al-Murshid* an Arabic-Malayalam monthly in 1935, which treated the subjects like *shirk* and *bidaat*, translated the Holy Qur'an and hadith to Malayalam language and issued the *Fatwa* of the Ulama of the organisation. It was stopped in 1938 due to lack of fund \(^{24}\). More over after the formation of the Muslim League, many of the members of K.J.U. became its active workers and their attention turned to the political upliftment of Muslims.

6) **To unite the scattered units of Islahi local organisations and Salafi Workers.**

Due to the activities of Aikya Sangam and K.J.U. many small units of Islahi organisations were formed locally in different parts of Kerala. *Areekode Jamiat-al- Mujahideen, Nilamboor Jamiat-al Mujahideen, Valavannoor Ansarullah Sangam, Anwer al- Islam wa- Taleem al- Anam at Kallai near Calicut Ansar al- Islam Sangam Thalassery*, etc. were some of the local salafi organisations \(^{25}\). To unite these local organisations and continue the propagation of Islahi ideology, they decided to form an organisation for common Muslim.

**Kerala Nadwat al- Mujahideen**

In 1947 April 12\(^{th}\), working committee of K.J.U. decided to form an organisation and constitute a committee with seven members. In 1950 April 20, the new organisation called *Kerala Nadwat al*
Mujahideen started its functioning as a subordinate organisation of K.J.U. Hence, the Ulama organisation limited its activities to provide the guidelines to the movements of Kerala Nadwat al-Mujahideen. The first meeting of K.N.M. nominated K.M. Moulavi and N.V. Abdul Salam Moulavi as its President and Secretary respectively. In addition to this 13 member committee was appointed, out of the twenty four person who attended the meeting. The formation of KNM helped to strengthen the salafi activities in Kerala. They conducted lectures, debates, seminars, periodical camps etc. for spreading the Islahi ideas like their mother organisation.

They also gave importance to publish Islamic teaching in Malayalam language. Al -Manar was published initially in Arabic – Malayalam, changed its medium into Malayalam after the formation of KNM in 1950s. The magazines, pamphlets and other publications of KNM mainly dealt with nullification of the shirk and bid’at, and translations of Holy Qur’an and Hadith into vernacular language. The translation and commentary of Holy Qur’an completed in 1985 by K.M. Amani Moulavi was one of the important contributions of K.N.M. It acquired much popularity and appreciation among the common Muslims.

Another important contribution of KNM was the modification of Madrassa system and its syllabi. In 1955 they prepared a syllabus for Madrassa and formed an Educational Board in 1956, to provide training for the Madrassa teachers. Apart from this, they also
started higher education institutions for religious studies like Jamia’ Salafia and Madnat al-Uloom Arabic College Pulikkal, Women’s Arabic College Mongam, Sullamusslam Arabic College Arekade, Rauzat-ul-Uloom Arabic College Farook, (Farook College) Jamia’ Nadaviya Edavanna etc. The main objectives behind the formation of these institutions were to create religious awareness, education and to produce able religious scholars. All these institutions imparted university approved courses which helped the Muslims to attain Arabic teacher’s post in the government services.

Another important contribution of K.N.M. was the formation of Hilal Committee for scientific declaration of New Moon. It was constituted for uniform observing of two religious festivals, Idul Fitr and Idul Azha, and also the Ramadhan. The different opinions about the visiting of new crescent had caused to celebrate these festivals and fasting in different days inside state. But even after the formation of the Hilal committee this disunity is still continuing, the Sunnis never accepted the declaration of Hilal Committee and the matters are decided in their own ways.

Another important contribution to create social changes in the Muslim Society was the formation of Board of Islamic Service and Missionary Information (BISMI). The important objective of the organisation was to put an end the anti-Islamic customs like dowry and excessiveness (israf) in the marriage functions of the Muslim Community. Islamic Medical Brotherhood (IMB) was formed to
provide free medical treatment and conduct Health awareness programmes to the poor.

