

# A Study of Social and Cultural in the AsnaAshari Shias (TwelverImami) Shi'ism in India (Case Study Mysore City)

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**ABSTRACT:** Muslims are the second religious population in India which makes studying them important. Regarding the religious minorities in India and their cultural varieties, groups like Shia Muslims in India are considered as Social and cultural cases, because Shiism has had the main role in spread of Islam and its culture in the Subcontinent. Nowadays in the carried out studies, Shias and their role in the development of Islamic culture are considered less, and even their role in development of philosophy and other sciences is ignored. Therefore, case study of this research has been on the Shias of Mysore which is located in southern India in the state of Karnataka. In this regard, this study follows Social and culture of Shiites and its changes compared to the past. This is carried out through qualitative and quantitative methods and with techniques of interviews, observations, collecting documents, and questionnaires on 250 head of families which in the statistical society of 2500 members of Shias in Mysore show changes compared to the past after study of issues like age, marriage, migration, education, language, beliefs and cultural values. As an example, the age of marriage has risen compared to the past; and education and literacy of families especially women at universities have changed. Regarding the achieved redundancies in the historical past, we observe better identity-related developments; although this process is very slow, but the Social and cultural changes are evaluated as positive.

**Key words:** Shia India; Shias of Mysore; Social and Cultural; History Shias

## INTRODUCTION

Vastness of territories in India and its variety of cultures form different religions, as well as the importance of their Social and Cultural Changes role in these groups have been consideration recently than before. In this context said, study of social and Cultural lives of different groups and tribes in India becomes a very important and essential task. Especially in the project, the consideration is on Shia Muslims of Mysore.

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

India is one of those countries in which Islam has brought development and flourished of civilization. History of Islam's introduction to India starts from the end of 1st century Hegira i.e. the 7th century AD with the decline of Sasanid Dynasty (Abed Hosayn, 1878). Spread of Islam in the time of Mahmud Qaznavi and his conquests in

Punjab continued and reached its climax in the time of Gurkanis. to 1526 AD,( Since 932 Hegira equal) all government and religious positions were in the hands of Iranians (Mutahhari, 1983). QutubShahis made efforts for preaching Islam and Shiism in Deccan. Once upon a time, Shias of India had governmental power and had undeniable penetration in the government systems. At the moment, study of Shias has become an important subject for research in the Subcontinent, and there are so many scientific and research-related valuable works at hand, like the books Shia and Shia Islam in India, John Norman Hollister (1946) and A socio-Intellectual History of the IsnaAshariShiis in India, SaiyidAthar Abbas Rizvi (1988) in which very good studies are done about Shias and historical, political-social and cultural problems are discussed in it. At the moment, the population of Muslims in India reaches over 200 million and they are scattered in different regions of this country. This study, however, concentrates on the Mysore city on Shias; the center of this religious minority in this region is Deccan which has always welcomed Iranian culture and Shiism from long ago and is the root of Shias development in India. "Deccan" was the name given to the southern parts of the Indian subcontinent in the past. The State of Karnataka and the city of Mysore are located in this region as well. Although historically Shiism has its origins in Arab nations, it rapidly and widely grew in Iran, Pakistan and India.

### INDIAN SHIA HISTORY

India, the only non-Muslim nation in the world with Shiite population of 4 % of its entire population, has recognized the day of Ashura listed as Moharram as the Public Holiday in India(Cole, 1989). The Hindu rulers of Vijayanagar during the 16th and 17th centuries even donned blackened garments and helped to arrange the Kala Tazia (Black Tazia) processions. Even the Scindias of Gwalior and the Holkar Maharajas of Indore conducted Majlis or Muharram congregations.

Shiite Islam has deep rooted influence in present and history of India from North to South with various Shia Muslim dynasties ruling Indian provinces from time to time.

