

A STUDY ON MUSLIM JARRAL RAJPUTS OF RAJOURI:A REVIEW

Salma Shahzad¹, Dr. Rama Singh²

Department of Sociology, Barkatullah University, Bhopal. M.P.

Abstract: *The present study is an attempt to explore the status of muslim jarral Rajputs hailing from Rajouri district, Jammu and Kashmir state. The state is divided into three sub-divisions i.e. Jammu, Srinagar (Kashmir) and Ladakh, mountain of Pir panjal range separates Jammu region from Kashmir. Since time immemorial Rajouri was the land of Rajas. Different Rajput Rajas in different times had ruled Rajouri and presently fairly a good number of Rajputs are also settled in the vicinity of Rajouri. Rajputs still enjoy high influence and reputation in socio-economic, cultural, political and traditional dominance etc., in the entire region. Jarral Rajputs claim their origin from the Rajas of Rajouri; they are fairly widely distributed in the region. Majority of them have embraced Islam, but some of them are still in the fold of Hinduism. According to Mirza Zaffarullah Khan, Jarral Rajputs ruled Rajouri state independently for centuries. Jarral Rajputs are the descendants of Raja "Jir-Rao". The first Jarral Rajput who embraced Islam is known as Raja Sab Sinah 5th generation of Raja "Jir Rao".*

Key words: *Rajputs, socio-economic, traditional dominance, "Jir-Rao".*

I. INTRODUCTION

Jammu And Kashmir State is situated in the extreme North-west corner of India, lying between 32°17 and 36°38 North latitude and 37°26 and 80°30 East longitudes. It was one of the largest princely states in India. Charak Sukhdev Singh (1985). The state is divided into three sub-divisions i.e. Jammu, Srinagar (Kashmir) and Ladakh, mountain of Pirpanjal range separates Jammu region from Kashmir. Jammu division consists of six districts, namely Jammu, Kathua, Udhampur, Doda, Rajouri and Poonch.

Jammu and Kashmir is the northernmost state of India. It is situated mostly in the Himalayan Mountains. Jammu & Kashmir shares a border with the states of Himachal Pradesh and Punjab to the South & internationally with the people's republic of China to the north and east & Pakistan, administered territories of Azad Kashmir and Gilgit Baltistan, to the west and North West respectively. Jammu and Kashmir consisting of three regions: Jammu, Kashmir valley and Ladakh. Srinagar is the summer capital and Jammu is the winter capital. While the Kashmir valley is famous for its beautiful mountains landscape, Jammu's numerous shrines attract tens of thousands of Hindu pilgrims every year. Ladakh also was known as "little Tibet", is renowned for its remote mountain beauty and Buddhist culture. The Jammu and Kashmir is divided into 22 districts: Jammu, Kathua, Udhampur, Poonch, Rajouri, Doda, Kishtwar, Ramban, Reasi, and Samba in Jammu Division and Srinagar, Budgam, Anantnag, Pulwama, Baramulla, Kupwara, Bandipora, Ganderbal, Kulgam and Shopian in

Srinagar Division and Kargil and Leh in Ladakh Region. The Siachen Glacier, although under Indian military control, does not lie under the administration of the state of Jammu and Kashmir. Jammu and Kashmir have a Muslim majority population. The population living in the Valley of Kashmir is primarily homogeneous, despite the religious divide between Muslims 94%, Hindus 4%, and Sikhs 2%, the state has large communities of Buddhists Hindus (inclusive of Megh Bhagats) and Sikhs. In Jammu, Hindus constitute 65% of the population, Muslim 31% and Sikh 4%; in Ladakh, Buddhists constitute about 46% of the population, the remaining being Muslims. The people of Ladakh are of Indo-Tibetan origin. The total population of the Jammu and Kashmir according to the 2011 census was 12548925. Among which Kashmir division constitutes 6907622, Jammu divisions constitutes 5350811 & Ladakh division constitutes the population of 290492. In Jammu and Kashmir, the principal spoken languages are Kashmiri, Urdu, Dogri, Pahari, Balti, Ladakhi, Gojri, Shina and Pashto. On the other hand, Urdu written in the Persian script is the official language of the state. Many speakers of these languages use Hindi or English as a Second language.

Rajouri district is located in the South-West of Jammu and Kashmir state. It is 153 km. from Jammu. The history of Rajouri district can be traced back as early as Vedic period. F.F. Pargitor, has stated that second branch of Aryan emigrants crossed Himalayas in the north-west and settled in Rajouri and Poonch areas. Rajouri, Bhimber and Naushera were included within the territory of Abhisar which was earlier one of the hill states of Punjab kingdom. Early records of fragmentary nature show that, in 4th century B.C. There existed in the north west of India a federal type of political set up in which Abhisar with Rajouri its capital was also included. At the time of Alexander's invasion, Rajouri was at the height of its glory. Presently Rajouri town is the administrative headquarter of the district which is 153 km. from Jammu and 90 km. from Poonch. It lies in the right bank of a river and is the meeting place of different routs leading to Kashmir, Poonch, Lahore and Jammu etc. It is at the elevation of 3094 feet from the sea level. The town is met with two important passes are: Pir Panjal pass and Darhal pass which lead to Kashmir. The population of district Rajouri is known or identified on the basis of their groups, sub-groups, lineages, tribes, castes and the place of their settlements. Rajputs still enjoy high influence and reputation in socio-economic, cultural, political and traditional dominance etc., in the entire region. Rajputs perhaps have the most elaborate patrilineal descent system in J & K state as compared to anywhere in the country. Some Rajputs claim their descent from "Sun", commonly known as Surajvanshi, some claim their descent from "Moon", commonly known as Chandravanshi while some from "fire God" (Agni), besides