**Sub organisations**

The objectives as to enrich the activities of K.N.M; to create Islamic awareness and aptitude among the Muslim youth: to develop leadership qualities in the workers and create leaders for mother organisation forced KNM to form a youth organisation. The youth conference held at Kozhikode, under the leadership of K.N.M. formed the *Ittihad Shubbanil Mujahideen* on May 16, 1967. The prime objective was to assure the participation of youth in the propagation of Islam. The formation of Arabic colleges helped the growth of ISM greatly. Almost all students who came out from Arabic Colleges became the members of the organisation. These institutions were the main centres of ISM. To expand the activities, ISM started a weekly called ‘Shabab’, for spreading its ideas. They conducted *Da’wah* Squad, ‘Tazkiyah Camps’ *Tauhid* campaigns etc. for the effective propagation of their ideology. The Qur’an learning classes were conducted by ISM in order to help the common Muslims to learn the meaning of the Qur’an. It helped generally those Muslims who did not get proper religious education from the madrasas. The social welfare activities of ISM motivated them to get more popularity among Muslims of Kerala. They constructed houses for the poor, formed blood donation forums, medical aid centres, Ambulance Service, Pain and Palliative clinic, and Daya Orphan...
Centre. They established an Institution called Programme on Education and Career Enhancement (PEACE) for the poor by providing counseling and guidance. The formation of the publishing bureau ‘Yuwatha’ in 1987 helped the ISM to spread their ideas effectively. It published the translations and commentary of the Qur’an, seerah of the Prophet, Voluminous Work on ‘Islam’ which were some of the prominent works. The Administrative Centre, Markaz Da’wah at Kozhikode controlled the whole activities of organisation in an organized form.

Mujahid Students Movement

The student organisation of K.N.M. was formed in 1970. In 1971 an adhoc committee was constituted under T.C.Abdul Majeed and P.K.K. Thangal, started functioning the students wing of ISM \(^{36}\). The first council held at Madinat al-Uloom Pullikkal, selected M.C.C. Abdullah and Abdullah Peringad as its first President and Secretary respectively. In 1972 it received an independent name called Mujahid Student Movement. It conducted training programmes for students, literary and arts programmes, anti -communal campaigns, scientific and religious awareness programmes, educational and cultural activities. Besides it chalked out scholarship scheme for the poor, Islamic Quiz competition based on Qur’an, social service activities, religious school, continuing religious school, etc. They also started a magazine called Balakawdukam and ‘Sargavijaram’ for children. They always co-operated with the activities of K.N.M. and ISM. Their
prime moto was to establish and maintain tauhid among the students.

Mujahid Girls and Women's Movement (M.G.M.)

The Islahi movement and its scholars always stood for the upliftment of Muslim Women. As a part of it, they conducted women conferences along with its annual meetings. The participation of women in these conferences forced KNM to form an organization separately for them. A separate meeting for the girls wing of MSM was held on January, 1982 at Mongam, Women Arabic College. Later, the units of MSM Girls wing were formed in different colleges in Kerala. In 1987 this wing was called as Mujahid Girls and Women’s Movement at the Annual Conference held at Kuttippuram and selected Kadeeja Narghees and Fathima as its first convener and president. In 1987 September, a convention was held at Kozhikode and selected C.Habeesha and Amina Anwariya as its President and Secretary respectively.

They chalked out programs against dowry, excessiveness in the marriage functions etc. They started publishing magazine Pudava and Iqra to create awareness among the Muslim girls and women.

Split in the K.N.M.

K.N.M. the present powerful body of Kerala Jami'at-al-Ulama had faced split in its history in 2002. This split was under the leadership of Hussain Madavoor an eloquent orator, organizer,
shrewd leader, generally known as Madavoor. It is said that the split was purely ideological\(^{38}\). The growth of ISM under Hussain Madavoor, who completed his education from Ummul Qura University Makkah, Saudi Arabia and was influenced with the ideas of *Ikhwan -al- Muslimin*, made a new shape. The main reason with the older generation were the following.

a) Rejection of traditional *Salafi* approach.

b) Policy regarding the *rakats* of *Tharaweeh* during the month of *Ramadhan*.

c) Issue on reciting *'Qunoot'* in the morning prayer

d) Declaration of *Hilal* Committee regarding the issue of celebrating *Idul -Fitr* and *Idul Azha* was rejected by Madavoor supporting the common good

e) Social Service is now considered as part of *'Dawah'*.

f) Formation of volunteer core, a secret wing to protect KNM leaders with defence.

