Chapter I:
Introduction
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INTRODUCTION

1.1. Natural Geography of India

Geographical position and area: India is located in Asia and in the south it reaches the Indian Ocean and in the north, Himalaya Mountains. The Arabian Sea and Bengal Gulf are respectively in its Western and Eastern sides. India shares borders with Pakistan, China, Nepal, Bhutan, Burma and Bangladesh. Its area is 3287590 km² out of which 2973190 km² are land. Climatic features: India is divided into three parts: 1. High plateaus of the north which are the highest plateaus in the world; 2. Southern plains which are agriculturally very important; 3. Southern plateaus that are formed of volcanic rocks; Weather: the Subcontinent of India, due to huge area and nearness to the waters around it, has specific variety of climate and generally has 4 main seasons.

Human geography: Current Population of India in 2011; India, with 1,270,272,105 (1.27 billion) people is the second most populous country in the world, while China is on the top with over 1,360,044,605 (1.36 billion) people. The figures show that India represents almost 17.31 percent of the world's population, which means one out of six people on this planet live in India. Although, the crown of the world's most populous country is on China's head for decades, India is all set to take the Numero Uno position by 2030. With the population growth rate at 1.58 percent, India is predicted to have more than 1.53 billion people by the end of 2030 urban population: 27.00 percent, rural population: 73.00 percent, the rate of population growth: 55.1 percent, tribes and races: Indo-European: 72.00 percent, Dravidian: 25.00 percent, Mongol and other: 3.00 percent, Language and script: the official language is Hindi. Of course, English is also applied and generally, the constitution has formally accepted 15 languages. Muslims also speak Urdu in most regions. The common script is Hindi, but in states like Karnataka, Kannada is spoken. Geographically, India is one of the biggest countries in the world and because of access to free waters and location between southwestern Asia and eastern Asia, its strategic situation is very important. The system of education followed in India is the British system. The government makes a lot of efforts to increase literacy and education (Cunningham, 1975).
Figure 1.1: India Map
1.2. Karnataka

1.2.1. General background of Karnataka

The Karnataka State lies between 11° 31¹ and 18° 45¹ North Latitude and 74° 12¹ and 78° 40¹ East Longitudes and it lies in the West-Central part of the Peninsular India. Its maximum length from North to South is about 700 Kms and from East to West about 400 Kms. Karnataka State is bounded by Maharashtra in the North, Goa in the North-West, Andhra Pradesh in the East, Tamil Nadu in the South East, Kerala in the South-West and by Arabian Sea in the West.

1.2.2. Topography of Karnataka

It is not surprising that in an area of 1,92,204 Sq Km that Karnataka spans we run into an amazing variety of topographic varieties, from gentle Coastal Plains to most spectacular heights from which waterfalls cascade for over 200 meters. Even the small–scale maps of the State bring out with clarity the fundamental, Natural Landscape-divisions, and Altitudinal variations between the Coastal Plains, the rugged Malenad Region, and the Maidan (tableland). While elevations in various parts do not record great variations, the rapidity with which they change is marked in parts, particularly between the Narrow Coastal Plains that rarely exceed a width of 30 Km and the equally Narrow Western Ghats section that lies adjoining the Plains.

Most of the portion of Karnataka lies between 450 and 900 meters above the Sea Level. In places, however, the height reaches over 1,800 meters, the highest peak being Mullaiyyanagiri at 1,913 meters, in the Baba-Budan Giri (Chandradrona Parvata) ranges followed by Kuduremukh at 1,892 meters. The general elevation of this Tableland is about 600 meters and in the Central parts, it is slightly higher between the Krishna and the Cauvery River systems reaching up to 900 meters. In general terms, the reference to Karnataka as a Tableland holds good, the surface is far from smooth. Several ‘Nalas’ that drain the region, deep ravines which record a depth of 300 meters, and the rocky hill ranges give the Terrain an amazing ruggedness. The relatively wider Coastal Plains in the South, the abrupt rise from the Plains to Ghats in the Central and Northern parts, the rugged Malenad area bordering the Ghats and the undulating surface of the Plateau clearly illustrated by a series of profiles drawn along cross sections in the North, Central and Southern parts of the State. The slope varies
at places from two to five meters per Km and at others over 20 meters. A number of small hill-ranges spot the State whose general orientation is North South. To the East of the Sahyadris, running parallel at various distances, are the Baba-Budan Giri Ranges, the larger Chitradurga Hills and several other smaller clusters of hills, the Kappat, the Jamkhandi and the like.

The broad divisions that naturally unfold themselves are the Coastal Region, which normally subdivided into the Coastal Plains and the Western Ghats, and the Karnataka Plateau subdivided into two popularly called the Malenad and Maidan. The Maidan further sub-divided into the Northern and Southern Maidan, the latter being at a much higher general elevation than the former. Besides, a narrow belt between the Maidan and the Malenad often referred to as Semi-Malenad. However, from a topographic point of view, such a tract is not easily discernible, although this narrow strip of land between the Malenad and the Maidan does possess the physical attributes of both the Malenad and the Maidan.

The Coastline has a length of about 400 kms and there is a gradual transition between the Konkan Coast in the North and the Kerala Coast in the South. The spit-and-lagoon shoreline of Kerala extends further North and finds faint expressions right up to the mouth of the Kadri River, a few kms South of Karwar. The Coastal Region is broken into two parts namely, the Plains and the Western Ghats. The former being a narrow stretch rarely exceeding 30 Km in width, and at places, the crests of the adjoining Western Ghats reaching the sea as close as 13 Km. Near South of Karwar, the crest of the Ghats breaks down before rising to over 1,800 meters at Kudremukh. The valleys are deep gorges and are three to 5 Km broad and broken at several places. The most spectacular waterfall, with a straight leap of 220 meters, is on the Sharavati River. Uttara Kannada is essentially a highland, the lowland being restricted to pockets along the lower courses of the rivers. Almost every estuary ends in a port, through the approaches from the sea are shallow and strewn with sand bars.

The Plains partly formed by Marine denudation, but the level of the land severely restricted directly by the Western Ghats and its transverse intrusions. The Coastline bordered by Estuarine Plains of the Kali, the Gangavali, and the Sharavati rivers separated by low East West Sahyadri offshoots. In the South, the lowland is
somewhat wider, with a maximum width of 70 Km near the port of Mangalore in the Netravati valley. The Western Ghats here recede further inland facilitating a greater development of Alluvium than in Uttara Kannada resulting in broad wedges of Plains. The Plains here bordered by low Plateau off late sites, which ironically, is sterile, despite heavy rainfall. The higher Ghat-scrap section in the south rising up to 1,900 meters does not deter the headwaters of the Netravati from etching a series of deep coulisses. The drainage pattern along the watershed, particularly across the border of Kodagu is complex. The extreme South, Ghat-scraps reach nearly the coast as in the case of the Northern Coastal Region.

The Karnataka Plateau has natural subdivision, the Malenad, and the Maidan, which include the Northern Upland or the Deccan Trap and the Southern Upland. In a variety of attributes of physical as well as cultural landscapes, the destination between the Malenad and the Maidan is sharp. Nonetheless, the abrupt changes in physical characteristics to as Semi-Malenad that has peripheral characteristics of both the major divisions.

Karnataka State is a region inhabited predominantly by Kannada speaking people, which are situated in the West-Central part of Peninsular India. It consists of narrow elongated belt between the Arabian Sea and enchanting coastline of about 400 Km. The hilly track of Western Ghats with the magnificent ranges of scenic beauty and the Evergreen Forests. A broad but less undulating Country in the North, covering with a landscape of monotonous, seemingly endless Crystalline Plateau with black and rich cotton soil and large open tree less fields. The contrast between the Coastal Plain and the Central Plateau is striking. The Eastern part of Karnataka, a rolling Plateau which traversed by several isolated ridges and a series of quaint, awe-inspiring rocky out-crops and gigantic boulders giving rise to an airy atmosphere. Several chains of hills running chiefly North and South subdivide the whole country into numerous valleys with differing shapes and sizes. Karnataka has made unique contribution to the wealth of Indian Culture and Heritage with its amazing variety of Topographic Expressions, unique drainage patterns, colorful Heritage Wild Life, eventful History rich Cultural Traditions, and unending vista of Scenic Excellence. The achievements in Literature, Fine Arts and in Religious and Spiritual realms of
equaled significant. It developed a school of music called the ‘Karnataka’ music, which has spread all over the country and worldwide.

Karnataka had been the melting spot and helping the achievement of synthesis of the teachings of many Religious Reformers like the Dvaita, the Advaita, the Vishishtadvaita and the Veerashaiva Philosophies flowered and bear fruits on the soil of Karnataka, and teachings of the exponents of these faiths has been explored, studied by many scholars of the world. These teachings have collectively influenced the life of the people, irrespective of their own religions. Karnataka has outstanding pilgrimage centers for the followers of all faiths like the followers of the Vedic religion, Buddhism, Jainism, Islam and Christianity. In spite of several political vicissitudes, Karnataka has successfully maintained continuity of Cultural Heritage. Basaveshwara is one of the greatest Social thinkers that Karnataka has produced. He stressed the idea of Equality of Men in a world filled with Caste hierarchies and the Dignity of Labour by holding no job as low and proclaimed “Kayakave Kailasa”. It was here through successful repeated efforts made by Vijayanagara rulers to resist alien onslaughts and to conserve India’s age-old tradition and culture.

In Karnataka, Aihole was one of the cradles of temple architecture and had influenced the temple architecture of the Deccan including that of Gujarat and Orissa. The tallest monolithic statue in India, Gomateshwar at Shravanbelagola more than 57 feet in height, and the biggest dome in India adoring the Gol Gumbuz at Bijapur being more than 120 feet in diameter at the bottom are in Karnataka. Karnataka has many notable achievements to enrich the Heritage of the Country.

The distinctive architecture and sculptures like Chalukya, Hoysala, and Vijayanagara developed in Karnataka. The earliest Hindu rock-cut shrines were also from Karnataka. Karnataka was the arena where, every political change was evidence and the rise and fall of strong empires, which left behind memorable records of great achievements seen. Being at the Centre of peninsular India, it played a prominent role in the History of South India and India as a whole in Historical Times. There was a period in Indian history often referred to by various scholars “The Age of Imperical Kanauj”. This is a misnomer and was called “The Age of Imperical Karnataka”.
During this period, the rulers of Karnataka defeated the rulers of Kanauj like Pulikeshi II defeated Harsha or his grandson levying tribute on a ‘Sakalottarapathanatha’ or Rashtrakuta Dhruva and Govinda III levying tribute on the rulers of Kanauj and Indra III of the same family occupying Kanauj itself. Those were the times, when a man hailing from this land, felt elated to call himself, as belonging to ‘Karnata’ and the country believed that the ‘Karnatabala’ (the army of the Chalukyas of Badami and the Rashtrakutas) was ‘invincible’. This should have probably prompted the Sena dynasty of Bengal to call itself proudly as belonging to the “Karnata Kshatriya” family and the founder of a new line of rulers at Mithila in Bihar to call his dynasty the “Karnata Vamsha”.

Karnataka has vast untapped resources in its land, forest, minerals, water sources, and labor. Even from historical times, it has been the home of world famous sandal wood, sandal wood oil, teak wood, spices and gold. These products virtually enjoyed a covetable position in the world. In output of minerals like gold, limestone, quartz, asbestos, and vanadium Karnataka had secured the first place among the States of the Country, and in other minerals like chromite, tungsten, kainite, it took second place. The State noted for its rich potentiality in iron ore, iron, copper ore, dolomite, and electric power. All the towns in the state are electrified. Bangalore in 1905, being the first city to be electrified. In Sericulture, Karnataka stands first throughout India, the Mysore silk and the silk products have attracted merchants from all over the Country, and it has even secured a good market all over the World. The state has the largest area under the commercial crops in Coffee and Pepper. It tops the list in the Country, in the production of Coffee and Areca nut and takes only next place as far as Cardamom and Pepper are concerned. Considering in general the overall economic position, Karnataka takes the fifth or sixth position in the Country.

