Chapter VI

SECTS AND SUBSECTS AMONG THE MUSLIMS OF KARNATAKA

THE SCHOOLS OF LAW

Islam is a special code of conduct, which is based on ‘Beliefs and Practices’ either personally or together. All the principles, beliefs and the boundaries of the religion are described in the Holy Quran by Allah himself for the guidance of the people. And the originality and the authenticity of the Quran remain until the last Day of Judgment i.e. (Qiyamath). It guides all the human beings into right path so it is called as ‘Hudallil Alameen’.

During the life of Prophet Muhammed (S.A.S), Islam was spread only in the nearer region or we can say in Arabia, but slowly and gradually, at the time of the companions and the Tabaen the boundaries of Islam expanded far away from Arabia to Iraq, Europe, Africa, Egypt, and Turkey and also in Sindh. Due to the expansion towards the new regions, the new culture and the new societies were introduced to those areas. So to avoid the confusion of worship and problems, the Jamat of Tabaen and Ulema contributed a lot to avoid such confusions and situations. And then prepared the complete ‘Code of Conduct’ which is based on Quran and Ahadis’.

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After the compilation of the ‘Code of Conduct’ at the period of the Tabaen and that this new knowledge is known as ‘Ismul Fuqqa’ (knowledge of Fiqh).

The important sources of Fiqh are as follows:

1. Quran
2. Ahadith
3. The Unanimous Opinions of Companions and Tabaen.

**Periodization of the History of Fiqh**

The history of Fiqh is divided into three periods.

1) From the middle of the second century to the end of third century. In this period Imam Abu Hanifa and the other Imams completed the books and many Muslim followed the books of Fiqh.

2) From fourth century to seventh century in this period the followers of Fiqh is increased.

3) From seventh century till today. In this period each Muslim of the world followed any one Imam and took help in solving any problems with accordance to the religious beliefs.

In Islam there are four major schools of law or it’s called as Fiqh or jurisprudence or Maslak or in general it’s called as Madhabs. In Urdu the meaning of ‘Maslak’ is ‘right path’. Here the meaning of different Maslak means different right paths which is shown by the 4 Imams and all four Maslak is based on the primary sources i.e. above all Quran. Secondly, the Ahadith. Thirdly, Consensus and Fourthly Qiyas.
Companion of Mohammad (S.A.S) is an eye witnesses of the Farmans (Ahadiths) and Sunnatien (Amal, practices) especially the Khulfai Rashidun [ (1) Hazarat Abu Bakar Siddique, (2) Hazarat Umar Farooque, (3) Uthman Gani, (4) Hazarat Ali]. There are totally 149 companions who have contributed in Ilmul Fiqh. They follow all the practices of Hazarath Mohammed (S.A.S), and all the Sunnatien along with their next generation. Likewise it is passed through one generation to other generation.

After a century, Muslims of the entire world has became mentally disturbed with this question i.e. whether our practices of worship is truly right with accordance to Quran and Hodith and Sunnah of Prophet Mohammed (S.A.S) or is there something wrong? Then for the first time Imam Abu Hanifa started the research work to collect many Ahadiths with their most important disciples (1) Abu Yusuf, (2) Mohammed-al-Shaybani. After him Imam Shafi, Imam Malike and Imam Hanbali also contributed for researching the Ahadith and all the Imams made their personal doctrines. Now all the Muslims of world follow any one of four doctrines independently. Among all the four Imams except, some thoughts, regarding the performance of worship all the thoughts are common. Inspite of some changes or difference there is not a slightest change in the basic believes of Islam.  

Many works of Hanafi School of law throws light on different subjects like the book Ilmul Fiqh in Urdu –

This book throws entire light on the Islamic personal law.


This book throws light on all the ways of manners of Islamic Style.

3) Bahare Shariah.

This book deals with the problems with accordance to hanfi thoughts on the basis of Quran and Hadith.

4) Diwane Imam-al-Shafi, Poetic work of Imam Shafi.

5) Muwatta and Mudawana, two important work of Maliki.

In India there are followers of two schools of laws i.e. Hanafi and Shafi schools. The Shafi school of law is usually popular among the people of coastal region. Other than the coastal region the Hanafi school is popular and followed by the majority of the people not only in India, but also through out world. The Shafi school is the second largest school. The other two schools i.e. Malike and Hanbali are not spread in India, only two schools of law is followed by the Indians.

All the followers of Hanafi school belong to the Sunni school of thought i.e. the Sunni Jamat or we can say majority of the Hanafis are connected with the Barelvi movement or school of thought. The other school of thoughts like Ahle Hadith, Tablique Jamat, Jamat-E-Islami are
the usually not the followers of Bareilavi movement but majority of the followers of these schools of thoughts follows the Shafi school of law.

In Indian markets there is no availability of source books of the Maliki and Hanbali, hence, there is the unpopularity of these schools of law in India. There was an article about the Imam Maliki and Imam Hanbali which were published in Urdu Magazines and Newspapers.

On the basis of basic believes and worships, we can say all the four schools of law belonging to the main branch or sect of Islam i.e. Ahle Sunnat Wal Jamat (the other main sect is Non Ahle Sunnat Wal Jamat). So we can frankly say that this school of law is an example of ‘Unity in Diversity’. All the paths (Masalak) which is shown by the four Imams are the right path and a man can choose any one path. And a man can get nearer to Allah by following these paths.

Communities like the Nawayaths, Mapila, Konkani Muslims, Tamil Muslims are the followes of the Shafi Masalak.

**HANAFI**

The Hanafi school is one of the four schools of law (Madhhabs) or jurisprudence (Fiqh) within Sunni Islam. The other three schools of thought are Maliki, Shafi and Hanbali. The Hanafi Masalak is founded by Hazarat Imam Abu Hanifa Annuman bin Sabit. He was born in 80 Hijari and died in 150 Hijari. His legal views were preserved primarily by his two most important disciples (1) Abu Yusuf and (2) Muhammed al-Shaybani.
Among the four schools of law, the Hanafi school is the oldest and slightly more liberal than the other three schools. The Hanafi school also has the most followers among the four major Sunni schools. In India it is still widespread.

The map of Muslim world Hanafi (in green) is predominant in Turkey, North Middle East, Central Asia and Indian Subcontinent.

Sources

The source from which the law is derived or dependents, in order of importance and preference are: (1) The Quran, (2) The Authentic Narrations of the Prophet (S.A.S) Hadith, (3) Consensus (Ijma), (4) Analogical Reasoning (Qiyas), qiyas only being applied if direct material cannot be found in the Quran or Hadith. Hazarat Ali had transferred the Islamic capital to Kufa and the fact that many of the companions of the Prophet (S.A.S) had settled there, the Hanafi school had based many of its rulings on prophetic narrations (Hadith) transmitted by companions residing in Iraq, thus it came to be known as the Kufan or Iraqi school in earlier times. Hence Ali ibn Abi Talib and Abdullah ibn Masud formed much of the base of the school, as well as other personalities from the household of the prophet with whom Abu Hanifa had studies such as Muhammad al-Baqir, Jafar al-Sadiq and Zayd ibn Ali. Many jurists and Hadith transmitters had lived in Kufa including one of Abu Hanifa's main teachers, Hammad Ibn Sulaiman.5
Notable Differences in Prayer from Other Madhhabs

- Takbir - In the First Takbir. Hanafis raise their Hands Parallel to their Ear Lobes.

- Al-Qayyam - Position of Folding of the hands during Al-Qayyam (Standing) is Below the Navel for Men and on the Chest for Women.

- Ruku’ - Hanafis do not raise their hands before going to Ruku’.

- Tashahhud - Hanafis raise the Index Finger of their Right Hand when Reciting the Shahadah and Lower it after Recitation.

- Tasleem - Though not considered obligatory by the Maddhab, Tasleem includes Two Salaams, One to the Right and One to the Left.

- Salat-ul-Witr - Hanafi’s pray Three Rak’ats consecutively and the Tasleem is proclaimed after the Last One of them.

- Dua’Qunoot is recited before Ruku’ during Witr.6

Some distinctive opinions of Abu Hanifa and the Hanafi School

- It is prohibited or disliked to eat some forms of non-fish seafood based on the hadith of the prophet Muhammad: “Two types of dead meat and two types of blood have been made lawful for your consumption [without being slaughtered]: fish and locust, liver and spleen”. (Reported by Ahmad and ibn Majah.

- Except for at Hajj, every salah (5-times daily prayer) needs to be made in its regular time. (Some non-Hanafi scholars allow a person who is travelling to adjust certain prayer times for convenience).
• The beginning of the time for asar prayer (and the end of the time for zhur prayer) is later than in the other schools (roughly when shadows are twice the length of their objects).

• A 6th daily prayer called witr is wajib/required (But not at the same level of obligation as the 5-daily prayers).

• Abu Hanifa held that "wine" (the fermented juice of dates or grapes) was absolutely prohibited. But he thought it was permissible to drink small non-intoxicating amounts of other alcoholic beverages (e.g. made from honey or grains). Later Hanafi scholars tend to rule that all alcoholic beverages are prohibited regardless of source.

• Bleeding can break one’s wudu.

• Merely touching a member of the opposite sex does not break one’s wudu.7

MALIKI

The Maliki Masalak is the third largest of the four schools of Fiqh or religious law within Sunni Islam. Imam Malik born in 93, Hijari and died in 179 Hijari. The full name was Imam Darulhijarat Malik bin Anis bin Malik Abi Aamir. The study of Fiqh completed under the guidance of Fiqiha-E-Hijaz-Rabiyaturrai.8

Following are the basic principles of Malik Madhhab:

“The Maliki school derives from the work of Imam Malik, primarily the Muwatta. The Muwatta is the collection of Hadith which are regarded as sound and find their place in Bukhari with some commentary from
Malik regarding the ‘amal’ practices of the people of Madina and where 
the amal is in compliance with or in variance with the Hadiths reported. 
This is because Imam Malik (and Maliki school of law) regarded the ‘amal 
of Madina (the first three generations) to be a superior proof of the 
“living” Sunnah than isolated, although sound, Hadiths”.

“The second main source the Mudawana al Sahnun of Kubrah, is 
the collaborator work of Malikis longtime students. Ibn Qasim and his 
mujjanid student Sahnun. The Mudawna is the notes of Ibn Qasim from 
his sessions of learning with Malik and answers to legal questions raised 
by Sahnun in which ibn Qasim quotes from Malik and where no notes 
existed his own legal reasoning based upon the principles he learned 
from Malik. These two books i.e. Mu Watta and Mudawana, along with 
other primary books taken from other prominent students of Malik, 
would find their way into the Mukhtasar Khalil, which would form the 
basis for the later Maliki Madhhab.”

“It differs from the three other schools of law most notably in the 
sources it uses for derivation of rulings. All four schools use the Quran 
as the primary source, followed by the Sunnah of Muhammed (S.A.S) 
transmitted as Hadiths. In the Maliki Madhhab, Sunnah includes not 
only what was recorded in hadiths but the legal rulings of the four rightly 
guided caliphs (Rashidun), primarily Umar ibn al-khattab, ijma 
(consensus of the scholars), qiyas (analogy) and urf (local custom which 
is not in direct conflict with established Islamic principles). The Maliki
school, in addition relies heavily upon the practice of the Salaf people of Madina as a source (composed of the Sahaba tabiin and the older successors, i.e. the best of generations as reported in the authentic hadith). This is because their collective practice, along with the derivative rulings from the Salafi scholars, are considered Mutawwatir, or known and practiced of the first three generation of Muslims who resided in Madina, i.e. the Salaf or righteous processors from the normative practice of the 'living Sunnah' that was preserved from Muhammad".11

"Malikis would choose the Hadith that has a Medinan origin, meaning the transmitter(s) resided in Medina. To summarize, in the Maliki Madhab the "living Sunnah" of the Salaf of Madina substantiate the Singh reported hadith, not the other way around. This is probably what distinguishes the Maliki Madhhab the most from the Shafi, Hambli and Hanafi Masalak respectively.

Because according to Maliki the practice of the people of Medina was considered "living Sunnah", in as much as Muhammad migrated there, lived there and died there and most of His (S.A.S) companions lived there during His (S.A.S) life and after His (S.A.S) death"12

The collection of hadith known as al-muwatta "The approved", is highly regarded. Malik is said to have explained the title as follows: "I showed my book to seventy jurists of Madina, and every single one of them approved me for it, so I named it "The Approved"13
Notable Differences in Prayer from Other Madhabba

There are slight differences in the preferred methods of salaat, or prayer, in the Maliki school.

- **Al-Qayyam** - The dominant, or mashhur position, is to leave the hands to dangle at one's sides during prayer. It has erroneously been ascribe that the reason was Imam Malik prayed this way because his arms were dislocated due to the public lashing he received as mentioned above. The actual reason for this practice, i.e. sadl, being the dominant position in the school was when Sahnun asked Ibn Qasem about the hadith of folding the right hand over the left mentioned in the Mu'watta, Ibn Qasem quoted Imam Malik as saying, 'I do not know of this practice (i.e. qabd) in the obligatory prayer (i.e. meaning, I did not see the people of Medina practicing this), however it is allowed in the superogoratory prayers if the standing has been prolonged' Mudawwana. The common Sunni practice of joining the hands beneath the chest (or below the naval as is the case with the Hanafi madhab) right hand over left, does not invalidate the prayer, since leaving the hands down is a recommended act (while folding them in the obligatory prayer is regarded as offensive in the obligatory prayer, except for those who regard doing so to be sunnah). It should be noted several famous Maliki scholars, including Qadi Iyad and Hafidh Ibn 'Abdul Barr, were of the opinion that the hands should in fact be folded like other Sunnis do).
• Looking straight ahead at eye-level (i.e. literally “facing” the Ka'aba) during the standing and sitting parts of the prayer, rather than looking down towards the place of prostration (there is disagreement on this point, with many famous Maliki scholars holding that one should look at the place of prostration, however, these are minor points related to concentration and humility before Allah).

• Not reciting any supplications before the Fatihah in obligatory prayers (the Bismillah, reciting “in the name of Allah, the most Gracious, the most Merciful” before the Fatihah).

• Tashahhud - Turning the right-handed fist is on its side (such that smallest finger is touching the thigh) and right index finger is moved from side to side.

• Tasleem - Saying the ending tasleem only once (“As-salaamu 'alaykum” while turning the head to the right). In other madhabs it is common to say tasleem twice, once to your right shoulder and once to the left. Most scholars (i.e. Non-Maliki’s) agree that this is the better view on the tasleem.

• Qunut is to be recited only in the morning prayer.

**The Malik Madhhab**

Approximately 15% of Muslims, mostly in North Africa, West Africa, United Arab Emirates, some parts of Saudi Arabia is a predominant.

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The Shafi Madhab was founded by Imam Adbullah Mohammed bin Idris, is one of the four schools of fiqh, or religious law, within Sunni Jamaat of Islam. This school of law is named after Imam ash-Shafi. And born in 150 Hijari.

The Imam Shafi was a member of the school of Madina and belong to the Quraish tribe. He was born in 150 A.H. (760 CE) in Gaza. He was worked for combined the pragmatism of the Madina school with the contemporary pressures of the Traditionalists. The Traditionalists maintained that jurists could not independently mix or combined the anyone practice as the Sunnah of Prophet Muhammad (S.A.S) based on ‘Ijtihad’ means independent reasoning, but should only produce verdicts substantiated by authentic hadith.

Imam Shafi based on this claim devised a method for systematic reasoning without relying on personal deduction. He argued that the only authoritative Sunnah were those that were both of Muhammad and passed down from Muhammad himself. He also argued that Sunnah which were contradicting (reversal or a decision), the Quran were unacceptable claiming that Sunnah should only be used to explain the Quran. Furthermore, ash-shafi claimed that if a practice is widely accepted throughout the Muslim community, it cannot be in contradiction of Sunnah.
Imam Shafi himself preached the newly Madhhab and was famous in Egypt.

Imam Shafi was also a significant poet. His poetry is noted for its beauty and wisdom. During his life time he stood off becoming a poet because of his rank as an Islamic scholar. The collections of his poetry is famously known as Diwan Imamil shafi.16

The school of Shafi has right or power to put forward as necessary conditions to four sources of jurisprudence i.e. also known as the Usul-al-fiqh. The four sources of jurisprudence are (1) The Quran, (2) The Sunnah of Prophet Muhammed (S.A.S), (3) Ijma Consensus (Assembly), (4) Qiyas ‘Analogy’.17

The Shafi school also refers to the opinions of Muhammad’s companions (primarily Al-khufa-ar-Rashidun). The school based on Shafi’s books Ar Risala fi Usul al-fiqh and Kitab al-umm.

Imam Shafi approached the imperatives of the Islamic Shariah (law) distinctly in his own systematic methodology. The followers of three Imams are accordingly designated as “Ahlu-l-Hadith” or “Traditionalists par excellence”, while the followers of Abu Hanifa are called – “Ahlu-r-Rai”. The people of private judgement.18

The Shafi Masalak (in dark yellow) is predominant in North-east Africa, parts of the Arabian Peninsula and South-east Asia. The Shafi school is followed throughout the Ummah of Mohammad (S.A.S). In Indian states it is also practiced by large communities like states of...
Kerala, Karnataka (Bhatkal district), Maharashtra (by Konkani Muslims) and Tamil Nadu. Usually the Shafi Madhhab or Maslak is practiced by those Muslims who were situated in coastal areas. The second largest school of the Sunni branch of Islam in terms of followers, the Shafi Madhhab is followed by approximately 29% of Muslims worldwide.¹⁹

Some are the Notable differences in Prayer from other Maslak or different schools of law.

- **Takbir** – In the first Takbir, Shafis raise their hands parallel to their ear lobes.
- **Al-Qayyam** – position of folding of the hands during Al-Qayyam (standing) is below the chest.
- **Ruku** – Shafis raise their hands before going to Ruku.
- **Tashahhud** – Shafis raise the Index finge of their Right Hand when Reciting the Shahadah and keep it raised until the Tasleem.
- **Tasleem** – Is considered obligatory by Madhahab.
- **Salat-ul-Witr** – Shafis pray Two Rakats consecutively perform Tasleem and one Rakat is performed separately.
- **Dua’Qunnot** is recited after the Ruku’ during second rakah of fajr, and hands are raised during the Dua. Although minority opinion in Shafis is to recite Dua’Qunnot in last rakat of wirt with raised hands instead of Fajr.²⁰

The Shafis men dressed white lungi which is above the ankle and white colour Jubba with usually white Umama (turban) or dark yellow
Kameez with large Dupatta. Except Nose pin or ring and Anklets, they used all the ornaments. Sea food is the main food among the Shafis because of their geographical region. Other than this they used rice in large quantity, while the wheat and jawar they are not using in their day today food menu.

They married within their Maslak. In many cases Inter Maslak marriages are also seen (which is not illegal by Qanoon-E-Shariab).

Shafi is also known as the First Among Equals for his exhaustive knowledge and systematic methodology to religious science.

