

SUFI SAINTS IN KARNATAKA STATE

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ABSTRACT :

The alternative name of Sufism is nothing but the Islamic mysticism. The word Sufi or Wali is Arabic and Persian has meanings a long woollen over him worn by the In the traditional Islamic context a Sufi who has played portrayed as someone who has noticeable by divine kindness and holiness and who is specifically chosen by God and endowed with special gifts, such as the ability to work miracles. The culture of Sufism has started from first in Arabia then to Persia, Baghdad and so on. Sufism in India has a history of around 1000 years. The existence of Sufism has been noted as entity increasing the reaches of Islam throughout South Asian countries. Though the Islam entrance has trace back to

7th and 8th centuries but the spread of Sufism has started or became more visible during the 10th and 11th centuries in and around Delhi Sultanate. Most of Islamic early Sultanates are from Afghan and Turkey. Persian influences Islam in this region through Sufism thoughts like syncretic values, literature, education and entertainment that helped in spreading up of Islam in India. While Sufi preachers, merchants and missionaries also settled in coastal Kerala, Karnataka, Maharashtra, Bengal, Gujarat through sea route and basically they came for trade as many other invigilators those who came to India initially. Sufi Saints taught mythical stories solace and inspiration to Hindu caste based communities often in rural villages of India where caste has played major back bone of the society. Main attractions of Sufi saints are teachings of divine spirituality, cosmic harmony, love and affection towards people, and still it does so today. Karnataka is found to be one of the most important state in India where Sufism has played vital role in the life's of people. In thirty districts of Karnataka there are presently 425 references of Sufi Saints' Dargahs are found. During the period of Bahamani, Adil Shahi and Tipu Sultan Sufism spread and flourished in this region. Trade relations existed to Karnataka in the 7th and 8th centuries by Arab merchants and traders has put seeds for the nourishment of Sufism. The following paper will look a thematic approach to discuss a myriad of influences that helped spread Sufism and a mystical understanding of Islam, making Karnataka a contemporary epicentre for Sufi culture.

KEYWORDS : Sufism, Islam, Hindus, Princely State, Karnataka, Darga,

INTRODUCTION :

Muslim Saints are believed to be one who pure and pious and those who have played an important role in spreading Islam throughout the world. In Indian context as Islamic rulers have started their journey from three routes. First was the sea route where in most of the kings in early times did not allow the armies to go across waters. Only Arab merchants from Hadramawt and Iraq adopted the sea route. Secondly, land through Mesopotamia and South Persia through Baluchistan, south of the mountains of Markan into Sindh. Arab armies succeed in entering a successful entry by it into India only once through dry desert. As this finds very difficult route not used regularly due to difficult geographical features. The third route was passes on the North West Frontier as from Khyber and Bolan. From the early time most of the invaders have used this route. Invaders like Turks, Afgans and Mongol led their armies and force of Islam through these passes and reached to the plains of India. These are the three routes Muslims entered into India. Most of the traders, learned people, writers, and ambassadors also came to the ancient country of India through this way¹. Before the advent of Islam in India it had intellectual and commercial relations with Western Asia as Persia, Mesopotamia and Arabian countries. Arab writers and merchants had acquired sufficient knowledge about India. Writer Albaruni has recorded there was a great Arab communication with India in those days they inspired by studying the ancient culture of India. Most of Arab scholars those days who came to India to learn the wisdom, philosophy and the art of the Indian people and regularly attended the ancient Indian Universities like Takshilla and Nalanda. Mr. Havell also pointed out that the influence of Indian scholarship was supreme at the Bagdad court those days. It is also said that the most trusted friends and advisers to the Caliph belonging to the Barmak family were the descendents of Abbot of Buddhist monastery in Balkh. Hindu physicians were brought to Bagdad to organise hospitals and medical schools. They helped to translate into Arabic many of the principal; Sanskrit works on philosophy, logic, mathematics, medical science and other subjects². Without altering the social fabric of Indian society and the Indian religious aspects Muslim kings like Ghazani, Mahammad Tugaluq and others have expanded their religion in to the South Asia. Muslims were considered as the beginners who have adopted and introduced the Islam in to this region after Hinduism. Conversation of Islam is not an easy task and it happened by step-by-step process as the India was completely based on the caste system culture and has broken into different parts. Regularly entire castes would convert to Islam at a time. This would happen for many different reasons. Often, however, the Islam has provided them as more attractive than the caste based system's controlled discrimination. As in the caste system you are born to determine your position in society. There was no opportunity for social mobility or to achieve greater than what your parents achieved. By converting to Islam, they had the chance to move up in society, and no longer were subservient to the Varna system³.

