Chapter IV:
Socio-cultural and Political Organization
Chapter-IV

Socio-cultural and political organization

4.1. Social organization

The term social refers to a characteristic of living organisms as applied to populations of humans and other animals. It always refers to the interaction of organisms with other organisms and to their collective co-existence, irrespective of whether they are aware of it or not, irrespective of whether the interaction is voluntary or involuntary; living or disposed to live in companionship with others or in a community, rather than in isolation; people are social beings, pertaining to human society, especially as a body divided into classes according to status, social rank (Scott & Marshall, 2009). The term organization is generally used to mean an association or an associational group. It refers to one of the attributes of an association. In specific sense it represents bureaucracy like that of a business corporation, government or industry. Sometimes it is used in a broad sense to mean the social organization itself. The term organization when used liberally may mean any organized group in contrast with an unorganized group. Ogburn and Nimkoff have defined organization is an articulation of different parts which perform various functions; it is an active group device for getting something done. Eliott and Merrill says, organization is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognized or implied purposes. At present the term social organization is used to refer to the interdependence of parts in groups. These groups may vary in size and nature from workers to the factories. Many sociologists prefer to use the term social system to refer to the society as such rather than social organization.

The term is used in sociological studies and researches today to stress the importance of arrangement of parts in which the parts of society are related to each other and how each is related to the whole society. Organization makes possible the complex activities in which the members of a complex society participate. A small body of organized police can control a very large crowd. A small number of men constituting themselves as a government can rule a country. Sometimes the word organization is used to refer to the associational groups. It includes corporations,
armies, schools, banks and prisons. The society consists of many such organizations. A state is frequently called a political organization. A school may represent an educational organization and so on. They are all social organizations. According to Ogburn and Nimkoff entire society represents a wider organization; a social organization. However, society is also quite generally an organized group of interacting individuals.

4.2. Sociocultural Anthropology

Sociocultural anthropology studies the rules of being human, such as how we calculate who we are related to (kinship), how we make a living, how we organize the world, and all of the beliefs that are part of religion, science, and the arts. Sociocultural anthropologists usually work with living peoples and emphasize the concept of culture. Culture is the term we apply to all of the beliefs and customs that we learn as members of society and which bind members of any given society together. It is the sharing of these customs and beliefs that allow people to anticipate and understand what other people are doing. When two people from different cultures meet, they often have trouble understanding each other. This is because each person has expectations about how other people should behave and what to expect. These expectations are not universal and when different cultures have different expectations, there is usually a communication gap. Culture is also patterned, and this makes it important to archaeologists. The patterns of culture form the mental template that all people use to interact with one another and the natural world (Staeck, 2001).

4.3. Education

Education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training or research. Education frequently takes place under the guidance of others, but may also be autodidactic. Any experience that has a formative effect on the way one thinks, feels or acts may be considered educational (Wikipedia, 2013d).
4.4. Head of household

According to the federal income tax law, the person filing a tax return who manages the household which has dependents such as children and/or other dependent relatives living in the home, but does not file on a joint return with a spouse. The calculation of taxes is somewhat more favorable to a head of household than to a person filing singly. Anyone who manages the affairs of the family living in a household, who need not be the husband/father or wife/mother, but could be a grandparent, uncle, aunt, son or daughter. "Head of family. status held by the person in a household who is running the household and looking after a qualified dependent. In order to qualify as the head of a household, the designated household must be located at the person's home and the person must pay more than 50.00 percent of the costs involved in running the household (Wikipedia, 2013f).

4.5. Family

In human context, a family (from Latin: familia) is a group of people affiliated by consanguinity, affinity or co-residence. In most societies it is the principal institution for the socialization of children. Anthropologists most generally classify family organization as matrilocal (a mother and her children); conjugal (a husband, his wife, and children; also called nuclear family); and consanguineal (also called an extended family) in which parents and children co-reside with other members of one parent's family.

There are also concepts of family that break with tradition within particular societies or those that are transplanted via migration to flourish or else cease within their new societies. As a unit of socialization the family is the object of analysis for sociologists of the family. Genealogy is a field which aims to trace family lineages through history. In science, the term "family" has come to be used as a means to classify groups of objects as being closely and exclusively related. In the study of animals it has been found that many species form groups that have similarities to human "family" often called "packs." Sexual relations among family members are regulated by rules concerning incest such as the "incest taboo".
Extended from the human "family unit" by affinity and consanguinity are concepts of family that are physical and metaphorical or that grow increasingly inclusive extending to community, village, city, region, nationhood, global village and humanism. Family is also an important economic unit. Economic aspects of family is subject of family economics branch within economics field (Wikipedia, 2013c).

4.6. Marriage

Marriage is a social union or legal contract between people called spouses that establishes rights and obligations between the spouses, between the spouses and their children, and between the spouses and their in-laws. The definition of marriage varies according to different cultures, but it is principally an institution in which interpersonal relationships, usually intimate and sexual are acknowledged. When defined broadly, marriage is considered a cultural universal. In many cultures, marriage is formalized via a wedding ceremony. In terms of legal recognition, most sovereign states and other jurisdictions limit marriage to opposite sex couples or two persons of opposite gender in the gender binary and a diminishing number of these permit polygyny, child marriages and forced marriages. In modern times, a growing number of countries and other jurisdictions have lifted bans on and have established legal recognition for same sex marriage, interracial marriage and interfaith marriage. In some cultures, marriage is recommended or is compulsory before pursuing any sexual activity.

People marry for many reasons, including legal, social, libidinal, emotional, financial, spiritual and religious. In many parts of the world, marriages are arranged. Marriages can be performed in a secular civil ceremony or in a religious setting. The act of marriage usually creates normative or legal obligations between the individuals involved. Some cultures allow the dissolution of marriage through divorce or annulment. Polygamous marriages may also occur in spite of national laws.

