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**Socio Economic Impact of Inter-Sectarian Conflict on Azad  
Jammu and Kashmir Community Development Project:  
(A case study Union Council Gorah: District Sudhnuti)**



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2013

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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of MPhil in Anthropology.

Quaid-i-Azam University  
Department of Anthropology  
Islamabad - Pakistan  
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## **Formal Declaration**

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Dated: Islamabad, December, 2013

**Irshad Hussain Baig**

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## 1. Introduction

This study has uniqueness in its nature because a little is known in Pakistan already. This study is conducted in Union Council *Gorah*; District Sudhnuti, Azad Jammu & Kashmir. This study focused on the impact of inter-sectarian conflict on the Azad Jammu & Kashmir Community Development Project (AJKCDP). Azad Jammu & Kashmir Community Development Project (AJKCDP) was initiated in 2007 in the local area of Union Council *Gorah*.

This project is designed for covering the domain of improving physical infrastructure; construction of links roads, irrigation channels, and drinking water schemes, schools and first aid post (FAP). This community project is started in ten Districts of Azad Jammu & Kashmir at Union Council level. This Project aimed at Socio-Economic development of the low-income communities of the rural areas.

Azad Jammu & Kashmir Community Development Project is basically designed on four basic objectives:

- (a) Targeting the poor
- (b) Community Participation
- (c) Infrastructure
- (d) Sustainable livelihood.

The Socio-Economic infrastructure development is identified as the most important factor whereas innovation has been integrated to incorporate those ideas which can be found sustainable in pursuing the project objectives.

Under social infrastructure interventions like construction of shelter-less primary schools and health dispensaries, drinking water supply schemes, sanitations have been

proposed. The productive infrastructure includes irrigation channels, rural roads, and water harvesting structures.

This study focused on the investigating that how inter-sectarian conflicts have affected Azad Jammu & Kashmir Community Development Project. There is prevalence of sectarianism in the Union Council *Gorah* where this project is implemented. The inter-sectarian conflict started as following.

There are two main sects in the local community who are very traditional in their nature; the *Barelvīs* (Islamic group) and the *Deobandīs* (Islamic group). Historically, the natives belonged to *Barelvī* sect and many have their belief in this religious philosophy at present as well. The first *Pir* (Saint) who entered in the local community (Union Council *Gorah*) was *Pir Ghulam Mohayyudin* in 1963. He stayed in this area for two years but moved toward the hill *Nerian* (name of local village exist up hills). He belonged to *Silsila Sidiqia* (One of from Chain of Mysticism in Pakistan) and came from Kabul (Afghanistan). He produced lot of his followers and left behind *Allou-Din Sidiqei* (his Successor and Son) who is the current *Pir* (Saint) after the death of *Pir Ghulam Mohayyudin*. *Nerian Shareef* is the main inspiring center for *Barelvī* Sect..

Secondly, main sectarian Leader who appeared into the area was *Maoulana Mohammad Yousaf*. He entered into the local area in 1967. He claimed to be one of pinior students of ever first batch who studied at *Deoband-Dar-ul-Uloom* in Dehli (India).

The local community had become divided into two sects; the *Barelvīs* (followers of *Pir Ghulam Mohayyudin*) and *Deobandīs* (the followers of *Maulana Yousuf*). There are two main centers of inspiration for both sectarian groups; *Nerian Sharif* (a Shrine of Saint Ghulam Mohayyudin for *Barelvī* Sectarian Group) and a *Mandrasa Taleem-ul-Quran* (a religious school established by *Deoband* sectarian leadership).

Investigation demands for choosing such approach which must cover all the dimensions of this study. There are many examples available for an ethnographic approach to be

used in such anthropological works to measure all socio-cultural and minute details. There was needed such details to be measured in the present study. For this reason, an ethnographic approach is used in this case study of the Union Council *Gorah*. Ethnography refers to the descriptive study of human societies and cultures. By having applied this approach, this study covered all the aspects of the culture of local community.

“Ethnography constitutes the rules for producing, anticipating and interpreting appropriate cultural behavior in a given settings”

(Mead, 1972: p. 175)

Ahmad (1982) conducted a study on the issue of inter-sectarian conflict in *Waziristan* (Pakistan). He analyzed in his study about *Waziristan* that how one group (*Taliban*) emerged and got an effective impression on another local group (*Mashud*) through converting the local people into their belief system in *Waziristan*. He elaborated in his article that how the emergence of *Taliban* occurred and left a great socio-economic impact on the lives of *Mashud*. (Ahmad, 1982)

The above mentioned study has provided a theoretical frame work for this study in Union Council *Gorah* by borrowing the idea of the *Waziristan* study. The present study is an investigation in-to sectarian conflict and its socio-economic impact on local culture and as well as on Azand Jammu & Kashmir Community Development Project launched here..

Through further investigations; this study is done to look into the co-relation between religion (inter-sectarian conflict) and development (Azand Jammu & Kashmir Community Development Project). This is another dimension of this study.

Rakodi . C. (1980) stated that



The Religion and Development has deep connection with each other. This connection was not taken into account prior to 1930s but new researches show the importance of role of religion especially of religious actor in the development.

(Rakodi, 1980)

The local community consists of various sects. The role of sectarian activists is very important in the socio-economic and physical development. Leader of the faith-based organizations and sectarian activists influence the decision making of the local community in Union Council *Gorah* (the locale of the present study). Social disputes are settled through the involvement of sectarian activists or sectarian leaders. Often social disputes resulted into the sectarian disputes.

Local people usually listen, support or follow the leader of their own sect prior to family head and *Brandari* head. It is noted during my stay in the field that most oftenly, the whole *Brandari* or large component of the *Brandari* belong to the one sect.

The main unit of action is the *Barandari* which includes all persons who are related by blood through male line for about five to six generations. Allies become fictive kinsmen. *Bradari* is also used to designate, in general term, factional groupings.

(Lindholm. C, 1986: p.133).

The social status of the sectarian leader influences the choice of the followers. The character of the *Brandari's* elder is also significant that is usually influenced by their belief or faith affiliation. Similarly, It is a way to appeal emotionally the people by identifying closely with their belief system and sectarian attachment. This study focuses d on identifying the decision makers at community level. Apart from this, It was focused to identify the most influential sects, sectarian leadership and role of sectarianism in development in the area.

It is investigated that how many sub-projects of Azad Jammu & Kashmir Community Development Project (AJKCDP) is affected by sectarian conflict in the local community. It is also attempted in this study that how much contribution of sectarian affiliation is made towards development.

### **1.1 Statement of the Problem**

This study aims at looking into the socio-economic impact of inter-sectarian conflicts on Azad Jammu & Kashmir Community Development Project (AJKCDP). It tries to explore how the inter-sectarian conflicts effect the development initiatives in the local community. The study also shows how sectarian leaders have created hindrances towards the efforts made by development workers and government. The individuals and Barandari members are affiliated with local Islamic groups (sects) either they belong to *Barelvi* sect or *Deoband* sect. Every group has its own factional networks and they protect their own interests and oppose the activities which may give benefits to the other group.

### **1.2 Operationalization of Concepts:**

**Inter-sectarian Conflict:** It is the conflict between two Islamic sectarian groups: a Barelvi group and Deoband group in Union Council *Gorah*.

#### **Azad Jammu & Kashmir Community Development Project (AJKCDP):**

It is a local community development project and is launched by the State of Azad Jammu & Kashmir in all ten Districts at Union Council level.

**Development:** There is no one consensus on the definition of concept of development. Many scholars has definid it in many ways but for the purpose of present study; it is limited to the infra structural development; construction of link roads, irrigation channels, school , drinking water supplies, and buildings of First Aid Posts.

### 1.3 Hypothesis

There are the following prepositions made to give the primary direction to this study.

- a) There is a strong socio-economic impact left by inter-sectarian conflicts on Azand Jammu & Kashmir Community Development Project in the local community.
- b) Dominant Islamic groups create hindrances towards development work either initiated by development workers, or government agencies.

### 1.4 Objectives of the Study:

1. To find out the factors which are creating differences among two sectarian groups: *Barelvis* and *Deobandis* in Union Council *Gorah*.
2. To find out the role of sectarian leaders in the inter-sectarian conflicts and development work in the local area.
3. To find out the socio-economic impact of inter-sectarian conflicts among *Barelvis* and *Deoband* (Islamic groups) on Azand Jammu & Kashmir Community Development Project.
4. To find out the reasons behind the particular behavior of the people belong to Islamic sects towards development work in the local community.
5. To find out the supporting factors of inter-sectarian conflicts in the local area.

### 1.5 Literature Review

The concerned literature is managed in the following categories.

### 1.5.1 UN Packing Sectarian Conflict

Sectarian conflict can be defined in number of ways,

Ahmar (2010) stated that

Sectarian conflict can be referred “to the violent conflict along religious and political lines such as the conflict between Catholics and Protestants in Northern Ireland (although political beliefs, ethnicity and class divisions all played major roles as well). It may also refer to general philosophical, political or armed conflict between different schools of thought such as that between Shi’a and Sunni Muslims. Non-sectarians espoused that free association and tolerance of different beliefs are the cornerstone to successful peaceful human interaction”

(Ahmar, 2010: P.51).

This definition gave me a clear idea about operationalization of sectarianism in the local community in the locale of my study in Union Council *Gorah*. It becomes very clear to me that what I meant for sectarian conflict in the local area and on what type of conflicts are present. This study is conducted. Further more the words sect and sectarian also need to be defined prior to investigate the matter.

Ahmar (2010) stated that the term sect means,

A body of people subscribing to religious doctrines different from those of an established Church from which they have separated. And the word sectarian means “of or concerning a sect; bigoted or narrow-minded in following the doctrine of one’s sect.

(Ahmar, 2010: P.52)

### 1.5.2 Sectarian Conflict in the World:

Sectarian conflict prevails between different sects of different religion in the world. There are several anthropological researches show that there are prevailing differences in every religion whether it is Christianity, Hinduism or Islam. The believers interpret their main stream religion according to their suitable socio-economic circumstances as the believers of Islam perform their religious practices in the locale of my study in Union Council *Gorah*.

There are the following theoretical references which prove my view point regarding prevalence of sectarian differences and conflict in the world.

Khan (1997) stated that

In western India, the Islamic traditions can be viewed not in *Sunni*, *Sufism* or mystical perspective but in its *Shia* background. The sects during Medieval India could have been off shoots of *Nizari Ismailis*. The *Ismaili mission (dawa)* has great impact on religious practices of communities living in subcontinent. Practical Hinduism is effected with this *Shi'ite Islamic practices* as the *Hindus* have *Nazripanth* as one sect. *Bisnoi* and *Apanth* are the off shoots of *Nizarpanth* sect as *Shi'ite Islamic practices* have its further variations; *Mustalian* (*Borah community* in south asia in 1094) and *Nizari* (in Iran). (Khan, 1997)

Regev (2011) stated that

There are three very important criterias which can be drawn from many text; social separation, social requirements and sanctions and a fixed organization. Although there are several models declared the early Christian as sectarian group but they do not fully cover the



characteristics of a sect towards the early Christian. Early Christians were distinct community rather than a complete sect.

(Regeve, 2011)

Although Eyal Regev did not agree with several model of sect to declare the early Christians as a sectarian group but he himself quoted several those arguments which declared the early Christian as a sectarian group. He gave his own criteria to justify his argument but one can not ignore the arguments of others debating on the issue of early Christian as one of the sectarian group as they separated themselves from the Jews of Jerusalem.

Lee (2011) highlighted the sectarian conflict in village Kuxi of South China.

He stated that Baptist and Catholic penetration of Kuxi shows the close connection between the inter-lineage disputes and Christian conversion. It is because that one segment associated with American Baptist and other with French Catholic Church to counter the American influence. Central to this phenomenon is the fact that throughout their inter-lineage disputes; both segment started to identify certain issues of antagonism between them. This made them two hostile religious communities. The leadership of both segments heightened the inter-lineage disputes and marked the beginning of crystalization of two antagonistic Christian communities in Kuxi village.

(Lee, 2011)

Fredrick C. (2013) has analysed the sectarianism in Syria as he stated that the role of external factor in spreading out sectarianism in Syria can not be ignored. There is prevalence of violent sectarian conflicts in Syria which put this region into civil war.

(Hof, 2013)

### **1.5.3 Aspect of Sectarian Discourse in Pakistan:**

The issue of sectarianism in Pakistan originated after the partition of great India in 1947. Prior to the partition this issue was not prevailing in the region. The sectarian discourse started when Ahmadi controversy took place. Zaman (1998) stated in his article, that there are two factors very important in initiating sectarian discourse in Pakistan.

He said that First is;

In the 'sectarian upbringing of several leaders of radical Sunnism in Pakistan, the Ahmadi controversy has played a considerable role. Anathematized by most Muslims for their belief that Mirza Ghulam Ahmad, the founder of the Ahmadi community, was a prophet, the Ahmadi have been the target of several campaigns of religious violence as well as of governmental persecution"

(Zaman., 1998: p, 691).

Secondly; he said that;

The Islamization, or the introduction of 'Islamic' norms and institutions through government policy or decree, is another factor which has often provoked sectarian controversies in Pakistan. Professes to be an Islamic state means, to the religious circles at any rate, that Islamic laws will be not merely observed in that state but enforced by it. Which school of Islamic law would hold sway, and how that would affect those who do not recognize its authority, are questions never adequately resolved in Pakistan; They were raised with unprecedented vigor and alarm, however, when a wide-ranging programme of Islamization which initiated in early 1979 by the government of General Muhammad Zia ul-Haq (1977-88)"

(Zaman, 1998: p. 691).

These are the two factors which give birth to sectarianism and sectarian conflicts in Pakistan which may spread over many areas in all units including Azad Jammu and Kashmir. One can not say that sectarian conflicts emerged at once in all over the country but it got started its strength gradually. In the locale of the present study, this phenomenon is recently emerged with the establishment of *Deband* mandrasa by Maulana Saeed Ahmad in *Pallandri* (*Sudhnuti* District's head quarter).

#### **1.5.4 Historical Roots of Sectarian Conflict in Pakistan:**

The history of sectarian conflict between *Shia* and *Sunni* has its traces well before the creation of Pakistan.. Zahb (2009) stated that

It can be traced back to the 18<sup>th</sup> century especially in tribal areas of Pakistan when *Turis* (*Shia* by faith) attacked *Bangash* (*Sunni* by faith) due to the *Turi* women's insult in tribal area currently Kurram Agency.

(Abu Zahb, 2009)

Afterwards it is spread over among these sects and even within each sect itself. It is extended especially after the Talibanization in the tribal areas. The sectarian conflicts started among *Deobandis* and *Barelvis* in Union Council *Gorah* spread in many forms. It is also the result of social issues as happened among *Turi* and *Bangash* in 18<sup>th</sup> century.

#### **1.5.5 Determinants of Sectarianism in Pakistan:**

Sectarian conflict among Muslims in Pakistan started due to many reasons and factors but there are some specific determinants of such conflicts noted by local anthropologist.

Chaoudhary and Khan (2011) stated that theological differences, religious leaders, strife and political patronage; the ethnic identities of inhabitants, are the major determinants of sectarianism in Jhang. On the theological basis the differences occurred



among muslims on the level of supreme leadership after the death of Prophet. Supreme leadership is not only the reason of divide but there are also some other factors like practical Islam.

Every muslim beleive in the major principles but differences on immamat divide the *Sunni* and *Shia* sect of Muslims. For *Shia*, imamate is devine and given by God but for *Sunni* imamate is not devine and can be changed. *Faroooh-e-din* (practices of religion) is other factor of difference among muslim which contributes to the sectarian conflict between them.

Strife and polltical patronage is an other determinant of sectarian conflict in Pakistan as Choudhary and Khan (2011) stated that

“Maulana Jhangvi’s main target was to fetch the polltical power of land lords mostly Shiaytes” (Chouandhary and Khan, 2011: p.240).

In Union Council *Gorah*, the strife and polltical patronage is very important determinant of sectarian conflict. It is because the basic principles of Islam are followed by both sectarian group *Barelvīs* and *Deobandīs* but are still indulged in sectarian conflict to gain control of polltical power of the area. Ethnic identity is an other determinant of sectarian conflict in the local area.

#### **1.5.6 Sectarian Division in Pakistan:**

It is generally thought that sectarian conflict or differences prevailing between *Sunni* and *shi'a* sects only. It may be true when we talked about sectarian divide in Pakistan on braoder level but may not be true when we go deep into the matter because there can be differences between other Islamic sects too. As the present study is not done to seek the sectarian conflict between *Sunni* and *shi'a* sect but differences or sectarian conflict between other islami groups in unio council *Gorah* (the locale of present study). The following argument proves that there is sectarian conflict existing between other islami groups too.

As argued by Riikonen (2007) that not only different sects like *Sunni* and *Shi'a*, but also different schools of thought like *Barelvis*, *Deobandis* and *Wahabis* are in opposition to each other. Thus, looking at sectarianism in Pakistan only as a *Shi'a-Sunni* problem is too simplistic, as it is to assume that there is only one sectarian conflict in Pakistan. (Riikonen, 2007.)

Hassan (2011) stated that *Barelvi Sunni* follow a syncretistic version of Islam which shares the features of both Shia and *Sunni* sects. In this case syncretic religious practices are considered uncontaminated to the *Barelvis* but syncretic religious practices are considered contaminated by *Deobandis*. Therefore there are two conceptualizations about the religious discourse as one of them is that rural Muslims which are illiterate, uncivilized or *jangli* who practice contaminated Islam by including superstitious beliefs on *pirs* which are not originated from Islamic ideology. The anti group of *Barelvis* is migrants who follow the pure Islamic ideology because of the influence of Islamic revivalist (*Deobandis*) who are considered anti sufis.

(Hassan, 2011)

The above mentioned theoretical ideas are absolutely covering the local sectarian difference in the locale of my research study. It is because there are these (*Barelvis* and *Deobandis*) two sects who are indulged in sectarian conflict. My research also favoured this argument because the absence of *shi'a* sect in Union Council *Gorah*, there is sectarian conflict existing in the area between other Islamic groups.

#### **1.5.7 The Role of External Factor in Sectarian Conflict:**

One cannot exclude the role of external factor's involvement in sectarian strife in Pakistan. It is not the local community of Pakistan indulged in sectarianism by itself but major role is played by the external factor like; Afghan Jihad against Soviet Union, Saudi Arabian and Iranian interest. As Hassan (2007) argued that;

It is not possible to examine the Saudi-Iranian conflict exclusively in a non-sectarian perspective. The schism was reflected in the Afghan Jihad, but after the Jihad ended, it was reflected in the ouster of the first government-in-exile of *Mujahideen* belonging to the Shi'a militia.