ISLAM IN KARNATAKA REGION:

Karnataka has a long and distinguished history. In the pre-colonial days and in the ancient or medieval times, it was known by various names such as Kannada, Kannadu, Kannadar, Kamate, Kuntala and Karnataka. There is no scholarly consensus on the exact connotation of the term, Karnataka. According to one group, it derives from kar-nadu, literally, black land and Karnataka is a Sanskritised form of this word. Others have held that it derives from Karu-Nadu, which means elevated land or country. Its boundaries also have been varying through its long evolution. According to one ancient text, the poetics entitled Kavirajamarga, which belongs to ninth century that land of Karnataka stretched from Kaveri to Godavari River. Modern Karnataka, inhabited by the people who speak Kannada and are, therefore, known as Kannadigas, is situated between the latitude of 11° N and 19° N, and longitudes of 74° E and 78° E, covering an area of some 6,500 sq. miles. Stretching for two hundred fifty miles from east to west and five hundred miles from north to south, it borders on Maharashtra on the north, Andhra and Tamil Nadu

on the east and south, and Kerala and the Arabian Sea on the south-west. The present territorial boundaries have crystallized through a long process of historical evolution. After the last Mysore War of 1799, resulting in territorial acquisitions, all south Indian provinces came to be reorganized. The districts were divided between the British and their allies. This process taking place from 1800 to 1840 distributed the Kannada speaking population into a multitude of politico-administrative jurisdictions. As a result, Kannadigas found themselves as minority pockets in non-Kannada areas. The Kannada districts of Bidar, Gulbarga and Raichur were ceded to the Nizam's territory, while the northern districts of Belgaum, Bijapur, Dharwad and North Kanara were annexed to the Bombay presidency. The districts of Bellary and South Kanara were joined to the Madras presidency. The small native state of Coorg was made a centrally administered unit, and Mysore was maintained as a separate unit, a princely state. Karnataka played a glorious part in the anti-colonial struggle against the British. Some of the great figures in this freedom struggle merit mention here. Belavadi Mallamma fought the British until her death in 1678. The great Rani of Kittur, Channamma waged a keen war against the British when she was refused permission to adopt a son. During the 1857 war of liberation there were legendary heroes like Sangolli Rayanna who fought the government and are today sung in ballads. Another such hero was Babasaheb of Naragund. There were also militant groups like the hunting community of Bedars, from Halagali who resisted the British authority. After Pax Britanica was established in the later part of the nineteenth century, the people of Karnataka were involved in two large-scale political movements—one, regional and the other, national. On the one hand, they participated actively in the Congress movement both pre-Gandhian and Gandhian, in driving the British out of the country. On the other hand, they also organized successfully the Karnataka Ekikarana Movement or the Movement for Karnataka Unification, demanding that all the territories inhabited by Kannadigas should be reconstituted into a single province based on the principle of one language-one province. The people of Karnataka had been living under five separate jurisdictions: the Bombay province, the Madras province, the Chief Commissioner of the province of Coorg, and the princely states of Mysore and Hyderabad. They were a minority everywhere excepting in the princely state of Mysore. The coming of freedom in 1947 did not bring the Kannadigas their long-cherished unified Karnataka. So, this movement was continued in free India, and it ceased only in 1956 when the Government of India under Prime Minister, Jawaharlal Nehru granted their demand as part of the reorganization of the India. The unification movement stimulated much political activity and brought about a resurgence of Kannada literature and culture. The people of Karnataka remember Gandhiji with gratitude for the clear support he gave to the demand for unified Karnataka. Sardar Patel also conceded the justice of this demand at the Karnataka Unification Conference held in Bombay in 1946, which he inaugurated. Under the States Reorganization Act of 1956, the new state of Mysore was born on 1st November, 1956, with Bangalore as its capital. But while the unification leaders were anxious to have the new state named Karnataka, which had been an historical aspiration, the need for accommodating some separatist elements in old Mysore state resulted in a compromise on this point. The first Chief Minister of the new state was quite appropriately S. Nijalingappa, who had been a central figure in the unification movement. It took seventeen years for the renaming of the state as Karnataka, and this was done on 1st November, 1973 under the Chief Minister ship of the late Devaraj Urs. The state as it now stands has an area of 1,91,791 square kilometers, which is roughly 5.85 per cent of the total territory of India. According to the 1981 census, the population of Karnataka is 3,70,43,451, of which the females are slightly fewer than the males. Both area and population Karnataka ranks today eighth among the Indian states. More than 70 per cent of the people live in the villages. The literacy rate is 38.41 per cent. The political process in Karnataka is strongly influenced by its social demography to a significant extent. While no single caste or community enjoys a clear numerical majority or even decisive dominance, Lingayats (about 21%), Vokkaligas (about 19%), Brahmins (4%), the loosely coordinated duster of backward castes,