Marriage can be recognized by a state, an organization, a religious authority, a tribal group, a local community or peers. It is often viewed as a contract. Civil marriage is the legal concept of marriage as a governmental institution irrespective of religious affiliation, in accordance with marriage laws of the jurisdiction. Forced marriages are illegal in some jurisdictions.
Historically, in most cultures, married women had very few rights of their own the family's children, the property of the husband; as such, they could not own or inherit property, or represent themselves legally (see for example coverture). In Europe, the United States, and a few other places, from the late 19th century throughout the 20th century, marriage has undergone gradual legal changes, aimed at improving the rights of women. These changes included giving wives a legal identity of their own, abolishing the right of husbands to physically discipline their wives, giving wives property rights, liberalizing divorce laws, and requiring a wife's consent when sexual relations occur. These changes have occurred primarily in Western countries (Wikipedia, 2013).

4.6.1. The marriage customs among the Shia Muslims

The custom of marriage starts with the celebration in the name of “Mangni”. In this celebration, first family of bride invites the family of groom to their home. When two families gather in the house of bride, the family of groom gives a ring to bride and the family of bride (bride’s father) gives a watch to groom. Distribution of “paan” (betel-leaf and betel nut) among the inviters is common. There are seven days of celebration before the marriage every night and every day, a different kind of custom is observed, oil custom, custom of turmeric (Haldi ka Rasm), custom of Jalu, custom of “Kangon”, custom of Rokhsati and a custom in the name of “Mangnie”.

Muslims Weddings take place with a lot of pomp and show. However, this show is only for the people who are attending the wedding. The Muslim weddings are generally held in either the girl’s house or the boy’s house as per the convenience of both the parties. Most of the rituals or ceremonies related to the wedding are done at home only. This is where the Rukhsati of the Bride takes place. There is dominance of red and green colors in respect of dress, gloves etc. The Muslim weddings.

4.6.2. Mangni among the Shia Muslims

The ‘Mangni’ is essential not only in the Muslim families but also in non-Muslim also. It is exchange of rings between the marriage partners. Generally, groom’s family visits the house of bride first and puts a ring in her finger. Then, it is turn of the bride’s family to do the same. Now the modern families are allowing their children to
exchange their rings in a single ceremony but most of the people are still going with
the tradition. Mangni, in Pakistani and Indian marriage cultures and Islamic laws does
not allow the marrying parties to have any kind of relationship. It creates neither any
right nor duties. It is only after valid Nikah that they become legally husband and
wife.

4.6.3. Mehndi among the Shia Muslims

After the marriage date fixed, befour the marriage ceremonies start two to
three days before the wedding date. On day one, the bride’s family goes to the house
of the groom carrying ‘Mehndi’ paste with singing songs. On day two, in the evening,
the bride’s family observes the same custom. The women sing teasing songs and the
host offers dinner on each day. On day three, the ‘Manjha’ ceremony takes place. The
prospective bride sits on a small square table and anointed with turmeric paste
provided by the groom’s family. She wears yellow clothes without any jewels and her
friends put turmeric paste on hands, face, and foot of the bride. The women from the
both sides make the event colorful with their singing and dancing. The ‘Manjha’
ceremonies takes place at the house of bride. When the ceremony, has to be
completed within two days, the groom’s family enjoins the ‘Mehndi’ and ‘Manjha’
ceremonies. Traditionally, in Pakistani and Indian marriage cultures, only unmarried
women apply Mehndi and turmeric pastes to brides. The Mehndi is also applied to
groom’s hands. After this ceremony, the bride is not allowed to leave her house until
the wedding takes place. Mehandi, on the day of the sangeet itself, the Mehandi or
Indian Tatoo are drawn on the hands and feet of the bride. Various designs are made
on the hands of the Bride to be and her relatives. Usually girls of all ages from the
brides side get the Mehndi done a day before Marriage. Marriage is a special
occasion where one dresses up for the best. This occasion plays an important role in
the Muslim weddings.

Baraat\(^2\): As the barat reaches the bride’s home, the groom and the bride’s
relatives welcome them. Rose petals and perfume are sprinkled on them and then the
groom is taken to the marriage venue.

\(^2\) Baraat, is a bridegroom's wedding procession in North India and Pakistan. In North Indian communities, it is
customary for the bridegroom to travel to the wedding venue (often the bride's house) on a mare, accompanied by
his family members.
4.6.4. Wedding Ceremony

The wedding ceremony takes place at bride’s place. The groom goes to the bride’s place with a happy procession. The men and women in Pakistani and Indian Muslim marriage cultures are seated separately. The bride goes to the female section and the groom to the male section. Then, the Imam or Nikah registrar recites the traditional ‘Nikah’. The groom distributes sweets and dry dates. The bride’s father offers refreshment which may be a cold drink or dinner/lunch.

Nikkah: Nikkah is the main ceremony of the Muslim marriage. The vows are exchanged between the bride and bride groom in front of their relatives. Usually, the Quazi who reads out the vows for the bride and the groom. Once the bride gives her approval for the marriage by saying Kubool Hai - the Marriage is solemnized.

Nikahnama: After the marriage, both the bride and the groom sign on the marriage papers. This paper is called the Nikahnama. Nikahnama is also a proof of the Marriage.

Figure 4.1: Shia Muslim’s marriage (Nikah)-Mysore.2012
4.6.5. Wedding food

The Wedding feast is a list of non-vegetarian Indian delicacies like Mughlai Chicken, Dahi Gosht, Aachari Murg, Rumali Roti, Biryani and Rogan Josh. Sharbats (Indian cold drink) and Pans are a musts in any Muslim weddings.
4.6.6. Wedding dress

Brighly colored red dress called Ghaghra Choli with a lot of gold ornaments are worn by the Bride. The groom on the other hands wear the Sherwani-long designed shirt with trousers. He also wears a Pagdi (cap) and Duppata with Sherwani. There are special Shoes called Jootis/ Mojaris which are worn along the Sherwani (Ahmad, 1976).