(Hassan, 2007)

Further he argued that Iran and Saudi Arabia are the two Muslim countries, but following different sects of Islam which failed to understand that their political confrontation would create instability in other Muslim countries and endanger the sectarian harmony. Pakistan became an easy battleground of Iran and Saudi Arabia of supporting their respective sectarian groups with money and political intent. While the state of Pakistan miserably failed to prevent foreign intervention resulting in the outbreak of sectarian violence in the country. (Hassan, 2007)

#### **1.5.8 Intra- Sectarian Division in Pakistan**

It is generally thought that there are only two main Islamic sect *Sunni and Shi'a* are always in confrontation with each other. It is a surface level approach. There is further division within each group. Therefore Sunni sect has intra-sect division in Union Council *Gorah*. It is evident that there is intra-sect division exists in Pakistan. This division is based on ideological differences and has their logical roots.

#### **1.5.9 The Co-Relation between Religion and Development:**

There is co-relation between religion and development. Religion in present study meant for belief systems of the local people in Union Council *Gorah* and difference with in their belief system (inter-sectarian differences or intra-sectarian conflicts) and development is taken here the socio-economic progress in the lives of people and improvement in infrastructure like roads, schools, health facilities etc.

Theoretically, this aspect of interaction between religion and development is been ignored but now the researchers and development agencies become aware of the

importance of It. It is because that religious belief system can have a great impact on the development work in any considerable area.

Kamaara (2000) stated that; since their founding, Kenyan churches have participated very effectively in economic development, devoting a significant amount of their resources to providing essential services to the poor. In addition to emergency aid was provided to refugees and other displaced people, the Church has been involved in the provision of educational and health services to the poor, the resettlement of refugees, conflict resolution, and community development. (Kamaara,2000)

It is noted by Rakodi (1980) that it is true and is noticed a neglect of religion in literature on integrated rural development. Little literature has been produced on this issue of role of religion in the rural development. It is because religion was not considered or taken into account as one of the most important development affecting factors. (Rakodi, 1980)

It is also noted by him that researchers in some disciplines more over continued to study the nature of religion and its interface especially with culture (Anthropology) and also with social organization (sociology), human behavior (psychology) and politics (political science). However, there was little dialogue between these researchers and those engaged in mainstream development studies research or policy making. (Rakodi 1980)

There is another evidence to provide strength to my researching question and making the space for going into it as has been lack of interaction between academic research and development policy makers which do not let to understand the role of religion in development. It seems that the Azad Jammu and Kashmir Community, Deveopment Project policy maker had not interacted to the researchers. There is also lack of interaction between researchers and development policy makers.

Religion has both positive and negative implications for the achievement of development objectives. It may be implicated in conflict or opposed desired social

change but in the meanwhile it is a motivational source as religious authorities used it for mobilizing against their sectarian interest or development projects like Azad Jammu & Kashmir Community Development Project.

It is noted by Jodhka (2011) that Ideas, individuals, and organizations are associated with religion and developments vary between places, change over time and influence each other through social interaction and political processes. Development actors need a deeper understanding religious values and beliefs, because some may reinforce inequality rather than being consistent with development objectives to assess the characteristics and supposed advantages of religious organizations on a case by case basis. (Jodhka,2011)

#### **1.5.10 Values, Beliefs and Ideas Regarding Development:**

There is always different understanding about development among religious and non religious organization.. As kirmani (2009) stated that

There is lack of knowledge about concepts like gender equality, microcredit and girls education between the religious and non-religious organizations.

(Kirmani, 2009: P.8)

She meant that misleading definitions come from both sides regarding development work. Both parties interpret the development in their own way and none of them try to study the other's point of view.

Of course it is also applied in this study to explore the misleading concepts, socio-religious beliefs and ideas regarding development and its interpretation between inter-sectarian Islami groups and development worker.



## **1.6 Methology of the Study:**

This study by design is of qualitative nature. Pelto (1978) mentioned that “for every scientific research there are likely to be number of alternative procedures available for observing the relevant phenomenon. For example, the concept that strength of electrical current can be operationalized in measurement of heat change intenslty of light and so forth: the same idea applies in Anthropology and it is useful to apply more than one measure or made of observation in study of particular cultural institutions. This is the principle of multi-instrument research” (Pelto,P.J, 1978: p.69)

This approach is followed in this study by applying the following methology. Similarly, the methods like participant observation, questionnaire guideline, informal interviews, key informants and focus group discussion are the mainly used tools in this research for gathering informations (data) regarding a particular topic.

### **1.6.1 Participant Observation:**

This is the basic technique of anthropological fieldwork. This differentiates anthropology from other disciplines and gives anthropology a dominant place in social science. The anthropological field-worker should totally immense himself in the lives of people and that can only be done through months of residence in the local community.

“The field worker observes details of daily life and activity enacted by people who become relatively indifferent to and unabashed by the presence of the foreigner. The field worker sees element of daily life repeated over again and again”

(Pelto 1978, p.68).

I used this technique as by living within the community. I hired a housed on rent for my living purpose within the community. Initially,I tried to win the trust of the community by participating in local gatherings and started observing their structural

formulation, behavioral patterns, living patterns, socio-cultural norms & bindings. This helped me out a lot to understand the local people & their responses towards different situations & social events. In the informal way through this technique, I earned a better understanding of the local community and my purpose of the study got clearer to the people as well. This technique has potential to contribute a lot while gathering the data.

I have used this tool during my stay of six months in the field for my research. I participated in many daily activities of the respondents such as mestic chores: taking out milk from the buffalow, land preparation activity for vegetable cultivation, foresting, etc.

I had a stay in mosques and mandrasas with different sectarian groups (there are two sect: *Deobandis* and *Barelvīs*), did listen their speeches on *juma* prayer (prayer on Friday) and observe their daily routine activities. This is the technique in which the researcher immerses into the society and observes the people. It helped me to have an in-depth study during my research but mostly my role in this process was limited was up to “participant as observer” instead of participant observer.

#### **1.6.2 Key Informant:**

Key informant plays a role of intermediater who introduces the researcher to people of community, talking him around the different locals. It is vital to explain the objectives of the study to key informant so that he would understand the significance of the study.

“More than one who controls a lot of information of a culture and willing to talk to you”(Bernard,1988: p.46).

Key informants are the individuals who have full knowledge about the community, local culture, inter-goup and intra group tensions, noteable events happened with in the community and socio-economic as well as socio-religious and political life of their own community.

During my stay in the field, I selected fourteen key informants i.e. *Imam Masjid*, community leaders, educated persons, government servant like a teacher, a headmaster, social activists, elderly persons, sectarian leaders, people from Azad Jammu & Kashmir Community Development Project (AJKCDP)..

The name of my key-informants are: Mr. Sajjand Anjum (social worker and run a non government organization), Dr. Iqbal (a social activist), Sardar Altaf Hussain (Chairman District Council), Abdul Qayyum (teacher), M.Khalil (assistant co-ordinator Azad Jammu & Kashmir Community Development Project (AJKCDP):), Mohammand Jamil and Mohammand Shafi Khan (influential person of the community), Sardar Mohammand Arif (member Kashmir council), Rashid Mehmood (local Contractor), Khaliq-ur-Rehman (running a *Deoband* Mandrasa), Mohammad Yasin Khan (community member), Mohammand Akhtar (Driver), *Qari* Khalil Ahmand (*imam masjid* and local *brelvi* leader) and Dr. Zafar Iqbal (member of local *tablighi Jammah*).

All of them assisted me throughout the locale and acted as translator. They have provided me those information which I wanted at that time; such as about local structure, sectarian leadership, social work, development projects under the umbrella of Azad Jammu & Kashmir Community Development Project (AJKCDP): local politics etc. They helped me a lot for my findings of research regarding socio-economic impact of inter-sectarian conflict on Azad Jammu & Kashmir Community Development Project (AJKCDP) in Union Council *Gorah*; District *Sudhmuti*.

### **1.6.3 Interviews and Focus Group Discussion:**

Interviewing is the most common form of data gathering technique. Ninty three Interviews are conducted from the individuals belong Azad Jammu & Kashmir Community Development Project (AJKCDP): to the different sects, decision makers, social workers, *imam masjids*, sectarian leader, community leaders, govt.employees



and Azad Jammu & Kashmir Community Development Project (AJKCDP);'s employee in the local community.

My interview schedule was divided into two parts: Informal Interviews and Focus Group Discussion.

#### **1.6.4 In-formal Interviews:**

Initially, informal interviews and informal discussion was done. It was very helpful to collect data about daily life of the community members, existing Islamic groups, power controller, division of labor etc. informal way of probing helped me to draw general sketch regarding the social organization and the matter was investigated. It also helped me as a researcher to overview the socio-economic and physical development work in the area. It helped me to explore the *mandrasa* (religious school) and mosques belong to different Islamic group. This technique really have opened up the gate for detail investigation of the research regarding this specific study. I conducted a series of informal interviews and informal discussion in this regard.

I have conducted some interviews in the mid of my field work after gathering lot of information through informal interviews. I had a list of twenty five open-ended questionnaires of my interest: which asked repeatedly to different sectarian leanders and social workers.

#### **1.6.5 Focus Group Discussion:**

A researcher can get a cross checked data and qualitataive information in short perid of time from five to six people by this technique. I have used this tool for collecting information at a time from each representative of the community. Fourteen focus group discussions were conducted.

#### 1.6.6 Recordings:

As a researcher, I have benefited from technology as well as used the recorders to transcript the evidences of the research segments and it was useful to ensure the authenticity of the research. I have recorded the interviews of whom I talked e.g *khalefa* of shrines, *imam masjid* and community people who have been involved in different schemes of Azad Jammu & Kashmir Community Development Project (AJKCDP): in different village.

#### 1.6.7 Stratified Sampling:

The strata sampling is more compatible to my study. I had taken ninety three individuals as my sample for this study and 14 focus group discussions from fourteen villages of the Union Council. I have used this sampling technique during my field work. I have focused each strata of the community which consist of religious authorities, parents, social activists and Non Government Organization workers. This tool become more appropriate during my study as It gave me permission to cover all the stratas i.e. people belongs to different Islamic groups of each village of the Union Council and social workers.

#### 1.7 Locale of the Study:

The study is conducted in traditional community of union council *Gorah*; District *Sudhanuti*, Azad Jammu & Kashmir. The reason for selecting this locale is that community is very much traditional & believes in participation of religious authority of their own sect in their decision making regarding social life and social change.

District *Sudhanuti* was a part of District *Poonch* that included District *Poonch* (*Rawalakot*) and District *Bagh*. It was declared as a separate administrative unit (District) in 1995. The District derives its name from the word *Suddhen* which is the major tribe of the District, *Pallandari* being the headquarter; the District is bounded

on the north and east by District *Poonch*, on the south by District *Kotli* and on the west by Punjab Province of Pakistan.

Total Area of Union Council *Gorah* is 69 Sq. Km. The locale is entirely mountainous with elevation range between 1300-1800 Meters above the sea level. The climate is generally tolerable although there is wide variation in temperature during winter and summer seasons.

Locale is at distance of 97 kilometers from Rawalpindi via Azad Pattan, and is also connected with Rawalakot by 64 kilometers long medaled.

### **1.8 Significance of the Study:**

The current topic has been marginally constructed and researched in Pakistani context. It will add the new classes of data. The explanation of the significance of study can be viewed as there has not been literature produced about the sectarian divide in Azad Jammu & Kashmir and its socio-economic development. It has direct linkage with participation of religious authority regarding decision making in their social life. This study is an attempt made regarding how sectarian groups, organizations and religious sects play a role as main actors toward socio-economic development.

## 2. Locale of the Study

This research study is conducted in the Union Council *Gorah*. This Union Council is located in tehsil *Pallandri* and District *Sudhanuti* of Azad Jammu and Kashmir. The Union Council consists of fourteen villages: *Dewan Gorah*, *Dreak Gorah*, *Kot-Kotli*, *Kohati Sran*, *Bhagpur*, *Choki Gorah*, *Taliaka*, *Slambrian*, *Bagan*, *Pandri*, *Acrooch*, *Hillan*, *Hanjat Kot* and *Garnas* village.

District *Sudhanuti* was a part of District *Poonch* which included District *Poonch* (*Rawalakot*) and District *Bagh*. It was declared as a separate administrative unit (District) in 1995. The District derived its name from the word *Suddhen* which is the major tribe of the District, *Pallandari* is the headquarter; the District is bounded on the north and east by District *Poonch*, on the south by District *Kotli* and on the west by Punjab Province of Pakistan.

Total Area of District is 569 Sq. Km. The District is entirely mountainous with elevation range between 1300-1800 meters above the sea level. The climate is generally tolerable although there is wide variation in temperature during winter and summer seasons.

*Sudhanuti* is at distance of 97 kilometers from *Rawalpindi* via *Azad pattan*, and is also connected with *Rawalakot* by 64 kilometers long medaled. It is connected with *Kotli* District at distance of 35 kilometer towards south east. The total population of this District is 2, 89,000. It contains twelve Union Councils as one of them is Union Council *Gorah* and the population of this Union Council is about 25,643. The average household number is 7-8 persons.

### 2.1 Physical Features:

The District *Sudhanuti* is divided into four tehsils: *Pallandri*, *Trarkhal*, *Mong* and *Balouch*. The research is conducted in Union Council *Gorah* (one of the Union Council in tehsil *Pallandri*). The whole District contains hills and Union Council *Gorah* lies on

the border of Tehsil *Pallandri*. Tehsil *Pallandri* has the main city with the same name *Pallandri* and is declared as head quarter of the District *Sudhnuti*.

There is a place with the name of *Trarkhal* was the ever first Capital of Azad Kashmir. It remained in this status for six month as capital. Afterwards, the capital was shifted to *Muzaffarabad* (Capital of Azad Kashmir). *Trarkhal* is adjacent place to Union Council *Gorah* at a distance of ten kilometer. There is a famous shrine of *Nerian Sharif Barelviz* of Union Council *Gorah* has strong affiliation with this shrine as far as their Belief system is concerned. Another center is *Dar-ul-Uloom-ul-Quran* (Main *Mandrasa* of *Deoband*) in *Pallandri* which also lies near to Union Council *Gorah* at distance of fifteen kilometer. This *mandrasa* has strong impact on the local community in Union Council *Gorah*. *Barelviz* has their main center *Dar-ul-Uloom-ul-Taleem-ul-Quran Ghousia Hanfia Pallandri* very opposite to *Deoband Mandrasa*.

There is the *Poonch* River which flows in hills from occupied Jammu and Kashmir near to the border of District *Sudhnuti* and at the distance of fifteen kilometer to Union Council *Gorah*. The cultivation on the tract depends on rain-water. Land preparation is tough at hill for cultivation. There is trend of kitchen gardening, forestry and maize cultivation in Union Council *Gorah*. The major trees grown for forestry are the *Cheerh* and *Shahtoot*. The area under forestry is 6564 acres. *Jehlum* River is passing through this District towards west at place of *Azad Pattan*. It begins to rise in the month of May when melting of snow on uphills (District *Uth-Muqam*). It continues high till the end of August then begins to subside, reaching its cold weather level at the end of September.

## **2.2 Union Council *Gorah*:**

The Union Council *Gorah* lies beside the *Trarkhal-Pallandri* road. It is situated at distance of fifteen kilometer from *Pallandri* (Tehsil and District Head-Quarter) and at distance of ten kilometer from *Trarkhal* (Tehsil and former Capital of Azad Kashmir). This area got started to be populated in the time of *gras* rule. The

people of Union Council *Gorah* are well known for resistance against British and *gras*. It is bordering the Tehsil *Pallandri* and Tehsil *Trarkhal* of District *Sudhnuti*. There is also a police station in the village *Dewan Gorah* of Union Council *Gorah*.

Six villages of Union Council *Gorah*: *Dewan Gorah*, *Garnas*, *Acrooch*, *Bagan*, *Taliaka* and *Hillan* have inhabitants which mostly belonged to *Sudhan Birandari* and are connected with *Deoband* sect. This sect has affiliation with *Dar-ul-Uloom-ul-Quran* (Main *Mandrasa* of *Deoband*) in *Pallandri*. There are six *mandrasas* constructed by these people in Union Council *Gorah*. Interestingly these six villages are situated much closer towards *Pallandri* where the main *Mandrasa Dar-ul-Uloom-ul-Quran* exist. There are eleven mosques constructed by the people belonged to *Deoband* sect through the Union Council *Gorah*.

Five out of fourteen villages in the Union Council: *Pandri*, *Slambrian*, *Choki Gorah*, *Kohati Saran* and *Tarinekair* have inhabitants which mostly belonged to *Awan*, *Rajput* and *Qureshi Birandari* and are affiliated with *Bralvi* sect. This Islamic group has built nine mosques throughout the Union Council *Gorah*. These villages are situated more closely towards border of *Trarkhal* (Tehsil head quarter and having famous Sharine of *Nerian Sharif*).

The rest of three villages of Union Council *Gorah*: *Dareak Gorah*, *Bhagpur* and *Kotkotli* have mixed inhabitants who belonged to both Islamic groups; *Deoband* and *Bralvi*.

### **2.3 Historical Background:**

There is no written document available about history of the inhabitants of Union Council *Gorah*. *Sudhans* are one of the major tribes. *Rawalakot* in the *Poonch* District and *Pallandri* in the *Sudhanuti* Districts of Azad Kashmir are major *Sudhan* strongholds.

*Sudhan* are the major *qaum* in the Union Council *Gorah*. Some local people also connect themselves with the *Sudo-Zai* tribe of *Pathan*. It is thought that their forefathers came



from *Khaiber Pukhtunkhawa* province of Pakistan with the purpose to defeat British and *Dogras* and made this place (Union Council *Gorah*) as their main habitat.

*Awan* and *Rajputs* came from Punjab province of Pakistan. This population density shows that They have lived together as Muslim before partition and fought against Britain and *gras*. After the partition, although the Kashmir becomes disputed area but some changes occurred in the area as the inhabitants are divided into inter-sects; *Barelvis* and *Deoband*.

At present They have no other (British and *gras*) to fight with but against each other. The sectarian divide in *Sunnisect* took place in 1984, with the establishment of *mandrasa Dar-ul-Uloom-ul-Quran* (Main Mandrasa of *Deoband* in *Pallandri*). It is established by Maulana Yousuf who is dead and considered founder of *Deoband* Islamic group in the local area. Many of *Sudhan* in Union Council *Gorah* started to follow his teachings and also beginning to confront with *Barelvis* who has strong affiliation with *Nerian Sharif* (Shrine of *Nerian Sharif*).

## **2.4 Climate:**

The climatic condition of the area is very much moderate. The moderate weather commences by about the month of March and lasts up to November in Union Council *Gorah*. There are only two seasons observed in the local area. The moderate weather starts from the month of March and lasts up to November. The extreme cold weather starts in December when snow falls on uphill and lasts up to mid February.