sometimes known as intermediate castes (about 30%), the Harijans (about 14%), and minorities like the Muslims (about 10%), together make up the state's caste-community composition. Though Kannada is the majority language, the state has sizeable linguistic minorities concentrated in specific areas such as the Marathi-speakers in the north, Telugu and Tamil speakers in the south.' Karnataka is richly endowed with natural resources. It has considerable mineral resources in iron and manganese ores, chromate, gold and bauxite. There are also limestone deposits which are used in the production of cement. It has a large forest area, around 18.5 per cent of the total area. The old princely state of Mysore, now the core of the present Karnataka state, has a long history of industrialization under such distinguished Dewans as Sir M. Vishweshwaraiah. It has an impressive record of irrigation projects and hydro-electric projects, the most notable being the Tungabhadra and the Sharavati projects. Kannada language received primacy; a uniform administrative system was set up and common political structure and political process came into existence in the united Karnataka. Thus, in due course of forty eight years (1956-2004) united and uniform political structures like offices/ institutions of Governor, Chief minister, council of ministers, legislative assembly, legislative council, bureaucracy, political parties, urban and rural self-governing institutions, co-operative societies, etc., were established. Within this decorative institutional setup, political process in Karnataka is being influenced by socio-economic, cultural and educational associations and pressure groups, interest aggregation and interest articulation by these pressure groups, politics of regional imbalances, style of functioning of the chief ministers belonging to different caste and political parties, factional politics of various political parties, ambitions of dominant castes and communities, rising expectations of backward castes, scheduled castes, scheduled tribes and minorities in sharing the common cake, emergence of new leadership and new elite class at various levels from difference sections of the society, linguistic politics, border and inter-state water disputes, center-state relations, socio-economic agendas of political parties, evolution of democratic culture of the masses and the mobilization of the masses for various purposes, etc. Thus, these socio-economic and political issues have been influencing the political process in Karnataka which is constantly in the process of change and evolution. In view of competitive and bargaining politics by various socio-economic and political groups, the politics of Karnataka is dynamic and never sterile and stereotype. It has set trends in radical land reforms, reservation for weaker sections and wider public space for them. Thus, Karnataka evolved its own identity not only on the basis of its dominant Kannada language but also by the various new trends of development, including information technology.

There was nothing like a united Karnataka and a united study of Karnataka Government and Politics before 1st November, 1956. The Karnataka-speaking areas were divided into nineteen varied administrative units till then. These were: 1) Bombay Province, 2) Madras Province, 3) Princely State of Mysore, 4) Princely State of Hyderabad, 5) Chief Commissioner of Province of Coorg, 6) Princely State of Kolhapur, 7) Princely State of Sagnili, 8) Princely State of Miraj (Senior) 9) Princely State of Miraj (Junior) 10) Princely State of Kurandawad (Senior) 11) Princely State of Kurandawad (Junior) 12) Princely State of Jamakhandi, 13) Princely State of Mudhol 14) Princely State of Ramadurg, 15) Princely State of Jath, 16) Princely State of Akkalkot 17) Princely State of Aundh, 18) Princely State of Savanur and 19) Princely State of Sondur. To great extent of the Kannada speaking areas from these units were united into a single administrative unit (called New Mysore and later Karnataka) on 1st November 1956, under the recommendation of the States Reorganization Commission, by an Indian Parliamentary Act and as a result of a long struggle carried on by the Kannada speaking people in these nineteen units.