![Figure 4.4: Shia Muslims marriage-Mysore, 2012](image)

4.6.7. Rukhsati ceremony

Rukhsati means farewell to the bride. The bride’s father generally performs it. He asks father of the groom to take care of the bride as if she is his own daughter. The Mother of the bride says the same kind of words to the mother of the groom. The groom’s father and mother promise that they shall look after the bride and treat her always as one of their daughters. In some families, the father of the bride gives her hand in the hand of the groom. When the bride moves from her father’s house, her mother holds Quran over her head until she is seated in the vehicle to move to her new home. In some places, when bride enters her new home, her mother-in-law holds Quran over her head for blessings of God and her protection from evils. Many colorful customs are observed. Some people claim that these customs have roots in Hindu culture. However, if they don’t harm your faith, there is nothing wrong in having colors in your life. Muslim’s Weddings take place with a lot of pomp and show. Nevertheless, this show is only for the people who are attending the wedding. The Muslim weddings are generally held in either the girl’s house or the boy’s house.
as per the convenience of both the parties. All the rituals or ceremonies related to the wedding are done at home only. This is from where the Rukhsati of the Bride takes place. There is dominance of red and green color in the Muslim weddings.

Blessing the Couple: Lastly, the couple takes the blessings of the elders. Reception: In the end, a reception with dinner is given to the relatives and the guests.

4.6.8. Setvasa

Setvasa is a celebration that is celebrated by bride's family for their daughter. According to this custom, after the completion of seven months pregnancy of the bride, she goes to mother’s house and stays there for 4 months and the bride’s family pays all expenses. Bride's family gives seven things to groom and bride, like shoes, clothes and other things.

4.7. Custom of Muslims

There are many books that have been written about customs like “Delhi” by Syed Ahmad Dehlavi, “Pool Vallo ke Saive” by Faratollah Baig, “Deli ke Akheri Didar” by Mohamad Vazir Husain, “Gozashta Luchnow” by Abdul Haleem Sharar. The customs in India have different ways in north and south. People used to sing local songs, Band Bazi, Atash Bazi, Naj Gana, etc. To stop these non-Islamic customs, many books were written by Ulmas. Ashraf Ali Tanavi and Hazrat Dorgahi both were fully opposed in the literature to these customs which were prevented in the Muslims society. When the Muslims came to India and established the Muslim government in north and south of India, many of Hindu customs entered the Muslim society. According to Syed Ahmad Ali Dehlavi in “Rosoom of Delhi”:

“During the period of the Muslim governments in India, there were a lot of customs introduced in the life of Muslims at the time of happiness and sorrow. When a Muslim king according to Islamic law, married with a Hindu woman, this woman brought many customs with herself to king’s court. The sons of these women continued Hindu customs in the life of Muslims. During the period of great Mogual Akbar, a lot of customs were introduced in the life of Muslims. Whatever written by Syed Ahmad in his book is correct but when we compare men and women, it looks
that women are more interested to practice customs than men both in happiness and sorrow.

4.8. Muslim birth rites

Muslims have some very simple rites for welcoming a child. The baby should be given ghusl upon birth and the umbilical cord should be cut immediately.

4.8.1. Adhan

Adhan is a prayer that is whispered into the baby's ears when they are born. The belief is that the words "God is great, there is no God but Allah. Muhammad is the messenger of Allah. Come to prayer" should be the first words that is heard by the child. Another belief in this ritual is that the first taste of a child should be sweet, therefore; the baby is fed with a teaspoon of honey. This ritual was first carried out by Prophet Muhammed and the sweetness would continue.

4.8.2. Tasmiyah (naming ceremony)

This is the same naming ceremony as Christianity and Judaism. The naming ceremony of a Muslim is simply orders of Allah. The belief is that if the worshipers ask for a child, then the child will nourish with the words of Allah. The new born baby should also be given a good name and so should the whole family. Traditionally, the baby should be named on the seventh day but it is not a given. To take the name, the parents might take suggestions from their families, friends and the priest. The baby does not need to be named on the seventh day, it may be named before like different scriptures say but the maximum amount of days taken should be seven.

4.8.3. Aqeeqah

During the seven days of naming, another ceremony called Aqeeqah takes a big part. To thank Allah, the child is shaved and the hair is weighed. The family must give at least the same weight of gold to charity and at least two livestock should be sacrificed. After this ceremony, it is important to have a community meal and relatives, friends and neighbors and invited.
4.8.4 Khitan (Circumcision)

Circumcision is a ritual when a Muslim boy's penis is cut and the foreskin is removed. The main reason for this is to display purity and cleanliness. When the foreskin of a child is still on the baby boy's penis, it is easy for urine to be trapped inside and adulterate the baby. Therefore, to avoid all risk the baby boy's foreskin is removed to make the child as clean as possible. This ritual happens anytime before puberty (preferably in the first seven days) but it is ideal that it happens before or else the damage and harm may alter the child's ways of thinking and make him more aggressive.

4.9 Muslim puberty rites

4.9.1 Puberty – Boys

Puberty is known in Islamic law as al-bulugh, or Tamyeez, (coming of age as a man and woman). There are signs of puberty (bulugh): Discharging semen as a result of wet dreams, known as inzaalul-manyyi. Appearance of hair around the pubic area is a sign of puberty. If a person sees that even without wet dreams, he or she has attained puberty. This may happen at the age of thirteen or fourteen and parents should inform girls and boys about these signs. Allah (SWT) states: "But when the children among you come of age, let them also ask for permission, as do those senior to them in age..." (Al-Qur'an, 24-59)

When the child reaches puberty, parents should explain to him/her that there are rules for their conduct and wellbeing and that he/she becomes fully accountable for his/her deeds in front of Allah (SWT). It is first and foremost the responsibility of the parents to carry this message to the child.

The child should also be informed that if he has a sexual dream, he does not have to take a bath (ghusul) unless he sees or feels wetness in his clothes or sheets due to sperm ejaculation in the case of the boy, or vaginal discharge in the case of the girl.

