

PREFACE

The word History is used in two senses. It may either means the record of events or events themselves.

History in the wider sense is all that has happened not nearly all the phenomenon of human life, but those of the natural world as well. It includes everything that undergoes change and as modern science has shown that there is nothing absolutely static. Therefore the whole universe and every part of it have its history.

Kashmir is a country of villages and in which our village Arwani has a strategic location in it; as is central village for surrounding adjacent villages and areas. In this project a special emphasis has been given to economy, society, and culture of past and at the same time the trends and developments that has taken in these respective fields, have also been taken in to account.

The aim of the project is to enable the readers about the typical village of Kashmiri past. The work has been divided in to four major categories of economy, society, culture religion of village. The sources used in the project are entire a purely oral based. I have tried my best to explore the maximum from the intellectuals, elders and other respectable figures of the society. I have also tried my best to keep the facts in to a chronological order, but please show some leniency if I have mentioned something not worth-mentioning for this project.

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I am also thankful to those persons of my village who gave me the necessary information of the past of my village Arwani.

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INTRODUCTION:

Jammu and Kashmir.

Kashmir is a land of fables beauty and eternal romance. It is blessed by nature with beauties scenery, wonderous fertility and salubrious climate. Writers describe it as, “one of the finest countries upon which sun shines” and “the sub alpine region of Asia’s Itlay”,and “the unsurpassed land for its scenery,”. Kashmir is verily “the terrestrial paradise of the indies”a fairy land whose curve presents a grand picture, and every horizon a new scene, each leaf a distinct lesson and each flower a new look.

“if there is a paradise on the earth

it is here, it is here, it is here”.

Thus said by Emperor Jahangir and his consort about the enchanting natural wealth of Kashmir. The vast and high mountain ranges of Kashmir played a very significant role in checking the foreign invasions of Kashmir which compels R.C.KAK to say,” it is the inaccessibility and practical impregnability of these natural defines than the valour of kashmiri troops that has so often turned the tide of invasions from the valley when far more powerful kingdoms succumbed to it. They also helped the Kashmir’s to develop and preserve a culture which though absorbing the best of the world has individuality of its own.” The economic prosperity of the valley tempted the invaders to launch repeated attacks on the valley. Had the Kashmir been a barren territory, the invaders such as Arabs, Afghans, the Mughals and the Sikhs who entered the valley through the mountain passes would have been disenchanted. Kashmir also came in to contact with great civilizations like Rome, Greek and Persian. Kashmir also experienced the rule of Ashoka-the great, the kushanas, the Huns and the

Palas in the ancient times. Later on the Muslims, Sikhs, Dogras, and the British till India got independence.

The valley of Kashmir comprised the area of 2,22,236sq kms of which 78,114sq kms is under the occupation of Pakistan and 37,555sq kms was illegally taken over by China. the j&k is located between 32 degree 17'to 37 degree 58 north latitude and 73 degree 26' to 80 degree 30' east longitude. It occupies the North West niche of India, bounded the south by Himachal Pradesh and the Punjab, on the South west and west by Pakistan, on the north by China and on the East by Tibet. Thus strategically bordering the territories of three countries that is Tibet, China and Pakistan. As for the convenience of administration, the state is divided in to three regions; Kashmir, Ladakh and Jammu, comprising of 22 Districts with the population of 1.25 Corers (that is 12,54,13,02 as per details from census 2011) of which male and female are 6,64,06,62 and 5,90,06,640 respectively. Geographically, the state of j&k has four zones; first the mountainous and semi-mountainous plain, commonly known as Kandi belt, 2nd, Shiwalik ranges, 3rd, mountains of Kashmir valley and Pir Panjal ranges and the 4th is Tibetan tract of Ladakh and Kargil.

Demographically, Jammu division of Jammu and Kashmir is densely populated followed by Kashmir division and sparsely populated Ladakh region. As per census 2011, the Muslims constituted the major religious community of the state with 66.30% of total population followed by Hindus 29.2%, Sikhs 2.33%, Buddhists 1.30%, Christians 1.14% and others negligible, or 0.02%.

The Muslims have dominated population in Kashmir region whereas Hindus are dominant in Jammu region and Buddhists are dominant in Ladakh region. Kashmiris are

generally broad shouldered and fair complexioned with light brow hair, along with narrow face, finally cut nose and graceful figures. Kashmiris tend to be superstitious; their life is guided by taboos of various sorts, though modernism has since started changing the social scene. Agriculture is the main stay of Jammu and Kashmir economy, but due to acute climatic conditions and rugged terrains, agriculture yields have limitations; but the horticulture crops of vegetables production have immense potential in the state.

In short Kashmir” the paradise on earth”is known as” Switzerland of Asia” and our village “Arwani”is a part of this land.

INTRODUCTION:

A. Name And Location Of The Village:

Our village Arwani is located at a distance of three kms away from the main town of Bijbehara in the East of River *Vaishav*, which flows inside the village and in the West side of Shopian road and in the South side of Frisial-yaripora-kulgam road . It is quite that major sections of the population were engaged in the agricultural sector, which is to be regarded as the backbone of the economy of the people.

To understand the past and the present of a particular area, or to know the basic structure of this village, one must have to be familiar with its origin. The village has its wider popularity in terms of *Jammat-i-islami* and in militancy; that will be discussed in the subsequent pages. There are different views regarding the origin of this village. According to one view (Gh.Mohd Malik), there lived a king in Kashmir named as “*Raja Sudran*”, who during his kingship planed to lay out a vast area in south Kashmir that was known as ‘*Adweni*’. This area covers a good number of villages up to kulgam. He told me that this village was being considered the first and the starting village of the Adwani area. King *Raja Sudran* divided the area into two geographical zones, one is known as ‘*Wagen Adwni*’, the protective area from floods and other is ‘*Sen Adwani*’, the floody area. Our area falls in this geographical zone and is still subject to floods. He told me that king lay out a canal for making this a settled village that is known as ‘*Sun Mun Kul*’ previously called as ‘*Sudran Mani Kuliya*’, on the name of king *Raja Sudran*. When it became fit for the residence, as a result of which the ‘*Hanjees*’ from Srinagar city came here for domicile. It is quite oblivious that they have much dialectical diversities as compared

to the people living in the Islamabad district. They always read ‘*Ree*’ in place of ‘*Dee*’ and as a result they read ‘Arwani’ in place of ‘Adwani’.

But there is another view, and maximum people of this village believe in this view. The official records also corroborate this view. It is being said that the village was almost rounded with water and was considered the resting place for the sailors like Hanjees. After having their work they all used to come in this village for laying their ships in anchor. It is being said that there used to be a sort of a hole in front of boat at that time was known as ‘Aear’ and a stick was placed into the hole for anchoring the boat. When they go to there respective areas they told that we came from Arwani and finally as a result of which this village had been named as *Arwani*. Though both views seem to be plausible; but this view is more authentic and more plausible than the previous view.

B. Morphology Of The Village:

The village Arwani is divided in to eleven mohallas;namely as *EidGah mohalla, War pora, Malik pora, Karnabal, Dar pora,Batpora, Nalpora, Knni pora, Makar pora, Lali pora, Naibasti*.As our village is spread in a vast area, so for that, it is divided in to two blocks namely:Arwani ‘A’ and Arwani ‘B’.

The mohallas that are under Arwani ‘A’ are Makar pora,Kani pora,Lali pora, Nai basti and other remaining areas came under Arwani ‘B’.In the whole village there are two jamia masjid’s,both under the control of ‘Jamati-islami’.There are also some small masjids in every mohalla. It has 87.60 kharwars of cultivable land and there are seven assamies (two among Bhat family, three maliks, one dars and one ganies) ; the total number of households(chulas)

are 320, but the most portion of land remains under the control of Malik sans Bhats. The total population of this village is 1440(as per cencus report 2011 and revenue report).

The village is composed of different Castes (krams) like Bhat, Malik, Ganie, Nala, War, Makroo, Sofi, Padroo, Dar, wagay etc.Since Maliks constituted the major section of population. Here we can not say that these Maliks are the first settlers of this village; but it is quite logical from the pathwari report and from the local sources (Gh.mohd malik “90” & Mehraj din “70”),they said that Bhat and Ganie are to be regarded as the true settlers of this village. As for as the origin of Maliks is concerned it is also said that (local source) from Ganies, one person married her daughter with malik family, and bring him in to his home as ‘garipath’,so was the beginning of malik origin in Arwani.

