

CHAPTER- 1

ETHNIC PROFILE OF PAKHTOONS

1.0. Introduction

The chapter aims to study the Pashto people, their antecedents, origin and various theories associated with it. It also aims to study specifically the Pakhtoons of Kashmir, their distribution, lifestyle and their linguistic profile.

1.1. Geography of Jammu and Kashmir

The state of Jammu and Kashmir is the northernmost of India and shares its boundary with Pakistan in the West, Afghanistan and China in the North, Tibet in the East, and Punjab in the South. The state of Jammu and Kashmir lies between $32^{\circ}.17'$ and $36^{\circ}.58'$ North latitudes, and $73^{\circ}.26'$ and $80^{\circ}.26'$ East longitudes, and is situated in the transverse segment of Himalaya, known as the Punjab and Kashmir Himalaya. The state covers an area of 80,900 square miles and is mostly mountainous from North to South; the state extends over the length of 400 miles and from East to West, 300 miles. The state of Jammu and Kashmir is divided into three provinces Jammu, Kashmir and Ladakh which are geographically, ethnically and linguistically separate from each other. Ladakh province has the largest area and the Kashmir has the highest population among the three provinces. High Mountain ranges demarcate the Kashmir, the Jammu and the Ladakh provinces. The Kashmir Province which is approximately 84 miles in length and 25 miles in breadth lies towards the North-Western part of the state and mountain ranges keep the valley away from the outside world.

Understanding the complex dynamics of language development in a multilingual state like Jammu and Kashmir is not only a challenging task but also important for creating an informed opinion about the status of languages and their role in identity formation. Often described as a three-storied edifice founded upon bonds

of history and geography, the Jammu and Kashmir state presents a fascinating mosaic of cross-cultural interaction.

The region stretching along the Kashmir province of the state of Jammu and Kashmir is home to great ethnolinguistic diversity. A long history of language contact has often obscured the original linguistic differences between various languages spoken in the region, and it is almost impossible to tell which language has influenced which language. As is the case of other parts of the subcontinent, multilingualism is mostly a norm in this region especially in the areas of multi-ethnic contact.

1.2. Antecedents

The Pashton, or Pakhtoons, are a race of warriors who live basically in Afghanistan and Pakistan. They comprise of around sixty tribes, each with its own particular region. In spite of the fact that their origin is unclear, their legends say that they are the descendants of Afghana, grandson of King Saul. On the other hand, most trust they likely emerged from old Aryans blending with subsequent invaders. They frame an ethnic minority speaking in Pashto, following Pakhtoonwali and living in the North Western Pakistan and South-Eastern Afghanistan.

Pakhtoons are mountainous, tribal people, speaking an Eastern Iranian classified language known as Pakhto or Pashto. They frame an Eastern Iranian ethnolinguistic group with populations essentially in eastern and southern Afghanistan. They are the world's biggest sedimentary lineage ethnic group. Pakhtoons were named after their legendary progenitor Qais Abdul Rashid (Kish) who was given the title of Pathan (which means the Rudder of the Ship) by Prophet Muhammad (S.A.W.) when he embraced Islam. Pakhtoons were additionally called as Pakhtan or Pakhtun by Persians as they were believed to be the descendants of

Yaqoob (A.S), who was otherwise called Israel. Subsequently, Pakhtoons were known as Bani Israel or Bani Pakht.

Pakhtoons (Pathans) comprise the largest ethnic group in Afghanistan, involving 42% of Afghanistan's populace. The term Pakhtoon is synonymous with Afghan, a term now used to depict any native of Afghanistan. Kandahar is the second real city in Afghanistan with a solid hold of the Pakhtoon society after Kabul. The second biggest ethnic group of Pakhtoons is in Pakistan, including 15 % of Pakistan's populace. Different groups incorporate a huge number of Muhammad Zais in Kasur, and other bigger groups have settled around Multan which was formerly a part of the Durrani Empire. In addition to this, a large portion of the Urdu-speaking community in Pakistan claims to be ethnically Pakhtoons. A substantial group identifies themselves as Yousefzai Pakhtoons. The Afghans settling in the sultanate administrations and Mughal Empire acclimatized into the Urdu speaking community. Moreover, a noteworthy number of descendants of Rohillas migrated to Pakistan after the partition of India. India, as a British colony, once had a huge Pashto populace generally equivalent to that of Afghanistan, for the most part, amassed in what were then the British Indian territories of the North-West Frontier Province and Baluchistan. As per Encyclopedia Britannica, the number of Pakhtoons in all of India was almost 31 million, yet the speakers of Pashto numbered under 14 million. The majority of this populace was designated, alongside its individual areas to Pakistan after the segment of India. Today the Pakhtoons in India can be isolated into the individuals who communicate in Pashto and the individuals who communicate in Urdu, with the later being by far larger.

There is a large number of Pashto speaking Pakhtoons living in the state of Jammu & Kashmir. Although their exact numbers are hard to determine, it is

estimated that there are more than 100,000 Pakhtoons living in present day Kashmir but the accurate figures are not available. This is also clear from the fact that in 1954 over 100,000 nomadic Pakhtoons living in Kashmir Valley were granted citizenship.¹

Pakhtoons are primarily tribal and there are over a hundred tribes each with its own name and lineage, the latter usually traced to a mythical ancestor. Tribes are located in their particular areas and execute their powers in that reason. Most Pakhtoons are highly conscious about their tribal affiliation, although many who have migrated to Kabul & Herat have become “detrribalized” having lost their ties to their tribes. Many of these ethnic Pakhtoons no longer speak Pashto but still they identify themselves as Pakhtoons. They are also referred to as Pathans by non-Pakhtoons. They are in general among the more conservative Sunni Muslims, and since the soviet occupation in 1980’s, the Islamic fundamentalist movement that has established itself in other Islamic countries has gained a strong footing among the Pakhtoons as well.

