

THE ARAIN DIASPORA IN INDIA: A HISTORICAL PERSPECTIVE

Dr. Mohammad Rehan Asad and Dr. Shams Jilani

4/21/2017

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Twitter: @mrehanasad79

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IN THE ROHILKHAND
REGION OF INDIA: A
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MOHAMMAD REHAN ASAD AND SHAMS JILANI

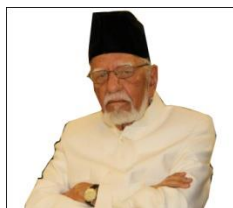


This book is dedicated to the great Arain leader Sir Mian Mohammad Shafi (1869-1932), Knight Commander of the Order of the Star of India (KCSI), Companions of the order of Indian Empire (CIE). He was a great visionary, educationist, politician and administrator of British India who dedicated his life for empowering the Indians in British Empire.

ABOUT THE AUTHORS



Dr. Mohammad Rehan Asad was born in Pilibhit, Uttar Pradesh, India in 1979. He took his bachelor's and master's degree in medicine from Aligarh Muslim University. He is the medical educator by profession, and has an avid interest in history. He has been pursuing it as a passion for the last fifteen years. He is also the life member of International Society for the History of Islamic Medicine, Bahrain. He has delivered lectures on the history of Islamic Medicine in seminars and workshops. His other areas of interest lay in ethnology, microhistory, and social anthropology.



Dr. Shams Jilani was born at Pilibhit, Uttar Pradesh, India in 1931. He is a prolific author, journalist, historian and social worker settled in City of Richmond, British Columbia, Canada from last twenty-seven years. His writings touched the Islamic message of tolerance, multicultural harmony, and pluralism that is need of time in present global context. As a writer, he has published more than eighteen books in history, political sciences, and biographical accounts. He is blessed to write a biographical account of Prophet Muhammad (Peace be upon him). He was founder and Chair of Richmond Multicultural senior member's society. His book "Ethics and Islam" received positive recognition from Canadian Media as it covered a holistic approach to human rights from Islamic perspectives.

TABLE OF CONTENTS

About the Authors	5
Foreword.....	10
Foreword.....	11
Preface.....	12
Acknowledgements.....	15
Chapter1: Brief History of Arains and theories of their origin	17
Background.....	17
Theories of origin	19
Descendants of Banu Ummaya	19
Descendant of Sheikh Haleem Al Rayee	21
Descendants of Zurrayeen/ Al Zurrayeen.....	22
Theories of Non-Arab Origin.....	23
Jewish origin	23
Aryan Origin	23
Iranian origin	23
Rajput Origin	23
Analysis and review of different theories of origin	25
A critical review of alleged usage of the term “ <i>Rain/Arain</i> ” by Kunjra community of India in light of historical evidence	32
Chapter 2: Rohilkhand, its background in eighteenth century and immigration of Arains	40
Immigration of Arains in Rohilkhand	41
Chapter 3: Land Settlement and its distribution among Arains in Rohilkhand.....	44
Distribution and land settlement	45
Chapter 4: Socioeconomic conditions, proprietary estates, and cultural background of Arains in Rohilkhand during colonial era.....	51
Economic background of the community.....	51
Proprietary estates.....	53

Demography, Dwellings and General Lifestyle in Arain villages during colonial era	63
Religion	68
Socio-cultural condition.....	73
Food and drink	76
Literacy and moves for educational upliftment in late 19 th and early 20 th century	78
Move towards western education	81
Effect of mutiny on north Indian Muslim society	81
Role of Arain leaders like Honble Justice Mian Shah Din & Sir Mohammad Shafi in promoting modern education among Indian Muslims.....	82
Services of Anjuman Arain Rohilkhand and Kumaon.....	88
Reflections of the introductory speech by Honorary secretary at Arain convocation of Rohilkhand, 1917 AD	90
Awakening	92
Political and educational changes after the establishment of Anjumane-Arain, Rohilkhand.....	93
Chapter 5: An overview of Arain tribe in Pakistan and India after independence Background	97
Socio-economic conditions and demographic distribution in Pakistan	99
Glimpses of Community in Rohilkhand after Partition in 1947 AD	100
Present conditions and way forward.....	105
Chapter 6: Biographical accounts.....	111
Prominent Arain Zamindars of Rohilkhand in colonial India who were also philanthropist, politicians and oriental scholars.....	111
Sheikh Aziz Ahmad.....	111
Sheikh Zameer Ahmad	113
Sheikh Manzur Ahmad	113

Sheikh Nazeer Ahmad.....	116
Maulvi Sheikh Abdul Haqq.....	119
Sheikh Imtiaz Ahmad.....	121
Sheikh Wisaluddin and Sheikh Tajuddin	123
A Biographical sketch of the members from independent India and Pakistan	126
Mr. Mohammad Jilani and Mr. Ahmad Jilani	126
Mr. Aneesur Rehman.....	128
Mr. Abdul Hafiz Naeemi.....	129
Dr. Abdul Ghafoor.....	129
Shiekh Kamaluddin.....	132
Mr. Saeed Ahmad.....	133
Dr. Shams Jilani.....	133
Mian Abdul Qayum	135
Sheikh Mian Badarul Hasan	135
Mr. Israr Ahmad	136
Mr. Zakauddin.....	137
Mr. Mohammad Naseem	138
Religious scholars.....	142
Mufti-e Azam Pakistan Maulana Waqaruddin (May Allah show mercy on him)	142
Early life and education	142
Teaching career and academic responsibilities.....	143
Life in East Pakistan	144
Life in Karachi, Pakistan	145
Maulana Hafizur Rehman	146
Appendix	148
Table 1.1: Name and designations/titles conferred during British rule to Arains in Rohilkhand.....	148

Table 1.2: Name and qualifications of those who attained modern education from third to fifth decade of twentieth century	150
Illustrations	153
Photograph of Imperial medal bestowed to Sheikh Imtyaz Ahmad during award of the title "Khan Bahadur" in 1937 AD.	153
Begum Jahanara Shah Nawaz (1896-1979)	154
On 50 years of independence, Government of Pakistan issued this special postal stamp in recognition of contributions by Begum Shahnawaz in Pakistan movement. Founding All India Muslim League (Women) and motivating Muslim women for freedom were among her major contributions.	155
All India Muhammadan Educational Conference	156
A description of Rains/Arain tribe in Bareilly District Gazette, 1911	157
Note of thanks and acknowledgement for Sheikh Tajuddin Taj	158
Photograph of Sheikh Wisaluddin of District Pilibhit Raees Azam Dhakia estate in 1914 AD.....	159
A prominent Arain leader of Rohilkhand, founding member and vice-president of Anjumane-Arain, Rohilkhand in 1916 AD. .	159
Photograph of Darul Ulum Amjadia, Karachi, Pakistan	160
A map of Amaria block.....	161
Family tree of Sheikh Mullah Ahmad and Sheikh Mulla Hussian S/O Sheikh Allah Buksh	162
Shiekh Allah Buksh emigrated from Punjab in late 18th Century to Pilibhit	162
Family tree of Village Khamaria, District Pilibhit, India.	163
Bibliography	165
Index	170

FOREWORD

Arain community has played an important role in the history of Indian sub-continent. However, little had been properly documented and published in form of books. The general perception regarding Arains in Lahore, as '*gardeners*' is the reflection of distorted documentation of their background and history. Most of the books available on this topic only document the general history of Arains leaving details. There is a sharp need to record detailed history for future generations. I am glad that Dr. Mohammad Rehan Asad took an initiative to document fading historic facts. His work has unique importance in many ways, especially documenting the link between Arain communities scattered in Pakistan and India. I am sure this book will also become good reference for future researchers. It was really a need of time. I would also like to appreciate the support and contributions of an eminent scholar, Dr. Shams Jilani in this work.

Mian Hassan Farrukh, Lahore – Pakistan.

IT professional having avid interest in history& member of well-known Mian family of Lahore¹.

¹ Prominent Arain family having long history of their contributions in sub-continent; Shalimar Gardens remained under the custodianship of this family for more than 350 years.

FOREWORD

Arain history has always been a fascinating subject. There are number of theories relating to their origin and migration. The author, Dr. Mohammad Rehan Asad has painstakingly collected the scarce material and made extensive research of a large number of original and secondary sources that are not present in any other book on the subject. The attachments to the book are excellent and valuable historical material and a great cultural wealth of immense value for all the generations. Some material relating to great personalities and the community included in the book will come in public domain for the first time. The book covers all the aspects of the Community comprehensively. It is matter of pleasure that the guidance of Dr. Shams Jilani is available who is a living encyclopedia of Arain affairs. Here I remember great personality of Mr. Aftabuddin Ahmad, Toronto, Canada who had in-depth knowledge of history and affairs of the Community and that too on his fingertips. Alas he is no more. The fact of the matter is that people come and go but books remain for generations. The book is worth keeping in every household.

Mohammad Naseem,

Chairman, Global Law and Liaison services, Ex-Legal
Counsel, Oil and Natural Gas Corporation Limited, India

Author for the book titled "Arain", New Delhi, India.