The temperature remained moderate about 15-20 Centigrade in summer and falls extensively to 0 centigrade in winter. In general, the temperature remained moderate in Union Council *Gorah*. The same temperature remained in the surroundings too.



2.5 Language:

The “*Pothhari*” language is the mother tongue of the people of Union Council *Gorah*. It is because the locale is situated not far from the *pothhar* region of province Punjab. It is different language from Urdu. Urdu is spoken and understood by only illiterate members of the local community.

Language is the principle mean used by human being to communicate with one another. The symbols of indigenous language cannot be understood easily by the researcher as a stranger but for me it was not too difficult to understand as the time passed through.

2.6 Demography and Groups

Demography means sketching the people and accumulation of knowledge about population of local community. The population of Union Council *Gorah* is twenty five thousand and five hundred sixty three. It can be divided in terms of sex. There are twelve thousand two hundred and two male members and thirteen thousand three hundred and sixty one are females. That population constitutes two thousand and six (2506) households. The average number of persons per household is about ten.

Table 1. Distribution of Population in terms of Sex

Sr.No	Category	Number	Percentage
1.	Male	12202	47%
2.	Females	13361	53%
Total		25563	100%

Source: Population welfare department, District Sudhanuti

There are four groups of the community saturating the Union Council Gorah.They are named as Sudhan, Awans, Rajputs and Qureshis.

**Table 2. Showing the Distribution of Groups in terms of House holds**

Sr.No	Category	Number of HH	Percentage
1.	Sudhan	1344	53.63%
2.	Awan	762	30.40%
3.	Rajput	221	8.81%
4.	Qureshi	179	7.14%
	Total	2506	100%

Source: Population Welfare Department, District Sudhanuti

**2.7 Family Size:**

Family is an elementary instItution of socially organized community.It is considered the basic unIt of social organization in the local community. Three different types of family prevail in the local community.

- 1. Nuclear Family
- 2. Extended Family
- 3. Joint Family

**Table 3. No of House holds in terms of family system**

Sr.No	Family System	No. of Houseds
1.	Nuclear Family System	301 HH
2.	Extended Family System	1178 HH
3.	Joint Family System	1027 HH
	Total	2506

Source: AJKCDP Survey of Need Assessment p.13

However there is a trend of living together in joint family and extended family system. It is because there is a tradition of male migration for housed holds income as local land is not fertile and area is hilly and tough. For earning bread, one or two male are compulsorily to go out of the area or even country. Sense of securing family of one's own, one left them to parent's housed or brother who is living in the local area.

There is turn rotation system for going out and coming back of male of one housedhold. Nuclear Family is kept by those who are having jobs within the community.

## **2.8 Settlement Pattern:**

The settlement pattern of the local community is very different from the settlements in plane area. There is no plane land available for building houseds in clusters. The settlement is very scattered in the local community. Clusters are present rarely in this community. Houseds are built far from each other. Only four to five families built housees closes to each other that have common ancestry. Famous local term "*Mohalla*" is given to a cluster of 5-6 houseds which are built by the people who belonged to a common ancestor.

There are some “*Mohallas*” (clusters of houseds) which are given name as “*Paroos*” (neighboring). It is because the houseds built together not on the basis of a common ancestor but only on behalf of security purpose, mutual trust. Every village consists of 5-6 Mohallas and the whole Union Council consist of fourteen villages.

## **2.9 Housing and Accomodation:**

Housing pattern depicts the nature of life and the style of local community. It is because here the actual stream of life flows. The housing pattern tells about the education, economic resources and approach towards life. There are three types of houses in the local community as following.

1. *Kacha-Housed* (built by stones and mud)
2. *Kacha Paka Housed* (built by stones,mud and cemented blocks)
3. *Paka-Housed* (Built by cemented blocks)

This settlement pattern depicts the simplicity of local community and fulfills the functional needs which a local community requires. This type of housing pattern also depicts hierarchical division of community.

## **2.10 Land:**

The total land of the Union Council is 3200 acres, the most of the area is uncultivated due to tough rocks of the hills while rest of the area is used for forests, kitchen gardening. Maize is the main crop grown on the land which is used as food but interestingly the wheat is grown but for fodderpurpose which is not used as human food.

The land is not productive as for as crops like wheat, rice or cotton cannot be grown over here. The total subsistence depends on the supply from Punjab province of Pakistan. But still the local people are emotionally attached with their lands.

## 2.11 Education:

In the local community, educational institution is mixed of traditional type like mosques, *mandrasa* and government schools but *mandrasas* and mosques are main educational institution. Except that, there is one Government boys' high school and one girl's high school along with two primary schools for boys and one primary school for girls are functioning at the moment. For further studies, the students have to go to far-off places.

There are six *mandrasas* being run by *Deoband* sect in villages of Union Council *Gorah*: *Dewan Gorah*, *Garnas*, *Acrooch*, *Bagan*, *Taliaka* and *Hillan*. Every *mandrasa* has healthy number of students who are given the Islamic education. In contrast to it, *Barelvis* are mostly sending their children to schools. *Barelvis* have also *mandrasa* but not in large numbers.

They send their children to adjacent headquarter of *Pallandri* where there is famous *mandrasa* *Dar-ul-Uloom-ul-Taleem-ul-Quran Ghousia Hanfia Pallandri*. Another *mandrasa* belonged to *Deoband* sect as considered their main center *Mandrasa Dar-ul-Uloom-ul-Quran* which is being run under the supreme sectarian leader Maulana Saeed Ahmand (*Deoband* Sectarian Leader). Interestingly, the both *mandrasas* are constructed very opposite to each other and have immense contribution toward Islamic education of the people of adjacent areas like Union Council *Gorah*. These are also putting opposite ideas in the minds against each other while giving education to the children.

**Table 4. Distribution of Population in terms of Ilteracy level And Sex**

Sr.No	Education	Percentage
1.	IllIterate	14%
2.	Only Quranic	25%
3.	Primary	18%
4.	Middle	15%
5.	Matric	13%
6.	F.A	9%
7.	B.A	5%
8.	M.A	1%
	Total	100%

Source: Population welfare Department DistrictSudhanuti

**Table 5. Education level of female**

Sr.No	Education	Percentage
1.	IllIterate	40%
2.	Only Quranic	25%
3.	Primary	18%
4.	Middle	9%
5.	Matric	04%
6.	F.A	3%
7.	B.A	1%
	Total	100%

Source: Population welfare Department District Sudhanuti

## 2.12 Economy:

The local economy is based on male out-migration. Almost one or two male members of the household are earning bread through out-migration. It is because the land is non-productive as consists of hills and rocks. Local economy is not an agrarian. But through foresting, the local people generate some income which is not sufficient to them for running a household.

Some of the local people are involved in other occupation like business, government employment. Having live stock is another source of the betterment in economic position. Goats, sheep and poultry are also found in almost every household. They are sold out when it requires for cash to fulfill their needs.

## 2.13 Mosques and Mandrasas:

Six villages of Union Council *Gorah*: *Dewan Gorah, Garnas, Acrooch, Bagan, Taliaka and Hillan* have inhabitants which mostly belonged to *Deoband* sect. This sect has affiliation with *Dar-ul-Uloom-ul-Quran* (Main Mandrasa of Deoband) in *Pallandri*.

There are six mandrasas constructed by the people who belonged to *Deoband* sect in Union Council *Gorah*. Interestingly these six villages are situated much closer towards *Pallandri* where the main Mandrasa *Dar-ul-Uloom-ul-Quran* exist. There are eleven mosques constructed by the people belonged to *Deoband* sect throughout the Union Council *Gorah*.

Five out of fourteen villages in the Union Council: *Pandri, Slambrian, Choki Gorah, Kohati Saran and Tarinekair* have inhabitants which mostly belonged to *Barelvi* sect.

This Islamic group has built nine mosques throughout the Union Council *Gorah*. These villages are situated more closely towards border of *Trarkhal* (Tehsil and having famous Sharine of *Nerian Sharif*).



The presence of such higher number of mandrasas and mosques depicts the real picture of sectarian competition within the local community. The number of *mandrasa* and mosques are exceeding day by day to strengthen the one's own sect.

#### **2.14 Bazar (Shops):**

In order to meet the daily requirement of the local people, there are three bazaars: in *Dewan Gorah* village, *Kot kotli* village and *Slambrian* village. The Items of daily consumption like floor, rice, sugar, vegetables, soaps, pulses, cooking oils and vegetables are available.

#### **2.15 Water Supply:**

The main source of drinking water at present is natural spring (*Chashma*). There are some water supply scheme approved under the project of Azad Jammu & Kashmir Community Development Project but many of them could not be completed due to sectarian involvement. Every sect created some hindrances toward water supply so that the people from other sect should not be benefited.

Through these two resources, people fulfill their requirement of water. The availability of water varies in different seasons. In the months of June and July, the springs (*Chashmas*) get dried out and people, especially the female members of the community go to far-off places to fetch the water for household's consumption.

#### **2.16 Transportation:**

Only few people of local community have their own vehicles. Majority used public transport as Jeeps are available but this public transport is not available at every time as there is scheduled transport available.

Only once or twice jeep passes through the different village. The people travel in the morning toward city or towns and at mid day They have to come back as there is no

transport available if They have missed the scheduled transport. Many of the young people of the local community have motor-bikes with them for travelling purpose.

### **2.17 Electricity:**

This facility is available throughout the local community and rate of social change is not improved as many of the households not have television sets due to religiosity.

### **2.18 Mass-Media:**

Although due to religiosity prevails in terms of sectarian competition in the Union Council *Gorah* there is less availability of mass-media but still news paper and television are available.

### **2.19 Dress Pattern:**

The main dress used by the people of local community is "*Shalwar-Qamiz*". Female es wear veils on their faces. Modern dresses like pant and shirts are rarely used by the elders but by some of the children.

### **2.20 Food-Pattern:**

The food pattern es vary with the change in season. It depends on economic conditions of the people as well as the outcome of the occupation. In the local community, the people usually have meals at three times. In the morning, They take breakfast with a cup of tea and bread, in afternoon They used to take "*rotti*" (bread of wheat or maize) and "*salan*" (cooked vegetable and meat etc) and at night time They used to have rice with pulses (*Moothi Dal*). Generally, daily food includes pulses, vegetables, maize, wheat, rice, meat and chicken etc.

### **2.21 Health:**

There is only one basic health unit within the Union Council *Gorah* along with two dispensaries (first aid posts). There are three private clinics which are run by one M.B.B.S doctor and two by dispensers within the local community. There are some more first aid posts approved for the local community but could not be built due to sectarian competition as every sect opposes the benefits of others.

### **2.22 Grave Yard:**

There is no communal grave yard present in this community. The deceased persons are buried on their own lands near the houses.

### 3. Social Organization

Social organization of any community describes its apparent features. These features distinguish one community from another. The social organization of every community differs from one another because each has its own way of relating people and then accordingly developing a living style and a set-up of life. As social organization is the functional and dynamic aspect of social system. It forms the ordering of social relation with groups and other social institutions.

The social organization of the local community of Union Council *Gorah* is very unique with regard to its social structure. The people have an inter-linked system of socio-economic and socio-religious and political structure

Individuals are the units of the society who live together in groups and interact with each other. As Bernard (1967) stated that "what makes man a human derives from the fundamental facts that he lives with other people and groups and organization" (Bernard, 1967: p.17).

Living together gives birth to common interest and inter-dependency. Sometimes, interests vary from each other and groups are divided into further groups. But overall, these communal interests are guarded by giving continuity to the traditional set-up. The common interests of every group (either *Brandaris* or Islamic group) of local community in Union Council *Gorah* compel them to perform some specific role.

#### 3.1 Brandari System:

The term *bradari* has been derived from Persian language which means brother. To the part of *Brandari* is vital for individual life. It is necessary for an individual to achieve a respectable status within his *Bradari* by accepting the decisions and norms and traditions of his *Brandari*. The *Bradari* system prevails in the local community of Union Council *Gorah*.

This system is very strong in the local community and unique in its nature. It holds great importance and has apparent involvement in the spread of inter sectarian conflict. It is because a *Bradari* belong to one sect as a whole but sometimes a *Bradari* become divided into various sects (Islamic –groups) in the local community.

A *Braddari* plays very vital role in the decision making toward socio- economic and physical development but sects within a *Bradari* or inter –*Brdaris* affect the decision making. In the local community of Union Council *Gorah*, the affiliation with Islamic sect is considered more important rather than the affiliation with one's own *Birandari*. The local people are more sects oriented by keeping themselves as a member of a *Bradari* as well.

There are four *Bradaries* in the local community of Union Council *Gorah*. They are *Sudhans*, *Awans*, *Rajputs* and *Qureshis*. Each *Braddari* is settled on its own well defined territory. The member of each *Braddari* has blood relations and affinal ties. They are aware of the fact that They have to co-operate with each other but interestingly this co-operation extended more if They belonged to same Islamic sect as well the social life an individual is restricted within his own *Birandari* and sect as well. The member of one *Birandari* has limited relationship with member of another *Birandari* but strongly kept by member of one Islamic group with another Islamic group even without a *Birandari*.

### **3.1.1 Sectarian Bindings and Bradari System:**

The local community holds a strong *Bradari* system in the Union Council *Gorah*. They are socially organized in *Brandari* system as the local people are divided into four *Bradaries* which are discussed in detail below.

Interestingly, the social bindings of *Birandari* members are weaker than of sectarian bindings even within a *Birandari* or outside the member of one *Birandari* has more interaction with the member of his own sect who may be of his own *Birandari* or outside. I am trying to define that the sect affiliation is more vital than the *Birandari* bindings to the local community at present.

Although the continuity of *Birandaries* is older than of sectarian bindings are in fact their religious bindings. They cannot be separated from their sect. It is because of strong influence of recent sectarian spread-out within the local community generally the local people assume that to be connected with the member of their *Birandari* is for this world but to be part of a sect is for other world (world after death). For this ideological reason which is exploited by sectarian leaders They give more importance to the group which is formed on the basis of religion rather than a group based on blood relation furthermore the sectarian leader is giving more importance in decision making over the *Bradari* head.

### 3.1.2 SudhanBradari:

*Sudhan Bradari* is one of the larger groups. The local perception about the descent is that They belonged to *Su- Zai* tribe of *Pathans* from *Khyber Pukhtoon Khuaw*.

*Sudhans* are locally termed as *Sardars* (Chief) in the local community and distinguish themselves from other by having sense of superiority. They are centered in Union Council *Gorah* to defeat the *Britain* and *gras*. They had long fights against these two regimes as They claimed and become successful to trouble the *gras*. This claim also provides them a sense of superiority over the other *Birandari* g.e. *Awan* and *Rajputs* in terms of affinal relationship. The *Sudhans* control the local politics as well as socio – religious affairs too. Many of *Sudhan* belong to *Deoband* sect. They hold administrative posts as far as government employment is concerned. Every member of the *SudhanBirandari* is locally termed as *Sardar Sahb* (honorable chief).

*Sudhan Bradari* has specific characteristics. Mostly, the male members are physically strong and their females usually veil their faces and are not allowed to interact with other male except the other member of household. The male members perform outside activities and females are bounded to the household work. On very rare occasions, the *Sudhan* female go outside especially They go outside on marriages and funerals in the neighborhood.

### 3.1.3 Awan Bradari:

Awan are lesser in number to *Sudhans* but still occupy the local community as far as strength in number of persons is concerned. They have their roots in Punjab for their dependency. It is locally assumed that They are *Qutbi Awan* (descendants of *Qutub-U-Din Shah: Kabul*). They claim that They are native of this region but lost their position due to *Sudhan* tribe arrived in the area. They have rivalry with *Sudhan*. *Awan* are political opponent to *Sudhan*. They have separate socio – religious position too. Most of them belonged to *Barelvi* sect.

The division of labor in this *Birandari* is such that women equally take part in the work on lands e.g kitchen gardening and forestry. The literacy rate is lower than *Sudhan* because They not like to involve their children so long with getting education. The children are engaged with different occupation helping in business e.g getting vocational training for going outside.

### 3.1.4 Rajputs

*Rajputs* are fewer in number but still They hold a distinction position in the local community. They also came from Punjab like *Awan Brradari*. They developed close ties with *Awan*. They also hardly give their daughters outside their own *Birandari*. *Rajputs* have political and socio- religious ties with *wan* as the both *Birandari* belonged to same sect *Barelvi*. Their union with *Awanis* based on necessity against the *Sudhan Birandari* in terms of political and sectarian basis. They stand together with *Awan* in almost every affair and prove their unity with them. *Rajput* are engamous *Birandari* but not strict in this regard. They held inter-marriages. The division of labor in this *Birandari* is that female member participates in domestic activities and seasonally in the fields. The literacy rate is low comparatively to the other *Birandaries*.



3.2 Kinship System

The study of kinship system is crucial in understanding of social organization of any society. It helps us in understanding the relationship based on consanguine affinity as well as engamy, exogamy etc. the study of kinship is very important in Anthropology. It helps us in studying simpler societies. We come to know about the existence of various sets of relationship in the human group by studying kinship system.

The first step that an anthropologist must take while studying kinship structure of a community is to find out the kinship terminologies. Local people describe their relationship through this terminology.

3.2.1 Local Terminologies:

The local community is a patriarchal society. The descendant is traced through male members. The inheritance of land is also affiliated with males.

The local terminology is followed as:

English	Local Term
Father	PYO
Father's Father	DANDA
Father's Mother	DANDI
Father's Brother	CHACHA
Father's Sister	PHUPO
Father's Brother's Siblings	BHAI
Father's Sister's Siblings	PHUPAIR
Mother's Brother's Siblings	MALAIR
Mother's Sister's Siblings	MASAIR
Father's Son	BHAI
Father's Son's Siblings	PATRIAY

*Chacha* and *Bhai* is commonly used term to address at the time of their communication with rest of the community members in the Union Council *Gorah*. They used the terms socially acceptable with non-kins. It is a way to show close affiliation with each other.

### **3.4 Family System:**

Family is the elementary institution of social organization in any community. Rules of the family formation and actual devices apted to meet the desired ends through activities are important in understanding of social structure and organization of community.

Family types are basically of three types in the area of my study.

- a) Nuclear Family
- b) Extended Family
- c) Joint Family

The most common types of family system in the Union Council *Gorah* are extended and joint family system. It consists of old parents with families of their married sons. The joint family comprises of two or more brothers living together in the same house. The nuclear family consist husband, wife and children. The eldest male family member takes all important decisions of the household in this area.

### **3.5 Marriage System:**

Marriage is a contract between a male and a female which is socially recognized. This practice is exercised by the local community by marrying their daughters at very young age around 15-18 years. Usually marriages occurred within the joint family system and preferred within the same *Birandari*. Intermarriages also take place between *Awan* and

*Rajputs*. In the same way, *Rajputs* have intermarriages with *Qureshis* as well. Interestingly, *Sudhan* don't have marriages with the entire *Birandaries*. The simple reason behind this is the sense of superiority of *Sudhan* as they consider the other *Birandaries* as inferior to them.