In present day of Karnataka one in eleven people is a Muslim as many Muslim rulers have ruled in this region as they influenced their propaganda of Islam to local people and ultimately the Muslim population has got its strength in this region. Starting with the invention of Arabs in this region of costal belt of present day Kerala and Karnataka they have made their settlements around 7th to 10th century all

along the Malabar and Konkan coasts. It is also noted that the presence of first Muslim armed forces have existed date back to 13th century. Historical evidences shows that Alauddin Khilji of Delhi Sultanate raided the Yadava capital of Devagiri and collected huge immense of treasures and collected in Daulatabad (present day it is in Maharashtra near Aurangabad) and returned to Delhi. From this later most of the parts of north Karnataka has come under many Muslim rulers have employed Hindus and ruled over the instructions of Delhi Sultanate. These are Bahaminis, the Adil Shahis of Bijapur, the Band Shahis of Bidar and the Qutb Shahis of Golconda. They later followed by Moghals of Delhe Sultanate and Nizams of Hyderabad have their strong hold in 17th and 18th century and ruled till 1948. Simultaneously In present day Southern Karnataka region of Mysore Haider Ali and his son Tippu Sultan have emerged as dominant Muslim rulers emerged at Srirangapattana, near Mysore. They have made their rule over present day south and central Karnataka and still outside till the providence of Nizam of Hyderabad.

The main stream scholars "Sufis" have played an important role in the spread of Islam in India. Their success in spreading Islam has been attributed to the parallels in Sufi belief systems and practices with Indian philosophical literature, specially nonviolence and monism. The Sufis' unorthodox approach towards Islam made it easier for Hindus to accept the faith in Islam. Hazrat Khawaja Muin-ud-din Chisti, Nizam-ud-din Auliya, Shah Jalal, Amir Khusro, Sarkar Sabir Pak, and Waris Pak trained Sufis for the propagation of Islam in different parts of India. Once the Islamic Empire firmly established in India, Sufis invariably provided a touch of colour and beauty to what might have otherwise been rather cold and stark reigns. The Sufi movement also attracted followers from the artisan and untouchable communities practiced in India; they played a crucial role in bridging the distance between Islam and the indigenous traditions. Evidence of fanatical and violent conversions carried out by Sufi Muslims exists. Ahmed Sirhindi, Naqshbandi Sufi passionately advocated peaceful conversion of Hindus to Islam.

Principally Sufis so called "Saints of Islam" that helped Islam spread in the region of Karnataka. They have made tremendous effort in popularising the Islam religion in Karnataka. It is also well documented by Eaton in 1996 in classic study of the various Sufi orders in the Karnataka region⁴. Sufis have make use of local motif and idioms that has helped them to establish and implement Islam profoundly decorated by local influences. Apart from this there were local Hindus residing with strong clutch over caste system which has strong magnetism and the common belief in their powers as intermediaries with God. Subsequently, the customs that developed around the facts of many of these Sufis came to be shared by Hindus and Muslims similar, even though this did not rule out differences in the ways in which they were seen and regarded by Hindus and Muslims. They have implanted their ideas of Sufi saints to political, social, religious and cultural areas. Sufism is nothing other than Islamic theology⁵. Sufism has gained its importance by saints who taught the principals of Sufiam especially Islam in other ways. In present days of Karnataka there are 425 references to Sufi saints' darghas (holy places) were found⁶. They have contributed from the periods of Bahamani and Adil Shahi periods and flourished during their region. It has also known that Sufi culture is practised from the early period of 7th century at the initial stage of foot prints of Islam in India. In the initial time trading was main motif, later in time sufis entered in the region. It is documented that sufis entered the Konkan region along with the Arab merchants who have mentioned in their inscriptions as Tadjikas⁷. In Gulbarga (Presently d a y Kalaburgi) the initial mention to Sufi saint in Karnataka is traced back to 1301 A.D. by the person's name Hazrat Sayeed Shah Hisamund-din-Teighbrarana where his darga is located in the fort near Jagath Talab⁸. Another darga of saint Nurulla Qadiri is located in Hospet of Bellary district which is said to be tomb during Vijayanagar period i.e., 1336 A.D to 1565 A.D⁹. Sufi's have got nourishment and recognition for the period of the Muslim region in Karnataka's geographical and cultural abode. Many of the Kings and Queens in the region of Karnataka have given importance to Sufism along with common people. Sufis who came from northern part of India have got kindness and great anxiety from the people. Most of the

Sufis are also come from Persia, Arabia and Baghdad. There are said to be different types of Sufies like the landed elites, warriors, reformists, literatures and dervishes. Taking the peoples in order (Silsilah) and concept of peer (master) and at the time most of the Hindus and Muslims practices common cultural phenomenon.