PREFACE

“Study the past if you would define the future”. The great Chinese Scholar Confucius once made this quote regarding the study of history. Inspired by his thoughts, we came up with the idea of jotting down the past in this book. This book collects a historical account of one of the Punjabi communities widely known as “Arains” (constitute around twenty percent of present Punjab population in Pakistan) that immigrated in Terai plains of Himalayas in late 18th century. The exact number estimation is difficult but it was that hardly few hundred families migrated from Punjab. By early 20th century, a diaspora of eight thousand members has been established in the villages of District Bareilly, Pilibhit, Rampur and Nainital. The British accounts of an early 20th century of the region applauded them as one of the finest, hardworking agriculturist and landowners in the region. In the course of time, they lost their native Punjabi language and part of their ethnic customs. On visualizing through the window of history, it was found that the community has developed its unique culture. It was a blend of the regional influences and cultured inherited by them from Punjab. Although enough literature is available on different socio-cultural and historical aspects of the community but it was in Urdu language and mainly published from Punjab, Pakistan covering mainstream Punjabi speaking Arain community with few glimpses of community in Rohilkhand, India. The idea of collecting reviews and writing at one place was in my mind from student days in Aligarh University. The motivation boosted after I read a book titled “Arain” by Mr. Mohammad Ishaq and his son Mr. Mohammad Naseem in 2001. It was published in Urdu language. It was the first account on socio-cultural anthropology of “*Arain community in Rohilkhand*” after the independence of India covering fine details of language, culture, and

history in a comprehensive manner. Unfortunately, the rich work of Mr. Ishaq and Mr. Mohammad Naseem was not able to spread among the youths, as the majority of them have no understanding of Urdu language in changing times. During the evolution of our book, we have cited it several times as references. We were so inquisitive about contributions and efforts of ancestors that it tempted us to document this piece of work. It took a long time to collect resources and references. This work is based on multiple resources as mentioned in the bibliography but I would like to mention one of the most valuable resources. During literature review, with the help of my father, Dr. Mohammad Asad, I had found a century old valuable piece of article titled "Rudad Ijals-e-awwal Anjumane Arain", Rohilkhand, and Kumaon" published as the transcript of first Arain convocation held in 1917 AD. It was an amazing piece of information, which provided rich information about the progressive mindset, teamwork, socio-cultural background, and the philanthropic approach of the community that prevailed almost hundred years ago. It also reflected the integration of Arain community with the great Arain leaders of Punjab such as Sir Mian Mohammad Shafi who were not only representing one ethnic or religious community, but they were a face of Indian politics in British India. A separate book will not be enough to depict specific contributions of Sir Mian Mohammad Shafi towards Indian masses especially in the area of higher education. The guidance of such a great leader and visionary was privilege the Arains. We also reviewed Gazetteer of District Pilibhit (1909 and 1934), Bareilly (1911) and Settlement reports of Bareilly (1874). Numerous times, the perspectives of the community have been referred in these texts. It provided an evidence-based articulation to the work instead of mere claims.

When writing was started, I was fortunate that a distinguished literary personality of Arain community, Dr.

Shams Jilani joined me as a co-author in the work in 2012. He is a noted author, editor, historian and columnist settled in Canada for last twenty-five years. Some of the accounts that have been cited in the book have retrieved directly from the memory of Dr. Shams Jilani as he witnessed the movement of community members during the partition of India, abolition of zamindari Act and several other transformations that were faced by the community in the time line. We conducted several meetings on Skype and worked together by sharing files through common drop box folder. He guided me in every part of writing by giving his valuable inputs and providing extensive reviews. The book starts with theories of origin of Arains as an ethnic group that has been proposed by several scholars in last two centuries. Then it move to migration and settlement of the tribe in Rohilkhand region from Punjab that took place around two centuries ago. The following sections talk about the demographic distribution of populations, culture, and cuisine. It also discusses reflections of the socio-political changes that were going on in early 20th century in Arain community of Rohilkhand in alignment with the changes and reforms going in a larger tribe in Punjab under the leadership of Sir Mian Mohammad Shafi. The concluding sections discuss about the demographic changes in the community with the partition of India in 1947. Then a brief overview of the community was presented in both countries India and Pakistan. The last section presented biographical accounts of the notables among the community in Colonial India. They had rendered great services to Arain community. For some of them, their role of community building starts with their community and covers these objectives with wider perspectives on District or regional level. In present scenario, on the Indian side, the young populations of Rohilkhand Arains are facing an identity crisis due to the small isolated population of the community. The western

Uttar Pradesh is the cradle of civilization in North India that inhabits hundreds of tribes and communities with different origins and backgrounds in both Hindu and Muslim Populations. With partition, the bulk of Arain community that once inhabited both in east and west Punjab moved to Pakistan with few traces of people left in Malerkotla of District Sangrur. The small diaspora that was built in last two centuries separated from their homeland in Punjab is now on the brink of losing their identity among more than two hundred million people of Uttar Pradesh, India. This work will provide them a thorough evidence-based insight about their culture, society and background. On another side of the border, the generations of twenty-first century Rohilkhand Arains settled in different parts of Pakistan will find historical connections with more than ten million Punjabi speaking Arains. It is unfortunate to mention that Punjabi Arains in Pakistan identified Rohilkhand Arain as a part of Urdu speaking community. The Rohilkhand Arains shared a common origin, history and culture with Punjabi Arains and in colonial era, they were closely linked with each other. It is an irony, how languages are used to create a barrier in diving human souls even if they have common origin. They maintained cultural and social interactions until the partition of India. It is inspiring to see the evidences during the review that Rohilkhand Arains maintained strong connections with early twentieth century leaders of Punjab such as Sir Mian Mohammad Shafi, Hafiz Haleem, Malik Tajuddin, and Mahshar Ambalvi. The book can attract scholars of South Asian studies as readers who have an interest in the microhistory of the communities.

Dr. Mohammad Rehan Asad

ACKNOWLEDGEMENTS

At the very outset, I would like to thank my father Dr. Mohammad Asad for his extraordinary efforts in completing this piece of work. He had provided me several references, accounts, and articles to cite for this book. More ever, he had provided me one of the most valuable manuscripts, the transcript of “First Arain convocation of Rohilkhand and Kumaon (1917)”. In addition to this, he was a source of several accounts, information, and narrations that gave me many help in writing biographical accounts. I do not know how to convey my gratitude to Dr. Shams Jilani, who did such a great work by continuously giving his scholarly inputs. Further, in this context, I would like to acknowledge Mian Hassan Farrukh S/O Mian Farrukh Nazir, a member of historical Mian family of Baghbanpura, Lahore (a notable Arain family that produced legends from the time of Emperor Shahjahan and custodians of Shalimar gardens in Lahore for 350 years) for providing me valuable accounts of Sir Mian Mohammad Shafi and Justice Shah Din. Mr. Mohammad Mazhar S/O Mian Mohammad Ahmad provided me a copy of “*Tareekh Arain, 5th ed.*” a valuable piece of work by Chaudhry Asghar Ali published at Lahore in 1963. I would like to thank him for his efforts and kind help. In addition, I would like appreciate my friend Mr. Tabish Akhyar who was the first one to motivate me with the idea of writing. Mr. Israr Ahmad S/O Sheikh Imtiaz Ahmad provided me a copy of Kulliat Jalal, fourth ed. (edited by Mr. Zakauddin) May Allah gives him a long life and good health? I am indebted by the help done by a school days friend, Mr. Khalid Siddiqui and Mr. Faisal Ali Siddiqui by reviewing text and giving valuable inputs for linguistic improvements. Finally, I would render thank to my wife Mrs. Sadaf Fatima for her support and help during this work.

Regards

Dr. Mohammad Rehan Asad

CHAPTER1: BRIEF HISTORY OF ARAINS AND THEORIES OF THEIR ORIGIN

BACKGROUND

Arain is a Muslim tribe of Pakistan mainly settled in Punjab and parts of Sindh. According to Gupta, their population exceeds ten million in Punjab, Pakistan by the start of 21st century.¹ In India, the Arain populations are present in District Pilibhit, Bareilly, and Rampur of western Uttar Pradesh widely termed as Rohilkhand along with smaller proportion in District Udham Singh Nagar (Rudrapur) and District Nainital in neighbouring state of Uttarakhand. The ancestors of Arains in Rohilkhand migrated from Punjab in late eighteenth century.² Who were the ancestors of Arains? From where this community came into the sub-continent or their ancestors were indigenous to the India. These questions were answered in last two centuries by different authors in their books and articles regarding the history of Arains in the subcontinent. Multiple theories have been proposed regarding the origin of Arain tribe. From last few centuries, Arains had participated in all spheres of life and several stances; their historical achievements not only gave feeling of honour to the community but entire sub-continent owed their noteworthy achievements.³ The changing trend of Indian history and the establishment of British Empire provided the chance to Indians to immigrate to different colonies of British Empire. Alison Shaw introduced Arains as one of the largest Muslim Asian community in Oxford, Huddersfield, Glasgow and

¹ Gupta, O. (2006), Encyclopedia of India, Pakistan and Bangladesh, Isha Books, New Delhi, pp.141.

² Rose, H.A. (1911), A Glossary of Tribes and Caste of Punjab and North West Province, Civil and Military Gazette Press, Lahore.

³ Chaudhry, Asghar A. (1963), Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar.