4.9.2 Puberty – Girls

Girls reach puberty and adulthood when they experience the above signs. However, they have a fourth sign, that is, menstruation (hayd). Whenever a girl
experiences it, she is a woman even if she is 12 years old. At that time, the Qalam (the pen of responsibilities) begins to flow and to record the deeds of the servant, good or bad.

It is interesting that in the western world the case is the reverse when the person comes of age, he or she is allowed to do things, which are detrimental to his or her well being. They are licensed to read, watch, and listen to so-called adult material, as if when one is an adult it is time to be irresponsible. When a juvenile reaches the age of puberty in Islam he or she should be careful about anything he or she does or says. When the girl is about nine years old, her parents should inform her that the first time she sees blood (menstruation), she becomes accountable for her acts and the worship acts prescribed on the Muslim women are also prescribed on her.

4.10. Funeral Rites

Burial rituals should normally take place as soon as possible and include: Bathing the dead body, except in extraordinary circumstances as in battle of Uhud. Enshrouding dead body in a white cotton or linen cloth. Funeral prayer. Burial of the dead body in a grave. Positioning the deceased so that the head is faced towards Mecca (Makkah Al-Mukarramah).

Figure 4.5: Shia Muslims Cemetery-Mysore, 2012
4.10.1. Bathing the deceased

The corpse is washed (ghusl bathed), the purpose is to physically cleanse the corpse. The exact manner: the method, style and accessories used for bathing the corpse may vary by locale and temporal position. Bathing the dead body is an essential ritual of the Sunnah of the Islamic prophet Muhammad, and therefore a part of the Islamic Sharia. This should occur as soon as possible after death, preferably within hours.

Orthodox practice is to wash the body an odd number of times (at least once) with a cloth hiding its awrah (parts of the body that should be hidden according to Sharia).

The "washers" are commonly adult members of the immediate family and of the same gender as the deceased. In the case of violent death, or accident where the deceased has suffered trauma or mutilation, morgue facilities mend the body and wrap it in a shroud to minimize fluid leakage prior to surrendering it to mourners for washing.

4.10.2. Enshrouding the deceased

The corpse is typically wrapped in a simple plain cloth (the kafan). This is done to respect the dignity and privacy of the deceased. The specifics of this ritual, including the material, style, and color of the cloth, may vary across regions. However, the shroud should be simple and modest. It is for this reason that Muslims have generally preferred to use white cotton cloth to serve as the shroud. Men may use only three pieces of cloth and women five pieces of cloth. Some perfume may be applied to the cloth as well. The deceased may be kept in this state for several hours, allowing well-wishers to pass on their respects and condolences.

4.10.3. Funeral prayer

The Muslims of the community gather to offer their collective prayers for the forgiveness of the dead. This prayer has been generally termed as the Salat al-Janazah (Janazah prayer). The Janazah prayer is as follows:
Like Eid prayer, the Janazah prayer incorporates an additional (four) Takbirs, the Arabic name for the phrase Allahu Akbar, but there is no Ruku' (bowing) and Sujud (prostrating). Supplication for the deceased and mankind is recited.

In extraordinary circumstances, the prayer can be postponed and prayed at a later time as was done in the Battle of Uhud. Dogma states it is obligatory for every Muslim adult male to perform the funeral prayer upon the death of any Muslim, but the dogma embraces the practical in that it qualifies, when Janazah is performed by the few it alleviates that obligation for all.

### 4.10.4. Grave of a Muslim

The deceased is then taken for burial (al-Dafin). The exact manner, customs and style of the grave, the burial and so forth may vary by regional custom.

The grave should be aligned perpendicular to the Qibla (i.e. Mecca). The body is placed in the grave without a casket, lying on its right side, and facing the Qibla. Grave markers should be raised only up to a maximum of 30 centimetres (12 in) above the ground. Thus Grave markers are simple, because outwardly lavish displays are discouraged in Islam. Many times graves may even be unmarked, or marked only with a simple wreath. However, it is becoming more common for family members to erect grave monuments.

In Middle Eastern cultures women are generally discouraged from participating in the funeral procession. The reason for this is that in pre-Islamic Arabia it was customary in Arabia for grieving women to wail loudly. Wealthy families often even hired 'wailers' to attend the funerals of their deceased relative. Wailing at funerals is not permitted in Islam.

Three fist-sized spheres of hand-packed soil (prepared beforehand by the gravediggers) are used as props, one under the head, one under the chin and one under the shoulder. The lowering of the corpse, and positioning of the soil-balls is done by the next of kin. In the case of a departed husband, the male brother or brother-in-law usually performs this task. In the case of a departed wife, the husband undertake this (if physically able). If the husband is elderly, then the eldest male son (or son-in-law) is responsible for lowering, alignment and propping the departed.
4.10.5. In a Tatar Muslim cemetery

The corpse is then fully buried by the gravediggers, who may stamp or pat down the grave to shape. Commonly the eldest male will supervise. After the burial, the Muslims who have gathered to pay their respects to the dead, collectively pray for the forgiveness of the dead. This collective prayer is the last formal collective prayer for the dead. In some cultures, e.g. South East Asian Muslims, the surviving members of the deceased scatter flowers and perfumed rose water upon the grave as the last action prior to leaving the grave.

4.10.6. Mourning

Islamic mourning is observed by increased devotion, receiving visitors and condolences, and avoiding decorative clothing and jewelry, in accordance with the Qur'an. During that time, the widow is not to remarry, interact with na-mahram (with whom she can marry). (This rule is to confirm that the woman is not pregnant with the deceased's child prior to remarrying). However in case of emergencies such as visiting a doctor because of a health emergency, the widow can interact with na-mahram. Widows observe an extended mourning period (iddah, period of waiting), 4 months and 10 days long. Grief at the death of a beloved person is normal, and weeping for the dead (by males or females) is perfectly acceptable in Islam.