1.3. Theories of Pashto origin

The ethnic origin of the Pakhtoons (Pakhtun or Afghan) has not been satisfactorily developed. Previously, a few authors customarily credited a Jewish origin to the Afghan people. While as a few anthropologists claim Pakhtoons to be of Aryan descent. A few others believe that Pakhtoons were Huns, Kushans, Sakas, and so on. And others assert their descent from Arabs yet of immaculate Aryan stock. They are going to considerable lengths to show original home of Aryans was Afghanistan by indicating out the closeness in the names of a few places in their country with those specified in the Rig Veda.

¹ “Daily Excelsior”, Special Focus on Gujjars, Paharis: CM.
<http://www.dailyexcelsior.com/web1/05aug13/new.htm>. Retrieved 2009-08-22

Most modern day Afghan scholars trace the Pashtons to the Irano-Afghan and Bakhler - Afghans branch of the Indo-European or Aryan peoples. Abdul Hai Habibi (1975:24-29) tells us that even before 4000 B.C., a group of tribal people called the Aryans were living in a place named Aryana-Vega, simply meaning the homeland of the Aryans, who migrated for various reasons. The migration apparently began around 4000 B.C. and the people headed toward Bakhdei or Bakhtria, the present capital of Balkh Province in northern Afghanistan. There they developed the Aryan civilization and built up the very large and famous walled city of Bakhdi, Ommul-Belad meaning the "mother of cities."

There is historical evidence which indicates that after 1400 B.C. Bakherian Aryans or the Pakhat tribes went toward the eastern mountains of Afghanistan and settled along the Indus River. The Rig-Veda tells about a battle among ten tribes, one of which is the Pashtons. Both the Avesta, another religious book written in Zand, and the writings of Herodotus, mention the Pakhat or Paktwees name and indicates their being on the Indus River Bank around 520 B.C. Reviewing all this historical evidence enables us to conclude that Pashtana (Pashto plural form of Pashton) Aryans at the very beginning were living in Bakhteria (Bahhdi) and after their habitat name they were called Pakht or Pakhat. These people moved out from their original place from 1400 B.C. to 1000 B.C. and dispersed over Afghanistan's eastern mountains and reached the coast of the Indus River. Throughout they kept their nationality and nation's name Pakht or Pakhet = Pashton and their language, Pashto till today (Habibi 1975:22-27).

According to Gregorian (1969:29-30) the earliest mention of Afghans (Pashtons) in Muslim sources is to be found in the work of the Arab chronicler Ibn'l Athir (976) and in the anonymous Persian geography of Hudud al- Alan (982). In the

Persian work the Afghans are described as a small population inhabiting the region of the Suleiman Range. Much later, al-Biruni identified various Afghan (Pashton) tribes located along the frontier of western India (western present Pakistan). Ibn Battuta, who passed through Kabul in 1333, claimed that he met a tribe called Afghans who lived in the Suleiman Range, and possessed considerable strength².

Thus, the different tribes of Afghans/Pathans have different claims, racially as divergent as the Semitics and the Aryans, Greeks and the Turks, Mongols and the Caucasians.

Western scholars, therefore, maintain that an overwhelming majority of the Afghan/Pathan tribes are positively descended from the Sakas, Kushans, Huns and Gujjars. Some of the scholars point out the possibility of the word Abdali being another form of Epthalite by which name the White Huns (the ancestors of Rajputs) were known. Grierson finds a form of Paithan in use in the East Gangetic Valley to denote a Muslim Rajput. Bellew, one of the greatest authorities on Pathans, notes that several characteristics are common to both the Rajputs and Afghans and suggests that Sarban, one of the ancestors of the Afghans, was a corruption of the word Suryabans (solar race) from which many Rajputs claim descent (Bellew: Races of Afghanistan). The great Muslim historian Masudi writes that Qandahar was a separate kingdom with a non-Muslim ruler and states that 'it is a country of Rajputs'. It would be pertinent to mention here that at the time of Masudi most of the Afghans were concentrated in Qandahar and adjacent areas and had not expanded to the north. Therefore, it is highly significant that Masudi should call Qandahar a Rajput country.

Other Pashton tribes claim descent from Arabs, including some claiming to be descendants of the Islamic Prophet Muhammad (referred to as Sayyids). Some groups

² [https://en.wikipedia.org/wiki/Afghan_\(ethnonym\)](https://en.wikipedia.org/wiki/Afghan_(ethnonym))

from Peshawar and Kandahar believe to be descended from Ancient Greeks that arrived with Alexander the Great.