these according to certain mythical beliefs claims that they hail from Patri clan which are commonly known by such names as Chauhans, Parmar, Rathode, Thakar, and Solanki etc. Rajputs of J & K are esteemed as faithful and loyal members of the society by non-Rajputs of the region but they believe that Rajputs hold strong community attachments. Majority of the Rajputs both Hindus and Muslims are principally agriculturists, while a small section of them are in Government services and other services. In general Rajputs of Rajouri district are divided into two sections i.e. Hindu Rajputs and Muslim Rajputs. There are various sub-divisions or sub-castes among Hindu and Muslim Rajputs. Jarral Rajputs claim their origin from the Rajas of Rajouri; they are fairly widely distributed in the region. Majority of them have embraced Islam, but some of them are still in the fold of Hinduism. One of the clan Bandala or Bandele is said to be an off shoot of Jarral. Jarral Hindu Rajputs are not settled in district Rajouri. Hindu Rajputs constitute 53.4% of the total Rajputs, whereas Muslim Rajputs constitute 46.5% of the total population of the Rajputs. At present 6 tehsils, 7 blocks and 77 panchayats covering 381 villages constitute Rajouri district. Nearly half of the geographical area of the district is covered with forest. Six tehsils of district Rajouri are Rajouri, Kalakote, Budhal, Nowshera, Sunderbani and Thannamandi. Rajputs constitute one of the major Hindu Kshatriya groups from India. They claim descent from ancient royal warrior dynasties of Kshatriya. They are identified with the word "Rajanya" found in ancient Indian literature and trace their roots to Rajputana (India). In ancient times the son of a king was referred as to Rajput-Raja-putra. The first Jarral Rajput who embraced Islam are known as Raja Sab Sinah 5th generation of Raja "Jir Rao". He embraced Islam along with his son Neel Sinah and other relatives in 1174 A.D., during the period of Sultan Shahbuddin Ghorī. Later on the name of Neel Sinah at the advice of Shahbuddin Ghorī was converted as Nooruddin. According to Mirza Zaffarullah Khan, Jarral Rajputs ruled Rajouri state independently for centuries. Jarral Rajputs are the descendants of Raja "Jir Rao". The 1st Hindu Jarral Rajput who embraced Islam was Raja Sab Sinah. Raja Rahimullah Khan hailing from the same clan was the last Muslim Jarral Rajput ruler of Rajouri. The Jarral Muslim Rajputs are known by the title of 'Mirza'. Family is complex and dynamic institution in India and for many decades. Several studies were carried out to understand the complexity. Family perform some function everywhere. In district Rajouri Jarral rajputs are perform same function like other castes in India. It consisted of father, Mother with their children. They live together in a single house, eat together shared common health, work together in their own land or field. The married son continued to live with their parents and served their children in common court yards. The old women enjoyed the commanding charge of giving daily ration of food to daughter's in-laws in extended family. The father run the forms and remained active as authority figures until they are very old. Among jarral rajput after the death of father property was divided among his sons .But in some families property was not divided rather the eldest son of the family took charge of the head of the family and all the younger extended full support, cooperation and respect to

him .But with the passage of time a major changes have taken place in the families of Muslim Jarral Rajputs of Rajouri district. The first break in the joint family system usually came when a man and his wife decided to have a separate wealth , this step may be taken with the over good nature and willingness on the both sides and may be rationalised on the basis of convenience. Some time it may result from tension and quarrel among women of the family. The present research is in reference to the Rajouri districts under the thannamandi Tehsil and within it the Behrote village and the Muslim jarral families undergoing change in their family structure. For the study around the Behrote village and also from the adjacent 4 villages were chosen of through purposive sample method.

II. REVIEW OF LITERATURE

Rajouri lies between 70° to 74°-4' East longitude and 32°58 to 33°-35' north latitude and was separated from the erstwhile backward district, Poonch. Dhar, D.K. (1992).

Albruni visited Rajouri with Sultan Masud in 1036 A.D. He has stated in his book "India"/ the name Rajouri as Rajavari. Zainul-Abdin, has also named this area as Rajavari. It appears that Rajavari is the changed name of Rajapuri. Maini K.D. (1992).

At the time of Alexander's invasion, Rajouri was at the height of its glory. During Mauryan period, the town of Rajouri became great trading centre. Kasarwani, S.N. (1992). Jarral Rajputs are residing in the tehsil Thanna Mandi, tehsil Rajouri and few families are in other tehsils of Rajouri district. Fauq, Mohammed Din (1941).

III. CONCLUSION

On the basis of the above discussions it can be concluded that Muslim Rajputs of District Rajouri have rich socio-cultural history. Historically whole Muslim Rajputs have two linguistic divisions, i.e., Gojri and Pahari. The Gojri speaking section is not considered Rajput clan due to regional variation. Thus it is suggested that the government should provide more and more facilities for the upliftment of the community. Political leaders should be sincere to watch the benefits of the community at state and national level.

REFERENCES

- [1] Charak Sukhdev Singh (1985). A History of Jammu Raja Ajaya Prakashan, Pathankote.
- [2] Dhar, D.K. Deputy Director, Monitoring and evaluation (1992). Rajouri at a glance, Bahar-e-Rajouri 92. North zone cultural festival cum workshop 8th and 9th May.
- [3] Fauq, Mohammed Din (1941). Tarikh Aqwum-i-Poonch, Zaffar Brothers, Lahore.
- [4] Kasarwani, S.N. (1992). Monuments of Rajouri District, Bahar-e-Rajouri-92* North zone cultural festival am Wbrkshcp, 8th and 9th May.
- [5] Maini K.D. (1992). Rajouri through ages, Bahar-e-Rajouri-92. North zone Cultural festival cum workshop 8th and 9th May.