Islam does expect expression of one's grief to remain dignified: Islam prohibits the expression of grief by loud wailing (bewailing refers to mourning in a loud voice), shrieking, beating the chest and cheeks, tearing hair or clothes, breaking objects, scratching faces or speaking phrases that make a Muslim lose faith, although much latitude is granted in practice, as fatigue and emotion can adversely affect one's behaviour, and such behaviour is rarely censured.

4.10.7. Muslim men finishing a grave after a recent burial

Directives for widows: The Qur'an prohibits widows to engage themselves for four lunar months and ten days, after the death of their husbands. According to the Qur'an: And those of you who die and leave widows behind, they should keep themselves in waiting for four months and ten days. Then when they have fulfilled their term, there is no blame on you about what they do with themselves in
accordance with the norms [of society]. And Allah is well acquainted with what you do. And there is no blame on you if you tacitly send a marriage proposal to these women or hold it in your hearts. Allah knows that you would definitely talk to them. [Do so] but do not make a secret contract. Of course you can say something in accordance with the norms [of the society]. And do not decide to marry until the law reaches its term. And know that Allah has knowledge of what is in your hearts; so be fearful of Him and know that Allah is Most forgiving and Most Forbearing.— Quran .

Islamic scholars consider this directive a balance between the mourning of a husband's death and the protection of a widow from cultural or societal censure if she became interested in re-marrying after her husband’s death, often an economic necessity. This provision also operates to protect the property rights of the unborn, as the duration is enough to ascertain whether a widow is pregnant or not.

Husbands are recommended to make a will in favor of their wives for the provision of one year’s residence and maintenance, except if the wives themselves leave the house or take any other similar step. As stated in Qur'an:

And those of you who die and leave widows should bequeath for their widows a year’s provision and [bequeath] that [in this period] they shall not be turned out of their residences; but if they themselves leave the residence, there is no blame on you for what they do with themselves according to the norms of society. And Allah is Exalted in Power, Wise(Quran).

4.11. Usool -e- Deen (Roots of the Religion)

Usool e Deen is to be followed by Dalayil, or references. This part of the religion should not be followed blindly but logical reasoning should be looked for, for example, if Allah is one, then one should search for logical reasons, why is Allah one, not just blindly follow it. However, faith in the unseen is crucial. Usool e Deen are the roots of the religion, without them, religion is incomplete. They include:

1. Tawheed (Oneness of Allaah),
2. Adl (Justice),
3. Nabuwat (Prophethood),
4. Imamat (12 Imams) and
5. Qiyamat (The Day of Resurrection).
4.11. Furoo -e- Deen (Branches of the Religion)

Furoo e Deen on the other hand come in later. For Furoo e Deen, references are to be followed, such as the Quran, the sunnah, the ahadith, the teachings of the Prophet (SAW) and his authentic successors, the analytical opinions of a learned scholar etc, on what they say regarding Haraam and Halal, and one's duties towards Religion. For example, if Quran says keep rozas, we have to keep them at all costs, though there are some exceptions. However, to reach this point, one must determine the authenticity of the Quran, and if proven to his logical thirst, he must abide by it at all costs. If the belief in Usool e Deen is weak, then Froo e Deen are of no use. Froo e Deen includes:

1. Namaz (Prayer 5 times a day),
2. Roza (Holy Month of Ramadhan),
3. Haj (hajj e baitullah),
4. Zakat (2.5 percent),
5. Khums (20 percent or 1/5th),
6. Jihad (Struggling in the cause of Allah),
7. Amr Bil Maruf (Enjoining Good),
8. Nahi Az Munkar (Forbidding Evil),
9. Tawwala (Loving Ahlul Bayt and his followers),
10. Tabbara (Disassocation with those who oppose Allaah and those who caused harm to and were the enemies of the Prophet Muhammad or Ahlul Bayt) (Donohue & Esposito, 2007).

4.12. Muharram and Azadari

The Mourning of Muharram is an important period of mourning in Islam, taking place in Muharram, which is the first month of the Islamic calendar. The event marks the anniversary of the Battle of Karbala (680 AD) when Imam Hussain ibn Ali, the grandson of the Prophet Muhammad (sawaws), and 3rd Imam, was killed by the forces of the Yazid ibne Muawiya (la). The event is marked by arranging 'majalis' (gatherings) to review Islamic teachings and to commemorate Imam Hussain's sacrifice. The mourning reaches its climax on the tenth day, known as Ashura, on
which the forces of Yazid killed the 72 individuals who fought, including Imam Hussain and his family and supporters. The women and children left living were made prisoners and transported to Yazid’s court in Damascus. The words Azadari and Majalis-e Aza have been exclusively used in connection with the remembrance of the martyrdom of Imam Hussain (as). Majalis-e Aza, also known as Aza-e Husayn, includes mourning congregations, lamentations, matam and all such actions which express the emotions of grief and above all, repulsion against what Yazid stood for.

Following the battle of Karbala (680 AD), Muhammad’s granddaughter Zainab binte Ali and sister of Hussain, began mourning for the Shohada-e Karbala (martyrs of Karbala) and making speeches against Husayn ibn Ali’s opponents Ibn Ziyad and Yazid ibne Muawiya. News of Hussain ibn Ali’s shahadat was also spread by Imam Zain ul Aabideen (as) the 4th Imam, who succeeded Imam Hussain, via sermons and speeches throughout Iraq, Syria and Hejaz. This is still practiced by the Shia ulema who deliver the sermons about the shahadat of Imam Hussain (as) and his family and friends. During the Majlis we learn many teachings of Muhammad (s) and his Ahlul Bayt (as). Alhamdulillah the Azadari e Shohda e Karbala is takes place in every part of the Universe (Hjortshoj, 1987).