According to the popular folklore, the village area was known for the cultivation and centre of food supply (Ambar). The ‘Hanjees’ from Srinagar and other people come here with their boats. They come here in order to bring the food for sailing purposes.

SOCIETY:

Villages from a basic unit of rural society in Kashmir –a country of villages .But before going into the in-depth study of the society of any village, it is apt to point out that family groups, cultivable and uncultivable land are the basic features of the villages.

A. VILLAGE COMMUNITY:

Initially the society was largely egalitarian as all its members belonged to the two tribes Bhat and Ganie, with almost equal share in the property. We see as the time passed the situation did not remained same but changed considerably. the tribes got disintegrated into many separate families. Also other tribes Dar, Malik, Sofi, Najar, War, Makroo, and Wagay entered the village and settled there. As a result the social structure of the village got disturbed. Thus during the medieval period though the village Arwani was not class ridden, yet differences did exist. As most of the people belonged to only one class, that is the class of peasants, but there was a marked difference between different kinds of peasants. The peasants with comparatively large holdings of land were called Bandegrees or Kharwals. While the peasants with small holdings of land were called *Lokket-Grees or Trakhwal*.

In this village, there was a traditional landless village servants like Ironsmiths, Blacksmiths, Barbers etc. All the families were doing their work themselves. The landless people like barbers, blacksmiths, ironsmiths etc used to serve the villagers of Arwani in lieu of payments in kind (shali). The carpentry was main occupation of Najar families. They supplied agriculture tools and some domestic things to the villagers as well as constructed their houses. They were getting in return of their services payment in kind or cash from the villagers.

B. Changes In Village Community:

The village community also got changed with the changing circumstances. The degree of differentiation is very high in present community as compared to past one. This differentiation got created due to different avenues of employment in the present circumstances and many other developments in the modern age. The government servants and some businessmen are economically far ahead from the peasants and labours. The bond of unity among the members of tolas had weakened to a large extent. The traditional tribes had disintegrated because of the tremendous increase in population. Everyone in the village is individualistic. Owing to different changes in the modern era, everyone can earn his livelihood without depending on the rich sections of the village. This has resulted in the loss of respect and honour for the rich people. Also everyone at present is his own master and judge. This situation has created serious problems in the society because still a large section of the village population is quite ignorant and illiterate and their designs are going to lead the society towards destruction. People do not accept any one as their leader who could be approached for guidance, advice or a decision. This is because people think that no one is going to provide them right decision.

The self-sufficiency of the village came to an end. It happened mainly due to fast growing network of communication systems and also because of the economic prosperity of the people, giving birth to new tastes, fashions, wants and choices. The villagers depend on markets for almost everything, only in rice and vegetables the village is still to a large extent self-sufficient except a few families, who mainly are dependent on government ration.

The family structure of the village also underwent change and we find now only nuclear families instead of joint families. Though a few joint families still exist but in changed form.

One important cause of this transformation from joint family to nuclear family is the shortage of land because of tremendous increase in population.

There is not any kind of rift that will be found in this village, but some people criticised the present work of *Jammat-i-islami Arwani*, as they say that their work was to maintain unity among all sects of Islam and to spread Islam in its pure form, in every part of valley; on the other hand, they worked very well. There is a great influence of *jammat-i-islami* on the neighbouring areas of this village.

In the present time the society is divided into multiplicity of classes; like peasants, artisans, labours, government servants, businessmen and traders. The government servants and businessmen are living luxurious life, while the people belonging to other classes are struggling hard to full fill their day-to-day needs.

Besides, one thing peculiar to our village is that in spite of these changes, the sheep rearing continued down to present. The reason behind is that the village possessed a large area, in the form of *arraha* land for grazing sheep or cattle. Sheep and cattle are reared mostly by the old age people because they are not able to do any other hard labour.

C. Social Casts-Groups:

Like any other society, the society of our village was composed of different casts and groups, mention may be made of Maliks, the largest caste followed by Bhats, Ganies, Dars, Wars, Makroos, Chopans, Najars, Sofis etc. In the absence of any written account, it is difficult to say anything with authority regarding what was the actual population of village, but on the basis of interactions with the known figures and different sections of society (headman,

lecturers, teachers etc) it appears that the population of the village would have been around about 100 to 150 individuals in 1880's 1890's.

A main feature of the village was its homogenous nature. Though the large section of the village consisted of cultivators, but these cultivators were also part time artisans and craftsmen as well, women were mostly involved in domestic choras.

It is important to mention here that the entire village has near about 87.60 kharwars of land which is to be cultivated for agricultural purposes particularly for rice. These 87.60 kharwars of land was owned by 10 to 20 families with near about ten kharwars belonging to each family of 15 to 20 members.

The patriarchal male dominated family system was the main feature of village life. The inhabitants were generally poor, but a close study of the architectural beauty of few houses which were constructed nearly 150-160 years ago, it appears that there was the great deal of hierarchy of village society as well with some families rich as compared to other general sections of society which were poor. This division of society between the rich and poor can also be gauged from the fact that some well off families hired the services of labour-talabdars on contractual basis for a whole reason or so.

D. Standard Of Living:

There is not any adequate information regarding the standard of living of the villagers. But on the basis of the fact that peasants of village paid more than $2/3^{\text{rd}}$ of their produce as revenue to the government; so it appears that the standard of living of the settlers of the village would have been very poor and deplorable.

The meagre quantity of clothing is a trade mark of natural poverty. Clothes viz, “*pheran, pooch and chadar*”, which were homemade, were used by the people. In addition to pheran the men were also fond of wearing wigs, a typical kemi cap (latha toup). The dress of the women was somewhat very similar to men as they used pheran, except that they had a fillet tied round their head called as “*kasab*”, but it is pertinent to mention here that only married women wore kasab. The index of poverty can be judged from the fact that only one garment- one pheran and pajam were jointly used by the whole family members when they used to get out on special occasions.

The wearing of shoes was seen as a mark of respectability; while men and women both wore no shoes and went bare footed, it was only on special occasions like marriage ceremony that bridegroom bride wore shoes of leather made by a local cobbler. Later people commonly used handmade pulhur- a flip flop of grass, and khraw- a wooden sandal, used in winter seasons only.

Then, as now women were fond of wearing jewellery to adorn themselves. Commonly used ornaments of women include rings, ear rings, nose rings of silver and bangles and garlands etc.

Rice was always, staple food of the people. The commonly practice of cooking rice was to boil it in water, then heated for a short while and served. Beef eating was not common but it was taken only on marriage ceremonies and on festivals. Meagre cows were slaughtered for the purpose of beef.

Moreover milk also comprised one of the principle dietary items. Milk products like ghee, curd and last but not the least “*Ghurs*” were commonly consumed by people. Food grains were

supplemented with various kinds of vegetables and pulses like 'hakh, hand, vopal hakh, sochan, beans, greengream, mong, muth, potatoes, onions etc'. In addition to this apricots of finest quality were the most commonly consumed fruit.

Marriages were the most notable social institutions. It was the primary responsibility of the parents to marry their children. The age limit of the marriage was 16-20 years. The expenditure at the marriage ceremonies was not than Rs 80-100. The father of the bridegroom was obliged to pay a certain amount of cash to the father of bride. The cash was called as by the name of "*Mohar*".

E. Kinship:

Kinship means relation by blood or marriage. People in the pre-modern times were frequently paying their visits to their relatives particularly the closer ones viz mam, mass, peter etc. This fact gets substantiated by the present local idiom chanted by the relatives when they meet after a long period; that is "*Tele aus mey mohabat*". **This means** in the pre-modern times people hearts were endowed with sentiments of love for each other. Marriage were made mainly with in the kin group; but we see now this system has become absolute outside the kin group. Besides, people being too busy in their own pursuits rarely pay a visit to their relatives. People now visit their relatives mainly on special occasions like birth, death, marriage illness etc. In short we can say that bond of unity among the members of kin group is weakening day-by-day.

F. Position Of Women:

Since patriarchal male dominated joint family system was the main feature of the village society; therefore, women were under the supervision of their parents and brothers before their marriage and under their husband after the marriage.