1.2.3. Origin of Karnataka State

The origin of the name “Karnataka”, denoting an area or region inhabited predominantly by Kannada-speaking people, has led to many controversies. The words “Karnataka”, ‘Karnata’, and Kannada seem to refer to a region as well a language. In Kavirajamarga ascribed to emperor Amoghavarsha–Nripatunga and Kabbigara Kavya of Andayya, the word Kannada referred to denoting the region, and
in the works of Channabasaveshwara and Nijaguna Shivayogi, however, the word primarily used to denote a region and a language. The Historians and Poets also called the parts of Karnataka as Kuntala Banavasidesha and Mahishaka.

The several theories trying to discuss the etymology of Karnataka a few worthy of credence can mentioned like, Dr.S.B.Joshi holds the view that, Karnataka originated from the word ‘Kan’ or ‘Kal’. A people who were a tribe of cowherds that had for long settled in the present Khandesh region in Maharashtra, and the area was called ‘Kannadesha’ because of them. However, he has not provided conclusive evidence to show whether the name was derived from the people called ‘Kanna’ or ‘Kalla’. However, there is a strong strain of cowherds in the population of Karnataka. There is nothing definite to prove that, they were so dominating as to give the whole land spreading itself on time from the Cauvery to the Godavari, and even beyond, to the Narmada. The next theory is the name derived from, ‘Kar + Nadu’ ‘Black land’ or the “Land of black soil”. Because, the major parts of Karnataka are on the Deccan plateau, full of black soil.

The stronger evidence in supporting another theory ‘Karunadu’ is the word used in Tamil works of antiquity like ‘Shilappadhikaram’ and ‘Tolkappiyam’ who call this land ‘Karunat’. The Tamilians gave this appropriate name. According to them, karunat a ‘big’ or elevated land situated on the plateau beyond the Eastern Ghats. ‘Karunat’ or elevated land is an expression echoed has the name ‘Unnayaka’ in place of the word ‘Karnataka. Thus, Karnataka appears to be derived from ‘Karunat’, meaning ‘Unnayaka’ or the ‘elevated land’. There is a mention of Karnataka in Mahabharata and thus it appears to be in currency for the past 2000 years. The army of the Chalukyas of Badami as already noted and called “Karnatabala”. An inscription from Java of the 12th century also mentions about the Karnataka.

1.2.4. Climate of Karnataka State

Karnataka climate ranging from the very moist rainy monsoon climate on the West Coast, the Western Ghats and Malenad areas to the semi-arid climate of the interior Central and Northern districts and the arid very warm climate of Bellary-Bijapur region. The range of climate from West-to-east is about 190 Km between
Agumbe in Tirthahalli taluk of Shimoga district with an annual rainfall of 8,276 mm and in Challakere of Chitradurga district is with an annual rainfall of 456 mm. This range is very much comparable between Shillong in Assam and Jaipur and Jodhpur in Rajasthan. Agumbe otherwise called the Cherrapunji of Southern India. The 14 heavy rainfall stations in India, with annual rainfall of more than 5,000 mm, and out of 14 heavy rainfall stations four are located in Karnataka. They are Agumbe in Shimoga district, Bhagamandala (6,032 mm), Pullingoth (5,941 mm), and Makut (5,054 mm) in Kodagu district.

The climate in the State was determined largely by geographic location with respect to the sea and monsoon winds and physiography. The most important feature of the physiography of the state is the Western Ghats, which acts as a “Climatic Divide” between the West Coast and the adjoining hilly regions with heavy rainfall, and the comparatively dry-low rainfall and drought-prone regions to the East. The Western Ghats form the main watershed and from which all the east-west monsoon current is the main cause of the heavy rainfall over the coast and Malenad.

1.3. Cultural region of Karnataka State:

1.3.1. Karnataka State has four main climatic regions

The Coastal Region: This region lies between the Arabian Sea and the Western Ghats and covers the Dakshina Kannada district and the southwestern part of Uttara Kannada district, with an annual rainfall exceeding 3,000 mm.

The Western Ghats and Malenad region: This region includes the Mountains and Forested areas lying to the East of the Western edge of the Ghats. It includes the Southwestern part of Belgaum district, the Northern and Eastern parts of Uttara Kannada district, the extreme Western parts of Shimoga and Chikmagalur districts, the Southwestern parts of Hassan district, most of Kodagu and the extreme Southwestern parts of Mysore district. In this region, the annual rainfall ranges from 4,000 to 8,000 mm, over the Western Ghats, decreasing eastwards to about 2,000 mm in the Eastern edge of the region. The Northern Maidan region: This is an extensive undulating plateau forming the Northern part of the State, with elevation ranging from 350 to 650 mtrs. The districts including to this region are Bidar, Gulbarga, Bijapur,
Dharwad, Bellary, and Belgaum. The annual rainfall varies is 1,500 to 500mm. The region has two rivers that is river Krishna and Godavari.

The Southern Maidan region: This is a broad undulating plateau in the Southern half of the state, with elevation ranging between 600 to 1,000 meters. There are local hill ranges in Southern Maidan and they are Devarayangurga- Shivaganga. This Southern maidan region includes the district of Chitradurga, Tumkur, Kolar, Bangalore, Mandya, Mysore, and the parts of Hassan, Chikmagalur and Shimoga. The annual rainfall varies from about 2,000 mm in the Western edge to about 460 mm in the Eastern part of Chitradurga district.

1.3.2. Seasons and main Characteristics

There are four seasons.

- Winter or cold-weather season (January to February).
- Summer or hot weather season (March to May).
- South-west monsoon season (June to September).
- Northeast monsoon season (October to December).

Generally clear skies, low humidity, and agreeable low temperatures characterize the winter season. There is very little rainfall in this season, the amount of rainfall being less than 10 mm over most of the State.

The summer season has raising temperature; with the maximum temperature in April or early May occur in most parts of the State. The North- Eastern parts of the state records the highest temperature. Meanwhile, in this region the daily maximum temperature reaches 360 to 400 °C. During March and April, ther is low humidity found, which increases from May onwards.

The Northeast Monsoon season starts in the beginning of October. Rainfall occurs mainly in October and November with very little rain in the month of December. During this season, there are occasional depressions and cyclones from the Bay of Bengal, which strike the Madras coast North of Latitude 110 N, move West or North-west and move across the State, causing widespread rain over the Southern parts of the State, and sometimes over the Northern parts also.
1.3.3. Temperature

Temperature is lowest in the beginning of January and increases thereafter gradually. In the Southern Maidan region, the highest temperature occurs in April, while in the Northern Maidan and Coastal areas the highest temperature occurs in May. In January, the daily maximum temperature is 31ºC to 32ºC in the Coastal area and slightly above 30ºC in the Northern Maidan area except in Bidar district where it is 28º to 29ºC. In the rest of the State, the daily maximum temperature in January varies from 27º to 29ºC. Over the ghat areas, it is 24º to 27ºC. In April, the daily maximum temperature is about 32ºC in the Coastal region and increases as we go on to the North eastwards in the Northern Maidan area are up to 39º C and in the Gulburga- Raichur region, it decreases to about 37º C. Over the rest of the maidan area, it varies from 33º to 36º C and in the ghats and malenad area it is 28º to 32º C.

The highest maximum temperature in May, which is the warmest month over major parts of the state, reaches 43º C in Gulburga-Raichur region. It exceeds 40º C in the area northeast of a line joining Bidar, Gadag, and Bellary. It is 35º to 36º Cover the Coastal area and 36º to 38º C over the Southern Maidan. Over the Western Ghats and Malenad area 32º to 34º C. temperature which decreases after May. The warmest region in July is Bellary, Raichur, Gulbarga here the daily maximum temperature is about 32º C. The temperature decreases to 29º C towards Bidar, about 28º C in the Coastal area and increases to 32º C in Raichur-Gulbarga area. In the Southern Maiden, the maximum temperature is 26º to 27º C where as In the Ghats and Malenad area; it is about 20º to 24º C. It is interesting to note that in the coastal area, Ghats and Malenadu areas the maximum temperature in July is lower than the maximum temperature that occurs in January. This is because of the continuous clouding and frequent rains over the area in July, while in January the skies are clear with bright sunshine during the daytime. In October, the maximum temperature increases over the Coast and Malenad areas and decreases in the rest of the State. After October, temperature gradually decreases throughout the State reaching the lowest in the beginning of January.

The minimum temperature in January is about 20º C in the coastal region, Ghats and malenad areas and it is decrease up to 13º to 14º C. Over the southern
maidan area, the lowest temperature recorded is 11° to 13° C. As the season progresses from January, the minimum temperature increases to a maximum in April-May is about 26° C in Bellary, Raichur region and decreases thereafter.

The annual temperature is highest about 28 to 30° C, in the northeastern parts of the state and lowest about 18° to 20° C in the Ghats and malenad areas. In Bangalore, a uniform temperature of about 23° C from June to September can observed.

1.3.4. Humidity

The average relative humidity is higher in July- August and lowest in March – April. Relative humidity depends not only on the amount of water vapour in the atmosphere but also on temperature. In general, the coastal area, ghat, and malenad areas are more humid than the maidan areas. Southern maidan areas are comparatively more humid than the northern maidan areas. The region, which has the lowest humidity of about 30 percent in April-May that is extending from northern Chitradurga and Bellary district to Bijapur, Raichur and Gulbarga districts. The low humidity from 5.00 to 10.00 percent and sometimes even less recorded in this area in the afternoon hours during the summer. Even in the southern maidan area, low humidity of 10.00 to 20.00 percent may be recorded in afternoon hours in March-April. In the coastal region and malenad areas, low humidity of 30.00 to 40.00 percent is occurring in March- April. High humidity exceeding 90.00 percent, occur over the coastal area, Ghats and malenad areas in July and August, and 80.00 to 60.00 percent over the rest of the State. From September onwards, humidity generally decreases gradually up to November and rapidly thereafter.

1.3.5. Fauna and flora of Karnataka State

Karnataka has a rich and most colourful heritage in respect of wild life. It is a favourable location for species of large and small animals including large vertebrates. The natural distribution of animals especially mammals, is governed by vegetation. Animals are heterotrophic depending upon primary production, which should be able to maintain a biotic diversity in the ecosystem. A study of the feed-potential in the various vegetation types reveals that ever-green forests are eminently suited to many species of arboreal animals like the monkeys, while the deciduous forests offer a more
congenial habitat for the larger herbivores, such as the gaur, the elephant and the deer. Bats are flying mammals, easily identified. The Indian fruit bat or flying fox is destructive to garden fruits. The insectivorous bats like Pipistrella are rapid fliers and play a useful role in insect control. A species like the antelope, which can withstand drought considerably, situated for open-dry scrub forests. There is a good habitat to the larger grazing animals like the gaur and the deer. The wild life bearing forest areas of Karnataka is divided into six regions, namely, Karavali or Coastal Region, Crestline of the Western Ghats, Malenad, and Mysore-plateau, Kollegal Hills and Maidan. A perusal of the occurrence rating shows that wild life is relatively abundant only on the old Mysore plateau with Malenad, Kodagu-Kollegal Hills, Uttara Kannada, and Dakshina Kannada, Crestline of Western Ghats and Maidan showing sequentially a gradual reduction in number. The natural distribution of animals is largely determined by vegetation. It is worthwhile to compare the three major natural vegetation types of Karnataka with reference not only to plant products but also to the availability of certain important food links.

The forest has a good floor covered with leaf litter and has very little grass. As a result, the habitat is not suitable for grazing ungulates or elephants but can support arboreal forms like monkeys, squirrels, and smaller vertebrates. The evergreen forests can support the wild pig and sloth bear which are omnivorous and which can survive on a meager diet. Due to the absence of bamboo and low-lying foliage, the habitat is unsuitable for herbivores, but it is rich in amphibians and reptiles due to high humidity and ample refuge. The scrub forest of Karnataka is much less productive than the deciduous. The species of acacia is dominating in this forest area because of paucity of water. The cheetah and the wild dog or Dhole (Cuon dakhunensis) and wolf (Canis naria) are equally abundant.