Conclusion: Shias Believe in Allaah as the only God. Muhammad (sawaws) as the Last Prophet of Allaah, and Muhammad (s) is the seal of prophethood. Ali (as) as his only successor from whom the Imamat begins (12 Imams). Islaam is the Deen (Lifestyle). Quran is the divine book revealed to Muhammad (s). Shias and Sunnis have the same Quraan (114 Surahs) and there is not even a point of difference. Shias follow the Hadith of Muhammad (s) along with the teachings / sayings of Ahlul Bayt (as). Kaaba is the Qibla (direction for prayers) for fasting during Ramadhan. Belief on Qayamat (day of judgement).

4.13. Moharram Committee

Recently (in 1988) one Moharram Committee was started in the boundary of Anjuman Hussainiya. The committee used to arrange water from 7th of Moharram on the roads. If any Shia people died during this period, they used to arrange meals for the family members. Before independence of India, Some people constructed rooms on the ground near Anjuman Hussainiya and Jaffery Mosque in the name of their late family members. Income arising from these rooms and Fayyazie agriculture land of
Srirangapatna is devoted to Muharram Committee but agriculture land was acquired by government after independence of India under Tenancy Act. The ivory work in Mysore is the gift of Shia Muslims and Yousuf Ali established the oldest industry of ivory in Munshie Mohalla. Nowadays, the Ivory masters are Mir Khurshid Hussain and Arif Ali; and the Emporium development board has given them awards.

Nowadays, there is a big population of Shia Muslims who are graduates. Among these, there are late Musheer-Ul-Mulk Mir Hamza Hussain and his Sons, late Mir Safdar Hussain, Mir Iqbal Hussain and Mir Inayath Hussain, Mirza Bandiuddin Hussain, son of Mirza Fida Hussain. The other personality is Alhaj Mir Asad Ali who has written two books in English. The name of the first book is Character and the second book’s name is Desire and Destiny. He was member and secretary of Anjuman Hussainiya for a long time. During his secretarial period of Anjuman, one big Jalsa “Hussain Day” was organized in 1956; and in that meeting, people participated almost from every part of world.

The first doctors of Shia community were Alhaj Yousuf Ali, Mir Niyaz Mand Ali, Mir Nusrath Ali and others. The first graduate engineers were Mir Momen Peshwa, Mirza Hussain Ali, Alhaj Chachi Bhai and in lady engineers, Zareen Taj Khanum, wife of Rehmath Ullah Ateeq, Mrs. Mahjabeen, daughter of Mirza Nazeer Hussain and Parveen Taj Khanum, daughter of Agha Rahmathullah Ateeq. Nowadays, a lot of Shia students are studying in Engineering and Medicine courses. After the arrival of Hujath-ul-Islam Moulana Syed Nazeer Hussain Sahab, Qibla Khalifa of Moulana Syed Mohammed Hussain Mujtahid Al-asr Sambalpur of Muzafar Nagar U.P to Mysore in 1925 AD, the practical training classes of Shariat started. He lived for some years in Mysore and during this period, a lot of Shia Ulma of Mysore learned Masail of Fiqha. Before his arrival to Mysore, there was a band custom like dancers used to dance in marriage celebration but he eradicated this evil act.

4.13.1. Moharram in Mysore

After the disaster of Srirangapatna, the people who had migrated to Mysore, started Moharram celebration in Mysore city. In this chapter, we discuss Moharram celebration, Ashoor Khanas, traditions and customs of Mysore.
Hussainiya Ashoor Khana: This Ashoor Khana is situated at Lashkar Mohala of Akber road. Mir Fayyaz Askarie Fitnat constructed it. He came to Mysore after the downfall of Srirangapatna kingdom. This was the first Ashoor khana of Mysore.

The Alam Mubarak is kept in Ashoor khana and during the Majalis of Moharam, it is used for Azadari, particularly Majlis-e-Sham-e-Gariban. The founder of this majlis was Agha Rahmatullah Ateeq and later in the boundary of Ashoorkhana, Jaffey Mosque was constructed. Presently, this Ashoorkhana is under the control of Wakf Board.

Rask-e-bahesht: This is the second Ashorkhana, which was constructed in Mysore after the disaster of Srirangapatna in 1227 Hijri with the expenditure of Krishna Raj Wodeyar 3rd government. Mir Turab Ali started the Majlis on fifth Moharram and in this Ashoorkhana every year the mjlis of Azandari is running for the Aisal-e-Sawab. This Majlis has continued from the period of Mir Ghulam Ali, Deewan of Khudad government. In this Majlis, sometimes people of other religions, people like Hindus were taking part in it and the great Ulma and great Qawals used to give speech and presented their programs.

Through the lectures and speeches to communicate character of Imam Hussain to the world, in the past, Ulma-e-Ahle Sunnat and Shias together organized Moharram Majlis. Before the construction of Jaffery Mosque, almost every program of Shias used to be organized on 10th Moharram. After the Namaz-e-Asar, one Moharram Majlis used to be organized. Sajjandiya ashoorkhana: After the construction of Rask-e-Bahist in Mandi Mohala, a lot of Ashoorkhanas were constructed in Mysore; among them, Sajjadiya Ashoorkhana is one of the oldest Ashoorkhanas. The Tabarrukath of imam hussain is present in Sajjadiya Ashoorkhana. Nowadays, grandson of Mr. Mir Sajjad Ali Fayyazi, founder of Sajjadiya Ashoorkhana, is performing duty with efficiency.
4.13.2. Ashoorkhana of Zamindar Mir Muheeb Hussain

The founder of this Ashoorkhana was late Mir Muheeb Hussain. This Ashoorkhana is known as seventh Moharam Ashoorkhana because on the 7th day of Moharram Majlis used to be organized in this Ashoorkhana. Almost the followers of every religion used to attend this Majlis. After completion of Majlis, they take Alam on horse around the locality of Akber Road, Kabeer Road and Banki Nawab Road and return to Ashoorkhana. In the entire way, the Alam Matam has been conducted till now.