- Behmani Kingdom (1347-1527 A.D)
- ImadShahi dynasty of Berar (1490-1572 A.D)
- BaridShahi dynasty of Bidar (1489-1619 A.D)
- QutubShahi Dynasty of Golconda (1512-1687 A.D)
- NizamShahi Dynasty of Ahmadnagar (1490-1633 A.D)
- Adilshahi Dynasty of Bijapur (1527-1686 A.D)

With the decline of Hyderabad in 1686 by the army of Aurangzeb the world conqueror, the Gurkanid Empire which was determined to bring the whole Deccan under the rule of Delhi, one of the unique periods in the history of Shiism in Deccan finished(Eaton, 1978); but with the beginning of the Shiite kingdom of Awadh (1732-1856) with its capital Laknow in northern India, a new period started in the history of Shiism in the north(Awadh, 1722-1859).

### SHIAS IN DECCAN (INDIA)

The Mongol invasion of Iran and Iraq and decline of Baghdad government caused huge migrations of Iranians to other countries including India(Manucci, 1906). Along with the establishment of Bahmanid Dynasty, the Kingdom of Ilkhanids weakened and was divided; following that, a type of feudal government spread all over Iran, Iraq and some regions in the neighborhood. The chaos caused by lack of a powerful central government since the decline of Ilkhanid kingdom till the establishment of Teimurid kingdom, made other groups of scholars, scientists and merchants from Iran and Iraq migrate to other regions. Following this chaos, the devastating invasions of Teimur happened which accelerated this immigration. One of the regions that was considered very much by the immigrants during these immigrations was the Indian subcontinent. The king of Bahmanid Dynasty in Deccan, considered themselves as the ancestors of Iranian kings (Razi, 1995), and on the other side, they started supporting Iranians and Sadat of Iraq, Mecca and Medina. This made lots of these immigrants choose Deccan as the best place for themselves. Hence, they migrated individually and in groups to the territories of Bahmanids. After entering Deccan, in order to be distinguished from the local Muslims of that region and from the northern immigrants, these groups were called Gharbian (Ghoraba) or Gharib-ud-Dyar (Razieddin, 1320 HG /1902 A.D.). In the new historical researches also, this group compared to those who are out of the Hajj locations are known as "Afaghis" (Abdullah, 1931). Afaghis who were mostly Sadat and Shia played very important roles in the process of political, social and scientific changes since the beginning of their entrance to Deccan and some of them got positions like Vizier, Sadarat (Judge of Judges). We come across so many Iranian names and titles among viziers and important position holders of this period, like Gilani, Mazandarani, Ardestani, Sistani, Kermani, Badakhshi, Qazvini, Astarabadi, Hamedani, Samarqandi, Tabrizi, Shirazi, Qumi, Mashhadi and Karbalaee. This clearly shows

influence and penetration of this group in all political as well as social aspects of this period. Influence and the role of immigrants made Bahmanid Sultans pay special attention to this group as well as to other Shia and Sadat who had migrated from other regions to Deccan. In fact, the immigrant Sadat from Iran and Arab countries in this period laid the foundation of Shiism which after Bahmanis became the formal religion of most regions in Deccan (Fereshte, 1868).

### KARNATAKA MUSLIMS

According to 2011 Census, the population of Karnataka has 3, 10, 57,742 males 3, 00,72,962 females: the sex ratio in Karnataka is 1000 males for every 968 females. The total population of Hindu was - 83 %, the Muslim - 11 %, the Christian - 4 %, Jains - 0.78 % and Buddhist - 0.73 %. According to 2001 census, the population of Karnataka was 52.73 million. The Population of Karnataka has increased 17.20 % as compared to the last census. The state of Karnataka is ranked ninth in terms of population in India. Karnataka is one of the top states in terms of literacy rate in India. According to the census of 2001, Mysore city had a total population of 799,228 and among this population, 19 % were Muslims. Although most Muslims in Mysore were Urdu speaking, Mysore has several other Muslim communities (K. census, 2013).

