



**Government of Karnataka**

**SOCIOLOGY  
OF  
INDIAN SOCIETY**

**TEXTBOOK FOR SECOND YEAR P.U.C.**

**III REVISED EDITION-2016**

**Department of Pre-University Education  
Malleshwaram, Bengaluru-12  
[www.pue.kar.nic.in](http://www.pue.kar.nic.in)**

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*Revised Edition - 2016*

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*Printed on 80 GSM Maplitho paper*

The Karnataka Text Book Society ®  
100 feet Ring Road, Banashankari  
III Stage, BENGALURU - 560 085.

### ***Publisher :***

**SRI VENKATESHWARA ENTERPRISES**

#56/ A, 9th Main, 1st Cross, Kaverinagar,  
BSK II Stage, Banashankari Industrial Area  
Bengaluru - 560 070.

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## PREFACE TO SECOND EDITION

It gives an immense pleasure to present the second revised edition 'Sociology of Indian Society' for II PUC. The text book has received generous appreciation from our esteemed colleagues as well as students. The book conform to the guidelines provided by the Department of Pre-University education, Government of Karnataka as well as National curriculum framework (NCF). The syllabus for the second year focuses on Indian Society, its Structure and Changes, Social Exclusion by Caste, Gender and ethnicity; Strategies for inclusion of marginalized sections; Changing Trends in Family, Problems and Developmental programmes related to Rural and Urban India; Market, Communicative Systems - Processes of Social Movements and Social changes.

Sociology at the PU level introduces the foundation of Sociology. It enables the learners to understand the nature and structure of their own society. It will help them to understand their role in the present society and contribute to its progress. With its scientific progress, it develops positive attitude towards the changing society. It enhances a sense of unity among them by understanding the diversities. It also makes them to think critically and analyze situations that they face.

The chapters have been strengthened to provide clarity of concepts and analysis. New topics are added to a few chapters. Certain modifications are made at every stage. The text book is simple, easy to understand, objective and based on sociological approach. Department of Pre-University has organized five day Masters Trainers Training programme at Regional Institute of English, Jnanabarathi Bengaluru on October 2014. We have taken feedback from this programme and implemented the same in letter and spirit.

We have made every effort to prepare chapterwise points to remember, question Bank, Glossary and model question paper. Since the **“Text book is a recognised Text Book, it is the base for Teaching, question paper preparation and Evaluation”**. The text book is in four colour and Government of Karnataka is providing the same at lowest rate to help the students.

We acknowledge special thanks to the Commissioner, and officials of Pre-University Govt. of Karnataka for initiating Text book preparation by practising lecturers, who are very competent in all respects. We acknowledge and sincerely thank The Commissioner. Dept of Pre-University Education. Government of Karnataka and Department of Academic section - Pre-University Education for their support and encouragement.

Once again, we thank the members of Text Book Advisory Committee as well as members of Text Book Committee. Personally we thank prof: Hemamalini Krishnaswamy, HOD-English. SEA comp PU college Basavanapura, Bangalore for suggesting certain corrections. We also thank whole heartedly the lecturers of Sociology for their selfless advise and encouragement in this endeavour. We thank Sri Vishvanath and his staff members of Sidvin Global Solutions for their DTP work and also thank the Printer Sri Venkateshwara Enterprises.

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## PREFACE TO FIRST EDITION

The syllabus for the second year focuses on Indian Society, its Structure and Changes, Social Exclusion by Caste, Gender and ethnicity; Strategies for inclusion of marginalized sections; Changing Trends in Family, Problems and Developmental programmes related to Rural and Urban India, Economic, Political and Communicative Systems - Processes of Social change and Social Movements.

Sociology at the PU level introduces the foundations of Sociology. It enables the learners to understand the nature and structure of their own society. It will help them understand their role in the present society and contributes to its progress. With its scientific progress, it develops positive attitude towards the changing society. It enhances a sense of unity among them by understanding the diversities. It also makes them to think critically and analyze situations that they face.

Keeping this in mind and also conforming to the guidelines provided by the Department of Pre-University Education, Government of Karnataka, this syllabus has been framed. A few essential chapters of the previous syllabus have been updated and a few topics of currency have been added.

This text targeted at the Sociology students of II PUC and we hope that this book will create interest among them to understand the Indian Society.