Not with standing the fact that society was male dominated but it should not be interpreted as that their position was not good. In fact she was considered as the most respectable personality of the society. And if we compare their position with other parts of sub-continent, it appears that their position was relatively far better in our village. For instance, she could move freely without a veil, did out door work and most importantly helped their parents and husbands in the fields. Moreover some of the women in our village could take part not only in various fairs and festivals, but at times they used to assemble along with the men to please their ears by chanting Mehraj naam (songs related to the ascension of Prophet s.a.w) which the men folk would deem as a blessing indigise for them.

So far as their marriage was concerned it was the primary duty of parents to arrange the marriage of their children. The marriageable age limit of the women was 16-18 years. It is also worth mentioning here that although Islam gave them inheritance rights from her parents, but unfortunately she was devoid of this right. However, she was given a share of her husband's property, if her husband died and was also allowed to remarry. Compared to modern, the devour of a women was relatively less.

At the time of marriage she (bride) was given robes locally known Bhog by her parents.

This Bhog consisted of:

A: Canvas Kapda (one pair)

B: Shaitan teer (black pheran)

C: Jabli.

G. Educational Status:

It is a lucid fact that there were no epicentres of knowledge within the circumference of the village; the girls were not in a position to assimilate the knowledge, and only a scanty number of males acquired knowledge which reflects that on the whole, chiefly the women folk were deprived from the right of knowledge in the ancient periods. Probably in all over the sub-continent including our valley, the Kashmir; but the modern situation is quite different majority of the girls of our village are literate and even some among them are doing post-graduation in different disciplines. A few ones are govt. servants as well.

Regarding inheritance rights the position of women was worst. In the pre-modern times women were denied of any share of property. This system continued down to the present as well. We see traditionally the whole property belonged to the father and after his death; his son/sons succeeded him to become its owner. The daughter used to get only the large amount of dowry at the time of her marriage.

In short we can say that the position of women at all stages of life was subordinate to men. But the worst stage for women was the daughter-in-law stage.

There also existed the traditional division of labour in the village between males and females without mentioning the long list of works performed by men and women. In short we can say that broadly the women performed the domestic or household work and the men being engaged in earning the livelihood for the family. Women's spare of activity was wider than that of men. Being engaged in their work throughout the year had no respect and was buried under the overwhelming burden of a variety of roles. But what is unfortunate is that the

contribution of women was almost unaccounted for, and the males continued to have a dominant say in the society.

CULTURE:

The culture is the sum total of values and norms and the ways by which a particular civilisation makes a response to a nature. Kashmiri culture is widely framed for its rich cultural heritage and spirit of tolerance. Culture of any particular society or civilisation is a sum total of diverse things from language to dress, eating habits to custom of births, marriage and death ceremonies etc.

Culture has the distinction of having multifaceted, variegated and unique culture blend, making it distinct from the rest of the country, not only from the different cultural forms and heritage, but from geographically, demographically, ethical, social entities, forming a distinct spectrum of diversity and diversions in Kashmir.

While Kashmir has the highest learning centre of Sanskrit and Persian, Kashmir is rightly said to be the nature's grand finale of beauty. In this master piece of earth creation, seasons in strong individuality lie with one another in putting up exquisite patterns of charms and loveliness. Nature has left an indelible mark on the flock performance of Kashmir as they are intimately interlinked with the moods and movements of the season.

Language:

Kashmiri is the most commonly spoken language. Though the official language is Urdu, but Kashmiri is widely spoken. But from the last decades or so, transition of Kashmiri has taken place. Now-a-days innate Kashmiri words are being replaced either by Urdu or by English

words, whereas in certain cases parents prefer to develop Urdu or English languages among their children and that too at the cost of their mother tongue.

Folk Dance and Songs:

Wanwun (village choruses) and Dambal are folk dances. Some people consider Dambali or Zikr as a religious exercise. It had served the same purpose, either as the dance of the Sufi mystic in the past, or as a means through which village folks were assembled so that Sharia principles could be taught to them. But unfortunately now-a-days it has lost its significance and purpose, now it is nothing more than entertainmen.

Bhand Pather:

It is a traditional folk theatre style combination of play and dance in the villages in a satirical style, where social traditions, evils are depicted and performed in various social and cultural functions by 10 to 15 members with light music of the entertainment of the people. This folk tradition was of great importance in our village as well, but after 1885 onwards this system was not prevailed because of Jammata-i-Islami and militancy.

Chakri:

It is regarded as the most popular form of Kashmiri folk music especially in the villages. It has some resemblance with chakra of mountainous regions of up, normally garaha, sarangi; rabab and harmonium too are used as instruments.

Sufiyana Music:

It is to be regarded that the sufiyana music came to Kashmir from Iran in the 15th century, and most probably it become dominant in the villages. Hafiz nagma, in fact is used to be the

part of sufiyana music. The instruments used are santoor, sitar, Kashmiri saze, wasoo or table.

Sufi music is mostly listening by the pirs.

Roof:

This dance is almost steeped in antiquity. Roof is always performed for the accompaniment of pleasant pathetic song. It is performed on all festive occasions, especially in the villages and particularly on the evenings of the ramjaus and the eid days by females.

Ladishah:

It is tremendously famous and holds an important position in Kashmiri tradition particularly in the villages. Ladishah is a sarcastically form of singing. The songs are sung representing the present social and political conditions and are utterly humorous. The singers move from village to village performing generally during the harvesting period. The songs were composed on the spot, on issues related to that village be it cultural, social or political. The songs reflect the truth and that sometimes makes the song a bit hard to digest, but they are totally entertaining.

ECONOMY:

To understand economy of any state, town or a village, one has to understand and know the proficiency with which the people of that particular state, town or village are engaged. So for as the economy of our village is concerned, we shall discuss it under the two main headings of agrarian and non-agrarian sectors. But it is expedient to mention here that the agricultural sector has been the backbone of any economy since times immemorial.

According to the Pathwari report that our village has lot of land, nearly about 130 kharwars, in which 98.50 kharwars of land were used for the purposes of cultivation of rice(dhani), because of the abundance of land available for agriculture. People mostly depend on it as the main source of economy. It is quite logical that nearly all members of the every household were engaged in agriculture in the whole year. It is because of the facilities of irrigation system through by canal that people cultivated more and more land. In our village the crop pattern in per year is two i.e.Rabi and kharif and average yield per year in per area of crop is 24 quintals. The main occupation of earning of livelihood is depended on agriculture because of enough land available for making of Rice that is why our constituency is known by the name of Home Shali Bugh, in which our village plays an important role because of enough cultivating land.

1. Agrarian sector (Agricultural sector):

It should be discussed under the following sections; Agricultural produce and Production (main crops):

Notwithstanding the fact that the agriculture was the main stay of economy, but the condition of agriculture and peasants was very pitiable. Rice used to be the staple food of the people of the village. It was abundantly cultivated as compared to other crops. But at the same time it should also kept in mind that the production was very less, owing to the lack of facilities and man power, less use of manures and no use of fertilizers. Its less production can be judged from the fact that in one Trakh (two kanals), its production was not more than two or three kharwars in the earlier periods. The seeds were sown in the month of May and Harvested in the month of September. It is proper to mention here that there was no Thajwan system (nursery system); seeds were sown directly by throwing in the fields.

The fields had to be properly ploughed up before sowing the seeds and a wooden plough driven by local bulls and iron spade were used for tillage.

Besides rice, maize, mong, cotton, mustered and tobacco etc were also cultivated. Though fruit cultivation seems to have been practiced in Kashmir from ancient times. But in our village this cultivation was not so much popular, because as already mentioned that our village lies in a floody level as there is always threat of floods.

a) **Irrigation and means of cultivation:**

Irrigation was mainly through canal system, though it was unplanned first and hence lifts a good chunk of cultivable area of water. But later with the passage of time, due to increase in population pressure on a limited area of cultivated land, the government was induced to take certain measures for planned irrigation system, which helped in bringing more and more deserted land under-cultivation; this helped greatly in increasing the agricultural production rice of the hamlet.

