

Oral History of Sadozai Tribe in Azad Jammu and Kashmir



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Miss Qirat Naz

Dedication

Dedicated to my respectable and beloved parents, without whom none of my success would be possible. Thank you for always believing in me and for inspiring me to strive for my dreams.

Qirat Naz

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Contents

Abstract	ix
Chapter 1	1
Introduction	1
1.1 The Problem	7
1.2 Statement of the Problem	8
1.3 Hypothesis	9
1.4 Objectives	9
1.5 Significance of the Study	9
1.6 Justification of the Locale of the Research	10
1.7 Outline of the Thesis	11
Chapter 2	14
Review Of Literature	14
2.1. Historical Roots	14
2.2. Settlement in Kashmir	16
2.3. Contribution in Freedom Movement	24
Chapter 3	33
Research Methodology	33
3.1 Socio Economic Survey	34
3.2 Sampling	34
3.3 Purposive Sampling	34
3.4 Participant Observation	35
3.5 Key Informants	36
3.6 In Depth Interviews	36
3.7 Focus Group Discussion	37
3.7.1 Topics for Focus Group Discussion	37
3.8 Interview Guide	38
3.9 A Voice recorder	38
3.10 Photography	38

3.11 Daily Diary	39
3.12 Field Notes	39
3.13 Case Studies	39
3.14 Research site	40
3.15 Population	43
3.16 Physical features	43
3.17 Weather	45
3.18 Religion	45
3.19 Language	46
3.20 Occupation	46
3.21 Education	47
3.21.1 Educational Facilities	48
3.22 Hospitals.....	48
3.23 Types of Family	48
3.24 Livestock.....	49
3.25 Food Patterns.....	50
3.26 Dress Patterns.....	51
3.26.1 Man Dress	51
3.27 Housing Pattern.....	52
3.28 Water Facilities	54
Chapter 4	56
Oral History of Sadozai.....	56
4.1 Origin of Tribe	56
4.2 Lineage System	57
4.3 History and Name of Sudhan Tribe	58
4.4 Conversion of Language	58
4.5 History and Name of District Sudhunuti.....	59
4.6 Historical Sudhan Educational Conference	60
4.7 Government of Maharaja	61
4.8 Horrible Cruelty	63

4.9 Idol Personality of Sardar Ibrahim Khan	64
4.10 Transmission of Oral History	67
4.10.1 Story Telling	67
4.10.2 Family Gathering	68
4.10.3 Tribal Gathering	70
4.10.4 Loya <i>Jirga</i> (Grand <i>Jirga</i>)	71
4.15 Occasional Meetings	71
4.15.1 Weddings	71
4.15.2 Funerals	72
Chapter 5	73
Socio-Economic and Political System	73
5.1 Social System	73
5.1.1 Status and Role of Men in Family	73
5.1.2 Status of Women in Family	74
5.1.3 Social Cohesion Within Tribe	74
5.1.4 Intertribal Conflict	75
5.1.5 Endogamy	76
5.7 Cultural and Religious Ceremonies	76
5.8 Cooperative within the Tribe and Out of the Tribe	77
5.9 Superiority	78
5.10 Nuclear Family	79
5.11 Economic System	79
5.11.1 Labor Migrants	79
5.11.2 Soldiers	80
5.11.3 Home Domestication (Women)	81
5.11.4 Stitching (Women)	82
5.12 Political System	82
5.12.1 Family Head	82
5.12.2 Village Head	83
5.12.3 Conflict Resolution (<i>Jirga</i> System)	83

Chapter 6.....	85
Case Study.....	85
Quaid-i-Azam of Azad Jammu & Kashmir (Ghazi-E-Milat Bani-E-Kashmir Sardar Ibrahim Khan).....	85
6.1 Competitions of 1946 and Achievement.....	90
6.2 Quaid-an Azam tended to Muslims of Kashmir	91
6.3 Commitment in 1947 Kashmir Movement	92
6.3.1 Following are The Truisms of Those Goals.....	94
6.4 Battle for Freedom	96
6.5 24 October 1947	96
6.6 Services For Azad Jammu & Kashmir.....	100
6.7 Sardar Muhammad Ibrahim Khan at United Nation.....	101
6.8 Sardar Muhammad Ibrahim Khan offerings from 1947 to 2003	102
6.9 Death and Legacy.....	109
Summary And Conclusion	110
7.1 Summary	110
7.2 Conclusion	113
Bibliography.....	117
Interview Guide.....	122

List of Illustration

Figure 1: The satellite location of the village Tahlian and district Sudhunuti	38
Figure 2: Highland image of the village which shows thick forest and scattered population	39
Figure 3: Village Tahlian from the top of mountain.	39
Figure 4: General depiction of Kashmir as outer world	41
Figure 5: House decoration and aesthetic of people	42
Figure 6: Family Gathering.	46
Figure 7: A women prepare grass for livestock.	47
Figure 8: Making of Whey (Lassi), makhan by elder women	48
Figure 9: Head of the village known as Numberdar and depiction of ideal dress of man.	49
Figure 10: Residence of the Numberdar where houses are without boundary wall	49
Figure 11: baking and making of bread (roti) and support stool while making bread by women.	51

Abstract

In this thesis researcher elaborate on the oral history of Sadozai tribe now settled centuries ago in Azad Jammu and Kashmir. In oral history, the reason for existing is frequently to "offer voice" marginalized or overlooked people or gatherings, to tune in to their accounts and give them the likelihood to talk from their own viewpoints. The researcher has investigated four objectives set for this research project. These four objectives are; exploration of oral history, lineage, sociopolitical, economic or livelihood, assimilation to the dominant culture of Kashmir, language shifting to Pahari or Kashmiri language, and role of idol personalities like Ghazi-e-Millat Sardar Ibrahim Khan and so on in the liberation movement of Azad Jammu and Kashmir from Dogra Raj in Kashmir during partition of India. Fieldwork was conducted in village Tahlian and data were collected from the local people of different age group through personal interviews and interviews were aimed to investigate the past history of the people which has been ignored by historians. It is one of the dominant castes in Azad Jammu and Kashmir. The tribe of district Sudhnuti in Azad Jammu and Kashmir is one of the major tribe from Afghanistan. Sadozai tribe is basically Pakhtoon tribe and they migrated from Afghanistan. Their culture is assimilated with Kashmiri culture and their language is Kashmiri/Pahari not Pashtu but their physical and facial appearance still looks like Pakhtoons. They called themselves Kashmiri and Pakhtoon. Through anthropological tools, techniques and methods this research explored the oral history of tribe's current cultural practices and transmission of culture, history to their young generation and their lineage system, how the tribe assimilated into the mainstream culture of the Kashmir and their Political, social and economic system is discussed in detail where they still rely on their cultural customary law "Jirga" (tribal council) to resolve issues and sometimes they organize Sadozai Loya Jirga (grand council) to discuss and connect the disperse Sadozais in India, Pakistan and Afghanistan.

Chapter 1

Introduction

There is long and creative relationship between oral history and documented history. Oral history is defined as; “historical research among living”. Simply it can be said that: to collect the personal experiences and memories through personal interviews which are not available in documented record. As other social sciences and humanities, oral history has its own research methodology and significance. In traditional and illiterate societies, people transfer their histories and culture through oral literacy and socialization. In *Sudhnuti*, there is traditional system of storytelling by aged people. Through these stories, old members of family in the evening tell their past stories. Some of the stories they have been to and some of them they have heard from their elders. They themselves experienced, seen or heard from their past generation. Recording of oral history can be done through different tools and techniques. Oral history depends upon tape recorder it helps to capture all the words those are coming from the mouth of respondent. It depends on recorder because on the spot, we cannot write and remember all words, according to researcher experiences when researcher was conducting interviews. I used voice recorder for collecting data. Oral history is an emotion of people explaining what they suffered and seen in their past, which is not available in written record regarding to the people of Sadozai tribe. When they were talking about their ancestors’ sacrifices they feel proud to tell their stories. Through their stories I found out the answers related to their lineage system, their origin, from where they migrated and how they settled in Azad Jammu and Kashmir also their cultural assimilation with Kashmiri people. How their language converted from Pashtu to Kashmiri or Pahari. I also found out socio-economic and

political system of tribe. In this research, I have used different anthropological methods and techniques for collecting data which are mentioned in the next chapter.

As Michal Foucault said, that history is written by powerful people. The written and documented history cannot be absolute reality or truthful description by all those historians who were at some point compelled to state and powerful personalities. That is not the object reality only; there are so many faces of history because all written record come from powerful people so this means that there is a huge difference between oral history and history. All those who were not literature or could not afford to write their histories are silenced in a way that we now can say that they have never been touched due to their difference to powerful or sometimes they are presented in a way that they have never been to civilization and civic life. The technique of oral history is used to dig out the personal experiences and contribution of people for their nation and community. Oral history is the accumulation and investigation of recorded data about people, families, critical occasions, or regular day to day existence utilizing audiotapes, tapes, or translations of arranged meetings. (Shopes, 2013, p. 33). We cannot feel the same emotions while reading written records of history but when we hear the people's personal experiences, their contribution and sacrifices; we feel same emotions and same pain. To approach oral history in this way is not just to investigate the individual experience of real occasions: it is tackling the puzzle of subjectivity. Through oral communication we approach that knowledge and information which we do not read or heard as stories and we collect that information which is not in written record. Sometimes old people are finding someone who sits with them and hear their personal experiences and memories. This is very interesting and beneficial for researchers through this type of communication

researchers dig out the oral history about their topics that generates from our ancestors. The purpose of research on oral history is to know about the common people experiences and contribution in the past events as I mentioned above that history is written by powerful people and obviously about dominant people of community and nation and not about common people of society or nation. So oral history is used to find out experiences of common people and to write about local people of community or nation and their sacrifices in their own words. (Summerfield, 2016, p. 7)

The research question of the research were The research question of this research project is what is the origin of the Sudhan or Sadozai tribe in the oral tradition of Sudhans in village Tahlian and how they assimilated with mainstream culture of Kashmir and also figure out the role of some personalities to make the people of Sudhan tribe important in Kashmir valley. Researcher is going to elaborate the oral history of tribe in Azad Jammu and Kashmir and their lineage system through their history because they are basically Pakhtoon and rest of the people called themselves Kashmiris. And throughout Pakistan they are known as Kashmiris, they lost their identity as there is no written record about their oral history and their cultural assimilation with Kashmiris their personal experiences which I heard as stories through informal interviews and formal interviews. Oral history means that words which are coming from their lips about their past events which are very important for them also important for rest of the people because by this people all over the world will know the contribution and sacrifices of their ancestors. It transfers from generation to generation. It is obvious, with the passage of time oral history of any community any tribe or nation might be change but it is our responsibility to find out the real history through that stories which we heard from our ancestors and it is our duty to

write the real history which is not available in the form of books, similarly researcher is going to fulfill this duty, to record the oral history of tribe in Azad Jammu and Kashmir which is not in documented record, that is why majority is unaware from the history of district called Sudhnuti of Azad Jammu and Kashmir, the name of district

“Sudhnuti” shows that this area is populated by Sudhan “Sodozoai” also called “*Sudhan*” the word *Sudhan* comes from corrupted word of *Sado* that is why the name of district is “*Sudhunuti*”, who are basically Pakhtoon by race and their lineage not is with Kashmiris and they have lost their identity and their real culture of Pakhtoon now they are assimilated with

Kashmiri culture they even speak “Pahari” language not Pashtu because the more dominant language is “Pahari” over the area so they have observed all the cultural traits of Kashmiri people but still they have retain the name of tribe in them and still they claim that we are from Afghanistan or in simple words from Pakhtoon origin, Afghans means Pakhtoon. Even their youth is not aware from their history this is due to lack of documented record about tribe, they only knew about oral history. The oral history of tribe is very inspiring and effective simply we can say that painful or tragic. My purpose is to write the oral history of tribe to aware from the reality of this tribe and their culture, not to do dominant from other tribes of Azad Jammu and Kashmir. If the youth of tribe remain unaware from their history and contribution of their ancestors, this will be intemperance with them. The new generation have right to know about their freedom that how they got it, what their ancestors did for this freedom. They did not get this freedom as result of begging, they got it through huge sacrifices. And I as researcher believe that

this work will highly effect the youth of tribe and the rest of people in Azad Jammu and Kashmir and Pakistan.

This research has focused over the cultural assimilation, the narration of the people how they have migrated over here and how their culture is constructed within the larger culture of Azad Jammu and Kashmir so this research has recorded their marriage system, political system, social system, economic system as well as their oral history.

As I have mentioned above that they are Pakhtoon people and they claim that they are migrated from Afghanistan and Afghans means Pakhtoon/ the question arises that, who are Afghans?

In Afghanistan so many communities living there, Tajeek, Azbak, Tarkman, Jamshedi, Syed, Hazara, Qazlbash, Hindu, Sikh and Bani Israel who are the generation of Qais Abdul Rasheed.

All those are known Afghans by area. The old name of Afghanistan was “Aryana”. In the century of 326 Skinidar-e-Azam captured those areas, where all those communities lived. After the death of Sikindar-e-Azam his general occupied in those areas after this the setup of “*Youchi caste*” was dominated over there. In the end of second century the lineage of these families were spread from Balkh to Banaras and from Sestan to Kashmir. In the end of 4th century the “Safed

Hinu” were dominated who were uprooted by Sasani’s regnant. In the 5th, 6th & 7th century area was populated by “Sardars” and the other areas where the Sardar were dominated that areas were under the Sassani regnant. Through documented record we came to know that in the ancient times there were the “Aryani” generation was habituated

because of them that area was known as “Aryana”, some documented records claim that these are “Bani Israel” and “Bakhat Basar” pulled out them from the country “Shaam” he was the king of “Babul”. He took one lack Jewish as prisoner in Babul and he populated them near the areas of Iran and Babul. During this time most of the Bani Israel people ran away towards Arab and some went Kohistan (Afghanistan). These people of Bani Israel were the generation of Afghan that is why they are known as Afghani. So it is clear that in the ancient time the name of Afghanistan was Aryana and this area was populated by Aryani but when the Bani Israel migrated over there, they created their dominancy because of political and social consciousness. They claimed that all the Bani Israel is generation of elder son of “Hazrat Yakoob” “Banyabeen”. (Sabir S. H., 2015, p. 2)

With the different references Sabir Hussain Sabir proved in his book “The Pearl String of Sudhan ” that is the generation of “Sudo Bin Utmaan” who related with Qais Abdul Rasheed.

Utmaan had two wives, son from second wife whose name was “Sudho”. Utmaan kept him separated in ancestry from his other sons because of his marvelous qualities. Sudho was the

“Sardar” of his tribe due to this, his generation called rather than Utmaanzoi. Utmaanzoi has four branches Alizoi, Kanazoi, Akazoi and the 4th branch called Sadozoi. From there are more branches, these are AbaKhel, UmarKhel, Mir Ahmed Khel, Behzad Khel, and Behzad Khel. It is proved from above statements that in the Ancient times the generation of “Sudho Bin Utmaan” known by his name Sudho Bin Utmaan. But with the passage of time more branches came into existence but still some are known as Sudhan. In that time Sudho Bin Utmaan was famous by the name of “Malik Sudho” and the generation of

Qais Abdul Rasheed known as “Malik” after the Malik Sudho Bin Utmaan the chieftainship of tribe came in the hands of Muhammad. It is written in the history that Malik Muhammad was one of man in nine generals of Mehmood

Ghaznavi’s military who belongs from Afghani tribe. In the 10th generation of Muhammad Bin Sudho “Nawab Jassi Khan” introduced, he was afghan. (Khan M. H., 1876). Nawab Jassi Khan arrived from Ghazni to Ponch in the Khalji era (1296-1316) (Khan, 2000). Whereas Nawab Jassi Khan was from 20th generation of Qais Abdul Rasheed and Nawab Jassi Khan migrated over there with 1300 Sadozai they created a great Pathan influence in Ponch and they were the real military clan. The Sudhan guarantee an afghan Ancestry. (Iamb, 1994, p. 42)

The ancestor of Sudhan tribe moved from Ghazni Afghanistan. Historically this clan links their ancestors with Qais Abdul Rasheed an obvious Sahabi, who migrated during the time of Hazrat Muhammad (P.B.U.H), it was before 1050 A.D. When the ancestors of Sudhan Nawab Jassi Khan along with his sons and Sahl Khan moved to Kahuta and started a war against the locals, with the passage of time, they settled in Azad Jammu and Kashmir in large population and they give name to the district called Sudhunuti. (Ahmad, 2003, p. 13). From above literature and references it is verified that the tribe who lives in Azad Jammu and Kashmir in district Sudhnuti they are basically Pakhtoon and they trace their lineage from Nawab Jassi Khan.

1.1 The Problem

In this research the researcher looked on the Sudhan tribe’s history that from where the Sudhan tribe basically came and how they settled in the Kashmir valley. The main thing

which researcher focused is that Sudhan is a Pakhtoon tribe but in present day they are living in Kashmir and now they call themselves Kashmiri and now they are the part of Kashmir culture so the researcher looked the evolution process of Sudhan tribe that how they assimilated with rest of Kashmir tribe how their language change from Pashto to Pahari .The researcher also discussed their culture and their oral history.

1.2 Statement of the Problem

Statement of the problem of this research is the cultural assimilation of Sudhan tribe with Kashmiris and about their past and present identity, and also to see the evolution process of Sudhan tribe from Pakhtoon to Kashmiri. Also the challenges faced in language barriers and assimilations for Sudhan tribe. The study is very much anthropological that will help to know about the Sudhan tribe in Azad Jammu and Kashmir. They are basically Pakhtoon but today they are known as Kashmiri they speak Pahari language instead of Pashto, this study will help to find the cultural assimilation with Kashmiris and their historical background with Pakhtoons. Today peaceful co-existence between these two different communities which have similar historical background but present time shows that they are completely different in respect of class, ethnicity, language, cultural tradition, belief structure and social evolution. This study provides a snapshot of two different communities and their socio-cultural and religious behavior and attitude which at play. Through this co-existence they fulfill their needs, customs, values and norms which are necessary for the strength of society and defend social and communal problems together. The significance of this study is only to get authentic information about history, political structure, social structure, economic structure about Sudhan tribe.

1.3 Hypothesis

The lineage of Sadozai goes back to Pakhtoons of Afghanistan and their culture assimilated with Kashmiri culture. The oral history that Sadozai's transmitted to their new generation is almost without any change especially the oral history of Sardar Ibrahim Khan for the freedom of Azad Jammu and Kashmir is transmitted as it is without any change.

1.4 Objectives

This research has focused on following objectives:

- To explore the oral history of tribe and their lineage system.
- To explore how the tribe assimilated into the mainstream culture of the Kashmir.
- To explore the Political, social and economic system of tribe in Azad Jammu and Kashmir.
- To explore the role of Ghazi-e-Millat Sardar Ibrahim Khan in freedom of Azad Jammu and Kashmir.

1.5 Significance of the Study

Significance of the study is that in the past there is no research on this topic or about the history of tribe so to study about and to know the tribe and their history will be very informative and effective. In this research the researcher found the cultural assimilation of Sudhan tribe with Kashmiris that how a Pakhtoon tribe which came all along from Afghanistan has been merge and become a part of Kashmir culture , and what is the role of Sudhan tribe in the freedom of Azad

Jammu and Kashmir in the form of oral history and their perspective about Pakistan in present ,Sudhan tribe fought on the front line in the war of indolence and they have a vital

role in that war so what they think being disputed and the part of Pakistan. As the researcher talked about

Sudhan tribe that they are the part of Pakhtoon culture but now they are assimilated with Kashmir culture but there are some similarities which still exist and which belongs to Pakhtoon's other tribe .The researcher also looked out the reasons of migration of individuals (labor migrants) and issues of their spouses, most of the Sudhan tribe individuals have been away from country and they have settle their business over there, so the researcher looked the problems and hurdle that individual's family and spouse have when they have to survive without their men and how they manage in the society without their husband, brother, son and father .