There are many individuals to whom we are indebted over the course of putting this text together. First and foremost, the members of the Text Book Committee and members of the Text Book Advisory Committee. My special thanks are due to Prof. H.K. Moulesh, who has not only read the manuscript but also gave a new look to the text by incorporating a variety of illustrations. We are highly indebted to the officials of the Department of Pre-University Education for their cooperation.

We thank prof. Rangaswamy Belakvadi, Smt. Nagamani and Smt. Vandana of Kongadiyappa FG college Doddaballapura, MR Ramakrishna Lecturer in Sociology, Govt. PU College, chowdanakuppe. Kunigal (T), P. Ravichand. Lecturer in Sociology Iglur Channapattana (T). Some of the materials in this book have been borrowed from different sources and a few authors of text books figured in the bibliography. We acknowledge and sincerely thank them.

We thank Prema J.P Nagar Bengaluru for D.T.P work and Srivinayaka Printing press Bengaluru for undertaking printing Sri Venkateshwara Enterprises.

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## SYLLABUS

### Chapter-1 Making of Indian Society and Demography

- 1.1 Emergence of Pluralistic Society.
- 1.2 Unity in Diversity; Nature of Diversity; Regional, Linguistic, Religious, Cultural and Ethnic, The Nature of Unity in India.
- 1.3 National Integration - Meaning and Definitions. Challenges to National Integration - Regionalism, Communalism, Linguism, Extremism and Terrorism. Measures to strengthen National Integration
- 1.4 Demographic Profile of India; Major Characteristics of Demographic Profile of India; Demographic Profile of Karnataka. Population Policy of India.

### Chapter-2 Social Inequality; Exclusion and Inclusion

- 2.1 Meaning and Definition of Social Inequality, Exclusion and Inclusion.
- 2.2 Exclusion based on Caste : Meaning and Definition of Caste.  
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- 2.3 Concept of Dominant Caste
- 2.4 Backward classes in India. Scheduled Castes : Problems or Disabilities of Scheduled Castes - Economic, Social and Religious.
- 2.5 Tribes - Changing concept of Tribe, Demographic aspects, Geographical Distribution of Indian Tribes - Scheduled Tribes- Problems of Indian Tribes - Three views on Tribal Welfare - Tribal Panchasheela.
- 2.6 Other Backward Classes (OBCs) : Criteria of Backwardness; Kalelkar and Mandal Commissions; Karnataka State Backward Class Commissions - An Overview

### Chapter-3 Inclusive Strategies

- 3.1 Affirmative action related to SCs, STs and Women : Meaning of Affirmative action and Protective Discrimination; Constitutional safeguards, Developmental measures : Governmental, Non-Governmental.
- 3.2 Tribal Welfare Programmes;
- 3.3 Gender inequality; Concept of Sex and Gender, Gender Discrimination, Towards Equality Report 1974. Women Empowerment; Meaning and Structure of SHG and Micro Finance; Meaning, Features, Types, Principles; Streeshakti, Shree Kshethra Dharmastala Rural Development Project, Lijjat Papad and SEWA.

## **Chapter-4 Family in India**

- 4.1 Meaning, Definitions and Characteristics of Joint Family.
- 4.2 Types of Joint Family : Patriarchal : Illom, Matriarchal : Tarawad - Narasinganavar family - An example of patriarchal joint family.
- 4.3 Advantages and Disadvantages of Joint Family - Structural and functional changes - Causes for changes.

## **Chapter-5 Change and Development of Villages and Urbanization in India**

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- 5.2 Problems of Indian Villages - Social, Economic and Agricultural problems  
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- 6.2 Traditional Business Communities; Caste based Trade among the Nakarattars of Tamil Nadu; Pushkar Annual Fair.
- 6.3 Virtual Markets; Emergence of Virtual Markets; Online Shopping Sites in India.
- 6.4 Interlinking of Markets and Mcdonaldization.
- 6.5 Mass Media.
  - 6.5.1 Meaning of Mass Media; Functions of Mass Media.
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  - 6.5.3 Recent Trends in Mass Media.
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- 7.1 Social Movements in India; Meaning, Definitions of Social Movements, Major components of Social Movements, New components of Social Movements, Types of Social Movements
- 7.2 Farmers' Movements; Meaning and types of Farmers' Movements, Factors facilitating Peasant Movement in India
- 7.3 Backward Class and Dalit Movements.
- 7.4 Women's Movement in Pre-Independent and Post Independent India

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- 8.1 Meaning and Definition of Sanskritization;
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- 8.4 Meaning and Definition of Globalization ; Factors contributing to Globalization; Dimensions of Global Outlook; Homogenization and Hybridization of culture; Barbie Doll- Truly a Global Citizen.