According to local sources of the elder members of the village and from the Pathwari report, a canal has constructed by the efforts of the *Zaildar Dilawr Malik* of this village. He made it from Chennigam to Arwani, where it irrigated a lot of land, which is to be used for the cultivation of Rice(Dhani).its water came from the canals of Yaripora kulgam,where it passed from different villages. Because of the availability of the water facility, through by that canal the area where from it flows produced a lot of production especially in rice, which is to be regarded as the staple food of Kashmiri's in every village. So the credit goes to Dilawar, alike, who constructed this canal system. It was because when he saw a large land, which is not used for cultivation and were deserted, later he took that step to constructed a canal system for irrigation of land.

So for as the tillage of land is concerned, it was mainly performed by harassing a pair of bulls to the wooden plough, iron spade was also commonly used. The sowing was generally through scattering by hands. The point which deserves here a special mention is that there was no nursery system (thajwan system) of rice crops. This nursery system was brought later in the village in 1950s. Iron sickles were used for cutting the crops. Mortar, commonly known as Kanz, was used for thrashing of Dhani. To maintain and harvesting the fertility of soil, cow-dung cakes were commonly used in agricultural sector in order to that more production should be taken from the land which is to be under cultivation.

b) Land Tenure:

Although land was hereditary, but land owner could not sell his land. Later on an act was made by the name of 'Rahnay Bynami', by which land owner give land on lease for 8 to 10 years for cultivation purposes. After the competition of the sell period, the land would lapses

and go back to the original cultivator. This act of 'Rahnay Bynami' was abolished after the termination of Dogra regime and a new act was passed by virtue of which the actual land cultivator was made the owner of the land.

c) **Mode of Payment / Collection of revenue:**

Collection of land revenue was both in cash as well as in kind. In cash, revenue was collected by Muqdam, the village head man, on the behalf of Mohkam-e-mal(government).

The cultivator was to pay four types of taxes, they are:

a) **Mujawaza:**

The peasants paid one or two Kharwars to government in kind, whereas crop yield was not more than 3 to 4 Kharwars per trakh (two kanals). In some cases the production was even more less. Thus, keeping in view the annual agriculture yield per trakh, the land revenue was very exorbitant for the peasants in the years when production in agriculture was always very less.

b) **Mali:**

Another type of tax which was realised from the peasants was called Mali. This tax was realised in cash at the rate of Rs 2 per kanal, however this tax was later abolished.

c) **Abian:**

The village peasants had to pay another type of tax in cash known as Abian; it was collected through the *Muqdam* (headman) of the village and sometimes by the *Mohkam-e-mal* (government).

c) **Shamilat:**

Shamilat was yet another type of tax to be paid by the villagers on brick-making etc.

These were the main taxes to be paid to the peasants of the village. But it is worth mentioning here that some peasants with larger resources cultivated bigger plots of land, and even employed labours known as 'Talabdars'. These Talabdars were hired on the basis of contact up to the time of harvest.

Equally important to mention here is that these Talabdars not only worked in the field of his master but he had to serve his master even in his domestic life as well.

Another important point to mention here is the Bagar system, which the village peasants were to do for government. Though it was abolished in 1920-21 by *Maharaja Pratap Singh*, but it continued to persist in villages in one form or the other. The Muqdam of the village appointed and nominated the villagers for this Bagger system. Generally the public works activities like the construction of canals and their clearance was done through these Baggers.

d) Famine of 1957:

As we have already said earlier that rice was the principle and staple food of the people of Kashmir. So, any scarcity in the production of rice naturally led to ghastly and catastrophic consequences in the shape of famines on the people of the land. A similar catastrophe ravaged the village in 1957. According to the local sources from the elder members of the village that they said, unnecessary and prolonged rain in the month of April did not lift enough time for land to dry up and thus made the cultivable land untellable for sowing of seeds at the specified time. Whatever seeds sown at the later period either did not grow or grow very meagrely. This situation was aggravated later by early snowfall in the month of first week of October and whatever little was produced, was damaged by this early snowfall. Due to this natural calamity the people had to face the scarcity of food. The gravity of the situation can be drawn from the

fact that the elder members of the families migrated to the safer places, mostly out of the state to Punjab, in a body to save themselves, and left the rest of their family members at nature's mercy. The people took recourse to '*Maki-Wat*' a kind of dish in which maize was boiled with sugar. During the upcoming year that is the month of April 1958, the people cultivated '*Wiski*', an alternative crop which gave them relief to some extent.

This famine led serious repercussions on the social hierarchy. Since food was not available and whatever little was available in markets was beyond the purchasing power of peasants. So, most of the families during this period of scarcity and shortage of food, sold off fields at relatively low rates of rupees 80 to 90 per Trakh (two kanals), and in certain cases the rate was even more less. Thus those people who were comparatively well off during those days brought their lands and thus gained their social status and those who sold their lands got economically degraded in society.

e) **New Trends in Agrarian Economy:**

Now-a-days agrarian economy of our village has undergone an abrupt change. The crops like Wheat, Maize, Tobacco, Cotton etc which were being cultivated earlier, have totally disappeared now. But at the same time cultivation of rice, the staple crop, due to the use of soil enriching fertilizers, weedicides, and the latest farming implements-Tractors has increased tremendously and its yield increased from two to three Kharwars per Tarakh (two Kanal) to ten kharwars per Tarakh.

2. **Non-Agrarian Sector:**

Notwithstanding the fact that the main occupation of the inhabitants of the village was agriculture. It is also evident that some people of the village were also either part time or professional small scale industrialists. Mention may be made of textile manufacturing, pottery, carpet weaving, oil-extracting industries and carpentry etc.

a) **Textile Industry:**

Both woollen and textiles were produced in village. Wool was obtained from sheep's and cotton was grown locally. Textiles were made on Doris for local consumption and not for trade purposes. We also came to know that all the families were having one, two or three spinning wheels depending on the numerical strength of the females, because spinning was the job of females. Wool was supplied by the domestic sheep, but those families which were not having their own sheep, used to spin the yarn of the rich and received in lieu of their wool from them. Out of which they produced pattern for their own families as well as selling purposes.

b) **Blacksmiths (Kharwans):**

Since agriculture was the main occupation therefore, there was roaring business for black smiths, locally known as Khars. These blacksmiths were skilful enough to manufacture tools for agricultural purposes like sickles (draut), spade (Beal) and other metallic implements. Besides, the blacksmiths were also involved in the production of cooking vessels etc.

c) **Grass Mates (pathji trade):**

Another important and unique industry which deserves here a special mention is that of grass mates (Pathji) these grass mates were woven from grass and were used for mating purposes in their houses. It is worth mentioning here that this type of industry was well developed and nearly every family (Cholas) was associated with this industry of making these mates locally in their own houses and later were also shifted to other areas in order to sale their these mates (pathaji) for the economic purposes in order to fulfil the daily needs of their livelihood.

The importance of this industry can be gauged from the fact that its industrial products were made not only for local consumption but were also exported to the commercial hub of Anantnag town and to summer capital Srinagar. This industry formed an important item of domestic trade in the village levels.

d) **Oil-extracting industry:**

Oil-extracting industry (Tilwan wan) was yet another important village based industry. The soil seeds, mustard were pressed in wooden logs, commonly known as Phad (made of Apricot trees) with the help of animal power. First, bulls were used which were later replaced by horses, as the later were regarded more powerful than the bulls.

d) **Carpet Weaving Industry:**

Last but not least among the oriented small scale handmade industry which deserves here a special mention and which had once revolutionised the village economy is the carpet weaving industry (Kalin). This handmade industry in our village by 1975s reached to its pinnacle and heights in no time in 1980s and then very rapidly started to decline from the last decade of the 20th century.

From 1985 to 1994 this industry flourished and reaches to its highest pitch of glory in our village. Its popularity can be gauged from the fact that this industrial unit was established in each and every household, a nearly to three members on an average of an every household were involved in carpet waving. This industry has revolutionised the village economy during the period of its pinnacle and culmination to such an extent that the people threw away their government jobs and get involved in this industry.

But from the beginning of last decade of 20th century this industry declined very sharply and in no time got completely ruined and disappeared from our village and locality. While interviewing various persons (weavers), who were involved in this industry, I came to know about various factors which led to the ruination of the industry. I have categorised these in factors under the following heads.