Through this work, it will be very easy for the youth of tribe and rest of the people to know about the history and their current culture of tribe (Sudhan tribe) in District Sudhnuti, Azad Jammu and Kashmir. This study will help the *Sudhan* tribe to know about their oral history and their present identity either they are Pakhtoon or Kashmiri. This study will help the NGOs to see the socio-economic problems of Sudhan tribe in (Tahlian) and also to work for the local people of Tahlian. The NGOs projects will develop the job opportunities. Academically it will help students and staff to become familiar with Sudhan tribe and their reasons of dominancy and will trigger them to research more about this tribe.

1.6 Justification of the Locale of the Research

The locale where the research was conducted is my hometown where I was brought up, village Tahlian. During my childhood, I was told stories of our ancestors and people. There is a tradition to sit around fire in the winters and all male and female members of

the family used to sit for long hours to discuss the day to day issues and conflict in village. Everyone who goes out and comes in the evening used to share his whole day to parents and other family members. After we finished the meal and tea, we used to ask our male and female elders for stories. These stories were of many kinds. As the area is mountainous, many of the fiction stories were about jinn and fairies in the forest and mountain, but all these stories concluded on the socialization of children to make us aware about the social system and maintaining ace and reinforcement of social structure and system on us. As sometimes villager used to call us Pathan, as we were kids, we did not understand about Pathan or Afghans. When we used to ask our elders about ourselves, they used to tell our history and political figures. This tradition encouraged me to explore the tradition of oral traditions and history of the people. Village Tahlian is the locale where these traditions are still practiced and young and old are still very enthusiastically listen to these stories attentively. This tradition is kind of socialization and education, where people are educated about social structure, histories of families, deviant people, the fate of those who violated the social order and history of our forefathers, tribe and social conduct of both sexes in the area.

1.7 Outline of the Thesis

This thesis is consisted on seven chapters and every chapter deals with new idea linked and coordinated with title of the research. First chapter deals with an introduction, which gives comprehensive and sharp settings to the thesis. An introduction is followed by the problem, on which this researcher has taken initiative to explore the centuries old oral record of Sudhuns and its transmission through story-telling in village Tahlian, Azad Jammu and Kashmir. The problem is furthered through statement of the problem which

highlights that historians and written-record has not given the expected attention to the origin of the tribe in Kashmir which is known as Sudhan, the corrupted word over centuries. The original word is Sadozai, tribe from Pakhtoon lineage that spread out after 13th century in sub-continent now Pakistan and India. Later the thesis has hypothesized the relationship between oral history, storytelling and transmission of old stories to new generation in village Tahlian. After hypothesizing the research, it is objectifies to four objectives which comprehends the whole thesis. And last section of the thesis gives justification that why this study is important in anthropology and history where people in future, people will benefit from it in search of origin of Sadozai or Sudhan in Azad Jammu and Kashmir and rest of Pakistan and India. Second chapter overviews the existing literature on oral history and documented literature on Sadozai tribe and their settlement, political campaigns for liberation and freedom of Kashmir. Third chapter outlines how this research was conducted or it discusses in detail the methodology for this research and also gives general description about the locale and culture of the area. Chapter starts with oral history of the Sadozai. This chapter is a combination of oral tradition and documented history. Fifth chapter gives description about social, economic and political system of the village that they are still practicing the century's old tradition of *Jirgah* to resolve the issues and conflict within the tribe and with other tribes. Most of the area is mountainous and their sole economic earning is livestock and labor migration to Middle East and some other parts of Pakistan and other countries. Sixth chapter gives the political struggle of the people and personalities who sacrifices everything to maintain their independence and liberate the common man from the slavery of unkind and minority government in Kashmir.

And last chapter gives summary and conclusion of the thesis.

Chapter 2

Review Of Literature

Literature review provides conceptual framework for the research. Literature review is the basic of every research and through literature review, the researcher investigates research questions. For the present research I have studied some literature which is elaborated in details in the following segment. Before discussing the assimilation of tribe in Kashmir, its socio, political and economic setting and the contribution of tribe in freedom movement, the historical roots of migration is discuss in detail. It gives a brief sketch that how Sadozoi tribe migrated from Afghanistan and settled in Kashmir as well as what is their socio, political and economic setting in Kashmir. It also provides contextual background to the contribution of tribe to the freedom movement in Kashmir after partition of India.

2.1. Historical Roots

The forefather of Sudhan tribe migrated from Ghazni Afghanistan. Basically, this tribe links their forefathers to Qais Abdul Rasheed a prominent Sahabi, who migrated during the time of Hazrat

Muhammad (P.B.U.H). It was before 1050 A.D when the forefather of Sudhan Nawab Jassi Khan along with his sons Nawab Qasra Khan and Sahil Khan migrated to Kahuta and started a war against the locals (Ahmed P. I., 2003). They have a family tree that dates back to the period of Shah Abbas the Great (1587-1629). Their ancestors came from the famous Abdali tribe of

Afghans of Herat. There was a sub-tribe of the Popalzai's. A contemporary of Mahmud of Ghazni, was the father of Popal who fathered the Popalzai tribe. The Persian ruler Shah Abbas in 1621 made Malik Asadullah Khan, known as Saddo of the Abdali tribe, the titular head in return for services around Qandahar. The children of Asadullah Khan were later called *Zai* is a Pashto and Persian term which means "Son", so Sadozai means Son/Sons of Saddu. Intent upon extending their tribal lands in the regions of Herat and Mashed, they were known for their repeated invasions in decaying Persian Empire. However, these frequent invasions were repulsed because this small band of was no match against a disproportionately larger Persian army, yet determination and grit were their forte. It was during this period that they came into the limelight. However, it was in 1747 under Ahmed Shah Abdali that the tribe finally made its mark by founding the modern state of Afghanistan (Jan, 2015, p. 48).

In Pakhtoon family line, families or sub-tribes are said to be the relatives of a common forerunner. They take after their line back to a genuine evident figure, Sado (imagined 1558), who was made leader of some place in the scope of 12,000 Abdali families living about Qandahar. He balanced himself politically with the Safavid ruler Shah 'Abbas I, who named him the "ace of the Afghans" and blamed for securing the Herat-Qandahar road. He also helped the Safavid ruler with retaking Qandahar in 1622, and in 1595 it had fallen into Mughal hands.

Among, Ahmed Shah Abdali, offspring of Zaman Khan of Khawaja Khizer Khan Khel of the group of Popalzai faction, was the most understood of all. Ahmad Khan selected as an energetic contender in the military of the Afsharid kingdom and quickly rose to wind up a chairman of four thousand Abdali Pakhtoon officers. In June 1747 after the downfall of

Nader Shah Afshar of Persia, Abdali was upgraded into the Emir of Khorasan. This realized the presentation of Afghan express the beginning of the Durrani area.

After Ahmed Shah Abdali's downfall in 1773, the enormous area passed on to his youngster

Taimoor Shah and his relatives who included Shah Zaman, Shah Shuja ul Mulk, Shah Mehmoud, and Shah Ayub. The enormous space shrank and at last it was passed on from amily to Amir Dost Mohammad Khan of Barakzai clan in 1810 and to his relatives.

2.2. Settlement in Kashmir

After that, some of the sub tribes migrated to other regions on the frontier of the Afghanistan and Subcontinent due to political and economic reasons. They are for the most part living in the valleys of Tarnak, Logar, Qandahar, and Kabul. Families can likewise be discovered Rawalpindi and Islamabad Peshawar, District Bannu, Quetta, Mardan, Dera Ghazi Khan, Dera Ismail Khan,

Dina, Pakistan, Abbottabad, Poonch and Sudhnoti and the areas of Azad Kashmir, Lahore, and

Multan in Pakistan. A few relatives of Shah Shuja ul Mulk additionally settled in Ludhiana, India.

Before the primary portion of the first thousand years, the Kashmir area turned into an essential focus of Hinduism and later of Buddhism; later in the ninth century, Shaivism emerged. Islamization in Kashmir occurred in mid of thirteenth to fifteenth century and prompted the possible decrease of the Kashmir Shaivism in Kashmir. In any case, the accomplishments of the past human advancements were not lost, but rather were, all things considered, consumed by the new Islamic commonwealth and culture which

offered ascend to Kashmiri Sufi mystery. In 1339, Shah Mir turned into the main Muslim leader of Kashmir, introducing the Shah Mir Dynasty. For the following five centuries, Muslim rulers ruled Kashmir, including the Mughal Empire, who ruled from 1586 until 1751, and the Afghan Durrani Empire, which ruled from 1747 until 1819. That year, the Sikhs, under Ranjit Singh, attacked Kashmir. In 1846, after the Sikh annihilation in the First Anglo-Sikh War, and upon the buy of the district from the British under the Treaty of Amritsar, the Raja of Jammu, Gulab Singh, turned into the new leader of Kashmir. The govern of his relatives, under the centrality (or tutelage) of the British Crown, endured until 1947, when the previous regal state turned into a debated an area, now directed by three nations: India, Pakistan, and the People's Republic of China (Downey, 2015, p. 5).

Financially persuaded movement of Pashto speakers from their unique territories of settlement – arranged on the two sides of the present Pakistani Afghan outskirt (Durand Line) to different districts of the Indian Subcontinent is a deep-rooted phenomenon. Its verifiable roots can be followed back to pre-Mughal times, when the reliable administrations of Pathan warriors were popular with the rulers in Delhi and the kingdoms further toward the south. These days' bigger Pakistani urban areas like Lahore, Quetta and particularly Karachi paid host to a huge number of Pakhtoons, working in every possible calling and exchanges. The larger part of Pashto speakers went to these spots in the course of the last 20 to 30 years, some of them settling with their families, others relocating on an absolutely impermanent premise. In any case, Pakhtoon relocation is a long way from restricted to the enormous urban

areas alone. With a consistently expanding pace it is spreading essentially everywhere throughout the nation. Truth be told, it is prevalent to the point that it would scarcely be an embellishment to express that there is definitely not a solitary town left in Pakistan without its own particular Pathan merchant, shoemaker or teashop owner. What is valid for the Pakistani marshes, more likewise applies for the Karakoram high mountain district known under the name of Northern Areas. Pakhtoons are moderately new to these spots and speak to just a little division of the territory's aggregate populace. In any case, their monetary quality and developing social impact has just guaranteed them their own one of a kind, unmistakable position inside the ethno-etymological gatherings show in this remote piece of the country (Weinreich, 2009).

Like the other areas of the Pakistan the dominant group in Poonch was the Sudhan of Sudhanuti tehsil. Who were to play major part in the Poonch. The Sudhan were it is said member of the clan (Lamb, Kashmir a disputed legacy 1846-1990, 1994).

Sten Widmalm writes in his book "Kashmir in comparative perspective that Poonch at that time of partition was populated mainly by Sudhans descended from the Pathan of Afghanistan. Widmalm says that the Sudhnuti is the home of Sudhans, but they are also being found in haveli, Bagh and Kotli tehsil and few are settled in Kahuta and Jhelum. Widmalm talks about the leading families of Sudhan clan that Rais of Alisozel is the most influential man in Sudhnuti, and Neriya Chowki and Kirk are count in good families in same tehsil. Widmalm add more that

Sudhan is the most important tribe in Poonch and they had a large number in army in past.

Sudhan tribe claims that they are from Pakhtoon origin and descendants of Ismail who founded Dera Ismail Khan and also one Jassi Khan who was a Pathan.

According to them they first settled near Kotli in the Mureee hills (not the place of the same name in Jammu territory), which was that time occupied by Brahmans. A tribe known as the Bagar held the opposite bank of the Jhelum and tyrannized over the Brahmans, who called in the

Sudhan to their aid. The Sudhan having defeated the Bagars, seized their country and named it Sudhunoti, it was at this time that they took the name of Sudhan which they had earned as a compliment to their value from the Brahmans. If all this has any foundations in fact it must be very ancient history for there is now no trace of the Bagars in Poonch.

Adding more the Widmalm writes in Kashmir in comparative Perspective that The Sudhan have pride of race and look on themselves as superior to any of the other tribes of Poonch, but they cannot be considered high class Rajputs, which term notwithstanding their claim to Pathan origin, they apply to themselves .they marry chiefly among themselves but also take and give wives to the Maldials and some of Mureee hill tribes (Widmalm, 2002).

The time and trail of the Rawalpindi conspiracy book Hasan Zaheer rights that the Poonch district was predominantly Muslim 380,000 out of a population of 420,000 according to the 1941 census , and the overwhelming majority belonged to the Sudhan tribe which traced its ancestry to the clan (Zaheer, 1999).

The Sudhan have pride of race and took on themselves as superior to any of others of Poonch.

But they cannot be considered high class Rajput's. Which term notwithstanding their claim to Pathan origin they apply to themselves (Wikeley,1969).

History of Sudhan tribe an Urdu edition book by Arif writes in his book that from Saddu A.K.A

Saddullah family Jassi Khan migrated from Bag Ghazni in 1300. Nawab Jassi Khan was Qais Abudl Rasheed's 20th generation and Saddullah's 11th generations (Sadozai, 2006).

Alester lamb writes in his book birth of tragedy that there was a strong Pathan Influence in Poonch and the major martial tribe. The Sudhan claim an Afghanistan ancestry (Lamb, 1994).

Jassi Khan settled near Kotli in the Muree hills, which was at that time occupied by Brahmans ,a tribe known as the beggar held the opposite bank of river Jhelum and tarnished over the

Brahmans who called it the Sudhans defeated the Bagars and seized their country and named it Sudhnuti. It was at this time that they took the name of Sudhan which they had earned as a compliment their velour from the Brahmans. If all this was any foundation in fact, it must be very ancient history for there is now no trace of the Bagars in Poonch (Wikely, 1968).

An insurrection had taken place near Poonch against the authority of Gulab Singh. He had gone in person to suppress it .and succeed in doing so. Some of his prisoners were flayed alive under his own eye ...he then ordered one or two of the skins to be stuffed with straw. the hands were stiffened and tied in an attitude of supplication. The corpse was then placed erect. and the head which had been severed from the body was reversed

as it rested on the neck. The figure was planted by the wayside. That passersby might see it and Gulab Singh called his sons' attention to it and told him to take a lesson in the art of governing. The heads of two of the prisoners I saw grinning from iron cages over the path at Adatak by way of affording a wholesome lesson to all travelers (FGS, 1842).

In Azad Jammu and Kashmir Sudhan clan guarantee that the Sudhan clan are relatives from Afghan Pathan clans; this may simply be on account of Ahmed Shah Duran's domain comprised of what is currently known as Kashmir and the Sudhans only a result of the ensuing attacks. Anyway none of this has been found out by recorded or genealogical verification. The main confirmation given to this hypothesis is through oral conventions.

Sudhans lived in Palandri, the customary social associations of the Poonch Muslims were essentially more with what was Pakistan than with any bit of the State of Jammu and Kashmir. Not in the least like the Muslims of the Vale of Kashmir, broad amounts of men from Poonch (essentially Sudhans from the Sudhnuti Tehsil had served in the Indian Army in the midst of the War, and Poonch men ("Poonchies") in like manner constituted a basic degree of the nature of the Jammu and Kashmir State Forces in 1947 the Jagir may have contained upwards of 60,000 ex-servicemen who could give an amazing center to any assurance from the Maharaja. See Kashmir a discussed legacy. By Alistair Lamb Page these Sudhans climbed against the forces of the King and made what is today known as Azad Kashmir (Weinreich, 2009).

Consistently, forceful clans created social qualities that esteemed bravery, masculine power, and warlike mentalities that joined with religious devotion to make a chain of command inside the clan's segments in light of those with the best measure of these traits

framing the clan's "Khan Khel," or the gathering with the most abnormal amount of societal position. Those gatherings, typically the clan's sub-clans, were rank arranged agreeing to the levels of the properties controlled by each. This social trademark was very huge and the Khan Khel of the Popalzai clan, they were the wellspring of Afghanistan's first monarchs. The Barakzai's Khan Khel, the Mohammadzai, later gave lords to the Afghans for around two centuries. The Khan Khel idea is essential as it figures out which of the main groups of a clan will have the best notoriety and equivalent impact in deciding the strategies taken by the clan. This announcement likewise most likely is proverbial when Pakhtoons are viewed as: The more prominent what's more, more memorable the impact of the Khan Khel; the more steady the clan. On account of the Barakzai and Popalzai clans that were adequately compelling for their Khan Khel's to give rulers to the Afghans, the vast majority of the present individuals from these clans tend to help the present national government as opposed to any of the radical gatherings that are tormenting Afghanistan.

Parallel to the solidness conveyed to the clan by the Khan Khel idea, these same stable clans are among the most impervious to any endeavors by untouchables to overcome them or to squeeze them into a bigger network of clans to frame a country, except if it was under their immediate control. This is in show disdain toward of their view that they are altogether associated through a typical predecessor and the premise of their association is one of family relationship. Incomprehensibly, while seeing themselves as joined through a painstakingly remembered ancestry and to some degree normal dialect into more distant family frameworks, they likewise may have a place to a gathering of nearby tribesmen who are unfriendly to contiguous tribesmen despite the fact that the

contradicting gatherings might be associated with each other by coordinate blood ties (Center, 2009).

Greater part of Sudhan Tribe is situated in the Poonch District of Azad Kashmir. It is one of the biggest clans in Kashmir. Sudhans follow their heredity to the Ghazni zone of Afghanistan.

Sudhan moved to Poonch amid the late 1700 or mid 1800's. Most Sudhans were agriculturists.

Amid the first and second world wars, Sudhans joined the British Army and battled in Burma, North Africa and Europe. The Sudhans have a long history of administration in the Armed Forces. This was on the grounds that in Poonch locale, open doors for work were rare, and along these lines joining the Indian Army was important for survival.

Sudhans joined the British Indian

Army amid the First World War and later amid the Second World War. Amid the Second World War Sudhans battled in Burma, North Africa and partook in the freedom of Europe. Sudhan captive from the Second World War got war remuneration from the Government of Japan for the torment as wartime captive.

Amid the Second World War, Sudhans battled against British Occupation of India by joining the

Indian National Army. A part of the unmistakable Sudhan opportunity contenders being Colonel Hidayat Khan, Colonel Feroz Khan and various others. After Second World War, Sudhans battled against the Dogra lead in Kashmir. Sudhans were instrumental in ceasing the progress of the Indian Army in Kashmir and established Azad Kashmir.

After freedom of India and Pakistan, Sudhans proceeded with the custom of joining the Armed Forces of Pakistan. Sudhans can be found in all positions of the Pakistan Armed Forces. Sudhans won numerous bravery grants in 1948, 1965 and 1971 wars against India and are instrumental in the armed powers of Pakistan. Sudhans are for the most part Sunni of the Hanafi branch of Islam.

With blooming of religious madrassas all teachings of Sunni Islam have penetrate into the Sudhan belt. A little however developing segment of Sudhans are impacted by the, Wahabi order starting in Saudi Arabia. Sudhans oral history expresses that they changed over from Judaism and Hinduism to Islam. In all likelihood Sudhans changed over to Islam in the course of the most recent 200 years. The Sudhan native language is the Pahari dialect. Sudhans by and large learn and speak the dialect of the region of settlement however take pride in speaking Pahari. Sudhans living in Karachi and other exclusive classes have turned out to be acclimated with utilizing English and Urdu.

As per Major Retired Tilla Mohammad, now perished, a political pioneer in Peshawar, in his books on the Sudhan clan expressed:

“Sudhans had immigrated to Azad Kashmir from Ghazni and Qandahar, Afghanistan, during the

14th century.” (Muhammad, 2010, p. 2)

2.3. Contribution in Freedom Movement

Sudhans are one of the significant clans from the locale of Poonch, Sudhnuti, Bagh and Kotli in

Kashmir. Lt. Col. J.M. Wikeley in his book Punjabi Mailman’s stated, "The Sudhans have pride of race and look on themselves as better than any of alternate clans of Poonch

Kashmir". "Sudhuns are for the most part settled in the area from Kotli to Sudhan Gali of present Azad

Jammu and Kashmir and having the number of inhabitants in 500,000". Aside from Indian Kashmir Sudhans are additionally settled in various urban areas of Pakistan mostly in Rawalpindi, Islamabad, Kahuta, Muree and Kotli Sattian. Rawalakot, in the Poonch District and Pallandri in the Sudhnuti Districts of Azad Kashmir are major Sudhan fortresses. Globally

Sudhans are settled everywhere throughout the world and have extensive networks in the United States, Canada and the United Kingdom. A critical Sudhan diasporas is currently present in Australia, Denmark, Norway, Germany and Belgium. Sudhans are likewise found in huge numbers in Middle East and South Africa (Wikeley, 2011).