The principle of this school of law is written by Imam Shafi himself in his own journal called 'Usooliya'. Imam Shafi not only preached the Madhhab but also spreads and wrote many books himself like,

2) Kitabul Aam, solutions of all the problems.
3) Ikhtilaful Hadith.21

**HANBALI**

This school of law named after Imam Ahmed bin Hanbal who was born in 855, 164 Hijari at Baghdad. This school of law popularly known as Hanbali, it is one of the four schools of law or Fiqh or religious law within Sunni Islam Salafi creed of Aqeedah is based on this Madhhab of Sunni Islam. The jurisprudence school was started by the students of Imam Ahmed bin Hanbal.22
Following are the basic principles of Hanbali Maslak:

1) Divine teat (the Quran and the Sunnah) was the first point of references for all scholars of jurisprudence, and in this, Ahmed was not an exception whenever he noticed a divine textual evidence for an issue, he never referred to other sources, opinions of the companions, scholars or resorted to analogical deduction i.e. Qiyas.

2) Verdicts issued by the companions were resorted to when no textual evidence was found in the Quran or the Sunnah. The companions witnessed the revelation of the Quran, and its implementation by the Islamic Prophet Muhammad (S.A.S) who advised the Ummah to adhere to the rightly guided caliphs. Hence, the companions ought to have a better understanding than the latter generations.

3) In a case where the companions differed, he preferred the opinion supported by the divine texts (the Quran and the Sunnah).

4) In instances none of the above was applicable; Ahmed would resort to the mursal hadith, with a link missing between the successor and Muhammad or a weak hadith. This was due to the fact that, during his time, the Hadith was only categorized into ‘Sound’ (Sahib) and ‘Weak’ (daif or zaeef). It was only after Ahmed that al Tirmidhi introduced a third category of ‘fair’ (hasan).

5) Only after having exhausted the aforementioned sources would Imam employ analogical deduction (Qiyas) due to necessity, and with utmost care.23
**Hanbali Fiqh**

Imam Ahmad became the leading authority on the Orthodoxy doctrine of Islam, which represented the first three blessed generations of Islam, untainted with foreign dogmas. Ahmad’s doctrinal influence can be measured by the fact that, out of the four traditional schools, the Hanbali school alone maintained its own theological view, unlike the Hanafi school which adopted the Maturidi doctrine, or the Shafi’i and Maliki schools that adopted the Ash’ari doctrine. The secret for this was the depth and length at which Ahmad spoke in matters of theology, due to the prevailing unorthodoxy in his age, headed by the Mu’tazilites.

Imam Ahmad’s doctrine could be summarized as follows:

1) He would believe in the description that Allah gave to himself in the Quran, or inspired Muhammad with, affirming such at heir face value (Dhahir), while generally negating any resemblance between the Creator and the creation.

2) He would vigorously reject negative theology (Ta’til), as well as allegorical exegesis (Ta’wil), with respect to belief in Allah, which was heavily employed by the Jahmites and Mu’tazilites.

3) He believed that Allah Speaks with letters and sound, for he believed every word and letter of the Quran to be the word of Allah, uncreated.

4) He believed that Allah is High above and distinct from His creation.
5) He believed that Allah is all Knowing, All Wise, All Power and All Able, and that Allah has His own Will, He Does what He likes out of His Wisdom. Whatever Allah has written and Decreed upon His creation, must come to pass. Nothing leaves His knowledge, or happens without His Permission or Will.

6) He believed that Allah becomes pleased when obeyed and Displeased when disobeyed.

7) He held that the sinners amongst the Muslims are under the threat of Allah's punishment; that if He wishes He may punish them or Forgive them; Contrary to the Khawarij. He would not declare a Muslim to be a disbeliever (Kafir) on account of his sins, nor would he exclude actions from Iman unlike the Murji'a.

8) He believed in the miracles that occurred at the hands of the Awliya' (pious Muslims) as a favour from Allah.

9) He believed that Abu Bakr is the best of the companions, followed by Umar, then the six companions chosen by the latter as Ashab al-Shura (members of Shura council): Uthman, Ali, al-Zubair, Talha, Abd-al-Rahman ibn Awf and Sa’ad ibn Abi Waqqas; followed by the fighters of Badr from the emigrants (Muhajirun) and then the helpers (Ansar).

10) He prohibited discussions on the differences between the companions or dislike of any of them; for the honor of
companionship with Muhammad is sufficient a virtue to rank them higher than the entire Muslim Ummah until the end of time.

11) He would look down upon discussing in detail the attributes of Allah, instead choosing a simple position of “Affirm them without attributing human characteristics”, as to not lose sight of what is important, i.e. good deeds.24

Hanbali jurisprudence is popular in the Arabian Peninsula. Although the students of Islam throughout the world study and may choose to observe its conclusions about Islamic practice. The Hanbali Madhhab (in orange) is predominant mainly in Saudi Arabia and Qatar.

Historically, the Hanbali Madhhab has always been known for having very less followers comparatively to the remaining schools, may due to the lack of its popularity. Hence Abu al-wafa ibn Aqil al-Hanbali, (One of the most intelligent jurists the Hanbalis ever had within their ranks), remarks that the Hanbali Madhhab has been ‘oppressed’, by none other than Hanbali’s themselves. After the demise of Imam Ahmed, the Hanbalis grew stronger in Baghdad; Hanbalis are known for having an outstanding characters, fearlessness and eagerness for enjoining the good and forbidding the evil.

Abdul-Qadir al-Jailani (d. 561) was a noted Sunni Hanbali preacher, Sufi Sheikh and the figure head of the Qadri Sufi order. His contribution to the Muslim world earned him the title “Al Gause-al-Azam” (the supreme helper).25
Imam Ahmed bin Hanbal wrote three books (1) Kitab Taaturrasool, (2) Kitabul Nasique wal Mansooq, (3) Kitabul Alai. These are the basic books of Hanbali Fiqh. He dies in 241 at the age of 77.

**THE SCHOOL OF THOUGHTS**

**AHLE SUNNI**

School of thoughts is also one of the major classification of Islam and also it is divided into four school of thoughts. These school of thoughts usually called as Jamatien (Arabic : An Assembly).

1) Ahle Sunni
2) Ahle Hadis
3) Tablique Jamaat
4) Jamat-E-Islami

1) Ahle Sunni : Again it is divided into two Darul-Ulooms or Madarasa.
   a) Barelwi Sunni
   b) Deobandi Sunni

2) Ahle Hadis : Is also divided into two branch i.e.
   a) Ahle Riwayat (Ahle Hadith)
   b) Mujtahad (Ahle Rai)

3) Tablique Jamaat

4) Jamat-E-Islami : The ISO is the organization of Jamat-E-Islami (Islamic Student Organization).

I. Ahle Sunni : This organization is founded by Imam Ahmed Raza. The group or Jamaat is known to its followers as Ahle Sunnat
means the people of the traditions of Mohammed, differentiating it from Deobandi, Ahle Hadis and others. However, the term 'Ahle Sunnat' is also used by Sunnis in general.

Ahle Sunni or Sunnat is further divided into two Darul-Uloom or Madarsa or school from where students of Islamic education enriched with the knowledge of Quran, Ahadith, Sharia and the Sunnatien (plural of Sunnat) of Prophet Mohammed (S.A.S) and also they give the Fatwa.

**Barelvi**

Barelvi is movement of Sunni Islam originating in the Indian subcontinent. The Barelvi movement was started in 1880 with aim of to promote South Asia’s distinctive practices which are deeply influenced Sufism. The movement in British India was greatly shaped by the writings of Ahmed Raza Khan. The movement takes its name from Ahmed Raza Khan’s home city to Bareilly UP, India. The name is also variously spelled as Barelwi, Barelavi or Bareillwi.26

In India, the Grand Mufti is traditionally from the Barelvi school of Sunni Islam presently Mihammad Akhtar Raza Khan is the Grand Mufti of India. The term Barelvi is also used pejoratively by some orthodox Islamic groups which disapprove of the Barelvi’s adherence to heterodox practices, many of which are derived from Sufism.27
Presence

India Today estimates that the majority of Muslims in India adhere to the Barelvi movement and The Times (London) writes that a majority of Muslims in the United Kingdom adhere to the movement as well.28 Similarly, the conservative think tank The Heritage Foundation gives such estimates for the majority of Muslims in Pakistan.

Beliefs

Like other Muslims, Barelvis base their beliefs on the Quran and Sunnah, and believe in monotheism and the prophethood of Muhammad. Barelvis follow the Ashari and Maturidi schools of aqidah, the Hanafi school of fiqh, and the Qadri, Chishti, Naqshbandi or Suhrawardi Sufi orders.

Distinctive beliefs

- The prophet Muhammad is made out of noor (light), and is present at all places and at all times, despite his physical death.
- Muslim saints (the Sufi aulias or, in Farsi pirs) are able to intercede to Allah on behalf of the living.

Distinctive practices

- The praise of Muhammad in poetry, especially during Milad.
- The recitation of Urdu and Arabic praise poems, such as salat-o-salam, durood and naat, after Fajr and Jumuah prayers.
• The celebration of Islamic holidays such as Milad, Miraj, Shab-e-Barat, Laylat al-Qadr and the death and birth anniversaries of various Sufi saints.29

Missionary activities

Barelvis have expanded their missionary activities in various countries of Asia, Europe, North America and South Africa through an organization named Ahle Sunnah-wa-Al-Jamaah (ASWJ). Ilyas Attar Qadri founded an additional ASWJ foundation, Dawat-e-Islami, in 1981.30

Relations with other Islamic Movements

The major opposition to the Barelvis in the Indian subcontinent come from another Sunni school of Islam called the Deobandis, who claim to follow a more puritanical version of Islam and forbid special reverence to the Sufi saints and even to the prophet Muhammad, because they fear that this could lead to polytheism (shirks).31 The Salafi and Wahhabi movements has also been condemned by the Barelvis as extremist and misled...7 The Barelvi ulema have declared Indian Salafi preacher Zakir Naik as non-Muslim and kafir, for praising Yazeed I, killer of Muhammad’s grandson Hussein, and for disbelieving in the intercession of Muhammad and the aulia.

Ahmad Raza Khan issued fatwas of takfir against the founders of the Deobandi sect, Wahabism and Qadianism. Commenting on this, historian Usha Sanyal in her research entitled, Devotional Islam and
Politics in British India: Ahmad Raza Khan Barelwi and His Movement, 1870-1920 stated:

"Not only did Ahmad Raza Khan obtain confirmatory signatures from other scholars in the subcontinent, he managed to get agreement from a number of prominent ulama in Mecca. That occurred in the first years of the twentieth century-long before the Al-Saud and their Wahhabi allies got control of the Haramayn. The feat was, nevertheless, stunning. The antipathy of the Deobandis toward the Ahl-i Sunnah on the emotional level becomes more comprehensible when Ahmad Riza’s fatwa receives a full explication."

The movement not only spreads all over India but also in Pakistan, U.K., etc.

Notable Scholars

Early scholars

- Mustafa Raza Khan
- Hamid Raza Khan
- Fazl-e-Haq Khairabadi
- Abdul Aleem Siddiqi
- Syed Abdullah Shah Naqshbandi
- Shah Ahmad Noorani Siddiqi – Jamiat Ulema-e-Pakistan and World Islamic Mission
- Abdul Wahab Siddiqi – United Kingdom
- Muhammad Karam Shah al-Azhari
• Shams Barelwi – Pakistan
• Arshadul Qaudri - Jamia Hazrat Nizamuddin Auliya
• Sarfraz Ahmed Naeemi - Lahore

Present scholars
• Tahir ul Qadri, founder Minhaj ul Quran International
• Muhammad Akhtar Raza Khan, Grand Mufti of India – India
• Muhammad Imdad Hussain Pirzada, founder of Muslim Charity
• Ilyas Attar Qadri, Dawat-e-Islami
• Turab-Ul-Haq Qadri
• Ameen Mian Qaudri, Barkatiya Silsila
• Ahmad Saeed Kazmi
• Aboobacker Ahmad, All India Sunni Jamiatul Ulma, Kerala
• Mukarram Ahmad, Fatehpuri Masjid Delhi.

Notable organizations
• Minhaj ul Quran
• British Muslim Forum
• Sunni Tehreek Pakistan
• Sufi Muslim Council, U.K
• World Islamic Mission, London
• MSO of India, New Delhi
• Raza Academy, Mumbai
• Imam Ahmad Raza Academy, South Africa
• Sunni Students’ Federation (SSF), India
• Shabab e Islami (SIP), Pakistan
• Dawat e Islami

**Main Institutions**
• Al Jamiatul Ashrafia, Uttar Pradesh, India
• Markazu Saqafathi Sunniya, Kerala, India
• JamiaNizamia, Hyderabad, India
• JamiaNizamia, Hyderabad, India

Imam Ahmed Raza Khan Saheb was born in 14th June 1856 at Bareli Sharif and completed his education from Darool uloom Devabandi. Imam Ahmed Raza Khan spent his all time in writing the Fatwas on many many issues of Islam. At least the collection of Fatawa was introduced by him with the name of “Alatayannabuwat Fil Fatawarazawiyat”. This book consisted of twelve big volumes so this book of Fatawa is called as an encyclopedia of Hanafi Fiqh, by the scholars.33

Imam Ahmed Raza Khan wrote many books and also translated the Quran in Urdu called ‘Kanzul-Imam’. He wrote for many magazines especially monthly called Ala Hazarath.

He died in 1921, after that the mission of Imam Ahmed Raza Khan is run by many great followers and scholars, by different organizations and institutions at world wide.
For the guidance to the followers of Ahmed Raza Khan or Barelvis in many problems and on different issues, this book, will very much helpful like,

1) Qanoon-E-Shariath
2) Sunni-Bihishati-Zewar
3) Bahare-Shariyath

DEOBANDI

Deobandi is the second largest school or Darul-uloom of Sunni Islam. The main founders Muhammad Qasim Nanotri and Rashid Ahmad Gangohi founded this Darul-Uloom or Madrasah on 30 May 1866.

Deobandis are belongs to the main sect of Islam i.e. Ahl-as-Sunnah-wal-Jamaat. They follow the Ashari and Maturidi school of Aqidah (creed). They were primarily following the Hanafi school of law while they accept the validity of the remaining three schools of Sunni Islam i.e. Shafi Maliki and Hanbali schools. In spiritual science of Tasqwwuf (Sufism) they follow the Chishti, Naqshabandi, Qadiri and Suharwardi orders.

The methodology of the Deobandi Movement is totally different from the methodology of Sunni Bareilavi movement. The movement began at Darul-Uloom Deoband in Deoband, India. The other notable founders are (1) Muhammed Yaqub Nanaotawi, (2) Shah Radi al Din, (3) Sayyid Muhammad Abid, (4) Zulfaqar Ali, Fadhl al-Rehman Usmani. They
played a key role in establishing similar institutions in other parts of the Indian subcontinent.

The Deobandi thought which originated in a north Indian town, has gradually reached many countries, such as Pakistan, Afghanistan, South Africa and the United Kingdom.

After 1920 gradually through organizations such as Jamait Ulema-e-Hind and Tablighi Jamaat, their influence began to spread, and hundreds of schools and Darul-uloom affiliated with Deobandi Madrasa, so the Dawah invitation.

The basic principles of Islam is properly followed by the Deobandi but the practices, of which is followed by Bareilavis such as Milad Sharif, Gyarawih Sharif and other Fateha Qwanis, Chaliswan (40th day after the death) is not followed by the Deobandis.35,36

They have a different Darul-Fatawa from where the Fatwas were given.

**AHLE HADITH**

Ahle Hadis, a school of thought was founded by Ibne Tamima and Sanaullah-Amritsari meaning the “People of Hadith” (traditional sayings of Mohammad) after 1857. The followers of this school of thoughts usually called as Jamaat follows the two important Hadith namely (1) Sahi Muslim, (2) Bukhari Sharif.37

According to the book Furqahe-Islam in Arabic “This Jamat called as Ahle Hadis because they were always busy in managing, supervising
and in record keeping of Ahadith (plural Hadith). The group of people who were always ready for teaching, narrating and collecting the Anadith of Prophet Mohammed (S.A.S). The followers of this group follows the Ahadith very strictly and all the day to day matter of life or any kind of matters like any decision of life, judicial matter, decrees anything from biggest to small matters, based on Ahadith only.

Ahle Hadith Jamat again it is divided into two groups namely (1) Ahle Riwayat or Ahle Hadith, (2) Mujtahad or Ahle Rai.

The term Ahle Hadith refers to the adherents' belief that they are not bound by taqlid, but consider themselves free to seek guidance in matters of religious faith and practices from the authentic hadith which together with the Quran are in their view the basic worthy guide for Muslims. The term Ahle Hadith is often used interchangeably with the Salafi dawals, and proponents prefer to call themselves 'Salafis'' although they are often called 'Wahabis'' by their adversaries.38

The second sect is called as Mujtahad or Ahle Rai literally the people of rhetorical theology. The followers of this group are not so rigid. They always follow the Ahadith with accordance of a problem. They are bound by taqlid. (to imitate)39

Early proponents ascribe the authority of Ahle-Hadith to specific hadith of Mohammed Salalaho Alayhi Wasalam. Ibn Hajar mentioned the people of hadith in his commentary of the hadith. "And this nation will continue, established upon Allah's command, unharmed by those who
oppose them until the arrival of Allah's order." He stated that Muhammad ibn Ismael al-Bukhari was adamant that those referred to in this hadith were the people with knowledge of the narrations, Ahl al-Athar, i.e. the people of hadith. And then quoted Ahmad ibn Hanbal as saying, "If they are not AM al-Hadith, then I do not know who they are." Al-Oadi 'Iwad explained that Ahmad was referring to Ahl al-Sunnah and those who share the beliefs of the people of hadith.40

The followers of the Ahl al-Hadith movement claim their beliefs and practices to be the same as those of early Muslims and, in particular, the rightly guided caliphs. The movement rose to prominence in the 9th century AD during the Abbasid era to counter the beliefs of Mutazilites. They again drew attention in the post-Mongol era, when Ibn Tavmiyyah (1263-1328) started a reformist movement to purge the Islamic community of deviant beliefs.41

Noting the academic prowess of the people of hadith, Al-Dhahabi asked the question, "Where is the knowledge of hadith, and where are its people?" Answering his own question, he said, "I am on the verge of not seeing them except engrossed in a book or under the soil."42

Claimants to the Ahl al-Hadith methodology in India

The contemporary movement that refers to itself as Ahl-e Hadith was founded in the 1830s and grew significantly in Bengal.43 It was inaccurately classified as "Wahhabi" by the British, though at the time the Ahl-e Hadith had no relationship with that group.44
Some of the organizations of the Ahl-e-Hadith are the All India Ahl-e-Hadith Conference, founded sometime on or before 1916, of which smaller organizations in India are members. One member is the Anjuman-i-Hadith formed by students of Maulana Sayyid Miyan Nadhir Husain and divided into Bengali and Assam wings. Another organization, the Nikhil Banga O Assam Jami'at-e-Hadith was formed at Calcutta in 1946 under the leadership of Maulana Abdullahil Kafi (1900-1960). After the 1947 separation of India and Pakistan, the Pakistani Ahle-Hadith center was based in and around Karachi. The next year the Pakistan Markazi Jami'at-e-Hadith was founded at Lahore. The Nikhil Banga O Assam Jamiat-e-Ahl-e-Hadith, Pabna was given a new name - the 'Purba Pakistan Jami’at-e-Ahl-e-Hadith' in 1953. Lately, the name of the organisation was again changed to Bangladesh Jami’at-e-Ahl-e-Hadith. In India after 1947, the headquarters of the organisation was shifted from Calcutta to Patna and later (1956) to Dhaka. A Anjuman-e-Ahl-e-Hadith was formed in West Bengal in 1951.45

Methodology

According to Allama Abul Hasan Ali Nadwi the Ahl-e-Hadith movement in India has been founded on four pillars: (a) belief in pure tawheed, (b) the Sunnah of the Islamic prophet Muhammad Salalaho Alayhi Wasalam, (c) enthusiasm for jihad (the struggle against one’s own immoral desires and/or participation in military campaigns designed to defend Muslim nations against non-Muslims) and (d) submission to
Allah. Ahl-e hadith insists on taking all decisions on the basis of the Quran and hadith and not by applying the methodology of incorrect.\textsuperscript{46}

Originally, there were theological differences between Ahle Hadith and with the Hanafi school – the dominant Maddhab in the region they lived – with respect to the rules of praying (Salah). Which “scandalized” the “generally very orthodox Sunni Hanafi” Afghan Muslims. The movement spread due to Islamic revival in India moving away from British influence.