1.3.1.Theory of Pashton Descent from Israelites

1. The Bani-Israelite Theory

The Bani-Israelite theory about the origin of the Pashtons is based on Pashton oral traditions; the tradition itself was documented in the Makhzan-i-Afghani, which is the only written source addressing Pashton origins. As per the Pakhtoon history the Pakhtoons believe that they are Bani Israel in origin. I.e. they are the descendants of Hazrat Yaqoob (Alai Salam) who was the son of Ishaq (Alai Salam) and grandson of Ibrahim (Alai Salam). They have the genealogical records of their ancestry, known as Shajar-e-Nasab (the family tree). The genealogical tree of Israel or Yaaqoob Alaisalam is : Yaqoob bin Is-Haq (Isaac) bin Ibrahim(Abraham) bin Tarih(Azar) bin Nahor bin Saroj bin RaAo bin Filij bin Ibar bin Shalah bin Arfikshad Bin Sam bin Noah bin Lamek bin Matoslih bin Edris bin Yared bin Mehlael bin Qenan bin Anosh bin Sheas(Seth) bin Adam.

Now we begin our story from Yaqoob Alaisalam or Israel Alaisalam. He had twelve sons and four wives, Layya, Zulfa, Rahel and Balha. His 12 sons were from these four wives. Whereas Robin, Shamon, Ladi and Yahuda were from Layya. Jad, Ashar, Ashkar (Yasakar) and Zabolon (Roel) were from Zulfa. Yousaf and Binyamin were from Rahel. Dan and Nuftali were from Balha. Each of these twelve sons yielded their own sons and therefore every son's name became as a tribe name also. For example Binyamin etc. They are also called twelve tribes of Israel or Bani Israel. In the period of Assyrians and Babylonians ten tribes were exiled from Syria and two were captured by Assyrian kings. These ten tribes were exiled to Iran and Khorasan. It

must be noted in mind that with the passage of time each tribe had sub-tribes also. And then each sub-tribe had its own name with respect to their ancestor name or area name.

Hazrat Yaqoob (Alai Salam) had twelve sons who fathered the twelve tribes of Israel. Hazrat Yaqoob (Alai Salam) was known as Israel, meaning ‘the traveler and the night time’, as he had left Syrai at night time to escape from his brother Eisoo. So his progeny was known as Bani Israel. His one of the descendants Hazrat Talut also known as King Saul ruled Israel for forty years. After his death King Solomon ruled for Fifty-two years.

After Solomon’s death Bani Israel decided to select their new king. It was at this time the twelve tribes split apart into ten tribes and two separate tribes. The ten tribes made their kingdom Yarban and the state was Israelia while as the two states choose their king as Rajman and the state was Yahudia. After the division, Bani Israel declined and became weak due to the quarrels. And other nations like Asyria and Babylon crash them. Asyria attacked Israel and exiled them from Israel to Asyria. Asyria was later conquered by King Nebuchadzezzar of Babylon. The entire Babylon including Syria was conquered by King Cyrus of Persia. Therefore, the journey was from Israel to Asyria and then the Media, Persia (present day Iran) and from Iran to Afghanistan (Kabul/Khorsal). So in these tribes one tribe was Bani Pukht. It was a small tribe of the tribe Yahuda. When Israel exiled from Syria to Iran and Khorasan at first, the Bani Pakht tribe was also present and they had come here before the other Israel. Because Bani Pakht was the famous and politically strong tribe therefore all the Israel were known by this tribe’s name. And then the name Pakht was used for all the Israel. And, then they were called as Pakhtan, Pakhton or Pakhtun by Persian in every part of Iran and Khorasan.

The Bani Israels' were called after their chief Afghan as Afghana. They lived as Israelites till Khalid summoned them in the first century of Muhammadans. (Sir Alexander Burnes, Travels into Bukhara, vol.2:139-141)

2. Encyclopedia of Islam

According to the Encyclopedia of Islam, the theory of Pashton descent from Israelites is traced to Maghzan-e-Afghani who compiled a history for Khan-e-Jehan Lodhi in the reign of Mughal Emperor Jehangir in the 17th century³. Another book that corresponds with Pashton historical records, Taaqati-Nasiri, states that in the 7th century BC a people called the Bani Israel settled in the Ghor region of Afghanistan and from there began migrating southeast. According to Niamatulla's Makhzan-i-Afghani and Hamdulla Mustaufi's Tarikh-i-Guzida: one of Prophet Ibrahim's descendants, Talut (or Saul) had two sons, one of whom was named Irmiya or Jeremia. Irmiya had a son named Afghan, who is supposed to have given the name to the Afghan people. Tareekh-e-Sher Shahi states that Bakht Nasr, who invaded Jerusalem and destroyed it, expelled Jewish tribes, including sons of Afghan, from their homeland. During the days of the Babylonian captivity when the Jews were scattered, one of the tribes settled in the Hari Rud area of modern (south) Afghanistan. Pathan legend states that they accepted Islam during the time of the Prophet when a group of their kinsmen (Jews) living in Arabia sent word to them that the true Prophet of God as prophesied in their scriptures had appeared in Mecca. The Afghans, the story goes, sent a delegation to Arabia headed by one Imraul Qais (kish) who met the Prophet, embraced Islam, came back and converted the entire tribe to the new religion. The Prophet was so pleased with Qais that he gave him the name of Abdur

³ https://en.wikipedia.org/wiki/Theory_of_Pashton_descent_from_Israelites

Rashid, called him Malik (king) and Pehtan (keel or rudder of a ship) for showing his people the path of Islam. Hence, Qais/Kish is the legendary ancestor of Pakhtun race.

Qais Alias Abdur Rashid Alias Pehtan had three sons named Sarban, Batan and Ghurghust and Karlani the adopted son. Hence, there were four chief tribes of Pakhtoons which are divided into khels or zai, in turn divided into smaller groups each consisting of several extended families called kahols. Most of the present-day Pathan tribes claim descent from these tribe's persons.