Sudhans are a comparable family. There is shown linkage between these families. Last assessment of Azad Kashmir shows that the quantity of occupants Sudhans is 500,000 in Kashmir. Similarly called as Sudhans move towards Kashmir and accepted an indispensable part in the engagement of 1948 at Kashmir in result the Azad Kashmir end up being free from India. Sardar Mohammad Ibrahim Khan who recognize to make Kashmir the bit of Pakistan.

Colossal number of Sadozai live in Azad Kashmir (Poonch, Sudhnuti Dist. Bagh (Channat, Mallot Sudhan Gali etc.) especially Rawalakot, Banjosa et cetera. They have been living there for more than 300 years now. Kashmiri Sadozai's ruled whole Kashmir for quite a while. In 1956

Sudhans in Kashmir resisted the Pakistan Army. Pakistan sent the Punjab constabulary close by a Brigade of Pakistan Army, to beat the rebellion. This insubordination hurt the

employments of some Sudhans, regardless; Sudhans maintained the rebellion to the Pakistan military. Sudhans were not given uncommon status until 1972, and were not recognized in the Pakistan Military Academy standard course until 1965. (Encyclopedia, 1991)

Sudhan (otherwise called Sudhuzai) is real clan from Poonch, Sudhnuti, Bagh and Kotli territories of Azad Kashmir. The clan is known for his run in Kashmir's history and it was the first to wage war against the Dogra oppression, and does legitimately assert the best offer in the ensuing battling and forfeits. They are exceptionally touchy clan. They won't endure consider affront. In the event that offended, they can battle back to set up their poise. The clan joins

Afghanistan from where they moved to southern Poonch in Kashmir and they are same as Pathans (Pakhtoons) of Afghanistan. They are decentness of Pathan; Nawab Jassi Khan and his force. It is said that a few centuries back Nawab Jassi Khan, who was head of his family, battalion initially settled close Kotli, in the Muree slopes. Another clan held the contrary bank of the Jhelum and tyrannized over the Locals of Poonch Kashmir, who brought in the Sudhans to their guide. The Sudhans having crushed the clan, grabbed their nation and named it Sudhnuti, it was as of now that they took the title of Sudhan, The Sudhan which has many importance like

(reasonable, simply, overcome, and so on...) this name was a privileged name given to their Pathan precursors; Nawab Jassi Khan and his battalion, which they had earned as a compliment to their valor from local people. In this period, they increased rapidly and developed into a solid and intense clan. Altar of Jassi Khan can be found at Jessa Peer in Mang, Azad Kashmir and

Sudhanbetka sorted out by Jassi Khan can be found at Holar in Kotli, Azad Kashmir. Nawab Jassi Khan is likewise thought to be the author of Sudhnuti locale, he named the Sudhnuti.

For the most part Sudhans say, even Sardar Ibrahim Khan specified in his book that; Nawab Jassi

Khan had a place with clan of Afghanistan). (While some Sudhans additionally say that Nawab

Jassi Khan had a place with different Afghan Pathan clans). War between Sudhans (Pathans) and Dogra's (Rajput's) fought in 1837. After Afghan and Mughal administer came Dogra run on Kashmir region and Sudhans had never accommodated to the (Hindu) Dogra run the show. In 1837, the specialist of the Dogra rulers in the slope locale of Poonch was, in any case, truly debilitated by a Sudhan, and there was wicked war between Sudhans (Pathans) and Dogra's (Rajput's) in the eighteenth century. On account of the autonomous personality of their country as a royal state, impressive mountain obstructions, and locale ethnic attributes, there association between the occupants of Poonch and those of the connecting territories of the State; their conventional connections were with the North-West Frontier Province and eastern Afghanistan.

Shams Khan, who was head of Sudhan clan, Shams Khan had rose a war against Dogra, Gulab

Singh's powers, Sudhan tribesmen bravely vanquished the Dogra's and liberated their zones from Dogra, however Sikh domain assaulted Sudhan tribesmen's from Kahuta, Punjab offered money to talk that the two had been murdered in a fight. Sabz Ali Khan and Malli Khan were two Sudhan pioneers of the revolt, who were excoriated alive at Mang.

Sudhan's uprising against Dogra governs in 1947. In 1947, Dogra rulers were undermined by Sardar Ibrahim Khan, multi-year old Sudhan from Rawalakot, who sorted out armed force of

60,000 ex-servicemen to battle the Dogra, there were 60,000 Sudhans who had served in the British Army. Poonch was one of the major enrolling justifications for the British. These Sudhan individuals possess Pathan inception and would dependably consider their selves warriors. There were no monetary openings and insufficient landholdings around there. In this way, a large portion of them battled nearby the British, dissimilar to Kashmiri Muslims, who had enough land to till and were engaged with financial exercises. Sudhan had military and battle aptitudes.

Together with Pakistani Pathan (Pakhtoon) tribesmen, it was Sudhans who liberated 'Azad Kashmir'.

In an exclusive interview to PTV AJK TV channel Sardar Ibrahim Khan said that I was admire from Pakistan movement so I resign from my job, when I gave resign, I appeared in election from this Sudhunuti poll and I was elected as assembly member and I came to politics. That emotion was to be with Pakistan to have a leader like Quaid e Azam Muhammad Ali and that was the emotion for Muslims life and death and Allama Muhammad Iqbal poetry admires us and with that emotion we were working and struggling. I was living in Sri Nagar and some of my Pakistani friends gave me advice that you should leave from here and be the part of *Poonch* struggle so with the help of friend I left and from Muzaffarabad I reached Abbottabad and from Abbottabad I went to Lahore and try to meet Quaid e Azam but could not meet him and came back and went to Muree and made a headquarter in Muree. That was life and death situation for us because

we want to be a part of Pakistan we don't want to live with India but Maharaja Hari Singh, who was Hindu he does not want that we merge with Pakistan. We left our families in Sri

Nagar sacrifice their lives and took the risk we started that movement and build a headquarter in Muree and we got riffles and goods and transfer that good overnight by the river way and we build a 50,000 army in just 2 months and we fight, in 2 months we defeat Dogra's army from Gilgit-Ladakh and from all area except Jammu and we run behind the Dogra's army and that is how we clear Gilgit-Ladakh and Azzad Kashmir area from them.

Shamash one of the head-men of the Sudhun tribe when he submitted to the Dogra, was known as Shumass Khan. This man, as a hostage for the fidelity of his clan and family, was kept about the person of Rajah Dehan Singh, whom he actually served as a private Gorechar trooper. In this capacity he so far won the favor of his master and was taken his confidence to high level, that he incurred the jealousy and dislike of the elder brother, Gulab Singh.

When rebellion of Shams became a grave affair Mian Bishna and Diwan Dilbagh Rae and the Rajah Sahib apprised his Lordship of the serious developments at the time when he had just returned from Peshawar after the conquest of Panjtar. The whole affair enraged tribe lived chiefly on the banks of the Jhelum, especially on the western bank, from the point where the river leaves the Kukka Bumba hills for about twenty-five or thirty miles down the stream. This tribe was about fifty or sixty thousand in number. The Sudhun tribe inhabited a large tract on the eastern bank of the same river opposite the country of the Doondhs, and numbered about forty thousand souls. The Suthee tribe

dwell chiefly in the lower hills to the south of the tribes above mentioned, and was estimated at about twenty thousand. Lastly, the Murdiall tribe lay to the east of the Sudhun, and was reckoned at about eighteen thousand people. The Sikh reverses at Peshawar had induced the hill tribes of Poonch to hope for shaking off the yoke of Dogra rule.

This hope was strengthened by the prevalence of another rumor which spoke of Raja Gulab

Singh as being badly, some even said mortally, wounded, in one of the skirmishes with the Yusufzai... Hence it was that the tribes rose in rebellion. The whole country rose in arms against the authority of the Dogra Rajahs, and as they at first met with little opposition, the insurgents had in less than a month, and before Gulab could extricate himself from the Yusufzai, taken and destroyed all the forts and strong holds of their rulers, from Poonch almost to the walls of Jummoo itself, and from the borders of Cashmere to the base of hills. Shamas Khan had now openly placed himself at the head of the insurgents. When rebellion broke out in Poonch, Gulab

Singh was engaged in very important military operations elsewhere. He was summoned from Chiniot, where he was just commencing a campaign against Dewan Sawan Mall of Multan, and was compelled to hasten with all his troops to Peshawar where Afghan had won a temporary success over the Sikhs, and had killed the Governor Sardar Hari Singh Nalwa in the battle of

Jamrud (on 22nd June, 1837). Raja Dhian Singh had already hastened to Peshawar having left

Ranjit Singh encamped at Ramnagar on the Chenab. Gulab Singh left Chiniste and proceeded to

Peshawar by forced marches. He assembled his eight thousand men and twelve guns at Attock. Only some 300 men and 2 guns had broken down in this rapid march. But Raja Dhian Singh had by that time redressed the situation and Gulab was informed that there was no occasion for him to advance on the place; but that his services were required in the Yusufzai country, north of the Lunda or Kabul river where all the people were up in arms to claim his Lordship and he resolved upon the extermination of that obnoxious rascal. A farman (authoritative statement) was sent to

Mian Sahib Udham Singh, who had just returned from the Panjtar expedition, that he should proceed to Kotli and make endeavors there to collect a large force. Accordingly, Wazir Zorawar Singh Kalhuria and Mian Labh Singh reported themselves to the Mian Sahib along with their troops and illustrious Marzbans. The result was that out of fear of their arrival the courage of that rebel melted away and he lifted the siege of that fort (Ahmed W. , 2019).

In short, Shams spread revolt on his very arrival in Poonch and made the inhabitants refractory and rebellious. He won over the guard of the fortress by a variety of inducements. Some of the garrison of the fort evacuated it for fear of that confirmed intriguer and deserted their post. He imprisoned the remainder and tormented them by making them eat things forbidden by religion of the consisted of Gujrat, etc., he summoned also the Bhimber chief to attend the court he refused to comply with his Highness's order for fear of being taken prisoner; the Maharaja was offended at the refusal. Aziz-ud-Din was sent against him but he returned unsuccessful. Diwan Mohkam Chand induced him to come to Lahore court where he was apprehended and confined where he remained for six years. Later he helped Ranjit to capture Kashmir and as a

reward he was restored to a part of his territory, a fact which was not liked by the Dogra Rajas.

Consequently, Raja Gulab Singh took him to Jammu by a stratagem and imprisoned. Sultan Khan was taken afterwards to the fort of Rhiasi, where he had died last year (Ram, 1977).

Chapter 3

Research Methodology

The utilization of the words how and what basically condenses what explore is. It is an examination of discovering answers for logical and social issues through target and efficient investigation. It is a scan for information, that is, a disclosure of shrouded facts. Here learning implies data about issues. The data may be gathered from various sources like understanding, individuals, books, diaries, nature, and so forth. An exploration can prompt new commitments to the current learning. Just through research is it conceivable to gain ground in a field. Research is in fact human advancement and decides the financial, social and political improvement of a country. The consequences of logical research regularly drive an adjustment in the philosophical perspective of issues which stretch out a long ways past the limited space of science itself.

(Rajasekar, 2013, p. 2)

Methodology is the byproduct of tools and techniques, which is utilized to gather data for the examination reason in Anthropology. As I researcher utilize specific strategies with the end goal of my examination and information accumulation. The accompanying strategies and instruments helped me to acquire solid and substantial information. As I researcher utilize perception from this technique I uncover the way of life of Sudhan clan who are essentially Pakhtoon and as I said above they are relocated in Azad and Jammu Kashmir. This research based on qualitative research strategy.

3.1 Socio Economic Survey

This method plays vital role in the field work. I used census form to collect detail of each house of that community. In socio economic survey form I planned demographic details, family class, populace report, education status, land holding and their financial condition of the village. We know the genuine state of territory that what sort of individuals lives here? It educates us concerning the monetary condition that what kinds of financial exercises are turning out by them. It tells about the social state of the general population in any region. By using this method I collected people's financial condition, education status in simple words researchers collected in- depth information about the community. I surveyed 85 houses in the village to collect the data.

3.2 Sampling

Sampling is a very important part of the research as it gives us a choice to select a certain number from the relevant population. The basic idea behind sampling is the analysis of some of the elements in a population which provided useful information on the entire population. The example picked by methods for non-likelihood sampling. My sample was 32 persons. I used technique of purposive sampling to discuss the relevant problems of Sudhan tribe. The respondent chosen according to my own judgment; interviews conducted with them for getting useful information on the topic.

3.3 Purposive Sampling

The approach in which precise situations persons or measures are selected consciously in order to provide significant information that cannot be gained from other choices (Maxwell, 1996, p. 8) It is where the researcher comprises cases or participants in the sample because they believe that they authorization inclusion. (Taherdoost, 2016, p. 5)

I used purposive sampling during my field work. In this technique researcher had selected those people who were relevant to her topic the choice of respondents basis on the judgment it is also known as judgmental sampling. There are no rules and regulation for using this technique, it is all about researcher's judgment. People who have information about relevant topic researcher selected those people and conducted interviews.

3.4 Participant Observation

By utilizing this system end up being a piece of the network and I studied them just like their part. This was immediate path for me to get data from them. It helped me in drawing near to individuals and making them feels sufficiently good with my quality so I observed and record data about their lives. I lived as indicated by the local's traditions, taking part in the most exercises that they perform in their every day schedule. I went to the marriage of Sudhan tribe and further more Kashmiri individuals relational unions who are basically Kashmiri and after that I looked and discovered the distinctions and likenesses and I studied there everything, social standards, values and their ceremonies additionally my attention was on their legends about their clan. Establishment of good and significant compatibility is essential for leading examination. This is very basic method and important method I used this method to collect data easily. By using this method I just listen and look people what they are doing what they are eating what they are wearing, as I researcher collect the data from this method. The researcher is observing them or recorded their behavior in her mind that what people are performing in their daily life. So this is what we observe that what is happening in our surrounding while living in the field and we collect data from this. Firstly they were not ready to accept me as a researcher because basically I belong from there but I do not live in that area because my father was in

army so during his service where ever he posted he bring his family with him now I live with my parents (nuclear family) in kharian city (Punjab).

3.5 Key Informants

It is non-observational technique which is another source of getting information. Key informant is a person who belongs to that community where researcher works remaining in the domains of his studies. It is a main source of collecting data about particular culture. This technique become for the researcher as a source of bridge to create relationship between past and present. Good informants are people to whom you can talk easily, who understand the information you need, and who are glad to give it to you or get it for you. Key informant is a respectable and trustworthy person who connects a researcher to respondents, provides him with a lot of reliable information. Key informants he/she is a person with whom a field researcher has intensive interaction for extensive period of time. Key informants helped me in my research to get old, experienced and knowledgeable persons. My male key informant was Abdul Rehman Khan who is my maternal Grandfather and Zarina begum who is maternal Grandmother. I collected all data with the help of them.

3.6 In Depth Interviews

Researcher had used inside and out meeting since it is the necessity of my subject. It yields most extravagant information and gives chance to investigate top to bottom. Through these meetings I was in a superior position to translate my investigation profoundly and it gave me another measurement. This system turned out to be exceptionally valuable for the analyst for increasing extreme objectives of information accumulation from the general population either uneducated or scarcely proficient.

3.7 Focus Group Discussion

Focus Group discussion is selected to examine a specific point, anything from individuals' sentiments about brands of brew to their involvement in latrine preparing their youngsters. Not all gathering meetings, be that as it may, are center gathering interviews. In focus group discuss now and then, you find yourself in a meeting circumstance with many individuals. You are talking with somebody and other individuals simply come up and embed themselves into the discussion. This happens precipitously all the time in long haul fieldwork in little networks, where individuals all know each other. On the off chance that you demand security, you may find yourself with no meeting by any stretch of the imagination. Better to exploit the circumstance and simply let the data flow. Make sure to take notes, obviously, on who is there, who is prevailing, who is simply tuning in, etc. in any gathering meeting (Bernard, 2006, p. 232)

Focus Group discussion is extremely useful in getting diverse assessments on chose issues in the given timeframe. In this strategy analyst meets a gathering of individuals for getting information so that on the off chance that one part shrouds the information the other part can share that information. In this strategy the gathering ought to be heterogeneous in which the respondents in a perfect world ought not to know each other. This technique used in the research being a very authentic tool to gather primary data according to the topic of the research. Researcher had conducted 5 focus group discussions during research among six persons.

3.7.1 Topics for Focus Group Discussion

- The role of Sudhan tribe in Kashmir war of freedom.

- Does Sudhan tribe consider their self Pakhtoon? And do Kashmir people consider them as a tribe of Pakhtoon?
- To justify the domination of Sudhan tribe over Kashmiri people.

3.8 Interview Guide

To have reasonable information which does not come in observation and amid field work I have arranged to cover immeasurably imperative holy messenger of my examination. This strategy was essential and valuable for information gathering. It was best contraption to have systematized specific material data from the scattered ones in the gathering. A portion of my meetings is unstructured. It has not contained organized and close finished inquiry, interview guide procedure of directing semi basic interviews utilized by the researcher with the assistance of pre-arranged inquiries, which was readied keeping in see the affectability of the theme.

3.9 A Voice recorder

It was an extremely early marvel in anthropological research. We have utilized it to record a few celebrations and functions where member perception cannot be fully utilized, attributable to numerous traditions and customs performed in the meantime, this strategy has enabled us to catch every single such practice which will has been fused in look into after field work.

3.10 Photography

The researchers did photography during the field research as a non-verbal mechanical aid in order to get and capture informal facts about the people and the locality. I have also use photography for the purpose to capture the Sudhan clan marriages pattern, their living

style, and all the cultural actions and their appearance and dressing style for comparing with Pakhtoon tribes which are exist in Pakistan.

3.11 Daily Diary

Researcher used daily diary for writing the bullet points about data. It is another essential strategy to keep the record straight and without blunders that is being trailed by the anthropologists while in an un-known network gathering information for the exploration purposes. It is much the same as an exploration of reasonable note pad in which an analyst amid examine, note downs his or her day by day exercises and experience. It is an innovative movement.

3.12 Field Notes

The fields note method has been used by the researcher keeping its significance in mind to note down every piece of information observe during the research work. The writing of field notes has given an opportunity to the research to re-call the events and mode of discussion make with the respondents and with the common people that has useful to collect data.

3.13 Case Studies

Case study is a research methodology, typically seen in social and life sciences. There is no one definition of case study research. However, very simply ‘a case study can be defined as an intensive study about a person, a group of people or a unit, which is aimed to generalize over several units’. A case study has also been described as an intensive, systematic investigation of a single individual, group, community or some other unit in which the researcher examines indepth data relating to several variables Using a multiple-

case research study allows for a more in-depth understanding of the cases as a unit, through comparison of similarities and differences of the individual cases embedded within the quintain. Evidence arising from multiple-case studies is often stronger and more reliable than from single-case research. Multiple-case studies allow for more comprehensive exploration of research questions and theory development. .

(Roberta, 2018).

I used this technique in her research for collecting data, related events a particular way to get onto depth of interviews of the people. I took one case study from these case studies researcher covered of the objectives of the study.