Manchester in United Kingdom.¹ Ward and Jenkins referred Arains as one of the earliest immigrant in United Kingdom and majority of them came from east Punjab and a small number from Karachi and West Punjab.² Nawab Mian Mohammad Fazil (a noble in Mughal court whose ancestor Mian Muhammad Yunus alias Maher Mehnga donated his land for Shalimar Gardens), Adina Beg Khan (governor of Punjab under Mughals), Shah Inayat Qadri (a great Sufi saint of 17th century and spiritual master of Bulleh Shah Baba), Sir Mian Mohammad Shafi (education secretary, member of Viceroy executive council in Colonial India and founder of Muslim League), Justice Mian Mohammad Shah Din (one of the first Muslim Judges in Colonial Punjab), Begum Jahanara Shahnawaz (founder of Women Muslim League and first Asian women who presided legislative session)³, Hafiz Haleem (notable businessman, educationist and philanthropist of Colonial India), Sir Mian Abdul Rasheed (first chief justice of Pakistan), Mian Iftikharuddin (a Muslim face of Indian national congress in Punjab Politics till 1945 who resonated for United India, founder of two leading newspaper daily Imroz & Pakistan Times, and first Minister in Charge for Rehabilitation of Refugees in Pakistan), Naseem Hijazi (Urdu novelist), General Zia-ul-Haq (President and Army in Chief of Pakistan), Chaudhry Mohammad Ali (British era ICS and ex-Prime Minister of Pakistan), Chaudhry Mohammad Sarwar (U.K based Businessman, ex-Governor of Punjab, ex-British Parliamentarian) were few of the great personalities who enriched all spheres of the life of South Asia (specifically North India and present Pakistan) in last three hundred years. There are

¹ Shaw, A. (2000). Kinship and continuity: Pakistani families in Britain, 1st ed., Harwood Academic Publisher.

²Jenkins, R., and Ward, R. (1984), Ethnic communities in Business and strategies for survival, Cambridge University press, pp.85.

³ Pakistan Day: Women at forefront. Retrieved from:

<http://www.dawn.com/news/882736/pakistan-day-women-at-the-forefront>

hundreds of the other members of the community who have rendered exceptional services to the region. It seems difficult to enlist all of them in this short introduction.

THEORIES OF ORIGIN

In last two centuries, different theories have been put forward regarding the origin of Arains. The most common and valid theory was regarding the Arab origin of Arains that purported Arains as the descendant of Banu Ummaya, who came to sub-continent with the army of Muhammad bin Qasim in 712 /90 Hijra. However, British scholars such as H.A. Rose and Denzil Ibbetson had confronted this theory. All the District Gazettes of Punjab and other work of British scholars were mainly based on the work of Sir Denzil Ibbetson (Lt. Governor of Punjab) who compiled an extensive Glossary of the Caste and Tribes in Punjab and North West Province in 1881. Most the British accounts written after 1881 cited the work of Ibbetson regarding the origin of Arains. From a long time, different Arain authors had explained the theory of Arab origin.

DESCENDANTS OF BANU UMMAYA

Akbar Shah Khan Najeebabadi, a renowned non-Arain orientalist (Islamic Historian) of Indian subcontinent explained and justified the Arab origin of Arains in his remarkable work of Islamic history "Aina-e-Haqiqat Numa, Vol, I". In the introductory passage, he introduced the readers with the background of South Asia during Islamic invasion of Mohammad Bin Qasim in early eighth century, i.e., 712 (90 Hijra) and then covered the invasion of Mohammad Bin Qasim and establishment of the Arab

state of Sindh and modern Punjab.¹In chapter “Influence of Arabs on Sindh”, Najeebabadi (1926) stated, “Siddiqui, Faruqi, Ansari, Abbasi, and Sadat's are pure Arab races still populated in Sindh. Some tribes were considered Indian in origin, but they were, in fact, pure Arab races in which Arain race/tribe is most remarkable to be discussed here. As discussed in previous chapters that companions of Muhammad Bin Qasim were based on the two the two factions, Syrians, and Iraqis. The Syrian people were considered as most reliable and loyal for the Umayyad Caliphate, and they were considered as the royal army. Originally, they belonged to the tribe of Banu Umayyad, migrated from Hijaz and settled in Levant (Modern Syria, Palestine, and Jordan) during the time of Hadhrat Amir Muawiya (May Allah be please with him). A good number of this tribe settled at a place called Jericho (Areeha) in Levant. The army that was dispatched for the invasion of Sindh by Hajjaj bin Yusuf Shaqfi under the command of Mohammad bin Qasim also represented people from Areeha. These people were not able to go back to their homeland, and were forced to accept Sindh as a place of their residence. Under the rule of Abbasid Caliph, they were victimized. They were even forced to seek refuge in mountains. The establishment of the independent state of Maksudah was the sigh of relief for them. Some of them went toward the mountainous terrain of Suleiman and most of them settled in Multan. They were again victimized in the famous storm of Qarmatians. The invasion of Mahmud Ghaznawi finished the atrocities of Qarmatians and in this way, the Arab immigrant community from Levant mainly settled in Multan. After some time Mahmud Ghazanawi annexed the complete area of Punjab and Punjab became one of the state of Ghazni Empire. After establishment of the Islamic empire of Ghazni, the majority of the old Muslim tribes those who

¹ Najeebabadi Akbar, S. K. (1926), Ainae Haqiqat Numa, Vol 1. In: Arab influence of Sindh, the United India Press, Lucknow, pp.125-127.

seek refuge in Multan due to the atrocities of Qarmatians migrated in large number to the different parts of Punjab. One of the tribe among these tribes was that came from Areeha (Jericho), Syria and it was called as Areehai. The Punjabi pronunciation made them "Arain" from "Areehai" in due course of time. The natural result of above-described incidents is that this community isolated themselves from the victorious Afghans and conquered Hindus and engaged themselves in agrarian tasks by using their previous experiences that were the reason for the prosperity and green revolution of the independent Arab state of Mansurah. The Arab region is not fit for cultivation but when Arabs reached any fertile country, they proved themselves as the excellent agriculturist. When Arab tribes conquered Andulas (Spain), they made it a living garden. There was not a single piece of land left in Iberian Peninsula without cultivation. When they left the region, the country again became deserted and barren for a long time. In the same way, Arabs has made Mansurah as the garden of its time by applying their excellent scientific cultivating skills. After coming in Punjab, they displayed same skills.¹

DESCENDANT OF SHEIKH HALEEM AL RAYEE

Sufi Akbar Ali proposed this theory in his book titled "Saleem Al Tawareekh" in the year 1919. He tried to prove the ancestry of the complete tribe with one man named "Shiekh Salem AlRayee". According to the author Shiekh Habib was one of the pious son of Shiekh Saleem who received a lot of spiritual gains from Hadhrat Salman Farsi (May Allah be please with him). Sheikh Haleem Alrai was the son of Shiekh Habib who joined with an army of Muhammad bin Qasim expedition to Sindh. The author of "Tareekh Arain" ultimately rejected this theory

¹ Najeebabadi Akbar, S. K. (1926), Ainae Haqiqat Numa, Vol 1. In: Arab influence of Sindh, the United India Press, Lucknow, pp.125-127.

after reviewing the facts presented by the author of “Saleem Al Tawareekh”. Asghar Ali studied all the standard references including Chachnama¹ to find the name of Sheikh Haleem Alrai in the army of Muhammad bin Qasim and he concluded that the personality of Sheikh Haleem Alrai is in evident in this context. Asghar Ali also pointed other historical mistakes in “Saleem Al Tawareekh” such as Sufi Akbar Ali misquoted the Mughal leader of Badakhshan named as Zubair Rayee as one of the members of Arain tribe. He further stated that author of “Ferishta” clearly referred that the title of this leader was “Rayee” as this term was also used for independent leader or free war lords.

DESCENDANTS OF ZURRAYEEN/ AL ZURRAYEEN

Munshi Muhammad Ibrahim Mahshar Ambalvi proposed one of the other famous theories of Arab origin, and he wrote an extensive book on the origin of Arain tribe in 1922, titled “Ale Zurrayeen”, mean descendants of Zurrayeen. He considered Arains as Qahtani Arabs tribe that mainly belongs to Yemen. According to Mahshar, Yaryam Zurayyeen was the father of Arain tribe. He was the grandson of the King of Yemen and born in 1354 BC. During his rule, the tribe of Zurayyen attacked sub-continent around two thousand years before coming of Islam. The author further supports his argument by a mountain named as “Rayeen” and even the region around this mountain in Yemen is famous by the name of “Rayeen”. In a critical analysis of this theory, the author of Tareekh Arainhas presented ample proofs to discard this theory. It will be discussed in the last section of the chapter.

¹The Chachnamah, An Ancient History of Sind, giving the Hindu period down to the Arab Conquest. (1900). Translated from the Persian by Mirza Kalichbeg Fredunbeg. Karachi: Commissioners Press.

THEORIES OF NON-ARAB ORIGIN

JEWISH ORIGIN

In April 1962, a weekly journal of Sindh named “Khadimul Watan” published an article authored by Mohammad Hanif Maher Kachelvi that asserted the Jewish origin of Arains. In fact, his claim was feeble, and it was merely based on the one similarity between Jews and Arains, i.e., both are an excellent agriculturalist. He claimed that Arains are very excellent agriculturalist so might be they were originated from one of the ten lost tribes of Bani Israel.