The norm regarding match-making prevails as the status of the same family takes initiative towards intermarriage. Firstly, the women of the boy's family visit to girl's home. They talk to the women of girl's household and select the girls. If the proposal is accepted at this level; then the whole family consisting of male and female members of the family visit together to the girl's family and *Dua-e-Khair* is offered. *Dua-e-Khair* is considered a primary contract between the opposite agencies. The date of marriage is set by mutual understanding. The engagement ceremony is not common in the Union Council *Gorah* while people have stated that that trend has infiltrated in the community due to migration towards the urban areas.

When the date of the marriage is set then the *Sanda* (group of young males' messenger) is sent house to house in the area as well as the *Birandari* members. They used to carry a letter or verbally announce the wedding-date and invite them to participate in the wedding ceremony. The shopping for the bride (*Worrhi*) is sent through a *Nai* (local messenger). The *qareeb rishtandar* (close relatives) take part in it. Afterwards, functions of the marriage last for three days.

Firstly, *Menhdi* takes place just two days before the final ceremony in which female relatives and friends gather and sweets are distributed. Secondly, *Karoli* (a pot left in the water of a natural spring) in which female relatives and friends gather and sweets are distributed. Thirdly, *Barat* (Final Ceremony) takes place two days later.

All the *Birandari* members and other guests invited outside *Birandari* used to come and attend it. *Nikah* (written marriage contract) is performed on this occasion. *Nikah* is a religiously and socially sanctioned legal contract between a male and female for marriage. It is performed by a local religious person without whom it could not be.

The day after *waleema* (collective dining) is performed in which all the invited members join and take meal.

### **3.6 Birth:**

Birth is occasions of great rejoice for all family members. Especially it is, if the newborn is the boy baby. *Birandarim* members come to congratulate and give some amount of money as a special present to the mother of the baby.

### **3.7 Death:**

When there is a death in the local community, it is announced in the loudspeaker of the mosque. The *iarandari* members and co-residents of the area are informed. The timing of the funeral ceremony (*Janaza*) is fixed and very soon after announcement, people started to assemble at the house of the dead. An effort is made by all the community members to attend the funeral ceremony and take part in the arrangements of burial proceedings.

The social activists, community leaders, political notable and religious persons take part and attend the funeral ceremony. The funeral ceremony is performed by the religious leader who belongs to the same sect of the community. The religious person who belongs to the other sect is not allowed to perform the funeral ceremony. The community member who missed the ceremony is locally disregarded.

### **3.8 Political Organization:**

Political organization is the sub-system of social organization. It determines the appointment of the individuals and group leaders who possessed power. The recommendation of such persons are given and finalized by the community elders and religious person. The main features of political organization of Union Council *Gorah* are the following.

### **3.8.1 Jirga System (Communal Court):**

The prevalence of Jirga for solving the social matters is very strong in the community at *Birandar* level. This *jirga* consists of respected elders and eight to ten in numbers. In the mean while the *jirga* members are not only socially strong but economically very sound. This system is used to settle the disputes of the *Birandar* members.

### **3.8.2 Community Council:**

There is a one community council which is larger than *jirga*. It includes members from various *Bradari*. This platform exists at *Bradari* level and one member from each *Bradari* is taken as member of the community council. This platform is used to solve the *inter-Bradari* disputes.

## 4. Classification of Sectarian Division and Types of Conflict

### 4.1 Sectarian Division:

There are two main sects in the local community who are very traditional in their nature; the *Barelvīs* and the *Deobandīs*. Historically, the natives belonged to *Barelvī* sect and many have their belief in this religious doctrine at present as well. The first *Pir* (Saint) who entered in the local community (Union Council *Gorah*) was *Pir Ghulam Mohayyudin* in 1963. He stayed in this area for two years but moved toward the hill *Nerian*. He belonged to *Silsila Sidiquia* and came from Kabul (Afghanistan). He produced lot of his followers and left behind *Allou-Din Sidiquei* (his Successor and son) who is the current *Pir* after the death of *Pir Ghulam Mohayyudin*. *Nerian Shareef* is the main inspiring center for *Barelvī* Muslims.

On the other hand *Deobandī* leader who appeared into the area was *Maoulana Mohammad Yousaf*. He entered into the local area in 1967. He claimed to be one of junior students who studied at *Deoband Dar-ul-Uloom in India*. Initially, he constructed a mosque and started to preach the local community. His religious philosophy remained unaccepted for a long time.

One of my respondents *Maoulana Mohammad Shafique* (One of his follower and current Prayer Caller; *Moazin*) stated as;

“Maoulana Yousuf faced a lot of problems in the beginning and he was a humble person. For two years, he hand performed his prayers with only three persons only.”

Gradually, he got popularity among the locals and his philosophy handIts boost almost after four years as he become able to enlarge the mosque and constructed a *Mandrasa Taleem-ul-Quran* which is the main center of *Deobandi* Muslims at present.

These two sectarian leaders have produced their own followers in the Union Council *Gorah*. They have been inspiring the local peoples in almost the same era parallel. *Pir* Ghulam Mohyyudin had transformed the local community as his followers through his teaching prior to Maulana Yousuf. Maulana Yousuf entered after *Pir* Ghulam Mohyyudin; but his philosophy got started to gain popularity after some years of his arrival too.

The local community had become divided into two sects; the *Barelvis* (followers of *Pir* Ghulam Mohyyudin) and *Deobandis* (the followers of Maulana Yousuf). There are two main centers of inspiration for both sectarian groups; *Nerian Sharif* (a Shrine of Saint Ghulam Mohyyudin for *Barelvi* Sectarian Group) and a *Mandrasa Taleem-ul-Quran* (established by *Deoband* sectarian leadership).

Due to the message of true Islamic values being spread by Khwaja Ghaznavi & his brother, people from far and wide began to travel to the area to gain understanding of their efforts. Many witnessed that the teaching of Islam was not only through their words, but also through their examples. This eventually resulted in *Nerian Sharif* becoming a place for many to seek spiritual & mental satisfaction, and today thousands visit the area daily for this same purpose. *Nerian sharif* is the main center of inspiration for *Barelvi* sectarian group as it flourished from this place through the presence of the saint here.

*Mandrasa Taleem-ul-Quran* is the main center of inspiration for *Deband* sectarian group. It is because Maulana Yousuf spent his life here while teaching his students and *Deband* sect flourished from this place which is present in opposite direction at the same distance from Union Council *Gorah* as is *Nerian sharif*. Maulana Yousuf produced thousands of followers who were mainly from the larger community group *Sudhans*. It would not be wrong to say that he transformed the one of a larger group from *Barelvi* to *Deband* through his teaching and attraction. I would discuss in detail that how these two groups emerged and in confrontation or conflict started with each other in the following.



## 4.2 Barelvi Sectarian Group:

*Barelvi* sectarian group consist of mainly three *Birandaries*; *Awan*, *Rajputs* and *Qureshis*. They occupy six villages out of 14 villages of Union Council *Gorah*. They are comparatively of lower status. They are followers of *Pir Ghulam Mohyyudin*. Locally, They give term themselves as *mureed* (followers) of *Pir* (Saint).

*Barelvi* sectarian group has organizational order as saint is considered their sectarian leader. Saint of the *Barevis* in the local community is *pir Ghulam Mohyyudin*. After the saint, *Sajjanda Nashin* (decendant of the saint) has religious authority in the organization. *Pir Alloudin Siddique* is the *Sajjanda Nashin* who accured position (*gandi*) after the death of Saint. *Khaleefa* (Representative of the Saint or *Sajjanda Nashin*) has position after the *Sajjanda Nashin*. Twelve *Khulafa* (representatives) are living permanently) at the place of shrine of Mohyyudin who controls the andministration of the shrine and receive remedies and funds from visitors. Apart from them, there is one representative is allocated in six villages where the followers of saint live. They perform the same duty of collecting fund from the *Mureeds* (followers of the saint) in the villages on monthly basis and bring to the shrine. *Mureeds* are the followers who bayyat (getting membership on the hand of the saint) and have lower position in the organizational hierarchy of the *Barelvi* sectarian group.

### 4.2.1 Saint (*Pir Ghulam Mohyyudin*):

Prior to *Pir Ghulam Mohyyudin*, *Molvi Ghulam Qandir* remained the main source for local *Barelvigroup* who used to perform all those duties which saint afterwards. He was representative of one of the saint in *Mansehra*. He used to give amulets for resolving problems of the local community. With the arrival of *Pir Ghulam Mohyyudin*, he bayyat (become follower of the saint) and also conveyed message to the other people regarding saint's miraculous religious power.

*Pir* Ghulam Mohyyudin came to the Union Council *Gorah*. He had spent two years in the mosque at the place of *Dewan Gorah* along with his brother Durab Khan. He gained respect and won the trust of the local community through showing piety in his character. The village where he lives is the central point of Union Council *Gorah*. He used to perform prayers and spend all the time in the mosque. He started to teach religious lessons to the children of the local people. Soon, the local people considered him a very pious person and started to visit him for the resolution of their problems. He himself belonged to *Naqshbandi* chain of *Sufi* tradition. Sufism has many chains as *Naqshbandi* is one of them.

There are many references available that proved that Islam has reached to the subcontinent through saints and sufis. Same has happened here in Union Council *Gorah* as Saint Ghulam Mohyyudin reached and preached Islamic values to the local community. Dr. Azam Chaudhary (2002) mentioned in his article; 'law as cultural system' that Islam reached India through Sufis, saint or holy person who preached Islam different from that of that of *Mullah*. Same has happened in the local community.

One of the followers of the *pir* (saint) *molvi* Ahmad told me that;

"He (saint) used different methods as the sufis ; he performed *Chillah* (worship in seclusion) many times, *habs-e-nafs* (restricting the breath). He also believed on *wahdat-ul-wajood* (oneness of being). He used to participate in the local event and adapted the local practices. Through this, he increased his popularity among the local people of *Gorah*."

*Molvi* Hanif (another follower of saint) is one of my respondents told me that;

"*Pir* (saint) Ghulam Mohyyudin was a great *pir* (saint) and very close to Allah (God). He used to go in the jungle (Forest) and remained disappear for months. He used to do this for doing worship in seclusion (*Chillah*) but he returned back with his glittering face (*Norri Cherh*). It

was considered the best time for obtaining amulets once pir (saint) returned back. The people used to visit the and obtain amulets for the resolution of their socio-economic problems and They benefited in many ways such as, for example, curing an illness, having male children, changing the behavior of the husband who punish his wife or stoping as husband got interested in some other woman and ensuring the marriage with the person whom parents may not be agreed at time. They also used to get amulets for gaining or increasing the profit in their business.”

One of my respondent; Abdul Majeed told me that;

“He has strong belief in saint and shrine of Ghulamm Mohyyudin. Pir sab (saint) gave his authority and power to his son at the time of his death. Pir (saint) Alloudin Siddique has the same power which his father possessed. He told that one night he was sleeping along with his family in his housed. His daughter started to cry and They awoke up. When he asked his daughter about the happening; she told him that there was something (jin: evil spirit) which shaked her bed. It kept on happening for three nights but his parents saw nothing.”

He went to the shrine and told his daughter’s story to the living saint Alloudin Siddique (son of Ghulam Mohyyu-din Siddique). The saint told him that somebody hand spell of magic and there are hanging three amulets in the corner of his housed. This was the saint’s powere to see the hidden amulets which family could not see. Saint gave one piece of amulet for hanging It in front of their housed or. Abdul Majeed was told by saint that he should go back and remove these amulets (*taviz*) from the corner and hang this amulet on the or. He remove those *taviz* (amulets) from the corner and hang the saint’s amulets on the or. Next night, the family experienced that the or was shaking but nothing came to their daughter’s bed. He told me that It was *jin* (evil spirit) which

came to their house but could not enter inside due to *pir's* given amulets which were hanging on the door.

#### 4.2.2 *Sajjanda Nashin* (Descendant of Saint):

Allou-Din-Siddique is the *Sajjanda Nashin* of the saint. He is thought to be transferred all the hidden power of the saint and considered the living *pir* (living Saint). He is thought to have all those abilities through which he could perform the duties of the saint. He is the son of the *pir sab* (saint). All the members of the *Barelvi* sect decided unanimously to hand over the *Ganddi* (position of the saint) after the death of *Pir sab* (Saint). He constructed the shrine of the saint.

He also enlarged the *Darsgah* (school) which became the base camp of the university on the name of Ghulam Mohyudin. Ghulam Mohyudin Islamic University is established under the supervision of *Sajjanda Nashin* at *Nerian Sharif* (the place of saint's shrine). He is also the chairman of the Noor-Tv. Establishment of the University Ghulam Mohyudin and Noor tv has increased the popularity of the saint and shrine among the members of the *Barelvi* sectarian group.

He leads the prayers of *Fajir* (Morning Prayer) and *Isha* (Night prayer). After the *Fajir* Prayer he remains available for two hours for the visitors (*Mureedain*). He listens to the problems of the *Mureeds* (the followers of the saint) and gave amulets for the solution. He meets the male and female *mureeds* separately.

The *khulafa* (representatives of the saint) are also present for receiving the gifts which are brought by the followers of the saint. They receive these gifts and submit to *khazanchi* (finance secretary). The gifts can be in kind of animals, money, pieces of cloth, grains etc. These gifts are brought by the followers on the behalf of the fulfillment of their desire. The gifts are *Nazrana* (payment for amulets) which are necessarily part of visit to the *pir* (saint). In return, the visitors receive the amulets from the *pir* (saint). The followers came also for having consultancy on their daily routine issues, settling conflicts and decision making.

#### 4.2.3. *Khaleefa* (Representative of the Saint):

*Khaleefa* is considered the representative of the saint. The follower who devotes his life can become *khaleefa*. There are number of *khaleefa* (representatives) remain present on the shrine of the saint. They live there and spend their life. They wore green shirt and are involved in different activities like sketching the water; collecting wood for public kitchen (*langar khana*), cleaning the ground, taking care of the animals (which are received in gifts) and receive the gifts from the visitors. They perform Dhamal (spiritual dance) to show their devotion to *sarkar* (saint). Some other *khaleefas* (representatives) are allocated at village level. They visit the villagers house to house for collecting funds at monthly basis. They convey the message of the *Sajjanda Nashin* to the followers and wishes at the time of collecting gifts from villagers.

*Khaleefa* is a representative, messenger and a spy of the saint at the same time. He represents the saint and conveys the message to the followers. At the same time, he collects the information of the followers and the opponents of the saint.

The *khaleefa* (representative of the saint) is given respect by the villagers with the concept that annoyance of *khaleefa* (representative of the saint) is the annoyance of the saint. The villagers supposed themselves to present gift, food, money to *khaleefa* and not return him back with empty hand. The villagers do this to keep ties strong with the saint and to make the saint happy. This position remained constant; only one *khaleefa* is replaced after the death of him. There is also a hierarchical organization in terms of senior *khaleefa* and junior *khaleefa*. There are six *khaleefa* (representatives) who belonged to Union Council *Gorah*.

#### Case Study No: 1

Mohammad Hanif is a senior *khaleefa* (representative) at shrine of Saint Ghulam Mohyyudin. He belonged to village *Dewan Gorah*. His father Lal Muhammad was *khaleefa* as well. As Ghulam Mohyyudin (saint) spend his earlier time in this village



after his arrival to the area. Lal Mohammand was resident of the village and he got inspired soon by the saint. He get started to provide the services to the saint. He used to bring meal of the saint and his companions from his housed and the housed of the other villagers. He used to clean the mosque where saint used to perform his prayers. Lal Muhammad used to give company when saint go outside the village into Forrest for his *Chillah*.

Lal Mohammad left with the saint too when he shifted to *Nerian Sharif*. After the death of the saint, he spent his remaining life at the shrine of the saint and was declared as *khaleefa* by the descendant of the saint (Allou-Din-Siddiquie). He was allocated the duty of looking after the shrine. He also took part as laborer (free of cost) in the enlargement of the grave of the saint. He used to collect fund from the villagers at the time of annual celebration of *Urs* (marriage of the saint with God) by visiting or to or. Lal Mohammand also trained his son Hanif Mohammand for serving at shrine. He used to keep him along with himself whenever he go outside for collecting fund.

After the death of Lal Mohammad, Hanif Mohammad was allocated the same position which his father possessed. He is also declared *khaleefa* (representative of the saint). He es clean the ground of the shrine in the morning. He welcomes the *mureed* (followers) and visitors at shrine. He collects fund from the villagers at shrine and at the time of his visit to the villages .He not get marry. He thinks that saint made him free from all the worldly desire and It is his great success in this world and saint will be source of salvation in other world too.

He keeps on wearing green shirt (showing to have love for prophet as the saint used to have) and necklace made of wooden pieces. He is not have shoes and remains present at shrine with the thought that It would be dishonor of the shrine. He is intended to spend his whole life at the shrine to serve the *sarkar* (saint).

He performs *Dhmal* (dance at spiritual song). He sings songs (spiritual songs) at shrine and at the time of his visit to the villages. In his view, his performance at *Dhmal* is

close him to the saint and God. It is because; he has heart filled love at this vary time. Same happens at the time of singing song.

#### 4.2.4 *Mureed* (Follower of the Saint):

*Mureed* is a term which is given to the follower of the saint by the saint. The followers also used this term for each other as well. They give another term *Pir-bhai* (brother due to saint or follower of the same saint). To become *mureed* is considered establishing a link between a man with God through the saint. It is a spiritual re-birth to become *mureed* (follower of the Saint). All the followers of the saint belonged to *bralvi* sectarian group.

The most of the *mureed* are from *Awan*, *Rajput* and *Qureshi Birandaris* in the Union Council *Gorah*. The member of these *Birandaries* are comparatively poorer, having low socio-economic status and superstitious as well. They consider the saint as their problem solving personality. The spiritual father of the *mureed* is the saint Ghulamm Mohyyudin of *Nerian sharif*. They belief in spiritual power of the saint, shrine and amulets obtained from the saint.

There is arranged a short ceremony at the time of becoming *mureed* by a person. One throws his submission to the saint at this occasion. It is called *bayyat*. In *gbayyat* of the *pir* (saint) is slightly different for a male and a female. A male person is *baayyat* on the hand of the *pir* (saint) and promised to follow the code of conduct as the follower of the saint. At the time of *bayyat*; a female holds the piece of cloth from one end and *pir* (saint) from the other end. Some verses from *Quran* (revealed Islamic Book) are recited by the *pir* (saint) and she promised to follow the code of conduct according to *pir's* (saint) and vice. Some sweet are distributed on the occasion. The children of a *mureed* (follower) also become *mureed* of the saint.