The Muslims gradually spread their rule to the south and the east. During the reign of Allauddin Khilji, only the southern part of India remained outside their power. With the coming of the Mughals in 1506, Islam seeped deeper into India. Akbar's (1556-1605) policy of religious tolerance brought the Hindus and Muslims still closer together. Arab traders brought Islam into the South Indian state of Karnataka almost as soon as the faith was initiated in Arabia. Along with their faith, Muslims brought many products to the region. Muslims introduced coffee, incense sticks and the paper industry to the local economy (Robinson, 1983).

In Karnataka, the Sunni Muslim inhabits all the districts of the state. They speak Urdu within the family and kin groups and Kannada with others. They use the Perso-Arabic script among themselves as well as with others. They are non-vegetarians who eat chicken, mutton and beef. Rice, wheat and ragi are their staple cereals. Consanguineous marriage with one's father's brother's daughter or mother's sister's daughter is permitted and sororate (junior) is allowed. Adult marriages are settled through negotiation and monogamy is the common form. Polygyny though allowed is rarely practiced. A Lachcha is the symbol of marriage for women. Dowry or meher is fixed for the girl and is promised for future payment and is paid in both cash and kind. They follow the patrilocal rule of residence after marriage. Divorce is permissible with religious sanction and both men and women can seek it. Remarriage of widows, widowers and male and female divorcees are permissible. Of late, marriageable age among them has reportedly increased. They generally prefer to live in nuclear families. All children get a share from their father's property, but females inherit less than the males. Women have a role to perform in bringing potable water, social functions, ritual and religious spheres. They observe pre-delivery ritual (satvase) during the seventh month of pregnancy. The child is named on the day of birth. They observe pollution for 40 days after the delivery and a purification ceremony, chill, is performed. Aqiqah and initiation (maktab) ceremonies are performed for both male and female children while circumcision is performed for boys between five and seven years of age. The Puberty rites are observed for girls. The marriage rituals are performed at the bride's residence and a feast is hosted by the bride's parents. The nuptial ceremony is performed at the groom's residence. Nikah is the most important marriage ceremony held at the residence of the bride, in which the Imam conducts the proceedings. The consent of the bridegroom to accept the bride as his life partner is taken at that ritual. The dead are buried. A death rite known as ziarat is observed on the third day and chelam on the fortieth day after a death (A. Roy, 1983)

In Karnataka, the Muslim Shias are distributed in the Bangalore, Mysore and Hassan districts. According to the 1981 census, the population of Muslims as a whole in Karnataka is 4, 104, 616. They speak Urdu and use the Perso-Arabic script. They are also conversant with Kannada and use the Kannada script. The AIAS (1st phase) data on the Muslim of Karnataka indicates that they are below medium to medium in stature with an average of 167 cm. they have medium head with a medium nose and oblong face. The AIBAS data suggests that the average household size of the Muslims of Karnataka is six and the female population (56 %) is proportionately higher than male (44 %). Among them the %age of married males (46 %) is fairly high in comparison to that of married females (36 %), while 9 % of their females are widows. Mehar is fixed for future payment. If a husband divorces, it is called talaq, and if wife seeks divorce it is known as kohula. Remarriage of widows, widowers, male and female divorcees is permitted. All children have the right to inherit ancestral property but females get a lesser share than males. The eldest son inherits the authority after the father's death. After childbirth, post-natal restriction and pollution for forty days are observed by the mother. Naming ceremony namrakhai is held on the fortieth day. The nikah is solemnized at the residence of the bride, presided over by two religious heads (mujatahid), one from the bride's side and the other from the bridegroom's side (Singh & Khan, 2001).

The Shias in Karnataka hold white-collar jobs besides private service and business. The sacred specialists who perform birth, death and marriage rites are from the same community. Muharram is the most important festival for them having religious significance. Traditionally they accept cooked food and water and exchange these with other Muslim subgroups. They do not visit the mosques of the Sunny Muslims but share burial grounds with other Muslims. They show a favourable attitude towards formal education of both but not towards family planning. They are engaged in general merchandise under self-employment schemes (Ibid,2001).