Ahle Hadis is a school of thought and purely based on Islamic principles and follows the Shafi school of Law. The Madrasas and Mosques gradually increasing in North Karnataka also, we can give the examples of Ahle Hadis Jamat of Hubli near C.B.T.

The followers of this group or sect perform the five-time daily prayers at mosque along with their family members (especially with ladies, ladies or females are allowed in mosques for prayers at separate corner from males fully covered with veil). But in general the other sects of Ahle Sunnat Wal Jamat of Islam restricted the presence of ladies in the Mosques for prayers. Since from the period of the Halifa Usman Gani. The farman of Hazarat Usman Gani generally follows all the sects of Islam except the Ahle Hadith likewise the timing of Namaz-E-Fajar and Asar is also earlier than the others.

These are the some changes with other groups of Islam.
TABLIGHI JAMAAT

Muhammad Ilya's founded the Tablighi Jamaat in 1926, with the aims for spiritual reformation of Muslims. Tablighi Jamaat is an English society for spreading faith. It is an independent movement which works or contributes a lot for the people of Mewat, in India.47

The first and foremost principle of this Jamaat is Dawah. To fulfill this they travels in groups everywhere especially in those regions and areas where the Islamic knowledge is very low. From their attentive nature they teach them either personally or by any books, the basic ‘Kalimah’ with Nazam. And also teach them for cleanliness, obedience to the God, and the anxious about the last day of Judgement.48

Although, Tablighi Jamaat (TJ) emerged out of Deobandi sub-school in Hanafi jurisprudence of Islam, no particular jurisprudence or interpretation has been endorsed since the beginning of movement.49

Tablighi Jamaat defines its objective with reference to the concept of Dawa which literally means to call connotes to an invitation to act in religious context, it implies to a call towards prayer which may also refer to a ‘mission’ if used in reference with religious prophets and other people who were assigned any such mission.

The only objective, overtly stated in most sermons of Tablighi Jamaat is that Muslims adopt and invite for the Islamic lifestyle, exemplified by Islamic Prophet Muhammed (S.A.S) in its perfection. They encourage Muslims to spend some time out of their daily routine in the
Tablighi activities so that the rest of routine could be harmonized with Islamic lifestyle. They insist that the best way of learning is teaching and encouraging others. There is a collection of books usually referred as Tablighi Nisaab (Tablighi Curriculum), which is recommended by elders of Tablighi Jamaat for general reading. This set includes three books namely (1) Hayatus Sahaba, (2) Fazail-E-Amal and (3) Fazail-E-Sadqaat.50

Tablighi Jamaat defines its objective within the framework of two particular Quranic verses which refer to such mission. Those two verses are:

"And who speaks better than he who calls to Allah while he himself does good and says I am surely of those who submit?"51

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the ones to attain felicity."52

"The organizations activities are coordinated through centers and headquarters called 'Markaz' Tablighi Jamaat maintains its international headquarters, called Nizamuddin Markaz, in Delhi. It also has a country headquarters in over 120 countries to coordinate its activities. These headquarters organize volunteer, self-funding people in groups averaging ten to twelve people goes to the various villages for forty days or three months to invite the local Muslim to assemble in the mosque and present their message in the form of six principles (in Arabic Jamaat means An
Assembly), with the aim to reminding Muslims to remain steadfast on path of Allah which is guided by Prophet Muhammed (S.A.S).”

The Amir is the leader of the Tablighi Jamaat and is appointed by the group after the Mashwara of that concerned group members. The most important eligibility for the post of Amir is the quality of Faith, rather than the worldly rank. The Amir of whole Tablighi Jamaat is appointed by a central council which is generally composed of extensively experienced members. Presently there is a council of two people performing as ameer, Zubair-ul-Hasan and Saad Kandhalawi.

An annual gathering of followers, called Ijtema, is summoned at the headquarters of respective countries. An Ijtima continues for three days and ends with an exceptionally long prayer.

**Principles of Tablighi Jamaat as follows**

Muhammad Ilyas articulated six demands in the form of Six Principles which are quintessential to TJ’s teachings. These six principles are:

1) Kalimah: An article of faith in which the tabligh accepts that there is no god but Allah and the Prophet Muhammad is His messenger.

2) Salah: Five daily prayers those are essential to spiritual elevation, piety, and a life free from the ills of the material world.

3) ILM and Dhikr: The knowledge and remembrance of Allah conducted in sessions in which the congregation listens to preaching by the emir, performs prayers, recites the Quran and reads Hadith.
4) Ikram-i-Muslim: The treatment of fellow Muslims with honor and deference.

5) Ikhlas-i-Niyyat: Reforming one’s life in supplication to Allah by performing every human action for the sake of Allah and toward the goal of self-transformation.

6) Tafrigh-i-Waqt. The sparing of time to live a life based on faith and learning its virtues, following in the footsteps of the Prophet, and taking His message door-to-door for the sake of faith.55

The activism of Jamaat can be characterized-by the last of Six Principles. This principle, Tafrigh-i-Waqt (English: sparing of time) justifies withdrawal from world, though temporarily, for travelling. Travel has been adopted as most effective method of personal reform and has become an emblematic feature of organization. They describe the purpose of this retreat as to patch the damages caused by the worldly indulgence and occasionally use the dry-dock parable to explain this.56

The followers of the Tablighi Jamaat did not follow the any ‘Shaikh’ or any other organization or any other peeri muridi system or any one of four Maslak or any Sufi saints for Tablighi work.

Tablighi Jamaat gradually expanded from local to national to 9 transnational movements and now has followers in over 150 countries.

Muhammad Ilyas put forward the Slogan, Urdu : Aye Muslmano Muslman Bano “O Muslims Be Muslims” This expressed the central
focus of Tablighi Jamaat, their aim to renew Muslim society by uniting them in embracing the lifestyle of Muhammad.

**JAMAAT-E-ISLAMI**

Sayyid Abul A'la Maududi founded Jamaat-E-Islami, Islamic party. Jamaat is an Islamist political party that was founded on 26th August 1941 in Lahore, Pakistan. In India Jamaat-E-Islami Hind existed with the same objectives and ideology.\(^5^7\)

The basic ideology of Jamaat-E-Islami is 'Iqamat-E-deen' established of an Islamic administration governing by Islamic law. Which opposed the westernization, capitalism, socialism or secularism. It is not a simply a religious or political party. It bears the logo from a verse in the Quran 'Ud-khulu-Fis-Silmi kaffa' meaning 'Enter in Islam Full Fledge'. Take Islam as a complete way of life. The Jamaat was founded to promote an Islamic value and practices.\(^5^8\)

1) Human kind will find peace and growth only when it will accept and practice true teaching of God. Allah is all spheres of its life, from individual level to national and international levels. These teachings are presented by Prophets in different ages and the last Prophet of Allah Muhammed (S.A.S) has left the last book of God. The Quran in its original form and his personal teachings are recorded in different hadiths which are sufficient to establish a complete code of life.
2) This movement will not adopt any illegal or underground means to come to power. It will educate people in the first course about real Islamic values and participate in elections.

Jamaat-E-Islami is an Islamic political party also so it involves or active in political fields, during the periods of Nawaz Sharif and also Pervez Musharraf. In the legislative elections of Pakistan on October 20, 2002, Jamaat-E-Islami got 53 out of 272 elected members. Jamaat-E-Islami was a member of the Muttahida Majlis-E-Amal (M.M.A, United Council of Action, and United Front).

Jamaat-E-Islami believes that war and organized violence flow from mans lack of complete allegiance to God Almighty as a Supreme Creator.

It is an ideological party, devoid of any trace of expediency, power politics, and prejudices of caste, colour, country, language and nationality.

It sets forth that, “Islam has laid down universal fundamental rights for humanity which are to be observed and respected in all circumstances. They state, it is not permissible to oppress women, children, old people, the sick or the wounded, women’s honour and chastity must be respected, the hungry must be fed, the naked clothed and the wounded or diseases treated medically irrespective of whether they belong to the Islamic community or are from amongst its enemies.
The life, property and honour of a non-muslim is to be respected and protected in exactly the same way as that of a Muslim citizen. Nor is there difference between a Muslim and a Non-Muslim citizen in respect of civil or criminal law. The Islamic state may not interfere with the personal rights of Non-Muslims, who have full freedom of conscience and belief and are at liberty to perform their religious rites and ceremonies in their own way.

The Jamaat is very active in the field of Dawah (missionary movement) Tarbiyah (Islamic education) and Tanzeem (organizations). Jamaat has also its unions for doctors, teachers and workers and the same is in the female wing of Jamaat 'Halqa Khawateen' (circle of women)\(^5^9\)

Jamaat-E-Islami Hind have their own 'Dastoor' (constitution) and under this constitution there are 75 sections which described not only the beliefs, ideology and methodology, leadership (Amir-E-Jamaat) central conventions.

It totally describes the powers and the duties of the Amir, the methods of elections along with the beliefs of Islam. 'Dastoor' of Jamaat-E-Islami Hind is regulated from 13th April 1956.

Basically the Jamaat-E-Islami depends on the Aqamt-E-Deen, to promote the aim of the Jamaat-E-Islami i.e. without any discrimination and dividention to serve all the mankind with unanimously. In all the sectors of mans life either personally or socially issued is such a way that
not only man developed himself but also developed the community and the nation, with accordance to the Islamic principles. The main aim of Jamaat-E-Islami Hind is nothing but Agamat-E-Deen.

Jamaat-E-Islami Hind works not only in the religious matters but also in political, social, economical, educational and cultural matters.

In Pakistan this Jamaat-E-Islami is very active party of Jamaat.60

SECTS BASED ON PEERI MURIDI (TASWWUF)

There are four major Sufi orders or tasawwuf or tariqa of Islam. Those are:

1) Chisti
2) Qadiriyah
3) Suhrawadiya
4) Suhrawardiya

Now a days all the four major orders or peeri tariqa is further divided into many sub orders. Some sub-orders are very famous in Karnataka like Hashami, Asharafi, Madani, etc.

Peer, mean in Persian an oldage person or saint. In other way the spiritual guide or teacher one who always guided to his followers or disciples i.e. called as mureed in religious matter.

Anybody can chose their spiritual guide or peer with accordance to his will and wish. To become a Mureed of anypeer, a muneed can take an Baith or an Oath by putting his (muneed) right hand on the right hands of peer.
The meaning of Bait is buying and selling; as if the mureed can sell all his bad evils and but all the good things from the spiritual guide i.e. Pir.

Following are the common features,

1) Obedience to the Shaykh or Pir
2) Renunciation of the material world
3) Distance from worldly powers
4) Supporting poors
5) Service to Humanity
6) Respect for other devotional traditions
7) Dependence on the creator and not the creation.
8) Disapproval of showing off miraculous feats.

All the orders or tasawwuf belongs to the sect of Ahle Sunnat Wal Jamat of Islam.

Now a days we can see the groups who were belonged to the different orders or sub-orders and called them with name of their Pir and considered himself as a different sect of Islam in some time. Usually the educated persons did not say like that but the illiterate people don't think in broad sense. So they were dividing themselves into many sects which is based on Pir-w-Mureed tariqa.
CHISHTI

Chisti order was founded by Abu Ishaq Shami (the Syrian) who belonged to Syria, but introduced the ideas Sufism in the town of Chisht, some 95 mile east of Heart of present day Western Afghanistan.

The chisti order is a Sufi order within the mystic branch of Islam Chistiya is also known flourished as a regional mystical order.

The most important and famous Chisti saints is Moinuddin Chisti (popularly known as a Garib Nawaz meaning Bene factor of the poor, who settled in Ajmer. He oversaw the growth of the order in the 13th century as Islamic religious laws were canonized. He reportedly saw the Islamic Prophet Muhammed in a dream and then sect off on a journey of discovery.

The Chisti order is known for it emphasis or we can say the basic points of Chisti order like (1) Love, (2) Tolerance, (3) Openness.

The Chisti order traces its spiritual origin through various saints all the way to the Islamic Caliph Ali and from him to the Islamic Prophet Muhammad.

The chisti order is now indigenous to Afghanistan and South Asia. Mainly India Pakistan and Bangladesh. It was the first order to be established in this region.

Khwaja Mainuddin Chisti introduced the chisti order in India. Sometime in the middle of the 12th century A.D. He was eighth in the line of succession from the founder of the chisti order, Abu Ishaq Shami.
The chisti saints had two hallmarks which differentiate them from other Sufi saints,

(1) Their ethical relations to the institution powers means they voluntarily keeping a distance from the ruler or the government mechanism. It didn’t matter if the ruler was a patron or a disciple he was always kept as separate corners. Since it was felt that mixing with the ruler will corrupt the Soul by indulging it in worldly matters.

(2) It was aggressive rather than passive, a ceaseless search for the divine other. In this respect the Chisti followed a particular ritual move zealously then any other brotherhood. This was the practice of Sama, evoking the divine presence through song or listening to music. The genius of the Chisti saints was that they accommodated the practice of Sama with the full range of Muslim obligators.

The devotees of this order practice Chilla i.e. they observe seclusion for forty days during which they refrain from talking beyond what is absolutely necessary, eat little and spend most of their time in prayers and meditation. Another characteristic of the followers of this order is their fondness for devotional music. They hold musical festival i.e. Mahafil-E-Sama and enter into ecstasy while listening to singing.

After Fariduddin Ganjshakar, the chisti order of South Asia split into two branches either.

1) Nizamudding Auliya : This branch became the Chisti Nizami branch.

Nizamuddin was the master of Nasiruddin Chirag Dehlavi who in
turn was the Master of Khwaja Bande Nawaz. All these are important saints of the order.

2) Alauddin Sabir Kaliyari: This branch became the Chisti Sabiri branch.

Overtime many further branches emerged which routinely united or diverged towards other popular Sufi order in South Asia like,
1) Ashraf Jahangir Semmani - followers were called as Chisti Nizami Ashrafiya branch.
2) Haji Imdadullah Muhajir Makki – His followers became the members of the Chistiya Sabaria Imdadiya branch.
3) Shah Niyaz Ahmad – He united the Chisti Nizami order with the Qadriya order to form the Chistiya Qadriya Niyazia branch.
4) Habib Silsila - In 13th century Hegira – Silsila Chistiya Nizamia Habibia emerged at Hyderabad, India, Khaja Habib Ali Sha.

As a result of this metamorphosis of the chisti order with other branches most Sufi masters now initiate their disciples in all the four major orders of South Asia. Chisti, Suhrawadi, Qadri and Naqshbandi. They do however, prescribe prayers and litanies, only of the order with which they are primarily associated.62

QADIRIYA

Qadiriya is the one of the oldest sufi tariqas. Abdul Qadir Jilean or Gilani was started or founded this tariqa (1077-1166). He was a native of
the Iranian province of Gilan. In 1134 he was made principles of a Sunni Hanbalite school in Baghdad.

Hazarat Shaikh Sayyed Abdul Qadir Jilani was greatest peer among all the peers of Islam. From his lane or family continues the tariqa of Qadariyah and many Murid took bait from Abdul Qadir Jilani and spread in different places of the world and continues the tariqa as well as the work of spreading of Islam. Due to this many people converted to Islam.

The order is the most widespread of the Sufi orders in the Islamic world and it is spreads in Afghanistan, India, Bangladesh, Pakistan, Turkey, Balkan, China as well as much of the east and west Africa, like Morocco, etc.

This is the spiritual chain (silsilah) of the Qadiriyyah:

- Muhammad
- Caliph Ali ibn Abi Talib
- Imam Husayn
- Imam Ali Zayn al-Abidin
- Imam Muhammad Baqir
- Imam Ja'far as-Sadiq
- Imam Musa al-Kazim
- Imam Ali Musa Rida
- Ma'ruf Karkhi
- Sari Saqati
• Junayd al-Baghdadi
• Shaikh Abu Bakr Shibli
• Shaikh Abdul Aziz Bani Tamim|al-Tamimi
• Abu al-Fadl Abu al-Wahid Bani Tamim|al-Tamimi
• Abu al-Farah Tartusi
• Abu al-Hasan Farshi
• Abu Sa'id al-Mubarak Mukharrami
• Shaikh Abdul Qadir Jilani

Shaikh Abdul Qadir Jilani’s silsilah also goes back to the Muhammad through the following chain (silsila):

• Muhammad
• Caliph Ali ibn Abi Talib
• Shaikh Hasan Basri
• Shaikh Habib Ajami
• Shaikh Dawood Taiee
• Shaikh Ma’ruf Karkhi
• Shaikh Sari Saqati
• Shaikh Junayd al-Baghdadi
• Shaikh Sheikh Abu Bakr Shibli
• Shaikh Sheikh Abdul Aziz al-Tamimi
• Shaikh Abu al-Fadl Abu al-Wahid al-Tamimi
• Shaikh Abu al-Farah Tartusi
• Shaikh Abu al-Hasan Farshi
• Shaikh Abu Sa‘id al-Mubarak Mukharrami
• Shaikh Abdul Qadir Jilani
• Arabi Muhiddini K.S.
• Seyyid-i Semseddin-i Muhammed K.S.
• Shaikh Husameddin K.S.
• Shaikh Sahabeddin K.S.
• Shaikh Huseyin Hamavih K.S.
• Haci Bayrami Veli K.S.
• Shaikh Esrefoglu Rumi K.S.
• Shaikh Haci Kazan Kaya Baba K.S.
• Shaikh Baba Kurdistani K.S.
• Seyyit Muhammed K.S.
• Shaikh Seyyid-i Halil K.S.
• Haci Hasan Baba K.S.
• Saban Baba K.S.
• Ricali Dursun Baba K.S.63

SUHARWARDIYYA

Suharwardiyya is the name of a Sufi order founded by Iranian Sufi Diya-al-din Abu’n-Najib as-suha wardi (1097-1168).