4.13.3. Ashoorkhana of 12 Imam at Sade Road in Mysore

This Ashoorkhana is one of the oldest Ashoorkhanas of Mysore. The secretary of this Ashoorkhana was from Ahle Sunnat Ul Jamaat. The Alam of this Aza Khana is protected for 12 months. According to length and breadth, this is the biggest Alam among the Alams of Mysore and thousands of Muslims visit it on 10th Moharram.

Ashoorkhana of Siyanat Ashoka road of Mysore: Siyan Ashoorkhana is also one of the oldest Ashoorkhanas in Mysore and lots of visitors come to see the Alam of this Ashoorkhana.

Ashoorkhana of Kandak Ali Sahab: This Ashoorkhana is situated at Sunni Chowk of Mysore. In the city of Mysore, there were a lot of Ashoorkhanas, but there
is no proper information about small Ashoorkhanas of Mysore. Many of these Ashoorkhanas do not exist today, the names of those Ashoorkhanas are as follows:

Aghoorkhana of Momitabut, Ashoorkhana of Hussain Sarwar, at Sande Road and Ashoorkhana of Bux Subedar. In Bux Subedar Ashoorkhana, Shahi Masjid was constructed.

Aghoorkhana of Nawab Sahab, Codipeer Ashoorkhana and several other Ashoorkhanas were there in different localities of Mysore city. The history of Moharram is along with the equal participation of Hindus. The Ashoorkhana of Maratha in front of Lord Mandir in Mandi Mohala and the second Hindu Ashoorkhana at Dhobi street on Palki Road of Mysore. Many Hindus used to participate in Moharram celebration whole-heartedly.

The conclusion of Moharram celebration is seen on 10th Moharram every year and both Hindus and Muslims participate in it. They used to participate in this celebration thus secularism can be seen during 10th Moharram celebration. All the Alams of all the Ashoorkhanas were gathered at the same place, in the named of the House Karbala.

When all of the Alams gathered in the House Karbala, the Shia people say a “Zekr”: Alvada Imam Hassan Hussain, Hazrat Fatima and Hazrat Ali with Munajath.

In all the ways of Alam, a big crowd was gathered. In every Sunni Ashoorkhana from first to 10th Moharram different Ulmas give speeches on life history of Imam Hussain and history of Karbala in addition to this, in house Fateha is organized.

In every Shia Ashoorkhana from first to 10th Safar (Arbain) day and night ladies and gents have Majlis conducted by Ulmas or Zakeeren from Lucknow who address this Majlis. Shia does not prepare meat dishes in their houses from first Moharram to Arbain.

When Moulana came to Narsipur in 1975, He was very young and his heart was full of kindness and mercy for Shia Muslims. He implemented many schemes for the promotion of Shia community, particularly interest-free loans and one tailoring training institute for girls. In addition, he started one Islamic school which is running even today. Before the establishment of this school, many students from Mysore, Narsipur kopear were going for studying in Islamic school of Lucknow. On 14-Ramzan of every year, one big poetry session was organized and in that session almost from every part of India, poets participated. With the efforts of Moulana Wasim, many Islamic schools were established in Priyapatan, Janraipatan, Karlakopel and Shimoga.

4.15. Graveyard of Mandi Mohala Mysore

This is the biggest graveyard of Mysore. Maharaja Krishna Wodeyar has given this land as donation to Muslims Graveyard. Later, surrounding agricultural farms were included in this Graveyard and nowadays total graveyard land is about 50 to 60 acres. After the establishment of Wakf Board, this Graveyard went under Wakf Board. In this graveyard, the tomb of Naseem Mysorie, Mir Zain-ul-Abideen Abid and other famous personalities are present. On the some areas of graveyard one Mosque is constructed and that is given under the control of Qazi. The other graveyards of Mysore city are in Krishna Raj graveyard in the locality of Jam-Raj and fort residency. Total area of this graveyard is about 12 acres. This Graveyard was closed by request of Muslims and instead of this graveyard, a land was dedicated for new graveyard (about 11 Acres) near Chamundihill The Graveyard of JamRaj near the residence of Hazrath Dilbar Shah’s house is under Wakf Board custody. Before giving in the Wakf Board, this house was under the control of District Judge.

4.16. Office Khudam-e-Shohada

This office came to existence by efforts and donations of some founder members of Anjuman Hussainiya. The main object of this office is help to organize Majalis of Moharram. They collect donations for the arrangement of Moharram. Late Mir Gulam Ali Mandani, late Mirza Ashfaq Hussain and Late Mirza Altaf Hussain
were the founders of this office. The principles of the founders are continuing even today. The excess amount available with the Office is given to Anjuman Hussainiya for the preparation of Langer during Moharram.

4.17. The Shia Muslims in Mysore City

The achieved society in the Shia Muslims society of Mysore studied in this research is totally 1271 people in which 635 people are male and 636 people are female members of families. From the total nearly 3500-4000 population of Shias in Mysore city, 250 families were determined. Average number of members in each family is five that include father, mother, sons and daughters, sisters and brothers, grandfathers and grandmothers, grandchildren and son-in-laws in the families. Those who have not replied are recognized by “Missing” and 88 do not have any role in the questions and questionnaires. I carried out the study in the target areas of Mysore by evaluations and presence in the fields and also by participative observation and questionnaires. In this way, the economic and social studies were carried out on Shia Muslims of Mysore which according to the above explanations, were conducted both quantitatively by questionnaires as well as qualitatively. The questionnaire is for the head of the family and for family members. It includes 27 questions about social and economic issues. The needed information was collected from each one of the family members. The questionnaires were distributed in the settlement areas of Mysore by visiting house to house with a local guide or in the public places like Mosques, Ashorakhanas or the markets, etc. In the qualitative part also, participative observation was carried out through interview, taking notes, photos, open questions, etc. Analyzing and interpreting the tables and the achieved redundancy from questionnaires and the questions are as follows:
4.18. Relationship to head (household) Social Analysis