### SHIA MUSLIMS IN MYSORE

Mysore is one of the important historical districts in Karnataka state and is situated in the Deccan Peninsular. The state was known as Mysore prior to 1973. It extends between 12°45' North to 12°40' North latitude and 75°57' East to southern part of the 77°15' East longitude. It is bounded by Hassan, Mandya and Bangalore districts on the north, Chamarajanagar district on the south and south east, Kodagu district on the west and Cannonore and Kozhikode district of Kerala on the South-west. It covers an area of 6854 sq km consisting of four % of the state's total area. According to the 2011 Census Mysore district has a population of 2,994,744. This gives it a ranking of 125th in India. The district has a population density of 437 inhabitants per square kilometer (1,130 /sq mi). Its population growth rate over the decade 2001-2011 was 13.39 %. Mysore has a sex ratio of 982 females for every 1000 males, and a literacy rate of 72.56 %. Hindus constitute 87.44 % of the population with Muslims making up 8.87 % of the population; the remaining part of the population is made up by Christians, Buddhists and other religious groups. Kannada is the dominant language in this district. JenuKuruba, BettaKuruba, Paniya and Panjari Yerevas and Soligas are some of the ethnic groups found in Mysore district. Vokkaliga Gowdas are the dominant castes of the district. Their population is mainly concentrated in the Mysore taluk and Hunsur comprising Mysore city. Agriculture is the backbone of the economy of Mysore district as it is with the rest of India, though it is highly dependent on rainfall. The district lies on the undulating table land of the Southern Deccan plateau, within the watershed of the river Cauvery, which flows through the north western and eastern parts of the district. The river Cauvery and Kabini provide the irrigation needs required for agriculture in the district. In the year 2001-2002, Mysore district yielded a food grain production of 6 08,596 tons which is the contribution of 6.94 % of the total food grain production in the state for the year. Industries in Mysore district are mainly concentrated around the city of Mysore and Nanjangud. Small scale and large scale industries have been developed around the Mysore district. Mysore is said to be the next information technology hub in Karnataka after the phenomenal success of Bangalore. The Government of India has recognized Mysore as number one among the 20 tier II cities of India for the promotion of Information Technology Industry. Mysore district has a population of 26, 41,027 (as per 2001 Census), of which 13, 44,670 (50.91 %) are males and 12, 96,357 (49.00 %) are females. The district population is 37.19 % urban and 62.81 % rural. The literacy rate of the district is 63.5 % with 70.9 % of males and 55.8 % of females being literate. 82 per cent of urban population and 51.8 % of rural population are literate. Kannada is the dominant language in this district. Mysore is an historical city situated in the southern India State of Karnataka. It is religiously and culturally conservative. Muslims and Hindus live in sharply defined areas and hardly mix together. Historically the Muslims have had a major influence in Mysore. The most prominent Muslim influence came from Hyder Ali and his son Tipu Sultan, known as "The Tiger of Mysore", who ruled the Kingdom of Mysore from 1782 to 1799. Tipu was a learned man, a good poet, an able soldier, and a religious follower of Islam (M. census, 2013).

In 1565 AD, Bijapur Dynasty ruled on Tanjore, Bangalore, DoudBalapur, Sara, Kollar, Shimoga, and Mysore of South India and some of the rulers were Shia. During the period of Shia rulers, some Shia Muslims migrated from Iran and other countries to Bijapur Dynasty. In 1686 AD, when Aurangzeb took control over the Bijapur dynasty, it became the part of Mogul Emperor. Sara was the capital of Bijapur and Rustum Khan, Qasim Khan, Taher Khan, Dilawar Khan, Abid Khan, Motamand Khan, DargahQuli Khan, and Aurangzeb appointed other rulers as Subedars of Bijapur (Kavish, 2001).