Once a person become *mureed* (follower of the saint); he/she feel secure and have the belief that all his/her problems in this world will be solved and *pir* (the saint) will become the source of salvation in other world too. A *mureed* (the follower of the saint)



follow his code by visiting the saint and the shrine on regular basis; usually on *jummayrat* (thursday evening). He contributes to fund at the time of annual celebrations of the *Urs* (saint's death date). A *mureed* (follower) can visit any time to the saint (*Sajjanda Nashin*) or the shrine for seeking the resolution of the problems; curing the illness, bringing smoothness in the life and prosperity in the future. One become formally recognized as the member of the saint's community.

### 4.3 Shrine of the Saint; Nerian Sharif:

*Nerian Sharif* is a scenic mountain area located in *Trarkhal* Near to Union Council *Gorah*. It is also a historical landmark for *Bareilvi* Muslims. History records It as a remote, uninhabited land which was miraculously transformed into a center of spiritual and Islamic guidance by a prominent saint of the *Naqshbandi* chain, Khwaja *Pir Ghulam Mohiuddin Ghaznavi*.

*Nerian Sharif* was once a *jungle*, a home for wild animals covered in trees and plants. Despite Its stunning beauty, the land was once unknown to many and was not easily reachable due to Its location. It so happened that a time came when the spiritual teacher of Khwaja *Pir Ghulam Mohiuddin Ghaznavi* instructed him to leave his business & trade, and spend his years transforming the remote area into a blessed land. Together, Khwaja Ghaznavi & his younger brother, Hazrat *Pir Mohammed Durrab Khan*, through much prayer and struggle, turned the mountainous and strange region into a flourishing centre of religious learning and prosperity.

*Nerian* means literally as darkness. Saint Ghulam Mohyyudin spreader light and removed the darkness. This is how local community takes meaning of the shrine. After the death of the saint, his tomb was constructed and this place is given name as the *ziarat* (pilgrimage) of *Nerian Sharif*. The word *Sharif* has connotation of piety. It shows the piety of the saint Ghulam Mohyyudin. At present, It is a center of inspiration for the *Bareilvi* sectarian group. The members of the *Bareilvi* sect have strong belief on the religious authority of the saint.

There is constructed a vast shrine complex which includes saint's tomb and his brother's grave. A mosque was present at this place but is enlarged with the construction of the complex. There is a large ground in front of the shrine. There are eight rooms and one hall constructed. There are three rooms which are in use of the *sajjanda nashine* and other two rooms are used for the VIP guests. There is one big hall where the visitors could stay in. Two rooms used by *khaleefa* (representative of the saint). One room is under the use of *khazanchi* (finance secretary of the shrine). There is present one *langar khana* (public kitchen) and a store room on some distance of the complex separately.

The visitors used to visit frequently on this place for obtain the amulets and their pray for the fulfillment of the desire. There is one big gathering is held annually which is called *Urs* (marriage of the saint with God). The members of the *Barelvi* sect from Union Council *Gorahgo* to the shrine with bare footed and people come from other places (Upper Punjab, Potohar region of Pakistan) too. They have a drum which is beaten along all the way and They bring one and some times more than one animal along with them too. The people keep on dancing throughout the way. It is somehow the show of their love to the saint and to show other sectarian group too who not believe on shrine.

These celebrations remained for three days. The *lehaf* (cover) of the shrine is changed by the *Sajjanda Nashin* on this occasion. Meal is distributed for the visitors twice in a day. The gifts and money is received by the *khaleefa* (representative of the saint). The *dhamal* is ne and the people pray for their desire's fulfillment. The gathering is scattered on the evening of the third day. They return back homes with the hopes that in their life They will have no problems in the future.

#### **4.4 Mandrassa and Mosque of BarelviSectarian Group:**

There are four *Mandrassas* (religious school) and nine mosques which are under the hold of *Barelvisectarian* group. Main *mandrasa* of *Barelvis* is *Mandrassa Ghous-Ul-*

*Azam* which is present in village *Dewan Gorah*. The other three are present in village *Choki Gorah*, *Bhagpura* and *Taliaka*. These *Mandrassas* are constructed through local funding and religious education is given to the children of *Barelvi* sectarian group. The total number of the student in these *Mandrassa* is seven hundred and eighty four. The students of the *Mandrassas* are not only given religious education but also trained for *manazra* (debate) with other sectarian group.

There are nine mosques constructed by the *bralvi* sectarian group. Two of the mosques are present in *DeAwan Gorah* village; one mosque is present in village *Choki Gorah*, *Bhagpura*, *Taliaka*, *Kotli Saran*, *Bandi Gorah*, *Slambrian*, *Hanjali Kot* and *Kotkotli*.

There are used particular signs and symbols in the construction of mosques for identification of the sect. The mosques has two pillars; one from each side which show that there is present one God above all of the people. On the roof of the most of mosques there is written name of the Prophet Mohahammd (PBUH) which show the love of the *Barelvis* with Prophet Mohammand (PBUH). There is also written on the front walls of every mosque of the *Barelvis* *Ya Mohammand* (oh Mohammd) and *Ya Allah* (oh God). *Ya Mohammand* is a special sign for considering Prophet Alive. Writing together *Ya Mohammand* (oh Mohammand) and *Ya Allah* (oh God) has special meaning to the *bralvi* Muslims that Prohet Mohammd (SAW) is as present as the God.

The *Barelvi* of Union Council *Gorah* perform their prayers in the mosques which are constructed by their own sectarian group. They not perform their prayers in the mosques which are under the hold of the other sectarian group. It is not only because the mosques are constructed by the other group but the other mosques have not these signs and symbols which are part and parcel of their belief (*Aqeeda*). Another symbol which is used in the mosques is a green color painted on the pillars and on the walls. This symbol show that the affiliation of *Barelvis* with *Roza Mubarak* (grave of Mohammed Prophet). It also identifies the mosque that is under the hold of *Barelvi* sect.

#### 4.5 Deoband Sectarian Group:

*Deoband* Sect is introduced by Moaulana Yousuf Mohammand in Union Council *Gorah*. The main *Birandari* which has this *Aqeeda* (belief) is *Sudhan Birandari*. *Sudhans* are larger in number in the area and most of them belonged to *Deoband* sectarian group. *Sudhans* are settled in eight villages out of fourteen villages mainly. The members of this sectarian group have top position in social hierarchy and possess higher status comparatively.

The member of this sectarian group has top positions in administration of the local area in schools, police stations, hospitals and in revenue office of the area. Politically; the electable leadership also belongs to this sectarian group. *Sudhans* belonged to *bralvi* sect before the arrival of Maulana Yousuf but are transformed gradually to the *Deoband* sect.

Khan Mohammand (former chief of the *Sudhan Birandari*) has started a movement and supported Moaulana Yousuf. He got inspired of the teachings of Maulana Yousuf and nated him two *canals* land for the construction of mosque and *Mandrassa Taleem-Ul-Quran*. He also ordered the other *Birandari* member for contribution.

As the chief of the *Birandari*; Khan Mohammand influenced his *Birandari's* members to give attention to Maulana Yousuf. Maulana Yousuf used to visit the people along with him in the villages and dress them. After the interaction and influence of the chief, people get started to come to Maulana Yousuf for learning religious education. They get started to listen him and soon got impressed by the teachings of the Moaulana. They started to send their children to Maulana's *Madrassa*.

After his death, his son Maulana Saeed Ahmand becomes the incharge of the *Mandrassa*. He put his efforts to spread this *maslak* (Sect) more into the local area and established links with his top *Deoband* sectarian leadership in Pakistan. He is affiliated with the main center of *Deoband* sectarian center *Banori Town Karchi*. He

receives the funding from Banori Town and called speech makers from this center to visit the *Mandrassa Taleem-ul-Quran*. He calls gathering (*Ijtema*) of the local people on fortnight basis. He and the other sectarian leadership address the gathering and raise funding for the establishment of the Mandrassas in the local area Union Council *Gorah*.

The students and parents of them participate in the gathering and listen the speech of their sectarian leader. The topics of the speech vary according to the situation in the area but the leaders include some part of their speech regarding to criticize the other sectarian group. It creates problem and raise the tension between the sects. These speeches are not through using loudspeaker and the member of the other sect also listen the view point which usually differ from their sect view point. One of the speeches not by Maulana Saeed on the occasion of fortnight gathering where I participated myself had the following contents.

He started with the general topic of *Fallah* (right path). He addressed to his sectarian member that there is one God. We (Muslims) have to follow His orders which are clearly mentioned in *Quran*. We should pray according to His orders and worship of Him. This is *fallah* (right path). Prophet Mohammad was the Messenger of God (*Rasool*). The people who consider him *Noor* (light of God) and alive; interpret Islam wrong. They extend *Rasool's* (prophet) status sometimes above God (Allah). He was from us (human being) and He fulfilled His responsibilities like the other Prophets.

Maulana Saeed extended his speech and came to the topic of Saint and Shrine. He said visiting shrine is also wrong. The people who visit the shrine consider the saint as alive. It is reviance (*Biddah*). He indicated with the hand and said They are dead and cannot anything. Only we should pray in front of God not from the saint.

Through this speech he has given message that the people who belonged to *Deoband* sect are on right path and the people who belonged to *Barelvi* sect are wrong. This is the message which is propagated by the member of *Deoband* sectarian group



throughout the Union Council *Gorah*. After every gathering and speech one message is given to the members and They spread it to the other members through arranging gatherings in the local *Mandrassas* and mosque. Maulana Saeed Ahmand is considered the main leader of *Deoband* Sectarian group and he is leading the group in this way.

#### **4.5.1 Tehrik Mutthi Bhar Atta (Hand full of Sand Movement)**

This movement was initiated with the name *Tehrike Muthi Bhar Atta* (a hand full of sand movement) by Khan Mohammad who was the chief of *Sudhan Birandari* (most of the *Birandari* members belonged to *Deoband* sect). He is the person who gave help to Maulana Yousuf Mohammad (*Deoband* Sectarian Leader). This movement had a great influence on the local community. Every member of the *Sudhan Birandari* contributed to the fund raising for the construction of mosque and *Mandrassa* of *Deoband Maslak* (sect). It not only contributed to the fund but this had many implications.

Firstly, through this movement the motivation has been created among the local people. The people followed the chief's order and got motivated for this *Maslak* (sect). Every month, the people were ordered to contribute to the fund until the construction of the *Mandrassa Talee-ul-Quran* gets completed. It took eighteen months to complete the construction. The people have been contributing and visiting Maulana Yousuf.

One member of the village was appointed as the collector. He used to collect the flour and bring it to Maulana. This movement was started from the village of the chief and gradually it spread in those villages which come under the influence of the chief. Although, the chief Khan Mohammad passed away but the movement continued under the influence of Maulana. The day fixed for meeting was the day of Friday. The people used to come for contributing to the fund and also perform the Friday prayer there.

On the other hand, the people used to listen Maulana's speech on Friday prayer. Maulana Yousuf used to appreciate the efforts being done in the name of Allah. He became able to transform the people from their old *Maslak Bareilvi* to *Deoband* sect. The people used to send their children in the *Mandrassa* for learning religious lessons to the

Maulana. This movement created new bondage among the people which was very much religious in nature. They started to become under the influence of religious leader (Maulana Yousuf). This movement continued until the death of Maulana Yousuf. After the death of Maulana Yousuf, Maulana Saeed Ahmad became their religious leader.

#### **4.5.2 Islami Fallahi Tanzeem (Islamic Welfare Organization)**

*Islami Fallahi Tanzeem* (Islamic welfare organization) is established by Maulana Saeed Ahmad (Deoband sectarian leader). Through this organization members of the Deoband sectarian group are registered. The registered members contribute one hundred rupees per month to the fund. The organization collects the fund from local members and also receive funding from the main center; *Banori* Town Karachi. The registered members of Deoband sect are fifty three thousand in the District *Sudhanuti*. This organization has sub-offices at Union Council level and one of the sub-offices is present at Union Council *Gorah*.

The sub-office of the Union Council *Gorah* has seven thousand three hundred and twelve members. The head of the sub branch of *Islami Fallahi Tanzeem* is Maulana Hafiz Mohammad Ubaidullah. He is *Mohtamim* (administrator) of *Madrassa Taleem-ul-Quran* in village *Dewan Gorah*. He is responsible for all the actions taken for welfare of the local people (people who belonged to Deoband Sect) through this organization. He is running the *Madrassa* and organization by himself with the support of members of the sect and head office at District level.

This organization has specific task of extending number of *Madrassas* at village level and to help their poor member. Maulana Hafiz Mohammad Ubaidullah told me that to him welfare has meaning of pious deeds (*naik Kam*). To construct *Madrassa* comes under the welfare work and he is satisfied of what he has done so far. He told that when he became *Mohtamim* (administrator) of *Madrassa*; there were three *Madrassas* (belonged to *Deoband* sect) present in Union Council *Gorah*. After given responsibility



of sub-office of *Islami Fallahi Tanzeem Gorah*; he has constructed four *mandrassas* in the villages; *Bandi Gorah*, *Nakar*, *Hanjali Kot* and *Kot Kotli* of Union Council *Gorah*.

There are twelve hundred and seventy three students attending lessons of *Quran* and further Islamic education. The teachers of the *Mdrassas* are paid through the organizational fund and free residence and meal is provided to the students. The expenditures of the meal are also beard by the organization *Islami fallahi Tanzeem*. *Mohtamim* (andministrator of *Mandrassa*) is responsible for keeping the records of all expenditures. Audit of the released and collected fund is ne by the heand of the sub office of the *Islami Fallahi Tanzeem* prior to the heand office.

*Islami Fallahi Tanzeem* also helps the poor members especially in the arrangements of the the marriages of their daughters. Moalana Hafiz Mohammand Ubaidullah told me that the sub-office of the *Islami Fallahi Tanzeem Gorah* has released funds for the marriages of thirty poor girls so far. This organization has released the funds to the member of their own *maktaba-e-fikr* (*Deoband* school of thought).

#### **4.6 Mandrassas and Mosques of Deoband Sectarian Group:**

There are seven *Mandrassas* and eleven Mosques under the hold of Deoband sectarian group. The main *Mandrassa* of *Deoband* sectarian group is *Tallem-Ul-Quran Dewan Gorah*. The other six are in villages *Bandi Gorah*, *Choki Gorah*, *Nakar*, *Hanjali Kot*, *Slambrian* and *Kot Kotli*. These *Mandrassas* are not constructed through only local funding but from the main centers of Deoband sectarian centers like *Banori* town Karachi through Moaulana Saeed Ahmand (*Deoband* religious leander).

The students are given Quranic education and further Islamic education. The residence for the students and meal is offered free and the teachers are allocated from local community and as well as from the outside.

There are eleven mosques which are under the hold of *Deoband* sectarian group. Mosques are present in the villages *Dewan Gorah, Nakar, Nariola, Choki Gorah, Bhagpura, Taliaka, Kotli Saran, Bandi Gorah, Slambrian, Hanjal Kot* and *Kotkotli*.

The mosques and *Mandrassas* have different design from the *Barelvi* mosques and *Mandrassas*. There are not much writing on the walls and only *Ya Allah* (oh God) can be seen written on the front wall inside the mosques. This symbol shows that there is only one God who has no other to share his characteristics. There is only one pillar of the mosques is constructed which gives the same meanings of the oneness of being. The mosques and *Mandrassas* are widely constructed.

#### **4.7 Sectarian Based Politics:**

Local politics is based on Braddarism. *Braradaries* are very strong in the Union Council *Gorah*. The strong rules of the *Brraddaries* are keeping the people intact with each other. Each and every *Brraddari* i.e. *Sudhan, Awan, Rajput* or *Qureshis* have their own *Birandari* council. On the occasion of emergence of any kind of social disputes, the *Brraddari* council becomes active to play its role in settling the issue. On the occurrence of the dispute; the council calls the meeting immediately of both parties indulged in the issue. The council gives right to both parties to present their point of view. The council probes the matter and gives decision unanimously.

There is also right of appeal given to the parties against the taken decision. The appeal cannot be made in the same council. The appeal is supposed to make to the other *Birandari* council for seeking justice. In this regard, the petitioner is considered excluded from his own the *Birandari*. The other *Birandari* takes the ownership of the petitioner and calls the meeting of the *Birandari* council from the petitioner originally belongs to. The council of other *Birandari* includes the religious person (*Imam Masjid*) to give the impression of neutrality. He chairs the meeting of both council and the disputed parties.

The hearing of the matter is restarted and decision is made to compensate the party who is already affected from the taken decision of his own *Birandari* council. The decision is made by the head of the session who is usually religious person in this regard and both the member of the council accepts the taken decision on the matter. Still, if any of the party is not satisfied; then the matter goes to the official court but this is considered offence against the rules of the inter-Birandaris decision making practice.

*SudhanBirandari* is very much under the influence of the religiosity. They belonged to *Deoband* sectarian group and They used to go to their sectarian leader (Maulana Saeed Ahmand) for solving the disputes and for decision making on any kind of social issue especially in case of inter-Birandaries disputes. He has affiliation with his followers and they try to support or make happy to *SudhanBirandari* while taking decision. *Sudhans* are the larger social group and sectarian group. They put their *Birandari* matters in front of Maulana Saeed Ahmand (sectarian leader of *Deoband* group) or the person who is appointed by him to solve the matter.

This practice of decision making on local disputes made by Maulana Saeed Ahmand as the political figure too along with being the sectarian leader. He also participates in the local politics as he contested on the local constituency during the elections held in July 2011. He got second position in overall and was on top in the Union Council *Gorah*. It is because the larger social group (*SudhanBirandari*) of Union Council *Gorah* belongs to *Deoband* sect and They voted for their sectarian leader. It shows that the *Deoband* sect has control over the local politics.

#### **4.8. Contribution of Traditional Enmity in Sectarian Conflict:**

The traditional enmity between *Sudhans* and *Awans* is the main issue which often contributes to the sectarian conflict. It is because; the both *Birandaris* belong to different origin and religious sect too. Most of the *Sudhans* have affiliation with *Deoband* sect and most of the *Awan* belongs to *Barelvi* religious group. *Awan* has also their union with small *Birandaris*; *Rajputes* and *Qureshi*. This union was

formulated against the *Sudhans* traditionally; but is also functioning as far as sectarian opposition is concerned. These allies belonged to *Barelvi* sect and playing their role as an opposition against the larger sectarian group (*Deoband* sectarian group).

*Sudhans* are locally termed as *Sardars* (chiefs) and They came to the area as victorious. They had fights with *gras* (Hindu Kings of Kashmir) and made them to suffer defeat. Afterwards, They settled in the local area and occupy the assets and lands which belonged to *gras*. They were the rulers and left immense amount of assets and lands. *Sudhans* replace the position of *gras* and started to exercise the same position of the rulers. *Awans* considered themselves as native people of the area and They not like the supremacy of the *Sudhans*. In this way They came into confrontation with each other.