1) **Competition in outside Market:**

As the machine made less expensive carpets from other parts of India made their way in to the market, there remained fewer buyers for Kashmiri handmade carpets. Thus this craft which was considered as the trademark of Kashmir succumbed to the competition, both from within and outside the state of Jammu and Kashmir.

2) **Sub-standard use of Raw Material:**

Though initially the material used in the Kashmiri carpet was the finest quality, but after the lapse of time when the weavers begin to face a competition in markets they took recourse to the use of sub-standard raw material. This degradation has not only dented the image and reputation of Kashmiri carpets but also led to the admonishing international market.

3) **No Innovation by Weavers:**

Lack of innovations in the carpets was yet another cause responsible for the decline of this craft. Despite the competition, the weavers remained stick to their traditional and age old designs and patterns of flora and fauna.

Now government has taken initiatives and measures to bring this trading transaction into the lime light once again, for this department of handicrafts has established a carpet weaving centre which acted as stimulus and inspired many inhabitants, mostly female folk towards this industry. But this stimulus is not sufficient to cater to the needs of those involved in this business as the workers are being paid very meagre accounts, despite long hours of working duration from ten to four (rupees 700 per month), which is not sufficient for them to make their both ends meal.

4) **Means of Transport:**

So for as the means of transport are concerned, Tanga was used for commercial purposes. Commonly the merchants went on foot to other parts of the valley and even some went to the Punjab for earning their livelihood. Later due to technological advancement horse cards, Tanga were replaced by vehicles of various sorts which boosted transactions among the traders.

e) **New trends in Non-Agrarian Economy:**

Drastic changes have taken place in village non-agrarian sector from the last two decades. For instance textile manufacturing which was once the main handmade small industry has now lost its ground, due to the saturation of markets by cheap machine made textile products. Likewise, grass carpet (pathji trade) which was once very brisk, have also got ruined. Similarly, carpet weaving industry which had once revolutionized the village economy has got completely destroyed. These above mentioned handmade small scale industries have got totally

disappeared from the village and they now replaced by some modern machined industries like Bandsaw, Dhania machine etc.

RELIGION:

Our Village named as Arwani is comprised of different castes and creeds. This village has a great Islamic history and its name is being found in several books like in the “Wular Kinare” written by Syed Ali Shah Gilani and also in books written by Shabum Qayoom. This

village witnessed the arrival of great personalities; mention may be made of Sheik ul Aalam and Lal Ded. Bhaktiyar Khaki who used to assemble the people by beating drums and providing the real Islamic message to the people and finally people followed the paths of Islam. Though there was the dominance of “Kashmiri Bhats” in the vicinity of this village. But they never tried to enter this village. They continued to reside in the “Zainapora” and in the “Jablipora”.

Bhaktiyar Khaki started the Friday ceremony in our village and by Gods grace it is being observed elegantly. But the ideology of “Qadiyaniyat” floating in the valley since its beginning and almost 40% people got infected by this ideology. This clearly indicates that both “Islam” and “Qadiyaniyat” were working side by side. They left no stone unturned in convincing the people about their ideology. “Mohd Aziz Bhat” was the leader and he was trying to permeate this ideology in the whole village. According to a village man named as Ghulam Mohd Malik (95) that Aziz Bhat tried his utmost to enter the mosque of “Bhat Pora” Mohallah. But he was being denied by the people and especially by “Mohd Shaban Makroo”, who replied that it is “Haniffee Masjid” and not to enter this mosque, this incident clearly represented that the people believed in the Hanfee ideology. He told me that the “Qadiyanees” at that time were poor and they could not construct their own mosque or any other place for their worship. With the passage of time a maximum number among them turned into the Islamic fold due to efforts played by Mohd Ismail Bhat and Ghulam Hassan Qari with other colleagues. But there are few families, who are not ready to give up their ideology and are adhered to the “Qadiyaniyat”. Mohd Sahrief Kutta is the leader of those families and are preaching their belief.

It is being said that there lived a man named as “Mustafa Malik” who was “Zalidar” and used to be the most affluent person in the village. He initially was following the path of

communism and was highly influenced by “Kisan Mazdoor Sabha” organized by Prem Nath Bazaz. But he gave up this ideology and got infected by the “Qadiyanayat”. He tried to preach it in the village. But a pious man who was living in Laktipora Hafizabad changed his mind and he (Mohd Salam) finally brought him on the right path. Mohd Mustafa Malik repented and remorse upon his past deeds and again found himself among the people. He after having some months in quest of truth, finally had a dream in the night in which he saw four men sailing a boat. He approached to them and asked them who are you? One among them replied, I am “Abu – Bakr” and there is “Muhammad S.A.,W.” Mustafa Malik then disclosed his dream. After few days, he met a man who was from shopian named as “Ghulam Aharar” who too had a mission of Islam met in this village and finally laid the foundation of “Jamati – Islami” in this village. Later on Mustafa Malik consecrated maximum number of his possessions for the cause of God. His son named as “Hussain Dani” gave his warm blood with the eruption of militancy in the village, that will be discussed in the subsequent pages. But very unfortunate for the people of this village that he (Mustafa Malik) could not live long and finally died in 1950.

But he by virtue of his geniuses he prepared a sound plate form upon which other great personalities worked easily. Mohd Isamail Bhat left no stone unturned in his mission of Islam. Though he was illiterate, yet was sagacious in his mind. He was finally killed by the then “Ikhwanies” who dragged him from his room and fired down him and finally he closed his eyes.

Apart form the above pious men, there lived another ascetic man named as Ghulam Hassan Qari” who gave the popular edge of the mission started by Mustafa Malik. Ghulam

Hassan Malik (Qari) was highly educated and had P.G.in Arabic. But he negated Govt. job and preached the message of Islam in the whole village. Later on his son named as “Mohd Ismail Mlaik” sacrificed his life for the cause of Islam.

Due to the efforts played by the above personalities, the ideology of Jamati – Islami permeated in the whole village and still maximum number of people called themselves as “Jamaties”.

Apart from Jamati – Islami, there are the Ahle hadees, whose foundation in the village was laid by “Mohd Maqbool Makroo”, smithy in profession, and currently he is leading a unit of about dozen people (mostly young), and are organizing their seminars and assemblies in order to make the associated people strictly adhered to the sect or ideology. This ideology came to this village from a nearby village named “Kharpora” where it had made its full influence in year 2008. They are trying their level best to popularize their mission and to increase their number.

Apart from this ideology, Deobandas also entered this village in 2010 and they had a mosque under their control in which a separate Friday congregational prayers are held.

Presently the most influential and having maximum number of people to its support is Jamati – Islami and people are giving every support to this ideology. They have two Quranic Canters where religious education is being imparted. They have seven small mosques and Jamiya Masjid under their control.

This village has the tradition of giving alms and consecrating a share of their income and production on weekly as well as on yearly basis in order to feed poor, needy, destitute and also

to widows and providing educational assistance to the children of poor families and Orphans in terms of financial and other support. Under the guidance of “Amir – Halqa” of Jamati – islami.

The year of 4th April,1979:

An event in Kashmir on 4th April in 1979 happened due to the crises in the political setup of Pakistan. As a result of which Zulfikar Ali Buthoo had been hanged down. Unfortunately Jammāt-i-islami had been held responsible for his hanging. There was hue and cry in Kashmir and many villages and towns where there was the upper dominance of Jammāt-i-islami had been gutted in to wild fire. In Kashmir all villages and towns planned to take revenge of Jammāt-i-islami and they assembled to set fire in to their domiciles. Our village (Arwani) was one among them which had been looted mercilessly. According to local sources, the looters from different neighboring areas entered this village and directly confronted with the local people. The confrontation remained almost for three days. As a result of which a local man named as ‘Gh. Nabi Katoo’ after seriously wounded succumbed to death. It is quite obvious that the local people were fewer in number in comparison to the plunders, As a result of which the local masses had been forced to fled away. The looters with out any hesitation took away the precious metals with them selves. It has been estimated that corers of property was looted by the looters. They even set fire into the cattle wealth. Many a cow, bufflow, goat, sheep, horses etc had been thrown into the river Vishue, that flows inside this village. Apart from this economic loss, the looters did not bother in profaning the religious establishments with other scriptures. They illiterately threw the sacred ‘QURAN’ into the sewages and asserted that “it is the QURAN of jammatis and tomorrow GOD will not sent judgment on them. Apart from

this holly book many libraries had been fired down, they even did not leave the Mosques and thrown away the secret includings like the pulpets, tafseers, amplifiers' etc. they also embezzled the stores and took away the hoards of the people. This incident left an indelible stain in the hearts of the people and they, the local people grudgingly became anti govt. because Indian national congress at that time was ruling did not take any special initiative against the looters and behind the scenes were supporting them.