Sufi Saints of the Bahamani period in Bidar where Sultan Ahmad Shah shifted his capital from Gulbarga to Bidar in the year 1424 A.D. During that period of Bahamani, most of the Sufi saints lived. As per literature shows there are around 37 darghas of Sufi saints are existed the in Bidar district. The descendants of the family of Gesu Daraz of Gulbarga considerably extended their influence into Bidar region. Sufi saints of various orders such as Chisti and Qadiri came to Bidar and they were given munificent help by the Sultans for propagating Sufi principles. Syed Tajuddin is said to have played a vital role in bringing the social and cultural synthesis in Bidar. He was born in Khorasan, a city of Iran, and came to Kalyana (Bidar) in 1387 A.D. He was popularly called "Raja Bagh Sawar" of Kalyana and was also one of the prominent followers of Gesu Daraz of Gulbarga and at the instruction of his master; he came to Kalyana and commenced his Sufi activities¹⁰. After his death in 1397 A.D., his dargah (tomb) was constructed at Bidar. Syed Tajuddin's dargah is one of the unique statuses as a great centre of holy place for Muslim communities and the Hindus also³¹. Another darga of Syed Ismail Qadiri who was said to be from Bagdad held an eminent place in the Bahamani kingdom and appears to have been a favourite of King. He lived in the area of Hindu Brahmana families and had good relations with them. The tomb of Syed Ismail Qadiri is located in Bidar district³¹. During Bahamani period several Sufis of the Qadiri order arrived at Bidar from Multan, Mahan and Kirman (Persia). Another darga of Hazrat Shah Abul- Faid, Hazrat Shah Ali, Hazrat Shah Abul-Hasan, Hazrat Sayyid Amir Hamza Qadiri, Banda Ali Shah Majdhub, Hazrat Nur Samnani, Shaikh Badr-Ud-Din Qadiri, Hazrat Makdhum Qadiri, and Hazrat Sayyid-Us-Sadat are also seen in Bidar district and most of the peoples are devotees of these dargahs. The presence of these dargahs help to infer that, the Sufi saints had popularized Sufism in and around Bidar.

MATERIAL AND METHODS:

The present work is based on the visits to Sufi Saints Dargahs in Karnataka states especially in Bijapur, Bagalkot, Gadag, Dharwad and Uttara Kananda districts the year 2014-2015 and also the facts based on secondary information's like research articles, daily news paper publications, published books before and after India's Independence, Gazetteers and information from the different websites in the internet. The main aim of this paper is to understand history of Sufism and their development in present scenario with other communities. The present study is also based on the data collected through content analysis such as books, journals, magazines, newspaper records, internet websites and reports also. It is an analytical study various methods have been adopted to conduct the study. A descriptive, analytical and comparative method adopted for the study including participant observation, focus group discussion, and non-scheduled interview with key informants etc.

RESULTS AND DISCUSSION:

Dargahs and tombs of Sufi Saints are existed in Bijapur district. There are almost 300 in numbers varying in sizes from large to small ones. Many of the pilgrims from surrounding states visit to urns of the Dargahs that popularised the Islam in many aspects. Eaton in 1985¹¹ made a quote about these Dargahs. During the Adil Shaihi's period there are around 22 famous Sufi saints in Bijapur were found they are Sayyid Chanda Husaini who was from Arabia, Shaikh Shamsal-Din Zinda Dil was the only Sufi saint of the Shattari order, who came from Shiraz (Persia), Shah Miranji Shamsal-Ushashaq of the Chisti order came from Mecca. All through the 16th century, when the Adil Shahi region was ruled by Shias and the city of Bijapur remained almost unfilled of Sufis, the two persons namely Shah Miranji and his son Burhan al-Din