3.14 Research site

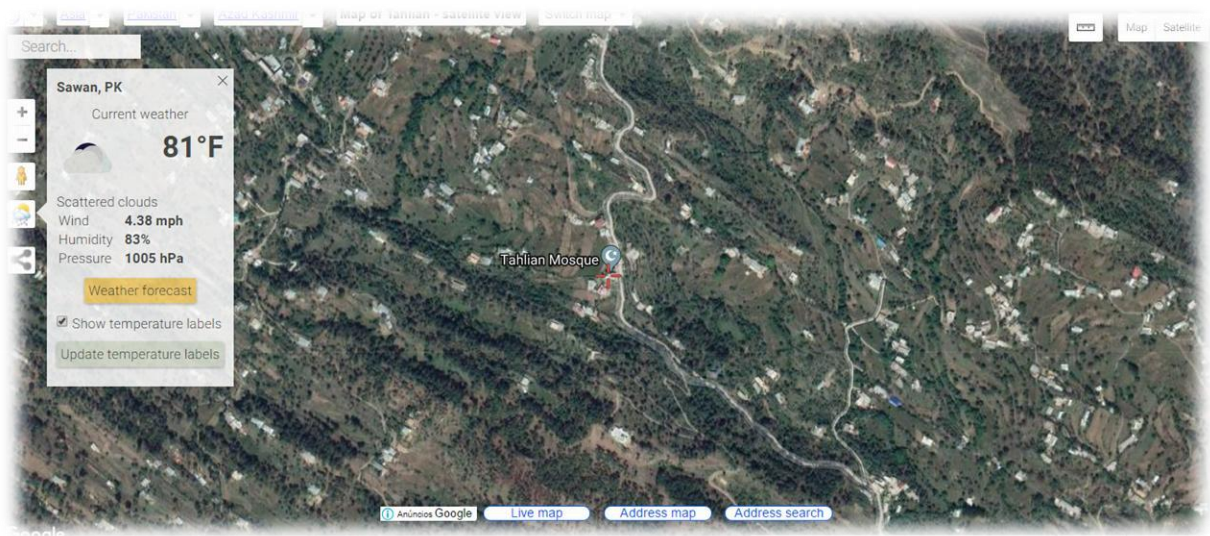


Figure 1: The satellite location of the village Tahlian and district Sudhunuti

Tahilian is located in the District Sudhunuti. Where majority of Sudhans live. Tahilian is a populated place in Azad Jammu and Kashmir, with the region on code of Asia/Pacific. It

is located at an elevation of 822 meters above sea level. Tahlian in the region of Azad Kashmir is located in Pakistan - some 41 mi (or 66 km) east of Islamabad. It is connected with Rawalpindi and Islamabad through Azad Pattan road.

The local time zone is named "Asia / Karachi" with an UTC offset of 5 hours, depending on your travel Modalities. Places near Tahlian are Kula, Jandigala, Bhuraiyan, Sajati, Dhara. Region

Azad Kashmir its Latitude: 33.620 and Longitude: 73.770.



Figure 2: Highland image of the village which shows thick forest and scattered population



Figure 3: Village Tahlian from the top of mountain.

I had selected this area which is famous by the name of “Kulla Tahlian”. The people of this area were good hosts. Their behavior and attitude for stranger was very effective and polite but also they were conservative for the researcher or stranger. There are households of Sudhans tribe more than other tribes. There are also other castes exist but counted houses, Nai, Teli, Raja, Mocuhi. In that area electricity was available in all houses but gas is not available there, people use wood for cooking. The structure of the houses was “teen” and “lenter” “gothic” but most of the houses with “teen” because of snow fall but now the structure of houses are change people making dwelling they are going towards modernization. Their houses do not have boundaries because their houses on the hills up and down because of hilly areas and their trust level is strong and their houses areas populated by their relatives. The famous food of that village was “saag with *makai ki roti* and curry with *makai ki roti* and *Daal chawal*”. Male wear simple “*Shalwar Qameez*” and female also wear simple “*Shalwar Qameez*”. In this village literacy rate is not very high. There is no proper system of education. There is one government school and two private schools. There is no college or university for higher education. Because of non-availability of institutions, that is why most of the people are matric and under matric over there because colleges are far from there whoever studying in colleges they travel one and half hour for their education. Due to this people do not allow their girls for college. Those girls who are educated they got private education. There is no proper system of hospital. There is just one government hospital with three rooms even not any professional doctor was appointed in any emergency case people travel for Rawalpindi all over the district because doctors prescribed people that go Rawalpindi and people do 5 hours traveling after five hours traveling they reached Rawalpindi in emergency case.

Most of the people over there was labor migrants because lack of education they go abroad for earning. There is no anyone official office. Any type of information or work they go Rawalpindi. People are not rich over there. Majority belong from lower middle class. I selected this area because I basically belong from there and it was easy for me to communicate with people through native language called Pahari. I as a researcher stayed at my own maternal grandfather's house. My grandfather is *numberdaar* of that village who helped me to collect the data from that area and he was also from Sudhan tribe and that village was populated by Sudhans (tribe).

3.15 Population

According to the census report of 2017 district Sudhnuti has the population of 297,584. In which 97% is rural and 3% is urban. 51% are male over there and 49% are female over there. The dominant tribe is tribe but also includes Malik, Abbasi, Rajput over there. People of the Sudhnuti area have different yet constrained methods for vocations including cultivating, domesticated animals, poultry cultivating, taxpayer supported organization (both common and military), and business and abroad occupations. Industry is little regarding commitments towards occupations.

3.16 Physical features

The village *Tahilian* is located in district Sudhnuti. This district is totally hilly area and their houses are situated on the hills and their houses covered by full of greenery and look marvelous. People do not destroy natural beauty of this village they take care trees which are surrounding their houses even they planted more.



Figure 4: General depiction of Kashmir as outer world
That is why Kashmir Called Kashmir **Jannat-e-Nazir** and the above picture is the picture of Tahlian which is taken by researcher from the top of the mountain.



Figure 5: House decoration and aesthetic of people

All these plants in above picture are planted by my paternal aunt. She planted all these plants in front door of her kitchen same like this her house boundary is covered by these kind of plants.

3.17 Weather

The climate of the village Tahlian is warm in summer and cold in winters. In summer the air is dry and warm but nights are cool. In winter there is much cold season in the night as well as day. The only source of water is rain and cultivation is possible through rain. All the agriculture in the area is an arid agriculture. There is clean air and clean environment. Skins are healthy. Gas is not available; People use wood for getting heat in winters. There is one place where whole family sit at nights before sleep for get together and for save their selves from coldness. They called it “*kothi*” (kitchen). People use to burn wood for getting heat in “*Angithi*” (fire pan). In the winter days they warm themselves from sun they sit in their open loans they put beds in the loan and sit there for sun heat. In summer season nights are cold. They sleep in their open loans also use blankets. The days are warm they use fans.

3.18 Religion

In the village which I have selected for the field work Kulla, Tahlian predominantly there were only Muslims in that village during the field work. I did not find a single non-Muslim house or visited. So in that village religion was Islam. Tribe belongs from “Qais Abdul Rasheed” when researcher heard history from locale people of that village they said that once “Hazrat Muhammad ﷺ said to Qais Abdul Rasheed that from your tribe Islam will be strengthened in future.

3.19 Language

People of village speak “Pahari” language and this is their mother tongue they also called it Kashmiri language they speak Urdu as well with strangers but they communicate with each other in Pahari language. But when we talk on history or when we see history their language was

Pashtu and its gradually change their language assimilated in Kashmiri language because when Pakhtoon migrated from Afghanistan in Kashmir they did not come there with their women because in Pakhtoon culture when man comes out from his house they do not allow his women to come with him. So, Pakhtoon who are living in Kashmir they do not speak Pashtu because when their ancestors migrated from there they migrated alone not along their women so they got married with Kashmiri women and their children speak mother tongue because children speak that language which is spoken by their mothers. This is the reason why tribe does not speak

Pashtu in present time.

3.20 Occupation

Earlier villagers were farmers and they were interested in livestock. But with the passage of time villagers prefer to go abroad as a labor who are not educated those who are educated or intermediate they prefer to go in army as a soldier in simple words they prefer government jobs, educated women also prefer government jobs in school and they also perform in private schools and uneducated women are perform home farming and also support their husbands financially they look after cows, buffalos, goats and they also sell milk they get monthly from this most of the people of that village are labor migrants and in performing duty in army. They prefer army or government jobs because they know

that if they got government job once they have to do work and they will get money monthly so they can fulfill their needs easily.

3.21 Education

Education is the most amazing weapon which you can use to change the world. Instruction is the identification to the future, for tomorrow has a place with the individuals who plan for it today. An interest in learning pays the best advantage. They build up an enthusiasm for learning. In the village Tahlia the literacy rate is not high. Female education is higher than male education. Male are not interested to continue their education after matric and girls want to study in well-disciplined schools and colleges and they could not continue their study because of social behavior and also non-availability of transport and well-disciplined school and college but now people migrate from their villages towards city like Rawalpindi those who can afford because there is no at least one college over there. Their women and man want to study but lack of facilities they could not afford education when researcher worked on oral history in that area researcher found that in the history when poor people could not afford education, one of the man whose name was “Sardar Feroz Khan” he made a scheme for giving the education to the poor people. That scheme name was “*Mutthi Atta Scheme*” (handful of floor) in this scheme he told to their people that whenever in the day or night you use “atta” take one “mutthi atta” and put it in the bag so people did as it is what Sardar Feroz Khan wanted so every Thursday one of the man used to collect that “atta” from every house and used to sell it and through the process they fulfilled the need of education of poor children. It clearly shows that people have spirit to learn but due to lack of facilities they are not highly educated.

3.21.1 Educational Facilities

The educational facilities in village Tahlian are two government and two private schools namely known as Government High School, Tahlian and Government Girls High School Tahlian. There are two other private schools that are purely run by students' fee paid by their parents known as Moon star school Tahlian. (8th) and Read Foundation School Tahlian (matric).

3.22 Hospitals

In the village there is only one public dispensary over there but there is no professional doctor just one nurse works over there and one female doctor who just works at the time of delivery.

3.23 Types of Family

In my locale Tahlian people prefer joint families more than nuclear in my village there were more joint families than nuclear. They have very strong relation with all members of family like in other Pakhtoon tribe brother's wife does not talk freely with his brother in law but in my village there is no hesitation between brother's wife and brother in law. They can sit together they can eat together. Brother's wife treats her brother in laws same as her brother. In the families of tribe people call their mother "Bay" and father "Papa or Abba" and elder brother they call him as "*lala*" and younger brother they call him by his name there is no specific word for younger brother.



Figure 6: Family Gathering

In this picture males are first cousins and females who sit with them one of the female was wife of their cousin and old woman was “*tai ami*” of them they gathered in the house of their cousin.

There is no restriction for the cousins or brother’s wife that they cannot sit together their trust bonding is strong and they respect their trust level of each person.

3.24 Livestock

People of my village especially women keep livestock which mostly includes goats, buffalos, poultry and cows. Women kept these animals mostly for personal use not for commercial use but sometimes they also use them for commercial purpose however firstly they fulfill the needs of her family then for commercial use. Commercial use means selling milk and by this women earn money. People make special room for animals they look after animals same like their family members. They make special grass for animals and they called this grass by the name of “*kutra*”

we can see below:



Figure 7: A women prepare grass for livestock

3.25 Food Patterns

The food pattern of my village is very simple they mostly use *roti* (flatbread) with vegetables, meat, curry, saag. They like bean with rice “*lobia ki daal aur chawal*”. They cook “Desi chicken” or meat for special guests. They make special type of saag and they called it “*Dalen ala saag*” and they make it with “*makai ki roti*”(corn flatbread). They do not make large *roti* flatbread) like the rest of Pakhtoon people make they make normal bread. On the special occasions like marriage ceremonies, death they cook meat. They do not cook chicken usually.

They use chicken just for “broast”. Tea is the favorite drink of the people. They prefer to make tea with pure milk and the special time of the drinking tea is after Zohar. They call it by the name of “*Peshi*”, they take tea after every meal. They serve special tea which is called “*Dhoodh patti*”.

They also make “lassi” from pure milk which they get from cows and buffalos. In the picture below procedure of “lassi” “dahi” and Makhan is depicted.



Figure 8: Making of Whey (*Lassi*), makhan by elder women

3.26 Dress Patterns

They do not wear jeans, shirts and trousers etc. The chief of tribe wear “*Pagri*” (turban). He follows the proper culture of Pakhtoon but the youth of tribe do not have proper information about their tribe and their cultural dresses because the present youth do not sit with aged people to listen their oral stories or history. They just follow the culture of Kashmir or whatever they see they think this is our culture and dressing pattern. There is no proper cultural dress of women, in my village women wear simple “Shlawar Qameez” with large “chaddar”. They do not allow thin or small shawl.

3.26.1 Man Dress

The dress of men is simple Shlawar Qameez. They do not use “*Buhgti shalwar*”(a kind of loose trouser) as the rest of Pakhtoon people use. They prefer white color on the special

occasions like marriages and death ceremonies. Aged people used waistcoat with their suits but young people just wear simple Shlawar Qameez

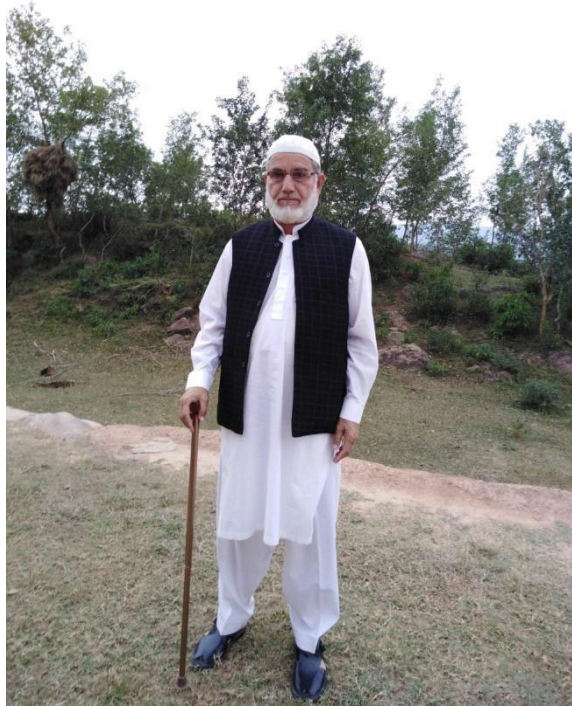


Figure 9: Head of the village known as Numberdar and depiction of ideal dress of man

3.27 Housing Pattern

In the village Tahilian housing pattern are very unique. This picture is taken by researcher during field work.



Figure 10: Residence of the Numberdar where houses are without boundary wall

In the village Tahilain, people make house with Gothic structure and they called it “teen”. It is an old construction because of snowfall. Snowfall can easily melt on the Gothic in the winters and also it absorbs more heat in the day. If we talk the whole District Sudhnuti there is no concept of housing boundary also in the village Tahilan. There is no housing boundary because that is hilly area and their houses are up and down, one area which is covered by ten houses all the people who are living in the houses they are relatives first cousins as well as second cousin and also their social bonding and trust bonding is strong that is why people do not prefer housing boundary. In their housing pattern there is also one room which is used by all the member and the length and the width is also more than the other rooms because they think that one room should be larger than other rooms because all the members sit there easily they called it “bara andar” “Bara” means large and “andar” means room. There is no special lounge. There is an open lounge they called “baranda”. In their houses there is special room for guest which they do not use for their selves they usually closed and open for the guests. They do not use attach washrooms there is just one washroom which is used by all the member

of family. They also make special rooms for their animals they make it under their house the roof of the room of animals they used it for their own sitting they called it “Dabb”. There is the concept of “lentry” house and “teen” house. “lentry” the corrupt language of lenter. They do not use chairs for sitting in the longue they put cot “charpai” which is made by them they use it more than chairs. They cook openly in their houses they make mud “matti k chulhay” and “tandoori” (bakery kiln) and these are made by women. We can see in the below Picture.



Figure 11: baking and making of bread (roti) and support stool while making bread by women.

3.28 Water Facilities

In my village Tahilian, there is water facilities provided by government somewhere but mostly people do drilling or boring (barma) at their houses on the behalf of themselves. And due to strong social relation all the neighbors get water from that house which is near by their houses just for drinking for the other use they get water from lakes and from government tank which is supplied through pipes in every house and whenever when the pipe line gets destroyed villagers repair it not the any government employ comes for repairing. There are so many pools over there for the washing clothes, washing homes; people also take bath from the pool water. They use boring water for drinking and also

fresh water which comes from the mountains. Water which comes from the mountains they called “Omna pani” wherever the women or man sees this water they dig that place and make proper small wells where all the water saved and they use for drinking anytime. They called it “Navun”.

Chapter 4

Oral History of Sadozai

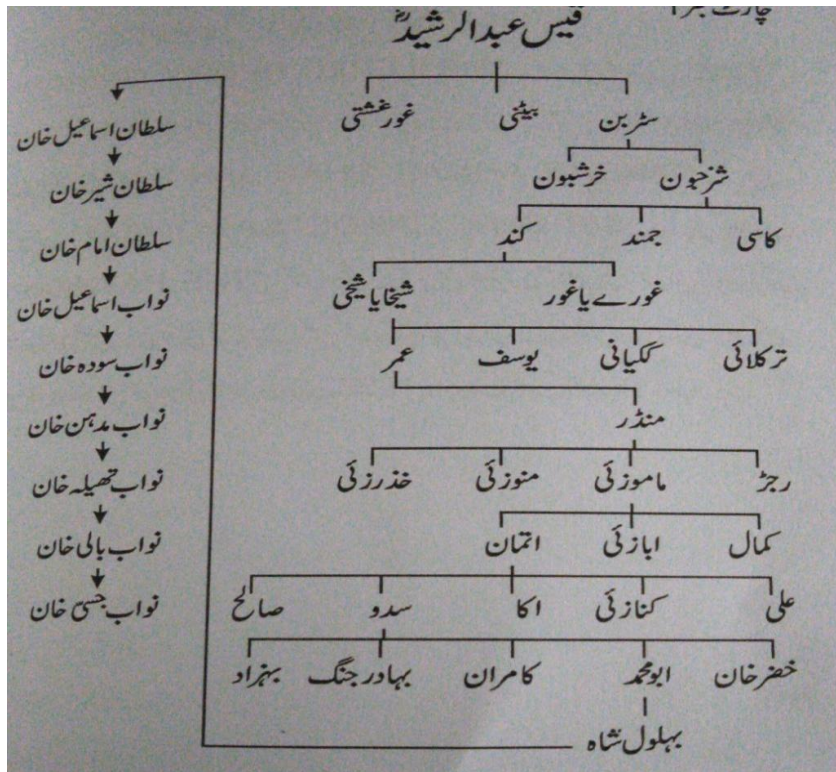
4.1 Origin of Tribe

Basically if we see the history of Quran the tribes of Hazart Musa (AS) in that tribes the last tribe who came here (Sub-continent) at that time Hind currently (India) also exists 1300 years ago at that time all this area from Hindustan to Afghanistan known by the name of Hind. One of the tribe came from there and the Sardar of that tribe who was the “Alim” of Toraat and his name was “Qais Bin Ais”. There were two types of people one who claimed that they believe in One God. It means they are Muslim and others were non-Muslim. At that time in Kashmir, most of the tribes were living there and there was no any state. There was no concept of a state and the one who found something was the owner of that thing and when Nawab Jassi Khan settled here, well before a long time ago. The tribe that we know now as a Pakhtoon tribe is the successors of Qais Bin Ais. At that time Khalid Bin Waleed called Qais Bin Ais on the behalf of (Bani Israel) and told him there is a new religion who has the evidence of Torat (Holy book) so he went to Hazrat Muhammad (P.B.U.H) and Accept Islam on the hand of Hazrat Muhammad (P.B.U.H) and the Prophet Mohammad (P.B.U.H) told him that I will not call you Qais Bin Ais. From now your name is Qais Abdul Rasheed. Basically they are the decedent of King Talut .Prophet (P.B.U.H) told them that you are the decedent of King Talut so you are the king and you are the owner and your tribe will promote the Islam in future. In the whole tribe of Pashtun, there is not a single Non-Muslim. There is only on religion in tribe and that is Islam.