Both social groups are indulged in confrontation and social disputes. Traditionally, *Sudhans* and *Awan* don't have inter-marriages. *Sudhans* have the sense of superior genealogy. The both social groups belonged to different sectarian group too. Their traditional enmities contribute to the sectarian conflict as sometimes They color their social issues as the sectarian issues.

### **Case Study No: 2**

In the village *Dewan Gorah*, an incident has happened last year (May 2012). A girl *Safina* (daughter of *Malik Sandiq Awan*) ran away with *Abdul-Islam* (son of *Sardar Shabir Hussain*). The couple escaped towards *Rawalpindi* because inter-marriage between *Sudhan* and *Awan* is not allowed in the local area because of traditional enmity of both social groups.

The father of *Safina* put his complaint to his *Birandari* regarding the incident. The *Birandari* council decided to go to *Sajjanda Nashin* of the Shrine who may help them in making contact with other party. They have not contact directly the other party (*Sudhans*) because of the fear of fight which may happen on this issue. *Sajjanda*

*Nashin* Allou din Siddique (Sectarian Leander of *Bareilvis*) told them that he will help them in bringing the girl back home.

Instead of making contact to the other party, he called on meeting of his followers and asked them for peaceful protest against the other party (*Sudhans* and They belonged to *Deoband* sectarian group). This request to the followers made the other *Birandaries* (*Rajputs* and *Qureshis*) gets involved into the matter. The other *Birandaries* started to take part on two basis; firstly They have the union with *Awan Birandari* against *Sudhan* and secondly It was sectarian affiliation with *Sajjanda Nashin* of the shrine who made request to them to provide the moral support to *Awans*.

The message was sent to *Sudhan Birandari* of sending the girl back to Malik Sandiq *Awan*. In the mean while protest was also started to condemn the act. *Sudhan Birandari* held a meeting immediately and forced *Sardar Shabir* to trace the couple and present in the next meeting of *Birandar* council. He so but the couple presented the marriage certificate in front of *Birandar* council. The *Birandari* council decided to present the matter to their religious leander (Maulana Saeed Ahmand) by sending *Sardar Shabir Hussain* to him for further consultation.

He went to Moulana Saeed Ahmand and told him about the incident. Maulana condemned Their way of getting marriage but considered It legal because of the couple having marriage certificate (*Nikkah Namma*). He mention about the issue in his speech on the occasion of Friday Prayer. He condemned the way the couple got marriage but also ensured the the legality of marriage.

The news was spreaded in the village that Moulana Saeed Ahmand has given the favour to *Sudhan Birandari*. It has begun to be propagated that *Sudhan* are *Deoband* and followers of Moulana Saeed Ahmand. He is supporting them on the basis of sectarian affiliation. The effected party got more excited due to this act of *Moulana* and started to Propagate *Maulana* and *Deoband* sectarian group. The *Mohtamim* (Andministrtor of



*Mandrassas*) of *Barelvi* sect started to take part in the campaign of propagation and condemning the speech ne by Maulana Saeed Ahmand.

The incident is molded totally as the sectarian conflict now. The member of the both sectarian group started to have propagation against each other. The *Birandar* council of *Sudhans* held the meeting again to stop the aggression and propogation against their Sectarian leander. It was decided to send the girl back to avoid the big fight against the opponent party. They sent the girl safina back and the other party (*Awans* and his allies) stoped their protest against the opponents.

#### **4.9 Sectarian Conflict on the Issue of *Noor* and *Bashar***

The issue of *Noor* (Prphet is the light of God and It is believed by *Barelvi* Sectarian Group) and *Bashar* (Prophet washuman being is believed by Deobandis) is playing a significant role in inItiating the sectarian conflict from time to time. Itis basically the issue of defining the status of Prophet Mohammand (peace be upon him).It is considered an important part of both of the sectarian group. Both sectarian groupsaccept the role of Prophet but define the status differently from each other which often caused the sectarian conflict in Union Council *Gorah*. Both sectarian groups;*Barelvi* and *Deoband* have different opinion regarding the origin, status and role of Prophet in this world and other world (Day of Judgment).

Every sectarian group considered their opinion as the true faIth and the deviant is taken as the *Murtand* (Muslim having incomplete faIth). The sectarian scholars express their opinion on the issue in religious gatherings, mosques, and *Mandrassas* and on Friday prayers. The lay men also discuss the issue on public sphere and condemned the opponent's opinion regarding Prophet (PBUH). One of the speeches ne by Hafiz Mohammand Aziz On the issue as in the following:

He said that It is grace of God (ALLAH) who made born us among Muslims. We should be grateful to God (ALLAH). He sent Prophet Mohammand which is the special blessing for Muslims. This universe was made for the sake of His (Allah's) beloved (Prophet Mohammand). The other prophets also desired to be born among Muslim Ummah. The love for Prophet is true faith of Muslim. He is the blessing for this world and other world. The love for prophet will be the only source of salvation on the Day of Judgment regardless of one's own deeds. The people (he mentioned the name of Deoband group) who not have love for Prophet, They have poor faith. He said this Prophet is not an ordinary human being and He (prophet) is the Noor (light of God)

Similar view is presented by the other member of sect. During the call for prayer' once the member of *Barelvis* sect hear the name of Prophet (Mohammand); They kiss their nails and put on their eyes. They perform this act for not showing the love for prophet but considering It the part of their faith. They show hatred to those who not perform this act.

The other sectarian group (*Deoband*) has different opinion regarding prophet. They believe that He (Prophet Mohammand) was *Bashar* (human being) and sent this world to introduce islam. He hand ne His duty. He will be no source of salvation on the Day of Judgment. He Himself has told the Muslim very much in clear words that It is the deeds of Muslim which will be the source of Salvation. They blame *Barelvi* muslim sectarian group for having poor faith.

The difference in opinion often initiates the sectarian conflict in the local area. This is the permanent caused of sectarian conflict and the members of both sectarian groups starts discussion on the issue intentionally on public sphere to make excited the member of opponent sect. They criticize each other on this issue of *Noor* and *Bashar* regardless of special time or event and gatherings. It takes place among the all categories of



members of both sectarian groups but mostly happened among the students of *Madrassas* and the people who are more close to their sectarian leaders.

#### 4.10 Sectarian Conflict on the Issue of Visiting Shrine:

Visiting shrine is another issue for sectarian conflict in Union Council *Gorah*. Both of the sectarian groups have different opinions regarding visiting shrine. The *Barelvi* sectarian group considers visiting shrine of the saint as the act of getting closeness to the God through a reference of saint. It is because they believe in reference for the salvation in other world either of Prophet or saint next to Prophet. The members of this group consider saint alive too. They do not believe in the death of saint. They have a concept that saint got hidden and returned back to God but still can listen to their problems. For this reason they visit the shrine for every kind of problem they face.

One of the followers of the *saint* told me that;

The saint is not an ordinary human being and has special abilities because of the amount of worship he has in the world. This world is of these pious people. They (saints) led the Muslims on the right path and showed the light of true path. They are not dead and to consider them dead is sin.”

The other sectarian group (*Deoband*) considers visiting shrine is an act of reviance and the sectarian leaders term the act as *Biddah*. *Deoband* group considers visiting shrine is sin. Islam does not allow this act. There is only one God of worship worthy. No one other is allowed to be contacted for salvation in Islam. This group condemns this act of *Barelvi* Muslims very strongly and discuss on religious gatherings.

Opposing each other, the both groups are indulged in sectarian conflict. It is because the both sectarian groups redefined the true faith according to their own ideology and show the criticizing attitude towards the opponent which becomes the source of sectarian conflict in the local area.



## **5. Impact of Inter-Sectarian Conflict on Azad Jammu and Kashmir Community Development Project**

### **5.1 Azad Jammu and Kashmir Community Development Project**

Azad Jammu & Kashmir Community Development Project was initiated in 2007 and duration of the project was three years in the local area of Union Council Gorah. This project is designed for covering the main of improving physical infrastructure; construction of links roads, irrigation channels, and drinking water schemes, schools and first aid post. This community project is started in ten Districts of Azad Jammu and Kashmir Community Development Project at Union Council level. The Azad Jammu and Kashmir Community Development Project aims at socio-economic development of the low-income communities of the rural areas of Azad Jammu and Kashmir. Azad Jammu and Kashmir Community Development Project through technical inputs to increase farm and off-farm income and provision of required basic infrastructure.

Social mobilization and community organization defined as the starting point and strategic initiative in this project. Targeting the poor and ensuring gender balance is the underlying principles of this project. The community participation, at all levels of project operations, has been acknowledged as the primary requirement for the interventions proposed under the project. Different initiatives for the development of basic community infrastructure are identified to facilitate and complement the activities for socio-economic development in the area.

### **5.2 Design of Azad Jammu and Kashmir Community Development Project:**

Project is designed on participatory basis. The community participation is ensured in all the phases of project as far as the design of the project is concerned. The priority list is compiled from the community in Union Council *Gorah*. The priority list (

prioritizing the needs by the local community) include various needs of the local community; links roads, foot-paths, irrigation channels, drinking water schemes, primary schools and first aid post in different villages of the community.

The social and economic infrastructure development is identified as the most important factor whereas innovation has been integrated to incorporate those ideas which can be found suitable in pursuing the project objectives.

Under social infrastructure interventions like construction of shelter-less primary schools & health dispensaries, drinking water supply schemes, sanitation have been proposed. The productive infrastructure includes irrigation, rural roads, and water harvesting structures.

In this way, project is designed to implement the interventions while addressing the needs and demands of the ultimate beneficiaries. It is designed that the intervention to be delivered to a certain community will depend on the identification and demand by that community under the following mains.

The irrigation scheme is designed to be undertaken through involvement and active participation of beneficiaries who would organize as Water Users Association to take full responsibilities of water management at farm level. The Water Users Association is considered to be a part of the community organization to be formed during implementation of Azad Jammu & Kashmir Community Development Project. Irrigation scheme is designed to increase crop yield and cropping intensity, and diversification of crops and introduction of new cash crops in the local area, which is expected to play a role in improving the socio-economic conditions of the target group. Irrigation channel *Darek Gorah* is designed and approved under the project of Azad Jammu & Kashmir Jammu in Union Council *Gorah*.

Since roads are the only mode of transportation in Azad Jammu and Kashmir therefore, the project envisages construction and up-grading of roads through community participation on demand by Community Organizations (beneficiaries). An individual

road scheme, distance from farm to market road ranges between 1-3 Km. Since most of the roads will be located in remote areas, thus integration with existing roads network construction of suspension and hanging bridges has been planned in the project. There are various links roads have been planned under project; the link road of *Darek Gorah* and *Shakeel Shaheed Road*.

The drinking water supply has been emerged as the most common need of the local community as rural population of the rural area which is planned to cover under the project. The schemes of drinking water are planned under the project are water supply scheme *Pir Gali, Hillan Bhagpur, Dewan Gorah*.

Primary schools are designed to be provided in the deserving areas to ensure basic social infrastructure to the target communities of Union Council *Gorah*. It includes the boys' primary school *Jangla Gorah*.

### **5.3 Formation and Functionality of Local Support Organization:**

Local Support organization is formed to fulfill the basic requirement of Azad Jammu & Kashmir Community Development Project in Union Council *Gorah*. It is formed to ensure the community participation in the phase of implementation of the project. It consists of the representatives of village organizations, local non government organizations and social activists. The local support organization is formed as the members included are representatives of fourteen village organization, representative of *Kiran Welfare Organization* (Local Non Government Organization) and members of community council.

*Kiran* welfare organization as member of local support organization took part actively and participated in designing the schemes under the project of Azad Jammu & Kashmir Community Development in Union Council *Gorah*. This organization provided the technical support in need assessment and planning the activities. It mobilize the other members of the group (representatives of village organizations and community council)

too. The local support organization became activated and functional for implementation of the project.

**Table 6. Body of LSO (Local Support Organization) Gorah**

Sr.No	Name of	Designation	Affiliation with
1.	Sardar Shabir Ahmand	Chief Organizer	DeobandSect.
2.	Kahleeq-Ur-Rehman	President	DeobandSect.
3.	Paras Khan	Vice President	BareilviSect.
4.	Sajjand Anjum	General Secretary	DeobandSect.
5.	Farukh Shabir	Anddltional General Secretary	Deoband Sect.
6.	Qari Raza	Account Officer	DeobandSect.
7.	Saeed-Ur-Rehman	MonItoring Officer	Bareilvi Sect.
8.	Nandeem Ahmand	Social Organizer	Representative of Kiran Welfare Organization
9.	Mazhar Hussain	Coordinator	Representative of Kiran Welfare Organization
10.	Abdur-Rahim	Secretary Public Relation	Bareilvi Sect.
11.	Mohammand Zareef	Secretary Finance	Deoband Sect.
12.	Khaleel Ahmand	Anddltional Secretary Finance	Bareilvi Sect.

Source: Representative of Kiran Welfare Organization.

Mr. Nandeem (Social Organizer of *Kiran Welfare Organization*) told that;

He organized the meeting of local support group organization for several time but found five to six representative village organization missing. He could not organize the meeting of all member village organization at once to build consent. He mentioned that village organizations are formed on *Birandari* basis and have biases of sectarian division as well and due to this reason; They not sit together under the umbrella of local support organization.”

Community councils of *Birandaries* present in the village hand facilitated in arranging meetings of village organization. The representatives of all the village organization start to participate in the meetings after the involvement of the community council of the *Birandari* present in the village. He told that,

the representatives of the village organization gave the suggestions in every session of the meetings and modifications have been made in designs of the scheme after several sessions of the local support group organization.”

The project co-coordinator (*Kiran Welfare Organization*) Mr. Mazhar told that;

The issues which mostly recorded during the meeting were regarding priority of initiating the project well before the other. Issues of mapping of link roads schemes have also been raised. He told that after every meeting, the social organizer returned back with new suggestions. The technical experts used to design and modify the schemes for several times and finally the organization hand decided to have with all the representative village organization and other stake holders to build a consensus on the designed schemes for the Union Council of Gorah.”



The presentation is prepared of the final session of local support organization for the approval of the designed schemes. *Kiran Welfare Organization* arranged the meeting in the village *Dewan Gorah* (central village of Union Council *Gorah*) and decided to present the designed schemes for getting unanimous decision of the plate forum of local support organization for implementation of Azad Jammu & Kashmir Community Development Project.

Mr. Nandeem (Social Organizer) told that;

This session was held in Boys Middle School Dewan Gorah. All the representatives of the village organizations participated along with the member of the community council of every Birandari present in the local area. Hafiz Ubaidullah (Chairman of Islami Fallahi Tanzeem) who is Mohtamim (administrator) of Mandrassa Taleem-ul-Quran and belongs to Deoband sectarian group also was present although he came without an invitation. His presence made conscious the representatives of six village organizations and the member of community council of Awan, Rajput and Qureshis."

The presentation is made on the suggested schemes and representatives of the village organization seemed agree to the designed schemes under the project. He told that; "*At the end of the presentation; Hafiz Ubaidullah had made a speech and show his concerns about the suggested schemes in the villages. He mention in his speech that some of the suggested schemes are irrelevant to the requirement and are not well designed.*"

Mr. Nandeem told that;

In fact Maulana was unhappy with the schemes suggested for the opponent. His speech vanish all the efforts ne by the local support

organization. He made annoyed the opponent (belonged to Bareilvi sectarian group) representatives of the village organizations. They walk out from the session when he mentioned in his speech that suggested scheme for some villages should be revised before the implementation of the project in Union Council Gorah.”

The suggested schemes under the project could not be forwarded to District Management Unit. *Kiran* Welfare Organization involved in designing the project for claiming twenty percent of the project budget and as member of local support organization. *Kiran* Welfare Organization report the issue of confrontation among the member of local support organization to the District Management Unit. This issue is reported to the concerned line department of government as well.

The government hand issued a letter to the Deputy Commissioner of the District for intervening into the matter and conflict resolution. Deputy Commissioner hand called a meeting of all the stakeholders and asked for the solution. The confronting parties hand given the suggestion to involve the notables of community councils of all *Birandaries* present in the different villages of Union Council *Gorah* for further decision making and activation of the local support organization.

Community Council of the *Sudhan Birandari* has presented the name of Maulana Saeed Ahmand (*Deoband* sectarian leander) as for their representation in the meeting with Deputy Commissioner and other stakeholders. The meeting is held in the office of Deputy Commissioner in which the representatives of all village organization, community councils of the *Birandaris* and officials of concerned line departments participated. The presentation is given to the audience for suggested schemes under the project. The designed schemes were approved by all the parties and decision is made but a bit differently.

It is decided that implementation of the suggested scheme should be done by the village organizations and local support organization's role is minimized in the further operation. The local support organization is almost demolished to avoid from further conflict either could be raised on *Birandari* basis or sectarian basis. After this decision, the village organizations have become empowered for all kind of decision making; modifying the need assessment and implementation of the suggested schemes by the villagers under the Azad Jammu & Kashmir Jammu.

This decision is made by assuming that village organizations are formed on neutral basis and present the all people lived in it. It is also assumed that the conflict would not be raised after the decision. The people of the villages would decide by themselves and the process of implementation would be eased up. It is considered the replacement of local support organization.

#### **5.4 Formulation of Village Organization:**

There are formed fourteen village organizations to represent the fourteen villages present in the Union Council *Gorah*. It is done for the fulfillment of requirement of assessing the needs of each village by their representatives. Initially, the village organizations are formed for the need assessment and representation of the villages in the platform of local support organization but have been empowered for direct implementation of suggested schemes after the conflict rose during the session of local support organization. The village organizations are formed well before the formulation of the local support organization of Union Council *Gorah* but have gained the power for direct implementation after the incident happened during the session of local support organization.

**Table 7. Body of Village Organization**

Sr.No	Designation	No of Village organization
1.	President	12 Village Organization
2.	Manager	12 Village Organization
3.	Secretary	12 Village Organization
4.	Six to eight member	12 Village Organization

Source: Sajjand Anjum (My Key Informant)

The village organization consist of chairman, manager, general secretary and six to eight other members of the village. Mostly the imam *masjid*, social activists and political activists become the member of the village organizations in all fourteen villages of Union Council *Gorah*. The purpose of formulating the village organization was to make ensure the participation of the local people of the village in the process of Jammu. Mr. Mazhar (Community Coordinator of Kiran Welfare Organization) told that;

The chairman selected of the village organizations were mostly the political activists and They hand favour their groups (Birandari group or sectarian group) while assessing the needs of the villages.