Among the Subedars of Sara, DargahQuli Khan and his son Abbas Quli Khan were Shia. In 1765 AD, during the period of Mir Qamaruddin Khan AsifjahaWal, Abbas Quli Khan became the Governor of Big Balapur and this city was very big. During the period of Abbas Quli Khan a big Ashoorkhana<sup>1</sup> was constructed and it is working even today. During Muharram, the process of Alam and MatamMajlis is continuing even today. Among all the Majlises of this area, 17th Muharram Majlis is celebrated with the big Gathering of Shias from almost all parts of the South India who attend the Majlis and take part in Matam. The system of AlamMatam and Muharram celebration started

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<sup>1</sup>A place of worship for Shia community

during the period of Abbas Quli Khan and spread almost all the nearer villages of Big Balapur like Buspet, Souli, Bellie and HounoNehli. This process has continued until today and almost in every village, a lot of Shias have constructed Mosques and Ashoorkhanas in this area.

After a long gap of the disaster of Bijapur state, when NawabHyder Ali Khan Bahadur Before the construction of Jaffery Mosque, all the Shia celebrations particularly, Imam Husain Maatam and Hazrath Ali death celebration in Moharam and Ramzan were organized in Aza-Khana every year. In addition to this, Shia guests of the government also used to stay in Aza-Khana-Zehra. Lots of Shia Muslims were living in this locality named MunshieMohalla. One manuscript was traced from the house of MunshieAbid that name was "Sultan-ul-Tareekh". After the death of Tipu Sultan MunshieAbid became the teacher of Urdu and Persian of Maharaja Krishna Raj Wandeyar III. The ancestor of MunshieAbid was Badiuddin who came from Iran and first stayed at Delhi then migrated to Srirangapatna. After the death of TippuSultan, he migrated to Mysore and lived about fifty years there. Finally, he died in 1851 AD and was buried in MandiMohalla. He had a good command over Urdu, Persian and Arabic and he wrote "Naqsh-E-Murand" a Masnavi that is present in Oriental Research Library of Mysore. The ancestor of Mir Amin Ali Rakhm-ul-Huroof was Sayyid and he came to Srirangapatna from Iran during the period of NawabHyder Ali Khan. Mirza Reza Ali was the Uncle of Rakhm-UI-Huroof and he came from Iran. He has written a Qasida about Salam and Dorood on Muharram and Imam Hussain. This Qasida or Poetry was read in Mysore during Muharram Majlis.

Before munshieAbid's family came to Mysore, the family of Mir FaiyazAskari-his family is well known as Faiyazi-came from Shiraz of Iran during the period of NawabHyder Ali. He was a great Alim and his own school was in Ganjam. He has written a dictionary named of "Qander Bari" which Consists of 4000 words of Arabic and Persian with meaning in Deccanie language. Then this dictionary was published in the name of Askari dictionary and it is present in Mysore Oriental Library (Kavish,1988).

Marriage among the Shias is a civil contract. The Shias are endogamous at the sect level. Consanguineous (both parallel and cross-cousin) marriages are more common among them and widow and divorcee remarriages are allowed. A man is also allowed to contract muta (a temporary marriage), a unique marriage practice which exists only among the Shias. Both levirate and sororate are allowed. A string of black beads, a finger-ring, toe - rings, ear-rings and a nose-stud are considered symbols of marriage for women. The property is inherited on the basis of propinquity. Though the women have been accorded certain rights based on the quran, they are in general, still dependent upon and subordinate to the men. The Shias observe birth pollution for forty days. On the twenty-first day of childbirth, the aqiqa ceremony is celebrated. Circumcision is performed when a boy reaches six or seven years. The marriage ceremony includes is thikhara imam zamen, turmeric smearing ceremony, shukranakarasm, nikah, consent, settlement of dowry money (mehere) and recitation of verses from the holy Quran. The dead are buried and death pollution is observed for forty days (Hollister, 1946).