He was a murid of Ahmed al-Ghazali c. 545 A.H. He was teaching Shafi fiqh at Al-Nizamiya of Baghdad Academy. His surviving work is called Kitab Adab Al-Muridin.
Suharwadiya originated in Iraq but succeeded only in India to take shape as a fraternity with its infrastructure, internal, hierarchy of members. Suhardiya is a strictly Sunni order, guided by Shafi's Madhan. The Suharwardiyya is a strictly Sunni order, guided by Shafi Madhab. The Suharwardiyya trace their spiritual genealogy to Hazarat Ali (fourth khalifa) through Junayed Baghdadi and al-Ghazali.

Awarif al-Ma'rif was written by Shaikh Abu Hafs Umar-al-Suhrawardi.

Some of the important Suharwardiyya disciples, who were spread some of the different places of the world and spreads Islam through Suharwards tariqa. Like the Hazrat Jalaluddin Surkh-posh Bukhari and Shaikh Baha-uddin Zakariya of Multan (1182-1262 AD). Male Multan the center of his activity. Shaikh Baharuddin and Fakhruddin spread this tariqa is Iraq. Afterwards Iraqi was deeply devoted to Sadruddin Qunawi and the teachings of Sufi philosopher Ibn-Arabi. Shaikh Ruknuddin was highly respected by the Delhi sultans from Alauddin Khilji to Muhammad Ibn Tughlaq.

After the death of Shaikh Ruknuddin the Suharwardiyya Silsila declined as Multan but became popular in other provinces like uch, Gujarat, Punjab, Kashmir and even Delhi. Suharwardiyya order of Sufism became popular in Bengal.64
NAQSHBANDI

Bahauddin Naqshband Bukhari was the founder of Naqshbandi or Naqshbandiyya order, is one of the major orders or triqa of Islam. The order is considered to be a ‘Sober’ order as many following the Naqshbandi Sufi way have chosen the silent Zikr (remembrance of God) of the Heart, rather than the vocalized forms of Zikr common in other orders.

The word Naqshbandi is a Persian word means related to the image-maker, some also consider it to mean ‘Patternmaker’ rather than ‘image maker’ and interpret Naqshbandi to mean ‘Reformer of patterns’ and others consider it to mean ‘way of the chain’ or Golden Chain.

All the three silsila or orders claims to traces their spiritual lineage to Hazarat Ali. The Prophets (S.A.S) cousin and son-in-law and fourth Caliph. But the Naqshbandi order is the only sufi order that claims to traces its spiritual lineage to Prophet Muhammed (S.A.S) through Abu Bakr, the first Caliph and the companion of Prophet (S.A.S).

There is no single authority for the Naqshbandi order today. Rather, there are numerous sub-orders, which operate in autonomy. Among them are:

1) Churahiya – Babaji Sayed Noor Muhammad.
2) Maqsoodi Branch – by Dr. Professor Muhammed Maqsood Ilahi.
3) Naqshbandi Tahiri Branch – Muhammed Tahir Abbasi.
4) Mujaddidi Branch – Imami-I-Rabbaniu Shykh.

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5) Owaisiab Branch – Shaikh Allah yar Khan (modern founder)
6) Haqqani or Golden Chain is a lineage of khalidiyya – Naqshbandiya under khalid-al-Baghdadi.65

**NON-OCCUPATIONAL BASED SECT**

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The four classes of Musalman i.e. Sayyed, Shaikh, Mughal and Pathan are present in North Karnataka in special, in general in India.

**Sayyed**

They were considered as the high and reputed classes of Muslim society. Among all the four classes Sayyeds were considered as the highest class among all the classes. They claim their descent from various Saints or Awaliyas to Hazarath Ali (Son-in-law of Prophet Mohammad). According to the Muslim mythology, it says that the connection or Silsila (line) of Peer or Awaliya started from the Hazarath Ali. The generation of Hazarath Ali is called as the Sayyed. The Sayyeds were also called as ‘Sadat’, ‘Peerzade’, and ‘Mushaiqh’ in general.66

**Shaikh**

Means the ‘Elder Persons’, it is based on the title. A person who is very pious and piety and follows all the duties with accordance to the
Holy Quran and Ahadiths were called as Shaikh. But now the innovation of Shaikh is different in many places. A person those who converted their religion and have received the title of Shaikh, but they are not the pure Shaikh or the meaning of Shaikh is totally different in both the types of Shaikhs. First one Shaikh is a standard Shaikh because of their piety. The second type of Shaikh is a combination of both the type of persons, one who are pious and secondly one who are not pious but he assumed the title Shaikh because of his conversion from the other religion to Islam and though he is not the pious, is also called as Shaikh. The Shaikhs were also divided into the 'Siddiquis', who traces their descent to the Abubakar Sidik and the 'Farukis', who were trade descent to Umar-ul-Farooque.

- **Mughals**

  Name itself indicates that they were Moghals. Actually many families came to India by the invasion of Babur to India and settled down in India forever. The generation of those families is called the Mughals. They are very less in numbers and also added the 'Mirza' word along with their names. They marry with all classes of Muslims and are husband men and servants.

- **Pathan**

  Pathan means the Warriors. The word Fatehan is corrupted as the 'Pathan', meaning the warriors. They came to India during the period of
different reigns of different kings from Afghanistan, Kabul, etc. So they are proud of themselves as they were Kabuli Pathan.

They came to Deccan in the services of Bijapur kings and the Mughals. They usually marry within their families and have very fair complexions, both men and women. Basically they were servants, but now they involved themselves in many businesses. The economic condition is very high among the Kabuli Pathans but the education rate is very less. The women's education rate is very low. They eat meat and dry fruits and milk as their basic food. Men wear Long Jubba i.e. specially called as Pathani Jubba with Loose Salwar and Turban known as Pagadi in general.

All the above said classes spreads in North Karnataka as well as in India. The Sayyeds married their children's among their families only. And women's follow the Purdah system very strictly. The women education is now promoted in this caste also. They were Sunni by their Aqidah.

(All the four classes followed either Sunni or Shafi jurisprudence (Fiqh) and belongs to Sunni sect of Islam).67,68

They did not marry their daughters and son in the Pathan family even today.

**Occupational Sects**

Usually in our society we can see the sects which are based on their occupations because of the impact of the regional society.
It is interested to note that these castes represents almost entirely occupations that would be required by the camp followers of an army on the march e.g. elephant and camel drivers, carriers, water carriers, armourers, horse dealers, gunpowder maker and tinsmiths, etc.

Other than this sect we can find many occupational based sects in Karnataka sply in North Karnataka.

1) Abdalis

They are also called Dafalis or Fadalis, players on the tambourine. They belonged to the lawful basharra order of beggars and beg in the name of God, beating the end-end drum danka, and singing religious songs. Their chief employment is to chant the wild spirit.

2) Bagbans

Literally gardeners and fruiters are found all over the Deccan and Karnataka (Belgaum, Dharwad, Gulbarga, etc.) They are descended from kunbis and malis said to have been converted during the time of Aurangzeb (1686-1707 A.D.). Even now when kunbis are converted to Islam they are styled Bagwans. They usually marry among themselves, and form a separate community with well organized union, settling their social disputes at meetings under a chudhari or headman, who is chosen from the richest and oldest members of the community. They followed the Hanafi school of Thought. Now they were dealing majority in fruits and vegetables dalal. Thus the community because very rich
economically but their educational and cultural status in the society is not higher than the economic status.\textsuperscript{69}

3) **Barudgars**

Means firework makers, are mixed converts converted according to their own account by Aurangzeb. They marry either among themselves or with of the regular muslim communities. They are the Sunnis of the Hanafi school and do not differ from other regular muslims in their religious and social customs.

4) **Bhatyaras or Cooks**

Majority of this community are found in Gujarat but they are also found in Deccan and the Karnataka. They are said to be descended from mixed Hindu castes and trace their conversion to Aurangzeb. They marry only among themselves, but have no special organization and no headman, except the Kazi who settles their social disputes and registers their marriages. They are the Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers.

5) **Bhois or Bojgars**

Meaning Milket-beer Brewers, local converts of mixed Hindu origin, notably of Bhois are found in small numbers in Balgaum and Dharwad districts also. They marry amongst themselves, and form a distinct community with a headman of their own. They are liquor-sellers, labourers, fishers and palanquin-bearers. They were not so careful in their daily prayers.
6) Dalals or Brokers

Are found in all over Karnataka. They were originally Sipahis or Soldiers from the Nizam's country. They marry either among themselves or with any of the regular Muslims classes. Earlier they acts as a brokers only in norse sales, but now the conditions were changed and they are very much involved in Dalali of different kinds of commodities. They are Hanafi Sunnis.

7) Darwesh

Literally religious beggars, seems to be converts, perhaps of the Shikari caste. They are a class of wandering bear and tiger showmen. They marry either among themselves or with any other religious beggars, and form a separate community and settled social disputes at meetings of the men under a headman or sargiro, who has the power of fining any one who breaks their caste rules. They are Sunnis of the Hanfi school, but are not religious. Their only connection with the Qazi is that they employ him as marriage registrar.

They beg from one place to another and settle down in tents there only. Economically, socially and religiously as well as culturally they were considered as backward sect of Muslims.70

8) Hakims

Hakims or practitioners, also called pahelwans or wrestlers, are found in small numbers in Bijapur, Dharwad and Belgaum districts. They call themselves Shaikhs. The men practice medicine without any
training or learning (neem Hakim Khatr-E-Jaan). The women act as midwives and songs tresses in marriage and other ceremonies. They do not form an organized body and are only a nominal community marrying among the general classes of Muslims and differing little from them in customs and manners.

9) Kagzi or Kagadkar

Meaning itself indicated that they were paper-makers chiefly in North Gujarat are founded but scattered in some parts of the Deccan. In Karnataka, they are found in Gadag, Dharwad, Belgaum, Gulbarga district, etc. They make and sell the string coarse country paper for which Ahmedabad has long been famous. They marry only among themselves and under their spiritual guide from a distinct body Sunni by religion.71

10) Maniyar

Means glass bangles makers, also known as Shishgars, are found all over Deccan and North Karnataka. They are of mixed Hindu origin, and are said to have been converted by Aurangzeb. They marry either among themselves or any of the regular Muslims. The hereditary occupation of the caste is making bangles of glass, wax and ivory. Chinese and European competitions have forced them to give up their old craft, and they have become petty shopkeepers and dealers in hardware and miscellaneous articles. They have no special organization and no headman except the Kazi, who settles their social disputes. They are the
Sunnis of the Hanfi school, now they give importance towards education.72

11) Naikwari

Mainly found in Nasik and scattered over the other Deccan districts like Dharwad, Karwar, Belgaum, Gadag, Gulbarga, Davangere and other districts of Karnataka. They are said to be Maratha Kunbis whose forefathers were converted to Islam by Tipu’s father Hyder Naik, from whom they take their name. After the fall of Srirangapatnam, they passed north as soldiers of fortune under the peshwas and many of them settled at Nasik, Naikwaris are generally soldiers, messengers and constables and a few are involved in Animal husbandry. Some of them find employment in different fields. Some are Sunnis, a few are Wahabis. They have a well organized community with their most intelligent and respected member as the head.73

12) Nalbands

Means Farriers are found all over Karnataka. They are of mixed Hindu origin, converted by Aurangzeb and call themselves Shaikhs. They make their living as farriers, messengers and servants. They were the makers of the shoes of horses and bullocks. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers.74

13) Rafugars or Cloth Darners

Are converts of mixed Hindu origin and describe their conversion in Aurangzeb. They have no special class or organization.
14) **Saikalgar**

That is armourers, numbering 1957 (1901) including 1075 males and 882 females, are found in small numbers all over the Deccan and Karnataka. They are said to represent Hindu Lohars converting the time of Aurangzeb. They marry either among themselves or with others. They have a headman, called Mukadam in some places, who has the power to fine anyone who breaks their caste rule. They are Sunnis of the Hanafi school in name only. They furbish and polish weapons and tools and make razors, knives, pack needles, carpenters tools and all sort of cutlery.\(^75\)

15) **Kasais or Butchers**

Are also called Kasabs, Khatiks, Sultanis, Bepari and also Kalal. The name sultani is in use only in Karnataka and is said to have been given to them because they were converted by Tipu Sultan. Kasab have two divisions Gao Kasab or Gai Kasab, that is beef butchers and bakar butchers (Kalal) who neither eat together nor intermarry. But now the conditions are changed. Bakar Kasab look down upon the Gai Kasab. Both divisions marry among themselves only, and are well-organized communities with a headman or choudhari chosen from the most respected members. Both are Sunnis of the Hanafi school, but in name only.\(^76\)
16) **Panjnigar**

Or cotton thread tarchers are found all over Karnataka. They are not a religious class. They have a well managed union with a headman.

17) **Rafais**

That is exalted, also called face slachers munkphodas or munhchiran, occur in whole of Karnataka. They are a class of beggars holding in the right hand a twelve inch iron spike called guri, sharp-pointed and having near the top many small iron chains, the beggars rattles the chains, and if people are slow in giving him money strikes at his cheek or eye with the sharp iron point and seems to cause no wound. They beg in the name of God, and are very persistent and troublesome. They are Sunni in religion.77

18) **Nagarjis or Nakarchis**

Kettle Drummers are found in small number in Bijapur. They marry among themselves and form a separate community under an elective headman or chowdhari. They were employed at marriages and festive occasions at local shrines of Musalman saints. They were not religious though in name Sunnis of the Hanafi school.78

19) **Nadors**

Numbering 6005 (1901) including 3394 males and 26711 females are found in the Kumta, Ankola and Honnavar and other talukas of Uttar Kannada districts. Little is known regarding their origin, and the derivation given in the Bombay Gazetteer for their name, viz., Nadua
village, throws no light on it. There is a tradition in the caste that their ancestors came from Cochin to escape the persecution of the Moptas about four centuries ago.

The caste consists of two endogamous divisions: (1) Torke Nadors, (2) Uppa Nadors. The former consider themselves socially superior to the latter, from whom, however they do not differ in appearances, speech, food, dress or character. It seems probable that the division in the caste occurred owing to the Uppu Nadors at one time manufacturing salt (Uppu – Salt) and thus falling below the rest of the caste, who were cultivators.

20) Domnis

Drum players, and the Doms after the tribe of that name, are found all over Gujarat and expanded towards the Deccan. They were also found in the many districts of Karnataka. They marry only among themselves. Some own loan, and in the rainy season many work as cultivators. In the fair season the men move about either alone or in two or three, begging, singing and telling tales, both Hindu and Muslim and playing on the drum, the fiddle, the guitar and the tambourine. The women stay at home and under the name of Domnis at marriage and other feasts attend at Musalman houses and play and sing before the women.79
21) **Rangrez**

Professionally they are dyers that is they give colors to the cloths usually they speak Gujarati. And the living style resembles Gujrati Gujaratis. They live in Hubli Dharwad and also we find them all over India. But here researcher want clear to make myself that what other may be the dress no doubt, they all are the followers of the 3 basic believes of Islam along with Shariah. Only on the basis of their language, dressings, living style, they are recognized as a sect not by religiously. 80

22) **Julahe**

Julahe means weavers. Many of them leaved their old business because all work of weaving clothes is done by machines only. Some were educating themselves and appointed as teachers, etc. They live all over Karnataka. They prepared cotton clothes actually and ladies were also helping in this work. 81

**Bankush or Bangesh**

Another family called the Bangesh who are connected to the Geneology of Abdullah Ibne Khalid bin Walid Quraish. Qais, an Afghan married to the daughter Sarah, of Khalid bin Walid. So with this relation the Bangesh family (community) and the relation between Afghans and Bangesh are the cousin brothers (children of Maternal Uncles). Kade and Samil was son of Khalid bin Walid fought a war of bloodshed, so they called as 'Bankush' meaning that were cutting the roots. Hence the
community became famous by name Bankush. But the word 'Bankush' slang or changed as 'Bangesh' now.

Many families of Bangesh were settled in Hubli, Dharwad, Belgaum, Bijapur and other many areas of Karnataka and India also.

They followed the same sect of Ahle Sunnat wal Jamat of Islam. And follow same principles and customs of a Muslim. And they came under the occupational based sect. Now they work as traders and some were in government jobs.

They proved themselves as one of the Afghans race.82

Kokad (Kakar)

The community of Ghor-E-Ghashat has divided into 6 branches namely – (1) Kakad, (2) Naghar, (3) Pini, (4) Dadi, (5) Babi, (6) Mandad. Apart from 6 branches, the community Ghor-E-Ghashat has another two branches namely (1) Tayamni, (2) Kadun, but there is no evidence in Geneology of Ghor-E-Ghashat.

Kakadzai

It is situated in large mountainous country, which is very popular and powerful. Baluchistan is situated in Western South and some area of Spain, in North Kulzi (Ghulzi) in South Arghistan is situated.

But, the area was very much populated so due to the scarcity of land or space, many people migrated to different country of the world. And the childrens of Nabira Kakad of Ghor-E-Ghashat was migrated to the district of Rawalpindi (unified India) and made a city by the name of
his ancestors as Ghor-E-Ghashat. The genealogy of Ghor-E-Ghashat is
Rawalpindi starts from Nawab Najabat Khan.

Mohammed Shah (1131-1161, Hijari) migrated to Lahore.

The race of Turaban and Sharkhaboon, Afghans settled in India
who was popular by their ancestral name as - Spain Tarian and Toor Tarian.

Shibarani nephew of the Nabira Kakad, and the son of
Sharkhaboon. Shibarani was unhappy with his father and went away
with his uncle Nabira Kakad.

The grandson of Shibrani by name Jalwani Shibrani migrated to
India from Afghan. And the people of this community settled in India.

The Kakad word was changed as 'Khakar' or Kakar now. And they
settled in Hubli, Dharwad, Belgaum, Bijapur and Gulbarga, all over
Karnataka. And in the Dharwad they were settled in Kakar Galli, Line
Bazar also.

They follow all the principles and customs of a Muslim and come
under the occupational based sect and come under the Ahle Sunnat wal
Jamat.

They were backward culturally as well as in Educational field, but
now with the help of all the Jamatien gradually they have improved
themselves.

They proved themselves as Afghan race, which migrated to India
and settled here.
Kakad or Kakar, numbering 12 at the Census of 1891, and not recorded separately at the Census of 1901, are found chiefly in Belgaum, Dharwad and Bijapur.

According to their own story, about the Middle of the Eighteenth century they came to India's mercenaries of Ahmed Shah Abdali and in 1758 on the defeat of Adbali Governor of Sirhind by Raghunath Rao, wandered in bands through Malwa, the united provinces and Gujarat leading the life of outlaws. At last hearing the rise of Hyder Ali's power in Mysore, they joined him and remained in his service in a mounted battery till the fall of Tipu in 1799. They marry only among themselves and are a well organized community with a headman styles Jamadar. They are Sunnis of the Hanfi school and some of them are religious and careful to attend prayers at the mosque. The men are servants, messengers and grooms and the women sell poultry and head loads of fuel.83

**Jhalegars**

Means dust washers, are found in all over Karnataka as well as India. They are said to be converted Hindus of the Khatri caste. They have a story that once, when their earnings as weavers were low, they were blessed by a Fakir (beggar) and he told that in future they would find gold in dust. The men buy dust and other rubbish from the houses of goldsmiths wash and sift it, and carefully pick out the particles of gold or silver found in the refuse. They marry usually among themselves, and
form a separate body with headman of their own. Sunnis by faith, they are as a class, religious, knowing the kuran and saying their prayers.

