Sayyad Mushtaq Ali (Shia) is a doctor residing in the Bathindi area of Jammu City. He belongs to the sub-caste Zaidi. According to him all the sub-caste among Sayyad are formed by the names of various earlier Imam of the Islam. He considers his caste Sayyad as upper most. Marriages between the inter sect is not common, however in his family two marriages took place. One of his son who is working as 10+2 Lecturer and got married into Sunni Sect. Before the marriage between inter-sect faiths take place one has to change his faith from Sunni to Shia. Thus the bride/Bridegroom had to change their faith. Sometime sect is changed at the time of marriage. Sometime it gets changed few days earlier before the marriage. However, the Wahabi sect gives six months for change of sect. If one’s mind gets altered he can resume his earlier sect again.

When any man from other faith has entered into the Shia sect the colour of his turban is white. Whereas Shia has their turban colour Black. Shia mostly preferred monogamy, but due to any problem person can go for a second marriage. The women in the Shia sect cannot touch the hand of other man they have to keep some cloth at the time of any such touch. This happen even when they donate some money to Maulana. The Sayyad can marry within the same subcaste also. They prefer caste endogamy but due to changes now they can take bride from the lower caste. But in the case of their daughters they are very strict as they cannot give their daughter to the lower caste.
ANNEXURE - II

Genealogy No: 02

According to Noor Alam Chechi (gotra) of Bathindi, most of the marriages in this area take place within the Biraderi. The Biraderi is a basic unit of social organization, which is usually a tightly knit corporate group and which, typically, is subject to the authority of a Biraderi. The word biraderi signifies both vertical ties of common descent as well as horizontal ties of brotherhood. The etymology emphasizes horizontal fraternal ties. Anthropologist might emphasize more the vertical lines of descent which is also implied in the concept biraderi.

The Gujjars of Bathindi (Jammu City) follow the gotra exogamy but caste endogamy. However, with recent changes (Islamization) gotra endogamy is also taking place. But the numbers of people practicing the gotra endogamy are very few. The Gujjars are less aware of gotra origin. The caste here is supposed by many people as biraderi, so most of the time they said “we marry in our Gujjar biraderi”.

Earlier Chechi of this area did not marry with Chechi, but now few cases are noticed here. The marriage within the parallel cousin is mostly avoided. The Nai of this area also use the Sir name Chechi but they did not marry with them. They consider the Khatana gotra as upper most among the Gujjars. Noor Alam has four daughters and one Son all of whom got married in the caste Biraderi.

The sir names mostly used by the girls among Muslims are Akhter, Bano, Bibi and Begum. Dowry is a common practice in this area but it should never be demanded.

ANNEXURE- III
Shah Mohd. Chard is a carpenter (Tarkhan) by caste and profession. The area in which he lived is known as Tarkhan Mohalla, though they have few number of household in this area. It is situated close to Madrasa. The effect of Islamic education is greater on this area as compared to other areas. They do not play music at the time of marriage.

In this area also marriage within Biraderi is preferred however two brides from the Teli Biraderi of Talab Khatikan have got married here. Whenever marriage outside the biraderi takes place the amount of Mehr is always higher. All the marriages are taken place in the biraderi. Chard can easily undergo marriage among the Chard, but usually they avoid it (due to gotra rule). All the marriages in his family also took place in the Biraderi. Few marriages in this area took place among the carpenter of Ustad Mohalla. The carpenter in Ustad Mohalla is known as Saharan.

Earlier marriage proposal is started from the boys’ side but now the girl side can also initiate the marriage proposal or may seek the help of someone else. This is the big change which is noticed among Muslims as the religion says that marriage proposal should be initiated from the boy’s side.

The sir names mostly used by the Boys are Ali, Ahmad, Mohd. and Abdul as all these sir names are related with Prophet Mohammad.
Alaha Rakha Poswal of Gujjar caste (from Bathindi area) said that he has three sons. Two sons got married in relation from his mother’s side i.e. mother’s sister’s daughter and other son got married with father’s sister’s daughter. His two daughters got married outside the relationship but within the Biraderi. Muslims now days do not prefer marriage within the close relationship.

ANNEXURE -V

Genealogy No: 05
Rahmat Ali Haji is married to Kaki Kalas. Haji title is used by those people who did Haj. He belongs to Khatana gotra where as his wife gotra is Kalas. He has three sons and one daughter. All the marriage in his family took place within the relationship like MZD, MBD, MBSS and MZD but outside the gotra.
Khadam Husain Malik (Rajput) of Talab Khatikan said that “we do not marry outside the caste”. He has three sons and one daughter and only one son got married in the Jaral (Rajput caste). The Malik can undergo marriage with the Malik as they do not follow any *gotra* system among them as do in the Gujjra caste of Muslims. The Malik (Rajput) strictly followed the caste endogamy. Malik (Rajputs) mostly prefer sub-caste like Jaral, Mughal Mirza, Katoch, Manhas etc. for marriage. But now few cases of out of caste marriage are noticed but it is mainly by taking into consideration the socio-economic status and educational qualification.