The majority of the Shias hold minor posts in private and public sectors. while a few among them are professionals and businessmen. The commemoration of the martyrdom of Imam Husain is of great religious importance to them. The Shia women specialize in knitting thread laces and doing embroidery on cloth. The women sing folk-songs during weddings and on other social occasions and have an interest in light as well as Hindustani music. Formal education is favoured for both boys and girls. They have a favorable attitude towards modern medicines, family planning and savings(Hisnain, Husain, 1988).

#### METHODOLOGY

This research also has tested different approaches to achieve the targeted goals. Finally, after analyzing the statistical data through SPSS software and evaluating it, different interviews were made with religious leaders and Shia Muslims in the cities of Mysore. In order to collect the data about social and cultural life of the society, and applying quantitative and qualitative methods with techniques like questionnaires, interview and participation observation. Samples are selected through random sample method and selected 250 families. In Mysore city their population is very less approximately 2500-3000. Among these families I have selected 250 families with an average of five members in each family. The present work was aims to study the Shia Muslims in Mysore city as mentioned in the objectives. In Mysore city most of the Shia Muslims are mainly concentrated in the Mondi Mohalla, LashkarMohalla, Udayagiri, Rajivnagar, Bannimantap, Chantinagar, Tilaknagar, N.R, Mohalla, Gousianagar, Ku vempunagar, Jyothinagar and J P nagar.

### STUDIED SOCIAL AND CULTURAL (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 2500 population of Shias, 250 families were determined. Cultural situation of Shias: their cultural situation is not good, and regarding religious information also they are in very poor conditions. Among Muslims, Shiites are a minority; and Muslims as a total are minority in India; therefore, Shias in India are a minority in the minority. The population of the Muslims in Mysore is about Two hundred and fifty thousand (250,000) Muslims. 2,500 Shia Muslims. Not even 1% of the entire Muslim population. Entire Muslims are 250,000 They are very minority.

#### Shia Muslims IN Mysore city-Analysis

**Table 1:** Location of Shia Muslims in Mysore

No.SI	Name	Frequency	Percent
1	Mondi mohalla	496	39.0
2	Lashkarmohalla	216	17.0
3	Udayagiri	121	9.5
4	Rajivnagar	91	7.2
5	Bannimantap	150	11.8
6	Chantinagar	64	5.0
7	Teleknagar	87	6.8
8	N.R mahale	15	1.2
9	Gousianagar	13	1.0
10	Kuvempunagar	10	.8
11	Jyothinagar	4	.3
12	Jpnagar	4	.3
	Total	1271	100.0

According to the table, intensiveness of the population of Shia Muslims in the city of Mysore is mostly in MandiMohalla with 496 Members 39.0%, after that LashkarMohalla with 216 Members 17.0%, Udayagiri with 121 Members 9.5%, Rajivnagar with 91 Members 7.2%, Bannimantap with 150 Members 11.8%, Chantinagar with 64 Members 5.0%, Teleknagar with 87 Members 6.8%, N.R Mohalla with 15 Members 1.2%, Gousianagar with 13 Members 1.2%,

**Table 2:** Statistics (Shia Muslim in Mysore)

No.sl	Name	Frequency	Percent
1	Male	635	50.0
2	Female	636	50.0
	Total	1271	100.0

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. According to the table, in the 250 families, there are 244 heads and 6 of them are heads of other families as well. The most common age is the average of 41-50 that includes 83 persons equal to 33.2%. Minimum age of the heads of families is averagely 21-30 consisting 8 persons 3.2%, and the highest age of the family heads is 71+ consisting 13 persons and 5.2%. (Zero signs of deceased people). Among these people, 238 people 95.2% are Married and 3 are Widower. 2 people Divorced; 1 people Unmarried. 243 people 97.2% are native speakers of Urdu and only 1 person speaks Hindi. Second language is Hindi for 106 people 42.4%; and after that, 83 people 33.2% speak Kannada, then comes English with 39 speakers 15.6 %. The highest age of marriage which includes

142 people 56.8% is the age of 25-30 and after that 74 people 29.6% have the age of 19-24. Among these people, 96 people 34.4% go to colleges; 135 people 54.0% go to schools; 7 people go to institutions and three have dropped out of school.