**Pinjara**

The Pinjara/Nadaf Sangha Portal is now online. There, you will find a constant source of information about the activities, information and other informative details about the Pinjara Community in Karnataka.

In Arabia, nadaf mean a cleaning of cotton. This community people's main occupation is making of beds. They are belonging to Muslim community and very backward socially and economically. These community people are considered as part of OBC and classified as Category-1 in Karnataka government.

Pinjara or Nadaf is a sect in Muslim community. In 520 Districts they exist. Click link below for more details and its good informative.

The name pinjara is derived from the word pinjan, a cotton bow and dhunia to card cotton. Their traditional occupation is related to cotton and making of pillows, quilts etc. from cotton, but nowadays, it has changed and most of them have land and practice agriculture and grow seasonal crops. Some of them have joined white-collar jobs but most of the posts are not prestigious ones. A few of them not given up their traditional occupation and run the cotton business, making various from cotton. No political/ethnic movements have taken place.84
**Momin**

Momin they settled in Gulbarga (Hasan Abad) Momin Pura Street is the street name shows the link with Momins or settlement of Momin. The Momins or Weavers migrated from North to South and were settled here. They related with the profession of weavers.85

**Mehtar**

Professionally, they are the scavengers. Often we find them in Bijapur and Gulbarga. Culturally and educationally they have remained backward in Indian society. No doubt they call themselves as Muslims, but they don’t follow strictly rules and regulations of Islam. It is believed that they belong to the low caste and this is supposed to have come from the influence of Indians caste system.86

1) Muammar – mean masion workers (labour). The so people of this sect belongings to very poor families and the educational status is also very low. They were backwards culturally also.

2) Thargar – Plinth maker

3) Qarradi – Turner

4) Lohani – means Blacksmith

5) Attar – Perfumers

6) Barutigar – Firework

7) Bisti – Water Carrier

8) Darzi – Tailors

9) Pindari – Soldiers

10) Nadaf –
NAWAYATH

I. Introduction

The Nawayaths (also spelled as Navayath or Nawayat) are small Muslim community family living in and around the town of Bhatkal on the West Coast of Uttara Kannada, Karnataka, India. The name Nawayathis appears in a variety of forms in Arabic, urdu and English including Nait, Naiti, spelled with the letters “ta” or “te” the meaning of Nawayath word is same as boatman, navigator, or Nakhuda, with both the letters “ta” or “te”. Many historians like Abul Qasim Ferishita and Moulvi Gulam Azad Bilgirami wore wrote the name as Nawayat or Nawayati. The mariners among the Arabs and Persians of the time were no doubt called Na-Khuda, a combination of Naav (Boat) and Khuda (Lord), both words of Persian language. The composite word thus means “Lord of the Boat.” The Arabs and Persian ‘Na-Khuda’ has been translated into English as Mariners, Sailors, sea Farers, Ship Captains, Ship Owners, and the likewise. There is a controversy among the Nawayat scholars and academic researchers regarding this term. Based on a detailed and sophisticated analysis D.V. Chavan has concluded in his important study that “the term Navait in the Arab-Iranian historical sources and also in Indian languages is infact the Prakritisation of the Arab-Iranian term “Navakidh.” Shipowners.” The term “Navakhidh” (Correct transliteration nowakhid) is most likely to have become “Nawayat” as persuasively argued by D.V. Chauhan. Regardlesss, of the
origin and meaning of the term nawayat, it is clear that there are three groups of Muslims who are descended from the Arab Immigrants and their progeny dispersed to various parts of Western and Southern India. The first group of Nawayats are those who predominantly live in the town of Bhatkal, in North Kanara District in Southern state of Karnataka. The second group of Nawayats are those who live, among other places in Chennai and Hyderabad.

It is also claimed that integration of Arabs with the locals led to the Nawayath community. D'souza writes that, “The Arab Sailors and Traders, who came to India have generated Muslim communities in different parts of India. Among them, at least three different communities are known by the generic name of Nawayath. It has been found that Navayaths are scattered in Pakistan, Srikuka, Hyderabad, Tamil Nadu, Nellore, Arcot, Kolar, Hassan, Goa and Ratnagiri. These Nawayath’s unlike the Nawayaths of Bhatkal have totally adopted the local culture and speak urdu. Ferishta wrote that they were called as Nawayaths and who arrived in Gujarat, Bharoach, Khambayat, etc. as newcomers.87

**Origin and Migration**

Jaffer Shariff (in his book, Qanoon-E-Islam), and Colonel wilfes (History of Mysore Vol. 1) and the Imperial gazetteer of India translate Nawayath as “New Comers”. Arabs had established trade relations with West Coast of Arabian Sea. Since time immemorial, these authors are unanimous in the opinion that the Navayaths of Arab stock, but hold
divergent opinions about their actual place of origin Colonel Wilkes states that the Nayaths belonged to the House of Hashem. In the early part of 8th Century A.D., During the Fearful Reign of Hajaj Bin Yusuf, the Governor of Iraq under the Caliph Abd-Al Malik Marwan, many respectable and opulent persons fled Iraq fearing persecution. It is believed that they followed the route their fellow Arabs took for trade, anchoring on the West Coast at several points. Mr Birk Wilkons Historian wrote in his book for the Nawayats as 'Newcomers' "While there may be some among the Nayaths whose ancestry can be traced to those who fled Iraq during Hajjaj Bin Yusufs time not all ancestors are of that type." "While there may be some among the Nayaths whose ancestry can be traced to those, who fled Iraq during Hajjaj Bin Yusufs."

The original homelands of Nawayats are Madina. During the reign of Hajjaj bin Yusuf migrated to Baghdad and the ruler of Baghdad was follower of the Isnaashri Shia Madhahab religion. So he forced to migrated people for converting their religion Islam to Shia (Ishaashari) some were converted to Ishaashari by the force and some did yet not accept the religion. But the king sent his ambassador with the letter. In that letter he wrote that your genealogical order linked with Hazarat Ali, so all of you should accept the khilafat of Hazarat Ali and also accept the Ishaashari Madhhab or else you should pay the Jaziya tax. But those people refused and rejected both the conditions and migrated to the Baghdad city, and later to Basra (Iraq), where the Amir of this
community (leader) Sayyed Abdul Rahaman Naiti died in 752 Hijari. Once again the community migrated from Basara to the river bank of Sindh. Another theory postulates that the Nawayaths community traces, etc., lineage to Yemen from a noble group called Na’at in Hadramawt.

Allama Sayuti wrote “The reason of the migration of the Arab Muslims is not the Hajjaj bin Yusuf but the khalifa of that time Abdul Malik bin Marwan, and Hajjaj was the governor of the Iraq in his period (Allama Suyuti).

By this argument, we can say that the first migration of Arab Muslims was in 60 Hijari from Madina to India, because the Abdullah Alwayat bin Mohammed Jaffer Sadique (RA). He was banished from Madina with his family and settled in Baghdad, because of some arguments on religious matters with the present khalifa of that time.

The groups of Nawaiths who considered themselves as (1) The Naita bin Kanana, who were very popular by the Malik bin Nasar bin Kanana, (2) Those who considered themselves as the generation of the Zainulabideen and the genealogical orders end with the Malik bin Kanana.

All the above points can be summarized as they were the generation of Nasar bin Kinana who linked with the Quriesh tribe of Madina.

Migration: (1) First migration in 60-61 Hijari, (2) 152 Hijari, (3) 752 Hijari.
It doesn’t mean that the Arab’s came to the India only during the above period, because the migration of Arabs to India goes back before the time of the arrival of Islam in Arab. The purpose of migration are trade, spread of Islam, favourite conditions of India, tourism and politics.

The migration of the Nawaiths in India started during the period of the Allauddin Hasan Gangu of Bahamani Sultanat and Ferozshah Tughluq in North.

So they settled in different places of India like Bhatkal, Konkan, Malabar, Delhi, Bijapur, Ahmednagar, Bombay, Chennai, Hyderabad, Bangalore, Mangalore and Malwa.

According to S.K. Lai “Although Hajaj Bin Yusuf was only the Governor of Iraq, his influence and rule extended even to Persia speaking regions. Thus the Arabs and Persian traders carried on their Commerce together resulting in Persian influence in the coastal Indo-Muslim colonies.”

Another theory relates Nawayaths to Iranians on the influence of the Persian language. On the language spoken by the Nawayaths and Persian elements in nawayaths culture, there is also the presence of a Iranian graveyard in Bhatkal and most of the surname are Iranians which can be traced back to Iran even today. History tells about the origin of Nawaith is linked with the Hazarath Jaffer Tayyar and his clan, who was the brother of Hazarat Ali, trader of Abysenia. The predecessor of the Hazarath Jaffer Tayyar lived in Madina and they migrated to
Baghdad twice for the first during the reign of Abdul Malik bin Marwan (ummayyidi khalifa) but looking to fearful reign of Hajjaj bin Yusuf, they migrated toward India. Second time in 152 Hijari Baghdad was attacked by the Tataris, eventually they migrated to Basra. It is also said that the group of the people of the Qabila Nawayath at Arabs were migrated to South Western Coast of India by 7, 8 Ships during the period of Hajjaj Bin Yusuf and Khalipha Abu Jafer Mansoor, after the death of Sardar Sayed abdul Rehamgri Naiiti, in 752. A.D. At that time Allauddin Hasan in South (Deccan) and Mohd Bin Tuglque in Delhi ruled in India at that time. Many Arabs migrated to the coastal areas of India’s like, Bharoch, Konkan, Dabhol, Khambayat, by ships and settled down permanently.

According to 'Moulana Baqir' wrote in his book 'Nafatahul Arabia” about Nawayathis. That the community belongs to the city of Madina, but migrated to South Western Coast with the fear of Hajj-e-Bin Yusuf and were settled in Konkan, Bijapur District., Nizamshashi Konkan, Ahmednagar, etc.

According to the writer of the Tarique Nawaith. The dates or period of the migration of the Nawaith is misleading or misguided or misinterpreted by the Shaikh Allama who narrated all the above stories about the migration. The author has the strong evidence for this that the community geneologically linked with the children of the Hazarath Imam Jaffer Sadique. So the Birth of Imam Jaffer Sadique took place in 83 Hijari. He died in 140 Hijari. Hence the migration of this community is
not in the period of Hajjaj bin Yusuf nor he was a khalifa at the time of migration because the period of khalifa Hajjaj bin Yusuf is far away from the period of Hazarath Imam Jaffer Sadique (R.A.). So the migration of this community for the first time took place during the time of Khilafat-E-Abbasiya.

But the writer tells about other sources of information like Qalaidul Jawahir, mention that during khilafat of Hajjaj bin Yusuf, this community is tortured and so the first and second migration may be done in this period only. And the third migration was in the period of Abbasid.

Anyhow, the first migration of this community was from Madina Munwara, second migration from Baghdad and third from Basra to India who settled in the different areas of india like Bhaktal, Konkan, Bijapur, Goa, Malabar, Delhi, Ahmednagar, Bombay, Madaras (Chennai), Hyderabad, etc.88

**BHATKAL**

If we glance on the Western Coast, Uttar Kannada, Karnataka, India, we get a beautiful City surrounded with the coconut plantations. The city is called as Bhatkal. There were different opinions about the name of the City Bhatkal. It is very difficult to say how the name of the City was originated as Bhatkal. According to one opinion, the city was founded by Harwali King by name Bhatkalanka, which is 18 to 20 kms away from the present city of Bhatkal. It may be named after the king as
Bhatkallaka. Presently, situated in 64 Km away from the south east of Karwar District.89

According to Abul Mateen Muneeri Bhatkal is called by different names in different ages like,

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Scholars</th>
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<tr>
<td>Batigala</td>
<td>1328</td>
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<td>Badaqala</td>
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<td>Bathecala</td>
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<td>Baticola</td>
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<td>Sir Frier Velshington</td>
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<td>Vatcul</td>
<td>1944</td>
<td>By Bhatkal harbor project in the period of Peshwa Patwardhana</td>
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<tr>
<td>Baitkal</td>
<td>-</td>
<td>Moulana Nadwa Hasan</td>
</tr>
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</table>

According to the old documents and farmans of Tipu Sultan, the city was mentioned as Bhatkalla. Later the British government wrote the name of this City as Bhatkal.

In olden days, the area of Bhatkala was surrounded with the Jain Community, the followers of Vardahman Mahavir. We can see the ruins of the Jain Buildings even today in Hardali and Mudabidri in the Eastern areas of Bhatkal. An ancient Jain Temple called ‘Mohini Basadi’ (Basati) which is 1500 years old. The temple is the palace of the queen in those olden days. Now, it has come under the control of Archeological Survey of India. Some evidences says that the Raja Shiva Vishnu, who was the
follower of Vedic religion destroyed the building of Jain as well as Buddha religion.

Any now it is very difficult to say that how and when the Jain community left this city and the history is also silent about the origin of the name of Bhatkal. The city comes under the region of Honnavar Taluka.90

The Arab traders arrived to India from ancient period only the trade relations between Bhatkal and Arabs was before the origin of Islam. After the existence of Islam, Arab traders maintained their relationship with the Bhatkal. It is a fact that Islam was propagated in those region, specially Coastal regions, no doubt by the Arab traders, along with the main purpose of trading. We can see the best result of their efforts in this regard in Coastal Konkan, Malabar, Gujarat and also in the places of Bhatkal, Murdeshwar, Manki, Walki, etc., and these traders settled down permanently and also propagated Islam. When the Hospitan Sultanate of Honnawar totally declined, with that the Islamic administration was also disorganized. Where upon the National integration of Muslim community were helter skelter. Many of the families settled down permanently at Bhatkal in the search of peace and security. Many Muslim traders settled down in Bhatkal. Hence the region of Bhatkal was more populated with the Muslim community. Due to the impact of Muslim community, the areas of Jain community slowly converted or changed into Muslim community and Jains settled down in Bhatkal for the name sake only. So
the Muslims of Malabar were divided into two groups i.e., 1) Nait or Nawayat, 2) Mapole.

1) Nait or Nawayat - Means those old Arab Muslims, who were left their country and settled down permanently with their families in India.

2) Mapale - Those regional persons who got converted their religion as a Muslim and had matrimonial relations with Arab Muslims (Converted Indian Muslim girl with Arab Muslim boy) and the generation of this combination is called as Mapale. Mother was the head of the family sociologically. Another meaning of Mapale is in Urdu - Maa ke pille. The other meaning of Mape is - The childrens without the Guardianship of a father (Usually the father lived in the Arab, leaving behind their families in India).

This is how the community expanded not only in Bhatkal, but also in the surrounding areas like, Murdeshwar, Mank, Walkri, etc. also in South Kanara like, Shroor, Baindoor, Gangoli, Thonse, etc.

**Hanwar Sultanat (Hospitan)**

Arabs had established trade relations with West Coast of Arabian Sea since time immemorial. Honwar is a small tributary (Province) Sultanat of Western Ghat. The period of the reign of this Sultanat was very short and so it declined in a very short period. Honwar, now called as Honnawar or Honnavar. and it is situated at Uttar Kannada District of Karnataka. It was very important city in 8th Century, which is situated on the side of the big creek. Just from the distance of 8 miles away from the
sea, Jamaluddin Mohammed Bin Hasan was the founder of this Sultanat. Hospitan was the capital city of Honnwar. The father of the Sultan was Nakhuda, who was Navigator. Sultanat was founded by Sultan with his own power and strength. It was tributary province, which is under the control of Harihara-II.

The Sultan had 6 thousand military and also many military ships. Shaikh Maqdom Faqiha was the Qazi of this Sultanat. Majority of the people followed the Shafi Maslak or School of Islamic Law, founded by Imam Shafi. There was a place called Sadapur or Sidapoor, was very nearer to Honnawar. Now it is called as Goa, which was ruled by a Hindu King. There was disputes between raja (King) of Goa and his son for throne. The son of the raja revolted against his father and with the help of Sultan he signed the treaty. The first condition of the treaty was, the son of the king should accept Islam. Secondly, he should marry the sister of Sultan after converting to the religion. After signing the treaty Sultan was attacked on Goa with help of 52 huge military ships. The King of Goa ran away from battled field and took shelter in Vijayanagara Empire, within some months the king of Goa attacked the Sultan of Honnawar with the help of Vijayanagar Empire. The army of Sultan was not fully prepared for unexpected attack of Raja. And the army of Sultan was very badly defeated. 20,000 Nawayathis died in this attack, along with soldiers. At last the City (Sultanat) of Honnawar became ruined.
Ibne Batuta, who lived in this Sultanat of Honnawar "Wrote that after the decline of the Sultanat many Nawayathis settled down in the Coastal region of India.

We can see the ruins and remains of the Sultanat even today, which speaks about the prosperity of this age. The majority of population in Honnawar belongs to the Nawayathi community.91

**Religion**

Majority of Nawiathis are followers of the Sunni Islam and followed the Shafi school of Law and some followed the Hanafi school of law also. A few also followed the Isnaashari (Shias) much before the migration to India (as mention earlier).

They were pious in nature and always follow the Swam-o-Salat (basic believes Islam). Usually the Friday prayer is performed in Jamia Masjid. They preferred the religious knowledge with any other knowledge. Many of them become the Hafiz of Quran (means one who knows the whole Quran by heart). Always recite the Holy Quran, Funeral ceremonies are performed in very simple manner and followed the laws of Shariah. Above all, they are very religious in manners. Hijab of ladies after the age of maturity, and is obligatory. Always they followed the code of conducts of Islam in their day to day life. Their always follows the 'kafu' while giving their daughter to marriage or the marriage of the son they always kept the conditions of 'kafu', means they always marry within their own community, so the originality of the community will
remain intact. They don't want to mix the community with any other Muslim community.92

**Family Names**

Nawayathi family names are distinctly different from the Urdu speaking people of the area.

Some common Nawayati family names are Munlri, Gauni, Barmawar, Ruknuddin and Siddibapa, Kasargod, Kasmiji, Udyawa, Dabapu (Dabapu is a corrupted form actual Root being 'Siddique from the lineage of Hazarath Abubakar Siddique R.A), Akrami, Vaugh, Katpadi, Sawda, Sada, Hablibulbh, Mullim Armar Jubapu, Peshmam, Papa, Fampaty, Mawda, Damudi (Amoudi), Chida, Choda, Faqqi, Bhao, Siddi Ahmada, Mohte, Sham, Musba, Misbah, Shahbandari, AH Akhara, Mohammadu Gupa, Goltey, Manna Jakti, Ajayeb Hajeeb, Hejib, Peerzade, Barmovar, Sukri, Shingoti, Dhinde, Lowna, Waithy, Banndeh, Motiya Shaktir, Aliku, Khaththal, Dawalji, Ghatrare, Jidda, Jedyy.

In Nawayath community we can see the different type of Surnames and their Surnames depends or based on the following points.

1) Every Nawaith uses Muhajir and Quraishi words along with their names.

2) Occupational based

3) Depends on the place where they lived.

4) Depends on the titles of the ancestors.
5) Depends on particular work or particular attributes, qualification, praise, etc.