ARYAN ORIGIN

This theory was based on the study of western anthropologist mostly from 18th and 19th centuries who considered majority of the communities of northern India were descended from Aryans especially in Punjab, Kashmir, and Baluchistan.

IRANIAN ORIGIN

A famous valley with the name of “Raeen” was present in Persia (Ancient Iran). The tribes that migrated from the valley of Raeen were later on identified as Rains/Arains.

RAJPUT ORIGIN

Various authors supported this viewpoint regarding the origin of Arains. Most of them believe that Arains are one of the subsections of Rajput community. With the incoming of Muslim invaders in Sindh in 8th century, this tribe remained aloof from armed forces and engaged themselves in agriculture. With the incoming of new masters (Muslim rulers), i.e., armies were mainly

consisted of Turks, Persian, and Arabs, they feel suppressed in Sindh. During 11th century, they moved from Indus and spread on the five rivers of Punjab. Now have a look on the Glossary of Tribes and Caste of Punjab and North West Provinces that was based on the census report of Sir Denzil Ibbetson (1883).

“Arain, Rain (the latter form prevails in the Jumna valley), is a term which has at least two distinct meanings: in the Sutlej valley and throughout the eastern plains the Arains form a true caste, but in all the rest of the two Provinces the term is applied to any market-gardener and is synonymous with Baghban, Mali, Maliar, and even Jat in the South-West Punjab. We are now concerned with the Arains as a caste. Almost to a man Muhammadans and strongly inclined to Orthodoxy, the Arains claim to be immigrants from Uch and have some affinities with the Kambohs. On the other hand, some of the Arain and Hindu Saini clan names are identical, and those not always merely names of other and dominant tribes. From Uch, they migrated to Sirsa and then into the Punjab.

In Sirsa, the Sutlej Arains meet those of the Ghaggar. The two do not intermarry, but the Arains of the Ghaggar valley say they were Rajput's living on the Panjnad near Multan, who were ejected some four centuries ago by Saiyad Jalaluddin of Uch. They claim some connection with Jaisalmer Rajputs. Till the great famines of 1759 and 1783., they are said to have held all the lower valleys of the Choya and Ghaggar, but after the latter date the Bhattis harassed the Sumras, the country became disturbed, and many of the Arains emigrated across the Ganges and settled near Bareli and Rampur. They marry only with the Ghaggar and Bareli Arains.”¹

¹Rose, H.A. (1911). A Glossary of tribes and castes of Punjab and North-West Province. Based on the Census Report for the Punjab, 1883 by the late Sir DENZIL.IBBETSON, and the Census Report for the Punjab, 1892, by the Hon. Mr. E. D. MacLAGAN, and compiled by H. A. ROSE, Printed at Civil and Military Press, Lahore, pp. 13-14.

ANALYSIS AND REVIEW OF DIFFERENT THEORIES OF ORIGIN

Both Arain and non-Arain authors discarded the theory of Aryan origin and Rajput origin. The great orientalist and historian Akbar Shah Khan Najeebabadi was the first non-Arain scholar who discarded the theories of Rajput or Indian origin. As Najeebabadi stated in his remarkable work titled *Ainae-Haqiqat* numa "*There are some tribes of Sindh that were considered Indian in origin but they were in fact pure Arab races in which Arain race/tribe is most remarkable to be discussed here*".¹

The other important point to be discussed here was the argument given by Ibbetson, which was referred by H.A.Rose in his work titled "Glossary of Tribes and Caste of Punjab and North West Provinces", and the same statement was copied in District Gazette of Sirsa and Pilibhit. The argument is as follows and here directly the words of Ibbetson are cited "*The Arains of the Ghaggar valley say they were Rajput's living on the Panjnad near Multan who were ejected some four centuries ago by Saiyad Jalaluddin of Uch*".²

As literature showed that majority of the Arains in Rohilkhand belonged to these Ghaggar Arains, we reviewed around hundred-year-old documents that reflected the history of the community. The first one was "*Kulliat Jalal*"³ and the second was the report of the first meeting of the Anjumane-Arain, Rohilkhand conducted in 1918, and nowhere in these documents, the Arains claimed of the Rajput origin. It seems that Ibbetson

¹ Najeebabadi Akbar, S. K. (1926), *Ainae Haqiqat Numa*, Vol 1. In: Arab influence of Sindh, the United India Press, Lucknow, pp.125-127.

² Ibbetson, D. (1883), *Minor Land owning and Agriculture caste*, a reprint of "the chapter on The Races, Castes and Tribes of the People" in the Report on the Census of the Panjab published in 1883 by the late Sir Denzil Ibbetson, K.C.S.I, Government printing press, Lahore, 1916, pp.194.

³ Jalal, Maulana. Jalaluddin. (1986), *Kulliat Jalal*, addition of Family tree by Sheikh Mohammad Tajuddin Taj, edited and compiled by Dr. Zakauddin Shayyan, 4th edition, Printed by Bathu Color printers, Achal Taal, Aligarh, U.P, India.

concluded on its own the claim of Rajput origin and directed this statement on the behalf of the community in his census report of 1883. The later British Scholars such as H.A. Rose and H.R. Nevill (author of most of the District Gazettes of United Province including Pilibhit) exactly copied these statements in their work published in 1911 and 1906. The author of Tareekh Arain states, *“The strongest evidence that Arains are not Rajputs is that they never claimed Rajput origin themselves. Though, the Rajputs were considered one of the superior tribes of sub-continent in context Indian social hierarchies of communities & tribes. Due to this reason, whenever Nais (Barbers), Moochi (Cobblers), Julahas (Weavers) and Mirasi (Dancers) got a chance to change their tribe, they affiliate themselves with Rajputs. That why after 1947 when mass migration of populations took place, it provided an opportunity to the immigrants to change their tribes. The old tribes and villages are not present where the people were aware of their real identity. An innumerable number of people changed their tribes and wore the cloak of other tribes with pride especially in Punjab they tried to affiliate with Rajput tribe. Arain is one of the few clans of Punjab that even a single member of the community never changes his affiliation. The Arains themselves don’t want to affiliate with Rajput’s so why without any reason they were forced to accept the Rajput origin.”*¹

A conclusion can be drawn by the above review that it was the mistake of Ibbetson that was reflected in all the later official documents. The theories of Aryan and Iranian origin are weak and lack evidence. As concerned with the theory of Aryan descent, the majority of the communities of Punjab, Kashmir, Iran, Asia-Minor (Such as Kurds and Armenians) were marked as Aryans by British Scholars. In sub-continent, any community of

¹Chaudhry, Asghar A. (1963), In: chapter five, Arains and Rajputs, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.131.

North India (mainly Punjab, Kashmir and Rajasthan) which they find had a complexion ranging from fair to wheatish with an average built, sharp features and the height ranged from medium to tall be categorized as Indo- Aryans. The Arains were also classified in the category of Indo-Aryans (Risley, 1908).¹ According to Risley majority of the Punjabis reflected Indo-Aryans features that were remarkably different from the Aryo-Dravidian population of United Province. In the next section, he contradicts his broad Aryan theory. He further stated, *“As each wave of conquerors, i.e., Greek, Scythian, Arab, and Mughal that entered the country by land became more or less absorbed in the indigenous population, their physique degenerated, their individuality vanished, their energy was sapped, and dominion passed from their hands into those of more vigorous successors”*.² In this explanation, he himself proved that Indo-Aryan breed was nothing but a particular type of physique that was different from indigenous people of India, i.e., Dravidian. In the other words, the Indo-Aryans represented more reflection of foreign elements, i.e., Greek, Scythian, Arab, Mughal (broadly Central Asian) and Persian in comparison with the Aryo-Dravidian population, which reflected Dravidian, features. Now we will review the claims of Arab origin. There are number of the Muslim tribes in South Asia that seems to be originated from the Arab world. During their golden ages, the Arabs had conquered more than half of the known world of its time. The Arab tribes immigrated in large number in newly occupied colonies. South Asia had a contact with Arabs even before the advent of Islam, but this relation was mainly limited to the southernmost part of the sub-continent. This contact was particularly limited up to trade. It was the Arab occupation of Sindh by

¹ Risley, H.H. (1908). The people of India printed at Thacker Spink and Company, Calcutta.

² IBID

Muhammad Bin Qasim in 8th century that resulted in broad cultural contact of India with Arab caliphates for the next few centuries. The independent Arab states of Mansurah and Maksurah were established in Sindh after the fall of Abbasid caliphate in 11th century. According to Najeebabadi (1926), the Arains in Sindh faced persecution under Abbasids due to their affiliation with Ummayad tribe. Later, the establishment of the independent Arab states of Mansurah and Maksurah in Sindh was the sigh of relief for Arain tribe. During this period majority of them centered in Multan. The annexation of Punjab in Ghaznawid Empire by Mahmud of Ghazni in early 11th century provided an opportunity to Arains to immigrate in different parts of Punjab. Until late 19th century, the Arain tribe was divided in two major subdivisions, Sirsawali and Multani. The latter term showed their century's old affiliation with Multan. A detailed review is required for each of the theory depicting Arab origin. The theory of "Ale Zurayeen" that was proposed by Munshi Mahshar Ambalvi appeared to be the sound that Arains were descendants of Qahtani Arabs but such a mass movement from Yemen to Sindh during pre-Islamic era appeared to be questionable by historians. The critics of this theory put their point of view to refute this claim. The author of "Tareekh Arain" Chaudhry Asghar Ali was one of the foremost among the critics of this theory. Chaudhry Asghar Ali referred some of the virtuous socio-cultural traits of Arains that asserted their orthodox practice of Islam and differentiate them from their neighboring tribes. Somehow, he tried to conclude that the cultural traits carried by Arain tribe were, in fact, the part of their legacy due to their Arab origin.¹

1. It was very common from early days that mosques were present in their settlements. Hundred percent of

¹ Chaudhry, Asghar A. (1963), In: chapter Descendants of Arabs, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.137-139.

the tribe belonged to Sunni School of thought. They had a strong affiliation with Islam. Hajjis (one who perform Hajj pilgrimage) and Maulvis (Religious scholars) were more frequently presented among the tribe in comparison with the fellow tribes. It was a part of their culture from generations to provide primary religious education to kids.