# SOCIOLOGY OF INDIAN SOCIETY

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1.2	Unity in Diversity; Nature of Diversity; Regional, Linguistic, Religious, Cultural and Ethnic : The Nature of Unity in India; Regional Unity, Linguistic Unity, Religious Unity and Cultural Unity.		
1.3	National Integration – Meaning and Definitions Challenges to National Integration – Regionalism, Communalism, Linguism, Extremism and Terrorism . Measures to Strengthen National Integration	<b>10/20</b>	<b>13/26</b>
1.4	Demographic Profile of India; Major Characteristics of Demographic Profile of India; Demographic profile of Karnataka. Population Policy of India.	<b>10/20</b>	<b>13/26</b>
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2.3	Concept of Dominant Caste (M. N. Srinivas).		
2.4	The Backward Classes in India; Meaning of Scheduled Castes, Problems or Disabilities of Scheduled Castes – Economic, Social and Religious		

2.5	Tribes – Changing Concept of Tribe, Demographic Aspects, Geographical Distribution of Indian Tribes - Scheduled Tribes - Problems of Indian Tribes - Three views on Tribal Welfare- Tribal Panchasheela.		
2.6	Other Backward Classes (OBCs) – Problems of other Backward Classes (OBCs), Criteria of Backwardness; Kalelkar and Mandal Commissions; Karnataka State Backward Class Commissions - An Overview		
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3.3	Gender inequality; Concept of Sex and Gender, Gender discrimination, Towards Equality Report 1974. Women Empowerment; Meaning and Definition of Women’s Empowerment, Strategies for Empowerment of Women, The National Commission for Women, Self-Help Groups (SHG), Structure of the Self-Help Group, Micro Finance; Meaning, Features Types, Principles; Streeshakti, Shri Kshethra Dharmasthala Rural Development Project, Lijjat Papad and SEWA.		
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5.3	Rural Developmental Programmes; Meaning of Rural Development, Land Reforms, The Green Revolution, Panchayath Raj, Community Development Programme (CDP), Integrated Rural Development Programme (IRDP) and MGNAREGA.		
5.4	Changes in Indian Villages: Continuous Migration of People towards the Cities, Farm to Non-farm and Special Economic Zone (SEZ).		
5.5	Meaning and Definitions of Cities and Urbanization, Historical Background of Urbanization in India.		
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6.3	Virtual Markets Emergence of Virtual Markets and online Shopping Sites in India.		
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7.3	Backward Class and Dalit Movement; The Course of the Movement, Sri Sahu Maharaj and Satya Shodak Samaj, Justice Party and Non-Brahmin Movement in Madras, The Self-Respect Movement or the Dravidian Phase, Non-Brahmin Movement in Karnataka, Non-Brahmin Movement in Kerala, Sri Narayana Guru Dharma Paripalana Yogam (SNDP), Dalit Movement in the Post-Independence Period		
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8.5	Globalization; Meaning and Definition of Globalization; Factors Contributing to Globalization; Two Major Dimensions of Global Outlook; Homogenization and Hybridization of culture; Barbie Doll – Truly a Global Citizen.		

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## CHAPTER - 1

### MAKING OF INDIAN SOCIETY AND DEMOGRAPHY

#### Objectives

**The learner:**

- understands the nature of Indian population.
- realizes Indian society as a miniature world.
- appreciates the unity and integration of the country.
- realizes the social threats to Nationalism

#### Content Outline

Emergence of Pluralistic Society - Unity in Diversity – Nature of Diversities, Regional, Linguistic, Religious, Cultural and Ethnic Differences - National Integration – Challenges to National Integration, Regionalism, Communalism, Linguism, Extremism and Terrorism – Measures to strengthen National Integration.

Demographic Profile of India – Major Characteristics of the Demographic Profile of India – Population Policy of India.