Justice Bashir Ahmed wrote in his Autobiography "My Life A Struggle" about the different tribes of the Nawaith like the Chaudhari, Shakir, Sayeed, Kokani, Mujahir, Cheda and Mukhari.

In the book of Hasan ke Nawayath also mentioned the same names of the tribe or families like Chede or Biradar, Dalawai, Sayeed, Sharif, Zaffari – means once upon a time they were the traders of Gold and Silver but now they were very financially poor, Ghiyas with the name of the ancestor Hazarath Giyasuddin, Mahkari – place name near Chennai.


The president of Tanzeem of Bhatkal and the vice president of this institution put a glance on this families of Bhatkal and also considered the above mentioned surnames indicates the pureness and originality of the race like

1) Shahbandari : It's a post during the times of many kings from Nawayath, to whom the seals are given from the ruling dynasties and these seals are put on the commodities of import and exports.

Ibn-E-Batuta wrote in his travelogue the names of the Shahbandri he mention Ibrahim Shah Bandar is the one of great Soudagar (trader) of the time in Calicut. In Malabar also mentioned the name of Muhammed Shah Bandari who is a great man.

2) Muhtashim : Most popular family in Arab and were considered as the first migrates and came to Bhatkal in 6th century. The name of the family is considered with the name of the ancestor Muhammed bin Muhattachim.

3) Ruknuddin : They lives in Konkan and also in Bhatkal. The other subdivision of this family are (1) Rukanuddin Kabir, (2) Rukanuddin Sagir, (3) Rukanuddin Shakre, (4) Rukanuddin Kachli, (5) Rukanuddin Motia, etc.

4) Saada or Saidi : They came from the Yemon in 680 to Konkan. They were from Banosad tribe. In 7th century they settled in Bhatkal.
5) Akrami: Originally they were Siddiqui but after the Qazi Muhammed Akram they were known as Akrami.

6) Qazi

7) Khatibi

8) Damoodi

9) Fiqiha: There were many division of the Faqiha these are (1) Damda Faqiha, (2) Haji Faqiha, (3) Faqiha Ahmed, (4) Faqi Bhao, (5) Faqiha Ali. The families of Faqiha considered their genealogical link with Faqiha Maqdoom Faqiha, Janab Muhiudin Haji, Faqiha.

10) Ayekari: The correct word is Azzi means in Arabic language the respectful or faithful or gentle. So they got the Jagirs in different periods of different kings.

11) Misbah: They were called Misbah after the name of Hussian bin Muhammed bin Misbah, who was the ancestor of this family.

12) Goai: Whose trade link with the Goa is called Goai.

13) Molla: Means the scholars and the religious performers. This is honourable and reputed title. Moulavi and Moulana is the same later title for Mulla.

   In Bhatkal the title of Mulla linked with the ancestor Mulla Ismail Naili, who was the court member of Muhammed Shah Bahamani. Mulla means the religious heads but now in Bhatkal Mulla accepted the profession of traders, yet they were pious and religious by nature.
14) Asaramta: This is the Arabic word meaning skin. The traders of leather is called as Asaramta. Now they occupied in rice trade.

15) Muallim: Muallim means the captains of the ships. This is the professional based name.

16) Moulavi: means the military officer.

17) Fikarde: In Arab a lace called Faqu who lived in this region is called Fikari.

18) Shengathi: Originally they were traders and has the trade in ‘Shindhot’ near Hyderabad. But in 1637 at the period of Alamgir Aurangzeb they were migrated to Bhatkal and Murdeshwar.

19) Jokaku: The family is famous as a Siddiqi basically secondly Sukri and thirdly Jokaku.

20) Muneera or Muneeri: The childrens of Muneruddin Konkani had the title Muneera.

21) Naite: This is only the family who lived with their original name at present days also. The link of the family with the Naita bin Nasar Kanana. They were the traders of the horses of Arab race.

22) Kolia: Kolia are also called Tahiri. The ancestor of this family is Mohammed Shah Tahir Naiti (not present in Thana and Konkan Gazetteer), so we can assume that they assume this title after their settlement at Bhatkal.

23) Hafizaka: Originally the family known as Ali Akbar but before the 7 org generation from this generation a person Muhiuddin was a Hafiz
of Quran. In Urdu they were called as Hafizji for the respect the meaning of Hafizaka is the same in this Nawaithy language.

Chamundi: Chamundis were called themselves as Siddiqui but this is not proved, but while the talking with the one old man belonged to this family for his excellency in work by the ruling king, and that land was called as Chamundi. So, on this basis they were called as Chamundi.

Some of the important titles of Nawaith community and each title is different from others. The name of the family is dependent on the titles only. The title is given either due to their occupation or any special attribute, qualification, praise, etc.

1) **Aag Lawe** – This is used for the owners of the iron industries.

2) **Biradar** – In many ruling family the Nawaithy men called as Biradar for the favourite ones and for the servants.

3) **Bidri** – Who lived in Bidar is called as Bidari.

4) **Palkar** – Occupational based, who were related with the agriculture and the irrigation work, in the period of Hyder Ali, Tipu Sultan. There were many Palkars means landlords.

5) **Pitto** – The name of the family depend upon the title of the ancestors who were lived in Deccan and were religiously very pious.

6) **Pile** – Those who worked in the farms of Mulberry, where the silk plantation is founded. In the Persian language the silk worm is called as Pila. So they were called as Pile.
7) **Addi** – This title of the persons of the Nawayaths assumed to those men who were lived in Jidda but now the generation of that family lived in India is called as Jaddi.

8) **Chindi** – Means Rafugard (darning) occupational based.

9) **Khatib** – Is the post, mean the Jurist, who knows the law very well and also he gives the Khutaba in mosques is called as Khatib.

10) **Dalwai or Dolchi** – It is a title the generation of the Buzurq peer Hazarat Shah Muhammad Hasan Almauroof Dolchi Shah is called as Dalwai or Dolchi because the peer always kept a leather Dolchi means a small bucket of leather with him from which the water is used for the Wuzu.

11) **Dogale** – In Persian language the meaning of Dogale is the generation which is mixed into two different communities like Nawaithi and Sunni Bohara or any other communities mixed with the Nawaiths are called as Dogale.

12) **Raees** – Means Maldar or Wealthy men.

13) **Shakir** – The generation of Shakir Ali Khan are used as Shakir after their names.

14) **Sayeed** – The generation of Qazi Sayeeduddin who is scholar of the time.

15) **Shakari** – Those who make sugars or founded the sugar factories or they continues the business of sugar.
16) **Qari** – Who beheart the Holy Quran and the ancestors of the family were also the Qari.

17) **Quraishi** – They linked to the Qabila of Quraish of Mecca.

18) **Konkani** – The ancestors of this family were lined in Konkan.

19) **Lonial** – Lon in Sanskrit language and in Hindi Namak (salt) who were the traders of salt.

20) **Mudarris** – means teachers.

According to the Vice President of Tanzeem of Bhatkal, there are some important family names, through which they always and even maintained their relationship while the marriages of their children i.e. called as 'kafu' and also he speaks about the other Muslims community like the dakkhani and remarks that they were not maintaining the kafu. And all these families lived in Bhatkal also.

21) **Asarmana** – Mean those who were linked with the business of leather. Now they linked with the trade of rice, yet they called as Asarmana.

22) **Afriqa** – The ancestor of this family lived in the country of Africa, but they were not belonging to the race of Habash, but they looked very powerful than other Nawaithis and the hairs is also not the curly as the Negroes.

23) **Afzal** – This family linked with the Afzal-uddin who was a renowned businessman and also it is said that they were the traders of elephants in Burma and were very wealthy men.
24) **Dam Da** – This word expoil with the Dan Da. According to some historical events that the ancestors of this family were living in the coast of Gia at 800 Hijari and were very wealthy and rich mens and developed so many trades. So they were always took keen interest in the helping of poor and needy people by financially. So the word is as equivalent of the Hindi word dandata.

25) **Sharief** – This was the title to the childrens of the Sayyed Sharief Naiti who lived at Khambayat (Gujarat).

26) **Siddiqa** – This is the title for those men who were migrated from Basara to the coast of Deobal (Sindh). Usually they were traders and they linked their family with the Siddique bin Umar who came in the period of 750 Hijair.

27) **Muhataram** – Many of the Bhatkali (Nawayati) have this surname with the name of the ancestor Muhammed Muhataram, who was a famous businessman and usually known as Lakhpati.

**Muneera** – The childrens of Muneeruddin Kokani assume this title. Muneeruddin Kokani was a famous Qazi of his time and also a successful businessman so he was a owner of big land.

**Language (Dialect)**

The language used in Bhatkal is Persian script for writing, which is spoken in the selected areas only. Specifically in the Southern Coastal regions, Marathi was the speaking language of the Jains, at the time of the arrival of Arab Muslims in Bhatkal, Bhatkal was ruled by the Jains.
At that time, we can see the Jain Colonies in the region of Ghat even today they speak Marathi language only. A new language existed after the impact of two races (Arabs and regional people). The language is the combination of Arabic, Persian, and Marathi words. The style of speaking of this new language is very different from Marathi language. This new language used by the Nawayathi people. So it is called as Nawayathi language. The language of the Nawayaths of Hasan is also the admixture of vocabulary of different regional languages like Sanskrit, Telugu, Tamil, Marathi and Urdu. But most of the Nawayaths of Hasan speaks, write and read easily Urdu language. They give the importance to the religious education, i.e. completion of Quran. Later the other academic education is given importance. The language used by ladies is not fluent compared to men. 

**Dressing:**

Nawayathi males are generally light skinned and usually they dressed Jubba (A shirt almost knee length), lungi and a skullcap. But now the new generation also use the Western clothes. After the arrivals to India the ladies dressed the same as the Hindu ladies dressed. Usually the sari, Nawaithi ladies use Sari as their dress because of their own interest in this dressing. But in Hyderabad ladies wear the Kurta and Paijama with Dupatta. In Madras the ladies wear full skirt and full blouses and dupatta. Among the men they usually use the Jubba, Qamis, Shirts and Lungi and Umama (turban). Majority of men disliked
the western dresses. The female generally adopt the best way of dressing like Chudidar (Salwar-Kamiz and Dupatta or Soans) they observe strict Islamic Burkha or Hijab or Veil. Women used Gold ornaments like Chain, Necklaces, Ear Rings, Finger Rings, Bangles and other ornaments, but Anklets and Nose studs are no longer is practiced. After coming to India the ladies dressed the same as the Hindu ladies dressed. Usually the sari, Nawaithi ladies used Sari as their dress because of their own interest in this dressing. But in Hyderabad ladies wear the Kurta and Pajama with Dupatta. In Madras the ladies wear full skirt and full blouses and dupatta. Among the men they are usually using the Jubba, Qamis, Shirts and Lungi and Umama (turban). Majority of men disliked the western dresses.95

**Education:**

They preferred the religious knowledge than any other knowledge both for girls and boys also. First of all they give the knowledge of Quran, again after the compilation of Quran. The book of Fiqh (Jurisprudence) will be completed. Nowadays they give more importance to the academic studies. So that they can give better education to their children. Girls are also educated. Hijab or burqa is compulsory for those girls, other than, the educations girls seeks the knowledge of stitching, cooking and zardosi works, etc. Usually we can see among the girls that the cocking is the first hobby of many girls so they prepared many sweet dishes, which
is taught by the mothers. Some of the most important sweets of this community is as follows.

**Cuisine:**

Rice, Fish, Meat, Egg and Wheat preparations enjoys the top place in Menu. There are more than 200 traditional dishes like Mudlsole (Small balls of rice dough steamed and put into prepared curry), “Navari” of differential varieties (rice dough stuffed with mixed preparations of coconut scrapings and onion/jaggery made into cakes covered with leaves and cooked in steam), “Godan” of different varieties (a sweet dish preparation and qualified by the name of the special ingredient put, the common being Jaggery, Coconut Juice and Ghee). Popular preparation are Gavan-Godan (of wheat), Moonga godan (of green gram) Amatya godan (of hog plum) Putt or, Tawsuli, Taryepulu, Khubusapoli, Kichadi, Bhanvlru, Sawdana, Khute, Chappipoli, etc., unknown to others are relished by non-Nawayathis.

**Ashrafi**

A very delicious dish is called as Ashrafi because it look like a Ashrafi (coin). And the sweet is sealed with silver cover.

Egg Pudding, Badami Puriyan, Badami Halwa, Badami Mewa, Baqila, Jali, Hab ki Loziya, Halwa Sohan, Khushati Adan, Rot, Kadai ki Kheer, Kunda, Gajar (carrot) ka Halwa, Gule Firdos, Loz, Musuf, Nan Khatei, Warqi Samosa, Warqi Khajoor.
Customs

The customs of marriage of Nawaith's are very much influenced by the Indian customs. The credit of the customs of the Muslim are goes back to the Mughal emperor Akbar the great. During the period of Akbar many custom of Rajput (Hindus) mixed with the Muslim culture so we can see the impacts of these customs in this period also. The other reason is that our Ulema is silent on this topic. So the practice of the custom in the period of Akbar is the basic reason for the present practices of the customs.

In this modern period many Hindu societies took keen interest to prohibit these customs which will became the burden of a common man.

Engagement or Mangani ki Rasam

Mangani is the function which is practice before the marriage, for the celebration of the fixing of particular new relationship, with when the parents of both the side agreed for marriage. For this custom one date is fixed and on that date they celebrates the Mangani ki Rasam. In this custom the parents and the relatives of the groom come to the house of the Bride. They are honoured by giving the flowers and betel nuts and leaf (pan) and Ether (scent) perfumes. And each member of the family congratulating with each others. After the lunch the mother of the groom, will gave some gold ornaments to the bride. This is called as 'Chadhawa'. On the second day of engagement the parents and the
relatives go to the groom’s house and all the customs are performed by the family of the bride.

But now a day many families rejects or prohibited the celebration of engagement. And it is celebrated is very very simple manner.

**Biwi ki Sahnak**

It is considered as very sacred custom in the Nawaithi, because in this custom the Fateha Qwani of Khatun-E-Jannat Hazrat Bibi Fatima (daughter of Prophet Muhammad (S.A.S) and the wife of Hazarath Ali) is observed. The specialty of this function is that all the food which is prepared for this Fateha Qwani should be used only by the pious married women (unmarried girls and any other family members either male or female should not touch this food). This custom was started from the age of Noorjahan, wife of Jahangir. One more condition for ladies in this fateha, is all the ladies must eat the food with the Wuzu. Afterwards give the food for the beggars. This custom is performed in both the houses of marriage it is considered as the opening ceremony of the marriage ceremony.

**Manje ki Rasam**

Manja means in hindi cot. In many families the custom will starts before 10 days of the marriage, because the groom and the bride must take rest from their related work. So the cot is decorated and usually the bride sit on this coat until the day of Nikah. The gifts come from the groom to the bride like flowers, mehandi, chiksa, turmeric, dress, etc.
The gifts are exchanged. On this day the ladies of both the family garlands theirs bride and groom, afterwards Ubton of turmeric is massaged by all the family members and friends to the bride and groom. But now a days the custom of turmeric or Ubton is prohibited by many families and only the Manje ki Rasam is performed by many families.

**Bari ki Rasam or Sachaq ki Rasam**

On day before the marriage the family members and relatives of the family of groom go to the house of bride along with the presentations of the dry fruits like Almonds, dates, cashew, nuts, crystal sugar and mewa and the dress of bride, flowers, itr and suhag ka puda. In some families the golden ornaments are presented along with the Henna. All the items are decorated in many big boxes and carried from the house of groom to the house of bride in procession. After the dinner of the guest, the bride is garlanded from the flowers. This special custom came from the Turkey to India.

**Mehandi ki Rasam**

Rasam of Mehandi is performed one night before the marriage day both the families gives some gifts like dress for bride and also for groom, mehandi and sweets and also the gold jewellery (condition applied), after the dinner the bride and groom hands are decorated by the family members and friends.
**Sahra ki Rasam**

On the marriage day the bride and groom is decorated with the Sahra. It is tag on the forehead and the string of the flowers or the beads hung on the face of the bride and groom. It is just like the Naqab. During the time of Jalwa the bride is decorated with the Sahara also. But this custom is prohibited by many families now.

**Nikah**

Nikah ceremony is arranged in the house of the groom unlike the bride its very unique characteristic of Nawaithi community. Yet these systems are followed in Yemon also. The family members of groom invites the father of the bride. The Solemon Nikas is performed by the Qazi with the sum of Mehar. Mehar is the amount which is given to the bride from groom and the bride is only the owner of this amount of Mehar. Mehar is fixed before the marriage with accordance to the economic conditions of the groom. After the Nikah, the relatives, friends and nearest and dearest one from both the side congratulating to both the bride and groom as ‘Shadi Mubarak’. After the Nikah ceremony is over, the guests finished their meals which is full of special dishes like non-veg and sweet dishes. Usually in Bhatkal the Nikah ceremony is performed in the night time instead and unlike the midday or afternoon.

**Jalwa ki Rasam**

After the completion of meals approximately 12'O Clock onward the groom goes to the house of the bride where the bride is fully
decorated with new dress of marriage and full of ornaments except nose pins and anklets.

In olden days the colour of the wedding dress is white preferably selected. But in modern time it is changed to different colour. One more peculiar system prevails in the Nawaith society. The bride is not using the flowers on the head unlike the Dakhani brides. The Nawaithy bride is decorated their head with full of flower on the ceremony of Walima reception. As soon as groom come to the house of bride for Jalwa, means the displaying of bride to her husband. For this custom the special coat is arranged called as Madnad and the elder ladies from the groom side like the mother, aunties or anyone else performed this custom. Before showing groom and bride to each other, they show the Holy Quran first and after the seeing the face of the bride, Dulha or groom gives a gift of gold ornaments and after this the Dulha (groom) put the Misari (crystal sugar) in the mouth of Dulhan (bride) and it is called as Nawbati ki Rasam. Nawbati means crystal sugar. In the book Tariqh-Nawaith the author writes about the custom of Nawabati that the ladies from the Dulha side shower the piece of crystal sugar and at the time of Jalwa the Dulha put the piece of crystal sugar by his mouth to his bride without touching with hand (mouth to mouth).

**Ronumai ki Rasam**

After the Rasam of the Jalwa, this rasam is Ronumai ki Rasam follows. The mother in law of the bride gives the presentations of golden
jewellery and also the relatives of the groom give the gifts with accordance to their ability and wishes. After that the father and mother of bride is handed over the responsibility to the mother and father of the groom. Before the function of Ranumai, Dulha goes back to his house afterwards the Dulhan will be temporarily Ruksat (send off) with the family members accept the parents of Dulhan to the house of the Dulha (in-laws).

**Hath Bartana or Walima or Reception**

The function is arranged in the house of groom Dulha marriage party or in the happiness of the starting the newly married life. All relatives and friends is invited of both the side and the dining table is decorated with the varieties of sweet dishes and also the non-vegetarian dishes.

In olden days we can see the customs of Jummagi, means every Friday either in the house of bride or groom a small party will be arranged just only for the families because due to this custom not only the bride and groom but also the other family members of both the family must be close and make their relation powerful and sweet.

But in this age many of the unnecessary customs are prohibited by many Nawaithy families.