Batan had a daughter named Bibi Matto. She fell in love with Hussain Shah, a prince of Turkish origin. Thus the Ghilzais (Khiljis), Lodhis, Suris, Nuhans, and their branches, the Sarwanis and Niazis are common descendants of Bibi Matto from her Turkish husband Hussain Shah.

The major tribes of Afghans named above, it must have been noted, should be of Turkish origin as they are descended from the Turkish prince Hussain Shah who married the Afghan girl Matto, daughter of Batan and grand-daughter of Qais Abdur Rashid. Thus, according to their own accounts, there would be two groups of Afghans, one of Jewish (Semitic) origin and the other of Turkish origin.

There is a third group of Afghans called Hazaras living in the Hazarajat areas of Afghanistan. They are said to be descended from the remnants of the Mongol armies which had come along with Chingiz Khan or during later Mongol inroads. The origin of the Hazara Afghans, as such, is Mongol.

Regarding the large number of tribes living on both sides of Pak-Afghan border such as Shinwaris, Mohmands, Mahsuds, Khattaks, Afridis, Orakzais, Achakzais, Bannuchis, Waziris, Bangash, Yusufzais, etc., some trace their origin to Aryans, others to Greeks who had come with Alexander, some to the Jews and still

others to the Caucasians. "The Kalnari tribes of today: the Waziris, Bannuchis, Khattaks, Bangash, Orakzais, Afridis and the rest are sprung from an indigenous stock, not Pushtu-speaking and became fused with or overlaid by Pushtu and Pushtu-speaking people's learning in the process the language of the dominant race. The Kalnaris are not Afghans in the true line and may be much older.

1.3.1.1. Evidence supporting Bani Israel Theory

The various historians and anthropologists support the theory of Pakhtoon Bani Israel origin:

1. Bukhtawar Khan In his universal history Mirat-ul-Alam – The Mirror of the World describes the journeys of the Afghans from the Holy Land to Ghor, Ghazni, and Kabul. Similarly, Rahmat bin Shah Alam, in his Khulasat-ul-Ansaband Fareed-ud-Din Ahmad in Risala-i-Ansab-i-Afghana provide the history of the Afghans and deal with their genealogies.

2. Sir Alexander Burnes in his book Travels into Bokhara, published in 1835 wrote: "The Afghans call themselves Bani Israel, or the children of Israel, (Sir Alexander Burnes, Travels into Bokhara, Vol. 2:139-141.)

3. Joseph-Pierre Ferrier wrote his History of the Afghans in 1858 (translated by Capt. W. M. Jesse). Ferrier was disposed to believe that the Afghans represented the Ten Tribes of Israel.

4. George Moore published his work The Lost Tribes in 1861. He gave numerous facts to argue that these tribes are traceable to India. After giving details of the character of the wandering Israelites, he said: "And we find that the very natural character of Israel reappear in all its life and reality in countries where people call

themselves Bani Israel and universally claim to be the descendants of the Lost Tribes.." [George Moore, The Lost Tribes,1861]

5. Mirza Ghulam Ahmad, the founder of the Ahmadiyya Muslim Community, wrote a book titled Jesus in India (1899) where he argued that Afghans, Pashtons, and Pathans are descendants from the Tribes of Israel. He by giving resources says that Kish had five sons, one of whom was Irmia Jeremia, from whom Afghana had descended. Qais Abdur Rasheed was also a descendant of King Saul whose original name was Kish. He had met with Muhammad and embraced Islam. Muhammad changed his name to Qais Abdur Rasheed. His whole tribe embraced Islam. All of now's tribes in Afghanistan are descendants of him after reading the theory of lost tribes and other evidence in its support it can be deduced that the concept of Pakhtoon Iranian (Persian) origin also holds true. Thus, the theory of Bani Israel origin of Pakhtoons is supported by various empirical evidence and various eminent scholars, so it may somehow hold true for Pakhtoons having Israel origin.

1.4. Pakhtoons in Kashmir

1.4.1. Migration and Settlement

Pakhtoons in Kashmir are also called as Kashmiri Pathans. It is believed that these people migrated from Pakistan and Afghanistan and settled in the state of Jammu and Kashmir region of South Asia. They claim Pakhtoon ancestry through their four fathers who migrated to the region under the Afghan rule in Kashmir. These people being in minority have still retained their Pashto culture and ethnicity. Many of these Pathans have overtime absorbed Kashmiriyat and use the Kashmiri language. It is characteristics of the history of Afghanistan, including other regions of central Asia, that while in scattered oasis and river valleys, a rich sedentary culture

thrived, the surrounding steppes sheltered restless, war-like, and almost semi-wild nomadic tribes who at regular intervals abandoned their traditional occupations in favor of organizing predatory raids on the neighboring oasis. In fact, it would almost be said that the location of nomadic steppes in the northern and north-eastern periphery of the oasis regions of central Asia, determined to a large extent, the entire course of its history. The steppes of central Asia were not only the springboards of many marauding movements, but they were also starting points of innumerable waves of migrations. The migration of Afghans to the plains of the Indian sub-continent across the Khyber-pass has been gradual and continuous, at least up to the present demarcations of political boundaries, among the countries of south-west Asia.⁴