Karnataka State has rich and varied vegetation resulting from several lines of plants migration conditioned by climate, soil, and topography. Biotic factors have modified the original climate evolved through the centuries in many areas.

The vegetation can grouped into four main categories each containing smaller communities. These four categories are the Dry vegetation, Wet vegetation, Montana vegetation and Littoral vegetation.
Dry vegetation types are characteristic of the eastern districts of the state on the Deccan Plateau. Except in the river valleys, the plants have to cope with a relatively dry climate relieved mostly by the light cold-season showers of the Northeast monsoon. Here the xerophytes like Cyanotis tuberosa (Roxb) Schum, Anisochilus carnosus, Coleus caninus and with the ferns Acitinipteris radiate (Swartz) Link and Hermionitis antiquorum, Caralluma umbellata, Asparagus racemosus, Capparis deciduas, Euphorbia acaulis, Curculigo orchioides etc, are seen.

When compared to the dry deciduous formations the trees in the wet deciduous forest form a more compact canopy and the interval between leaf fall and leaf flush is relatively short. The stratum of shrubs is well developing as also the herbaceous ground flora. Twiners are common while orchidaceous epiphytes abound in undisturbed regions. Many useful trees are native or naturalized in the forests like Gmelina arborea Roxb, Tectona grandis and Vitex altissima that are important timber trees of the Verbenaceae. The Fabaceae has the well-known trees like Xylia xylocarpa and as well as several species of Erythrina commonly as shade trees in coffee estates. Haldina cordifolia Korth, Terminalia alata, Ridsdale, Hymenodictyon obovatum, and Mitragyna parvifolia Korth are the Rubeaceae trees. Glycosmis arborea and Osyris quadripartite Dalz ex Decaisne tend to be almost tree like. Climbing plants are quite common especially during the pre- and post-monsoon periods Argyreia imbricate Sant and Calycopteris floribunda Poir are generally herbaceous but Combretum latifolium and Alangium salvifolium Wangerin tend to be woody. Lipar nervosa Lindl and L. prazeri King and Pantling are among the early tuberous orchids. The pink Disperis zevlanica Trimen is a curious and attractive orchid that appears in profusion under the cover Habenar ovalifolia and Peristylus plantagineus are frequent a little later in the season.

1.4. Emergence of Mysore as a modern state

By 1941, the area of great Dewans had almost come to an end. When Sir Mirza Ismail retired, Mysore administration was made democratic by introducing popular institutions like representative Assembly and Legislative Council under Dewans Sir Mirza Ismail, followed by N. Madhava Rao.
Meanwhile, Jaya Chamaraja Wodeyar succeeded Krishnaraja Wodeyar IV. This was a period of momentous political significance. The struggle for freedom was continued. The state faced acute food scarcity and all developmental activity suffered. Yet the Dewan managed the finances of the state tactfully. The Dewan saw to the implementation of the recommendation of the K.R Srinivasa Iyengar Committee report on constitutional reforms. The status of the Assembly was raised and the various communities and interests were given representation. The strength of the Council was also raised. The Dewan continued to preside over the Assembly. The regime of N. Madhava Rao was a period of solving problems due to are the explosive internal situation. Madhava Rao retired in 1946 and was succeeded by Sir Arcot Ramaswamy Maduliar. In August, that year an interim government was formed at Delhi and India became free in 1947.

After India got independence, the question arose in Mysore as to whether the Mysore state should join the Indian Union or not. The political leaders of Mysore desired that the state should immediately join the Union. But the Dewan was in no hurry. The state sent representatives to the Constituent Assembly after some wrangling. Taking the cue from the neighbouring states of Travancore and Hyderabad, the Maharaja declared his intention to retain Mysore as an independent state. The Dewan had also advised the Raja to that extent. Agitation resulted and the Maharaja yielded. A Prime Minister was appointed for the state in 1947. Sir Arcot continued as Dewan till 1949 when that post was abolished. Mysore later accepted the draft constitution, the Prime Minister became the Chief Minister and the state acceded to the Union in 1950.

At that time, the Unification Movement was going on in the state which started in the last quarter of the 19th century. The movement that language should be the basis for creating a province influenced Karnataka and they had started demanding a separate province for Kannada-speaking people. Several organizations were started. The founding of Karnataka Sabha, the Kannada Sahitya Parishad and organizing Karnataka Political Conference were positive steps in mobilizing the sentiments and consciousness of on all Karnataka basis. Constituent Assembly, 1946 slept over the issue of Karnataka. After India got freedom in 1947, several attempts were made by the Committee in 1948, JVP reports etc. but problem remained unsolved. At last,
under internal pressure and inevitable circumstances, Jawaharlal Nehru was forced to set up a Committee known as Fazal Ali State Reorganization Commission, which recommended the formation of Karnataka State in the face of opposition from many groups. In the new state, many Kannada-speaking areas were included. Accordingly the new state named Mysore came into being on 1st November 1956.

1.4.1. From new state of Mysore in 1956 to Karnataka in 1973

The new state was inaugurated on 1st November 1956. Sri. S. Nijalingappa was appointed as the Chief Minister. In the beginning, the State had to face a number of problems. The party in power began tackling them. Agriculture, industries, irrigation and education all had to be developed simultaneously.

Besides these, Mysore was facing two major disputes with the neighbouring states the River water disputes and the Border dispute. The River water dispute arose over the usage of the water in Kaveri and Krishna rivers. Memoranda, propaganda in the press and even references in the Supreme Court resulted. The Border dispute arose over the recommendations of the States Reorganization Commission report whereby certain areas with a Kannada speaking majority had not been awarded for merger with Mysore. Commission was appointed to examine both the problems and their reports welcomed or criticized by the parties to the dispute. These problems have been partially solved.

With the development of education and widening of communications, the state had been integrated emotionally. Throughout the period of her history, we have noticed that religious toleration has been a cardinal feature. This is now being furthered on the basis of secularism which is one of the feature of the Constitution of India. Political education had led to a number of political parties participating in the administration. Between 1956-1973, a number of Ministries succeeded under the stewardship of

Sri S. Nijalingappa 1956-1959
Sri. B.D. Jatti 1959-1962
Sri S.K. Kanti 1962
Sri S. Nijalingappa June 1962-1968
By the year 1973, state was renamed as Karnataka. This was the culminating point in her integration. As agitation had been going on in this regard almost from the date of the inauguration. After due consideration, the Chief Minister, Sri Devaraje Urs, inaugurated the renamed state of “Karnataka” on 1st November, 1973. Thus the Modern Mysore now known as Karnataka had emerged which is moving rapidly on the path of development in the wake of becoming a rich prosperous and self-sufficient state (See History of south India).

1.4.2. Points for revision

Emergence of Mysore as a modern state: By 1941, when Sir Mirza Ismail retired, the phase of great Dewans almost ended. Through introduction of popular institutions like Representative Assembly, Mysore administration was made democratic. Meanwhile, Jaya Chamaraja Wodeyar has succeeded Krishnaraja Wodeyar. The then Dewan N. Madhava Rao had to strive hard for the management of state since on the one hand IIInd World War has started and on the other, freedom struggle was continuing Madhava Rao was succeeded by Sir Arcot Mudaliar. Soon, India became free in 1947.

Now, in Mysore the controversy arose as to whether the Mysore state should joint the Indian union or not. On the advice of Dewan Maharaja declared his intention to retain Mysore as an independent state, though there was opposition in the state. Sir Arcot continued as Dewan till 1949 when that post was abolished. In 1950, state acceded to the Union. At that time, unification movement was continuing in the state according to which language should be the basis for creating a province, so they demanded a separate province for Kannada-speaking people. At last new Karnataka state named as Mysore including many Kannada speaking areas was formed on 1st November 1956.

From new state of Mysore in 1956 to Karnataka in 1973. S Nijalingappa was appointed as Chief Minister. State had to face a number of problems, since it had to
develop its agriculture, industries, irrigation and education. The state was facing two major disputes with neighbouring state viz. the River Water dispute and the Border dispute. Finally, these problems were partially solved. With the development of education and communications state has been integrated emotionally. Religious toleration has been cardinal feature of the state. Political education has led to a number of political parties participate in the administration. In 1973, the culminating point in her integration was when the state was renamed as Karnataka. On 1st November 1973, Shri Devaraje Urs, the Chief Minister, inaugurated the renamed state of Karnataka. The modern state of Mysore is moving rapidly on the path of development to attain prosperity and self-sufficiency (Nilakanta Sastri, 1975).

1.4.3. Mysore

Mysore is one of the important districts in Karnataka state and is situated in the Deccan Peninsular. The state was known as Mysore prior to 1973. It extends between 11°45’ North to 12°40’ North latitude and 75°57’ East to southern part of the 77°15’ East longitude. It is bounded by Hassan, Mandya and Bangalore districts on the north, Chamarajanagar district on the south and south east, Kodagu district on the west and Cannanore and Kozhikode district of Kerala on the South-west. It covers an area of 6854 sq km consisting of four percent of the state’s total area.

According to the 2011 census Mysore district has a population of 2,994,744, roughly equal to the nation of Armenia or the US state of Mississippi. This gives it a ranking of 125th in India (out of a total of 640). The district has a population density of 437 inhabitants per square kilometre (1,130 /sq mi). Its population growth rate over the decade 2001-2011 was 13.39 percent. Mysore has a sex ratio of 982 females for every 1000 males, and a literacy rate of 72.56 percent. Hindus constitute 87.44 percent of the population with Muslims making up 8.87 percent of the population; the remaining part of the population is made up by Christians, Buddhists and other religious groups. Kannada is the dominant language in this district. Jenu Kuruba, Betta Kuruba, Paniya and Panjari Yerevas and Soligas are some of the ethnic groups found in Mysore district. Vokkaliga Gowdas are the dominant castes of the district. Their population is mainly concentrated in the Mysore taluk & Hunsur comprising Mysore city (M. census, 2013). Agriculture is the backbone of the
economy of Mysore district as it is with the rest of India, though it is highly
dependent on rainfall. The district lies on the undulating table land of the Southern
Deccan plateau, within the watershed of the river Kaveri, which flows through the
north western and eastern parts of the district. The river Kavcri and Kabini provide
the irrigation needs required for agriculture in the district. In the year 2001-2002,
Mysore district yielded a food grain production of 6 08,596 tons which is the
contribution of 6.94 percent of the total food grain production in the state for the year
Industries in Mysore district are mainly concentrated around the city of Mysore and
Nanjangud. Small scale and large scale industries have been developed around the
Mysore district. Mysore is said to be the next information technology hub in
Karnataka after the phenomenal success of Bangalore (Wikipedia, 2013b). The
Government of India has recognized Mysore as number one among the 20 tier II cities
of India for the promotion of Information Technology Industry. Mysore district has a
population of 26, 41,027 (as per 2001 census), of which 13, 44,670 (50.91 percent)
are males and 12, 96,357 (49.00 percent) are females. The district population is 37.19
percent urban and 62.81 percent rural. The literacy rate of the district is 63.5 percent
with 70.9 percent of males and 55.8 percent of females being literate. 82.00 percent of
urban population and 51.8 percent of rural population are literate. Kannada is the
dominant language in this district (Wikipedia, 2013b). Mysore is an historical city
situated in the southern India State of Karnataka. It is religiously and culturally
conservative. Muslims and Hindus live in sharply defined areas and hardly mix
together. Historically the Muslims have had a major influence in Mysore. The most
prominent Muslim influence came from Hyder Ali and his son Tipu Sultan, known as
“The Tiger of Mysore”, who ruled the Kingdom of Mysore from 1782 to 1799. Tipu
was a learned man, a good poet, an able soldier, and a religious follower of Islam.
1.4.4. Shias in Mysore and Madras

After the fall of the Mysore dynasty in 1792 A.D, most of the Shia dignitaries were granted life-pensions and a few of them settled down in different parts of India, especially in Madras and Bangalore. In the early twentieth century, Maulana Ali Akbar Shirazi, an Iranian preacher, had earned a name for his religious fervour and propagation of the faith in Bangalore.