After the walim the bride stays in the parents house instead of her house, husband's. A very few cases we can see just like our society that the bride always lives in the house of in-laws. So that while interacting
the people of Nawaiths they said about this custom. According to them in Nawaithy community there is no place for the Rukhsati of bride. In day time the men carry out their own businesses and in the night time the Nawaithy men go to their house of in-laws, where his wife lives. This is also the special characteristic of this community and they say even in Yemon and the Arab this system is followed even today.

During the pregnancy also many customs are followed by this community, some of them were prohibited in many families but some of the families follow these customs today also.

**Chaumasa**

It is an Hindu word meaning four months, so after the completion of four months of pregnancy, this is celebrated in this community very happily and in this function the in-laws of the boy is invited and pregnant lady is garlanded with the flower by the ladies.

**Satwansa**

Actually during the first pregnancy this Rasam or custom will be performed. In that custom, the presentation of clothes, missi (black tooth powder) and ltr, phool (flowers) comb, sandals, henna, small spoon and bowl of silver will be sent for the pregnant lady from her parents. On that day the lap of the pregnant lady is filled with the seven different types of fruits, seven different type of sweets, seven types of vegetables, seven betel leaves and seven rupees altogether put in or gathered in one piece of
cloth and that pack is put in the lap of pregnant lady i.e. also called as the Goad Bharai ki Rasam.

**Bong ka Gud (Jaggery)**

This custom is performed on the day of the birth of the infants. As soon as the birth of the infants the Muezzin (one who chants the call to prayer) give the Azaan in the ear of the infant. After this jaggery is given to Muezzin in the celebration of the infant’s birth. We can see this custom way back from 570 Hijari with help of some official documents.

**Chatti**

Chatti is the custom which is performed in sixth day from the birth of infants. The word chatti is derived from the Hindi language which means ‘six’. On this day many guests will come and the special dish of this day is Khichadi (which is prepared with rice and different types of cereals).

**Mundane or Aqiqa**

Mundane is a word derived from Hindi language. In Deccanis it is called as Aqiqa which is derived from Arabic language which means cutting of the hair of infants for the first time and the barber is gifted the silver as equivalent weight of the hair of infant and also the sheep or goat is slaughtered. One of the baby girl and two for the baby at seventh day of the birth. It is one of the religious custom of Muslim community and performed by all the Muslim of the world. The main importance of this
custom is to protect the children from the evil things. They distribute meat among the relatives, poor and needy people.

**Chilla**

This word is derived from the Persian word ‘Chahal’. In Hindi language chilla means the Gusul (a particular bath on the fortieth day with reciting a particular Ayat).

Guests are honoured with the big feast. On that day the father and mother of the infants is honoured with the garlanding of flowers. Many presents (gifts) are given to the parents and the infants from both the side of the relation and Alms is distributed among the poor people. Later the infant placed into the cradle for the first time.

**Chatana**

When the infant reaches the 4 months scientifically also needs some external food other than the mothers milk. A special food which is prepared with the rice powder, milk and sugar is usually called the Firani. This firani is given to the infant for the first time as the first food.

**Birth Day Celebration**

It is performed as the same manner in Nawayaths just like in the other Muslims of India.

In many families of the Nawaith many unwanted customs of marriages are prohibited, because to protect themselves from the burden of the customs. So in the past days the functions and customs of the marriage begins eight to ten days before. Like they followed the (1)
Mangani ka Rasam, (2) Manje ka Rasam, (3) Haldi ka Rasam, (4) Missi ka Rasam, (5) Shukrane ka Rasam, (6) Shab-e-Gasht ka Rasam, etc. Now many families of Nawaiths have cutoff the custom from their list. Now the marriage function will be started from two days before the marriage. One day before the marriage all the custom and function get over and next day after the Nikah Taqrib (Nikah Ceremony), the custom of Ronumai i.e. called as Jalwa. After the Nikah and Ronumai the Dulhan went or Ruksat to her in-laws house along with Dulha. Next day from the groom side the Walima (Hath bartana) ceremony is completed after the dinner, and many sweet dishes and non-veg dishes were prepared for the quests.

During the pregnancy the custom of Chaumasa, Satwansa, Navmasa were performed but now-a-days all the customs are prohibited from majority of the families. Only in some families it is followed along with these customs, which is performed after the birth of the infants like Bang ka Gud, Chatti, Chilla, Jhole ka Rasam, etc.97

**Ornaments:**

1) **Head Ornaments**

Jhuman, Chanchis phol, Mirza be Parwa, Choti ke Zewar, Lakadi, Chati ke Qubbe, Mathe ka Zewar. All these ornaments is used for hairs and head.

2) **Ear Ornaments**

3) **Neck Ornaments**

Tulas, Jugani, Champakali, Gutala, Galseri, Lachcha, Mala, Haar.

4) **Arms Ornaments**

Bazeband, Bazu ke kade, Kangani padi, Navaratan.

5) **Wrist Ornaments**

Kangan, Got, Billore, etc.

6) **Ornaments of Finger**

Finger ring, Arasi (instead of the stone or any other precious thing, they used small mirror, because ladies can easily use this mirror while dressing). In Persian language Aarasi means mirror. Saib – wear in the thumb (thumb ring), Challa – a ring without any stone, plain gold ring.

7) **West Ornaments**

Zarkamar or Kamarband

8) **Ornaments of Foots**

Bedi, Pazaib, Papal, Toda, Rumjhol (in kannada kaal ungara), Gujare, Lool, Nanke (beats).

9) **Ornaments of Fingers of the Foots**

Ghol.

**Important Historical Places of Bhatkal:**

1) Pattavihal: It is originally called as “Patanna Houly.” Meaning Shahi Nala in Urdu. Actually, it is a Government canal which is situated infront of ‘Mohini Basti.’. Now a days the name Patanna Houly is changed to ‘Patta Vihali’. Now it became a polluted area (Garbages).
2) Razgun or Raj Ganj: Raj Ganj changed into Razgun. The word Rajgunj itself shows the meaning as Royal Place. All the Shahi programmes were conducted in this area only.

3) Achar Kari: Now it is called as Asarkari. Actually this area was populated with many Vedic Brahmans or Acharyas as religious heads of Hindus. They performed all the religious customs in the temples. This area was purely separated from the Jain as a restricted only for Vedic Acharyas. Now the situation is changed and we can see the houses of different communities.

4) Mohini Basti: This word is also spoils as “Mani Basti” but it is actually called as ‘Mohini Basadi.’ Meaning a beautiful temple or beautiful Hall. We can see the temple of Mahaveer Vardhamana of Jain. This area was also very much nearer to Royal Palace and one Jaina Queen was ruled in this area at that time.

5) Ayera: The word is derived from Marathi meaning Waterfalls. The water falls down from the height into River Sharabi. Which look like storms and hence is called Ayeroni in Nawayathi language. Now, this area is called as Gousiya Mohalla.

6) Mashama: This word is also mispronounced it is changed into Mo shama, but it is actually called as Mahatasham. The area was populated with many Mahatshim families.

Nawze Masah Fatir: In Nawayathi language the meaning of Nawaze Mashah Fatir is a big or huge stone where the ships of Arabian Muslims
arrived on the river bank of Sharabi (from Arabian Sea). On this stone they performed the Namaz. Now the place is fully changed into a building Garden and there is no sign of any such stone here, but now also the place is remembered by the same name.

**Conclusion**

The migrated Nawayathis came to the Coastal areas of India by their ships and settled down in different caste regions of India. Likewise, some ships of Nawaythis (Arab Muslims) also arrived to the Coastal of the River Shrahi (Sharawati) from the same way of Coastal belt near Darinta and Settled down at Bhatkal. And slowly Nawayathis developed their relations with the regional Muslims and built the Mosque in 212 Hijari. Later it is called as Jamiya Masjid. At that time, in Bhatkal majority of the people belonged to the Jain sect.

Because of the sharing of one common place or region, the two different places or regions, the two different races or sects or religions, there was an impact on each other, socially as well as religiously.

Many Jains convert their religion slowly, impressed with the characters like the Right way of approach, truthfulness, etc.

After converting their religion as Muslims, they developed the matrimonial relationship with regional converted (Jains) girls. After the mingling of two races (Arab Muslims and converted Regional Muslims (Jains). We can see the impact of the regional customs of Jains like the
customs of marriages, dressing, etiquettes of dinning such as they took their meals before sunset.

With the efforts of Shaikh Magdoom Faqiha Ismail, the work of propagation of Islam was in progress in non-Muslim Jains got converted in huge number of Islam. With the impression of the great quality (Principles of Islam) i.e., Equality.

Due to the fearing rule of Hajjaj Bin Yusuf, many people left the place and settled down in Baghdad, but the followers of Innashari (Shias) feared, the Tataris in Baghdad. So, the Isnanshari also migrated towards the Coastal belt of India and some settled down in Bhatkal also. Due to the impact of the Shia religion, many customs like Tarziya’ is also followed in the society of Bhatkal.99

After the deep research we come to the conclusion that, all the present Nawayathis were not the pure Arabian race, but it is the combination or mixtures of may other races like the new converted Indian Muslims (Jains). Nawayathis, Isnashani (Shias), etc. Muslims after converting their religion but now all are combinations were called as Nawayathis.

But today also the selected families of Nawayathis claim that they originate from the Arabs. Some families of Nawayathis were also like Damada, Muhatashim, Mulla, Sayyeda, Ruknuddin, Hafizka, Jokalu, etc.
SIDDIS OF KARNATAKA

The Siddis were lived in Haliyal city. Among them they followed the Hinduism, Christianity and Islam religion.

While interacting with the people of Golihalli Gram of Haliyal, many thing came to know about them but the main aspect of the study i.e. on origin nobody will answered.

The Abdul Rehman Shaikh also speaks about the racial connection with the Hazarath Bilal of Habsha and also feel proud for this.

The another person Muhammed Sab Muktoom Sab Naik, Siddi says about the origin like that they brought to India by Portuguese as the slaves for the different works like the agricultural works, forest works, etc. and were treated like the slaves. But after the completion of work they don’t sent back to their houses. So they were settled in permanently in India near the forest areas only. The Siddi slave sold in the Indian markets and were very famous for their strong and strengthness of body. According to him the Siddis brought to India for work in a ships and involved them in to some different works and some were sent to there and some were here because to disunit them. Likewise when they worked under different families. Some were blonged the Muslims, Hindus and Christian because of on the basis of their masters religion. And they slowly accepted the customs and religion of their masters.
They spread in Tattigera Adakeshawar, Pandarwar, Samarani, Tattinagi, Hosur, Belgaum and Bhoranke, Mundagod, Yellapur, Kirawatti, etc.

They have the surnames like (1) Faqir, (2) Jamadar, (3) Naik, (4) Patil, etc.

But in 2003 they come under the Government Scheme of Scheduled Tribe (ST) and so all the Siddis changed their surname as Siddi only either they were Hindus, Muslim or Christian.

Some of the facility is given to the Siddis like the 28k rice per month, etc. by the Government scheme. They worked as labourers and the economic status is poor. They even don’t have basic needs of man. The status of education is also very very low. No body is highly educated among all the 3 groups of Siddi. Only one or two were studying under the law college of Dharwad.

Imam Husian Siddi also talks about the Siddis that their Siddis were brought to India by Portuguese as the slaves and sell then in the Indian markets and also majority of men and women works under Portuguese of Goa in Goa but after the downfall of Portuguese, they lived in interior areas of forests of Karnataka.

The dialect which they speak is called as Siddam, it consist the many word of Marathi, Kannada and Konkani language.

The major food as they used in their meals is Badarakki (boiled rice), Dal and simple vegetables, etc.
After visiting to those families of Siddis we can assume that this community lived in below poverty line.

They don't have proper dresses to wear, they made one organization called the ‘Aksara’ for the betterment and development of the community.

And also informed about the population of Siddis that totally 25000 in Karwar district.

Many Jamaatien came to Goliha for the reformation of the religion of Siddis and also start preaching the methods and made them religious in some extent.

All the Muslim Siddi were accepted the Babaghar as the peer of the Siddi Muslim and in the 6th month of lunar calendar, they performed the Fateha Qwani of the Babaghor.

The Siddis were also known about the natural Herbs which were used for medicine for different diseases.

The ladies lived in very simple manner. Siddi were freely married with the non-Siddis, so with the mixture of two different race the new generation of Siddis is also looses their purity and also the originality.

The custom were followed by Siddis are in very simple manner. They also follow the Mehandi ki Rasam two days before the marriage and also sing some special songs of marriage. And in Haladi ki Rasam is also sing songs along with the ‘Drolaka’ marriage will completed in very
simple and religious manner. After the marriage the groom gives the party in the happy of newly married life i.e. called as Walima.

After the birth of the child they followed the custom of Chatti on the 6th day of the birth of the child, Kheer was made for this as a special dish and in 12th day they followed the custom of Baniterra, on that day the mother and child wear some good clothes and some dates, Khash Khash, dry coconut, betel leaves and nut, put in the ‘Sup’ which is made by bamboo barks and usually used for the purpose of cleaning the grains in general and the infant is named by his aunty for that she got gifts also.

After this custom the Chilla is also performed, on this day the child (infant) put into the cradle for the first time.

Other custom is the same as the custom of the Sunni Muslims.

One more thing likely to be discussed in this regard is the main social evil of Indians i.e. the Dowry system is not followed by the Siddi.

Duegue is the leader of the community of Siddis of all the three religions, who worked hard for the betterment of the Siddi community (An interview of different Siddi families).

Unfortunately we don’t have any written documents about the Siddis.
DACCANI OR DAKHANI

Daccani Muslims lived in South India. They were called the Daccani or Dakhani because they lived in the Deccan region.

Dakkani is the children of those Muslims who migrated from North to South India during the reign of Sultan Alauddin Khilji and Mohammed Bin Tuqalakh they spread all over in Deccan other than this, they came to South with the armies of Adil Shahi's of Bijapur and the army of Golkonda.

The Dakkani Muslims spread in the districts of Bellary, Anantpur, Mysore and also in Nellore. In Northern district like Kurnool, Yellore, Chennai, Tiruchanapalli, too the Dakkani Muslim came during the period of Bahamanis.100

Dakkani were the children of those turkey families who migrated in the age of Allauddin Khilji (Malik Kafur) and were migrated towards the Deccan in the period of the Muhammad Shah Tughlaq. At the beginning of the Bahamani period, two to three generations, they developed the matrimonial relationships with other Muslims and got mixed with the different regional Muslim, so they were called as Dakhkani and the language is also known as Dakhkani.101

In the period of Ibrahim Adil Shah 1535-57 he was preferably appointed the Daccani Soldiers in his army and the Daccani language was considered as the court language in his time.

Ibrahim Adil Shah II wrote the book called as Navaras.102
In Daccani community the Sayyeds, Shaikh, Mughal (Tatari) and Pathan is also present or else we can say the non-professional based sects is also present. They speak Daccani language for which we considered as Urdu language because it very much resembles with the language of Urdu or else we can say the two faces of one coin. And they mixed with the customs of the Daccani society.¹⁰³

After the decline of the Bahamani Sultanat, the Daccani Muslims who were the servants in the military of Bahamani settled in Bijapur, Ahmednagar, Golkonda, etc.

In the period of 1637 Aurangzeb Alamgir, was the Subedar of Deccan region. Majority of Daccani migrated towards the different parts of the South India. Due to the lack of the Central Tanzeem or institution they scattered here and there in many cities and villages of Karnataka.

Dr. Momin Muhiuddin wrote about the Daccanis of Konkan.

"The Muslims of Deccan, who were almost the converted Muslim were divided into Seven professional sects", like, (1) Attar, (2) Baghban, (3) Dhobi, (4) Khasab (butchers), (5) Maniyar, (6) Rangarez, (7) Tamboli.⁵

The further information on this sect is mentioned in the chapter of professional and non-professional based sects and also the separate chapter for the customs and festivals of the Muslims.

They spread all over in North Karnataka, also followed the Hanafi Fiqh and in some areas Shafi Fiqh.
They used the common dressing. Ladies used the Salwar Kameez and Sari, many of them followed the Purdah system also. Men wear simple Pyjama, Kurta and also the Western dress.

Basically, they are non-vegetarian but also use vegetables along with milk and common Indian dishes of Karnataka in their day-to-day life.
The customs starts with the birth of child either boy or girl. The first and foremost custom is performed soon after the birth of a child is called as Takhthi or commonly called as "Bangh Azan" or call to prayer. That its creators name may be the first word it hears, as soon as the child is bathed, repeats in its ears the call to prayer, Azan, beginning with the words Allah-o-Akbar. God is great. Before the custom is performed the new born is not given a drop of water and mother also doesn’t nourish with milk to her baby before the Azan is performed. In some families as soon as the first bath is over pieces of black thread is tied to baby’s wrists and ankles as its first armour against the evil eye, its eyes or rather eyelids are strained with Kajal made of ghee and lampblack, a dot of Kajal are made on its little cheeks. In some families the above customs performed in after five days or sixth day after the birth of a baby called as Chatti (excluding the performance of a takhti or Azan).

Early in the morning of the sixth day the child is named, but usually in Karnataka the 40th day of birth called as Chilla the child is named. The elder person of the family opens the Quran at a venture, and the first letter of the first word of the third line is the initial of the child’s name. Sometimes a name is chosen because it had been born by child’s forefathers or because the giver thinks it lucky. In the celebration of Chilla many relatives of both the families and friends also brings the gifts.
of gold, silver ornaments and clothes, toys, etc. for the baby. The function is celebrated in the wife’s father house. Sweet cakes are distributed, especially the Wheat Khir (Huggi) and non vegetarian food is served to the inviters. The child and mother is dressed in their best and the baby is put in to cradle and slowly swing the cradle by mother. The other ladies recited the Dua-E-Habib. The cradle is fully decorated with the flowers and balloons. The aunt of the baby (sister of father) put the name of the child and she is gifted for this purpose by brother and the in-laws of brother. The husband specially brings the gifts of gold ornaments and clothes for his wife and baby. The function on the fortieth day (chilla) is performed in the honour of the mothers recovery, and mother performed two Rakaat Nafl Namaz of Shukarana to Allah.

On the seventh day, fourteenth or twenty first day after the birth of a child performing of Aqiqa is obligatory. On this day, the goat or sheep is sacrificed in the name of God. If the child is a girl, one goat or sheep and if the child is a boy, two goats or sheep are brought to slaughter in the name of God. It is compulsory to shave the child’s head.

Barber is also called when all is ready the maternal uncle of the baby (brother of the mother) cut a few hairs of the baby with scissors. The hair which is cut, should be weighed and the weight amount must be given as alms, and later the hair is thrown into a river. Alms are given to the poor and needy. Gifts like clothes, etc. are also given to the barber along with his fees. The animal is sacrificed (zubah) saying that “I
sacrifice this animal or animals for the child named wali, (name of the child) blood for blood, skin for skin, flesh for flesh, hair for hair. Further some meat is cooked and served amongst the guest and some gives to poor and needy.