Hussain Madavoor and his followers tried to incorporate the ideas of *Ikhwanul Muslimin* in the *Islahi* Movement. It was the main cause of split in K.N.M, Hussain Madavoor himself admitted that it was his progressive thinking that led to a division in the K.N.M. that in 1950. He vehemently denied the split was a fallout of haggling over the huge fund the organisation got or an ego clash. The money was all accounted for and audited. The differences were ideological\(^{39}\). These ideological differences started in the earlier of 1990’s and came into
an end in 2002. Every attempt to bring the youth body under the control of KNM and KJU failed. Without the consent of KNM and KJU the defector published a book in 2002 to clarify their stand. Now ISM carried out their activities through out Kerala. They formed parallel organisation in the same name. Through out all the districts they formed committees to continue their activities.

**Assessment**

The development of *Islahi* movement in Kerala was an outcome of the three stages. In the first phase, *Kerala Muslim Aikya Sangam* played an important role to develop the *Salafi* concept among the Muslims of Kerala. In the beginning, they tried their best to co-operate with orthodox Sunni Muslims and they were successful to great extent. But their activities and ideologies forced others to resist them. It created obstacles in the way of this movement. Even though they were successful in consolidating the foundation of *Islahi* movement, they failed to mobilise the Muslim community behind them. The following were the main reason.

a) The objective of the formation of *Aikya Sangam* was to settle the internal disputes of the Muslims but later they expanded their activities against the obligatory duties, customs and traditions of Muslim community, and it was opposed by the orthodox Ulama and their followers, because most of these rituals and traditions were rooted deeply in the society and constituted the main features of the populist Islam. In addition to this, from
1927 onwards ‘Sangam’ publically came out against the ‘taqlid’ and madhabs, and stood for the promotion of ijitihad. The stiff resistance of Sunni orthodox Ulama and Muslim mass weakened the Aikya Sangam. After the amalgamation of Aikya Sangam into Muslim Majlis, the criticism against rituals, customs and traditions of Muslim Community was carried out by Kerala Jami’at-ul- Ulama and later by K.N.N.and its sub-organisation. Even after 90 years the same was practiced by the majority of Muslims without any change, that means the approach of Islahi movement against these practices was not so successful.

b) As an organisation, there were some defects in the formation of Aikya Sangam. It had no clear structure and leadership to guide it’s followers. It was the assembling of a group of Muslim individuals to achieve the same objective \(^{(43)}\). It caused to develop disunity among the workers of Aikya Sangam in its beginning itself. There were two views regarding the main objectives of the Sangam. One group argued for limiting the activities of the Sangam in community welfare and religious reformation. They were purely against the political activities and any agitation policy. The other group argued that the political matters regarding the Muslim issues must be considered as the Sangam activities. More over, the lenient attitude of some leaders of Sangam towards Muslim League, widened the gap.
between these two groups. The powerful leaders of Sangam, K.M. Moulavi and Manappattu Kunnahammed Haji etc., were also the leaders of Muslim League. It was strongly criticized by Mohammed Abdul Rahman Sahib. The dual membership of Sangam workers negatively affected the activities of Aikya Sangam and ultimately led to its disintegration of Sangam.

c) The 10th annual conference of Sangam resolved to form an Islamic Banking as a solution for the economic backwardness of the Muslim community and this raised a wide protest against Sangam and leaders. The leaders like Moiedu Moulavi, Muhammed Abdul Rahman Sahib and others came out publically against Sangam and their leaders. The decision of collecting nominal interest which was prohibited by Islam was the base of their sole opposition. They vehemently criticized, E.K. Moulavi and Manappattu Kunnahammed Haji, the leaders of the Islamic Banking, in their article published in Al – Ameen. Moreover, they came out from Sangam and formed another organisation called Muslim Majlis, which ultimately caused the disintegration of Aikya Sangam.

d) The role of Muslims in the peasants agitation was visible and the Sangam workers also participated in this. It was informed to police by some workers and was arrested Manappattu
Kunnahammed Haji, a leader of peasants agitation in Kodungalloor was one of them\(^{(42)}\).