ANNEXURE - VII

**Genealogy No: 07**
Haji Alam din Kalis of Gujjar caste got married outside the relation but within the biraderi his wife belongs to the area of Udhampur. He has four sons. One marriage took place outside the relation while others are within the relationship. He said “earlier we did not marry in the same gotra but now we are getting married”. But most of the people still avoid marriage with the FBD, due to many reasons. According to him this relationship is not durable relationship and many time conflicts arise on smaller issues.

ANNEXURE - VIII

Genealogy No: 08

<table>
<thead>
<tr>
<th>Triangle</th>
<th>Circle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noor</td>
<td>Mohd. Malik</td>
</tr>
</tbody>
</table>
Noor Mohd. Malik (Teli) of Ustad Mohalla belongs to the Teli caste (oil presser), his wife also belongs to the Teli (Malik) caste. The Teli of Ustad Mohalla like the Teli of Talab Khatikan also uses the sir name of Malik (Rajput caste). He said that grandfather’s father was in the army of Subash Chander Bose. “Our ancestors were Hindus but at the time when conversion took place during the time period of Aurangzeb, we changed our religion. Our maximum relatives left India during the war of 1947”. Noor Mohd has four daughters and two sons. Razia got married in the Maliks but out of relationship, Sakia and Saleema got married to MZS, Shafia got married in the relationship from the father side in Pakistan, Shabir got married within the biraderi but out of relationship. He said during his brother’s marriage there was fight on the issue of Mehr settlement. His wife sisters during marriage made him drink the milk in which garlic was mixed (a kind of joking relation also found among Muslim). Shakeel have a love marriage and his wife belongs to Kashmir and is of Wani caste, she is well educated. Both Shakeel and his wife are working. Few cases of simple /Islamic forms of marriage are taking place in this area. Islamic marriages are those marriages which occur in the Masjid with no pomp and show. The whole process of marriage is completed with minimum amount of Mehr and only Dates as
sweets are distributed among the people. In all, 2-3 cases of this form of marriage occurred in this area. Mostly these forms of marriage take place on Friday. He also added that among his relative’s two cases of this forms of marriage are noticed. Even in the area of Bathindi this form of marriage has occurred.

ANNEXURE IX

Genealogy no: 09

[Genealogy diagram with Gima Khan]
All his father’s brothers got married in the *Biraderi* i.e. in Mughal. His father also got married in Mughal but not in close relationship. Earlier people did not give daughter’s outside and also did not take from the outside but now equality is more important in terms of education and economic criteria.

Ego has four brothers and three sisters all of them are married.

1. Mirza Mohd. Latief Khan (FBD) Housewife

2. Rafiq (died) Mughal (biraderi)

3. Parveen Akhter (Housewife) (FBS)
All are unmarried

4)  

\[
\begin{array}{c}
\text{Mirza Javaid Khan} \\
\circ \\
\circ \\
\circ \\
\end{array}
\]

Rafiq’s Wife (Levirate marriage)

5)  

\[
\begin{array}{c}
\text{Zamina Akhter} \\
\circ \\
\circ \\
\end{array}
\]

Janjua caste (out of relationship)

Having no children

6)  

\[
\begin{array}{c}
\text{All are Unmarried} \\
\end{array}
\]

7. Shamim Akhter is unmarried

Mughal of Jammu and Kashmir consider themselves as Rajputs. The history of Mughal in Jammu starts when Gima Khan who came to Jammu Division through the Kashmir route. Gima belonged to Mughal family. Gima Khan had three sons. Mirza Rasool Khan settled in Gambhir Mughalain hilly area of Rajouri, Mirza Shamsh-din Khan settled in Poonch area, Mirza Mustafa settled in the Budhal area of Rajouri district. Gambhir Mughalain is the area in Rajouri District where majority of Mughal are founds, with time some got settled in Jammu city due to one or the other reasons.

We have the genealogical background of one Mirza Rasool Khan who has only one son named Husa Khan. Husa Khan has four wives out of which eighteen children were born. Here only four children of Husa Khan are discussed. Out of the four,
Mirza Akbar Khan is considered and his later generations are discussed one by one. The Rajput castes always prefer marriage among Rajputs caste like Jaral, Malik etc.
ANNEXURE - X

Marriage certificate (Nikah-Nama)