4.2 Lineage System

In 1300 AD Nawab Jassi Khan came to Kashmir along with his three sons. From his three sons, there are three tribes named. One is in Swat , 2nd in Hazara and the 3rd is in Kashmir (Sudhuniti). Nawab Jassi Khan is the son of Sado Bin Utman, Ahmed Shah Abdali (Afghan ruler) was and he was the son of “Sado Bin Amar”. Sado Bin Amar came to Kashmir in 1550 at that time

Kashmiri population was 15 lac and Sudhuniti was the only place which is covered by one tribe. People who are living in the district Sudhnuti Azad Jammu and Kashmir “tribe” they trace their lineage from “Nawab Jassi Khan”.



(Sabir, 2015, p. 107)

4.3 History and Name of Sudhan Tribe

Basically the tribe was called by the name Malik (the owner) that's why they write with their name Malik, Khan, Sardar that all means the "King" the "ruler" and the "owner" and like Nawab Jassi Khan". And other pious person (Waliullah) who is decedent of "Qais Abdul

Rasheed" came here and because of this, some write with their name Shah. and some Khan like in Baluchistan. Some write Shah with their name .And in some remote areas in Kashmir and

Hazara, they write after their names Malik and some write Khan they all are the decedent of Qais Abdul Rasheed. And also people of district Sudhnuti Azad Jammu and Kashmir write their names like this " Sardar M. Kaleem Khan". They use Sardar and Khan both in their names. There is no restriction that some special personalities can write "Sardar" everyone can write this with his name.

4.4 Conversion of Language

As it is believed that Pakhtoon under the leadership of their Saradar came to Sudhnati and started settling over there, but the question arises here, how such big number of people at one lost their language Pashto and now nowhere a Sudhan from Kashmir speaks Pashto. It is narrated that when Pakhtoon reached over here in Kashmir, the only male were in caravan. They did not come along their females or families. When they reached here and started settling in Kashmir, they preferred to marry women from Kashmir and most of the earlier marriages were exogamous and all male were married to Kashmiri women. As Sardar sahib noted that our father used to know Pashto and he used to speak Pashto

whenever he met any Pakhtoon person, but they did not transfer us his language. As we know that tribe living in the district Sudhnuti Azad Jammu and Kashmir then when we look culture of Pakhtoons, Pakhtoons do not move their females with them whenever they go outside from their homes. They go alone or with their brothers or male colleague. They do not allow their women to go outside with them. So when migrated to Kashmir they did marriages here and children speak mother language. Their mothers were Kashmiri and father did not transfer the language but children followed the language of their mothers. That is why here people speak Pahari so their language changed from Pashto to Pahari because in the beginning they did marriages out of caste and when their children grew up and their tribe become larger day by day. They started the trend to do marriages only in their own caste not out of caste and still this trend is going on do not prefer exogamy.

4.5 History and Name of District Sudhunuti

Before partition and uprising against Maharaja, Hindus were also living in the surrounding and Hindus name every place after residents of the area. This is their tradition call the place by the name of tribe or people living there they had their own culture and they had their own names like Parvati. Following their culture they started to call the area where Sudhan were living by the name of “Sudhanwatiyan” with the passage of time the word “Sudhanwatiya” became Sudhunti and people started to know by the name of “Sudhan” so they were calling the name as Sudhuniti where Sudhan were living and gradually after 730 years Sudhnuti tehsil came to exist currently “Sudhuniti Kashmir”. The word Sudhan is basically an intellectual vocabulary word which means

the sharp people who do (*Jirga*) and open court (Panchayat) and people who have the authority to differentiate between right and wrong.

As linguistic analysis of the word Sudhunuti majority of the district residents are Sudhun. It is culturally be appropriate to combine and the hindu traditions and Pakhtoon traditions. They do have names of areas after them. Every land in Pakhtoon dominated area is named after tribe. There are many districts in Pakistan and Afghanistan which are derived or named after the majority residents of district. They feel proud to name place and cities after themselves.

4.6 Historical Sudhan Educational Conference

People used to take “Naswar” and there were also “Naswar” shops same as other Pakhtoon use to take, Sardar Feroz Khan said what is the use of “Naswar “ so he started to end this “Naswar” from there and started a scheme to spread “Islamic Education” and for that he started a welfare system that from every home when they had to cook, they will put a hand full of grain on one side and that scheme was name “Muthi Atta Scheme” Muhthi means a hand full of something like full of grain and as per schedule three time in a day at home they cook food and they put one

“muhthi” a side for that “Islamic education. One of the man was appointed to pick that grain or flour from every home on Thursday and handed over to the head of “Mosque” and the remain

grain was used to sell that to meet the other needs of the educational institution or arrange other things for students who were residing in mosque for learning. When Sardar Ibrahim Khan returned from his studies United Kingdom so, Sardar Feroz Khan told him that now

I am old enough to take the responsibilities of the tribe as head of the tribe. Head of the tribe in Sudhuntati is known as Sardar. In this context every Sadozai writes sardar, khan or malik with his name is meant that they are head of all castes living in Sudhunuti. So that responsibility of the tribe was transferred to “Sardar Ibrahim Khan”. Through this Scheme “Muthi atta Scheme” they educate their poor children in the history, religious education. They did not just educate the children, they also facilitated and provided them food, dress, and shelter with the help of their own people.

4.7 Government of Maharaja

The Maharaja government of that time was the vast dynasty from Lahore to Peshawar. It was the Sikh dynasty the first revolt was in 1830 at that time the warrior of Hindu Maharaja along with

8000 to 12000 army against Peshawar, he told that there is a revolt started in Sudhnuti and he ordered his Army to go Sudhnuti and crash that revolt. When he took action against Yousafzai tribe reaction was seen here in Sudhnuti, because Yousafzai and Sudozai are the first cousins. They had “Qila” in “Mang” at that time the strategy of war was that the every tribe builds a castle and they live in that castle, those castles still exist. They built castle to live there safely with their army. These castles were built on geostrategic location all across the area to finish the revolt in bud. Keeping in mind these precautions they built castle where they thought that there is some trouble but where they thought that there is no trouble they did not build castles. And the Guardian of the castle always are from Nobel and Royal family and they kept their warriors there. This was a kind of gruella wars where they used to ambush on the opponent. These gruella warfare was headed by the tribal chiefs or sometimes by individuals who were ready to sacrifice

their lives, families for liberation themselves from occupying forces. At that time the commander of castle was from tribe one of them was “Sardar Shams Khan. Shams

Khan was that time in charge of that area. He was very brave and a warrior of that time. The

Dogra’s imposed taxes like Hen tax, two window tax, two wives tax, egg tax, two goats tax and so on. Shams Khan told them that our people are not in a position to pay that taxes and Shams Khan empowered all the people at that time. There were no social network for communication, so he went by everyone home and mobilized them. Revolt was the biggest crime and Shams Khan started the revolt and Dogra ordered his army to crash them, then shams Khan disappeared.

Maharaja ordered to find Shams Khan and he came to know that the guardians of the castles are Sardars and he started asking from them the whereabouts of Shams Khan and when people did not tell his address. So Maharaja order that kill their every man and arrest their women and he announced to give five thousand on every Sardar’s head. This meant the reward of every murder will be five thousands. During this period the Maharaja murdered seven thousand Sardars and where Shams Khan studied in that school they built a “Minar” of the dead bodies of Sardars in 1832 where they kept the women and children but they could not find the address of Shams Khan. Shams Khan wrote a letter to Maharaja which is quoted in his own book that “I will follow you till I got my mission” and now it was the biggest challenge for the Dogra and that time Dogra was the god on the earth. No one was able to challenge his authority and dynasty and for the people. After the letter Dogra ordered to arrest the guardian of castle and to following his order they arrested 23 guardians and fighting force in which two people were “Sardar Sabzali Khan“ and “Sardar Mali Khan”.

4.8 Horrible Cruelty

When we look into history, there were few ways for execution, one way was to cut their upper limbs and leave them alive to be example for other people. It was a kind of reminder to the people that all those who are thinking to revolt or stand against the ruler will be made example for other. Second was to remove the skin alive. One was fastened with rivet on wall . So they cut someone's leg to scare Shams Khan. They thought that if we will do this, Shams Khan will surrender, but after all this, Shams Khan didnot surrender. They tied Sabaz Ali Khan and Mali Khan with a tree in Mang and started removing their skins alive and that tree still exists in Mang and it a kind of reminder to the people of Sudhunuti that their grandparents just killed for the crime who stood against the cruel taxes. There is propaganda history, but it was written in Maharaja's books written by him "Maharaja Ghulab Singh"

So when his skin came to his chests so they asked them to surrender but he denied to surrender because he thought I am the respected Sardar if I surrender what will be the respect of my tribe. At the last he did not surrender when they asked him about his last wish he replied to let me meet my wife and children and do not kill my children and wife as I passed away. Maharaja agreed with his wish again Maharaja asked him about his last wish but he said that I need water when he drank water he passed away but he did not surrender.

After that Maharaja Gulab Sing wrote a letter to Shams Khan that surrender to the authorities of Maharaja, otherwise your end will be like of others, that was the time of "Apraji" across the Jammu there is village "Farwalkahuta" a raja from that village, the one who holds the area was called *raja* and around his territory there were check posts as

boundary mark and that check posts are still there, and according to a lead that Shams Khan is hidden in that Raja's territory in forest .Dogra sent troops of three thousands soldiers and in that three thousand soldier no one dare to arrest Shams Khan alive. Dogra and the Raja of that area made an alliance and Raja invited Shams Khan and his niece to dinner. Shams Khan along with his colleagues accepted their invitation and came for dinner. It was a cruel deceit to the alliance and agreement between Shams Khan and Raja of the area. They deceived and their food was poisoned. Later Shams Khan along others were beheaded.

Three thousand soldier along with the heads of Shams Khan and his niece came to that school where they kept the seven thousand women and children in Palandri. Now the revolt is ended. In

1840 writer wrote in his book "travel to Kashmir" that he has seen two heads in cage in 1832 in "Bhimber" and that were the heads of Shams Khan and his niece. And their revolt ends there.

4.9 Idol Personality of Sardar Ibrahim Khan

After the 100 years from Nawab Jassi Khan's fourth seventh generation stands, from his generation one of the man stands whose name was "Sardar Ibrahim Khan". He was a barrister. He was the 2nd Barrister when he finished his study from England. He got offers for different jobs At that time. Maharaja appointed two assembly members from "Sudhnuti". There were two tehsil one is 'Sudhnuti' and other was 'Haveli' and from one tehsil Sardar Ibrahim Khan was elected and Khan Sahib took him to Maharja that he studied from abroad. So give him a job and Maharaja gave him a job to Sardar Ibrahim Khan.

He started work for Dogra. At a time when he thought for whom I am giving my services. He was the one who killed my forefathers. I have to fight against him every time. When Sardar Ibrahim Khan used to look to Maharaj, his blood used to wind up at that time. Maharaja used to wear lots of jewelry, also Kashmiris are very beautiful, so Sardar Ibrahim Khan thought “The jewelry he wears was on necks of my forefather and the reddish color of his face is because he drank blood of my forefathers” so, I have to take revenge from them. He worked six months for Dogra then he left the job because when he looked to Dogra, his mind diverted and he started to think about 100 years before and thought that they have killed my forefathers because he knew the history. He knew the sacrifices of his tribe “.

When he left his job then he became minister of legislative assembly (MLA) and after he became an MLA in 1947. When first budget was arranged here was no opposition. There were Muslim and Non-Muslim. There were twenty to twenty two members and he became the head of that members. He thought to address against him and started revolt then he thought if I start revolt, what he had done to my forefathers. So what he will do with me and with my people. At the night he thought to do that but then he looked to his wife and children that they will be painful if I start to do anything against Dogra. In that confusion three days passed. After three days, he took decisions that my children are important or the state's children, he took permission from his wife and decided to address against Maharaja and he did speech against Maharaja in front of Maharaja in the assembly. When he did that so Maharaja understood that this man is a rebel and so were his forefathers. Maharaja ordered to the people to submit your weapons which you have at your homes and at any other places. Every caste submitted their weapons but Sudhan

tribe did not submit their weapons. One of the man 'Khan M Khan' told the people that maharaja wants to kill us that is why he ordered all the people to submit the weapons. At that time the Pakistan moment was in process and they thought if Pakistan comes to being, we will not be part of this. They called a conference and no one dared to say anything against Maharja in conference. Sardar Ibrahim Khan gathered all the and announced the war against Maharaja at that time. There were two conferences. One was Muslim conference and other was national conference. Before starting the war against Maharaja, Sardar Ibrahim Khan went to Quaid-eAzam and Liaquat ali Khan and Sardar Ibrahim Khan requested them that we have trained people but we do not have weapons and he made a request to provide them weapons for fight against Maharaja. Liaquat Ali rejected his request. He did not agree for giving the weapons to Sudhan tribe. Then Ibrahim Khan went to the border. He met with Qayyum Khan who was also Pakhtoon. He appealed to him for help. He said to him that our people are trained. We need just weapons for fight against the Maharaja. Qayyum Khan by understanding the all situation. He was ready to give the weapons to him but there were problem to take the weapons from border to Palandri, because everywhere Maharaja's security was strong and he established check post all over the entry point to Palandari. Then they made a boat by themselves and they took the weapons from border to Palandri through boat. Maharaja's force was almost ready for war against the Sudhan tribe. The large areas of district Sudhnuti was Rawalakot, Palandri, Bagh, Tahilian, Kulla, Dara, Buraiyan. In that areas everyone knows about that the force of Maharaja and they were coming for war so, we should ready for the fight. So, every Sudhan was ready.

They foughtt and won the war against Maharaja and Kashmir was freed by their own people.

Many people were killed and after that war, Sardar Ibrahim Khan went to Quaid-e-Azam and Liaqat Ali Khan and asked for help but returned disappointedly. So across the border he asked for help from Sardar Qayyum Khan and he gave them weapons and they fought and won the war against Maharaja and Kashmir was freed by their own people. The current Kashmir with Pakistan was liberated by tribal people and people of Sadozai tribe. They were not given any sort of help from the state of Pakistan.

4.10 Transmission of Oral History

Generally, oral transmission means recall the specific and important historical events, traditional events and cultural knowledge through vocal utterance. There are specific ways of Sudhan tribe that transmit their history from generation to generation.

4.10.1 Story Telling

Every culture has its own stories and their historical sacrifices or narratives. As we know that, when old people are talking about their past events in front of their children, they pretend like to be story tellers. Through this way they introduce their children to history such as story in front of their children. Story telling describes the social and cultural activities and their sacrifices same as tribe shares their history by sharing their historical past events and interprets their experience in stories. But not imaginary stories, that stories are based on reality. Humans construct their lives and shape their world into homes in terms of these groundings and memories. For example during my research (field work) once I asked to my grandmother that what happened here when you were living with Hindus in this area. She started a story that, once upon a time when Hindu families and Muslim families were living together in thus village. There were families of Hindu were living in our village. They did not allow us to eat the cows. They believe that

cows are God that is why they did not allow us to eat but Sudhan always do their own. Then Sudhan started fight against Hindu within a village and gradually they (Hindu) ran away from this village because every day one of the Muslim woman or man fought with each other because they did not like one another especially Sudhans. Like this case study, they transmit their history from one generation to another generation.

4.10.2 Family Gathering

Families hold important information about an individual's past and future life. All the family members when sit together in the evening in their open longue by informal talk "Gup shup", they transmit their oral history to their children like during my field work one of my old relative told about his father's role during the war between Maharaja and tribe that is, Maharaja's force was almost ready for war against the Sudhan tribe. The large areas of district Sudhnuti Rawalakot, Palandri, Bagh, Tahilian, Kulla, Dara, Buraiyan. In that areas everyone knew about that the force of maharaja is coming for war so we should ready for war and fight. So every member of the tribe was ready to defend the tribe and area from Maharaja's force. During this one the man who was father of my respondent who told me all this story. His name was Khoshhal Khan. At that time he was from British army. When Khoshhal Khan came to know about this situation, he said to his in charge that the situation of Kashmir is not well so, I must go there for saving my family but actually he wanted to fight against the Maharaja. Khoshhal Khan came for two months when he came he saw that everywhere were foots and everyone was ready for big and decisive war but he was told that we do not have enough weapons for fight against the Maharaja. No doubt we are trained but weapons are most important but we do not have. Without sufficient weapons we could not fight directly with them. The people of

district Kotli who were not Sudhan, they were agreed about whatever Maharaja said to them, they will follow the Maharaja's orders. When Sudhan tribe heard about it, at that time Khoshhal Khan said that leave them (Kotli). Do not expect that they will fight for us but when we will fight. They will definitely fight with us against Maharaja. Sudhan tribe decided that firstly. we will attack then we will take the weapons which they had at that time large population of Sudhan tribe was martyred. One of most powerful gun Hindu were have, through that gun Maharaja's force did fight and Sudhan were weak at that time because they had gun and Sudhan did not have any powerful weapon. One of the man who was using that gun was living in hidden place with that gun. Sudhans traced him out and killed him and got that gun. Sudhans used that gun and that was very useful for them through that gun they killed the large amount of Maharaja's force. The remaining force of Maharaja ran to Kotli. There, almost all the Hindu were living. Before the river of Kotli, Sudhans did not have any problem. They reached there easily but on the other side of river there was the city of Kotli and there was large population of Hindus and other castes. There was a building which is under the Maharaja force and there were the weapons which were very powerful. Whenever any person wanted to do any action, they used to kill that person by garnate¹. So before reaching and covering up the whole city, firstly they must be to killed that force who were on the building for reaching on that building. One of the boy who was from that area he was ready to help them he knew all hidden ways of that area. He helped both Fateh Khan and Khoshhal Khan. They were ruling the British army. They reached at crops near that building. Maharaja force knew that there are some people and they are trying to find out us. The

¹ It is kind of most automatic weapon which blasts easily by throwing it to the opposite.

boy who helped Fateh Khan and Khoshhal Khan to reach that building he left them at that crops and he went Maharaja's force and threw the garnate below the building and that gurnate landed on the foot of Khoshhal Khan and Khoshhal Khan threw it far from him unfortunately that boy got injured through that garnate. During this Sudhans had a place where all the Sudhans gathered after their work. When this planned turned unsuccessful. They spread all over the area of Roli (one of the village of Kotli) and covered all the area of Hindus. Hindus could not come out who are inside the home and who were outside the home were unable go inside. Entry and exit was banned due to Sudhans. So Maharaja sent them help through helicopter c130 with two front and back fighters. Sudhan took all the weapons there. Khoshhal Khan ruined that helicopter. He fired under the helicopter. Respondents said that I just know it and through these type of wars Sudhans survived and part of Kashmir they got.

4.10.3 Tribal Gathering

First person did his reflection of experiences at Tribal Gathering. The largest gathering of indigenous representatives from all over the tribe, that takes place after any incident, occasion, happy moment and any cunning moments. Elders from the tribe get together at a place and meet for a specific purpose and in that gathering they talk about the issues and solution, in that gathering they recall their history of ancestors and give examples of their bravery and wisdom about any problem and his solution. That is the way of transmission of history by oral ways to spread history words in that gathering which reaches to others.

4.10.4 Loya Jirga (Grand Jirga)

loya (grand) *Jirga* is a tribal gathering of tribe. The main purpose is to unite tribe from India, Afghanistan and Pakistan. Recently it was gathered in Rawalpindi DHA phase 2 in 2017, in which people from India, Afghanistan and Pakistan met at place and shared their feelings and views and also they recalled their history of Nawab Jassi Khan and Sardar Shams Khan. They recalled how Dogra cruelty was, but ancestors did not surrender and in last they beat Dogras. These are emotions which they got from their history by oral transmission. They shared their main events of history that how their forefathers came here and settled here and this and that. They talked everything special about their tribe and their forefathers. That is how the oral history transmitted by tribal gathering

4.15 Occasional Meetings

4.15.1 Weddings

Occasional meetings are those meetings where elders meet younger and they share their feelings whatever the occasion. And when they meet, the elders talk about the past and how they celebrate. They share and attend that meeting in past. They talk about something good or bad about that time, like if they meet on a wedding, the elders talk about the weddings of their times how they celebrated what they used to do and what is new and what kind of rituals disappeared. That is how oral history of a wedding transmit from elders to younger and it continues because the tribal weddings are the weddings where they sit together, sing songs and dance together and also share memories and that is how they tell history and do practices to educate the young generation about culture, cultural practices and history.