1.5. Indian Muslim

According to the 1981 census, the total population of the Muslims is 75,512,459 which constitutes 11.35 percent of the total population of the country. They are concentrated in Uttar Pradesh (23.39 percent), West Bengal (15.55 percent), Bihar (13.08 percent) and Maharashtra (7.69 percent). The Muslim proportion to the total population is highest in Lakshadweep (94.84 percent) followed by Jammu & Kashmir (64.19 percent), West Bengal (21.51 percent) and Kerala (21.25 percent). The Muslim communities are spread almost all over the country, in all climatic zones, such as the plains (58.53 percent), hills (33.35 percent), plateaus (16.67 percent), coastal regions including islands (11.51 percent), the semi-arid areas (15.87 percent) and desert (5.95 percent). The internal structure of Indian Muslims as a religion-ethnic group was quite complex. The Indian Muslims have been categorized into five district sections: (i) landed aristocracy (UP and Bihar) (ii) middle class...
(Gangetic plains) (iii) traders (south and west India) (iv) artisans and craftsmen and (v) the feudal retainers (Ahmad, Imtiaz 1989). The Muslim communities are linguistically heterogeneous: in all, 52 languages are spoken by them. The Urdu language is spoken by the largest number of communities(156), followed by Kashmiri (39), Kachchi (33), Gujarati (32), Marwari(16), Hindi (14), Bengali (13), Malayalam (8) and Haryanvi (6). Other languages spoken are Arabic (1), Assamese (1), Awadhi (2), Marathi (6), Mewari (5), Sindhi (3) and Tamil (5). Sixteen Muslim communities are linguistically heterogeneous, speaking more than one language. They all speak regional dialects as well. Muslims in north India are generally organized around biradaris (the term is used in various ways, as jati, qaum or qwabila and also khandan or kumba), which are placed in a hierarchical order. The first four segments, namely Sayyid, Sheikh, Pathan and Mughal have hypergamous relationships. The biradaris among the lower orders of the Muslim social hierarchy generally maintain the norms of endogamy. Under the impact of Islamization, there have been changes in the names of the lower orders; the Quasi are now Qureshi or Sheikh Qureshi; the Lohars call themselves Saifi; the Julaha prefer the term Ansari or Momin Ansari. Muslim identity has been reinforced by the collective observance of festivals like I’d. The Muslims are primarily a rural population (65.99 percent), with a substantial number of them living in urban areas (34.01 percent) which is higher than the national average (Faridi, 1965).

Almost all the Muslims are non-vegetarian. About 11 Muslim communities (1.9 percent) are returned as vegetarian of all types 7 communities eating fish, 9 each eat fertilized or non-fertilized eggs; 5 each who eat neither garlic nor onions and 4 communities who are vegetarian but do not consume masurdal. The Muslim women are vegetarian in 19 communities (3.3 percent) but in most of the communities, they are non-vegetarian. There is no incidence of polyandry though polygyny of both sororal and non-sororal (44.84 percent) types exists. There is also a small incidence of hypergamy (5.56 percent) and hypogamy (1.98 percent) among cross segments in the upper crust of the Muslim society. the incidence of sororate among them is higher (73.02 percent) as against a levirate (55.56 percent). In terms of consanguineous marriages, cross-cousin marriages are most widespread (92 percent), which is higher than the incidence of parallel-cousin marriages (78.17 percent). Both widow
remarriage and divorce are permitted in almost all Muslim communities. Intercommunity marriages are reported on a wider scales in 41.48 percent communities. A very large section of the Muslims are landless (58.33 percent), the communities reporting landownership being 36.71 percent only. An analysis of the trends in occupation suggests that Muslim communities have moved up from 6.75 percent to 25 percent in agriculture, 4.76 to 42.84 percent in business and trade and from 79 percent to 61.11 percent in government service. A significant percentage of the Muslim are engaged in textile (6.74 percent), masonry (7.54 percent), wood work (4.76 percent), basket-making (3.17 percent), mat-weaving (2.38 percent), weapon – making skin and hide-work at 0.4 percent each, pottery(0.4 percent). A significant percentage of them are also engaged as labourers, both skilled (77.03 percent) and unskilled (25.79 percent).

Of the Muslim communities studied in India, 29.8 percent identify themselves at the local level, 33.74 percent at the national level and 56.7 percent at the regional level. Again, more Muslim communities (7.00 percent) identify themselves at translational level against a national average of 2.93 percent, which is very high. This is explained by the notion of jamat.

Many Muslim communities have ethnographic accounts (47.9 percent) or historical accounts (32.2 percent). The percentage of the communities that recall their migration to their present habitat is 60.8 a few Muslim communities have their identification markers such as male dress (19.00 percent), female dress (19.2 percent) male headgear (7.2 percent), turban (4.3 percent), female headgear (2.9 percent). Ornaments for females (6.5 percent) and tattooing among females (1.5 percent). Five Muslim communities, such as Watal, Lalbegi and Madari / Kalandar have claimed the status of scheduled caste and 19 as scheduled tribes.

Social divisions exist in 86.5 percent among them in the form of clans (22.4 percent), sects (9.4 percent), sub castes (10.6 percent) etc. Hierarchy with social divisions exists in 13.4 percent, which is on a smaller scale as against the national average of 22.57 percent. Differentiation is reported on a smaller scale (26.5 percent) against the national average of (48.39 percent). Social divisions regulate marriages but on a smaller scale among 37 percent as against the national average of 80.82
percent. A few Muslim communities perceive themselves as occupying a high (15.6 percent) against the national average of (22.85 percent), middle (58.4 percent) against the national average of 47.53 percent) and low (25.3 percent) against the national average of (28.85 percent) status.

The norms of community endogamy are adhered to by almost all Muslim communities. A few even practice clan exogamy (9.6 percent), village exogamy (7.2 percent) and surname exogamy (3.9 percent). Cross-cousin (MBD and FSD) marriages are most widely practiced (82.5 and 81.2 percent respectively) followed by parallel – cousin marriages (FBD – 68.7 percent and MSD-65.8 percent). Both sororate and levirate are reported among them (R. Gupta, 1956-57).

Child marriages are reported in 7.7 percent communities. Marriage through negotiation is the mode of acquiring spouses among the majority of the communities (97.9 percent), followed by other modes, such as exchange (20.2 percent), mutual consent (18.7 percent), courtship (3.4 percent), elopement (2.12 percent), service (1.7 percent) and by purchase (0.9 percent). Monogamy is the rule among 96.4 percent communities. However, non-sororal polygynous marriages (42.5 percent) and sororal polygynous marriages (21.2 percent) are also practiced.

A few Muslim communities report the use of marriage symbols such as bangles in 26.2 percent communities, nose-stud pin in 19.5 percent, toe-rings in 14.6 percent, tali/mangalasutra in 11.5 percent, vermilion in 9.1 percent, finger-ring in 8.6 percent, ear-rings in 6.8 percent), nose-ring in 10.6 percent and bindi in 4.8 percent communities.

Mehar is paid on demand in 29.6 percent communities, promised for future payment in 48.3 percent, instantly paid in 25.1 percent, promised but not demanded in 4.5 percent and promised but not paid in 2.9 percent communities.

The rule of residence after marriage is patrilocal (96.9 percent), neiolocal (7.4 percent), matrilocal (1.00 percent) and biological (1.4 percent). Divorce is permitted and practiced in 95.9 percent communities. The various reasons for divorce are maladjustment (98.66 percent communities), adultery (61.8 percent), cruelty (38 percent), barrenness (31.8 percent), insanity (26.2 percent) and impotency (21.7 percent).
Widow remarriage is permitted in 96.6 percent communities as against the national average of 81.36 percent and widower remarriage in 97.1 percent as against a national average of 96.29 percent. Increase in age at marriage is reported in 68.7 percent communities. The rise of nuclear families (75.7 percent) and decline of extended families (68.8 percent) have been reported among the Muslims (Goswami, 1988).

The Muslim women play an important role in the economy (67.6 percent) against the national average of (81.64 percent). Women in nearly 65 to 70 percent communities have roles in economic activity and contribute to the family income against the national average of 83.02 percent. Like other categories of rural women, they too have a role in bringing water (80.7 percent against 88.9 percent), collection of fuel (51.9 percent against 69.8 percent), animal husbandry (41.4 percent), agriculture (37.3 percent) against 58.79 percent), etc. The Muslim women have a lesser role to play in political sphere (5.00 percent against the national average of 11.89 percent), social control (4.8 percent against 6.9 percent) and fishing (3.4 percent against 12.45 percent). The status of women is reported as equal in 22.9 percent communities against 25.74 percent at the national level, high in 1.5 percent against 2.00 percent and low in 76.2 percent.

Land is the economic resource for the majority of the Muslim communities (48.5 percent against 64.1 percent at the national level), whereas only a few (5.5 percent) depend on water and still fewer (6.3 percent) on forest resources. However, the majority of them are landless (56.8 percent against 49.4 percent), and only a few own land (24.1 percent against 30.64 percent); 21.9 percent hold land against a national average of 31.89 percent.

Most Muslim communities are engaged in settled cultivation (43.3 percent against a national average of 54.00 percent) and in labour (45.00 percent against 53.57 percent). The majority of Muslim communities are also engaged in occupations, such as business (52.4 percent against 44.27 percent), government service (58.2 percent against 65.83 percent), private service (45.00 percent against 47.9 percent), self-employment (49.1 percent against 52 percent) and trade (19.7 percent against 18.9 percent). They are engaged in various other occupations such as fishing (4.3 percent
communities), horticulture (2.9 percent), terrace cultivation (2.9 percent), animal husbandry (13.4 percent), pastoral activities (2.2 percent), sericulture (9 percent), industry (9.2 percent), industrial work (16.3 percent), textile weaving (5.3 percent), textile –dyeing (2.1 percent), masonry (6.8 percent), textile weaving (5.3 percent), textile –dyeing (2.1 percent), masonry (6.8 percent), wood work (4.5 percent), skin and hide-work (2.1 percent), metal work (2.6 percent), basket – making (2.2 percent), mat weaving (2.1 percent), specialized service (5.00 percent), skilled labour (14.6 percent) and unskilled labour (20.4 percent), an analysis of the trends in occupation suggests that some members in the Muslim communities have moved over to agriculture (from 6.75 percent to 25.00 percent), business and trade (4.76 to 42.84 percent) and government services (from 0.79 percent to 61.11 percent).

About 94.00 percent of the Muslim communities have direct links with the market and 12.5 percent through middlemen. Exchange of goods takes place through barter and cash (5.8 percent). Child labour is reported in 43.2 percent communities. Wage labourers have increased in number (49.7 percent) as have agricultural labourers (25.00 percent) and industrial labourers (13.2 percent). The Muslim are occupationally more heterogeneous.

Modern inter community linkages are forged through entrepreneurs / businesspersons (62.7 percent), scholars (26.2 percent), white-collar employees (52.9 percent), teachers (52.2 percent), administrators (28.9 percent), engineers / doctors (34.6 percent), village panchayat leaders (30.1 percent) and regional leaders (22.3 percent).

Education is favoured for boys in 71.4 percent communities against the national average of 74.9 percent, and for girls in 43.00 percent communities against 55.12 percent at the national level. More than 80.00 percent of the Muslim communities in southern states (except Karnataka), north-eastern states, Jammu & Kashmir, Maharashtra, Dadra, Nagar Haveli, Daman & Diu, Punjab, Chandigarh, Haryana and Delhi favour education for boys. But in Bihar, Uttar Pradesh, Madhya Pradesh and Gujarat it is less than 60.00 percent. More than 60.00 percent of the Muslim communities favour education for girls in the southern states except Karnataka and in the states of Haryana, Punjab, Chandigarh, Delhi, Assam and other
north-eastern states except Meghalaya (50.00 percent). The response to education is very low in Himachal Pradesh (10.5 percent), West Bengal (42.9 percent), Bihar (39.00 percent), Uttar Pradesh (28.6 percent), Gujarat (12. Percent), Rajasthan (18.2 percent) and Madhya Pradesh (42.3 percent).