2. This tribe was famous for their hospitality that was also one the virtuous traits of Arabs.
3. In the case of the strained relationship between couples, there was a practice of divorce. Among the other neighboring tribes in Punjab (Pakistan), there was a custom of leaving the girl deserted at the house of her parent for the lifetime without giving divorce.
4. The widow remarriage is widely practiced among the tribe in contemporary days. Even similar to the Arabs, the widow has complete freedom and right to opt for marriage. It is considered as the derogatory act by the neighboring tribes of Arains in Punjab i.e., mainly Muslim Jats and Rajputs.
5. They had a concerned for protecting the genealogy of their tribe. Arains abstained from intermarriages with other communities and even in this modern era; they prefer to marry within the tribe. It is also one of the unique features of Arabs.
6. According to the Islamic law of inheritance, the practice of giving the share in the property to daughters is quite common among Arain tribe.

He further asserted that any tribe or community whenever comes under the umbrella of Islam always carried a part of customs from their background or parent religion. For example, Gazette of Lahore (1883-84) cited that Arain never accepted money as compensation for giving their daughters in Marriage while Kamboh accepted money for this. This was mentioned as one of

the major socio-cultural difference between Arains and Kambohs in Punjab. As Rajput Muslims is one of the major tribe in Punjab (Pakistan). The majority of the Muslim Rajput's abstained from marrying with widows although it was one of the crucial social messages delivered by Prophet Mohammad (Peace and blessing upon him).¹ In the same manner, Edward Blunt mentioned a list of communities in North India in early 20th century who considered divorce as lawful act only in the case of Infidelity and consent of Panchayat was mandatory for divorce in this exceptional situation.² The list of Edward Blunt included Bhishti, Churihar, Dafali, Iraqi, Kunjra and Rangrez. In the same document, Edward Blunt cited a unique custom among the "Kunjra" /Green Grocers community that was contrary to the Islamic jurisprudence. "*The Kunjra permits a man to marry two sisters at once, which the law of Islam forbids* (Blunt, 1931)".³ The assertion of the author of "Tareekh Arain" appeared to be evident by reviewing the examples that whenever a tribe or community comes in the fold of Islam, they carried a part of the customs from their original tribe. Sometimes these customs were not a practiced generally among the Muslim community and in extreme cases; these traditions seems to be contrary to the teaching of Islam. Now review the claim of Chaudhry Asghar Ali that Arains never reflected any custom that appeared to be contrary to the teaching of Islam. In other words, he asserted that Arains were descendants from Banu Ummaya, so they entered in Indian Sub-continent as Muslims that's why there customs didn't get amalgamated, and their religious following didn't reflected any local influence. In other terms, he accepted the

¹ Chaudhry, Asghar. A. (1963), In: Chapter 5, Tareekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.132.

² Blunt, E.A.H. (1931), the caste system of North India with Special Reference to the United Provinces of Agra and Oudh. London: Oxford University Press.

³ Blunt, E.A.H. (1931), the caste system of North India with Special Reference to the United Provinces of Agra and Oudh. London: Oxford University Press.

“theory of Banu Ummaya descendants” that was proposed by oriental historian Akbar Shah Khan Najeebabadi in his work titled “Ainae-Haqiat Numa” published in 1926. The claim of Najeebabadi seems to be true as when we passed through “Glossary of Caste and Tribe of Punjab and North-west Provinces”, the author referred the religious inclination of this tribe in his words as “*Almost to man Muhammadan and strongly inclined to Orthodoxy*”. The same document of Ibbetson cited on page number 16 that Arains apart from their orthodoxy, differ little in their customs and dress from other Muhammadan. It means that even hundred years before the work of Chaudhry Asghar Ali, i.e., the late 19th century when “Glossary of Caste and Tribe of Punjab and North-west Provinces” was prepared, the Arain community reflected strict adherence towards Islamic practice.¹ It could be concluded that the religious adherence that was termed as “Orthodoxy” by Ibbetson was carried as the part of their culture from generations. In the other words, it was not the outcome of various proselytic movements that attempt to inculcate Islamic values in Sub-continent, especially in last six decades among converted Muslim communities of India. Ibbetson also claimed that the Arains came from Sindh and spread over the five rivers of Punjab. This view matched with Najeebabadi explanation that Arains were first stationed in Sindh after coming from “Areeha/Jericho” and during eleventh century, they started to move in Punjab after its annexation by Sultan Mahmud of Ghazni. Even today, the most ancient settlements of Arains can be found in interior parts of Sindh.

¹Rose, H.A, 1911. A Glossary of tribes and castes of Punjab and North-West Province. Based on the Census Report for the Punjab, 1883 by the late Sir DENZIL IBBETSON and the Census Report for the Punjab, 1892, by the Hon. Mr. E. D. MacLAGAN, and compiled by H. A. ROSE, Printed at Civil and Military Press, Lahore, pp. 13-14.

A CRITICAL REVIEW OF ALLEGED USAGE OF THE TERM “RAIN/ARAIN” BY KUNJRA COMMUNITY OF INDIA IN LIGHT OF HISTORICAL EVIDENCE

The Arain tribe that is mainly based in Pakistan especially in Punjab and parts of Sindh were not aware of the fact that a community located in Uttar Pradesh, Bihar and parts of Bengal provinces of India widely known as “Kunjra” is using the appellation of “Rain/Arain” with their tribe. The term “Kunjra” derived from Sanskrit language that means vegetable seller in English and Sabzi Farosh in Persian and Urdu language. A careful review of the subject is required to understand when these vegetable vendors started using this term “Rain/Arain.” According to Joshua Project, the population of Kunjra Muslim is around 1.6 million and they are mainly distributed in Bihar, West Bengal, parts of eastern Uttar Pradesh and Madhya Pradesh.

Do they have any link or connection with Arain tribe that was mentioned many times in the Gazettes and census reports of Punjab during colonial rule? For finding these answers, first, we would review the reports and District Gazettes of Punjab, United Province of Oudh and Agra. Most of these documents were written hundred years before in late 19th century and early 20th century by British civil servants after performing demographic studies of concerned provinces. Blunt classified North Indian Muslims in two groups. First, one that had foreign roots and they settled in the region with the passage of time in last thirteen centuries. The first group along with those who were converted from the higher socio-economic communities of Hindus was considered as the elite class of North Indian Muslims or Ashraf. The second group constituted the bulk of North Indian Muslim population, and they were mainly converted from socio-

economically backward Hindus. Most of them were victimized for the centuries due to strict hierarchical order of “Varna/classes” practiced in India. In majority of the cases, they belonged to the lowest order of Indian caste structure and sociologist gave the term “Ajlaf” for this group. The first group was further divided into two categories, Arabi, and Ajami. The Arabi section consisted of Sayyids (mainly Alawi, Jafri, Abbasi, Hashmi) and Sheikhs (mainly Qureshi, Usmani, Faruqi, Siddiqui, and Ansari).¹ The Ajami section mainly constituted Turk, Mughal, Afghan, Rajputs, and Khatri. The Arain tribe were categorized by oriental scholars like Najeebabadi and by themselves as the part of Arabi section, i.e., as the descendant of Banu Ummayaa, one of the major subdivision of Quraysh tribe. In United Province of Oudh and Agra, the term Arain/Rain as the tribe was mentioned only in the District Gazettes of Bareilly and Pilibhit of Rohilkhand region. In both documents, they were categorized among the propriety tribes of Muslims and further described as most disciplined zamindars/proprietors of the area. Along with them, the other tribes that were categorized as proprietary/zamindar tribes in these two Districts were Pashtuns/Pathans, Sheikhs (mainly Siddiquis, Ansaris, Usmani, Bani Israelis, Faruqis, and Qureshis), Sayyids and few Punjabi Sheikhs (commonly known as Shamsi). Second, Ibbetson clearly mentioned about the immigration of Arains/Rains in Rohilkhand from Punjab in late 18th century. Now just have a look at the long list of the tribes that belonged to the second category of Blunt (1931) and were categorized by sociologist as non-elite Muslims (Ajlaf). They were as follows in North India: Atishbaz, Baidguar, Bhand, Bhatiyara, Bhisti, Dafali, Gaddi, Iraqi, Jajha, Julaha, Khanzada, Kunjra (also termed as Kabariya at some places), Qassab, Turk, and

¹ Robinson, F. (1974), Separatism among Indian Muslims, Chapter 1, Muslims in United Province, Cambridge University Press, Digitalized in 2008, Cambridge, pp. 23.