4.15.2 Funerals

Funerals are the Occasion where the Numbers of tribal people try to reach to pay solidarity with their relatives and people they know or don't know but they try to reach there on time and pay tribute to that person and the meet the family sympathetically, and yes there they share their views about the one who is no more among them and share his moment with people back in past with late person. And that's how oral history generates and transmits.

Chapter 5

Socio-Economic and Political System

5.1 Social System

In the village Tahilian social system plays a vital role among the people. Simply it can be said that it binds the people in one thread. There is also reciprocal relationship of people in that village. In the social system of village Tahilian people used to go in one another houses not only on death or marriage or cultural ceremonies. They go in one another house just like a family member. Whenever they want no specific time or occasion is required to go. People of the tribe do not prefer to go on the daily basis in the house of other castes. These castes are Nai, Mouchi, Lohar and Raja but on the death ceremonies and marriage ceremonies they attend their ceremonies and they also have strong relations among them as they belong to the same village. People are encouraged go to their relative's house after a month who is living far from them to maintain the relationship, and to exchange gifts.

5.1.1 Status and Role of Men in Family

In my locale the status of man is more respectable than a woman. It does not matter he deserves or not. If he is a man, he will be more respectable than woman. Most of the man over they are under matric and their wives are educated more than them. Some are graduate degree holders and some are masters. At the time or marriage head of the house must ask the man about his agreement and opinion that where head of family wants to do his marriage. If he says no, then they cancel and they do as man says. Within a family man has power to take the decision. At the time of breakfast, lunch and dinner women serve him on the table and she will check the plates and glass very carefully that is it

clean or not, before serving while woman do not use to do breakfast, lunch and dinner on the table. She does lunch, dinner and other food consumption on the floor near the stove where she cooks. The dress should be pressed and shoes should be polished of man every in morning. Man goes for job or another work every morning and comes in the evening with full of protocol from his women and he must be received by his woman with respect and deference.

5.1.2 Status of Women in Family

In the village Tahilian the status of women is less than man no matter is she educated not. If the women are post graduate and his husband is under matric nevertheless man is more respectable and he has more power. People do not allow his women to go out alone without (Purdah) especially when she is going for shopping, but they do not restrict women from visiting the relatives home. Whenever she wants, she can go by informing her husband and most important mother in law and father in law about her visit. Mostly women go for outing or shopping with their mothers or mother in laws. Women do not take the decisions. Even at the time of marriage they do not ask the girls that are you agree or not. Men do it as they want.

5.1.3 Social Cohesion Within Tribe

the social cohesion within a tribe is strong. They respect each other. They help each other socially, politically and economically when there is a need, they do each other. In district Sudhnuti and villages of district Sudhnuti there is no concept of housing boundary because of social cohesion. They do not harm one another. People respect families of each other. They look after their neighbors just like as their own family members. Such

as one of the man fighting another person out of city or out of area if another person not belongs from tribe then all people will not see this that may be man will be wrong it does not matter they just start the fighting against another person who is not from tribe. Most of the people having conflict personally with each other but at the time of support they will forget all the personal conflicts and they will support each other in front of other people. Hence the social cohesion of tribe within their tribe is strong.

5.1.4 Intertribal Conflict

Tribal history is basically a story of intertribal conflict and, on the time at which written history starts, the entire issue of struggle became approximately to be modified by way of the advent of firearms and new strategies of combating. It is far in all likelihood that during in advance instances intertribal encounters have been much fewer extreme affairs and that the wide variety of fatalities changed into not very high. Moreover, the chances have been more even in that combat turned into hand to hand; missiles had been no longer substantially used and were now not very powerful (McEwen, 1966, p. 13). In my locale tribe they do not have highly intertribal conflicts with each other. They live together happily and support each other economically, socially and politically as well. They resolve their problems through their *Jirga* system and police is involved as a third party. Firstly, they try to solve their conflicts with in a family if they could not then they go for *Jirga*. One of my respondents who was also Sardar of the Sudhan tribe narrated that; during elections I asked the tribal elders to not divide the tribe on the basis of political parties. We need to keep the tribal identity above the political affiliation. As a tribe we need to stand behind our joint political personality who stands by the tribe and works for the tribe. He further said that, in every election one of the Sudhuan contest

lection in the area and we look into the personal characters of the person and in tribal *Jirga* we decided about this matter. From that day to today all the people from the Sudhan tribe support one person and they do not divide their votes on political party system. That is why in every election one of our contesting candidates wins election and his all efforts are based to deal the Sudhans as his family and works for the collecting issues of the people. In this sense our tribal unity, cohesion and support is beyond the political affiliation. Through this system they maintain cohesion and unity in the tribe.

5.1.5 Endogamy

Endogamy is likewise known as in-marriage and is the custom of marrying inside one's cultural group or clan. This requirement turned into created to hold health, way of life, and ethnicity within cultural businesses. Traditionally, endogamy has been related to aristocracy, spiritual companies, ethnic companies, and social instructions. Exogamy is whilst someone marries out of doors in their social institution or elegance. Within a number of the royal/traditionally regarded households, the practices of endogamy or exogamy may be visible. (Alston, 2009, p. 11)

In the village Tahlian, All Suthans prefer endogamy instead of exogamy. They think that they are superior and others are kami (manual workers and lower castes) people and their women are not made to work in their houses. They have good social relations with other castes but they do not marry at all.

5.7 Cultural and Religious Ceremonies

Culture and religion are not the identical, though they are very near. There are numerous theories that propose a version of courting between them. One of them tries to look religion because the soul of lifestyle. This view does not bear in mind the truth that there

could also be non-secular cultures. This is sort of way of life. Of path, this does not rule out the truth that some kind of notion-device may be worried in a tradition. But, possibly, we will maintain way of life and religion totally separate. The cultural elements must no longer be burdened with the spiritual factors. For this reason, human beings having differing ideals can nonetheless comply with one subculture and simplest disagree in regards to non-secular elements or belief-associated elements (such heterogeneity is intense in metropolitan towns); however, there generally is a specific spirit of the age and global view in trendy. Additionally, positive cultural tendencies may be diagnosed as grammatical directives of a specific subculture supplying the purposeful regulations for decoding the means of symbols.

All the Sudhans in the Tahlian village are Sunni Muslims and there is no any kind of special religious celebration after main religious ceremonies across the globe. Even in Tahlian is no any religious personality over the past history and contemporary world. They perform daily prayers and five fillers of Islam fundamentally.

5.8 Cooperative within the Tribe and Out of the Tribe

Unity can only come when there is better co-ordination and mutual understanding in the society; when there is no friction of thoughts and clash of ideologies. We should therefore follow the ideals established by the scholars and engage ourselves in virtuous deeds. Unity is a beast in itself. If a wolf sees two little boys playing in the woods on one side, and a big strong man on the other, he will go to the one who stands alone.

Speaking of unity and cooperation tribe has a very good cooperation within and with other tribe. They are always ready to help wherever it is needed. Tribe's ancestors are

always keen to help their poor members by providing free meal, free education and shelter.

Recently a member of tribe was in jail in Saudi in a case and to bring him out. There was a need of very big amount and the person could not afford individually to pay the amount to the authorities, but it was a not a big problem for tribe. The member of tribe who were working as a labor in Saudi Arabia collected and contributed individually for person and paid the required money for the person. They paid the bail and brought him out from the jail and sent him to Kashmir with a good amount for him and family. It shows that they are very cooperative and united.

5.9 Superiority

The Sudhan tribe has been defined as superior and martial tribe of dissident Poonch, a political analyst. Sardar Ibrahim Khan, a barrister, and politician of the Muslim convention birthday party, became a number of the Sudhan folks who rose to importance in 1947 because of the campaign and later rebellion in opposition to the Maharaja of the princely state of Jammu and Kashmir. Khan led a huge faction of the Muslim convention activists in their demands that Singh has to join Pakistan rather than accede to India. Together with the Muslims from Bagh, it became the Sudhans who have been at the heart of this campaign. The freedom fighter had been directed, and with the guide of Pakhtoon tribal lashkars sent in from the Khyber and Waziristan tribal agencies. They were capable of 'liberate' a portion of the state, called Azad Kashmir (free Kashmir). Azad Kashmir has been under the control Pakistan ever since.

Together with the Rajputs, its far the Sudhans who dominate the politics of Azad Kashmir in the present day, even though the Gujjar community is probably the largest among the population. This dominancy and ruling over the independent Kashmir is due to the emergence of democracy. Democracy has halted the affiliation on the basis of ethnic and castes. They casts their votes for their own candidate who belongs to their castes. Thus democracy diminished the aristocratic and martial race into a mere tribe in part of Kashmir.

5.10 Nuclear Family

Tahlian has mountainous terrain and people of Tahlian live on mountains and the that is why they do not live in row like others. They live with distance due to mountainous terrain, families divides their home within the location, but when it comes to face music, they all dance together. They live in distance, but no matter when they have any trouble they unite and face it together. They are very united within tribe. They are much divided within but much united to outside and external force.

5.11 Economic System

5.11.1 Labor Migrants

Human migration refers to any motion of human beings from one area to another. This can occur over any distance and in diverse group sizes. It is far now more not unusual for families emigrate collectively in response to financial and social desires.

One of the most common types of migration is global migration, where people pass international state boundaries to another continent or country. This type of migration may be both lengthy and short term. In a few instances, humans stay inside the new country

for a short period of time. There also are many people who migrate completely and paintings with a view to deliver their households to their new locations

Labor migrants are people who circulate from place to place as a way to find work. Hard work migrant people recognition on jobs that are the maximum abundant depending on the time of year or season, in different words, migrant people is commonly seasonal workers. The United

Nations defines a migrant worker is as anybody operating outdoor of their country of origin. The definition of migrant workers is one-of-a-kind for all components of the sector but is commonly considered a person who movements seeking out seasonal work.

In tribe labor migrants are in numbers, because of disputed territory and less resources the people of Tahlian, the tribe uses labor migration as a common for survivor that is why almost from every family there is at least one member goes across the country like Saudi Arabia and Dubai as a labor and that is how they help their families and themselves.

5.11.2 Soldiers

Looking to the history of tribe that how they came from Afghanistan and settle here and how they fight with locals as soon as they arrive speaking of bravery and dedication to once superiority. Tribe claims to be a superior tribe in the world as they originate from Paktoon and Paktoons are superior among the world. Some theorists and historians relate Paktoon tribe with Arians and Arians are the superior clan in the in Indian subcontinent.

With physical appearance and dominated personalities they were very good in fights and due to their dominated personalities they always want to live free, they do not like to take

orders or to obey that make them quite rebellions and soldiers. They always fight with dignity and courage, speaking about courage. here I want to recall that cruelty of Maharaja when he removed the Sardar Shams Ali Khan's skin alive and asked him to surrender but Sardar Shams Ali Khan at that time was chief of a tribe and it was his thinking if he surrenders what will be his and his tribe dignity, so he refused and that makes point that they are very hard to subdue. They are soldiers and fight like a real soldiers.

5.11.3 Home Domestication (Women)

Domestication entails a relationship among humans and goal plant or animal populations. The primary distinction between distinctive definitions of domestication lies in the degree of emphasis positioned on both the human and the plant/animal side of the equation. Domestication is visible as a technique in which people intentionally and with forethought count on control over the domesticity's motion, feeding, safety, distribution, and, chiefly, its breeding directed at attaining specific really identified dreams. Domesticates inside this perspective are typically characterized in economic terms as efficient capital or through the manner wherein they grow to be incorporated into the social material of human society.

The women of Tahlian, tribal women do domestication. They have animals from animals they get milk and from hen the get eggs and that is how they live their lives feed themselves and also, they contribute in home and help men in expenses.

All the domestication is done by women but when it comes to business of domestication like selling them or transferring them that all is dependent on men and men have the all income coming from domestication.

5.11.4 Stitching (Women)

The man and women are two wheels of a bicycle and together they make a family and run a family. The same case is here in Tahlian. In tribe despite the fact that tribe kept alive their tradition that man will go out and earn and women look after the home. It is the man's job to earn and run the home expenses and it is women duty to cook, to grow and up bring the children, to look after his husband and family inside home but with the passage of time, it is little bit changed that now women also earn money throw stitching and many more ways but stitching is very common and useful for the house wife. By stitching they can not only earn but they can save their money by stitching their own cloths and their children's cloth.

5.12 Political System

5.12.1 Family Head

In every family there is a head of family who takes all decisions on the behalf of family. It is mostly but not always the elder person in the family but in some family their head became the one who can handle the family and represents family in every situation very well. It is not like a competition or like election to elect a family head but family head should have some quality like a knowledge and able to control family and supports his family in every situation

5.12.2 Village Head

Village head is one who represents the whole village community when it comes to the situation and on behalf of village represents the village wherever needed.

There is very simple way of choosing a village head, the head from every family in village decides commonly a head of village who can speak for them who can stand for them on every field.

5.12.3 Conflict Resolution (*Jirga* System)

On listening to the word “*Jirga*”, the first query that comes to mind is what’s *Jirga*? There are many distinct perspectives on the character and scope of the term *Jirga*. Maximum might describe it as an indigenous organization for dispute resolution within the Pakhtoon communities. Yes, it’s far, but is it greater than this as well.

Frozen in the history as the Pakhtoon state froze, *Jirga* is a vintage custom with unmatched potentials for war resolution inside the Pakhtoon belt of Pakistan and Afghanistan. Its miles a call given to the version, in which a Pakhtoon society operates, to adopt problems among people and between communities, to deal with issues, and search for solutions applicable to all stakeholders’

As a blueprint of Pakhtoon life, *Jirga* is first-rate summarized as a strategic alternate among two or extra people to deal with a trouble through verbal conversation. The trade may also or may not result in a settlement on the problem, but the process itself leads the events, inclusive of the interveners, to maintain a sure level of formal communication, hence making sure peace. (Gohar, 2005, p. 10) tribe linkage is from the Pakhtoos the

use *Jirga* for conflict resolution and any step which involves whole tribe *Jirga* is the best source for that. *Jirga* is not only use for conflict resolution but it plays a vital role to keep the whole tribe on one page whenever the tribe wants to take big step or does reforms for the betterment of their tribe *Jirga* the first and best source to do that.

Chapter 6

Case Study

Quaid-i-Azam of Azad Jammu & Kashmir (Ghazi-E-Milat Bani-E-Kashmir Sardar Ibrahim Khan)

The historical backdrop of humankind demonstrates that the general populations who change the course of preliminaries by molding the fate of their country are taken as saints and pioneers. Moreover, Kashmir has been honored with incredible man like the Founder of Kashmir, Ghazi-aMillat Sardar Muhammad Ibrahim Khan. He assumed a critical job in the opportunity development of Kashmir. On nineteenth July 1947, he passed a goal for Kashmir's Accession to

Pakistan. Because of his battle a cumbersome territory ends up being free. He turned into the Founder President of this progressive government on 24th October 1947. He was chosen multiple times as a President amid his life. He composed three books. He has the credit that he unequivocally guarded the Kashmir Issue on the plate discussion of Security Council of United Nations from 1948 to 1994. In 1948 because of his great triumphs The Pakistan Defense Council gave him the title of Ghazi-a-Millat. He was a deep-rooted protector of straightforward and good governmental issues. This incredible opportunity warrior of Kashmir passed away on 31st July 2003 (Snedden, 2015, p. 28).

According to the counsel of Baba-a-Poonch Col. Khan Muhammad Khan (who was the individual from Kashmir Assembly) he partook in governmental issues. At the seat of Baba-aPoonch he was chosen with a marvelous dominant part as an individual from assembly from

Rawalakot, Bagh and Sudhnuti. On third June 1947 when the segment of Sub-Continent was declared, after that on nineteenth July 1947 he assembled a conference of Muslim Conference at his home place in Abi Guzar Srinagar and passed a goal for Kashmir's annexation to Pakistan.

Because of this battle the capture warrants of Sardar Muhammad Ibrahim Khan were issued. At this basic time, he left his family there and with the assistance of his companion he subtly figured out how to exit from Srinagar. He effectively came to Muree and assembled a conference of resigned armed force officers of his zone and set up an arrangement for future. He drove a multitude of Kashmiri guerrilla (an individual from a little free (Schoefield, 2000, p. 36).

Bunch partaking in sporadic battle, commonly against vast standard powers) against the Maharaja. Because of the battle of his initiative five thousand square miles of Azad Jammu and Kashmir and twenty eight thousand square miles of Gilgit-Baltistan turned out to be free. He was chosen as a founder president of this progressive government named as Azad Jammu and Kashmir on 24th October 1947.

In 1948 because of his brilliant accomplishments, The Pakistan Defense Council gave him the title of "Ghazi-a-Millat". He has the particular respect that he turned into the principal Barrister of Kashmir, the most youthful leader of State in across the nation at 32 years old years and most seasoned president at 81 years old years. He was chosen multiple times as a President amid his life time in these periods.

He has the credit that he firmly safeguarded the Kashmir issue on the plate discussion of Security

Council of United Nations in 1948. He spoke to Kashmir on various gatherings of the United Nations from 1948 to 1971. He composed three books (Sort of self-portrayals) *Mataya-a-Zindagi* (Urdu), *The Kashmir Saga* (English), *Kashmir ki Jhang-an AAzadi* (Urdu) are esteemed expansion to the political history of Kashmir spread over 50 years. His diversions were cultivating and playing distinctive amusements like badminton and cricket (Baloch, 2012, p. 45).

He assumed a critical job for giving the directly of vote to individuals for making government. He was a deep-rooted victor of straightforward and stately governmental issues. He never traded off on standards. He remained the head of State amid the time of Liaquat Ali Khan, Zulfikar Ali Bhutto, Benazir Bhutto and Nawaz Sharif. He chatted based on fairness before tyrants General Ayub Khan, General Zia-ul-Haq and general Pervez Musharraf, never stomping the character of the State. In his political life he was captured ordinarily yet he never thought of his own advantages. His peers additionally recognize this reality that his life was loaded with upright, standards and trustworthiness.

The name of his dad was Sardar Muhammad Aalam Khan. Sardar Muhammad Aalam Khan had eight youngsters, five girls and three children. Sardar Muhammad Ibrahim Khan was the seventh youngster. The group of Sardar Muhammad Ibrahim Khan was settled in the town Hurnamaira. Around then the populace was exceptionally deficient. Individuals had a ton of land. Be that as it may, this land was not ripe and its creation was insufficient to satisfy their requirements so individuals did tasks or different organizations (Khan, 2007, p. 38).

Sardar Muhammad Aalam Khan was likewise proprietor of extensive land. He was additionally a representative and would live far from his home for a long time. As the pattern of that time he was a strict man and raised his kids in an extremely strict way. When contrasted with his dad her mom was caring and an image of affection and compassion. She profoundly affected her kids. Ghazi-a-Millat Sardar Muhammad Ibrahim Khan was raised in a town which was far from training and social improvement. He was conceived on 22nd April 1915 of every afar town of Rawalakot, Hurnamaira. Be that as it may, God favored him with keen personality. This is the reason, within the sight of such a large number of challenges and obstacles he made his future

In the wake of leaving from government work Sardar Muhammad Ibrahim Khan came in the field of legislative issues. Around then in entire sub-mainland including Kashmir it was a period of unrest. After II World War it was troublesome for British government

To keep up their decision over involved regions so they chose to offer opportunity to Hindustan. Sardar Muhammad Ibrahim Khan joined Muslim Conference and was chosen in official council of Muslim Conference. Around then Muslim Conference was confronting inward conflicts. Around then Muslim Conference was in unusual condition. Chaudhry Hameed Ullah and Meer Waiz Molvi Yousef Shah were unequivocally against to one another and their solidarity was inconceivable.

In the historical backdrop of Muslims of Jammu and Kashmir there was no touchy time previously. Conditions were changing quickly in Hindustan. Division of Hindustan was sure. National Conference of Shaikh Abdullah was exceptionally solid in valley of

Kashmir. After arrangement of Muslim Conference and National Conference individuals were isolated into two sections.