Janam kept Chisti order of Sufism alive in Bijapur. Where in they established a khanqah wherein many devotees from varied parts of the Indian subcontinent were studied. Even Shah Nur al-Din Safawi was the only Shattari Sufi saint to who came straight from Iran (Persia). He bears the name of the order of Ismail Safawi, the founder of the Safawi dynasty of Iran. Another Sufi named Shah Abul-Hasan Qadiri lived during the period of Ibrahim II and Muhammad. Shah Sibghat Allah of the Shattari order was came from Gujarat seaport of Broach. Sibghat Allah was the only Sufi saint who questioned against the worldly pursuits of the King Ibrahim II and declared that the selling of wine and the practice of the prostitution must be prohibited in Bijapur. Shah Hashim Alawi, remembered as Hashim Gujarati, or Hashim Pir, was a Gujarati Sufi also stayed in Bijapur. Every day hundreds of devotes seek blessings from him. He was perhaps the only Sufi saint of Bijapur to employ his good errand Sufi within the court for truly positive social ends. Abul Hasan, Shah Mustafa Qadiri and Shah Qasim Qadiri, were three brothers who came from Bidar to Bijapur during the period of Ibrahim II to extend the Qadiri order. Shaikh Abd Allah Aidarus (1631-32 A.D.) was a Sufi of the well-known Aidarus family of Yemen who came to Bijapur during the period of Ibrahim II. He induced the king to wear Arab cloths and propogated the Holy Law of Muhammad in Bijapur³². Majority of Sufis came directly from Arabia, Egypt, Baghdad and also from most of the Indian cities like Bidar, Gulbarga, Burhanpur, and Gujarat to Bijapur. They are., Abd al-Samad Kanani (from Egypt), Ismail Qadiri bin Hasan (from Baghdad), Abu Bakrbal-Faqih (from Arabia), Ahmad Nazir, Saiyid (from Arabia), Jafar Saqqaf, Saiyid (from Arabia), Zain Muqbil, Saiyid (from Arabia), Naim Allah, Shah (from Burhanpur), Zubairi Qazi Ibrahim (from Gujarat), Abd al- Latif Qadiri, Shah (from Bidar), and Siraj al-Din Junaidi III (from Gulbarga)³³. Many of the Sufi arrived from Arabia tended to hang on to Arab practice and traditions in Bijapur. For example writing in Arabic language, conducting beginning ceremonies in Arabic, assembly frequent pilgrimages to Mecca a holy place of Islam, and sending gifts of money back to the holy places of Arabia were all widely practiced by these Sufis. Apart from male Sufis female Sufis were also existed in those time who also. From 14th century references are existed that female Sufis are existed who preached Islam to the society as mothers, sisters, wives who has also found a main role in spreading Islam in this Karnataka region. They involved in teaching spiritual teachings and also they support their husbands in expanding Sufi ideologies. In present day of Karnataka there are around nine female Sufi saints were found in Bangalore, Mandya, Mangalore, Belgaum districts. Hazrat Masheba Ashrafe Dojahn was the earliest female Sufi who hails from Arabia or from Baghdad in village Kudchi near Rayabag Taluk of Belgaum district¹². The daughter of king Muhammad Shah I by the name Kunja Maa Bee was also a prominent Sufi. Although there are other female Sufis were existed in different times in Bangalore like, Hazrata Amina Bibi Dadi Ma Sahiba and Mastana Bibi, Syedani Bibi, Tawakkal Mastan Bibi, in Mandya district of South Karnataka Hazrat Saiyida Amma Jaan and Saidani Bibi in Dakshina Kannada district.¹³

Muslim Society in Karnataka: Muslims are approximately 12.92% of the total population in Karnataka. Where in urban population is counted as 21.20% and rural Muslim population is 7.70%. There is a decadal growth of 0.70% is observed in Muslim community from the year 2001 to 2011. In all the districts of Karnataka state Muslim population is found. The regions ruled by Muslim rulers have recorded highest number of Muslim population as compared with other districts. Like for instance the Northern Karnataka regions such as Gulbarga, Bidar, Bijapur, Raichur and Dharwad have more number of Muslim population is found. Even in Dakshina Kannada and Kodagu where Muslims presence is also recorded as strong. Urban localities such as Bangalore, Mysore and Mangalore their population is also considerable larger in size. On the other hand Muslims are lower in central parts of Karnataka. A good number of populations are highly educated and have made a mark in almost all fields of Education, Industry and to some extent in Politics. In the south Indian states Karnataka records second highest Muslim population after Kerala. Muslim population has grown from 9.87 % in 1961 to 12.92% in 2011 in due course of a five