Ranghar.¹The Ibbetson document of Glossaries of Tribes and Caste of Punjab and North-West Province also mentioned the term “Kunjra” as the occupational term used for vegetable sellers.²In a similar manner, this term was referred in the District Gazette of Sitapur 1906 and again cited by H.R.Nevill in District Gazette of Lakhimpur, United Province of Agra and Oudh.

It was cited as follows “*Faqir, Darzis, Kunjras/greengrocers, and Telis are in number more than 5000*” (Nevill, 1905).³ Russell (1916) defined Kunjra as “*a caste of greengrocers, who sell country vegetables and fruit and are classed as Muhammadans. Mr. Crooke derives the name from the Sanskrit kunj, ‘a bower or arbour.’ They numbered about 1600 persons in the Central Provinces in 1911, principally in the Jubbulpore Division. The customs of the Kunjras appear to combine Hindu and Muhammadan rites in an indiscriminate medley. They are also very quarrelsome and abusive when bargaining for the sale of their wares or arguing with each other. This is so much the case that men who become very abusive are said to be behaving like Kunjras; while in Dacca Sir H. Risley states that the word Kunjra has become a term of abuse, so that the caste are ashamed to be known by it, and call themselves Mewafarosh, Sabzi-farosh or Bepāri*”.⁴

¹Blunt, E.A.H. (1931), the caste system of North India with Special Reference to the United Provinces of Agra and Oudh. London: Oxford University Press.

²Rose, H.A, 1911. A Glossary of tribes and castes of Punjab and North-West Province. Based on the Census Report for the Punjab, 1883 by the late Sir DENZIL IBBETSON and the Census Report for the Punjab, 1892, by the Hon. Mr. E. D. MacLAGAN, and compiled by H. A. ROSE, Printed at Civil and Military Press, Lahore, pp. 571.

³ Nevill, H.R. (1905), Sitapur, A Gazetteer ,Volume XI, District Gazetteers of the United Provinces of Agra and Oudh.

⁴Russell, R.V. (1916), Indian Civil Service Superintendent of Ethnography, Central Provinces, Assisted by Rai Bahadur Hira Lāl Extra Assistant Commissioner . The Tribes and Castes of the Central Provinces of India, Published Under the Orders of the Central Provinces Administration, In Four Volumes, Vol. IV. , Macmillan and Co., Limited St. Martin's Street, London, pp. 50.

As an example, the details of the tribe “Momin Ansar and Mansuri” are presented here that were cited by their aboriginal names in District Gazette of United Province of Oudh and Agra. Collectively both of these tribes form the major composition of Ajlaf Muslims in North Indian states and Bengal. District Gazette, Bareilly (1911) cited that *“Julaha/weavers numbered 11,000/15.5 percent of Muslims. The weavers and cotton carders/Behnas are almost identical in origin and appearance. It is not a difficult matter to recognize the Julaha owing to the absence of hairs on their cheeks. But not even the most practiced observer can differentiate them from their congener the Behnas”* (Nevill, 1911).¹ It is evident from the above examples that by the start of 20th century all these communities were identified by their occupational names and in most of the regions of North India, the members of these communities form the core of peasantry. Then why these tribes adopted new nomenclatures. The answer can be concluded from this piece of article published in the Milli Gazette: *“Historically, a good number of dalits converted to Islam. But after conversion their socio-economic status remained impoverished, backward and downtrodden. Most of them continued with their traditional professions as artisans, peasants and labourers, except those which were considered impure or unacceptable in Shariah. Nevertheless, of late, some of these Muslim caste groups became organized and have given themselves Muslim nomenclatures. They identified and associated themselves with Islamic personalities. For example, the butchers designated themselves as Qureshi; the weavers as Ansari; the tailors as Idrisi; the Bhishtis as Abbasi; the vegetable vendors as Raeen; the barbers as Salmani; the carpenters and blacksmiths as Saifi etc. By joining the fold of Islam they did not get such a boost to their*

¹Nevill, H.R. (1911), Bareilly: A Gazetter being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp. 91.

talents and abilities that they could face equal competition with all others".¹The Ajlafs came to the fold of Islam for attaining equal status as given in the commandments of religion (Ansari and Naushad, 2011).² To some extent, they received status of equality but still there was a feeling of discrimination in many areas of life. As evident from above citation that most of the socioeconomically downtrodden communities either tried to affiliate themselves with the names of the old Ashraf tribes or derived from Islamic personalities and Arabic terms to segregate themselves from centuries old identities. For example, Abbasi*(sub-section of Sayyad and Shiekh), Qureshis* (major sub-division of Arabi Ashrafs), Raeen/Arain* (a big tribe of Punjab and partly in Sindh that claimed to be descendants of Banu Ummaya), Ansari* (major tribes of Medina at time of Hijra), Saifi (probably derived from Arabic word saif means sword), Idrisi (derived from Prophet Idris). In all the Gazettes and official documents of Colonial India only Ashraf tribes were referred by these appellations and other Ajlafs tribes were referred by their occupational terms as cited above in this section. We would like to go back in early 20th century to review those political changes among Muslims of North India that were responsible for the

¹Ansari, M, Naushad (2011). Reservations for dalit Muslims, Milligazette, April 6, 2011. Retrieved from: <http://www.milligazette.com/news/839-reservation-for-dalit-muslims-in-india> [last accessed: 23/April/2015].

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*the Ansari is the one of big tribe of Medina that were probably descended from Bani Israil and at the time Hijra all of the members of this tribe get converted to Islam. Quresh is one of the major sub divisions of Adani Arabs. All of later tribes were descendants of Quresh. Abbasi are descendants of Hadhrat Abbas, the Uncle of Prophet Mohammad (Peace and blessing upon him) and Abbasid caliph belonged to the same tribe. Banu Umayya also descended from Quresh tribe and Umayyad Caliphs belonged to the same tribe. During the expansion of Islamic empire in 1st, 2nd and 3rd century Hijra all these above mentioned tribes spread in the countries of Islamic world. Even up to current dates, these tribes can be traced in different countries that were once part of Islamic world. Sindh became the part of Islamic empire in the time of Umayyad dynasty and these tribes came and settled in Indian sub-continent from 8th century up to the downfall of the Mughal Empire in early 18th century.

reforms and changes in the centuries old identities of Ajlaf tribes. Even the stalwarts of post 1857 era like Sir Syed Ahmad Khan were not able to integrate the “Ajlaf” Muslims in their movement. The Muslim League from the time of its formation in 1906 also reflected similar picture. Its main body was made up of Ashraf Muslims. For example, the founding members of League, Hakim Ajmal Khan, Maulana Mohammad Ali Jauhar (Pashtuns), Syed Nabiullah, Syed Zahur Ahmad, Nawab Sir Khwaja Samimullah (Sayyids and Khwaja Sheikhs), Raja of Mahmudabad Sir Mohammad Ali Mohammad Khan (Sheikh Siddiqui), Sir Mian Mohammad Shafi and Justice Shah Din (Arains of Punjab). Rai (2011) also stated that an antipathy of Ajlafs was formed towards the Muslim League as they believed that the party represented only Ashraf Muslims who were responsible for their long socio-economic exploitation in Indian sub-continent down the centuries especially among the weaver community.¹ In 1914, the weaver community, which formed the major proportion of the Ajlaf North Indians, organized themselves in Calcutta started reforms within the community. Most of these were migrant’s labourers who worked in the cotton mills in Calcutta. The term “*Momin Ansar*” was proposed to refer the tribe instead of the traditional term “*Julaha*”.² In 1923, All India Momin organization was formed under their leader Hajiram Mohammad Farkhund Ali of Sasaram to promote traditional weaving, self-respect of the tribe and reforming religious practices of the community. All India Jammatul Ansar was formed and in 1930, it was officially declared to use the term “Momin Ansar” for representing the community on the platforms.³ In 1931, they also demanded that their tribe would be enumerated with this

¹ Rai, S.K., (2011), Muslim Weaver politics in early 20th century North India: Locating an Identity. Economic and Political weekly, Vol XLVII (5), pp. 61-70.

² IBID

³ Raman Vasanthi (2010), The Warp and the weft: Community and gender identity among Banaras weavers. Published by Routledge, Tolstoy house, New Delhi, pp.63.

newly coined “appellation” in the upcoming official census. By 1933, they argued for the greater rights in the society, and Congress party rallied with their demands as they represented the major component of 77 million Muslims in Imperial India. The Qasabs followed the weavers and probably the second one among the list of Ajlafs to be enrolled in the process of changed identities. They preferred to be called themselves as Quereshis.¹The list goes on and in the same move, the Kunjra tribe of Ajlafs renamed themselves as Rains/Arains. Some of the nationalist leaders such as Maulana Abul Kalam Azad, Syed Mahmood and few others who themselves came from Ashraf background gave the boost to these movements of Ajlaf tribes by playing a role of social reformer. As per Islamic beliefs, a tribe or community has no right to claim any superiority over other irrespective of their origin, race or nationality. This article does not intend to associate any sort of superiority or chauvinism with Ashraf communities of Muslims and especially Arain tribe, i.e., subject of our study. On the other hand, the current democratic and secular ideologies also rejected any discrimination in the name of race, caste, color or tribe. This analysis is presented with two objectives:

1. To provide factual information regarding the Muslim tribes mainly about Arains of Rohilkhand in light of historical evidence and socio-political order of Muslims in Colonial India during early 20th century.
2. To distinguish the Arains community of Rohilkhand, their origin and background from a tribe that started using same appellation from last sixty years by using evidence based approach.