All these factors weakened the Islahi movement in Kerala in the early phase. But the Ulama organisation, *Kerala Jami'at al Ulama* took responsibility of the reformation and chalked out many programmes to strengthen Islahi activities. It was not proved to be much fruitful because of their less popularity. They conducted programmes directly which caused to reduce the participation of the public. One of the best examples was the restarting of Chandanakudam and Kodikuttu in 1935 at Kodungalloor, which ended in 1924 due to the interference on behalf of Aikya Sangam. Their vision of *Tauhid* and *Shirk* were not accepted by the majority of Muslims because they had already believed in the oneness of Allah. *Islahi Ulama* critized malpractices and un Islamic beliefs of Kerala Muslims and declared the resemblance with the beliefs and practices of earlier Makkah *Mushirik* which are clearly denounce in the holy Quran. Due to the lack of subscribers the Ulama organisation stopped the magazine *Al Murshid* within the period of three years. *Muslim League* strengthened their activities in Kerala, almost all members of Ulama Organisation became very active in politics, which caused weakening the Islahi movement activities once again.

They formed K.N.M. to strengthen the Islahi movement in Kerala once again. The arrival of K.N.M. stormed the atmosphere of Muslim community, debates between *Mujahid* and *Jama'at-e-Islami, Sunnis*
and Mujahid became very common. Some times it led to the bloodshed among the Muslim community. K.N.M. used Malayalam instead of Arabic- Malayalam, which was very common in the Muslim community, and this did not help them much to spread their ideology, because only a few people could read and write in the Malayalam language. But the changes in the Muslim community helped them to strengthen their activities among the Muslims. They were successful in the process of uniting the salafi movement which had scattered in the nook and corner of Kerala.

To modify the madrasa system, KNM established a Madrasa Education Board in 1950 itself. They played an important role in creating awareness about the needs and necessity of secular and religious education of Muslim community. Even after 50 years, however, the syllabus of madrasa education is not modified. They did not establish higher education institutions which were the demand of the age and did not establish institutions for secular and religious education \(^{[42]}\) Moreover the formation of Hilal Committee, BISMI, IMB, Niche of truth etc. were not successful in their respective areas as they were expected to be.

Since the formation of K.N.M till 1990, the sub-organisations followed the foot prints of K.N.M. and K.J.U. But afterwards ISM accepted some changes such as concentrating on the social activities as a part of propagation, providing the secular and religious education together which caused the split. The route cause was the
implementation of Egyptian Salafism in Kerala as the other fraction argues.

In short, the activities of K.N.M. for the last fifty years the organisation is in a stage of stagnation. They failed to formulate and implement new programmes as per the demand of the age. The slogan of tauhid as raised by K.N.M. and its sub organisation still stands without any positive impact on the community. The rituals, customs and traditions practiced by Muslim community in past are going on without any change. The age old issues regarding language to be used in Friday congregation and entering of women in the mosque for congregational prayer are not popularized even today. Apart from this, they failed to modify madrasa system and the syllabus, creating religious awareness and discipline, establishing professional and engineering colleges which required the immediate attention demanded the age. Even though, the activities of ISM, MSM and GSM limited their activities in their campus or in their institutions. Islahi movement is however successful in creating an awareness of the need of an organisation, necessity of secular and religious education and creating national spirit among the masses. The movement also tried its best successfully by emphasising on the holy Quran and Sunnah of the Prophet (SAW) has the two main sources of the Islamic Shariah, Islahi criticism of the religious innovations and non-Islamic practices also minimised their acceptability in the Muslim community.
To sum up the *Islahi* movement in Kerala is far away from that of north India or other part of south India. Their excessive use of term *shirk, biad’a* and *kufr* on the orthodox Sunni community created confrontation and misunderstanding in the common people and the elite section.
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