The present controversy concerning the Anjuman's alleged role in the bomb blasts must be viewed in the context of the sect's origins. Siddiq Hussain, founder of the Anjuman, was born in 1886 at Balampet in the Gudibande district, then part of the Nizam's Dominions. As a young man, he joined the Qadiani community, but soon renounced his membership in the Qadiani fold to be known as a sain (a master of the Qadiani faith). He received a使命 (mission) from the Muneerul Islam (the Head of the Qadiani movement), instructing him to establish an organization in distant towns in South India. Police officials claimed to have discovered that a hit list of Ashraf Muslims, a known Muslim group, the Deendar Anjuman, was involved in masterminding the blasts. Leaders of the Deendar Anjuman bases at the group's headquarters in Hyderabad strongly denied the allegations, claiming that the Anjuman was actually set up for the purpose of providing peaceful relations between people of different faiths.

Early in the year 2000, a series of bombs went off at twelve places of worship, mostly churches, in different towns in South India. Police officials claimed to have discovered that a hit list of unknown Muslim group, the Deendar Anjuman, was involved in masterminding the blasts. Leaders of the Deendar Anjuman bases at the group's headquarters in Hyderabad strongly denied the allegations, claiming that the Anjuman was actually set up for the purpose of providing peaceful relations between people of different faiths.

It is possible that, not finding a warm response to his appeals among the Lingayats, Siddiq Hussain turned his attention to the Hindus of southern India. He also wrote that he had been an ardent branch of the Ahmadiyya, split-off from the main Ahmadia jama'at over the question of the status of the Mirza. Unlike the Qadiani savior, wholüed the Hindus and the Qadiani mission as of questionable character, it is possible that Siddiq Hussain might actually have formally joined the Lahori jama'at, for in his tract "Auda-Isilam" ("Enemies of Islam"), dating back to the mid-1920s, he wrote that he and members of his Anjuman believed that Mirza Ghulam Ahmad had been God's prototype in the Islamic century. He also indicated that he continued to hold the Mirza in great esteem.

Launching of the Mission
In early 1923, the Arya Samaj, a militant Hindu chauvinist group, launched a massive drive to convert Muslims from the fold hundreds of thousands of Muslims. Muslims leadership responded by launching efforts at countering the Arya Samaj through various Islamic missionary (tabligh) groups. Alarmed by the growing success of the Aryas, Siddiq Hussain set about launching his own mission to win the Muslims over to the Ahmadiyya branch of the Hindu saints, seeking to bring them into the Muslim fold. He first turned his attention to the Lingayats, a group of Shiva-worshippers living mainly in the Karnataka-speaking districts of the Nizam's Dominions. Once, while on a trip to the shrine of Kirdikkal Basappa, known to his Muslim followers as Muhammad Sawar, a Sufi highly venerated by the local Lingayats, he reportedly said that the Sufi had predicted the arrival of a new Muslim messiah in this region. He declared to the obvious delight of his followers that he had been appointed as an avatar of the Lingayat saint Channabasaveswara to bring all the Hindus of India to Islam. He now also claimed to be the saviour of the Hindus, the Kalki Avatar, who would be born in a Muslim family and come in the form of "Deendar Channabasaveswara". Quoting liberally from the religious texts, he claimed, had predicted the arrival of Muhammad as the last prophet for all mankind. Therefore, it was the duty of all non-Muslims to accept Muhammad and his teachings in accordance with what their own prophets had predicted about him. He argued that the coming of Muhammad as the saviour of the Hindus had been prophesied so vividly and in such detail in the books of the Hindus as 'cannot be found in any other religious texts'. Hence, Hindus had to convert to Islam if they were to be saved and if they were to remain true to the commandments of their own scriptures. Siddiq Hussain, who had looked to support for his mission in the Muslims, seemed either to have ignored or to have come to some open opposition. Numerous sain's followers issued fatwa of i'jat (excommunication) against him on account of his claims to be an avatar of Channabasaveswara, declaring him to be a qawaam (imam of the people) and the aqwaam-i-amir (imam of all peoples of the world), in that capacity, as the 'brother (baa) of all Muslims'. Despite his efforts, Siddiq Hussain seems to have greatly disillusioned with the luke warm support he received from the Muslims of Hyderabad, which may have been the main reason for his subsequent decision in 1932 to leave the Lingayats and head for Yaghestan, the Pathan borderlands.

Hijra and Jihad
Anjuman sources describe Siddiq Hussain's migration, along with several of his close followers, to Yaghestan as an emulation of the Prophet's Hijra from Mecca to Medina in order to stir up the Pathans. Then, at the head of a grand Pathan army, he would descend to the Indian plains, presumably to fight the British and establish Islamic rule in the country, with himself as the imam. According to an Anjuman source, some 6,000,000 Pathans are said to have joined his mission of hijra. In 1934, he announced that the path he had followed was divinely ordained (ilham) that all of India would shortly convert to Islam. 'Rejoice! Oh Muslims!', he declared to the Pathans, 'in delight of his followers, the whole of India will soon turn Muslim'. Presumably, the time was now ripe for the jihad. His raising up of the Pathans for war was now the same as that of the Afghan Pathans, who were fighting against the British. In 1939, following his release, he set up a military training centre for his followers in Hyderabad, the Tehrik Janati--i--Habibullah (The Movement of the Party of God). At this time, he also penned two tracts: 'The Practical Science of War' and 'The Principal Armies of Asia and Europe' which he distributed for war, he kept up his missionary work, dispatching letters to several Indian and British leaders, including Gandhi, the Vicerey and King George V, asking them to convert to Islam.

1947 and after
By the end of 1946, fierce rioting between Hindus and Muslims had spread all across India, and Hyderabad was no exception. Large scale massacres of Muslims in the western districts of the Nizam’s Dominions were reported. Nizam Sadiq Hussain was later released, and his followers fought the Indian forces on 27 different fronts, but were soon captured at their headquarters at Asif Nagar and taken into custody. Siddiq Hussain was later released, remaining alive for barely two months, a period in which he prepared an ambitious programme for missionary work in India. In response to the changed political context, he approached a new player as an emissary for his followers to adopt. He gave the name of the Panch Shanti Manch (The Five Pillars of the Way of Peace). This Sanskrit name of the movement was, it seems, deliberately chosen to command the Anjuman to the Hindus, although it appears to have been modelled on the Five pillars of Sunni Islam, consisting of Shahadat (faith, belief in the One God); Iman (belief in Muhammad, the 'head of the prophets'; Ahlu al-Bayt being the 'World Teacher'); Sunnah (the rules of the prophets as true), i.e. the Islamic form of worship. In this manner, the missionary agenda of the Anjuman was played down and an impression was created that the Anjuman was genuinely committed to a generous ecumenism transcending all religious barriers.