decades. Muslims in Karnataka have recorded a significant presence in all the districts except some of the districts of South Karnataka. Some of the pockets where their presence is recorded high as per census of India records. Especially in the districts of Bidar, Gulbarga and Bijapur are such pockets. Earlier days these districts ruled by Nizam's of Hyderabad and many other Islamic rulers have increased their existence. Similarly in districts of Dharwad and Haveri are also another such highly populated Muslim populations were found. Even the presence of Muslim populations in surrounding districts like Bellary, Chitradurga, Shimogga and in Davanagere districts where presence is somewhat lower. Coastal Karnataka and Kodagu districts in Karnataka also recorded significant Muslim pockets where Dakshanna Kannada and Kodagu recorded as 24% and 16%. Two thirds of the Muslim population in Karnataka live in urban localities as compared with rural localities. In Karnataka there are nearly 22 towns where share of Muslim communities is more than 40% and In Bhaktal town of Uttara Kananda is recorded as highest of 74%. In central Karnataka the proportion of Muslim is considerably low¹⁴. Many of the Muslims speak Dakhni Urdu accent along with other local languages. There are Muslim educational institutions where in Muslim populations found to be more in number.

Sufis played major role in abolishing caste system which has strong hold in most of all the communities. They have tried to abolish discrimination and inequalities from the society. Apart from this they have contributed their professed religious studies have changed the way in social, political, religious and cultural life at that time. They have made a huge impact in the lives of rich and poor, Hindus and Muslim, slaves and most of the all the class. They served sociological and religious concepts in Karnataka. One of the major achievement of Sufis are they made Muslims in touch with all walks of their lives. As their simple life of Sufis they draw huge attention towards Sufism. They worked in fulfilling the requirements of distressed and down-trodden peoples those are in a need of basic amenities; in this way they found to be respectable with both Hindus as well as Muslim communities. Simultaneously they built religious buildings known as khanghas which played a major role in maintaining balancing in the society. They served to Kings, rulers, land lords and well known persons in influencing them in their administration. They guided them in all walks of their life serving needy persons to get their justification; by this most of the other saints who upholds their impact on them have made a silent protest against Sufis. They act as the meditates between rulers and the people. On the basis of humanity grounds, good nature, charity, clemency their work is appreciable to most of the persons. They are also against most of the bad things like drinking alcohol, betting, slavery etc. They made a social equilibrium against all walks of life and also in shaping the life of people and many of the followers became righteous to them. Their religious buildings khanghas have become educational platforms to teach the breechings of Islam. Firstly they learnt the local language like Kannada, Marathi, Konkani, and Tulu so they can preach more efficiently in the local language they realised. Khangahs have become educational hubs for Sufis in intellectual and spiritual improvement of the listeners. In that extent they made a well known institution in teaching Hindi and Urdu as their main languages to be used most frequently. They have their one way of converting and getting attention in Islam by the local people in masses. The concepts like brotherhood, mother hood and so on, have attracted many of the people to become followers of Islamism. With the good atmosphere they made a huge impact on people to attain spiritual ideologies and had equal opportunities to all have made them popularise. In the educational hubs they have also a preaching's of art, architecture, literature and music have made tremendous change. Their followers constructed dargas and they have become a living tradition of separate culture in Karnataka region. One of the classical examples is of Khawja Bande Nawaz dargha in Gulbarga for art and architecture. Influence of Sufism is not only limited to spiritual synchronization but it has also artificial the Kannada language and literature as well. Folk songs such as Chakki-nama (song sung by women to accompany their work at the grinding stone in rural households) and Charaka-nama (song sung by women to accompany their work at

the spinning-wheel also in rural villages) formed because of Sufism influence. Sufis made Islam to a certain extent admired in Karnataka. They tried to eliminate devotion between the Hindus and the Muslims and improved the belief of humankind of worship, charity and egalitarianism. They criticized and predestined the wicked practices rampant amongst the Hindus and Muslims and tried to sanitize the society of Karnataka. Sufi saints have been a legacy to the rich diverse culture of Karnataka. Sufism has brought the Emergence of Indo-Persian culture where in both the Hindus and Muslims have contributed. Even today Hindus and Muslims worshipping at the shrines of Sufi saints so called as darghas. In a matter of domestic rituals both Hindus and Muslims practice same platform.

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