Family planning is favoured by 43.8 percent communities but they prefer four children (29.8 percent) and only a small number prefer one or two children (5.7 percent). About 34 percent use modern family planning methods while 3.4 percent use indigenous methods. The percentage of women undergoing sterilization is 13.9 percent.

We have also studied 62 multi-religious communities of which the Muslim form an important segment along with Hindu (33), Christian (3), Buddhist (1), Sikh (1), tribal (2) and so on. They are as follows. Arain / Areen / Rayeen/ Reen, Bndmati, Banjaral Bhanjara, Beda, Bharbbu; ja, Bhat, Bhil, Bhil Tadvi, Cheeta, Cheepi, Churba, Darji, Mehtar, Jat, Julaha, Kacher, Kadia, Kalal, Kaamboj, Kayastha, Khasi, Khatik, Khatri, Koch, Kumbar/ Kumbhar, Lalbeg, Local, Machhi/ Machhiyara, Madari, Manhas, Marakkyar/ Mariyakayar, Maria Muslim, Mirasi, Mukkuvan, Multani, Nat, Nicobarese, Noongar, Patel, Perna, Phareral Pherera, Rai Bhat, Rajpur, Rangbar/Rogbar, Raawat, Salat, Saora, Sapera, Siddi, Sikligar/ saigalgar, sinbiwala / Singiwala, Sonar / Sunar, Tambuli and Teli/Tili (Haroon, 1989).

In the Uttar Pradesh hills, the Musalman are synonymously called Muslim and Mohammedan in the urban setting. But in the hill villages, they are known as Chured as they were engaged in selling bangles (churi) since the time of their migration. According to the 1981 census, the population of the Muslim in Uttar Pradesh is 17,657,735. They speak Garhwali and cannot be differentiated from the ordinary hillmen in their routine, manners and customs. But the Musalman hawkers and those settled in the foothills speak Hindi. The Devanagari script is used. The AIAS (1st phase) data shows that the Muslim of Uttar Pradesh are tall to above medium in height with an average of 170 cm. They have a long head, narrow to medium nose and a long face. It suggests from the AIBAS data that the average house-old size of the Muslims of Uttar Pradesh is four and the proportion of males is 55.00 percent in the total population. Unmarried males are more (56 percent) as compared to unmarried
females 9.48 percent) while the percentage of widowers is 3. Among the Shia sect of the Muslim, the frequencies of blood group A and B observed are 16.6 and 21.9 percent, whereas the Sunni Muslim have 18.9 and 25.6 percent, respectively. The Sayyad sect of the Muslims show 14.3 percent of blood group gene A and 27 percent of B. The genes M and R (Rh) are 66.7 and 15.7 percent respectively (Srivastava, 1975). The non-secretor gene is reported 54.2 percent among them.

The Musalman settled in the foothills are divided into subgroups such as Ansari (weaver), Teli (oil presser), Nai (barber), Bihishti (water – carrier), Sheikh, Mewati and Syed. Matrimonial alliances among the Chured of the hills are limited to their own community. Recent migrant Muslims to their region marry girls from the Chured and from the scheduled castes. Polygyny is allowed among them. Payment of mehar in cash and kind is prevalent. Divorce (talaq) is allowed and either spouse can seek it. The pattern of inheritance is equigeniture but daughters seldom claim their share and succession devolves upon the eldest son. Women perform all household work and participate in agricultural activities. The major childhood rituals observed by them are chatty and sawa mahik after childbirth, circumcision (khatna) and tonsure (aqiqa). The marriage ritual (nikah) is held during night in hills and is presided over by a maulvi. The bridal couple sign in the register maintained by the maulvi. At this time, the father of the bride may give presents (dahej) to the groom. The Musalman bury the dead. They dispose of the dead through burial and do not observe death pollution (Gupta, 1909).

The traditional occupation of the Muslims is bangle selling. Nowadays, they are also involved in selling various other articles and vegetables. Some of them work as tailors and mechanics. In rural areas, some of them are engaged in agriculture. Earlier, the barter system was in vogue and they sold bangles in exchange for food grains. A community council called biradari panchayat maintains social order within the community. Those practicing agriculture also participate in rituals relating to Bhumiyal, a deity to protect the crops. They have economic linkages with all their neighbouring communities. They have a separate place for burial. Their attitude towards developmental programmes launched by the government is positive.
The Muslim in Nagaland are migrants from Assam. They have two subgroups, namely Sheikh and Syed. Between the two subgroups, the Syed are considered higher than the Sheikh. The local Naga and other Hindu communities call them Mia. They are concentrated in the Dimapur area and are sparsely distributed in Kohima, Mokokchung and Thalukie. They have migrated to their present habitat after 1947 from south-west Assam. After 1950, some of them have migrated from the Cachar and Karimganj districts of Assam. According to the 1981 census, the population of the Muslims in Nagaland is 11,806. They speak a dialect of the Bengali language and use the Bengali script. The AIBAS data suggests that the average household size of the Muslims of Nagaland is three and the proportion of males is 54 percent in the total population. Married males are relatively more (56 percent) as compared to married females (50 percent), while the percentage of widows is 12. Their staple cereal is rice and they are non-vegetarians who eat beef. The Muslims follow the rules of the shariat with regard to marriage, divorce, and inheritance of property and the performance of life-cycle ceremonies. Inheritance of property is maintained in the male line and the eldest son inherits the father’s authority. Their birth rituals include the naming ceremony (namkaran), circumcision (sunnat, and aqiqa. The marriage ceremony (nikah) includes kalma, consent and mehar. The dead are buried and special prayers are offered.

The Naga engage the Muslims as agricultural labourers. Wet paddy cultivation is primarily practiced by them either on sharecropping or contract basis. They do ploughing, transplantation and harvesting. Some of them depend on wage-labour. Some of them are experts in engraving and carving designs on buildings. They maintain commensal norms with the Naga. A few cases of marriage between the Muslims and the Nagas have been reported. Water sources, roads, schools and public places are shared with others. The community has petty businessmen and a few teachers. Traditional linkages are maintained through socio-religious congregations (waz). The Muslims enjoy the facilities provided by the government under various developmental schemes to a limited extent.

In Meghalaya, the Muslims or Musalmans hail from states like Punjab, Uttar Pradesh, Rajasthan, Bihar, Bengal and Assam. They migrated to this remote area in search of economic pursuits or accompanied the British colonialists in certain
capacities during the establishment of Cherrapunjee as the colonial headquarters. Thus, linguistically and culturally, they exhibit highly diversified characteristics. In spite of this, a commonality, on the basis of Islam, demarcates them from the rest of the communities. They live in the urban area of the state and in the plains of the Garo Hills districts bordering Bangladesh. According to the 1981 census, the population of Muslims in Meghaklaya is 41,434. The Bengali Muslims speak Bengali while the other Muslims speak Urdu. Hindi is used as a link language. The Bengali, Devanagari and Perso-Arabic scripts are used for written communication. Their staple food consists of wheat and rice including pulses. They are non-vegetarian. The Muslim families, which had migrated along with their spouses, maintained contact with their native village. However, many of them accepted local women as spouses. Many intergroup marriages have taken place between families from different states. Marriage (nikah) is performed as per the shariat rules. Divorce (talaq) is permitted and monogamy, though not the rule, is the general pattern existing today. According to the Islamic rules of inheritance, a woman has a share in her father’s property. Their birth rituals include whispering of Allah in the ear of the newborn, circumcision (khatna), aqiqqa and bismillah. Marriage (nikah) includes consent, nikahnama and dowry money (mehar). The dead are buried and special prayers are offered. The male child is circumcised in accordance with the tenets of Islam (Meer, 1832).

Since they are mainly a business class, they are settled in and around the three major towns of Meghalaya, namely Tura, Jowai and Shillong. However, they are mainly concentrated in Shillong. Due to their economic superiority, the Assamese and Bengali Muslims predominate over others. They are engaged in various economic spheres. A large number of them are employed as teachers, confectioners, barbers, butchers, mechanics, goldsmiths, petty executives as well as suppliers and wholesale dealers. A few families are also in the professions of tailoring, dyeing and dairy farming. They do not have commensal relations with communities who eat pork. The Muslim agriculturists of the plains of Garo Hills district maintain cultivator – tenant relationship with the Garo, Rabha and Hajong. They do not share graveyards with the Khasi Muslim. They participate in the festivals of their Khasi and Hindu neighbours and provide financial assistance in organizing community worship of their neighbouring Nepali, Bengali and Assamese communities. They share the benefits of
developmental programmes, especially in the spheres of education, employment and health.

In Tripura, the Musalmans are called Sheikhs or Muslims. Of the two broader divisions, Sunni and Shi, the Sunni Musalmans are predominant; Maulabi, Munshi, Qazi and Imam are the titles of religious specialists among them. They are distributed throughout Tripura. According to the 1981 census, the population of the Muslim in Tripura is 138,529. Their mother tongue is Bengali and they use the Bengali script. Earlier, they used surnames such as Minya, Ali and Ahmad, but nowadays surnames, like Gaji, Haji, Maulana, Choudhuri, Bhuinya and Majumdar are in use. Parallel and cross cousin marriages are prevalent and polygyny is permitted among them. Mehrana considered as the (capital) amount of a newly married woman is paid by the husband in cash or kind as per the agreement made prior to the marriage. Divorce and remarriage are permitted. Nowadays, maharana is being replaced by dowry. All children share parental property, but a daughter gets half the share of a son. Their birth rituals include tonsure, naming ceremony, aqiqa and circumcision while marriage rituals consist of agreement (Kabul), nikahnama and send off. The death rituals observed by them are gochal, kaphan, janajam namaj, special prayer, doya and challisha on the fortieth day (Qamar, 1987).

Cultivation of land and buying and selling of domesticated animals are their traditional and present occupations. There are both landowning and landless families among them. Some are involved in selling fish and mutton while others pursue masonry and carpentry on daily-wage basis. The traditional village council of the Musalmans called panchayat is headed by a sardar. Their sacred specialists are the Imam, Maulabi, Munshi and Qazi. Some families are affiliated to certain pirs. Some of the Muslims have expertise in basketry. They participate in local festivals like Durgapuja with the Hindu and accept food and water from neighbouring communities. Cultivator – labour relationship is maintained with the Riang, Garo and Noatia. They engage the services of communities such as the Kumbhakar and share the facilities of water sources, roads, etc. with local ethnic groups. They make moderate use of modern medicines. They collect drinking water from ring-wells and tube-wells.
The Muslim Sunni of Goa are concentrated in the Bicholim and Sanguem taluks. According to the 1981 census, the population of Muslims in Goa, Daman and Diu is 48,461. They speak Urdu and are conversant with Konkani and Marathi. Both the Perso-Arabic and Devanagari scripts are used. They are non-vegetarian who eat beef, rice and wheat are their staple cereals. They have seven endogamous subgroups, namely Syed, Knwaja, Khan, Agha, Baig, Mirza and Faqir. Now-a-days, however matrimonial alliances with other groups are also made. Cross-cousin and parallel – cousin marriages are permitted. Married women wear a sacred necklace (mangalasutra) as marriage symbol. Divorce and remarriage are permitted among them. The right of inheritance is claimed by sons only. They observe birth pollution for forty days. Azan is uttered in the ear of the child after the birth by a qazi, followed by the naming ceremony on the sixth or seventh day, aqiqa after forty lays, tonsure and circumcision of the male child between one to six years. Their marriage ceremonies include the signing of the marriage agreement by the bride, bride-groom, their witness and a qazi, and jalwa. They bury the dead and mortuary rites are performed on the ninth and fortieth days.