The land distribution act of 1920 referred distribution of Arain population in Bareilly, Pilibhit, Karnal,

¹ Rai, S.K. (2011), Muslim Weaver politics in early 20th century North India: Locating an Identity. Economic and Political weekly, Vol XLVII (5), pp. 61-70.

Ghatgaon, Hissar, Rohtak, Ambala, Firozpur, Ludhiana, Jalandhar, Hoshiarpur, Kangraa, Gurdaspur, Amritsar, Lahore, Shiekhupra, Montgomery, Multan, Jhang, Lyallpur, Gunjarwala, Sialkot, Jhelum, Attock, Mianwali, Dera Ghazi Khan, Muzzafargarh, and the old settlements of Sindh mainly located in Jacobabad, Larkana, Hyderabad, Nawab Shah, and Sukkar. At present, the total population of Arain community of Rohilkhand is around forty thousand in India, ten thousand in Pakistan and approximately three thousand in countries outside India and Pakistan. All the members of this community descend from the few hundred Arain families that emigrate in Rohilkhand region two hundred years before from Punjab. The latter group is an occupational community spread across present Uttar Pradesh, Bihar, Jharkhand, West Bengal, Madhya Pradesh and Maharashtra. In different regions, they were derived from different ethical and cultural background. Even the above-given population distribution of Arains of 1920 had not mentioned the presence of Arains in any District of United Province of Oudh and Agra, Bihar, Bengal, Madhya Pradesh or Maharashtra although these regions formed primary demographic lot of the greengrocer's community. It seems to be distinct from the detailed review that community of greengrocers who asserted themselves as Rains/Arains had no connection with Arain tribe of Rohilkhand region in Uttar Pradesh or Punjab (Pakistan). It is same as no kinship existed between Sheikh Qureshi's and Qureshi's (Kasabs); Sheikh Ansari and Momin Ansar (Weavers) or Abbasi Syeds and Abbasi (Faqirs).

CHAPTER 2: ROHILKHAND, ITS BACKGROUND IN EIGHTEENTH CENTURY AND IMMIGRATION OF ARAINS

Katehar (Rohilkhand) was the area east of Ramganga River in United Province, which was dominated by Katheriya Rajput, Jat and Banjara zamindars from the time of Turkish dynasties up to the reign of great Mughals.¹ Katehar derived its name from the soil, which is soft well-aerated loam suitable for cultivation. A marshy and swampy long strip of jungle along the foothills of Himalayas was known as Terai. It was the description of Rohilkhand in eighteenth century. The sapped Mughal Empire after the death of Great Mughal Aurangzeb gave the way to Afghan adventurers to consolidate their power in Katehar. It was named after "Rohilla" a Pashtun tribe that was spread on Sulaiman Mountains, immigrated and settled in the region around eighteenth century.² By 1740, Rohilla tribe seized the whole area lying in the north-west of Oudh.³ In 1774, the joint forces of Nawab of Oudh and British under the command of Colonel Champion, defeated Rohilla forces at Mirpur Katra near Bareilly in which Rohilla commander, Hafiz Rehmat Khan was killed.⁴ This decisive battle marked the decline of Rohilla power in North India. After the war, the complete Rohilkhand was ceded by Nawab Shuja-ud-daula of Oudh except the area of Rampur. For the next twenty-six years, Oudh Nawabs ruled the complete area of Rohilkhand except Rampur. In 1801, the Rohilkhand came under the direct control of British East India Company in the name of "Ceded Provinces" by Nawab of

¹ Baker, WR. (2010), A deadly religion Islam: A great Lie, published by William Richard Baker.

² Gommans, Jos. J.L. (1995), In: Chapter 4, the rise of Indo-Afghan Empire, c1710-1780, Brill.

³ IBID.

⁴ Strachey, J., (1892), Hastings and the Rohilla war, printed at Oxford by the Clarendon press, United Kingdom.

Oudh, Sadat Ali. ¹ East India Company annexed the complete territory of Rohilkhand due to anarchy and mismanagement of the rulers of Oudh. The state of Rampur continued to be ruled by Rohilla dynasty until the partition of India in 1947.

IMMIGRATION OF ARAINS IN ROHILKHAND

It was around the late eighteenth century, a small number of Arain community from Punjab immigrate to Rohilkhand region.² According to Sir Denzil Ibbetson, it was up to 1783; they held the valley of Ghaggar and Choya. It was the disturbance in the area caused by harassment of Samaras by Bhatti Rajputs that forced a part of community to emigrate across the Ganges and find settlement around Bareilly region.³ According to the settlement report of Sirsa, they held around three hundred villages in Ghaggar valley from Bhatner to Tohana in Hissar District until 1759.⁴ The famine of 1759 ruined them economically and weak control of degrading Mughal authorities exposed them to be plundered by neighbouring Bhattis.⁵ It was the second famine of 1783 that crushed the morale of the tribe and forced most of the tribe to be settled across the Yamuna River in Bareilly and Rampur District.⁶ There was no official account available that represented the correct numbers of the Arain population, which immigrated to Rohilkhand region.

¹ Bhatt S.C, and Bhargava, G.K. editors (2006), Land and Peoples of Indian states and Union territories, Vol 28, Uttar Pradesh, Kalpaz Publications, Delhi.

² The Rohilkhand region in our writing also covered the early Arain settlements in the plain villages of District Nainital, Kumaon division.

³ Rose, H.A, (1911), A Glossary of tribes and castes of Punjab and North-West Province. Based on the Census Report for the Punjab, 1883 by the late Sir DENZIL IBBETSON and the Census Report for the Punjab, 1892, by the Hon. Mr. E. D. MacLAGAN, and compiled by H. A. ROSE, Printed at Civil and Military Press, Lahore, pp. 13.

⁴ Wilson, J., (1884), Final report of the revision of the settlement of the Sirsa District in Punjab, 1879-1883. Printed by Calcutta central press company, Council Street, Calcutta.

⁵ IBID

⁶ IBID

It could be estimated from official accounts of Arain population available in District Gazette of Pilibhit and Bareilly that were compiled about hundred years after their immigration. According to Imperial Gazette of India, the population of Arains/Rains (the two-term were used interchangeably in Sutlej valley, Arains in Rohilkhand were mostly mentioned by the second term¹) was recorded as four thousand among eighty thousand Muslim population of the District Pilibhit.² Probably it was around few hundred families that emigrate in the first phase of 1783. According to the author of "*Tareekh Arain*", the Arains in Rohilkhand mainly emigrated from Ferozpur, Sirsa, Jalandhar and Ludhiana around 1780.³ The dates cited by the author of "*Tareekh Arain*" approximately matched with dates provided by Ibbetson and Wilson in their accounts. Emigration is an integral component of human history down the ages. Multiple factors were responsible for the migration of an ethnic population from their homelands. In the case of Arains immigration in Rohilkhand, it was the political disturbances and famines in the region that forced them to move in the search of new cultivating lands. They found a safe haven in Rohilkhand, which had reputation of good cultivating land. The same factor was responsible for the emigration of large Pashtun "Rohilla" population from North West Frontier in late 17th and early 18th century in the region. The name "Rohilkhand" of the region is still identified that derived its origin from the Rohilla tribe. There were many significant differences between Pashtun and Arain immigration. First, Pashtun's were able to establish an empire, which played a significant role in 18th century North Indian politics.

¹Wilson, J., (1884), Final report of the revision of the settlement of the sirsa District in Punjab, 1879-1883. Printed by Calcutta central press company, Council Street, Calcutta.

² Hunter, W.W. (1908), The imperial Gazetteer of India, Vol.VII: Bareilly to Berasia, Oxford: Clarendon Press.

³ Chaudhry, Asghar A. (1963), *Tareekh Arain*, 5th Ed., Ilmi Kutubkhana, Urdu Bazar, Lahore.

Second, their immigration was on a mass scale that their population at the time of Rohilla-British war in 1774 was more than one hundred thousand in the region.¹ The review of the social anthropology of the parts of Rohilkhand especially Bareilly and Pilibhit (formerly pargana of District Bareilly) showed an impact of Arain immigration in these regions. The Arain settlements made an effect on different spheres of life especially in rural areas. As we go through the time after 1857, we can find a significant percentage of zamindari holding among Arians in District Pilibhit and Bareilly (tehsil Baheri). The next chapter discussed the detailed account of their land settlement based on the reports and gazettes of District Pilibhit and Bareilly.

¹Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh.