Sajjand Anjum (social activist in village *Dewan Gorah*) told me that;

*The village organization of the village Dewan Gorah is not formulated on neutral basis. It is because of the hold of Deoband sectarian group in the village. This organization ignored the needs of the people who belonged to other sectarian group (Barelvis) although the people belonged to same Birandari (Sudhan). As being the greater in number, this group hand formulated the village organization and included the members who belonged to their group. This village organization prepared the biased priority list to the community coordinator. He*

*mention that almost in all villages this criteria is been followed while formulating the village organizations in Union Council Gorah."*

### **5.5 Case Study of Irrigation Channels and Sectarian Conflict:**

There are two schemes of irrigation channels approved to be implemented in different villages; village *Dewan Gorah* and *Darek Gorah*. The issue raised on Irrigation Channels in village *Dewan Gorah* and village *Darek Gorah*. It is because there is minant group belonged to *Deoband* sectarian group in village *Dewan Gorah* and *Barelvi*'s mination is in village *Darek Gorah*. In the village *Dewan Gorah*, the village organization includes the members belonged to *Deoband* sectarian group and there is *Mandrasa Taleem-ul-Quran* which is being run by the one of prominent sectarian leander of this group; Hafiz Ubaidullah. There is also sub-office of the *Islami Fallahi Tanzeem* (Islamic welfare organization) which is being run by the *Deoband* Sect and Hafiz Ubaidullah is the heand of this organization too. He es play a key role in decision making at this village level.

In *Darek Gorah*, there is mination of *Barelvi* sectarian group. There is no *Mandrasa* or any organization present in this village on sectarian basis. The village organization formed includes the members belonged to *Barelvi* group. The people of this village support the *Mohtamim* (andministrator) of *Mandrasa Ghous-ul-Azam* which is present in the village *Dewan Gorah*. The *Barelvi* group in village *Dewan Gorah* is not minant and ignored while in formulating the village organization. The *Mohtamim* (Andministrator) of *Ghous-ul-Azam* has influence on the andjacent village *Darek Gorah* and gets support of the people of this village whenever needed. There is social and religious rivalry in these two sectarian groups which are andjacent with each other. Social rivalry is because of the opponent *Birandaris*; *Sudhan* and *Awan* and religious rivalry is because of affiliation to different sectarian group.

Irrigation Channel in Village *Darek Gorah* is initiated and budget of two hundred and seventy thousands approved. The purpose of construction was to stop the wastage of water resource and strengthening the local economy through forming; kitchen gardening. It is too expensive to bring vegetables from Punjab (*Rawalpindi*). The village organization has put this need on priority list under the project of Azad Jammu and Kashmir community Development. No body has put objection during the survey for this scheme but once was initiated digging the channel; Mohamad Ishaq has put request for change in survey. It was too late.

Mohamad Ishaq belongs to *Sudhan Bradari* and *Deoband* Sectarian Group. The local people think that he this due to social and sectarian rivalry as he has no other genuine reason behind this objection especially after the scheme is initiated. He is registered member of *Islami Fallahi Tanzeem* (Islamic welfare organization) and represents the village *Darek Gorah* as far as *Deoband* sectarian group is concerned. He could not say anything while designing the scheme and decision making by the village organization because the group is not dominant in the village. He has close ties with Hafiz Ubaidullah and it is thought by the people belonged to *Barelvi* Islamic group that he objected on behalf of *Deoband* sectarian leader who has control in other village *Dewan Gorah*. He could not take practical action in the village because of being the representative of minor group but he went to the court and got stayed on the irrigation channel in village *Darek Gorah*.

He intentionally put objection on the survey after some time. The purpose was to damage the efforts made by the village organization. The change in survey would have left the land of *Barelvi* sectarian group out of reach to the access towards the irrigation channel. The lands could be left up and channels flow suggested by him would have been flowing downwards. He created hurdles in this way and the work going on scheme was stopped. The officials had two three meetings with the villagers but could not decide because of one group having stayed of the court. The scheme is left uncompleted till up to date.



This scheme could not be completed due to religious rivalry among the *Barelvi* and *Deoband* sectarian group. In response to this the *Barelvi* sectarian group hand created the same hurdle in the village *Dewan Gorah* where the *Deoband* sectarian group is minant. They also got legal orders against the irrigation channel in village *Dewan Gorah*. The stayed on this scheme in village *Dewan Gorah* shows the intenslty sectarian rivalry among both sectarian groups.

### **5.6 Case study of Link-Roads and Sectarian Conflict:**

There are three link-roads approved to be implemented through village organization. There are issues raised while in survey, physical work and budget regarding the links roads. The issues rose because of sectarian differences by the local people of different villages in Union Council *Gorah*. Initially, the general survey of link-roadds *Bandi Village*, *Pir Galli Village*, *Darek Gorah Village* is been ne by the officials.

*Bandi* village has larger group who belonged to *Deoband* sectarian group while the other two villages has minance of *Barelvi* sectarian groups. The survey was stated for links-roads from village to village. The survey of link-road in *Bandi* village completed as per the requirement of the village organization. This village organization handcompelled the direction of the link roadand molded the direction intentionally while allocating the lands.

The officials hand surveyed twice because the link road was approved of two kilometer for each village. The people of village *Bandi Gorah* spare the land in such direction for the link road which would have consumed more distance than the approved. The village organizations of other two villages hand no other option for the link roads passing out of this village *Bandi Gorah*. Maulana Jalees get involved

personally to influence the surveyors and asked them to follow his directions while surveying the link road in village *Bandi Gorah*.

Maulana Jalees belongs to *Deoband* Sect and running a *Madrassa Bandi Gorah*. He has main contribution in decision making of this village. He wanted link road only up to this village and gathered the villagers to tell them that They would not let pass the road up to the next villages *Pir Gali* and *Darek Gorah*. The villagers follow his directions and raised issues of lands belonged to them that They would not spare at any cost for the links roads for the next villages. The survey could not be completed. The officials decided to wind up the survey work and reported to the line department regarding hurdles created by Maulana Jalees.

The members of the village organizations and community councils of the other two villages had a meeting with the community council of the village *Bandi Gorah*. The members of community councils of village *Pir Gali* and *Darek Gorah* told the representatives of village *Bandi Gorah* that They have the rights of this basic facility of link roads. They would have a fight for their rights if They would have been deprived due to Maulana Jalees. They told them that They would not allow the construction of *Bandi* link road too. The tension got intensive among the villagers. The community council of Village *Bandi Gorah* is threatened by the representatives of other two villages. It seemed to become a physical fight among the villagers due to Maulana Jalees (*Deoband* Sectarian Leader of Village *Bandi Gorah*).

The villagers of *Bandi Gorah* had a sitting and consulted with Maulana Jalees regarding the issue. It is decided to avoid the physical fight against the neighboring villages at present and also decided that They should have cooperation in the survey for links roads of all three villages until the construction of the link road completed in village *Bandi Gorah*. The community council of the village *Bandi Gorah* had sent the message for cooperation to the representatives of other two villages. The surveyor team had been recalled and survey was done without any hurdle this time.

The budget of thirty lac approved for the construction work of three links roads of which 30 percent of the budget would be paid by the community itself. The collection of the budget from the villages had been done by the members of the village organization of each village. The allocated budget under project Azad Jammu & Kashmir was to be released step by step to the contractors while during the construction work of link road. The starting point of the work was the link road of village *Bandi Gorah* and the links roads for other two villages is designed as the extension of the *Bandi* link road.

The allocated budget of Link road *Bandi Gorah* was released to the contractor and construction work gets started. The construction work was started with due pace at initial stage but after the completion of one and half kilo meter, the pace of work got slow down. It is because the contractor wanted the next installment of budget which could be released by the village organization. The village organization of the *Bandi Gorah* made few excuses to release the budget intentionally.

In the mean while, Maulana Jalees got some funds by the *Islami Fallahi Tanzeem* (Islamic Welfare organization being run by the *Deoband* Sectarian Group) for the extension of *Mandrassa Bandi Gorah*. He extended the *Mandrassa* towards the land which was spared for the tail of the link road *Bandi Gorah*. This was the point where extension of the link road to be made for the next village *Pir-Gali*. The extension of *Mandrassa* was not intentionally by Maulana with the support of entire community as they had regrets of threats received at the time of survey by the community councils of other two villages. The link road of *Bandi Gorah* is completed after the release of budget by the village organization but could not be extended to the next villages due to the extension of *Mandrassa*. Maulana got stayed by the court and construction work was stopped.

The local people of the next villages *Pir Gali* and *Darek Gorah* have protested against Maulana, Local Government Officials, and Contractor and put the complaints to the Deputy Commissioner *Sardar Illyas*. He interfered into the matter issued the notice to the Maulana Jalees and contractor for sparing the land of link road. Maulana hand the support of the entire *Deoband* Sectarian Group and They decided to have protest in the whole Union Council *Gorah*. Maulana Jalees Ahamd consulted with Maulana Hafiz Ubaidullah and Maulana Saeed Ahmand.

These all three sectarian leanders (belonged to *Deoband* group) have decided to exploit the issue to achieve their objective of not allowing the road pass to the next villages. They put the application against Deputy Commissioner Mohammad Illyas that he hand violated the court stayed order as he issue the notice. The court issue the notice to deputy commissioner and assistant director local government of District *Sudhamuti* for implementation of the court order. Due to the stayed order, the officials could not any action regarding this issue and linkroads *Pir Gali* and *Drek Gorah* remained pending because of having stayed order continuously by Maulana Jalees.

### **5.7 Case Study of Water Supply Schemes and Sectarian Conflict:**

The water supply schemes are approved in six villages of Union Council *Gorah* under the Azad Jammu & Kashmir Community Development Project. These villages are *Kot-Kotli*, *Sehr Gali*, *Hillan Gorah*, *Hanjali Kot*, *Pir-Gali* and *Bandi Gorah*. The water supply schemes are dealt by the individual village organization in the above mentioned villages. The installation of Pipe line and construction of water tank completed without hurdle and the schemes seemed to be completed in all five villages.

It is because there is first and foremost need of water supply. The population of these all six villages has mixed majority and minority sectarian group but no sectarian conflict emerged in the initial stage of installation of pipe-line because every member

of these five villages face shortage of water in summer; especially during the month of June and July.

In four villages; *Kot-Kotli*, *Sehr Gali*, *Hillan Gorah* and *Hanjali-kot* schemes are installed successful. It is because, the majority group has the water resource in their lands and has the control of the source well before the suggested schemes and created no hurdles in distribution of water to the opponents. In village *Pir-Gali*, a sectarian conflict is raised after the installation of pipe line and construction of water tanks. This conflict came up on the water source (Natural Spring).

The budget of twelve lac and seventy two thousand for the scheme *Pir Gali* and *Bandi Gorah* approved. There is majority of people who belonged to *bralvi* sectarian group in *Pir Gali* and *Deoband* sectarian in village *Bandi*. This *Barelvi* group has grievances because as they were deprived of link-road due to hurdle created by the *Deoband* group of village *Bandi Gorah*. The water source (Natural Spring) found in village *Pir-Gali*.

This is the occasion found by *Barelvi* sectarian group for having revenge from the opponents. The installation of pipe line and water tanks is completed in both villages *Pir Gali* and *Bandi Gorah*. The owner of the land where this source found belongs to *Barelvi* group. He allowed connecting installation of water scheme for village *Pir Gali* and denied to give the connection to village *Bandi Gorah*. He gave the excuses to the official for not allowing that there is less quantity of water and it further reduced in summer season. This denial is made only due to sectarian differences and because of confrontation happened on the issue of link-road when *Deoband* sectarian group had created the hurdle just before a few months.

### **5.8 Case study of Schools and Sectarian Conflict:**

There are two schools approved to be newly constructed in village *Jangla Gorah* and *Kot Kotli*. One Boys Primary School is approved in Village *Jangla Gorah* and One

Girls Middle School in Village *Kot Kotli*. The buildings of both schools could not be constructed due to sectarian differences among the local people. The villages have a mix of population of people who belonged to both sectarian groups; *Barelvi* and *Deobandi*. The tension between the groups is provoked already on other schemes under Azad Jammu & Kashmir Development Project in Union Council *Gorah*. This sectarian confrontation also affected the construction of school building.

The budget of forty six lac and eight thousand rupees approved for the construction of Boys Primary school *Jangla Gorah*. Twenty percent of the budget is to be shared by the community itself. This is estimated seven lac and twenty thousand rupees which is considered a large amount to be collected. It is decided that the community would allocate land except of estimated money. The land is not selected but just decided that the local community would contribute in terms of land.

The issue rose on allocating the land for school building between the two sectarian groups; *Barelvi* group and *Deoband* group. Nobody became agreed to spare the land for this purpose as there is minimum smooth land occupied by the local people due to the hills. Naseer Ahmand (belonged to *Barelvi* group) has some land spare for the school but it is considered not enough for the designed building to be constructed on. The land next to Naseer Ahmand's is available belongs to *Qari Khaleel Ahmand* (belonged to *Deoband* Sectarian Group).

The village organization consists of twelve members. The chairman and the most of representatives of village organization belonged to *Barelvi* sectarian group. They collected the fund and gave offer of payment to *Qari Khaleel-Ur-Rehman* but he denied to sell his land. He made this denial because of the reason that the most of the village organization's member belonged to *Barelvi* Sectarian group. He not want to sell the land to the opponent group.



There is left no other chance of having availability of land for school building. The representatives show the land available which is included in the forest land. The sand and cemented block were brought for starting the work on school building. In the mean while *Qari Khaleel Ahmand* hand put an application to the forest department about illegal construction on the forest land. The department not issue the non objection certificate for the construction and construction of school building could not be started.

Another school building for Girls Middle School *kot-Kotli* which is approved to be constructed in village *kot-kotli* could not be constructed. *Moualim Zaki* (who gives leeson in mosque) belonged to *Deoband* sectarian group hand played his role in creating hurdles to stop the construction work for girls school. He propagated against the girls's education and suggested to the local community that They should not allow for this school. The larger number of beneficiaries are the people who belonged to *Barelvi* sect and They were in favour of having school in this village but socialy and economically the other group (*Deoband* sectarian group) is strong. The stronger group not allow the construction of this school as They have main role in the community decision making regarding village affairs.

### **5.9 Left-Out Schemes:**

There are many schemes left out due to inter sectarian conflict. These schemes are designed and suggested by village organization but could not be implemented. The basic reason behind schemes left out is prevalence of inter-sectarian conflict between the two Islamic groups; *Barelvi* and *Deoband*. The schemes left out include; construction of foot paths and installation of hand pumps.

A foot path scheme is left out in the village *BhagPur*. It is happened because of the mixed population which belongs to two different sectarian groups. The both of the group hardly share the common roots, foot paths in the village. There are foot-paths available which are not cemented. Every housedhold is connected through a foot-path

to the other selected houses within the village either linked on the basis of kinship or sectarian affiliation.

The survey of suggested foot path scheme not cover this division made by the local community on the basis of kinship and sectarian differences. Through the survey under Azad Jammu and Kashmir Development Project, local community would have share the common foot paths which was unacceptable to the local people of the village *Bhagpur*. On the other hand, officials could not survey of the foot-paths which are designed by the local people because of avoiding the duplication. Both parties (officials and diverse community) not agree on one decision for further progress to initiate the foot-path scheme in village *Bhagpur*. The surveyer team was sent back and the scheme is left out due the presence of inter-sectarian rift among the villagers.

Another scheme of installation of hand pumps was left out due to inter-sectarian conflict in the sub villages; *Golay Gorah*, *Dari Gorah* and *Pohat Gorah* of village *Dewan Gorah*. There is strong prevalence of inter-sectarian conflict in this community. The scheme of installation of hand-pumps is designed as one hand pump for twenty five household.

The community is divided into two groups; *Bareilly* and *Deoband* groups and population is scattered as hardly ten households or above belonged to one group who are living together in a cluster. This design of the scheme not match the communal structure. The community put their demand to install one hand pump for five household which could exceed the allocated budget for four times. The scheme could have been initiated but left out due to inter-sectarian differences among the local community.

### **5.10 Budget Spoiled:**

The budget of two hundred and seventy thousands approved for Irrigation Channel in Village *Darek Gorah* but due to sectarian conflict this budget got spoiled. The budget

of thirty lac approved for the construction work of three links roads of which only one link road could be completed and rest of the amount could not be utilized.

The budget of twelve lac and seventy two thousand for the water supply scheme *Pir Gali* and *Bandi Gorah* approved and budget is utilized but the community living in the village *Bandi Gorah* could not be benefited. The budget of forty six lac and eight thousand rupees approved for the construction of Boys Primary school *Jangla Gorah* but school is not constructed and amount is spoiled.

The budget of 15 lac was approved for the construction of foot-path scheme for village *Bhagpur* and 12 lac twenty five thousand rupees approved for the installation of hand pumps but It is spoiled as work could not be initiated due to inter-sectarian conflict.

## 6. Summary and Conclusion

### 6.1 Azad Jammu

This study was about the socio-economic impact of inter-sectarian conflict on Azad Jammu and Kashmir Community Development Project. This study focused on the role of inter-sectarian conflict affecting the Azad Jammu and Kashmir Community Development Project in Union Council *Gorah*. The main aim of the present study was to uncover the linkage between the religion and development through probing into sectarian conflict. It attempted to discover the socio-economic impact on local culture and as well as on the socio-economic and physical development in the local community.

The main objective of the study was to discover factors having impact on the socio-economic and physical development in the local community. It was also the purpose of the study to find out the role of sectarian leaders in the socio-economic and physical development in the local area. The reason of sectarian conflicts between local Islamic groups was also probed. It is also attempted to find out the supporting factors of inter-sectarian conflicts in the local area.

It is also investigated that how many sub-projects of Azad Jammu & Kashmir Community Development Project are affected by sectarian conflict in the local community. It is also attempted in this study that how much contribution of sectarian affiliation is made towards socio-economic and physical development.

The locale of the study was Union Council *Gorah*; District *Sudhanuti*, Azad Jammu & Kashmir. The reason for selecting this locale is the community is very much traditional & believes in participation of religious authority of their own sect in their decision making regarding social life and social change.

District *Sudhnuti* was a part of District *Poonch* that included District Poonch and District Bagh. It was declared as a separate administrative unit (District) in 1995. The District derives its name from the word *Suddhen* which is the major tribe of the District.

The traditional enmity between *Sudhans* and *Awans* is one of the issues found out which often contributes to the sectarian conflict. It is because; the both *Birandaries* belonged to different origin and religious sect. Most of the *Sudhans* have affiliation with *Deoband* sect and most of the *Awan* belonged to *Barelvi* sectarian group. *Awan* has also their union with small *Birandaries*; *Rajputes* and *Qureshi*. This union was formulated against the *Sudhans* traditionally; but is also functioning as for as sectarian opposition is concerned. These allies belonged to *Barelvi* sect and playing their role as an opposition against the larger sectarian group (*Deoband* sectarian group).