The All Jammu Kashmir Muslim Conference stayed in presence till June, 1988. It held six yearly sessions on the whole. In 1938 Sheik Abdullah and Chaudhry Ghulam Abbas consented to change the political structure of the Muslim Conference by considering it a National Conference

In 26 March 1947 arrangement of Muslim Conference party was help for Maharajah Assembly. Gathering reported Chaudhry Hameed Ullah as pioneer, Khawaja Ghulam Ahmad as agent pioneer, and Sardar Yaar Muhammad Khan as secretary and Sardar Muhammad Ibrahim Khan as chief. Gathering took vow that it will precede with its battle for Kashmir in get together just as to all areas (Khan, 2003, p. 43).

At the point when the topic of initiative for Muslim Conference was emerged, at that point numerous individuals were not conceding to the alternative of Chaudhry Hameed Ullah and they were concurring on Sardar Muhammad Ibrahim Khan. Yet, he denied acknowledging that. It was not his self-centeredness anyway he felt that he was not ready to carry out this responsibility. In his perspective, it is a colossal oversight to assume a liability of that assignment which we can't do. Because of irritation of Chaudhry Hameed Ullah there was a dread of collection in gathering. Around then their fundamental object is to combine Muslim Conference. They confronted numerous difficulties for this reason (Lateef, 1997, p. 34).

6.1 Competitions of 1946 and Achievement

Government arranged races of Kashmir in January 1947. In Kashmir, decisions were constantly arranged in better regular conditions yet Prime Minister picked the winter season. The reason was that few individuals can go for casting a ballot. After renunciation Sardar Muhammad Ibrahim Khan left the Jammu and went to his zone and began arrangement for partaking in decisions.

Muslim Conference gave him the ticket for Sudhnuti and Bagh. Past races were done in 1935, around then from Mender and Haveli Sardar Fatah Muhammad Khan Karalvi and from Sudhnuti and Bagh Baba-a-Poonch were chosen however they could not have endorsed any interest in Kashmir Assembly. Because of this purpose behind decisions of 1946 they chose to leave their seats. Baba-a-Poonch delegated Sardar Muhammad Ibrahim Khan on his place for Sudhnuti and Bagh and he was likewise declared by Muslim Conference as his part. The two adversaries of Sardar Muhammad Ibrahim Khan were frail when contrasted with his position around then laborers of Muslim Conference completed a ton of work for accomplishment of his battle. He has nothing to take an interest. He sent his message to his companion and got two thousand from him as credit. When he went to his body electorate, he couldn't recognize what might occur as all go (Abbasi, 1992, p. 25).

It was hard to run decision crusade to that territory without transportation and there were no monetary assets to participate in races. He went to Deerkot initially and it was his good fortunes that previous individuals from Assembly were with him Baba-a-Poonch himself ran with him and said to individuals that now in my place Sardar Muhammad Ibrahim Khan will speak to individuals. There was too regard of Baba-a-Poonch here and

that is the reason individuals acknowledged Sardar Muhammad Ibrahim Khan as their pioneer at 27 December 1946 Choudhry Hameed Ullah met with Quaid-an Azam and illuminate him about the obstruction of government in decisions at that point.

6.2 Quaid-an Azam tended to Muslims of Kashmir

"I realize that you are confronting troublesome time and there each kind of purposeful publicity is connected against just control and solidarity can drive you to progress". Toward the end he requests the general population to ensure the achievement of Muslim Conference

Muslim Conference succeeded at 15 situations out of 21. Chaudhry Hameed Ullah from Jammu, Chaudhry Ghulam Mustafa from Jammu, Chaudhry Khurshid from Bimber, Mian Yaar Muhammad from Muzaffarabad, Khawaja Ghulam Ahmad Jeweler, Khawaja Abdul Ghanni, Khawaja Ghulam Nabi Ghalkar from Srinagar, Khawaja Annayat Ullah Kakarro from

Baramoola, Khawaja Habib Ullah from Soopur, Chaudry Yousaf from Mirpur, Sardar Yaar Muhammad Mainer, Mirza Hassain and Sardar Muhammad Ibrahim Khan from Saudnoti and Bagh (who later on ended up progressive pioneer in governmental issues) are fruitful individuals.

In June 1946 Muslim Conference act expressed that if Muslims needed to accomplish their objective they need to come in down to earth battle. The yearly gathering of Muslim Conference was held in October 1946 yet Dogra government dropped it and captured the principle chiefs of Muslim Conference including Choudhry Ghulam Abbas. After this Muslim Conference still partook in races of 1946 and won 15 situations out of 21 in

Kashmir Assembly and on different seats the paper of assignment was rejected (Lamb, 1994, p. 9)

6.3 Commitment in 1947 Kashmir Movement

Circumstance of Poonch turned out to be more terrible, the military of State contributed by numerous ministrations. Most of the military was comprised of the general population of Poonch who were around 60 thousand in number. In the wake of completion of II World War a troop of fighters under supervision of Baba-a-Poonch Sardar Khan Muhammad Khan met with Viceroy and get some information about a visit to Kashmir. At the point when Marajah was educated about this, he ended up stressed. He figured Viceroy's visit will unfurl his fumble of Kashmir will turn into the reason for affront for him. Along these lines, he met with Viceroy and guaranteed that he will visit the region himself and would comprehend the challenges of individuals and satisfy their requests.

Lamentably, in June 1947 Maharajah forced expenses on them against which the general population of Poonch began development against government to get opportunity. On June 1947 a rally was composed, speakers cautioned government to stop their mistreatment generally government will be in charge of results. For the first run through Sardar Muhammad Ibrahim Khan straightforwardly tended to Maharajah (Schoefield, 2000, p. 35).

"Stop oppression and got to the state with Pakistan, generally next time power will be replied with power. He rehashed his adage that stop oppression and got to the State with Pakistan. We guaranteed that do or pass on". That was progressive discourse and critical route for opportunity of state. It was beginning of development for opportunity. Amid the

Poonch rebelled against Maharajah Hari Singh which began well before the Pakhtoons entered Kashmir. Sardar Muhammad Ibrahim Khan, Barrister adjourned the power of Hari Singh and pronounced the setting upon Azad Kashmir government to oversee territory joined its control until the point when the whole State was freed. The mistreatment of Dogra was preceded for long time span of time which was finished by battle of Sudhans. It was finished by a daring chief from these individuals who was Sardar Muhammad Ibrahim Khan. In 1882 sway had lost it recaptured in 1947 (Zaheer, 1999).

Sardar Muhammad Ibrahim Khan chose for an essential advance in that troublesome and intense condition, when they found the wrong spot for meeting, aside from his home. In that gathering chiefs of Muslim Conference from Bagh and Sudhnuti were available and laborers from each side of State went to Srinagar. Leader of meeting was Chaudhry Hameed Ullah. Muslim Conference effectively acknowledged Azad Kashmir goals before a year. In which requests for laws of State and law-making Assembly were incorporated, this was essential for individual presence of State (Ahmed P. I., 2003, p. 18).

They assembled conference of General Council of restless Muslim Conference. State of Poonch made troublesome circumstance. There was have to choose about Pakistan yet Maharajah government expanded confinements. Sardar Muhammad Ibrahim Khan was under perception for constantly. To go to the gathering almost 200 individuals from State came to Srinagar. Be that as it may, there was no course of action of meeting. All lodgings and house pontoons declined for setting, since they all feared government. That

was a touchy time and tempest was originating from all sides. Finally, Sardar Muhammad Ibrahim Khan allowed to organize meeting on his home.

Sardar Muhammad Ibrahim Khan was spell limited at Srinagar and confined to enter in State of

Poonch around then Sardar Muhammad Ibrahim Khan met with pioneers of valley and Jammu of Muslim Conference and began choosing about promotion with Pakistan at end he disregarded every troublesome circumstance and void his home to mastermind a gathering and after long dialog prevail to affirmed the goals of increase with Pakistan it was incredible accomplishment for Sardar Muhammad Ibrahim Khan and test for Dogra development. The goal which was affirmed in 19 July 1947 it was recollected by name of which was known as 19 July in history it has extraordinary significance ever (Muhammad, 2010, p. 6).

6.3.1 Following are The Truisms of Those Goals

1. All Jammu Kashmir Muslim Conference berating fulfillment and satisfaction on arrangement of Pakistan and showing congrats to Quaid-i Azam.
2. Country of State of Sub-Continent was confident to get national opportunity reason by equity with individuals of Hindustan. 3. Furthermore, as individuals of British Hindustan got opportunity somehow or another after declaration of third June 1947 the leader of autonomous State end up solid and they would not knee down to present day prerequisites of things to come of State of Hindustan wind up questionable and in these conditions individuals of Jammu Kashmir have just three options 1. Increase of State with Pakistan, 2. Promotion of State with India.

3. Advancement of autonomous State in Kashmir.

After this goals tradition of Muslim Conference resulted in these present circumstances choice that Kashmir is Muslim larger part State from hundreds of years which is all the more near Pakistan by history, religion, culture and geologically and country of Pakistan additionally want by warmth to body electorate. The waterways of Pakistan which are running in Punjab the limits of State are join to limits of Pakistan and individuals of State are near individuals of Pakistan thoroughly socially and monetarily that is the reason State ought to be promotion with Pakistan. Individual from meeting put weight on this point Maharajah should give inside autonomy to individuals of Kashmir (Lamb, 1994, p. 30).

One delegate arrange Assembly of Law and Order Department of Defense Communication and Foreign Affairs would be exchanged to Pakistan Constitutional Assembly and besides it was said that in the event that requests were not acknowledged, Kashmiri individuals should remain against any choice and will battle with full energy for their opportunity.

As per objective of 19 July is as much imperative as development of Lahore if there should arise an occurrence of Pakistan in troublesome circumstance Muslim Conference fizzled the intrigue of Hindus by increase with Pakistan and at same time snapshot of Kashmir figured out how to achieve its goal after this each rising day on earth make confidence and trust of individuals of Kashmir progressively solid.

6.4 Battle for Freedom

At the point when in 1947 Maharajah visited Rawalakot Baba-a-Poonch said with all the resigned military officers that they will come to Rawalakot with their military uniform. For well happened to Maharajah and furthermore illuminate Maharajah from all issues. So on 23 April 1947 when Maharajah reached Hindu educated him concerning the full planning of Muslim that sensitivity. This is done just for disobedience to him. So Maharajah apprehensive from this and he couldn't take salute from Muslims.

After this episode Maharajah treated the general population of Poonch with severely. Armed force post was built up all over and individuals were undermined. Because of this cruel conduct of Dogra armed force, the circumstance wind up troublesome here Sardar Muhammad Ibrahim Khan guidance the general population of Poonch to battle against these conditions in a composed gathering (Sadozai, 2006, p. 16).

In this extraordinary rally Sardar Muhammad Ibrahim Khan talked against the abuse of Dogra. After that he went to Srinagar from Jammu. He was completely mindful about the circumstance of Poonch so he chooses to visit his electorate region. He visited the place May June. Amid his visit he requested diverse individuals at various focuses and furthermore cautioned the administration of its conduct. He said the conduct proceeded with these individuals then it will be troublesome for government to control circumstance.

6.5 24 October 1947

In May June 1947 he visited the State of Poonch. He clarified the general population that now Pakistan is being figured. This is the State of Muslims so we firmly request from

Maharajah that he ought to do the increase of this State with Pakistan. Yet, on the off chance that Maharajah won't do this you individuals should prepared for up and coming conditions of future.

The development was driven by a youthful Kashmiri, Sardar Muhammad Ibrahim Khan who since June had gone all through the nation an exciting the soul of his kinsmen. In August barely got away in Srinagar and came to Pakistan. At Muree he established the framework for a political development of freedom, out of which later became the Azad Kashmir Government.

Amid his stay in Muree, Sardar Muhammad Ibrahim Khan likewise began planning for opportunity development. He proceeded with his contact with various individuals of his region and prompts them for future planning. After his landing in Muree some driving individuals of Jammu met with him. With the counsel surprisingly they considered the diverse parts of this development battle. Like supply of arms, armed force order and course of action of standard individuals of Pakistan political perspectives and Pakistan government help.

In entire State Dogra government gather all weapons from individuals in a valley sorted out way. Every one of these weapons was kept in cells. Sardar Muhammad Ibrahim Khan and mujahidin of Poonch made Faire Field Hotel as their middle in Muree. In these mystery gatherings arranging was finished. In this procedure fundamental issue was the supply of weapons they gathered gift for their issue (Baloch, 2012, p. 12).

After that they purchased weapons and ammunition from ancestral zones. In these gathering they arranged sorted out individuals' development, the fact that weapons were

purchased from ancestral zones. In any case, there was no expectation that inborn will help for Kashmir opportunity. As indicated by arranging entire region were separated in following areas and leaders were selected.

In a gathering with General Akbar he told that in Muree he was selected as Junior Officers. In a night of September 1947 allocated meeting held with a man named as Sardar Muhammad Ibrahim Khan. In Pakistan there was not presentation of any Kashmir anticipate few driving individuals of Muslim Conference. I was informed that every single principle pioneer of Muslim Conference is in prison. So since young fellow is driving Kashmiri development. He looks exceptionally enthusiastic. He came to me for securing of arms for battle a war to give the freedom of his kin. He disclosed to me that he requires 500 to 600 firearms for getting opportunity. I make a decent attempt to clarify him that how I can take British Commander and Chief being trust to partook in this development? I show statement of regret yet this youth was extremely decided and he effectively gets the weapons from different assets.

Subsequent to identifying the counter Muslim motivation of Maharaja in 1947 he left his family in Srinagar and empowered his kin. Maharajah perceived by pointing out this young fellow that a few people were doing rebellion yet we will have controlled on them soon. Territory of current

Azad Kashmir was free by the battle of Mujahdeen (holy warriors). Azad Patan, Plandri, Thorar,

Mirpur, Kotli, Taahlkot, Deerkot, Hajeera and Muzaffarabad move toward becoming triumph. Presently in these autonomous regions the issues of control are made. So now it ends up important to set up a legislature (Khan S. M., 2000).

So, for this reason higher order of Pakistan and pioneer of Muslim League chose Meer Waiz Molvi Yousef Shah as President yet he denied by telling that his entire family is in Srinagar. So, he couldn't carry out this responsibility since his family has a few dangers. So, he was sorry next alternative was Sardar Muhammad Ibrahim Khan. His entire family was taking an interest in war.

Sardar Muhammad Ibrahim Khan likewise began this opportunity development. He was likewise individual from Assembly of State. He was a Barrister so he can be sent to outside nations for

Kashmir issue .To end up boss, the boldness of Mujahideen is high. So, a transitional government was reported on 24th October 1947 in the supervision of Sardar Muhammad Ibrahim Khan (Wikely, 1968, p. 144).

Official proclamation from Azad Jammu and Kashmir Government on 24th October 1947 was "The temporary Azad government which the general population of Jammu and Kashmir had setup half a month back with the object of closure heinous Dogra oppressive regimes and anchoring of individuals of State, including the Muslims, Hindus and Sikhs, the directly of selfgovernment has now settled its principles over a noteworthy bit of State an area and would like to free the rest of the pockets of Dogra rule soon. The temporary government is non-collective and will incorporate Muslims just as non-Muslims in the temporary bureau.

That time there was no political tricks and bad faith. Everybody has just enthusiasm of Jihad with genuine heart and truly for the opportunity of Kashmir, with the commitment of this energy and earnestness Sardar Muhammad (Abbasi, 1992, p. 154).

Ibrahim Khan promised as first and Founder President of AJK on 24th October 1947. Because of his national service he was given that the title of Ghazi-a-Millat. Around then, he was just multi year old. In his supervision 32 square miles of Kashmir turned out to be free.

The government committee of Muslim convention introduced the constitutional structure of this impartial country. At that time that government has 30 thousand unbiased militaries. At this time 5134 rectangular miles of Azad Kashmir come to be free. So, on twenty fourth October 1947 the basis of these authorities was established, in the presidency of Sardar Muhammad Ibrahim Khan. The entire cabinet member exhibited top behavior and faith. The new president of Azad Kashmir committed to that now the decision of the freedom of Kashmir will be done in the subject of warfare (Khan, 2013, p. 5).

6.6 Services For Azad Jammu & Kashmir

The year Azad Kashmir of 1947 is a historical year in the records. That changed into the stop of Dogra regime and their oppression. The Muslims of Kashmir fought with bravery to get their freedom. As an end result of this war a massive region of Kashmir has become unfastened and an innovative government became established. The capital of this authority was first of all installed in Jhonjal hill Sudhnuti a village in Palandri.

That time while Sardar Muhammad Ibrahim Khan took price the gadget of the nation as a president, battle becomes fought at extraordinary stations, those who are preventing for the freedom of their and us. Had been dealing with difficulties due to the fact it became very hard to convey the items on the ones conflict stations. In entire Kashmir there

become a shortage of meals and different objects. All young and vintage guys had been combating so it became also difficult to deliver items from Pakistan writes that during this chaos a revolutionary authority become set up due to this the braveness of human beings have become greater and they idea that now they were no longer helpless. As a president the first act which he did turned into to begin the production of unpaved roads from Azad Paten to Rawalakot and Kohala to Bagh. Via the production of these roads now it become smooth to deliver items to conflict front writes that whilst Sardar Muhammad Ibrahim Khan requested from people to voluntarily take component in the construction of those simple and crucial roads. They all contributed in that work with full of zeal. After two weeks those roads have been capable for transportation. They no longer most effective constructed these primary roads however also voluntarily constructed these them. On 24 October 1947 an authority become setup as a government of Azad Jammu & Kashmir and its capital changed into selected at Johnjal and Sardar became selected as president of this state and six other humans were the individuals of this new government (Khan, 2018, p. 4).

6.7 Sardar Muhammad Ibrahim Khan at United Nation

On January 1948 India supplied the Kashmir difficulty on the discussion board of Security

Council of United Nations, because Indian navy forces were became dealing with very tough situation in Kashmir. Independent forces were giving them tuff time on each front. A huge place of Kashmir has become unfastened and authorities of Azad Kashmir took manipulate on the system. Dogra and Indian army have been not able to face the bravery and courage of Muslim navy so Indian navy determine to took this count in the safety

council of united countries for ceasefire. On 1st January 1948 Indian government gift, the rely in Uno and asked from council that conflict in nation should be closed. 2. Peg down the Pakistan he will not help the out of doors assailants and he will now not provide permission to assailants to enter in nation from their location. Now this difficulty has become the middle of interest of council. Now time came that it should supply unique attention on Kashmir difficulty. It is indelible for Pakistan to provide the certain solution on Indian imputation, Pakistan responded that the accusations from India are baseless and figment. 2. From Maharajah and country wide convention the ingression of Pakistan military and accession with India is a preplan cabal. Finally, the Security Council dispatch out a commission to Indian and Pakistan composed of representatives of Argentina, Belgium, Columbia and United Nations. Sincerely it is additionally the duty of UNO that it will coerce the India to fulfill his promise, so that the primary proper of Kashmiri Muslims can be given. Because this is now not only the geographical or local issue however this is the problem of the lifestyles of the Kashmiri people and their primary right (Gardazi,1970, p. 125).

