In India the development of Anthropology of religion was started very late. The studies in this regard that came in the beginning were mainly concerned on the tribal studies. Verrier Elwein studied the religion of a tribe and many others followed him. Partially, the publication of nuer religion by Evans-Pritchard gave philip to the study of Anthropology of religion. The Indian Anthropologists focussed their mind in studying the famous sacred complex like Banaras, Gaya, Puri etc. After that the study of the peasants religion came very late. By the study of such peasants movement of religion gave rise to the comparative study of great traditions and little traditions. The religion of the little communities gave rise to the study of the folk religions.

In this study of Hindu Muslim Religious Synthesis in Raja-bag Sawar temple Yamanur an attempt has been made to study the little communities belonging to Hindus and Muslims, through the study of their religious practices belonging to a sacred centre. It is the study of a cult.
It is the study of a movement of religious synthesis of Hindus and Muslims. This study is pertaining to the political movements belonging to a certain period in Indian History. It is a study which depicts the life of the people following different sects. This study reveals the socio-religious life of the people in this part of the country, beyond the boundaries of the linguistic provinces. This study also deals with the superstitious bhakti or devotional movement of Hindus and Muslims, whether it is Bhaktism or Sufism. In a sense those were just the mystic ideologies of the religious minded people. The study deals with the secularism in the country which had its rootes in the religion and philosophy of the people of this country. Indian Anthropologists have not yet begun this type of serious studies, which throws light on the Indian civilization.

Keeping this in mind a topic was choosen to study the Hindu Muslim Religious synthesis in Raja-bag Sawar temple of Yamanur which represents this type of movement in this country in general and in Karnataka is particular. We have tried to give analogous religious institutions in this part of the country along with this study. It is notable that the tradition of the 13th century has been continued though the processes like modernisation westernisation and industrialisation are coersing the society very rapidly.