The people of this village remained away almost for ten days and the looters left nothing to embezzle, even the modesty of women folk had been untapped and relished in assaulting the young girls, as a squeal of the above atrocity they too had to flee away the village. the looters did not bother in teasing the old men folk. They had been dragged out of their respective homes and had been forced to leave this village. this was sheer nonsense because they sacrileged the QURAN and other sacred books.

ERUPTION OF MILLITANCY IN OUR VILLAGE:

When Kashmir got engulfed with the militancy in 1989, the village (Arwani) contributed lot and almost forty young men laid down their lives for the cause of Islam and for the end of unislamic rule in the Kashmir valley.

As I have already mentioned the name of Mustafa Malik who sacrificed most of his possessions for the sake of GOD and a village school had been established in 1952, upon his consecrated plot of land. The school had been established for the procurement of religious education and great personalities of Kashmir worked there that will be discussed in subsequent pages.

I have heard from my elders that the great personality like of Shaeed Maqbool Bhat used to work in this school. As we know that he was revolutionary in mind and both his friends and students got influenced and they followed the same suit. He used to impart religious education and inculcated the Islamic spirit among the people, more especially among the youth. But unfortunately he was hanged in 1984 on some charges. It was natural for the young men of this village to feel disgusted towards this unnecessary move. Apart from Shaeed-i-Azam, a well known great personality named as Azam Inqlabi used to work there as a teacher. He too was religious in mind and injected the concept of jihad among the youth. Apart from the above two magnetic personalities there were several other well known persons, mention may be made of Gh Hakeem of Shopani, Saad-u-din Tarbali and a local pious man named as Gh Hassan Qari who all were zealous and imparted the teachings of Quran among the people.

In the mean time there was hue and cry in the political setup of Pakistan as a result of which Zulfikar Ali Bathoo had been hanged down and finally Kashmir got effected due to his hanging. Finally a good number of villages and towns on the charge of being jammatis had been fired and this village got highly affected. At that time National Congress was ruling and they one way or the other way supported the looters in order to extinguish the rising popularity of jammat-i-islami. This incident created hatred among the youth and they became the anti-govt.

After a period of five years an another zealous man from Pattan named as Mohd Assan Dar entered the same school for giving popular edge of the mission started by Maqbool Bhat and Azam Inqilabi. As we know pattan was very away from this village and it was not possible for him to go back to his home every day and then begin to live with his friends. After some

time he became the headmaster of this school and won over the hearts of the people of this village. He had a local friend rather both were living as real brothers whose name was Mohd Shafi Malik, who sided him in mobilizing the youth.

I have heard from a village man named as Rashid Malik (85) that around 1989 the situation in the Kashmir became chaotic, because of the elections of 1988. The insurgency started in Kashmir and the Jammu and Kashmir Liberation Front (JKLF) movement led by Shabir Ah Shah and Yaseen Malik penetrated this village and only a man, Mohd Azad Malik sided them. But the JKLF movement declared themselves a secular organization and Pakistan could not tolerate this declaration and finally HIZBUL MUJAHEDDEEN (HM) had been sent in place of JKLF. Though Mohd Ahssan Dar was not the actual resident of this village, was the first who left this village and after some months he came as a gun man in this village and finally a good number of youth left their respective homes in order to make Kashmir free from the chains of Indian domination. His friend about whom I already mentioned was at that time the BA-B.ED In terms of educational qualification sided Mohd Assan Dar in his mission of spreading Jihad under the banner of jammata-i-islami. Mohd Assan Dar was then the supreme commander of HM; and later on was being replaced by Salahdin. Mohd shafi malik who later on aliased with Zahid Iqbal used to be the military advisor of HM. He with other colleagues including a local Mujhid whose name was Mushtaq Din meet their fates in the jungles of Hapat Nad an area in the vicinity of Ashmuqam, Phalgam. Apart from him there was another pious man who had Islamic mind since his childhood was named as Mohd Latif malik was BSC in qualification. He met his fate around the borders with other colleagues in 1996. Mohd Ramzan Nala was another who became a shaheed in 1998. who too was married and was BA in terms

of educational qualification. He was working as a private teacher. Apart from above shaheeds, there was another man named as Mohd maqsood malik was a brave and gave his warm blood for the sake of Islam. He was B.sc non-medical and left his home despite of being intelligent in respect of education. Ab Rasheed Bhat was another who was graduate and is being considered the brave among the braves.

Apart from above mujahids a good number among other shaheeds had passed 12th examinations, mention may be made of Mohd Yousuf Malik, Fayez Ahmad War, Sameer Ahmad Najar , Farooq Ahmad War , Sabzar Ahmad War, Mohd Ismail Malik , Shakeel Ahmad Makroo, Mubashir Ahmad Malik, Nan Hajam, Hayder Ali, Hussain Makroo, Faheem, and others. Apart from them there are almost ten shaheeds who were not either matriculated among them Karnal Shahnawaz was most prominent.

The people whole heartedly support them and tried to hide them on some critical junctures; but still then almost five encounters happened in this village on several occasions. Once an encounter in 1993 in this village finally led to the martyrdom of a mujahid named as Rashid Ahmad Bhat whose name I already mentioned. This encounter led to unrest in the village for several days and Indian forces imposed restrictions. Another incident took place in 1999, when after fighting with the Indian forces in the Ramzan month a more pious man named as Mohd maqsood malik with another local man named as Shabnam received their martyrdoms. Apart from these encounters' two other incidents one in the play ground and another in the economic field and both incidents led to the martyrdoms of Zubair-u-islam from Redwani and Khalid was another shaheed. In 2001, another encounter in the house of retired

judge led to the martyrdoms of a Pakistani mujahed. Another encounter in 2007, a local mujahed named as Basher Sani sacrificed his life.

The mujaheds used to attack on the army camps in the day and some times in the night. In our village, HM was the only party to which people were giving much support, because number of mujahids of our village belonged to the same party. The strategy of the mujahids got changed especially when the army camps began to be laid down in schools and other public buildings. Before laying any camp, when the news reached to the mujahids they destroyed and set fire to the schools and other suspected buildings. These mujahids also used the untrained mujahids (pate pate Saabs) for spy system.

At the time of mujahids martyrdom (shahadat), a large number of people used to gather round him on his Nimaze jinazah. People were shouting slogans, “Allah-u-Akbar, Ham Kay Chahatay Azadi, Islam Zindabaad, Shaheed kee ju Mut Hay Wo Qoom Kee Hayat Hay, Pakistan say Rishta Kay Laillahaillah”. Almost all the people from neighboring villages come to participate in the nimaze jinazah. Sayed Ali Shah Gelani too paid tribute to them on several occasions. His funereal speeches inspired the youth and they became enthusiastic for joining the same group.

The people of our village provided every kind of facility to this movement, but when they deviated from the real path of jihad there occurred a change in the minds of people towards them. Unfortunately some among them misused the power of gun in their hands and indulged in many unwanted practices, like in love affairs, deforestation, smuggling, local affairs of the

people, looting the wealth of villager's etc. these described atrocities forced the villagers to remain aloof from this movement.

Militancy in our village left a profound impact, many became orphans at the early age and still are living a hard life. Many became widows who are facing financial problems. Apart from the above the economic loss during the militancy became discernible and any political development happened in the village. Education became stagnant, and the school previously named as Islamia Model High School had been locked on several occasions by the armed forces on the charge of producing mujahids in this school. Finally, its name had been changed into the shining public high school Arwani and many a times its teachers had been kidnapped. But it laid the positive impact in the society that it left least chances for dacoits of being successful in their fiendish works. It also created and generated the Islamic aura that women had been asked to be in their purdhas, in case a girl or a woman failed to do the same, she was being punished.