Agriculture is their main occupation. Some of them work on their own land and some of them are engaged in agriculture as share – croppers while some others pursue different trades and occupations. Intercommunity linkages involve reciprocity with other communities or their locality and inviting one another to participate in festivals and marriage ceremonies. The poor from other communities work as labourers in their agricultural fields and cultivate their lands as share croppers. They avail themselves of the facilities pertaining to drinking water, electricity, modern medicines, etc. provided in their residential areas (Hollister, 1946).

The Muslim Shia in Tamil Nadu are mainly distributed in the Madras, Vellore, Erode, Tiruchy, Coimbarore and Salem districts. According to the 1981 census, the population of Muslims in Tamil Nadu is 2,519, 947. The Shia form one of the two major groups in the Islamic society. The term Shia means all those who support the claim of Hazarath Ali as the first rightful successor to prophet Mohammad. To the Shia, the imam is not only the sole legitimate head of the Muslim community, but the imamar is a pillar of religion and is as important as the holy Quran. During the days of the Prophet, the term Shia did not connote a separate sect
but only during the Caliphate of Hazrath Ali, his followers almost assumed the form of a sect and came to be known as Shia of Ali. After the martyrdom of Hazrath Ali; the Shia who had to bear the atrocities of different rulers gained firm foothold in Iran and Iraq with the fall of the Abasides, and from then onwards they continued to spread in different parts of the world. The Shia infiltration into India started in the middle of the eighth century and by the end of the fourteenth century, they became powerful and established independent kingdoms and dynasties in various parts of the country. The Shia speak Urdu among themselves and are also conversant with Hindi and Tamil. They use the Perso-Arabic, Devanagari and Tamil scripts. The Shia are medium statured and have a higher frequency of blood group gene. B (23 to 25.2 percent) than A (12.5 to 17 percent). The Shia are non-vegetarian (Hollister, 1946).

1.5.1 Iranian Muslims in India

The true introduction of Islam to India was through Shiism from Iran; Iranians who were scholars, saints, literati and politicians took refuge in the different states of India. They laid the foundations for development of Iranian and Islamic culture with the support of Indian powers in the north and south of India, with their Persian language which was the language of politics and literature. Formation of Islamic governments in the soil of India was equal to weakening of racial elements of Turkish, Indian and Mongol nations in the Iranian culture and civilization.

Islam entered India mostly through Iran; this means that people understood Islam in that country through Persian and they mostly converted to Islam through Iranian preachers, Sufis and scholars. Muslims of the Indian subcontinent became familiar with Hadiths (sayings of the Prophet) and Tafseers (interpretations) of the Quran through their Persian translations. Commuting of the immigrants from Iran to and fro India brought more reciprocal cultural influences. Since the 10th century HG, in the Safavid period in Iran and Temurid period in India, these relationships have developed in all aspects; presence of Adil shahi Dynasty in Bijapur which was part of Deccan caused more immigration of Shias to that region especially because of this dynasty’s close relations with Safavids in religion and beliefs. Adil shahis were very much concerned about buildings and turned their capital, Bijapur into one of the finest examples of Islamic architecture in India. They were supporters of arts and wisdom.
Following that, the Shias thinkers and scholars enriched sciences and philosophy remarkably. Since the beginning of the Islamic history till the end of the 18th century, the Indian born Shias started developing the thought system of the country. As a result, the history of the thought system of Shias in India has the same history of the Iranian immigrants who brought a share of their best teachings from their country and introduced it to the society of cultures and arts in India. In addition to other reasons, development and spread of Shias Islam and Islamic Sufism is due to the efforts of scholars, Sufis, Iranian preachers as well as introduction of Persian books. In this research, we deal with the role of Iranians in spreading the Shias culture in the Adil shahi period. It also studies the dynasties in Deccan and the most influential person over Yusuf Adil shah i.e. Mahmud Gavan and after that, Adil shahi dynasty and spread of Shiism which was because of Iranian culture. At the beginning, Bahmani Sultans declared independence in the Northern Deccan; and after their decline, Deccan was divided between five governments that had great roles in continuation of spreading Iranian and Imami Shias culture till many decades after Bahmanis (Mosaheb, 2002). Barid Shahian Dynasty was established in central Deccan in the city of Bidar by Qasem Barid Turk. It was replaced by Adil shahi dynasty in 1629 AD which was founded in Bijapur, in the northern border of Karnataka State by the Iranian Yusuf Khan Adil shahi. The importance of Adil shahi Dynasty is because of the introduction of Shiism to India in their period; another important point is the Iranian nationality of Adil shahis which originates from central Iran, Qum and Saveh. Their full dependence on Safavid dynasty is another important point about them (Basorth, 2002). Hollister has emphasized on their connection to Safavid court for spreading Iranian and Shias culture (Hollister, 1994).

1.6. Shia Populations in the world

The number of Shia Muslims is projected to be between 219 million and 285 million in 2030, up from between 162 million and 211 million in 2010. Shia Muslims are expected to make up 10-13 percent of the world, Muslims, roughly the same percentage as that of today. Four countries in the world have a Shia-majority population, Iran (where ~93 percent of Muslims are Shia), Azerbaijan (~70 percent), Bahrain (~70 percent) and Iraq (~67 percent). Of these, Iran has the largest number of Shia Muslims. In Iraq, Shia Muslim population is substantially smaller, but it is
expected to grow at a faster rate than the Shia population in neighboring Iran. This report estimates that there are between 154 million and 200 million Shia Muslims in the world today. Most Shias (between 68 percent and 80 percent) live in four countries: Iran, Pakistan, India and Iraq. Iran has 66 million to 70 million Shias, or 37-40 percent of the world’s total Shia population. Iraq, India and Pakistan each are home to at least 16 million Shias. Sizeable numbers of Shias (1 million or more) are found in Turkey, Yemen, Azerbaijan, Afghanistan, Syria, Saudi Arabia, Lebanon, Nigeria and Tanzania. Shias constitute a relatively small percentage of the Muslim population elsewhere in the world. About 300,000 Shias are estimated to be living in North America, including both the U.S. and Canada, constituting about 10 percent of North America’s Muslim population. In four countries – Iran, Azerbaijan, Bahrain and Iraq Shia Muslims make up a majority of the total population. Map: More Than a Third of the World’s Shia Muslims Live in Iran. Roll over a country bubble to see the percentage of its Muslim population that is Shia and the percentage of the world Shia population it represents.

Note: Countries with an estimated Shia population of less than 1.00 percent of the country’s Muslim population are not listed. The figures for Shias are generally given in a range because of the limitations of the secondary-source data (see Methodology for Sunni-Shia Estimates). Figures may not sum to totals due to rounding. The three-quarters figure for Asia was calculated by comparing the middle of the range of the estimates for Asia’s Shia population (about 132 million) with the middle of the range of the estimates for the world’s Shia population (about 177 million). The figure for the Middle East-North Africa was calculated by comparing the middle of the range of the estimates for the Middle East-North Africa’s Shia population (about 40 million) with the middle of the range of the estimates for the world’s Shia population (about 177 million)(Pewforum, 2009).
### Countries with More Than 100,000 Shia Muslims

<table>
<thead>
<tr>
<th>Country</th>
<th>Estimated 2010 Shia Population</th>
<th>Approximate Percentage of Muslim Population That is Shia</th>
<th>Approximate Percentage of World Shia Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>66 – 70 million</td>
<td>90 – 95%</td>
<td>37 – 40%</td>
</tr>
<tr>
<td>Pakistan</td>
<td>17 – 26 million</td>
<td>10 – 15</td>
<td>10 – 15</td>
</tr>
<tr>
<td>India</td>
<td>16 – 24 million</td>
<td>10 – 15</td>
<td>9 – 14</td>
</tr>
<tr>
<td>Iraq</td>
<td>10 – 22 million</td>
<td>65 – 70</td>
<td>11 – 12</td>
</tr>
<tr>
<td>Turkey</td>
<td>7 – 11 million</td>
<td>10 – 15</td>
<td>4 – 6</td>
</tr>
<tr>
<td>Yemen</td>
<td>8 – 10 million</td>
<td>35 – 40</td>
<td>&lt;5</td>
</tr>
<tr>
<td>Azerbaijan</td>
<td>5 – 7 million</td>
<td>65 – 75</td>
<td>3 – 4</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>3 – 4 million</td>
<td>10 – 15</td>
<td>&lt;2</td>
</tr>
<tr>
<td>Syria</td>
<td>3 – 4 million</td>
<td>15 – 20</td>
<td>&lt;2</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>2 – 4 million</td>
<td>10 – 15</td>
<td>1 – 2</td>
</tr>
<tr>
<td>Nigeria</td>
<td>&lt;4 million</td>
<td>&lt;5</td>
<td>&lt;2</td>
</tr>
<tr>
<td>Lebanon</td>
<td>1 – 2 million</td>
<td>45 – 55</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Tanzania</td>
<td>&lt;2 million</td>
<td>&lt;10</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Kuwait</td>
<td>500,000 – 700,000</td>
<td>20 – 25</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Germany</td>
<td>400,000 – 600,000</td>
<td>10 – 15</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Bahrain</td>
<td>400,000 – 500,000</td>
<td>65 – 75</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Tajikistan</td>
<td>~400,000</td>
<td>~7</td>
<td>&lt;1</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>300,000 – 400,000</td>
<td>~10</td>
<td>&lt;1</td>
</tr>
<tr>
<td>United States</td>
<td>200,000 – 400,000</td>
<td>10 – 15</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Oman</td>
<td>100,000 – 300,000</td>
<td>5 – 10</td>
<td>&lt;1</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>100,000 – 300,000</td>
<td>10 – 15</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>~100,000</td>
<td>10 – 15</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Qatar</td>
<td>~100,000</td>
<td>~10</td>
<td>&lt;1</td>
</tr>
<tr>
<td>World Total</td>
<td>154 – 200 million</td>
<td>10 – 13</td>
<td>100</td>
</tr>
</tbody>
</table>

**Figure 1.3: Shia Populations in the world**

1.6.1. Map: World Distribution of Muslim Population

This “weighted” map of the world shows each country’s relative size based on its Muslim population. Figures are rounded to the nearest million.

**Figure 1.4: World Distribution of Muslim Population**
1.7. Asia Predominates

Two-thirds of all Muslims worldwide live in the 10 countries shown below. Of the 10 countries, six are in Asia (Indonesia, Pakistan, India, Bangladesh, Iran and Turkey), three are in North Africa (Egypt, Algeria and Morocco) and one is in Sub-Saharan Africa (Nigeria) (Pewforum, 2009).

1.8. Spotlight on India

India is projected to have the third-largest Muslim population (in absolute numbers) in the world by 2030, following Pakistan and Indonesia. The Muslim population in India is projected to increase from 177.3 million in 2010 to 236.2 million in 2030. The Muslim share of India’s population is expected to increase from 14.6 percent in 2010 to 15.9 percent in 2030. More than one-in-ten of the world’s Muslims (10.8 percent) will live in India in 2030, about the same as in 2010. India’s Muslim population is expected to grow at a slower rate in the next 20 years than it did in the previous two decades. The Muslim population in India increased by 76.4 million from 1990 to 2010; it is expected to grow by 58.9 million between 2010 and 2030\(^1\).

\begin{table}[h]
\centering
\begin{tabular}{|l|l|l|}
\hline
  & PROJECTED MUSLIM POPULATION & PERCENTAGE OF POPULATION THAT IS MUSLIM \\
\hline
2010 & 177,286,000 & 14.6\% \\
2030 & 236,182,000 & 15.9\% \\
\hline
\end{tabular}
\caption{ASIA-PACIFIC Muslim Population of India}
\end{table}

Figure 1.5: Expected growth of India’s Muslim population

\(^1\) In the Pew Forum’s 2009 report Mapping the Global Muslim Population, http://pewforum.org/Muslim/Mapping-the-Global- Muslim-Population.aspx, India’s population figures were calculated assuming the percentage of Muslims was the same in 2009 as it was in 2001, when the national census was taken. However, the new estimate for 2010 takes into account differential fertility rates between Muslims and non-Muslims in India and arrives at a higher estimate than in the previous report.
Fertility rates for all populations in India have been declining in recent years, in part because of increasing use of birth control. However, Muslims in India continue to have more children on average than non-Muslims, mainly because Muslims’ use of birth control still falls below the national average.