### 1.1 Emergence of Pluralistic Society

#### Introduction

India has a long history, and its social structure is very complex. According to a popular estimate, it has covered a span of five thousand years from the period of its first known civilization which was the Indus Valley civilization. During this long period, several waves of immigrants, representing different ethnic strains and linguistic families, have merged into its population to contribute to its diversity, richness, and vitality.

Several different levels of social evolution co-exist in contemporary India: primitive hunters and food gatherers; shifting cultivators; nomads of different types (breeders of goats, sheep, and cattle; itinerant traders; and artisans and craftsmen); settled agriculturists and landed gentry as well as aristocracies of ancient lineage.

Most of the major religions of the world – Hinduism, Islam, Christianity, Buddhism, Jainism, Zoroastrianism, Sikhism and Judaism/Jewism – are found here, and in addition there is a bewildering variety of cults and sects with different orientations in belief and ritual. Added to these the modern academic, bureaucratic, industrial, and scientific elites, and you will find the past, the present, and the future living together. In the process of its evolution, Indian society has acquired a composite culture, characterized by stable patterns of pluralism.

## Racial Groups in India

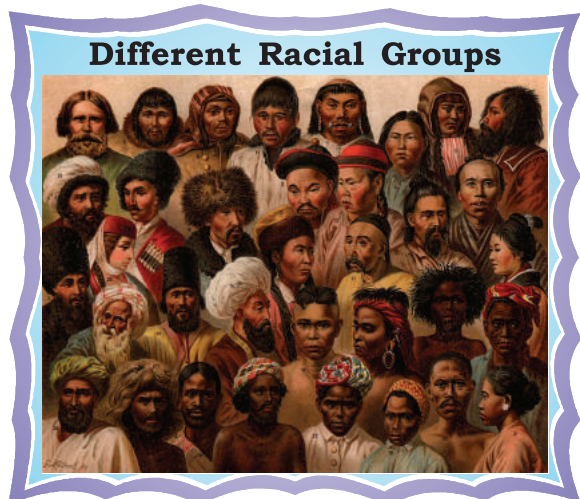
The most authoritative and widely accepted classification is by B.S. Guha, who identified six major racial elements in the population of India:

- i) Negrito
- ii) Proto-Australoid
- iii) Mongoloid
- iv) Mediterranean
- v) Western Brachycephals and
- vi) Nordic

In the south, the Kadar, the Irula, and the Paniyan, and in the Andaman Islands the Onge and Jarawas of the Andamanese have definite **Negrito** characteristics. Some traits of this group are found among the Angami Naga and the Bagadi of the Rajmahal hills. On the western coast, there are some groups with pronounced Negrito traits, but they perhaps represent later arrivals, who came to India with the Arab traders.

The **Proto-Australoid** group is numerically more significant; most of the tribes of middle India belong to it. These were the people described by the Indo-Aryans as Anas, Dasa, Dasyu, and Nishad – all derogatory terms.

The **Mongoloid** group is sub-divided into two branches – Paleo-Mongoloid and Tibeto-Mongoloid. Tribal groups in the Himalayan region and those in the north-east are of Mongoloid stock. Some Mongoloid features are seen in the non-tribal population of the eastern States – Assam, West Bengal, Manipur, and Tripura.



The **Western Brachycephals** are sub-divided into the Alpinoid, Dinaric, and Armenoid groups. Alpinoid and Dinaric characteristics are seen in some groups of northern and western India; the Parsis belong to the Armenoid section.

The **Mediterraneans** are associated with the Dravidian languages and cultures. The **Nordics** were the last major ethnic element to arrive in India and make a profound impact on its culture and society. But before they came a unique civilization had slowly developed in India. It is known as the Indus Valley Civilization.

### Origin of Indian Civilization

It is believed, that the Indus Valley Civilization was the joint creation of the Aryans and pre-Aryan inhabitants of India. The people of the Indus Valley Civilization were multi-ethnic. The civilization itself represents the fusion of the contribution of different ethnic streams. The Indus Valley Civilization is associated principally with the cities of Mohenjodaro and Harappa, the first ones to be discovered (now in Sindh, Pakistan). Later excavations indicate that it had a much wider spread. Kot Diji (Sindh, Pakistan), Kalibangan (Rajasthan), Ropar (Punjab, India), and Lothal (Gujarat) are the other important sites of this civilization. Lothal is additionally significant as a port town.