Photographs of some shaheeds belonging to Arwani:

EDUCATION IN THE VILLAGE:

As we know during medieval times the theological education was provided to the children. Same was the case with our village and according to oral sources home was the centre of education. Usually the pir used to provide the students the knowledge of the Quran and Hadith, at his home. The students used to support the teachers family by helping them in their work. Very small number of people used to receive this education and it is substantiated by the fact that only 6-15 persons of the village could read and write the Quran in 1920's. Then we

see in the 1930's modern education crossed the borders of our village and got penetrated in it. Before 1930's there was given only the Islamic knowledge and little bit of others. The first school that was established in our village was the 2nd school in Kashmir under supervision of Jammat-i-islami named as '*Islami School*'. This school was later on upgraded to high school. The first batch in this school got full-fledged education, but only three persons go ahead. The three persons are Gulam Hassan Qari (MA; B.ED), Prof. Gulam Rasool Malik (retired professor from Kashmir University, English dept.; now prof. in central university of Kashmir) and Ali Mohd Padroo (retired govt. Judge from j&k high court). They completed matric class in this respective school and then they go forward in order to continue there education.

Later on other personalities also became the stars of this school and highlighted the name of this institution. Best example in regard is prof. Ab.Rashid Malik (Prof.at Kashmir University in Kashmiri deptt.) It is also important to mention here that, during that time when Shaheed Zahid iqbal Malik complete his B.A and B.ED, but he later joined with Hizbumujahedeen and was first educated to join with militancy. Later on number of educated youth joined in militancy groups. There are so many educated persons (both male and female) who have completed their MA, Msc, B.ed, M.ed from Kashmir University and other universities of India.

Presently a large number of boys and girls were under study in different primary and middle schools, higher secondries, colleges and universities. Parents now pay keen interest to educate there kids; though it is a different thing that illiterate environment spoils them and renders them unable to make use of their talent.

It is quite interesting here to mention that up to 1980's people of villages did not bother about government jobs. Some persons of our village left the government jobs as well. It was

because on the one hand the salary of govt. servants was very low, while on the other hand people of our village could earn more than that through different occupations. But at present there is a tough struggle for the people to obtain a govt. job by employing all the means whether legal or illegal. The reason behind this is also assured income, no risk and prosperity with out accountability. In contrary, the other alternative occupation like farming, business, labour etc contain a high degree of risk, hardship and accountability.

Government Higher Secondary Arwani:

There was only one primary educational institution in our village established in 1963(according to record). After that it was upgraded as middle school; and then high school. This school was only one high school for Arwani and its neighbouring areas. Later on when education system reached its climax this high school was upgraded in 2008 as higher secondary. This higher secondary presently worked well. There are other two govt.schools (primary and middle school).

The role of students in higher secondary is 560 according to school record. There is a good faculty of teachers and lecturer's, who were having good qualification. The teachers were trying there best to give well education to the students. The role of students in primary and middle school is 200 and 330 respectively.

There are also so many private institutions in our village, were well educated teachers are available. Numbers of students are going to these private institutions in order to learn more and more.

In short we can say that a great improvement has occurred in the field of education in our village in the recent past. The literacy rate, as against 30% during 80's of the 20th century, has reached to 85% at present times.

KASHMIRI WAZWAN:

Here we shall not discuss in detail the food and dietary items consumed by the people, as it had already mentioned previously. Here we shall only discuss about Kashmiri wazwan-kashmiri cosine. The history of kashmiri wazwan can be traced back to the 15th century invasion of India by Timur, and the migration of 1700 persons accomplished wood carvers, weavers, architects, calligraphers and cooks from Samarqand to the valley of Kashmir. The descendents of these cooks, the wazas, are the master chief of Kashmir. These wazas made dozens of dishes, mostly of meat, cooked overnight by master chief, wazas. Guests were seated in groups of four and they share the meal out of a large metal plate, called the Trami. The meal begins with a

ritual washing of hands at the basin, called Tash-e-naer. Then the thamis arrive heaped with rice, quartered by four Sekh Kababs, contains four pieces of Methi Korma one Tabak Maz, one Safed murg. Cord and chitney are served separately.

Mostly common served are the Ristas, are meat balls of finely pounded mutton and cooked in gravy. Sekh kababs, tabak maz is flat pieces of meat cut from the ribs and fired till they acquired a crackling texture. Yakhni is the last dish to be served. Besides some vegetables like Naddu are also served in the Kashmiri wazwan.

BREAD AND KANGAR:

A. Bread:

All the local bakery shops serve typical Kashmiri bread like shermaal, bakerkhani, girda, lavas etc is cream coloured unlevelled breads without which no breakfast is complete. These breads showed the importance of the Kashmir's.

In our village there are so many shops of bread and confectionary bakery. Number of people from the neighbouring areas takes the bread and confectionary bakery. People mostly now used confectionary bakery in the marriage ceremonies.

B. Kangar (Kashmiri fire pot):

kangar, which forms such an important part of Kashmir's life, must be lifting unnoticed. The kangri is a small earthen ware bowl of quaint shape, held in a fence of wicker work. In the winter and even in summer when the rain chill the air, hearts embers are put in to kangar and are slipped under voluminous gown (pheran), which all the kashmiris wear.

CHINAR (Boone):

I think that there is no exaggeration in saying that chinar tree, economically known as bonnie in Kashmir is the trademark of Kashmiri culture and our village is no exception. The voluminous shade of the chinar tree is highly conducive and comfortable for health and gives a cool breeze. But unfortunately the number of chinar trees divides day by day and if this trend goes unjacked the time is not far away when this tree will get extinct from the soil of Kashmir. The credit goes to Emperor Akbar, who takes these chinar trees from central Asia and planted in valley. Till this time these chinar trees survived in the Kashmir. It is because of these chinar trees Kashmir assumes more importance probably in the field of tourism.

DEATH AND MARRIAGE CUSTOMS OF BRITHDAY:

Birthday:

Immediately after the birth of a child a respectable Muslim name is given to him or her, either by the eldest member of the family or by the pir. Then after six to seven months, the head of the child is clean shaved. The custom of clean shaving of head of the child is locally known as Zade-Kasen. Generally on some reverential place, like the shrine of a Sufi or a rishi is chosen for this custom.

Death:

Muslims believe in life after the death. When a Muslim approaches his death, he is laid on bed with his head towards the North and his feet towards the South known as '*Akher Shand*'.

After the death the corpse is breathed and wrapped in white cloth (*Kafan*); the body is then carried in a coffin (*Taboot*) to the graveyard where it is buried in the grave. At the time of burial, Quranic verses are recited by the side of grave and supplications and prayers are made for the departed soul by nearly relatives and neighbours. There is active mourning in the family of dead for three connective days and on the fourth day Chahrum is observed. During this day, Quranic verses were recited at the deceased home commonly known as *Fateh Khawni*. Meal is also arranged during this day for relatives coming from far off places.

Marriage:

Marriage has been the most notable social institutions since times, immemorial. It has been the primary responsibility of the parents to arrange the marriage of their children.

First of all the services of a matchmaker, commonly known as Manzimyour, are available to get a suitable bridge. After the match is fixed the betrothal ceremony, known as Nishean, takes place in which the grooms father with some relatives visited and takes parents to the girls house. The visit is later paid back by the bride's father and her relatives. Later a date is fixed for the Marriage, *Saath Naam*, which is duly solemnised in the *Nikah* ceremony. In the same ceremony a formal consent is elicited from both sides, and the amount of Mohar is to be paid by the groom to the bride, which is to be fixed.

On the preceding days of marriage, *Khandar*, the groom's father sends some *Mahanadi* (*maenz*) to the bride's house with which she strains her feet and hands, while the women folk sing the traditional songs. This night of celebrations and dying the hands and feet is known as *Manzerat* (the night of applying mehendi). Bridegroom is commonly known as *Maharaz* and bride as *Maharean*.

Next day, the groom visits the bride's house along with his friends and relatives (Baraties) and a feast is served to the guests. After the feast is over, the *Rukhsati* or departure of bride to her father-in-laws house takes place. A female relative known as *Dudmouj* accompanies the bride who gives her instructions regarding the formalities to be observed on reaching her father-in-laws house, the bride is taken to a room, which is specially decorated for her. After the brides arrival, her mother-in-law takes the veil off from brides face, and at the same time the bride passes on a hanker-chief containing some golden ornaments or cash to her hand and this is regarded as mother-in-laws pre-requisite or Hashkent.