The middle of the 15th century saw the establishment of the first Afghan empire in India and as a consequence they came as immigrants, namely as soldiers and traders, over a period spanning many centuries. The Afghan immigrants to India belonged chiefly to what is known as the country of 'Roh'. Roh is an Indian (South Punjabi) word for mountain, used by the Punjabis and the Jats of Multan, who see the western-mountain wall of Sulaiman from their regions. The modern Pathan inhabitants of upper India were first introduced by Lodhi and Sur dynasties, and consisted chiefly of Ghilzai. Ghilzai is the name of one of the major Pakhtoon tribes found in Afghanistan and Pakistan. They were soon followed, however, by large bands of other tribes, who were generally endowed with estates by rulers from time to time. Trade and commerce also made Afghans migrate from their native land to the plains of Hindustan, Pakistan, and also the river valleys of Afghanistan. Pathans are spread all over the Indian sub-continent, and their second and third generations are found throughout south-east Asia.

⁴ R. Vaidya Nath, Formation of Soviet Central Asian Republics, Peoples Publishing House, New Delhi, 1967, p.2

In 1586 A.D., Kashmir was annexed by Akbar and appended to the Subah of Kabul as a sarkar, and by 1605 A.D. It attained the status of the Subah. But, on account of the disintegration of the Mughal Empire, Kashmir passed into the hands of Afghans in 1752 A.D., the province as such remained under their control up to 1818 A.D. when the Afghans were ousted by the rising Sikh power. During this period (1752-1818), some 32 Afghan Subahdars came to rule Kashmir. They were accompanied by a large administrative outfit, including their personal servants, soldiers and fortune-seekers. Thereafter, Afghan groups settled in different parts of the Subah especially in present districts of Ganderbal, Anantnag, Baramulla, Shopian, Kupwara and Budgam. Kashmir valley has started receiving earlier batches of Afghans with the advent of Ahmad Shah Durrani's rule in about 1753 A.D., and in subsequent years other groups too came when inter-tribal feuds in their home took place, forcing some to leave their native land. Much later it was Maharaja Gulab Singh, the Dogra ruler of Kashmir who offered them employment opportunities, especially for the purpose of guarding the frontiers of the kingdom and in return granted them land jagirs and settled them in colonies of their choice. In fact, the *Pakhtoon* community is scattered all over Jammu and Kashmir. *Pakhtoons* also used to come to Kashmir for commercial purposes.⁵

1.4.2. Population

As per the survey done by Pakhtoon Jarga, the population of Pakhtoons in Jammu and Kashmir is more than one lakh, but the accurate figure of the population of Pakhtoons is not available. The population of Pakhtoons in main Gotilbagh is round about 12,000 and that of Wantrag and Chacki isherdass is about 6000. Wantrag

⁵ Walter R. Lawrance, Valley of Kashmir, London, 1895, P.353.

is having revenue record with Rambirpora Mattan (Anantnag) and Chacki Ishredass with Chatisingpora Mattan (Anantnag).

In Kashmir, we have the Pashto communities in various parts of the Kashmir, spread almost in 6 districts of Kashmir division namely Anantnag, Baramulla, Budgam, Ganderbal, Kupwara and Shopian districts. Also, Pashto communities are also found outside Kashmir division in Doda, Kishtwar, and Jammu. During the interaction with the *Pashto* speakers it was found that business seemed to have been the main motive for migration to Kashmir. This community is believed to have migrated in groups for business purposes and settled in low hilly areas of Kashmir in close proximity with forests where from firewood could be easily had for cooking purposes.

1.4.3. Status and Identity

It was after independence in 1954 that the Prime Minister of Jammu and Kashmir, *Bakshi Ghulam Mohamamd* issued Permanent Residence Certificate (PRC) to *Pakhtoon* tribes. Over a lakh *Pakhtoons* living in Jammu and Kashmir as nomad tribesmen-without, any nationality became Kashmiri and Indian subjects on July 17, 1954. Batches of them received certificates to this effect from the Kashmir Prime Minister, *Bakshi Ghulam Mohamamd*, at village *Gutilbagh*. Pashto leader and saint *Syed Mir Alam Naqshbandi* was a Member of Legislative Council (MLC) during *Bakshi Ghulam Mohamamd's* era till *Mir Qasim's* rule. At present, they do not have any representative in the assembly. The Pashto news/cultural programme were aired from 1948 to 1961 by Radio Kashmir Srinagar. At present, they have a fortnightly programme of 25 minutes broadcast from Doordarshan Srinagar.

Different *Pakhtoon* groups are stated to have entered the valley of Kashmir via Baramulla, where they halted for quite a period of time. Thereafter they moved upwards in the North-West, North-East and North-South directions in the valley in search of suitable green pastures and arable lands. These people finally settled in the districts of Anantnag, Baramulla, Budgam, Ganderbal, Kupwara and Shopian. *Pakhtoon* settlements are reported in the above-stated districts of Kashmir valley.

1.4.4. Distribution

In the state of Jammu and Kashmir, the speakers of Pashto language are mostly concentrated in the hilly areas of Ganderbal, Anantnag, Kupwara, and some scattering areas. The Pakhtoons migrated to Kashmir and settled down in different parts of Kashmir valley. They are distributed in Ganderbal, Kupwara, Srinagar and Anantnag districts.