In 2005-2006, for example, 45.7 percent of Muslim couples used some form of birth control, compared with 56.3 percent of couples in the general population, according to an analysis of the National Family Health Survey.

Muslims in India are poorer and less educated than other religious groups. These characteristics are often associated with higher fertility rates. For instance, according to the 2001 census, only 3.6 percent of Muslims in India age 20 and older are college or university graduates, compared with 6.7 percent of all Indians in this age group. The literacy rate among Muslim women (50.1 percent) is lower than the rate among other women in India, including Hindus (53.2 percent) and Christians (76.2 percent). Muslim women also are less likely to work outside the home than non-Muslim women, and employment is associated with lower fertility. Muslims have lived in India since the advent of Islam. The country’s first mosque is said to have been established around 630 A.D., even before the death of the Prophet Muhammad (Ahmad, 1969). The number of Muslims in India declined in 1947 when India gained its independence and an estimated number of 7 million people migrated from India to Pakistan, but India’s Muslim population has been rising steadily since ever.

Muslims live throughout India. According to the 2001 census, a large concentration of Muslims lives in two of the largest and poorest states, Uttar Pradesh and Bihar, 35.6 percent of all the Muslims in India live in these two states. An additional 14.6 percent of the country’s Muslims live in West Bengal, which adjoins Bihar and borders Bangladesh. The remainder of the country’s Muslim population is scattered in more than 20 other states. Although Muslims constitute a small minority in most Indian states, they make up roughly a third of the population in Assam (30.9 percent) and about a quarter of the population in both West Bengal and Kerala. Muslims constitute a majority of the population in the northernmost state of Jammu and Kashmir, where they make up 67.0 percent of the population (Cooperman, 2011).
While 80 percent of the world’s Muslims live in countries where Muslims are in the majority, significant numbers – about one-fifth of the world’s Muslim population – live as religious minorities in their home countries. Of the roughly 317 million Muslims living as minorities, about 240 million – about three-quarters – live in five countries: India (161 million), Ethiopia (28 million), China (22 million), Russia (16 million) and Tanzania (13 million). Two of the 10 countries with the largest number of Muslims living as minorities are in Europe: Russia (16 million) and Germany (4 million). These minority populations are often quite large. For example, India, a Hindu-majority country, has the third-largest population of Muslims worldwide. The Muslim population of Ethiopia is about as large as that of Afghanistan. China has more Muslims than Syria; Russia is home to more Muslims than Jordan and Libya combined; and Germany has more Muslims than Lebanon (Pewforum, 2009).

<table>
<thead>
<tr>
<th>Countries with the Largest Number of Muslims Living as Minorities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Estimated 2009 Muslim Population</strong></td>
</tr>
<tr>
<td>----------------------------------</td>
</tr>
<tr>
<td>India</td>
</tr>
<tr>
<td>Ethiopia</td>
</tr>
<tr>
<td>China</td>
</tr>
<tr>
<td>Russia</td>
</tr>
<tr>
<td>Tanzania</td>
</tr>
<tr>
<td>Ivory Coast</td>
</tr>
<tr>
<td>Mozambique</td>
</tr>
<tr>
<td>Philippines</td>
</tr>
<tr>
<td>Germany*</td>
</tr>
<tr>
<td>Uganda</td>
</tr>
</tbody>
</table>

Figure 1.6: Countries with the Largest Number of Muslims Living as Minorities

1.9. The World’s Muslim Population

The world’s Muslim population is expected to increase by about 35.00 percent in the next 20 years, rising from 1.6 billion in 2010 to 2.2 billion by 2030, according to new population projections by the Pew Research Center’s Forum on Religion & Public Life. Globally, the Muslim population is forecast to grow at about twice the
rate of the non-Muslim population over the next two decades – an average annual growth rate of 1.5 percent for Muslims, compared with 0.7 percent for non-Muslims. If current trends continue, Muslims will make up 26.4 percent of the world’s total projected population of 8.3 billion in 2030, up from 23.4 percent of the estimated 2010 world population of 6.9 billion. While the global Muslim population is expected to grow at a faster rate than the non-Muslim population, the Muslim population nevertheless is expected to grow at a slower pace in the next two decades than it did in the previous two decades. From 1990 to 2010, the global Muslim population increased at an average annual rate of 2.2 percent, compared with the projected rate of 1.5 percent for the period from 2010 to 2030 (Cooperman, 2011).

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**Figure 1.7: The world’s Muslim population**
1.10. Asia-Pacific

The number of Muslims in the Asia-Pacific region – which, for purposes of this report, includes not only East Asian countries such as China but also countries as far west as Turkey is projected to increase from about 1 billion in 2010 to about 1.3 billion in 2030. Nearly three in ten people living in the Asia-Pacific region in 2030 (27.3 percent) will be Muslim, up from about a quarter in 2010 (24.8 percent) and roughly a fifth in 1990 (21.6 percent). More than half of the world’s Muslims live in the Asia-Pacific region. However, the region’s share of the global Muslim population is projected to decline somewhat in the next 20 years, from 62.1 percent in 2010 to 59.2 percent in 2030. This is because the Muslim population in Asia-Pacific is not
growing as fast as the Muslim population in some other regions, such as sub-Saharan Africa and the Middle East-North Africa.

Figure 1.9: The Asia, Muslim population

The number of Muslims in the Asia-Pacific region is expected to grow at a slower pace in the next two decades than it did in the previous two decades. From 1990 to 2010, the number of Muslims in the region increased by 332.2 million. The number is projected to increase by 290.1 million in the next 20 years (Cooperman, 2011).

Pew Research Center’s Forum on Religion & Public Life • The Future of the Global Muslim Population, January 2011
Vastness of territories in India and its variety of cultures form different religions, as well as the importance of their socio-economic role in the people have been consideration recently than before. In this context said, study of social and economic lives of different groups in India becomes a very important and essential task.

Production of daily needs along with reproduction, and even prior to that, maintenance of social systems, is essential. Due to this, some part of activities carried out in every system is concerned with provision of daily needs; this becomes meaningful in the economic relationships and actions. The early works of anthropologists like Morgan, Malinowski and their students are categorized in the economic-anthropological studies. But it seems that what differentiates between classic anthropological studies and the recent studies is the emphasis and focus on the study of economic systems in the new studies. This is more obvious in the recent

![Figure 1.10: The Asia, Muslim population Map](image-url)
anthropology; especially in the works of Godlier (1934), economy is not considered as a separate aspect from the social system and, according to a specific logic, does not act independently from other social features. Therefore, for Godlier, the case is the real role and the relative importance of economic relations in the deep logic of function and the changes in the human societies. In fact, it is the case of relationship between economy, society and history. The study of political economy and the global system is to a great extent carried out together with anthropology and it has been mainly an inter-field study. Political economy and global system chronologically have challenged the minds of anthropologists like Wolf, Horsley, and pioneers of this field in other subjects like sociology, history and economies. Different writers emphasize mainly on a great bulk of historical and social studies. From the collection of these attitudes and emphases, what could be mentioned important as a field of study for anthropology is by directing anthropological research towards complicated urban societies and capitalist economy, it is felt that there is an increasing need for a lot of data to provide the huge framework of the complicated facts which anthropology is trying to study in the true sense. The tradition of political economy provides convenient tools and data for construction of this framework; and using these tools has become an essential means for understanding the modern world and its changes. In the studies on small societies, the theory of global system can play an important role by emphasizing on relationship between societies. It gives the researchers the opportunity to criticize a number of primary works on anthropology which have tried to understand society and culture in the isolated frameworks without any relationship with the rest of the world. Applying the theory of global system especially in the anthropology of the US-considering the strong relationship between anthropology and archeology- is very important. As an example, Chase Dan (1957) and Robert Hall (1927) have shown that these patterns could be practically applied in studying small social groups where there are only historical as well as archeological documents. The theory of global system is an important tool in scientific anthropology. It means that this theory suggests patterns which could be statistically tested and their data can include a variety of remained objects, field surveys and questionnaires. The theory of global system, because of emphasizing on processes and scenarios and even on governments, provides appropriate facilities for growth of scenarios for the future of social groups in all levels of life including in individual, public and global lives as a
Anthropologists like "Clifford Geertz" have argued that race and language, the main components of ethnicity, play a major role in the new states generally and in South Asia particularly.

Anthropology is well placed to define the Muslim idea and assist in its construction; therefore many of the arguments in the thesis will be reflected in the discussion on Islamic. The method of anthropology allows it special insights into the way people behave and live; its scope covers the entire gamut of daily life(Ahmed, 1986).

Economically, culturally and socially, the Indian society has specific categorizations and special structures. The question here is that what is the situation of religious minorities in this structure. This thesis is based on the study of Shias. Percentage of Shias among the Muslim population of India is approximately 14.00. It is very convenient to have considerations about the identity of this religious minority; this will bring good opportunities for the country of India as well. The emphasis my study is on social and economic aspects of Shias lives in Mysore city in the State of Karnataka located in southern India. Studying the influence of globalization and its economic reflection on the life of Shias, the role of women, as well as a historical look upon the process of formation of Shias in India with qualitative and quantitative perspectives are the main concerns of this study.

1.11. Statement of Problem

India is one of those countries in which Islam has brought development and flourished of civilization. History of Islam’s introduction to India starts from the end of 1st century Hegira i.e. the 7th century AD with the decline of Sasanid Dynasty. Spread of Islam in the time of Mahmud Qaznavi and his conquests in Punjab continued and reached its climax in the time of Gurkanis. to 1526 AD,( Since 932 Hegira equal) all government and religious positions were in the hands of Iranians (Mutahhari, 1983). Qutub Shahis made efforts for preaching Islam and Shiism in Deccan. Once upon a time, Shias of India had governmental power and had undeniable penetration in the government systems. At the moment, study of Shias has become an important subject for research in the Subcontinent, and there are so many scientific and research-related valuable works at hand, like the books Shia and Shia
Islam in India, John Norman Hollister (1946) and A socio-Intellectual History of the Isna Ashari Shiis in India, Saiyid Athar Abbas Rizvi (1988) in which very good studies are done about Shias and historical, political-social and cultural problems are discussed in it. At the moment, the population of Muslims in India reaches over 200 million and they are scattered in different regions of this country. This study, however, concentrates on the Mysore city on Shias; the center of this religious minority in this region is Deccan which has always welcomed Iranian culture and Shiism from long ago and is the root of Shias development in India. “Deccan” was the name given to the southern parts of the Indian subcontinent in the past. The State of Karnataka and the city of Mysore are located in this region as well. Although historically Shiism has its origins in Arab nations, it rapidly and widely grew in Iran, Pakistan and India.

In India also, Shiism has been present from long ago; it was selected as the formal religion of the state in Deccan by some ruling Muslim dynasties in the 9th and 10th Centuries. Shias became a branch by the dynasty of Bahmanids who formed the first independent Muslim government in Southern India. There are some studies, available they are in the form of reports books, any articles. In the cities Like Lucknow, Bijapur, Hyderabad, etc, there are some studies carried out both historically and statistically, but these studies were mostly in metropolitan areas and the main populated centers of Shias. Smaller and less populated areas are rarely considered. There is no Scientific studies about Shias in the city of Mysore and it seems that the other studies about other regions were mainly descriptive and historical or merely statistical. Now this study, with an integrative process as well as a historical and anthropological look, applies a quantitative method; it also studies Socio-economic condition and the role of Shias women in Mysore as well as the economic aspect of their lives. All of these data help us will have a better familiarity with the identity of Shias in Mysore so that eventually their real and ideal situations are identified. For this purpose, I am trying to produce this thesis as an academic study without any prejudice, and religious or sect-related favoritism and without going to political issues.
1.12 Questions of research

How is the social and economic Lives of Mysore Shias. How is the economic conditions of Shias in India. How is the social and economic conditions of Shias in India and in Mysore. How is the history of Shias in India and Mysore What kind of social and economic changes have appeared in the lives of Shias due to the influence of globalization. What was the role of Shias women in the ancient India and Mysore. How were the main bases of Shias and their geographical position in Southern India and in Mysore. Who had the most influence in spreading the Shias culture in Southern India and Mysore. The migration of Shias in Southern India and Mysore. Statistically, how was the situation of Shias in relation to population and economy. How was the historical course of handicraft production in Mysore. What roles has Tipu Sultan had in the historical identity of Muslims in Mysore.