According to the table of Family Members, 244 persons 19.2% are fathers, 245 persons 19.3% mothers, 23 persons 1.8% brothers, persons 2.2% sisters, 19 persons 1.5% grandfathers, 7 persons .6% grandmothers, 355 persons 27.9% daughters, and 350 persons 27.5% are sons. According to the table; 703 persons 55.3% are married and only 550 persons 43.5 were unmarried; 6 people are widows, 8 people are widowers and 4 people are divorced. Among these people, 571 people 44.9% go to colleges; 553.

## CONCLUSION

South Asians adopted Imami, or Twelver, Shi'ism in great numbers, mostly after the Safavid conquest of Persia in the first decade of the 16th century. Many Persians had emigrated to southern India during the Mongol period (13-14th centuries), and when Imami Shi'ism became the state religion of Persia in the 16th century they tended to adopt the new creed. Shi'ism was also spread by later Persian immigrants, including nobles, merchants, and 'olama', and by indigenous sayyeds (those claiming descent from the Prophet Moḥammad) and Shi'ite Sufis. As the Persian immigrants tended to become bureaucrats and landholders, they were in a position to promote their beliefs through patronage. Shi'ites probably now constitute about 5 % of Indian Muslims .In three south-Indian kingdoms(Adilshahi,NizamShahi, QutubShahi) the state also promoted Twelver Shi'ism in the 16th century(Rizvi, 1986).

According to the stated analyses and studies in this research, qualitative (descriptive) as well as quantitative (statistical) methods have been applied. Quantitative analyses have been done according to the statistical output by SPSS (software package used for statistical analysis in social science) software. According to the table of Location of Shias, the most populated area was MandiMohalla and after that LashkarMohalla; of course, most of the Ashorakhanas as well as Jafaria Mosque are located in this area and MandiMohalla. Dispersal of Shia-settled areas is also studied. It shows that wealthier people are settled in Bannimantap. The average age of family heads is over 41-50 and the first language of Muslims is Urdu, then Kannada and then English. It must be mentioned that India has three formal languages, namely Hindi, Urdu and English. On the street signs in the city of Delhi, street names are in all these three languages. Verbally, Urdu and Hindi are almost the same languages with two different scripts. Both of them are mixtures of Sanskrit, Persian, a little Arabic as well as Turkish; however in Urdu, most vocabulary is Persian and in Hindi, most vocabulary is Sanskrit. In higher education, men are more educated than women; in the past, because of economic problems fewer girls had the chance to study in higher levels of education, but at the moment, Shia girls also go to universities alongside boys. Analysis of these results among children, women and men of families is comprehensively reflected in the tables related to education and its levels. In relation to marriage and according to the interviews, boys' age of marriage has been less in the past; but according to the achieved data, at the moment, it has risen up. This is because of more employment and investment. About the construction material applied in houses, we must say that they are not very expensive; since we went to houses of people for getting the questionnaires filled up, we saw that the rental houses were better than personal houses. In fact, most of the material in these houses was made of cement; and in cheaper houses, it was a mixture of mud and cement. Most houses were rental and this shows that almost half of the family's income goes for the rent. Despite the upper class people who have personal and inherited houses, most of these houses have small rooms which are averagely two. Considering the size of families, they are small. Their vehicles are motorcycles and they rarely drive cars.

Some of them use Auto-Rikshaws<sup>2</sup> for commuting. It might seem that most of them go to work more than 6 months, but more than half of them have jobs within 6 months or whenever the working conditions are more appropriate. In relation to jobs, they mostly don't have highly paid jobs and majority of them are in business or handicraft production. Some of them work in railway; some people also are in government jobs and very few of them –a little more than 100- go to Arab countries and work in different jobs like business, engineering or construction in those countries. Income is divided into three categories; the upper class which earn more than Rs 30,000 a month, the middle class which earns between Rs 10,001 to Rs 30,000 a month, and the lower class which earns less than Rs

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<sup>2</sup>The rickshaw began as a two or three-wheeled passenger cart, called a pulled rickshaw, generally pulled by one man with one passenger. The first known use of the term was in 1887. Now there are also the cycle rickshaws, also called pedicabs, auto rickshaws and solar rickshaws.