1.5. Pakhtoons of Gutlibagh

Gutlibagh is an area of Ganderbal district, inhabited by Pakhtoons or Pathans whose ancestors had migrated from Alai region of Batagram district of Pakistan and Kabul (Afghanistan). The place is located at an altitude on Karewa land known as Wudur in Kashmiri along the river Sindh. It is situated 3-4 kilometres from the main market of Ganderbal and 17 kms from the main city of Srinagar. The vicinity of Pashto speakers is also inhabited by Kashmiri speaking people. Though living in an area of Kashmiri speaking people and being the minority in Kashmir, Pashto speakers have maintained their distinct identity in terms of customs, rituals, dress, food and language. Gutlibagh village is divided into several neighborhoods (colonies) which are further divided into wards or sub-colonies (Mohalla) where Pakhtoons live in complete harmony with each other. The division is as follows:

1. Wuyl Wudr
2. Baba Wuyl
3. Chanahar
4. Nadar Bagh
5. Banjar
6. Astan Mohalla

This division of colonies is on the basis of caste and also the variety of dialect they use.

1. Wuyl Wudr
2. Baba Wuyl
3. Chanahar
4. Nadar Bagh
5. Banjar Basti

Wuyl Wudr has further seven sub divisions where Pashto speaking people of different castes have settled.

1. Wuyl Wudr
 - i. Shah Mohalla
 - ii. Naqashband Mohalla (Beebal Mohalla)
 - iii. Khankhel Mohalla
 - iv. Khyber Mohalla (Shayaan/Shaal Mohalla)
 - v. Ahangar Mohalla
 - vi. Chaaan Mohalla
 - vii. Usman Mohalla
2. Baba Wuyl
3. Chanhaar
 - i. Rashang Mohalla
 - ii. Tandol Mohalla

iii. Jungdiwala Mohalla

4 .Banjar Basti

i. Malakand

1.6. Pashto Life Style

The Pakhtoons are said to be elegant, colorfully attired, hospitable, considerate, fierce in hatred, and kind in friendship. Though very dedicated to their religious beliefs, they are also fond of pleasure. They are known for their marksmanship and their love of honor. The Pakhtoons are the largest tribal society who migrated from Afghanistan and Pakistan to various parts of Jammu and Kashmir. They are divided into sub-tribe, clans, sections and sub-sections based on lineage. Pakhtoons are traditionally pastoral nomads with a strong tribal organization.

1.6.1. Occupation

The most important resource for Pakhtoon tribal society is land. Everything is organized around land ownership. The landowners are one of the highest-esteemed castes and they are the richest people from the tribes. Being a Pakhtoon is in a sense synonymous with being a landowner. The Pakhtoons are basically farmers or nomadic herdsmen. They do not have any fixed occupation as such. Some of them are carpenters, butchers, mason, grocers and drivers as well. Only a few are employed in Government sectors. A significant portion of the community population is engaged in business, which gives them significant income.

1.6.2. Religion

The Pakhtoon community is inhabited by Muslims only. The entire Muslim population of the community belongs to the Sunni sector. It is observed that no Shia Muslims live in this community. The level of religious observation varies, but most

will profess a strong adherence to the Islamic faith. They follow the Islamic injunctions more or less in every walk of life. Pashto's express their religious devotion through their Pashtoonwali code of behavior and through their commitment to defend their country and their people.

The internal differences and disputes in Pakhtoons are settled by mutual consultation. An elected body "*Pashton Jirga*" settles all the disputes. Hardly any case goes to courts. Crime rate is very low among the Pakhtoons in Kashmir. The literacy rate among Pakhtoons is very moderate. Mostly education is attained up to 8th or 10th grade by girls. However with the increasing awareness and social mobility the literacy rate has increased. Pakhtoon boys and girls are getting an education at higher levels.

1.6.3. Identity

The Pakhtoon tribe is patrilineal, meaning that a Pakhtoon is recognized as a Pakhtoon not by the same language or similar culture, but by patrilineal descent: if one has a Pakhtoon father then he is a Pakhtoon. The emphasis on the patrilineal identity is based on the most important code of law and conduct of the tribal society, the Pakhtoonwali, often referred to as the code of honor.

The Pakhtoons are an endogamous group at the clan (tribe) level and consanguinity is practiced, irrespective of the status of the blood-relation. However, wherever possible, these people avoid their girls to marry members of non-Pakhtoons though belonging to the same faith. There is a strong sense of ethnic heritage which these people strive to maintain which means that marriages are conducted among their own community. Joint family system is prevalent and nuclear families are scarce in Pakhtoon society.

Despite being in minority Pakhtoons have successfully maintained their distinct cultural and linguistic identity long after their ancestors left Pakistan, Afghanistan and migrated to Jammu and Kashmir.

1.6.4. Physical Appearance

It is believed that Pakhtoons resemble with Aryans in their physical appearance. They have a rectangular shaped fore-head, high cheek bones with rounded borders. The Pakhtoons tend to be fairly light-skinned, with narrow eyes with a variety of eye colors. They have a sharp nose. Most men have beard. Some men dye their beards red with henna. Pakhtoons are usually tall with a well built body structure.