Table 4.1

Distribution of Shia Muslims in different places in study area in Mysore

<table>
<thead>
<tr>
<th>No.Sl</th>
<th>Name</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mondi Mohalla</td>
<td>496</td>
<td>39.0</td>
</tr>
<tr>
<td>2</td>
<td>Lashkar Mohalla</td>
<td>216</td>
<td>17.0</td>
</tr>
<tr>
<td>3</td>
<td>Udayagiri</td>
<td>121</td>
<td>9.5</td>
</tr>
<tr>
<td>4</td>
<td>Rajivnagara</td>
<td>91</td>
<td>7.2</td>
</tr>
<tr>
<td>5</td>
<td>Bannimantapa</td>
<td>150</td>
<td>11.8</td>
</tr>
<tr>
<td>6</td>
<td>Shantinagara</td>
<td>64</td>
<td>5.0</td>
</tr>
<tr>
<td>7</td>
<td>Tilaknagar</td>
<td>87</td>
<td>6.8</td>
</tr>
<tr>
<td>8</td>
<td>N.R Mahalla</td>
<td>15</td>
<td>1.2</td>
</tr>
<tr>
<td>9</td>
<td>Gousianagara</td>
<td>13</td>
<td>1.0</td>
</tr>
<tr>
<td>10</td>
<td>Kuvempunagar</td>
<td>10</td>
<td>0.8</td>
</tr>
<tr>
<td>11</td>
<td>Jyothinagar</td>
<td>4</td>
<td>0.3</td>
</tr>
<tr>
<td>12</td>
<td>J.P. Nagara</td>
<td>4</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1271</td>
<td>100.0</td>
</tr>
</tbody>
</table>
According to the table 4.1, intensiveness of the population of the Shia Muslims in Mysore are mainly distributed in Mandi Mohalla 39.0 percent, after that Lashkar Mohalla with 17.0 percent, Udayagiri with 9.5 percent, Rajivnagar with 7.2 percent, Bannimantapa with 11.8 percent, Shantinagara with 5.0 percent, Tileknagara with 6.8 percent, N.R Mohalla with 1.2 percent, Gousianagara with 1.2 percent, Kuvempunagara with 0.8 percent, JyothiNagar with 0.3 percent and J.P. Nagar with 0.3 percent.

Table 4.2

Sex wise distribution of the Shia Muslims in Study area in mysore

<table>
<thead>
<tr>
<th>No.sl</th>
<th>Name</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
<td>635</td>
<td>50.0</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
<td>636</td>
<td>50.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1271</td>
<td>100.0</td>
</tr>
</tbody>
</table>

![Pie chart showing sex distribution of Shia Muslims in Mysore](image-url)
According to the table 4.2, the sex wise distribution of the Shia Muslims in the study area in Mysore city is 50.0 percent male and 50.0 percent female out of total 1271 population.

### Table 4.3

**Head of the family**

<table>
<thead>
<tr>
<th>No.sl</th>
<th>Name</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Other</td>
<td>6</td>
<td>2.4</td>
</tr>
<tr>
<td>2</td>
<td>Father</td>
<td>244</td>
<td>97.6</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>250</td>
<td>100.0</td>
</tr>
</tbody>
</table>

According to the table 4.3; a total of 97.6 percent, father is the head of the family and 2.4 percent are others.
4.19. Total population of Shia Muslims in Mysore

Table 4.4
Agewise population

<table>
<thead>
<tr>
<th>No.sl</th>
<th>Age</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-10</td>
<td>113</td>
<td>8.9</td>
</tr>
<tr>
<td>2</td>
<td>11-20</td>
<td>269</td>
<td>21.2</td>
</tr>
<tr>
<td>3</td>
<td>21-30</td>
<td>277</td>
<td>21.8</td>
</tr>
<tr>
<td>4</td>
<td>31-40</td>
<td>224</td>
<td>17.6</td>
</tr>
<tr>
<td>5</td>
<td>41-50</td>
<td>203</td>
<td>15.9</td>
</tr>
<tr>
<td>6</td>
<td>51-60</td>
<td>105</td>
<td>8.3</td>
</tr>
<tr>
<td>7</td>
<td>61-70</td>
<td>55</td>
<td>4.3</td>
</tr>
<tr>
<td>8</td>
<td>71+</td>
<td>25</td>
<td>2.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1271</td>
<td>100.0</td>
</tr>
</tbody>
</table>

According to the table 4.4, the most common age is the average of 21-30 which includes equal to 21.8 percent Minimum age of the heads of families is averagely 71+ consisting 2.0 percent, and 21.2 percent have the age of 11-20, 17.6 percent have the age of 31-40, etc.
Table 4.5

Marital status among the Shia Muslims in Mysore city

<table>
<thead>
<tr>
<th>No. sl</th>
<th>Current marital stat</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Married</td>
<td>703</td>
<td>55.3</td>
</tr>
<tr>
<td>2</td>
<td>Unmarried</td>
<td>550</td>
<td>43.5</td>
</tr>
<tr>
<td>3</td>
<td>Widow</td>
<td>6</td>
<td>0.5</td>
</tr>
<tr>
<td>4</td>
<td>Widower</td>
<td>8</td>
<td>0.6</td>
</tr>
<tr>
<td>5</td>
<td>Divorce</td>
<td>4</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1271</td>
<td>100.0</td>
</tr>
</tbody>
</table>

According to the table 4.5; a total of 55.3 percent are married and only 43.5 were unmarried; and about 0.5 percent are widows, 0.6 percent are widowers and 0.3 percent are divorced.
According to the table 4.6; the highest age at marriage among the Shia is 26.4 and at the age group of 19-24 is 23.0 percent and at the age of 25-30, is 41.8 percent are below age group.
According to the table 4.7, among the Shia 21.43 percent are Primary; 24.12 percent are Secondary; and 19.50 percent are Illiterate; 6.5 percent are higher secondary; 12.04 percent are degree; and 9.08 percent are Tech and Medical; and 7.33 percent are others.