10,000. The achieved tables and outputs show that the income is lower than average and that recently it has risen a little higher; and those who work in Arab countries also have distributed a lot to betterment of the economy and to the circle of money among Shias of Mysore. Almost 40 persons are retired and some of them have responsibilities over families. Recently, women, compared to the past, participate more actively in the social activities, although most of them are housewives and some of them have jobs like teaching, working in offices or in hospitals, etc. their mother tongues are either Urdu, Hindi, Kannada or English. The university education system has let most of the women in the new generation learn English. Age of marriage among girls also has risen up a little in comparison to the past. One of its reasons is following up education in higher levels and searching for jobs, although many of them become housewives after education. Despite their religious interests, the children in the families, children who are the young generation- try to acquire education, knowledge and consequently, jobs. Study of jobs among people shows that most people in the lower class are salespersons, handicraft producers, construction workers or work in railway; but jobs in the middle or the second class change into business, working out of Mysore, Bangalore or working in Arab countries. Members of the third category i.e. the upper class are government employees, engineers, doctors or people in big businesses.

Nevertheless, considering the hypothesis and questions, the middle class has more statistical members in the society. Considering the economic and social conditions, the achieved data show us that from the lower middle class upwards, these conditions are getting better. There is the urgent need of cultural and educational training for this minority in Mysore, because the studies show that as these levels rise, the social position of individuals also show positive changes. It means that according to the achieved tables, as the level of education, income and employment rise, especially of the family head, it has positive influences on social and cultural position of family members. However, the average capitation income of an Indian individual i.e. more than Rs 5,000 and of a Shiite i.e. a little more than Rs 4,000 per month reveal that still there is much difference between this standard and the reality for an average life in India. Shiites and their future: at this moment, Shiites are considered as a backward community in India. One of the main reasons for this backwardness is that considering the conditions in which they are living, Shias have to rely on their own facilities; and since their living conditions are lower than the average and these facilities are very limited, they cannot achieve economic development. Another reason is Taqiyya<sup>3</sup>, which has persuaded Shiites in the course of history to conceal their religion for saving their lives and this has brought about some kind of vagueness of identity. Shias, as a community and as an influential element in the world of Islam can bring their potentials into action; and on the other hand, the Indian society must be admired for keeping so many religions altogether. About globalization and cultural situation of Shias, we must say that on the one hand, they have an almost independent historical, social and cultural position in the world; and on the other hand, they remain as a minority among other Islamic sects.

This minority consists almost 3% of India's Muslim population i.e. almost 30 million. Results of a study by "National Association of Economic Studies" and "University of Maryland" in the U.S show that the monthly income of almost one third of Indian Muslims is less than Rs 550. This research, that has studied the economic situation of Muslims in 2004 and 2005, shows that three out of every 10 Muslims in India live below the poverty line (Mosaheb, 2002). According to this study, Muslims in urban areas have better situations than Muslims living in rural areas and the villagers spend their lives only with Rs 338 a month. It must be mentioned that India's population is over 1 billion out of which Sunni Muslims are 15% and Shias are 3%. Considering the fact that the issue of globalization with a positive perspective and a self-sufficient movement claims to bring convergence in the nations and tribes and create a global common culture in the world, on the other hand, it is dictatorship of especial countries over weaker countries, which brings about cultural gaps.

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<sup>3</sup> In Islam taqiyya (alternative spellings taqiyeh, taqiya, taqiyah, tuqyah) is a form of religious dissimulation, or a legal dispensation whereby a believing individual can deny his faith or commit otherwise illegal or blasphemous acts while they are at risk of significant persecution.



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