1.6.5. Dress Pattern and Ornaments

Clothing is simple among Pakhtoons. There prevails no uniform pattern of dress among the Pakhtoons but somehow they have still maintained their traditional dressing pattern, in actuality different factors have given rise to different patterns of dress in this community these factors of primary importance include migration, weather conditions, social status, age, education, occupation and consequent exposure. A particular dress pattern reflects particular cultural traits of a society. Pakhtoon men wear [*farai Zaduki*] (Khan Dress) usually with [*vaskat*] (waist coat) with a [*pakul*] (Pashtoon hat). However the younger generation, working class and the educated men are not bound to this, so they also wear long sleeved shirts over loose pants known as [*kamiz partook*] (pant shirt). Most Pakhtoon adult males wear [*patkai*], turbans. Long strips of cotton cloth are wound around the head, leaving the forehead exposed because it is touched during prayer. The turban is fastened so that one end dangles. The loose end is used as a type of washcloth for wiping the face.

Usually men also wear a long, wide piece of cloth called a [*tfadar*] on their shoulders. While offering prayer the Pakhtoon male also wear [*tok^hlai*] skull cap.

Footwear consists of [*tfaplaj*], thick leather shoes. [*pədzɔ*], the traditional slipper are also used. During winters, they have adopted the Kashmiri dressing pattern. They wear [*p^heran*] (long woolen gown) like Kashmiri's, what they call as [*kurta*].

Pakhtoon women wear a simple dress. They wear traditional long dresses [*firak partuk/ Zaduki*] (salwar kameez) which is loosely stitched. They cover their head with a light piece of cloth known as [*tfuprej*] scarf. It is mandatory for them. Over their clothing most of the women wear a full length garment known as [*burqa*]-a veil that covers them from head to below the knees. During winters they also wear [*p^heran*] (a long woolen gown) known as [*kurta*] in Pashtoo.

Pakhtoon women wear jewellery to beautify themselves. With the passage of time old heavy silver ornaments have been replaced by modern and delicate ones. Pakhtoon women use a variety of jewellery such as ear rings [*mundrai*], nose pin [*char gul*], ring [*gotai*], bangles [*bangdi*], pearl bead chain [*dulaḡa*], ankelet [*padzēbi*] etc. nose pin [*t^har gul*] is worn by married women only.

1.6.6. Food Habits

It was observed in Pakhtoons that the food habits existing among them are diverse in nature and content. These habits have been adopted over a long period and the main factors responsible for contributing to their rise include age, income, socio-cultural, climatic conditions, growing availability of new food items in their areas and the local area, a nearby market, and exposure determined cultural change. All the Pakhtoons in Gutlibagh are non-vegetarians and consume rice, which forms their staple diet. However the traditional food of Afghans is a nan (a flat loaf of bread) but

after their migration to Kashmir, rice became their staple food. Mutton, chicken, and beef form a large part of the Pakhtoon diet, with an exception of pork, which is prohibited in Islam. They also relish Wazwan⁶ at various occasions and festivals. They prepare several dishes of meat along with vegetables like tomatoes, spinach, peas, potatoes, etc. They also prepare *Pulao* for special occasions. A mixture of pickled vegetables [*torfi*] is served with Pulao. Rice with dried meat [*landi*], and rice with head and feet of sheep, a speciality is usually served to honored guests. Other popular dishes include roasted kababs, kufta, seasoned with paprika and grape seed usually served with salad. Yogurt, cheese, eggs and other milk products are also consumed. Pakhtoons may also include a winter soup (shorwa) or a summer soup (badrang) in their diet. In breakfast they usually have chapatti (dodai) with butter (*kutch godi*) and milk (*pai*). Some people also prefer tea over milk. They relish having salt tea (*malgi chay* or *kehwa*).

Apart from the general food habits, the *Pakhtoons* prepare a special kind of sweet dish which is confined to them only. This is known as [*gulgula* or *guzakhi*] in Pashto. This sweet is highly nutritious. It is prepared with rice, honey, dry fruits and ghee.

In older days Pakhtoons used to cook on their traditional oven known as Tandoor. This oven is a fire place made up of clay and small grass twigs in which firewood is burnt and food is cooked. But now-a-days, with the advent of modern technology the traditional oven has been replaced by electric heaters and stoves.

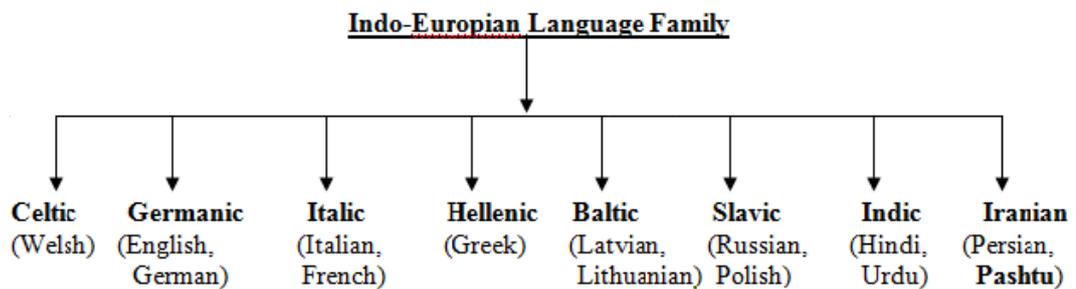
The part taking and serving of food forms an important part in every culture. All the inhabitants of the community consume their food while sitting on the floor

⁶ Wazwan is a multi-course meal in Kashmiri cuisine in which all the dishes are meat based using lamb and chicken.

over [*dastar kʰan*] on all occasions. They eat with their right hand. One never uses the left hand to serve. Usually the elder female serves the food to the family. This is considered as a mark of respect for her. Men are served first. Women do not eat with men. Especially daughter-in-law does not eat in front of her father-in-law or elder brother-in-law. On special occasions like marriage, Eid or any other ceremony, food is served in Trami⁷.