The another custom of the child called as Bismillah Qwani, when a child, whether a boy or girl has reached the age of four years four months and four days, a function is performed called as Bismillah, i.e. taking the Name of God. In this ceremony the man feast as many according to his ability or capacity. On this day a child is dressed very well usually Sherwani Kurta with skull cap and covered by a skillfully woven flower called as sehra is seated amidst men, where the priests Mulla, or Moulvi and the guests and a band of young children are sitting. The child is seated on a rich cushion or musnad, sweet-meats laddo are laid before him and of these two big ladoo covered with gold or silver paper are given to it and after the priest, the child repeats the Holy recital of Iqra Ayat of Quran. The meaning of this Ayat is “learn by the name of Allah”. The importance of learning and education of man is shown in this chapter of Holy Quran. The another aim of this ceremony is that, this is the right or proper age of leaning for the child. When this is done, the priest recites some holy verses from Quran in praise of the child’s parents, invoking blessings on the child’s head and everybody says Amin loudly. After listening the blessings, the children eat the sweet
motichoor ladoo a procession is formed, as soon as the procession returns, presents are given to the child.

**Khatna or Circumcision**

This is the another custom or in Islam it is called as Sunnat-E-Ibrahimi (P.B.U.H.). Usually it is performed at the age of 4 to 6 years of the boy. In many families, the recovery of the child is celebrated with great rejoicing.

**Rozadar**

Boy or girl keeping their first Ramzan fast is rejoicing and celebrated with dinner in honour of a 'Masoom Rozadar' and that day is marked by a dinner to which a choice party of friends and relation is called. Presents are given to the child.

**Hadiya**

Hadiya, is another, when religious function after the completion of Quran, the child's parents give its teacher a present, which is called as 'Hadiya'. The child reads the chapters of Quran like Surah Fatina. Surah Yaseen and Suralh Al-Rehman, in front of some scholars (Moulvis) presents are given to the child.

Now a days among all the Muslims communities, when their sons reach maturity parents generally go to professionals matchmakers. As soon as the families like each other they arrange the 'Shukarana' meaning engagement party with the near and dear of both the families (girl and boy). Some clothes and gold rings are gifted to the girl from the
boy side and vice versa. As per custom the family of the boy bring 
minimum 5 kg Sugar, 2½ kg Almonds, 2½ kg dates, dry coconut 2½ kg, 
coconuts 25, bananas 250, motichoor lado 5 kg, beetle nut and beetle 
leaves this is called as 'Bari'.

After the lunch a small function is arranged for a girl and for boy 
before the lunch.

After the engagement on the occasion of Ramazan Eid, the boy is 
invited in the girl's house with his friends and on that day the clothes 
and gold ring or any other ornament (as per the position) will be 
presented to the boy.

While Ramazan fasting, a small function is arranged in girl's house 
i.e. called as 'Roze ki Rasam' or 'Eidi' clothes and fruits, sweets, Heena 
and other dishes, flowers, bangles will be presented to the girl.

One month before the marriage they set one function i.e. called as 
"Razamandi ki Rasam". In this function the family of the boy go to the 
girl's to select the date of the marriage.

For the marriage purpose, the bride and bridegroom houses are 
put in order, painted or whitewashed. Before the third day from the 
marrige a function will set up for Mehandi. On that day the bride is 
decorated mehandi designs on hands and feets from her friends. On the 
next day the function of Haldi (turmeric) will start. In both the houses for 
girl bride and for groom the turmeric paste (upatan) will be smeared on
face, neck, hands and feet. Female singer sing the songs of marriage and for all the guests dinner will be arranged.

The next day morning, the bride and groom is bathed by the nearer relations (uncles and aunties) after that the bride and groom is ready for Nikah ceremony, before going to Nikah ceremony they perform two Rakat Nafl Namaz of Shukrana (thankful) for the Allah Subhan-w-taala. And the main ceremony of Nikah is started with the Qazi and the members of the Jamaat and the fathers and uncles of both the bride and groom, with two witness and one wakil. During Nikah ceremony the groom is asked whether he accepts this Nikah and the bride, then the groom replies Alhamdullillah Qubool kiya, Qubool kiya, Qubool kiya, then all the relations and friends wish the newly married couple. After the lunch is over the face of the bride is shown to the groom in a mirror i.e. called as ‘Jalwa’ and in some cases the groom is gifted a gold ring to the bride.

After the Nikah ceremony is over the bride leaves to her groom’s house. This is called as ‘Ruksat’ where the bride bids goodbye to her parental home.

The very next day or the third day of marriage the valima function will be conducted by the groom side. Many people are invited for this function, and gave some gifts or envelops for the grooms. After the lunch the function is over.
After marriage the Jumagiries (on Fridays or Mondays) will be celebrated, bride and bridegroom are asked to dine in three Jumagiries in bride’s house and two Jumagiries in groom’s house.

In North India the young couple stay from the evening of Thursday to the following evening. In the South India they go on the Friday evening and generally leave next morning.

This is the last function of marriage. All these functions and festivals are not followed or practiced by all the communities of Muslims, except the Sunni, Barielvi sect.

A man cannot marry his foster-mother of foster-sister. A man should not marry his wife’s sister during his wife’s lifetime unless she has been divorced. A women cannot marry with her own uncles (brothers of a mother).

Generally, a man can marry more than one wives polygamy can be followed. Divorce is at the option of the husband, but is rare among the gentler classes.

When a person is breathing his last, some chapter of the Quran, telling of death and glorious future of the true believer, is read, prayers forgiveness are repeated, and a few drops of water especially the Aab-E-Zamzam, is dropped into the mouth of the dying man. When the man breathes his last, the body is laid on a wooden platform, carefully washed and perfumed, and covered with a scented shroud of white cloth. For women the customs of burial in the evening is a hopeful sign of her
future forgiveness. She has lived within the veil, she goes to her Maker Allah. It is well to die on Thursday or Friday or any day in the month of Ramzan.

So soon as it shrouded and the friends have taken their last look, among the walls of the women, all of whom stay behind, the body is laid on the bier, lifted on the bearers shoulder and borne away, the company of men raising the words 'Lailaha Illallah'. There is no God but Allah, especially the followers of Ahle Sunnat Jamat. Upon the bier is a shawl, green or other dark colour for men and red for women. The grave is either where the deceased has asked to bury or in the family burial ground. At the mosque, the bier is set down in the outer court, the mourners wash, or make Uzoo (washing their hand, face, neck, nose, mouth, hairs, hand and legs) and standing in a row, repeat the funeral prayer i.e. called as Namaz-E-Janaza. The Namaz of Janaza or funeral prayer is only two Rakat of Namaz. From there they move to the ready dug-grave, lying the body in it the head to the North and leaning on the right side, so that the face turns towards Mecca. They lay clods of concentrated earth close to the body, and the mourners fill the grave repeating the verses of the Holy Quran. “Of earth, we made you, to earth, we return you, and from earth, will raise you on the day of resurrection” i.e. called as Qiyamath. All the men retire to the house of mourning and standing at the door repeat a prayer for the soul of the dead, and all but near relatives and friends who stay to dine go to their homes. The duty of
helping at funerals and of praying for the souls of the dead is solemnly joined on all Muslims and is carefully observed by them. After the funeral customs is over, among the Muslims the clothes of the dead are given a charity and wheat is distributed to poor peoples. Till the third day no food is cooked in the house of mourning. The relatives and the friends of the deceased send ready cooked foods. On the morning of the third day after the death a feast or custom called Ziarath is held. A large company of relations, friends and neighbours reading Holy chapters of Quran, finish with a prayer that the meant for the act may pass to the soul of deceased. A Sermon Fateha is then preached by a Moulvi. After the Sermon is over then all the men go to the grave and a flower sheet is put on the grave. Usually, on that day the dates, puffed rice, share, ghanti, chana and all the varieties of fruits, batashas are distributed. After the third day custom, again on the 9th day Fateha i.e. as Daswan is done and the reading of Holy Quran is finished and the act may pass to the soul of the deceased. After the prayer a tray full of flowers and vessels with sweet smelling mixture and oil in a small metal or dish is passed among the guests. Each guest as the tray passes picks a flower and reads a Holy chapter of Holy Quran and drops it into the vessels and the whole is poured over the grave. After this, among the rich and some of the middle class a dinner is arranged on grand scale. After the ‘Daswan’ on the eighteenth day i.e. called as ‘Biswan’ in the evening of this day, chapattis and sheera is distributed among the nearers and dearers.
On the fortieth day i.e. called as 'Chaliswan' on this day all guest are invited. A large company of relations, friends and others meet in the house. Many of them read the verses of Quran or they complete the Quran, finish with a prayer that is meant for the soul of the dead person. A Sermon is then preached by a Moulvi. After the Sermon a tray full of flowers especially roses and a vessel with a sweet-smelling (perfumed) mixture and water in a dish is passed among the guests. Each guest as the tray passes picks a flower and drops it into the vessel after reading 'Darood Sharif' and whole is poured over the grave along with the flower sheet. On the day forty types of food or varieties of food or dishes is cooked including veg, non-veg, sweets, snacks, fruits, betel nuts and leaves, etc. After this the dinner is given on the grand scale.

The fourth month, the sixth month, the ninth month (in rare families only) the anniversary are performed.

The mourning laid down by Muslims is in the case of the death of a husband, the strict seclusion of his widow. This lasts for four months and ten days and this period is called as 'Iddat', during that days the widow unless the emergency conditions, never leaves the house. Besides this strictly Islamic observance, other customs have been adopted from the regional areas or local Hindu customs. The widow breaks their bangles, removes her nose pin or ring, almost all the ornament atleast for forty days. After forty days (Chaliswan) the widow can wear new bangles either of a glass or silver or gold. After completing the period of Iddat, the
widow is invited to the house of her mother (Pihar) or the house of the nearer relatives and spent few days in this house and they gift new clothes and bangles for the widow, except the red, green and yellow coloured dresses, usually white coloured dress.

An animal only becomes lawful food for Muslims if it is killed or (slaughtered) by cutting the throat and repeating at the time the words Bismillahi Allahu Akbar means in the name of God, God is great. The animal which is killed by other than this method becomes unlawful. Fish and locusts may be eaten without being killed by Zubah is lawful food. Cloven footed animals, birds that picks up food with their bills (peaks) and fish with scales are lawful, but not birds or beasts of prey. Elephants, mules, asses, alligators, turtles, crab, snakes and frogs are unlawful, and swines flesh is prohibited. Muslims eat mutton and fish when they can afford it, and also beef and chicken. Their favourite drink Sherbat, or Sugar and Water with Cream or Juice of some fruits wine, beer is forbidden in the Holy Quran and the prohibition also includes intoxicating drugs.
**FESTIVALS OF AHLE SUNNI MUSLMANS**

Ramzan and Bakar-Eid festivals which are common to both the Sunnis and Shiahs. The two sect keep different holy days. The festivals of Sunnis are as follows-

**Muharram**

Many Muslim families also celebrate the 10th day of Muharram, 1st month of Islamic Calendar i.e. called as Yawm-E-Aashura. The system of Taziya in Muslim society only because of with the influence of Shia's culture. In Islamic culture they believe i.e. the great day and in that day many Muslims followed Nafil Roza or fasting and two Rakat Nafil Namaz and the charity work is also done to the poor and needy people.

On the last Wednesday of the Safar i.e. second month a day popularly known as 'Akhari Charshumba', Sunni people fry sweet meats and eat them in the fields and gardens outside of the city is memory of a recovery of the prophet from a dangerous illness.

On the twelvth of Rabiul-awaal, the third month, the Wafat or day of the prophet's death, is among Sunnis the greatest day in the year next to the Eids. In the evening rice and milk khir, a dish of which the prophet was fond, is cooked and prayers are offered for the prophets soul. In the evening private service are held at the mosque with Sermons and chants. After the service is over the hairs of the Prophet Mohammad (S.A.S) which is treasured in the Mosque is shown.
On the eleventh of Rabi-us-Sani the fourth month, Sunnis celebrate the birth of Abdul Khadir Jilani, commonly known as the pirane pir dastagiri means the Saint of Saints. On this day the Muslims (Sunnis) light eleven or twenty two lamps (Shama) and food is served to the poor and needy people. On this day powdered sugared bread or Malidah is eaten.

On the twenty two Rajab, the sixth month, is also celebrated by Sunnis a Niyaz of Hazarat Imam Jafar Saique. Saints commonly called as 'Kunde' because the sweet puris (Karchi Kai) and Khir of rice is poured into the mud dish (Kunda in Dakhani language) and served to all the relations and poor on the twenty sixth night of this month is called as Shab-E-Miraj, the one of the important night the Prophet Mohammad (S.A.S) was accompanied by Angel Gabriel from Madina to Arsh-E-Muallah, the highest heaven (according to Muslim belief, there are 8 heavens and a man will be rewarded with accordance to their good deeds. There is ranking in heavens. The highest rank of the heaven is called as Bihishti Mualla.

On the 26th night of the Rajjab, Sunni Muslims offers special prayers (Nawafil Namaz) at Mosques.

On the 14th evening of Shaban, the eight month, come the night of records called as Shab-E-Barat. On this night the fates of unborn souls are registered and also the deaths of the every person of this whole year is registered in heaven. On that night also Muslims perform the special
prayers like Nawafil Namaz visiting to the graveyard, works of charity, etc.

On the 1st day of Ramzan the ninth month, Muslims perform special prayers along with the fastings and five time prayers i.e. called as Namaz-E-Tarawih after the prayer of Eisha. Daily 20 Rakat of Namaz-E-Tarawih performed and in this Namaz, before the 26th night of Ramzan the whole Holy Quranic chapters is completed by Hafiz and Zakat, (poor-due) one of the basic believes of Islam is also performed only in this month. The aim of this belief is to help the poor and needy Muslims to celebrate the Eidul Fitar happily.

On the end of the Ramzan fast, that is on the first day of Shawwal, the tenth month comes the fast breaking festival called as Eid-ul-Fitr commonly known as the Ramazan Eid. This feast is one of the two greatest Muslaman festivals. All the Muslims bathe, put on new clothes and perfume themselves. Ladies and children decorated themselves with Hennas (Mehandi) to their hands and legs. They give alms in money or grain, mostly wheat this form of charity is called 'Fitr', for without alms their fast is vain, and take a light meals of Vermicelli, milk, clarified butter, sugar and dry fruits like almonds, dates, walnut, pista, kaju, etc. Between eight and twelve the men form a procession and escort the Shahr-E-Kazi or Khatib or other Muslman of high position to the Idgah, that is the place for the special Eid prayers, most of them repeating orally the glorification of the name of Allah in the following words.
Allah-o-Akbar, Allah-o-Akbar, La Illaha Ill Allaha, Alla-o-Akbar, Wa Lillahil Hamd, Allah is great, Allah is great, there is none as great as Allah, Allah is great, unto him be all praise. The prayers at the Idgah together with an Arabic Sermon, in the old stereotype form in praise of the Eid, read by the Khatib standing on the pulpit, wooden staff in hand in imitation of the Prophet Muhammad (S.A.S), last for about an hour and a half, that is called as ‘khutba’. When the prayers and Sermon are over, the people wish each other, saying as ‘Eid Mubarak’, when the prayers and Sermon are over, the people go home and spend the rest of the day in feasting. Eid presents i.e. called as Eidi, paying and receiving the Eidi is also enjoyed on this day.

On the tenth day of Zilhajj, the twelfth month, the day after the chief pilgrimage day at Mecca comes the second great feast, the festival of sacrifice Eid-E-Qurban or Eid-ul-Zuha or Baqar-Eid, in commemoration of the offering of Ismail (PBUH) and Abraham (PBUH) early in the morning religious beggars and others crowd around the dwellings of Musalmans, begging for alms on the Eid as on the Ramzan Eid all, except the sacrifice of sheep or goat or cow or camel. The whole Musalmans go riding and driving in procession to the idgah and after prayers return home, and if they can afford it, sacrifice goats and distribute the flesh to relations and friends. The rest of the day is spent in giving Alms.
Shias celebrate the Ramzan and the Bakar Eid. But they believe that the month of Muharram is the Holy month. From the first day of the Muharram, first month of the Islamic calendar, they wear black cloths for full month from 7th day and 9th day of Muharram procession is held and religious song are sung in praise of Hussan and Hussain. On the 9th day they mourn because of the Katl (murder) of Hussain. All of Shia's (men) beat their chest in the memory of Hussain until their body bleeds. The ladies and children also join the procession. Again on the 10th day of this month is called the Shahadat i.e. the buried day of Hussain. All the days they listened the stories of Hussan, Hussain and the event of 'Karbala', war of Truth which was fought by Hussain and their family and friends, Shia people weep bitterly, all the entertainments and enjoyments are usually prohibited in these days.

On the 10th of Safar the second month, Shia's offer after prayers. The day called is as 'Chaliswan' of Hussian, the 40th (Fortieth) day of the death of the Hazarat Hussian.

The 19th and 20th day of the 9th month Ramzan termed katl's Imam Hazarat Ali and are kept holy by Shiahs, the father of Imam Hassan and Imam Hussian and the son-in-law of Prophet Muhammed (S.A.S) was wounded on 19th day of this month and on 20th day he died. On these two days they give food for beggars and pray for Ali's soul.
Shia also performed three times of daily prayers except the two prayers i.e. Asar and Isha according to Islamic principle there is a five times daily prayers (Namaz) which is compulsory or its duty of a true Muslim. And also they do not pray the special prayers of Ramzan i.e. the Namaz-E-Tawawih. There is a change in observing the fast also. They also eat or drink water after the Namaz-E-Fajar (morning Azan), or before the few minutes of Namaz-E-Fajar. And the timing of Iftar means the fast breaking time is also changed. They break their fast after the Namaz-E-Mughrib (after the full sunset) i.e. before a few minutes of sunset or Azan-E-Mughrib.

The words of Azan also change from the Azan of Sunni Muslims and the method of performing Namaz is also different. They do not give importance to the Qibla (the Muslims of the whole world divert there position or facing toward the 'Kaabatullah' i.e. called as Qibla). They do not stand in a row, so totally Namaz is different.

The Nikah ceremony is also different. The funeral ceremony is also totally different. Their graveyard are separated from Sunni Muslim's graveyard. The Sunni Muslims do not permit the Shia's to bury their dead in their graveyard.

They greatly enjoy and celebrate the Ramzan Eid with accordance to their own customs which is also different from the customs of the Sunni Muslim.
On the 18th of Zilhajj, the 12th month a great Shia holiday called the lake holiday Eid-i-Ghadir is held. On this day the (Ali) seated.

On the 10th day of Zilhajj, the 12th month, the day after the chief pilgrimage day at Mecca comes the second great feast, the festival of sacrifice is also celebrated. Shia’s also sacrifice the Sheep and Goats.

**Principles of Shia**

According to Shia’s the basic believes of Islam are as follows:

1) **Tawhid**

2) **Prophethood**

3) **Muad**

1) **Tawhid**: They believed in the unity of God and oneness of God. God is alone, neither Allah is a father nor a son.

2) **Prophethood**: They also believed that the Prophet Mohammed (S.A.S) is the last prophet.

3) **Muad**: After the death of man all the organs naturally are destroyed, but according to Shia believers, all the destroyed organs will reappear with their early positions for investigations of their Good and Bad deeds in front of God i.e. called as Muad.

Shia’s did not follow the 4 Imams.
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