It is also worth mentioning here that during this day, great feast 'Saal' is served in both the grooms and brides house for public, in which dishes are served, for which Kashmir is known all over the world.

POLITICAL ADMINISTRATION:

Regarding the political history of our village there is dearth of sources whether oral or written, but we get some clues from the oral sources about the political atmosphere of our village from the *Dogra* period onwards. So that why I am going to describe the political atmosphere of our village from this period.

As we know that the *Dogras* occupied Kashmir in 1846 and ruled it till 1947. they ruled Kashmir with a tyranic hand and committed severe atrocities on the people of Kashmir. People were exorbitantly taxed and as a result they lived a miserable life. In short, we can say that with the passage of time people realised that there is only one solution of their problems and that is to throw away the yoke of Dogra raj. A national movement emerged in Kashmir for this

purpose. But as for as our village is concerned, it also got affected by this movement. The people provided their support to this movement, though not actively participated in it. From eyewitness accounts, the popular myths and slogans about Sheikh Mohammad Abdullah were in run and were discussed in youth meetings; the most popular being “*yee Kari tee Kari bab kari lolo, Ale karri wangan kari Sheikh kari lolo*”, whatever will be done is going to be done by Sheikh Abdullah. The slogan expresses the people’s faith on Sheikh Abdullah. Politically speaking the village as a whole consisted only one group of people that is the supporters of Jammatt-i-islami. The people of our village supported this because as already mentioned that our village, Arwani has been the hub of Jammatt-i-islami and militancy, so is the case that no body was in a position to support any other political body.

It is off course right that national conference struggled hard to get Kashmir freed from the grip of Dogra Raj, and finally it succeeded in this. But after that when Arwani was burnt in to Ash’s on *4 April*, people of our village think it the government plan, and as they became the strong supporters of Jammatt-i-islami; another reason was that, when militancy started in Kashmir, Arwani became its main centre in south Kashmir area. So was the case that people blamed upon the government, and criticised its plan and policies.

When in 1987 assembly elections, new political groups came into front that is Mutahid-Mahaz in Anantnag led by molvi Dr. Qazi Nisar. Some people supported him, but majority remained aloof from him in the elections. After some time new party ‘*Peoples Democratic Party (PDP)*’ rose on the political scene of Kashmir; led by Mufti Mohd. Sayeed from 1997. Majority of villagers became its supporters and only few families supported national conference. In our constituency, Home shalibuhh, MLA Ab. Gaffar Sofi became successful

continuously from very period. But as for as our village is concerned it always boycotted the elections. No body gives a vote to any political leader; such is the impact of Jammata-i-islami.

In 2008, though a large number of people of our village took an active part in the agitation for freedom from India. In the elections later on, no body from our village support or take part in elections; such was the impression of Jammata-i-islami and Hurriyat (G) on the minds of people.

In 2010, there was a state wide agitation for the freedom of Kashmir against India. in fact 95% of people of our village took an active participation in the rallies of Hurriyat (G), which was leading this agitation. At the local level the people of our village as well as the neighbouring villages were walking on roads in the form of processions, shouting slogans touching the sky like '*koon karia ga tarjuman, sayeed ali shah geelani; we want freedom; ragdo-ragdo Bharat ragdo; go India go back; yehan ka chalay ga nizamy Mustafa etc*'.

So in short, we can say that at different times people used to support different parties; but our village remains boycotted to all political parties, but only supported Jammata-i-islami.

VILLAGE ADMINISTRATION:

As for as the village administration is concerned, as we know that *Muqadam* was the head of the village during medieval times, who was mainly responsible for the collection of revenue from the villagers. But in our village Zaildar was the head of the village. Dilawar Malik, the zaildar of our village, was the was brave and bold person. He was not only head of his own village, but as I already mentioned that Arwani is at the centre and so is case that he was head of other villages. After his death this zaildari post goes to his son *Mustafa Malik*. they always played an important role in maintaining the law and order of the area. But with the passage of

time, mostly after their death, Muqadam post came into existence in our village. Akbar Malik was the first Muqdam. He also played an important role in his life. During the period of militancy, Muqdam played an important role; because the panchayat system got disrupted during this period. Whenever the armed forces used to kidnap or arrest any person, the muqdam was only person who dared to visit the army camp and get him free. The muqadam at present as well is playing an important role. He accompanied by patwari collects the Mali of the village. Presently our Muqadam is Mohd. Akbar Khan of Lazi BAL pora.

The panchayat institution also played an important role in administrating the village. During the reign of Sheikh Mohd Abdullah, through the panchayat act of 1951, Halqa panchayat was introduced in the valley in those days. The name of our village was given as Halqa Arwani. The panchayat ghar was also built by the government in our village, which was later on burnet in to ash's by the unknown persons in year 2005. Panchayat ghar was built, in order to solve the disputed matters; as well as performing supervisory functions like supervision of schools, public land and government buildings etc. It was also responsible for the construction of roads, bridges, bathrooms etc. So in short the panchayat continued function till 1989, when it get disrupted due to emergence of militant movement in Jammu and Kashmir. During the period of militancy, the panchayat system got withered away. Recently in 2011, the panchayat elections were held, but as I already say that Arwani is the hub of Jammati-islami and mujaheedins, so was the case that any body do not take part in elections.

Chowkidar was another village officer whose main function was to maintain a record of births and deaths and then provide this record to police station of his area or region. The present

chowkidar of our halqa is Gulam Mohd; he is from frisal. He plays an important role in this respective post.

RIVER VISHAV:

The *vishav* is fed by the *Kauseernag Lake* which is about 3kms long. It joins with a river Jhelum below Bijbehara in Sangam. It is to be believed that kauseernag is at an elevation of about 4000m above the sea level in the Pir Panjal Mountains to the south of Kashmir. The river vishav irrigates the kulgam tehsil areas and later it also got down through the areas of district Anantnag. The river flows inside of our village in the East and people used its water for many purposes. Its water is also used for irrigation of agriculture through by a canal system. The river is very terrible and ferocious particularly in times of monsoon (from June to September). The water of the river is running very fast inside of our village owing to the existence of a high degree of slope in the area of Khudwani, where its water running fast. The flood, though not necessarily comes regularly, causing large scale destruction of the village property but one thing important to mention here is that inspite of floods, not a single house of our village witnessed destruction. The reason behind this is that the village on the side of river Vishav is closed by an embankment. At times, when the flood water was about to enter the habitation area of the village, the villagers used to collect money and rice for '*Niyaz*' which is known as "*Pir-Khairat*" to get rid from this natural calamity.

PLAY GROUND:

In our village, there is one large play ground which is regarded as one of the biggest ground in the neighbouring areas. People from other villages are coming on every Sunday for

playing cricket matches here; not only Sundays but also on other days as well. From the patwari report, it is nearly about eight kharwars of land, and is flat as well as round and is located in the outskirts of our village namely Arwani-laktipora. The people of our village use it for certain purposes like playing of several games such as cricket, football etc. besides these games the people of our village used it for rearing of cattle's, basking of paddy and other crops. It lies in the centre of fields and we feel it very case to take our crops there for bask. We feel it very lucky that God has bestowed us such a vast ground and we are fortunate that others as well as we use it mutually for entertaining and enjoyment. The play ground is divided into three parts and one part is covered by government middle school, and each part has a drain, which takes away the rainy water from it. It is also a better place for the nature lovers to love and enjoy the adventures of nature freely with open soul and heart.

CONCLUSION:

It is difficult to make the deep study of any social area regarding character, religious beliefs, clothes, food, habits etc, as they vary from person to person, but I tried my best to make real study by containing so many people particularly elders belonging to different castes, classes and groups. I am very thankful to them, who provided me a lot of information regarding the past of the village Arwani. How much I have succeeded in my work rests on the readers to decide, but I think that the proverb, “to error is human and to forgive is divine” will be kept in mind while going through the material and it should be considered a humble try by a very little knowledge person in this direction, which can not be from errors and mistakes. I hope, I will be provided guidance, knowledge, encouragement and above all forgiveness for lakes there in.