1.7. Pashto Language

Pashtoons / Pakhtoons speak a classified language known as Pashto/ Pakhto. Pashto is the identity of the Pakhtoons which separates them from other people and makes them ethnically different of a society. In old literature Pashto was also known as Afghani or Pathani. Pashto belongs to the Iranian branch of the Indo-European family of languages. Its closest major relatives are Persian, Kurdish, Buluchi, Tajik and Ossetian, and these languages are spoken in the area around Afghanistan. As an Indo-European language, Pashto is distantly related to English, as can be seen in the following diagram, which includes the major branches of the family and one or two well known languages belonging to each branch:



⁷ Trami a large circular tin coated copper plate on which the Wazwan is served. It is shared by four persons sitting around.

Despite the fact that it is written with a variant of the Arabic alphabet, and uses a number of Arabic words, Pashto is not related to Arabic. It is not related to Turkic languages, two of which (Uzbek and Turkman) are spoken in Afghanistan. Pashto is one of the two official languages of Afghanistan, and it is the second largest regional language of Pakistan, mainly spoken in the west and North West of the country. Pashto is the main language among the Pakhtoons Diaspora around the world. While Pashto is the national language of Afghanistan, it is the second in social prestige to Dari, which is a dialect of Persian. Pashto has long been recognized as an important language in Afghanistan. Classical Pashto was the object of study by British soldiers and administrators in the nineteenth century, and the classical grammar in use today dates from that period.

1.7.1. Status

In 1936, Pashto was made the national language of Afghanistan by royal decree. Today, Dari (dialect of Persian) and Pashto both are official national languages in Afghanistan. . Pashto is spoken as a first language by about 15.42% of Pakistan's 170 million people. It is the main language of the Pashton-majority regions of Khyber Pakhtunkhwa, Federally Administered Tribal Areas and northern Balochistan. It is also spoken in parts of Mianwali and Attock districts of the Punjab province as well as by Pashtoons who are found living in different cities throughout the country⁸.

In the state of Jammu and Kashmir, Pashto language is a minority language and many of the Kashmiris have no idea about the existence of Pakhtoons in Kashmir.

⁸ <https://en.wikipedia.org/wiki/Pashto>

1.7.2. Features

Pashto appears to be the most conservative of the Iranian language, in that it has preserved some archaic elements that the other languages have lost. Pashto is an SOV language. Adjectives come before nouns. Nouns and adjectives are inflected for gender (Masculine/Feminine), number (Singular/Plural) and case (Direct/Obligie). One of these elements is distinctive ergative construction, which has been lost to a great extent in the other Iranian languages. Another element retained by Pashto is a gender system in nouns: Pashto has masculine and feminine nouns; whereas nouns in the other Iranian languages are not differentiated by gender. Besides retaining archaic elements of the Iranian languages, Pashto shares some characteristics with the Indic languages spoken to the south most notably the retroflex consonants, which are present in the Indic but not in the Iranian languages.

Pashto shares a large number of words with Dari. Both Pashto and Dari additionally have number of similar words which have been obtained from Arabic. The dialects of Pashto fall into two primary divisions: the "hard" northern variety Pax̌to and the "delicate" southern variety Psȟto. The southern, which preserves the old/sh/and/zh/sounds, and the northern, which utilizes/kh/and/gh/sounds. For an assortment of reasons, the name of the Pashto language has been spelled in different ways. One reason is that the middle consonant i.e. the [ʃ] in Pashto is a sound that differs from one dialect to the other. Speakers of the Kandhar dialect pronounce the word with [ʃ]- like middle consonant, and the speakers of the central and eastern dialects pronounce it with a sound similar to German [ch] or Greek [x]. The second reason for the variety in rendering of the word Pashto is that there has never been a standardized transliteration system for rendering the language in Roman alphabet and so writers dealing with the language are free to transliterate as they choose.

1.7.3. Pashto Literature

The initially made records out of Pashto are acknowledged to date from the sixteenth century and contain a record of Sheik Mali's achievement of Swat. In the seventeenth century, Khushal Khan Khattak who is seen as the national author of Afghanistan wrote in Pashto. In this century, there has been a quick improvement of writing in news scope and other present day sorts which have realized progression of the dialect highlights. Pashto has enough literature; there are different books on religious and other cultural and social ailments like legends, stories, episodes and mythology harvest songs which have been preserved.

1.7.4. Vocabulary

Traces of the history of Pashto are present in its vocabulary. While the majority of words can be traced to Pashto's roots as a member of the Eastern Iranian language branch, it has borrowed words from adjacent languages for over two thousand years. The oldest borrowed words are from Greek, and date from the Greek occupation of Bactria in the third century BC. There are also a few traces of contact with Zoroastrians and Buddhists. Starting in the Islamic period, Pashto borrowed many words from Arabic and Persian. Due to its close geographic proximity to languages of the Indian sub-continent, Pashto has borrowed words from Indian languages of the Indian sub-continent for centuries.

1.7.5. Orthography

Pashto has been written in Persian script (which in turn is a variant of Arabic script) since the late sixteenth century. Certain letters were modified to account for sounds specific to Pashto. Until the spelling system was standardized in the late eighteenth century, the representation of these consonants varied greatly. The Pashto alphabet, which has more vowel sounds than either Persian or Arabic, represents the vowels more extensively than either the Persian or the Arabic alphabets.