In the skeletal remains of this civilization there is evidence of the presence of Proto- Australoid, Mediterranean, Alpine, and Mongoloid racial elements, who no doubt contributed to its growth. It was an urban civilization with a remarkable ability and competence in planning. The most important aspect from the sociological point of view, is that the foundations of Indian civilization were laid during this phase and some of the elements of that period continue to this day. The worship of Shiva and the Lingam, and the Mother Goddess can be traced to this period.

**Picture 4: Indian Civilization: Mohenjodaro and Harappa**



### The Process of Aryanization

The Indo-Aryans came later and had a long encounter with earlier inhabitants of the land. They were essentially a pastoral people with a flair for poetry, philosophical speculation, and elaborate rituals. They regarded themselves as superior and tended to look down upon the earlier inhabitants of the land, for whom they coined several derogatory terms. They were required to marry within their own group, i.e., practise endogamy, and had some elementary notions of ritual purity and pollution which governed their physical

contacts and commensal – inter-dining - relations with others. This led to the origin of the Varnas and also of Jati (caste). Commensality and sexual relations within different tribal groups and earlier ethnic groups were governed by customary norms and taboos, and the advent of the Indo-Aryans brought in refinements and complexities in them.

The ideological and social framework of Indian society began taking shape when the area of interaction between the Indo-Aryans and the earlier inhabitants widened. The Indo-Aryans were divided into three groups – the Rajanya (warriors and the aristocracy), the Brahmana (priests), and the Vaishya (cultivators). These were Dvija (twice-born) groups – born first at physical birth and a second time when initiated into Varna status. The Shudras were the fourth Varna; they were from outside the Indo-Aryan group and were perhaps the progeny of unions between the Indo-Aryan and the Dasa (the pre-Aryan inhabitants of the land). They emerged as cultivators, but were denied twice – born status. Outside the four-fold vertical Varna structure, there was a fifth group – Avarna or the *Pancham* - whose ethnic status was so low and their occupations so degraded and polluting that any physical contact with them was prohibited for the twice-born and the Shudra. Jatis, depending upon their origins and the nature of their occupations, were fitted into one of these vertically graded levels. Each Varna had its own hierarchy of Jatis. Some new Jatis were added to the system from time to time.

The process of Aryanization of the sub-continental traditions was neither smooth nor complete. Its earlier phase was characterized by considerable cultural conflict and warfare. Much accommodation and compromise were also taking place. The Indo-Aryans were gradually emerging from pastoralism to an agricultural economy. This necessitated greater harmony with the older inhabitants; in any case, some kind of synthesis between them was already taking place. As a result, the non-Aryans adopted some elements of Indo-Aryan ritual and their philosophy of social organization, while retaining their own ethnic and regional identities. Pluralism was being stabilized and a cultural mosaic being formed.

### **The Major Difficulties in the Process of Aryanization**

#### **1) Tribal groups refused to be absorbed**

Some tribal groups refused to be absorbed and chose to recede to inaccessible forests and hills. Many of them still maintain their separate identities.

#### **2) Special problems posed by strong ethnic groups**

Some strong ethnic groups posed special problems in respect of their assimilation. The Reddys in Andhra Pradesh, the Nayars in Kerala, the Marava in Tamil Nadu, and the Marathas in Maharashtra were economically and politically too powerful to be given Shudra status. While they were not formally recognized as twice-born, they claimed and obtained a near -Kshatriya status.

**3) Later waves of immigrants**

Later waves of immigrants – the Greeks, Scythians, Parthians, Shakas, Kushans and Huns held power for long periods, settled down in India, and were willing to be absorbed into the Indian social system. Since they were outsiders, natives refused to accept them.

**Development of Hindu Religious Philosophy**

Thus the Indian social system is believed to be and is often described as bounded and rigid. In some respects, and particularly in some phase of its evolution, this indeed is true.

But there have been many exceptions; for instance, Valmiki had a humble social origin, but he has a place of honour as the composer of the epic Ramayana. VedaVyas, the author of the epic Mahabharata, was the son of a fisherwoman. Vidura, the philosopher and interpreter of Dharma, was the offspring of a maid-servant.