Both social groups are indulged in confrontation and social disputes. Traditionally, *Sudhans* and *Awan* n't have inter-marriages. *Sudhans* have the sense of superior genealogy. The both social groups belonged to different sectarian group. Their traditional enmity contributes to the sectarian conflict as sometimes They color their social issues as the sectarian issues.

The local community consists of various sects. The role of sectarian activists is very important in the socio-economic and physical development. Faith based organizations and sectarian activists influence the decision making of the local community in Union Council *Gorah*. Social disputes are settled through the involvement of sectarian activists or sectarian leaders. Oftenly social disputes resulted in sectarian disputes.

The prevalence of *Jirga* for solving the social matters is very strong in the community at *Birandari* level. This *jirga* (communal court) consist of respected elders and eight to ten in numbers. In the mean while the *jirga* members are not only socially strong but religiously very popular. This system is used to settle the disputes of the *Birandari* members.

There is a one community council which is larger than *jirga*. It includes members from various *Braddaries* in a village but the most respected role is given to the religious person on sectarian basis and he influences the decision making of social disputes. This plate form exists at *Braddari* level and one member from each *Birandari* is taken as member of the community council. This plate forum is used to solve the inter-*Brradari* disputes.

There are two main sects in the local community; the *Barelvīs* and *Deobandīs*. The two sectarian leaders have produced their own followers in the Union Council *Gorah*. They have been inspiring the local peoples for transforming the local community as their followers through their teaching. The local community had become divided. Due to the religious lessons, speeches of sectarian leadership to spread their doctrine, the community is become divided and indulged in sectarian conflict.

Maulana Yousuf produced thousands of followers who were mainly from the larger community group *Sudhans*. It would not be wrong to say that he transformed the one of a larger group from *Barelvi* to *Deoband* through his teaching and attraction. I would discuss in detail that how these two groups emerged and are become in confrontation or conflict mode with each other in the following.

*Barelvi* sectarian group consist of mainly three *Bradaries*; *Awan*, *Rajputs* and *Qureshis*. They are comparatively lower status holder and poor people in the area as far as social, economical and political position is concerned. They are followers of Saint Ghulam mohyyudin. Locally, They give term themselves as *mureed* (followers) of *Pir* (Saint). This segment of the society is threatened to lose its strength. The *Barelvīs* considered *Deoband* Sectarian Leader Maulana Yousuf as main contributor to the disorder or sectarian conflict. It is because he has converted the larger group (*SudhanBirandari*) from *Barelvi* sect to *Deoband* sect.

There are used particular signs and symbols in the construction of mosques for identification of the sect. The member of both of sectarian groups in Union



Council *Gorah* perform their prayers in the the mosques which are constructed by their own sectarian group. They n't perform their prayers in the mosques which are under the control of the other sectarian group. It is not because the mosques are constructed by the other group but the other mosques have not these signs and symbols which are part and parcel of their belief (*Aqeeda*).

*Deoband* Sect is introduced by Moaulana Yousuf Mohammad in Union Council *Gorah*. The main *Birandari* which has this *Aqeeda* (belief) is *SudhanBirandari*. *Sudhans* are larger in number in the area and most of them belonged to *Deoband* sectarian group. *Sudhans* are settled in eight villages out of fourteen villages. The members of this sectarian group have top position in social hierarchy and possess higher status comparatively.

The member of this sectarian group has top positions in andministration of the local area in schools, police stations, hospItals and in revenue office of the area. PolItically, the electable leadership also belongs to this sectarian group

The mosques and Mandrassas have different design from the *Barelvīs*'smosques and *Mandrassas*. There are not much wrItIng ne on the walls and only *Ya Allah* (oh God) can be seen written on the front wall inside the mosques. This symbol shows that there is only one God who has no one other to share his characteristics. There is only one pillar of the mosques is constructed which gives the same meanings of the oneness of being. The mosques and *Mandrassas* are widely constructed.

Sectarian competItion can also be seen through local polItics. Local polItics is based on *Birandarism*. *Birandaries* are very strong in the Union Council *Gorah*. The strong rules of the *Birandaries* are keeping the people intact with each other. Each and every *Birandari* i.e. *Sudhan*, *Awan*, *Rajput* or *Qureshis* have their own *Birandari* council. On the occasion of emergence of any kind of social disputes, the *Birandaricouncil* becomes active to play Its role in settling wn the issue. On the occurance of the dispute; the council calls the meeting immediately of both parties indulged in the issue. The council

gives right to both parties to present their point of view. The council investigates the matter and gives decision unanimously.

There is also right of appeal given to the parties against the taken decision. The appeal cannot be made in the same council. The appeal is supposed to make to the other *Birandari* council for seeking justice. In this regard, the petitioner is considered excluded from his own the *Birandari*. The other *Birandari* takes the ownership of the petitioner and calls the meeting of the *Birandari* council from the petitioner originally belonged to. The council of other *Birandari* includes the religious person (*Imam Masjid*) to give the impression of neutrality. He chairs the meeting of both council and the disputed parties.

The hearing of the matter is restarted and decision is made to compensate the party who is already affected from the taken decision of his own *Birandari* council. The decision is made by the head of the session who is usually religious person in this regard and both the member of the council accepts the taken decision on the matter. Still, if any of the party is not satisfied; then the matter goes to the official court but this is considered offence against the rules of the inter-*Birandari* decision making practice. This communal practice is increasing the tension between *Birandaries* which resulted in sectarian conflicts.

The issue of *Noor* (Prophet is the light of God and It is believed by *Barelvi* Sectarian Group) and *Bashar* (Prophet was human being) is playing a significant role in initiating the sectarian conflict from time to time. It is basically the issue of defining the status of Prophet Muhammad (peace be upon him). It is considered an important part of both of the sectarian group. Both sectarian groups accept the role of Prophet but define the status differently from each other which often caused the sectarian conflict in Union Council *Gorah*.

Every sectarian group considered their opinion as the true faith and the deviant is taken as the *Murtand* (Muslim having incomplete faith). The sectarian scholars express their

opinion on the issue in religious gatherings, mosques, and Madrassas. The villagers also discuss the issue on public sphere and condemned the opponent's opinion regarding Prophet (PBUH) which adds to the sectarian conflict.

The difference in opinion often initiate the sectarian conflict in the local area. This is the permanent caused of sectarian conflict and the members of both sectarian groups starts discussion on the issue intentionally on public sphere to make excite the member of opponent sect. They criticize each other on many issues. It takes place among the all categories of members of both sectarian groups but mostly happened among the students of *Madrassas* and the people who are more close to their sectarian leaders.

Visiting shrine is another issue for sectarian conflict in Union Council *Gorah*. The both of the sectarian group have different opinion regarding visiting shrine. The *Barelvi* sectarian group considers visiting shrine of the saint as the act of getting closeness to the God through a reference of saint. It is because They believe in reference for the salvation in other world either of Prophet or saint next to Prophet. The members of this group consider saint alive too. They not believe on the death of saint. They have concept that saint got hidden and returned back to God but still can listen to their problems. For this reason They visit the shrine for every kind of problem the face. The other sectarian group (*Deoband*) considers visiting shrine is sin.

Opposing each other, the both group are indulged in sectarian conflict. It is because the both sectarian group redefined the true faith according to their own ideology and show the criticizing aptitude towards the opponent which become the source of sectarian conflict in the local area.

These sectarian conflicts have badly affected the Azand Jammu & Kashmir Jammu in the local community in Union Council *Gorah*. The issues which mostly recorded by development workers during the meetings were regarding opposing the sectarian group to each other. The concept of village organization was introduced to lessening the sectarian conflict on development schemes.

This decision is made by assuming that village organizations are formed on neutral basis and present the all people lived in It. It is also assumed that the conflict would not be raised after the decision. The people of the villages would decide their needs by themselves and the process of implementation would be eased up. It is considered the replacement of local support organization but still the sectarian differences come up.

The village organization of the different villages is not formulated on neutral basis. It is because of the hold of sectarian groups in the villages. These organizations ignore the needs of the people who belonged to other sectarian group although the people belonged to same *Birandari*. These groups and formulated the village organizations and included the members who belonged to their sectarian groups. This confrontational attitude of different sectarian groups hand affected the different schemes under the Azad Jammu And Kashmir Community Development.

Two schemes of irrigation channels are affected in different villages; village *Dewan Gorah* and *Darek Gorah*. It is because there is eminent group belonging to *Deoband* sectarian group in village *Dewan Gorah* and *Barelyi's* mention is in village *Darek Gorah*. In the village *Dewan Gorah*, the village organization included the members belonged to *Deoband* sectarian group and there is *Mandrassa Taleem-ul-Quran* which is being run by the one of prominent sectarian leader of this group; Hafiz Ubaidullah. He plays a key role in decision making at this village level.

In *Darek Gorah*, there is mination of *Barelyi* sectarian group. There is no *Mandrassa* or any organization present in this village on sectarian basis. The village organization formed included the members belonged to *Barelyi* group. The people of this village support the *Mohtamim* (administrator) of *Mandrassa Ghous-ul-Azam*. The *Barelyi* group in village *Dewan Gorah* is not minant and ignored while in formulating the village organization. The *Mohtamim* (Andministrator) of *Ghous-ul-Azam* has influenced on the adjacent village *Darek Gorah* and got support of the people of this

village. There is social and religious rivalry in these two sectarian groups which are adjacent with each other. Social rivalry is because of the opponent *Birandaries*; *Sudhan* and *Awan* and religious rivalry is because of affiliation to different sectarian group.

There are three link-roads affected due to inter sectarian conflict. There are issues raised while in survey, physical work and budget regarding the links roads. The issues rose because of sectarian differences by the local people of different villages in Union Council *Gorah*. Initially, the general survey of link-roads *Bandi Village*, *Pir Galli Village*, *Darek Gorah Village* is been ne by the officials.

The villagers of *Bandi Gorah* hand a sitting and consulted with Maulana Jalees regarding the issue. It is decided to avoid the physical fight against the neighboring villagers at present and also decided that They should have cooperation in the survey for Links roads of all three villages until the construction of the link road completed in village *Bandi Gorah*.

The allocated budget of Link road *Bandi Gorah* was released to the contractor and construction work gets started. The construction work was started with due pace at initial stage but after the completion of one and half kilo meter, the pace of work got slow wn. It is because the contractor wanted the next installment of budget which could be released by the village organization. The village organization of the *Bandi Gorah* made few excuseds to release the budget intentionally.

In the meanwhile, Maulana Jalees got some funds by the *Islami Fallahi Tanzeem* (Islamic Welfare organization being run by the *Deoband* sectarian group) for the extension of *Mandrassa Bandi Gorah*. He extended the *Mandrassa* towards the land which was spared for the tail of the link road *Bandi Gorah*. This was the point where extension of the link road to be made for the next village *Pir-Gali*. The extension of *Mandrassa* was ne intentionally by Maulana with the support of entire community as they hand regrets of threats received at the time of survey by the community councils



of other two villages. The link road of *Bandi Gorah* is completed after the release of budget by the village organization but could not be extended to the next villages.

Another Scheme affected by the Sectarian Conflicts is the water supply schemes in six villages of Union Council *Gorah* under the Azad Jammu & Kashmir Community Development Project. The water supply schemes are dealt by the individual village organization in the above mentioned villages. The installation of Pipe line and construction of water tank completed without hurdle and the schemes seemed to be completed in all five villages.

It is because there is first and foremost need of water supply. The population of these all six villages has mixed majority and minority sectarian group but no sectarian conflict emerged in the initial stage of installation of pipe-line because every member of these five villages face shortage of water in summer; especially during the month of June and July.

There is majority of people who belonged to *Baralvi* sectarian group in *Pir Gali* and *Deoband* sectarian in village *Bandi*. This *Barelvi* group has grievances because as they were deprived of link-road due to hurdle created by the *Deoband* group of village *Bandi Gorah*.

There are two schools affected due to inter-sectarian conflict in village *Jangla Gorah* and *Kot Kotli*. One Boys Primary School was approved in Village *Jangla Gorah* and One Girls Middle School in Village *Kot Kotli*. The building of both schools could not be constructed due sectarian differences among the local people. The villages have mix population of people who belonged to both sectarian groups; *Barelvi* and *Deobandi*.

There are many schemes left out due to inter sectarian conflict. These schemes are designed and suggested by village organization but could not be implemented. The basic reason behind schemes left out is prevalence of inter-sectarian conflict between the two Islamic groups; *Barelvi* and *Deoband*. The schemes left out include; construction of foot paths and installation of Hand Pumps.



This study is concluded that there is strong prevalence of the inter-sectarian conflict in Union Council *Gorah*. The community has unity and same Islamic practices but was divided after the introduction Deoband sect in the local area. The leadership of this sect not like the popular Islamic practices (*Barelvi* sectarian practices) and trying to overwhelm such practices which is considered the part of their belief to make *Islah* (correction).

The *Deoband* sectarian group hand strengthen its roots more in a purposive mode comparative to the other group (*Barelvi* sect). They extended the number of *mandrasas* (Religious School) in the local area. This group hand penetration in local politics as the one of the bigger social group (*SudhanBirandari*) in the Union Council *Gorah*. The *Barelvi* sectarian group became as the strong opposition to the Deoband sectarian group to preserve their belief system; visiting shrine etc. in fact, the penetration of Deoband sectarian group became successful because of the traditional enmity among the social groups; *Sudhan* and *Awan*. At present, these two opponents are in sectarian confrontation.

This sectarian confrontation has affected the Azad Jammu & Kashmir Community Development Project. The competition of win over one another damaged the community development in the whole local area because of sectarian rift among the local people at every level. It ranges from ordinary member to the top level sectarian leadership. Due to this mutual sectarian conflict has put its strong socio-economic impact on the Azad Jammu & Kashmir Community Development Project in Union Council *Gorah*.

## Glossary

Acrooch	Name of Village
Aqeeda	Belief
Awan	Name of a tribe
Azad Pattan and Kashmir	Name of the place bordering Pakistan
Bagan	Name of Village
Bangash	Sunni by faith
Biradari	Member of Blood Group
Bashar	Human being
Bayyat	Getting membership on the hand of the saint
Bazar	Shops
Bhagpur	Name of Village
Bhai	Father's Son
Bhai	Father's Brother's Siblings
Biddah	Reviance
Barelvis	Islamic group practicing Popular Islam
Chacha	Father's Brother

Chashma	Natural spring
Cheerh and Shahtoot	Name of local trees
Chillah	Worship in seclusion
Choki Gorah	Name of Village
Dada	Father's Father
Dadi	Father's Mother
Darsgah	Religious school
Dar-ul-Uloom-ul-Quran	Main religious school of Deoband
Taleem-ul-Quran Ghousia Hanfia	Barelvi Religious School
Dawa	Ismaili Mission
Deoband Dar-ul-Uloom	Religious school of revivalist in Dehli (India)
Deobandis	Islamic group Revivalist
Dewan Gorah	Name of Village
Dhamal	Spiritual Dance
Dogras	Pre-freedom king of Kashmir
Dreak Gorah	Name of Village
Dua-e-Khair	Pray of good wishes
Fajir	Morning Prayer

Fallah	Right Path
Faroooh-e-din	Practices of religion
Garnas	Name of Village
Gorah	Name of the local area
Habs-e-nafs	Restricting the breath
Hanjal Kot	Name of Village
Hillan	Name of Village
Ijtema	Religious Gathering
Imam Masjid	Prayer leader
Isha	Night Prayer
Islami Fallahi Tanzeem	Islamic welfare organization
Janaza	Funeral ceremony
Jangli	Uncivilized
Jhelum	Name of river
Jin	Evil spirit
Jirga	Local traditional court
Juma prayer	Prayer on Friday
Jummayrat	Thirsday Evening
Kacha	House built by stones and mud

Kacha Paka	House built by stones, mud and cemented blocks
Karoli	A pot left in the water of a natural spring
Khaiber Pukhtunkhawa	Province of Pakistan
Khaleefa	Representative of the Saint or Sajjada Nashin
Khazanchi	Finance Secretary
Kiran	Name of local Non Government Organization
Kohati Sran	Name of Village
Kot-Kotli	Name of Village
Kotli	District on the south
Langar khana	Public kitchen
Lehaf	Cover of Cloth over Saint's grave
Madrasa	Religious school
Madrasa Taleem-ul-Quran	A religious school established by Deoband sectarian leadership
Mashud	Name of a tribe living in Wazuristan (FATA Pakistan)
Madrassa Ghous-UI-Azam	Religious school of Barelvi sect
Maktaba-e-fikr	School of thought

Malair	Mother's Brother's Siblings
Manazra	Debate
Masair	Mother' Sister's Siblings
Maslak	Sect
Mohalla	A cluster of 5-6 houses
Mohtamim	Administrator
Moothi Dal	Pulses
Mujahideen	Muslim who are involved in Holy war
Mullah	Religious person among the local people
Mureed	Followers of Saint
Mustalian	Borah community in south Asia in 1094
Naik Kam	Pious deeds
Naqshbandi	Chain of Sufiism
Nazrana	Unpaid Gifts
Nai	local Messenger
Nehrian	Name of local village exist up hills
Nikah	Written marriage contract
Nizarpanth	Hindu Sect Influenced by Shia Muslim Sect



Noor	light of God
Padri	Name of Village
Paka	House built by cemented blocks
Pallandari	The headquarter of District
Paroos	Neighboring
Patriay	Father's Son's Siblings
Phupair	Father's Sister's Siblings
Phupo	Father's Sister
Pir	Saint
Poonch	Name of adjacent District
Pothhari local people	A language is the mother tongue of the
Pyo	Father
Qureshi	Name of a tribe
Rajput	Name of a tribe
Rotti	Bread of wheat or maize and
Roza Mubarak	Grave of Mohammed Prophet
Sada	Group of young males' messenger
Sajjada Nashin death of saint	Who accured position (gadi) after the

Salen	Cooked vegetable and meat etc
Sarkar	Saint
Shalwar-Qamiz	Trouser and Shirt
Shi'a	Muslim sect
Silsila Sidiqia	One of Chain of Mysticism in Pakistan
Slambrian	Name of Village
Suddhen	Major tribe of the District
Sudhnuti	Name of the District
Sudo-Zai	Ancessorial origion of Sudhan
Sunni	Muslim sect
Tablighi Jammat	Mobile team for religious islamic teachings
Taliaka	Name of Village
Taviz	Amulets
Tehrike Muthi Bhar Atta	A hand full of sand movement
The qarebee rishtadar	Close relatives
Turis	Shia by faith
Urs	Marriage of the Saint with God
Uth-Muqam	Name District, starting point of river

Wahdat-ul-wajood

Oneness of being

Waleema

Wedding collective dining

Wazristan

Name of Place in tribble areas

Worrhi

Bridal dresses and Make up

Ziarat

Pilgrimage

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