6.8 Sardar Muhammad Ibrahim Khan offerings from 1947 to 2003

People waited for him for many hours to see his appealing and astatic character and individual. He became well-known among the people of Pakistan and Kashmir. There have been some clashes between Sardar Muhammad Ibrahim Khan and Chaudhry Ghulam Abbas. Due to this purpose on 20 November 1949 he went to UN second time for attainting the assembly on Kashmir Issue, in his absence this choice by taken to aside him from presidency. In early time on purpose for those clashes is that Chaudhry Ghulam Abbas apprehend that as the president of Muslim convention that have complete authority

on the system of Azad Jammu and Kashmir authorities and freedom movement. Sardar Muhammad Ibrahim Khan also regular this and presented his resignation to Chaudhry Ghulam Abbas, but after seeing his man or woman and function Chaudhry Ghulam Abbas requested him once more to set up his government however some modifications had been taken in his cabinet. So, this is the declaratory of sovereignty raisin. After 1949 this strain turns into normal clashes. Sardar Muhammad Ibrahim Khan' stance was that this is the interference in his work while the leadership of Muslim convention stance was that he gave them no significance. This aspect was unfolding amongst people that Sardar Muhammad Ibrahim Khan rebellion from Muslim conference and he is not thought him answerable in front of Muslim convention component to out root the impact of those clashes on twenty third February 1949 his confutation of all these rumors in a press conference (Azad, 1996, p. 156)

A few egocentric persons are spreading this kind of baseless rumors that there are clashes among Jammu Kashmir Muslim conference and Azad Jammu and Kashmir government however I strongly confutation on this rumor. Because Muslim conference is figure and Azad Jammu and Kashmir authorities is subaltern underneath it so there is no query of discordance can be arising because Muslim convention the only consultant birthday celebration of the Muslim of the Jammu and Kashmir and it is the only trope of consultant of the Muslims of Kashmir and Quaid-i-Millat is our leader But, the clashes among them not reduced. After that it become idea that until he is present right here this scheme was now not a success so it turned into acceding principal authorities that he should be dispatched for lengthy period visit of foreign united states of America in which upon the circumstance and his function make weak. So, he will have surrounded after

coming. Top minister of Pakistan orders him to go out for foreign visit. After his going an artificial council become called where he remonstrated his importance all this from January 1948 to thirteen August 1948 many meetings have been held. In which Indian and Pakistani government participated. Specifically, Sardar Muhammad Ibrahim Khan took element in those conferences. Many commissions of safety council visited each nation but no end result should come.

Function of UNO sequentially adjudged for safety popular. All that became happening in Kashmir protection preferred council have clear point that Hindustan consider Kashmir as its imperative element so security council cannot engross in its personal depend on thirteen Jan 1948 Sardar Muhammad Ibrahim Khan become in Palandri, Pakistan government order him to go to New York to participate in Uno session on Kashmir difficulty. He went to Karachi. He met with Quaid-a-as am and requested him, supply me any education if you want to. He responded; meet Zaffarullah and Chaudhry Muhammad Ali. They will supply you all education. I do not want to supply you any practice. After all quittances from visa system, he departed for new York.

He constantly makes idea that country wide belongings are of human beings. But he constantly took incredible care of his designation and never desired to come down from his role. His personal life is as clean as his political lifestyles. Due to those attributes, the human beings of Kashmir and Pakistan considered him a precious belonging and respected him from the center of heart. Allah blessed him with many features. He never took private or political revenge from any one. Additionally, no longer expressed angeriness, in politics he wanted to walk with all people.

A youngster named as Sardar Muhammad Ibrahim Khan become appearing on the horizon of Kashmir politics. At that time the Kashmir motion and politics were in begin. He became new in this area and also inexperienced however in spite of this he played a crucial function and attempted to fulfill the blackness of leadership (Saraf, 1997, p. 48).

If it is seen with definitely, after the nineteenth July decision of accession of Pakistan he become the only person who led the Kashmir freedom motion and, in his supervision, completely 32 squares miles of Kashmir Become loose. Sheikh Abdullah wanted to live with Hindustan.

Chaudhary Ghulam Abbas became in prison so at that time critical scenario become started out. No management became present for Kashmir people. Sardar Muhammad Ibrahim Khan no longer handiest led his nation but additionally guided them of right course. He proved what he said. He was a man who can live with consistency. He seemed as a leader in a kingdom that needed a sturdy leader (Zahoor, 2011, p. 154).

He labored tough and fulfilled his obligation as a chief of freedom conflict of Kashmir and as a founder president. He visited on specific struggle stations via foot to inspire and inspire the infantrymen. He changed into accountable to provide the delivery of meals and guns. In all these vital days he never confirmed exhaustion. He labored days and night. He turned into very determined, while new government become announced their changed into no single room. They have no personnel, no police pressure or court docket device. In early days administration team of workers become appointed for refuges. There changed into the scarcity of educated humans due to the fact all men have been busy in struggle, so he referred to as a few refuges from Sialkot and appointed them. He has now not best organized the fundamental shape of this independent state but

additionally performed an important role to solid the identity of this government no longer simplest in neighborhood floor however also on international degree. He became the lucky leader who accomplished international reputation in a very quick time while he went for Kashmir trouble on Uno. He gives the opinion of Pakistan on the case of Kashmir in the front of leaders, newshounds and intellectuals of many international locations. Except that, he visited exclusive European and Muslim countries and wisely briefed the accountable individuals of these countries on the freedom of Kashmir. He usually struggled for Kashmir's freedom. He took the obligation of this government in a very essential time but after someday in 12 may additionally 1950 he was sacked.

In thirteen April 1957 Sardar Muhammad Ibrahim Khan have become the president for 2d time. But at that time he has many problems because the employees had been divided in two parts. The first work he did was that he attempted to create cohesion among people. In these days mangle dam project had started out and the humans of that place have been affected by way of this mission. He ordered for their resettlement in extraordinary regions of Pakistan and solace with these human beings. He became busy in government with complete zeal but the internal clashes of party became extreme. At some point of that era Chaudhry Ghulam Abbas began Kashmir go away movement, due to this state of affairs between government and Muslim conference became strained. Due to the fact he thought that this movement is going for walks against him to finish his authorities (Nazar, 2014, p. 165).

In 1958 martial regulation was implement in Pakistan so whilst he believed that now his government will cease, he known as an assembly as a president of state and Muslim convention. In the front of them he resigned from the presidency of the nation in 30 April

1959. After separation he practically involved in politics on the plate shape of Muslim convention.

A few human beings of the ministry of Kashmir affairs created a tough state of affairs between Sardar Muhammad Ibrahim Khan and Chaudhry Ghulam Abbas, so it changed into hard for him to run government. On 12 November 1959 underneath martial regulation act 24 he became arrested. The cause of this arrest was best a misunderstanding. To arrest him a letter turned into made a base. After investigation it became proved that no crime is completed underneath martial regulation act. So, the president of Pakistan order to launch him without any delay. He remained in jail for 28 (Rama, 1960, p. 142).

Sardar Muhammad Ibrahim Khan became arrested from his Rawalpindi residence on the night time falling between the thirteenth and 14th of November 1959 beneath fabric law no. 24 which made punishable spreading of hatred in opposition to the martial regulation rule. The case became based totally on a letter he allegedly wrote to I. G. P AK. His bail location become rejected with the aid of all the courts such as the concerned martial regulation court. He changed into launched inside or 3 weeks and the case changed into also withdrawn (Azad, 1996, p. 165).

In the election of 1961, he and Chaudhry Ghulam Abbas have become united once more. However, after some time the clashes between them have become worse. So, in might also 1966 he organizes his personal political party with full of determination. The call of (Rama, 1960)

His party was Azad Jammu Kashmir Muslim convention. In the elections of 1970, he took component on the behalf of his personal celebration but those elections had been received with the aid of Sardar Abdul Qayyum Khan. In the elections of 1975, he joined Pakistan humans' birthday party as per the advice of Mr. Zulifaqar Ali Bhutto. In those elections he was successful and on five June 1975 elected as president of this kingdom for 0. 33 times. He became the only member who certain himself to comply with act 1974. In accordance to this act the administration system of authorities became parliamentary. On five June 1977 again, martial regulation turned into implemented in Pakistan. It also affected in Kashmir. In a meeting all leaders of Azad Kashmir were referred to as and informed them that in 90 days new elections will prepare. But he became remained as president because he changed into neutral in all this machine. But on 30 October 1978 martial law administrator well known Zia Ul Haq removed him from presidency. He protested on this illegal remember because this become no longer a democratic manner of termination. He challenged in high court and after eleven years selection became in his favor. After 1978 he struggled difficult for the proper of one man vote and implementation of act 1974. After a lengthy warfare he proved the right of one man vote for people of Kashmir. In 1991 he organizes a political celebration named as Jammu Kashmir humans' celebration. In 25 august 1996 he become decided on as president of this kingdom for 4 times and finished his tenure of five years in 24 august 2001. He has a precise honor that he become the youngest president at the age of 32 and additionally became the oldest president that the age of 81 years after 49 years. If he did no longer skip the decision of 19 July then how had

Pakistan can defend the case of Kashmir in Uno. All this became viable with his management. He competed Maharajah with determination and bravery. Now Kashmir difficulty was known in everywhere. He was a proper patriotic. All the people of Pakistan and Kashmir gave him respect from the middle of coronary heart. A time got here whilst the politics of Kashmir changed into revolving around him but with the passage of time his grip on the politics became few due to his fantastic idea and man or woman (Tishna, 2006, p. 133).

6.9 Death and Legacy

This top-notch chief of Kashmir died on 31 July 2003 at the age of 88 years and buried on 1st august in his domestic city with complete honor and protocol. Today Kashmir is passing through a tormented condition wherein the rights of human are trampling. Humans are murdered excessively. So, in this situation the state of Kashmir needs a leader like him so that the Muslims can get their lost freedom (Gardazi, 1970, p. 122)

Summary and Conclusion

This chapter is divided in two sections summary and conclusion. Summary gives the details and highlights the main concepts, figures and crux of the whole thesis and summary gives the conclusion to the long debate on oral history, South Asia and political and social unrest in the region of Kashmir along with two powerful neighbors Pakistan and India where from 1947, Kashmir is dealt as disputed territory between these two atomic powers.

7.1 Summary

The starting of the thesis deals with the introduction of the title, in introduction thesis gives briefly description how oral history is created of an undocumented area, tribe or nation where people rely on their own oral traditions to make understanding of their origin, traditions, social and political system and economic system where production centers or industries. There is no any industry in the area where people can get an employment, livelihood and earning to remain in the area. The political and geographical location of the area has remained hostile and left behind in terms of economic development and social development. The role of oral history in constructing the history, in this type of history construction people transfer the history of their ancestors to next generation through storytelling, there are many changes that history may manipulate during storytelling because people wants show dominancy bravery of their ancestors in front of their next generation due to which historical incidents did not remains the same as they originally occur. Furthermore researcher added the documented record of tribe; following the gap researcher found during the literature review, these gaps trigger the researcher to search about tribe. Then researcher set her objectives and point out the

significance of this thesis that how it would help the coming generations. As with passage of time and other institutions of socialization are taking place and replacing the traditional socialization institution, it is important to reserve the traditions of the past and the memories of the old generation who has received the centuries old traditions and stories of the people who went from this world without noticed by other people and they did not give attention to write down their words and memories which they have experienced themselves and listed from their senior generations. This oral tradition is just of 70 years, it is narration of centuries because every generation do not only transmit their own life history but they also transfer the history of all those people who have passed away many centuries and decades ago.

This research has not only focused to collect the history in the memories of people, it also has connected with current socio-political and economic system of the Sudhan tribe in Tahlian. As generations passed, the new generations celebrate their histories and personalities who have worked and sacrificed for the their people and did not take personal benefits for him/herself. As this research highlights the only male version and some of the female voices into oral history and male as well, because it is not the only men who possess the history and experience of women have seen the social and political change in the valley.

The summary of research methodology is described as the tools used by researcher during field survey these tools includes sampling, participants observation, key informant; he/she is very important because in a strange area researcher need someone who can guide the researcher about location and help the researcher to meet such person who will be helpful for interview. Interview guide are the questions which are prepared

by researcher before going to field work. A voice recorder is a very helpful device during interview because at the time of interview it is difficult to match the interviewee when recording his/her data in written form therefore voice recorder is use so that the interview can be listening again and again during confusion. Photography, daily diary, field notes, focus group discussions are some of the other tools researcher used in this thesis.

To understand the locals, their culture and traditions it very important for researcher to understand the geography, weather, religion, occupation, type of family, food, dress because all these elements has a great impact on the culture, tradition and history of the locals. It is mostly seen that people from other areas who came here brought their traditions to their new settled area their culture traditions influence the existing culture and traditions of the area, therefore a new culture and tradition emerge there. Same thing happened when settled to Kashmir, they get influenced by locals and also influenced the locals.

In next milestone researcher used all information she gained during interviews of local to document the origin of tribe, their lineage system, historical titles used by Sudhan tribe, conversion of their language, how the district Sudhunuti got its name, educational conference of Sudhan, government of Maharaja. How cruel tribe is in history. And the tradition of transferring the history, this transmission of oral history includes storytelling-when grandparents or family members transfer their ancestor's history to youngsters as story, during family gathering or in tribe. 's traditions follow in weddings and Funerals.

Any history of any tribe, region is incomplete without the discussion of Political System and socio-economic system. Socio-economic system means the status of men and women in family structure, intertribal social conflict, cultural and religious ceremonies. In economic system how women help their husbands in economic system. Political system may include head of family, tribe and conflict resolution etc. Continuing the case study of Sardar Ibrahim Khan, his contributions towards Kashmir, in Battle of freedom, his services till his death.

7.2 Conclusion

This research covered four objectives about Sudhan tribe, lineage, genealogy, oral history of the origin, socio-economic and political system by anthropological research tools and techniques. These tools and technique are in-depth interviews, and participant observations and unique methodology of anthropology. This tribe is basically from Afghanistan and migrated in the Azad Jammu and Kashmir in 13th century. As it is believed that they arrived here under the leadership of Jessi Khan and the only male members of the tribe reached here and did not come along their female family members. This only migration of male has benefited as well disadvantaged them drastically. The disadvantage of this is the losing of culture, language and tradition. This loss is very evident in Tahlian. Everyone feels proud on their lineage but they cannot undo the negative progress that is losing of culture and tradition. This thesis also contributes to the going on debate that who is the main responsible to transmit and transfers the culture to next generation. On the basis of this research it can be said that women are the main carrier of culture and transmitters tradition, the traditions they received from previous generation. In case of Sudhan, this link was lost when the Sadozai tribesmen married to

local women and made up to families of two cultures and language identities. Fathers could not transfer their culture to children and mothers did very well, so some of the respondents who are elite of the area were of the opinion that their elder used to speak Pashtu and could understand it as well. This was their connection with people of Peshawar vale where political and social support was sought from them. Due to this connection many Pashtun families settled in Kashmir and these families are Afridi, Yusufzai and other tribes. Some of them retained their language and culture but most of them assimilated to the dominant language of Kashmir. It is said that they are now biologically, and socially assimilated into main stream culture of Kashmir but they still remained and retained their high rank in the valley. This ranking is evident from their names and titles. This ranking and high status is diminishing day by day due to democracy, because in today Kashmir, tribalism and caste based attachment is getting stronger day by day and every person tries to vote for his or her for a candidate who belong the same caste. This support has taken back the political space from the elites of past and new kind of political class who are mainly Gujjars are dominating the political space in terms of votes and political office. Sadozai as smaller tribe in the area and upper caste in social structure has attained the social cohesion and solidarity within the tribe and tried to unify the tribe even at the time of different political ideas and influence of other people who are taking place for leadership in Kashmir valley.

Sudhans trace their lineage from one of the progenitor and common ancestor, Nawab Jassi Khan who came in the Kashmir in 1300AD along with his three sons. The tribe is one of the dominant caste in the Kashmir with less population. People called their caste in the rough language that is "*Sudhan*" they claim that they are Pakhtoon people. In

Azad Jammu and Kashmir one of district is on the name of this tribe that is “district Sudhnoti”. In this district all people are “*Sudhans*”. They speak Kashmiri language instead of Pashtu they assimilated in the Kashmiri culture.

Biologically their appearance is look like Pakhtoon people, male dressing pattern is like Pakhtoon’s dress but female dressing not like Pakhtoon’s female dressing they wear simple shalwar Qameez. They transmit their history through family gathering, occasion meetings, tribal gathering and Sadozai loya *Jirga*. Their social system is very strong , it binds the people in one thread. In the political system they have village head, family head and tribal chief as well. People are not rich as much mostly families are middle class. They are not modern people they are very simple and religious as well.

In 1300AD Nawab Jassi Khan came to Kashmir Along with his three children. From his three children there are three races one is in Swat, second in Hazara and the third is in Kashmir (Sudhuniti). Nawab Jassi Khan is the child of Sudhu Bin Utman, Ahmed Shah Abdali (Afghan ruler) was and he was the child of "Sudhu canister Amar" Sudhu Bin Amar came to Kashmir in 1550 around then Kashmiri populace was 15 lac and Sudhuniti was the main spot which is spread by one clan. Individuals who are living in the locale Sudhnoti Azad Jammu and Kashmir " clan" they follow their genealogy from "Nawab Jassi Khan". Malik, Khan and Sardar are the title name used by tribe. Language of converted from Pashto to Pahari when moved to Kashmir and started their family here. Do not promote out of cast marriages.

Traditions and culture of are the mixture of Pakhtoon and Kashmiri culture and traditions. Women of this tribe are not allowed to move out freely with their males. Women are responsible for household work and if they want to help their male financially they are

only allowed to sewing. Women and girls are allowed in mix family gathering in which their male cousins are also sitting. Men are responsible to take care about the expense of the house, as he is the head of the family he has right to make decisions. Men of tribe may have inner conflict but they are always united when they have conflict with other tribes.

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Interview Guide

1. What you recognize yourself? Kashmiri or Pathan? In the event that Kashmiri at that point disclose to me why? On the off chance that Pathan at that point reveal to me reason?
2. Which overwhelming ranks are here and why your caste is predominant in Azad Jammu and Kashmir what is reason behind this? Is this equitable socially prevailing or economically or politically?
3. How you migrate here in Kashmir and how?
4. In history you are a Pakhtoon descendent so how you assimilate with Kashmir culture?
5. Which culture you follow and perform Kashmiri or Pakhtoon?
6. In Azad Jammu and Kashmir how many pakhtuns (Sudhan) are living in the present time and in which areas and how many Kashmiri living according to your point of view and who is more dominant?
7. How people react in Kashmir when they know you are a Pakhtoon?
8. Is your tribe is a tribe or caste?
9. Do you marry out of caste if yes then why if no then what is the reason?
10. According to my knowledge most of the Sudhan are also living in rawalakot they are more modern and bold than you people kindly tell me the reasons?
11. Who are more involved in politics Sudhan or Kashmiri?
12. What kind of social relations do you have with Kashmiri or with other tribe which are exists in Kashmir?
13. In Azad and Jammu Kashmir which one has higher literacy rate?

14. In your tribe matrilineal relations are more important or matrilineal?
15. Do you allow your women for any type of social activity like job etc?
16. What you think about women empowerment?
17. How people recognize you? On the basis of your caste or by area?
18. From where you migrate and how?
19. Do you want to live with Pakhtoons who are living in other areas of Pakistan or do you want to migrate from where you originate?
20. Do you know the history of Pakhtoon and Sudhan tribe?
21. How you feel being Pakhtoon and Kashmiri both?
22. Do you live with Pakhtoon code of living or you adopt the Kashmiri code of living or do you have your own culture if you have your own culture kindly elaborate?
23. Did you ever have found problem being Pakhtoon in Kashmir?
24. What Is Your Social System?
25. What is your political system?
26. How your language convert into Kashmiri?
27. Do you speak Pashto or Kashmiri?
28. Why you migrate from Kashmir to abroad?
29. How many years you came back at your home after migration and how long?
30. When you come here for spending holidays which changes you found in your life?
31. What would you prefer your wife should be working woman or house wife?
32. What is your planning for your children education and how people educate their children?
33. What difficulties you have faced in your in-laws without your husband?

34. How much you get your husband's income per month is that enough or not?
35. Who fulfill your social needs like shopping when your husband is not here?
36. Do you prefer nuclear family or joint family?
37. How long you live with your in-laws and when you decided for nuclear family after marriage?
38. During the partition what was the situation of Kashmir?
39. Did you know the role of Pakhtoon migrant in war of freedom of Azad Jammu and Kashmir and what was it?
40. According to the history Sudhan tribe plays an important role in the freedom of Kashmir and in the reward what you got in the past and what u get in the present?
41. Did you ever visit Afghanistan from where you came?
42. On which basis you people select the representative of your village or family?
43. What type of social cohesion do you have within a tribe and outside of tribe?
44. Why you write with your name "Khan" and "Sardar".?
45. How you resolve your intermural conflict?
46. Which type of dress code you follow Pakhtoon or Kashmiri?