1.13. Background of Research

In the spring of 1946 John Norman Hollister submitted his thesis, "The shia of India to the Faculty of the Kennedy School of Missions, Hartford Seminary Foundation, U. S. A, in partial fulfillment of the requirements of the degree of Doctor of Philosophy. He says, “The study of The Shia of India was undertaken at the suggestion of Dr. Murray T. Titus when he was completing his most useful work on Indian Islam. He realized that the historical development of Islam in India was permeated with and sometimes controlled by, other influences. Many of these were truly Islamic yet strongly at variance with ‘orthodox’ positions and their real nature was concealed. Some of the influences were assuredly Shias, though by no means all of them. There was room for someone to explore the part that Shiism had played in Indian Islam”( Hollister: 1953). Hollister’s book is divided into two parts. The first part deals with the Isna Ashariyah and the second part deals with the Ismailiyah and their Must Ali and the Nizari branches. Chapters one and two deal with the main principle of Shiism. Chapters three and four deal with the Isna ’Ashariyah and the chapters five and six outline the biographies of the Imams of the Isna ’Ashariyah. Chapters seven to ten describe the advent of the Isna ’Ashari Shii in India. They largely deal with the political history of the Bahmani and successor kingdoms, the Mughal period, the Sultans of Kashmir and the kingdom of Awadh. The political and
the diplomatic relations of the above rulers with the Iranian kings amount to the history of the Isna ’Ashari Shiis in the Hollister’s book. Chapter eleventh on the Muharram deals with the modern Muharram celebration in different parts of India, Chapter twelve on the “Shia Community Today” comprises short notes on the Shias in different parts of India and on Shi’i-Sunni relations. The work is based mainly on modern sources in English and Urdu.

Considering the research carried out earlier, books and thesis about Shia Muslims, we can find out that they were conducted with different historical, social, cultural, political and religious perspectives; some of them are mentioned as follows:

A thesis with the title Muslim religious minority in an urban setting: A Sociological analysis of Muslims in Mysore city, by Satyanarayana (1993) of course, this project has been with a more sociological perspective focusing generally on Muslims of Mysore. There is also another thesis in relation to a comparative Study of Muslim Working Women in India and Iran(2008) which has a sociological look and compares Muslim women of Mysore with women of one city in Iran (Ahwaz) worked in (2008). This thesis is in six parts with the objective of studying the socio-economic situation of women, working problems and employment of women, behaviors of husbands with their wives, participation of women in family expenditures and their management; and other parts about women’s perspectives upon job and employment. It was a comparative study carried out on all Muslim women of Mysore and women of a city in Iran carried out by questionnaires. Most books about Shia Muslims in India are in Urdu and other books are hand-written. There are other books as well which are published in English. (Shia and Shia Islam in India- A Study in Society and Culture; by Nadeem Hasnain; New Delhi, 1988 ) is a book with two main sections which in its introduction, after an explanation about Shias, refers to their economic and social conditions and to their religious rituals; it also studies the influence of modernism on Hinduism and statistically studies Muslims in the states of Andhra Pradesh and Uttar Pradesh. Another research is about (Socio-Economic Profile of India Muslim-A case Study of Gujarat; Dr. K.G.Munshi; New Delhi,1997) and 8 chapters about education, migration, population, jobs, income and social lives of Muslims in Gujarat. Shia Compilations in the Subcontinent of India, this book is an effort to introduce Shia works and compilations in the libraries of India. In this
collection which has been organized within 5 years, there are 12,500 books introduced by Shia scholars about different subjects of ideologies, history, beliefs, study of religions etc. This collection is the ideological efforts of Imamia Shia scholars, literati, researchers and artists from India, Pakistan and Bangladesh and is in 17 languages of Urdu, Persian, Arabic, Hindi, etc. in the field of book compilation. Shahsawar Hussein Naqavi, the author of the book, has described the background of Islam and Shiism in the Subcontinent and has given a report of libraries, statistics of Shia works and the way of his own working in an introduction of four chapters. Majority of the sources and the works introduced in this book are about the beliefs and history of the Innocents and clarification of faith-related doubts. This is because of the existing variety in religions in the Subcontinent, relationship of Shia scholars and answering the opposite and anti-religion ideologies. Generally, knowledge-based area of the book covers all knowledge of the past and present and different compilations from the old and new writers of India and other countries. Also, in the beginning part of the book, the background of Islamic culture in the Indian Subcontinent has been described like this: growth of Islamic sciences in the Indian Subcontinent, India’s libraries and their destinies, statistics about Shia compilations in the Subcontinent and the program of collecting the list of Shia compilations in the Subcontinent. In introduction of the books: the information is generally limited to the title, author’s name, subject and language. Of course, the writer has tried to record publication data of every work unless the works do not include such information; but it seems that because most sources were collected as lists from other sources and there was very little of direct referring to them, most of them are without the date of publication, the place of publication and the number of edition. In the introduction of the text or the abstract of the work, in most cases, there is only one line about the general subject or translation of the title. This book has been published by Dalhi Press in Iran (city of Qum) in 2005. Mir Muhammed Mumin Estarabadi, preacher of Shiism in southern India: the life of Mir Muhammed Mumin Estarabadi and his role as the “leader” and “representative” in the time of Qutub shahis is important from two perspectives: firstly, from the historical perspective of Islam in Deccan generally, and history of Shiism particularly; and secondly because of the historical process of the role of immigrant human forces in history of Islam especially Iranian scholars and scientists and their influence on political penetration and establishment of Islamic
culture in different parts of the Subcontinent and other parts of the world. The life period and activities of Mir Muhammad Mumin in Golconda who was the king of Qutub shahi dynasty when he entered there (Muharram 989/1581 AD) and later in the newly constructed city of Hyderabad which was built by himself, is a very colorful page of the recent 700-years history of Islam in Deccan. In this land, Iranian Sultans, viziers, commanders, managers, scholars, scientists, historians, poets, painters, calligraphers, soldiers and artists have had remarkable roles for several centuries. In fact, all efforts of the above work are focused on explaining the role and position of Mir Mumin in the spread of Shiism in southern India. Mir Mumin is one of the Iranian elders of Estarabad who has been the teacher of Shah Tahmasb’s son for a while. After the chaos in Qazvin, like many other Iranian scholars and scientists, he also started setting off for India, and in that time, Qutub shahi kingdom was ruling in Golconda and Mir Mumin received a very high position in their system. The book Mir Muhammad Mumin Estarabadi the Preacher of Shiism in Southern India by Muhieddine Qaderi, one of the Indian researchers, is about Mir Mumin. It has been translated into Persian by Mr. Jaroui, a Pakistani student and published in Qum in 2008.

A socio-intellectual History of the Isna Ashari Shiis in India; nowadays, Shias and their role in growth of philosophy and other sciences have been ignored. As if they are only a political sect which is after unrest and conflicts. This point is the main concern of Saiyid Athar Abbas Rizvi in compiling the book Shias in India. Therefore, for giving an introduction about some aspects of Shias’ unknown activities, this book has been written, a book which refers to the influence of Shiism in construction of the huge Indian civilization; it introduces many of unknown Shia scholars. The author of the book tries to evaluate the role of Shias from a wider perspective and to show that how much of unexampled influence they had in creation of India’s present civilization. Such works are answers to those who imagine that: the role of Shias was not very much determinant and cannot be included in the calculations. Anyway, the author studies Shias from their origin and then elaborates its spread in India. Titles of the book chapters are: Beginning of Shiism, Caliphate, Successors of Imam Hussein (PBUH), Elders of Shia, Shias Authors, Shiism in Northern India, Shiism in Kashmir, Babur and Shias, Shias in Deccan, Shah Taher, Mir Muhammed Mumin Estarabadi,
and Qazi Nurullah Shushtari. This book is one of the best works compiled about Asna Ashari Shiism in India published in two volumes in 1986. Shias in the Subcontinent: one of the countries where Islam has entered and has caused development and growth of its civilization is the Subcontinent of India and Pakistan. This corner of the world has specific importance because of certain reasons. Once upon a time, Shias of this region were deciders of the kingdom and had undeniable penetrations in the ruling systems. If we accept sayings of some historians that Islam has entered the Subcontinent with sword, we have to accept definitely that it has remained and developed with the sacrifices, especially sacrifices of Shias. Shiism had the main role in penetration of Islam and spread of its culture in the Subcontinent. This subject is one of the reasons which has made Hassan Faqih, the Consulate of the Islamic Republic of Iran in Lahore, decide to publish the book titled Shias in the Subcontinent. This book was published in three main parts. First part: studying the way of penetration and spread of Shiism in the Subcontinent; second part: about Shia in Pakistan; third part: a study of Shia-Sunni conflicts in the Subcontinent. This work does not include the date and place of publication, and the only thing that can be achieved is a date which the writer mentions in the introduction and shows the year 1988.

History of Fereshteh; is the title of a book about general history of the Indian subcontinent starting from the Qaznavi period 1015 Hegira. It is in two volumes written by a person called Muhammad Ben Qasem Hindu Shah Estarabadi known as “Fereshteh”. He has written it in 1015 Hegira (1606 AD). He was an Iranian settled in India. History of Fereshteh has been written in a controversial environment between Shias and Sunnis, but there are no hints of religious prejudices or stimulations, and no issues about conflicts are discussed in this book; these are the positive points about this book. This book has been written in Persian about history of India, religions and also lives of kings and scientists of this country in the name of Sultan Ibrahim Adil shah. Its writing started after 998 Hegira and ended in 1015 Hegira. Full translation of the book was published in 1829 AD from the London Publication (Calcutta) and in 1900 such books about Shias of India are subjected to attentions; but of course, in this regard I have to say that during the recent years there hasn’t been a scientific or academic research in the form of case study about Shias of Mysore. In this thesis, we
have tried to apply integrative methodology (i.e. qualitative and quantitative methods). Even we have applied a corresponding anthropological look in collecting the documents, in the historical look, in comparison of economic growth and in the relationship of Shias with globalization. It is also one of the outstanding features of the thesis.

1.14. Necessity and importance of research

Speaking about the situation of Shias in India is very difficult due to lack or shortage of statistical data; and therefore it is a necessity to research about this religious minority i.e. Shias Muslims (Shias of Mysore) in the vast country of India. There is specific need for clarification of the information and data about their literacy and their participation in economic, social, cultural and political fields. Presence of Shias in different fields in order to introduce their identity more and more requires such kind of researches. Since this minority belongs to India, it is also of great importance for India to take them into consideration.

![Figure 1.11: Diagram of thesis](image-url)
1.15. Limitations of the research

1. Due to lack of comprehensive studies about Shias of Mysore, there were no specific sources about it.

2. The studied society was at first very enclosed and conservative; they hardly were ready to answer the questions.

3. Dispersal of Shia-settled areas made things difficult for distribution of questionnaires.

4. Because the statistical society was mostly made of ordinary people, they were mainly Urdu speaking people and the researcher had to use a local guide.

5. In some cases, they did not return the questionnaire and the researcher had to distribute new questionnaires to them.

6. About interviews, the researcher had to go house to house to interview them and collect data, which was odd and sometimes hard to digest for the interviewees.

7. In some cases, there was wrong information given and the researcher had to travel to visit the libraries of other Shia-settled cities in India for corrections.

8. The interviewees did not always have enough time and interest and due to frequent requests of the researcher and breaking promises by the interviewees, a lot of research time and work was wasted.

9. Despite the small statistical society, dispersal of areas and lack of enough information about Shias of Mysore in the libraries of the city caused spending of more time for collection of information especially from the anthropological perspective.