Hinduism derives from diverse literary sources including the Vedas, the Brahmanas, the Aranyakas, the Upanishads, the Srauta, Grihya and Dharma Sutras. The Rig-Veda is the oldest of the four Vedas: some of its hymns are believed to have been composed before 1000 B.C. The other three Vedas – the Sama, Yajur and Atharva Vedas – were composed later.

Ramayana and Mahabharata epics have tremendous influence on Indian society. Two more works that had considerable influence on the Indian social system are Arthashastra (Kautilya) and Manusmriti (Manu). Kautilya concentrates mainly on statecraft, but his treatise also touches upon the control mechanisms of society. Manu, on the other hand, has provided a complete social code.

What is known as Hinduism developed through dual processes of considerable conflict, much accommodation and compromise. The word 'Hindu' appears to have been coined by the invading Arabs around the eighth century A.D., for people living beyond the Indus.

Many non-Aryan beliefs, deities, and rituals were incorporated into Hinduism. Hinduism accepted the growth of the heterodox doctrines, cults, and sects. It also accepted considerable dissent and reform. Jainism grew out of dissent and achieved a country wide spread. Buddhism also grew out of the flexible setting and gradually became a world religion. Later, Sikhism also developed as a distinct religion, although it had taken elements both from Hinduism and Islam. Bhakti cults represent another dimension of change in religion.

**Christianity in India**

To understand the texture of Indian society, we have also to take note of the long presence of Christianity and Islam in the country. Of these two, Christianity came to India earlier, but the later arrival – Islam - made a greater impact on society. Both initially penetrated into India by peaceful means, although they later gained the support of the ruling powers. Both

were influenced by the prevailing ethos and both made some impact on society. Christianity and Islam acquired some special characteristics in the Indian setting.

**St. Thomas** and **St. Bartholomew** are believed to have brought Christianity to India in A.D. 50. When the Portuguese arrived in India, Christianity was found to have spread over seventeen kingdoms of Kerala. In Kerala, Christians had several churches, fifty settlements, and numbered 1,00,000. It is believed that Kalyan, near Bombay, emerged as a major centre of Christianity. Apart from St. Bartholomew, a specially invited Stoic philosopher – Pantaenus – was preaching at Kalyan.

The early Christians, however, were held in high esteem by the Hindus. Things began to change with the arrival and establishment of the Portuguese in India. When St. Francis Xavier landed in Goa in 1542, it had become a Christian settlement with fourteen churches and over a hundred clergymen. The Italian Jesuit, Roberto de Nobili, who landed in Goa in 1605 and died in Mylapore (Madras) in 1656, communicated with the people in Tamil and other regional dialects. His discussions with the Brahmans were in Sanskrit. De Nobili was keen to get convinced converts from the top of Hindu society to facilitate the rapid spread of Christianity. He avoided contact with Christians of lower caste origins, including their priests. By the end of the seventeenth century De Nobili and his associates had made many converts.

The later development of Christianity in India is better known because of the association of the Church with foreign powers – The Portuguese, Dutch, British, and French. Considerable evangelical and humanitarian work was done by Christian missionaries of diverse nationalities and denominations. Besides Kerala and Tamil Nadu, there are pockets of Christianity in most States of the Indian Union. At least three of the tribal north-eastern States have substantial Christian majorities. Christians have a sizeable presence among the tribals of Chotanagpur too.

### **Islam in India**

Islam first came to India by peaceful methods, often with the encouragement of Hindu rulers. On the western coast, the Balhara dynasty in the north and the Zamorin of the Malabar coast welcomed Muslim traders and encouraged them to settle in places like Anhilwara, Calicut, and Quilon. They could freely build mosques and practise their religion. Arab and Persian immigrants settled down along the coast and married non-Muslim women. This is how the Nawait (Natia) community of Konkan and the Mappilla (Moplah) community of the Malabar coast emerged. The Labbais, on the east coast of Tamil Nadu, are said to have originated from the union of Tamil women with Arabs who were either shipwrecked or exiled from Iraq.

In the thirteenth and fourteenth centuries, several missionaries were active in Punjab, Kashmir, Deccan, and eastern and western India. What needs to be emphasized is that these missionaries transmitted the message