CHAPTER 3: LAND SETTLEMENT AND ITS DISTRIBUTION AMONG ARAINS IN ROHILKHAND

According to Chaudhry, the immigration of Arains in the Rohilkhand commenced in 1780 and continued for next fifty years. In the first phase of migration, only small number of the families settled in the region. In 1909, the Arain landholding as proprietors (zamindars) was 7.5 percent though their population was only 0.9 percent of total population and 5 percent of total Muslim population in District Pilibhit.¹ The Pashtuns were considered as second largest landowning caste after Hindu Banjaras i.e. 16.3 percent of landholdings as Proprietors and their population among Muslims was around 17 percent². Based on the landholdings to population ratio, the Arains took the lead in District Pilibhit and Bareilly in early 20th century. *The only change that took place after British occupation was creation of Rains and Hindu moneylenders as zamindars, of which Rains/Arains were the creation of British government, who in the earlier days of their immigration were styled as Padhan/Thekedars* (Nevill, 1909).³ The statement of Nevill depicted the status of tribe by using the term “Padhan/Thekedars” in early days of their settlement seems to be accurate. There were multiple reasons for this economic order of early immigrants; first, they were financially ruined by the famines of 1759 and 1783 of District Sirsa. Second, the Rohilkhand was in the state of anarchy and Oudh rulers did not create proper zamindari rights so it was tough for immigrants to establish their estates by displacing fierce zamindars in the region.

¹Nevill. H.R. (1909), PILIBHIT: A Gazetteers, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh, Nevill HR, pp.102.

² IBID

³Nevill. H.R. (1909), PILIBHIT: A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh, Nevill HR, pp.102.

Third, the occupation of the country by Oudh ruined the cultivation of Rohilkhand in last two decades. Mr. Tennant, a British Army officer sketched the situation of Rohilkhand in 1799 in one of his accounts: "*Bareilly is a large town, the capital of Rohilkhand. This fine country we have passed through has within last twenty years become vast desert. Extensive waste everywhere meets the eyes, which were lately in cultivation but which are now covered with long grass*" (Tennant, 1799).¹ The Arain tribe faced an extremely difficult time in first seventeen years of their settlement in Rohilkhand i.e., from 1783-1800. The establishment of British rule in the region (1801) gave a chance to expand their landholdings. The statistical details showed that the community, which migrated in the late eighteenth and early nineteenth century from Punjab, had more landholdings in the terms of per capita distribution in comparison with Pashtuns, who were previously the ruler of the region under Rohillas.

DISTRIBUTION AND LAND SETTLEMENT

The previous sections cited that immigration of Arains in Rohilkhand commenced in 1783 based on accounts of Mr. Wilson and Ibbetson.² Although they started settling in the region around eighteenth century, their immigration was continuous up to the next fifty years. In the first phase of immigration majority of the Arains came from Sirsa (now in Haryana, India). Approximately their population represented from thirty villages of Sirsa and most of them settled in the western part of District Pilibhit (part of District Bareilly at that time) and adjoining areas

¹ Moens, S.M. (1874), Report on the settlement of Bareilly District, North West Provinces, part II.

² Wilson, J. (1884), Final report of the revision of the settlement of the Sirsa District in Punjab, 1879-1883. Printed by Calcutta central press company, Council Street, Calcutta.

of District Bareilly.¹ The settlements of the first phase were located in village Mundanpur, Mundia Jagir, Sarnia, Mundia Nabi Buksh (District Bareilly), village Daang, Khamria, Pauta, Aigraah, Karghaina, Sugatia, Dherum, Turkunia, Bahadurganj, Dhundri (District Pilibhit) and village Kiccha, Sirauli and Lalkuan (District Nainital)². The immigrants of the first phase were in touch with their kins and larger tribe in Punjab. In the span of the first fifty years of settlement, they were able to own large zamindari estates in the region.³ The second phase of Arain immigration in the region started at the beginning of the 19th century and continued for the next fifty years. This time majority of them belonged to the tehsil Nakodar of District Jalandhar. In this phase, approximately Arains from fifty villages of Jalandhar immigrated to Rohilkhand. Multiple reasons were responsible for the second phase of Immigration, but two of them were probably most important. First, this was the time of Sikh domination in Punjab and Arains were one of the victims of new rulers in Punjab except for the prosperity of few individual families. Second, they had relatives among immigrants of first phase. Most of them had occupied vast agricultural lands in the newly settled fertile Terai region of Himalayas.⁴ Most of the immigrants of the second phase established their settlements with the help and facilitation of British officers. Their main settlements were located in village Udaipur, Jagat, Nurpur, Munadlia, Baanskhera, Rampura, Bhainsa, Gopalnagar, Bara, and Uganpur in District Bareilly, Pilibhit, and Nainital. The majority of the second phase immigrants belonged to villages of Pahadh area of District Jalandhar; they were still known as Pahadh Wale in their community as a wide practice of

¹ Chaudhry, Asghar A. (1963), In: Chapter seven, Tarrekh Arain, 5th Ed., IImi Kutubkhana, Urdu Bazar, Lahore, pp.431.

² IBID

³ IBID

⁴ Chaudhry, Asghar A. (1963), In: Chapter seven, Tarrekh Arain, 5th Ed., IImi Kutubkhana, Urdu Bazar, Lahore, pp.432.

Punjabi culture to put the name of the villages of their origin as an appellation. A settlement officer, SM Moens, published the settlement report of Bareilly in 1874 and Pilibhit was one of the tehsil of District Bareilly at that time. So all these references of the Moens include District Pilibhit also (Pilibhit was made separate District in 1879). *“Of all our zamindars, the Arains are almost the only men who really exert themselves in the management of their estates, and their proper cultivation and irrigation. They have consequently become very wealthy during the last settlement, and they are always on the lookout of the purchase of new estates (Moens, 1874)”*.¹ It could be concluded that up to 1874 the tribe had passed almost ninety years in District Pilibhit, Bareilly, and Nainital region and during this period Arains had attained the status of able and hardworking landlords. The other virtue of Arains that was referred by Moen in the settlement report was regarding their disciplined behavior as zamindars. He further stated, *“They are hard enough to grind down their tenants but at the same time took proper care so that latter would not starve”*.² This statement showed display of skillful behavior that facilitated the balanced relationship with their tenants.

In 1909, the total populations of the Arains were mainly concentrated in tehsil Pilibhit, District Pilibhit, few settlements in northern parts of tehsil Bisalpur³, Pargana Richha and Chaumahla in District Bareilly. According to the Nevill, their presence in the region was due to the excellence of the high standard of cultivation present among this community. With the commencement of British rule in the region and creation of zamindari rights, Arains had become zamindars of the large area

¹ Moens, S.M. (1874), Report on the settlement of Bareilly District, North West Provinces, part II, pp., 130.

² IBID

³ Nevill, H.R. (1909), PILIBHIT A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh,

especially in the tehsil Pilibhit (District Pilibhit), their largest estates were Daang, Bhainsaha, Turkunia, Dhundri, and Nurpur.¹ “*They were considered as most capable and hardworking landlords but though they grind down their tenants they take care that the latter do not starve, and exert themselves to ensure that their villages shall be well-peopled and well-tilled* (Nevill HR, 1909)”.² The British documents iteratively described the conditions of the villages in Arain zamindari estates in a positive manner. A conclusion can be drawn from the above citations that Arains took lead among all other proprietary communities in management of their estates from 1837 up to 1911. The pargana Jahanabad that comprised of total one hundred ninety eight villages, the Muslim zamindars took a lead (approx. owned sixty-one percent of zamindari holdings), of which Arains owned 33 percent and Pashtuns owned 26 percent.³ Among the cultivators also, the Musalmans were in the lead, and 11.6 percent were represented by Arains (highest among Muslims) followed by Pashtuns.⁴ In pargana Pilibhit, the representation of Arains in zamindari landholdings was 13.1 percent, and they followed Pashtuns who were owner of 13.6 percent zamindari landholdings.⁵ In 1911, the total population of the Arains in District Bareilly was estimated to be two thousand nine hundred eight; most of them were distributed in villages of tehsil Baheri, District Bareilly (Nevill HR, 1911).⁶ It could be assessed from the above references that population of Arains in the early twentieth century was around eight thousand in

¹ Nevill, H.R. (1909), PILIBHIT A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

² IBID

³ Nevill, H.R. (1909), PILIBHIT: A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh, pp.199.

⁴ Nevill, H.R. (1909), PILIBHIT: A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh, pp.198.

⁵ Nevill, H.R. (1909), PILIBHIT: A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh, pp.219.

⁶ Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.93.

Rohilkhand region, which was distributed among the villages of District Pilibhit, Rampur, Bareilly, and Nainital. The Arains of village Khamaria in District Pilibhit are descendants of Sheikh Jaan Mohammad and Sheikh Dost Mohammad. By this way, all of them are the members of one family and seven to eight generations has been passed from the days of the first settler, Sheikh Jaan Mohammad. Most of the landholdings among the Arains of Khamaria were owned under joint zamindari instead of individual villages. Mr. Ishaq and Mr. Naseem published the detailed family tree of the village Khamria in the book "Arain" published in 2001. The family tree of village Khamaria, District Pilibhit is present in Appendix. In District Bareilly Sheikhs and Arains collectively held 9.01 percent of Zamindari. "*Among the most successful Zamindars are Arains who had extended their possession from District Pilibhit into Richha and Chaumahala Pargana from Pilibhit (Nevill H.R, 1911)*".¹ According to District Gazette, Bareilly (1911), the Arain landholdings were around forty five thousand acres under single and joint zamindari and most of them were located in pargana Richha and Chaumahla in tehsil Baheri.² The tehsil Baheri, District Bareilly during British days included pargana of Richha, Chauhmala, Kabar and Sirsawa.³ There were total four hundred thirty villages in Baheri tehsil and in 1907-08; these comprised 1117 mahals, of which single proprietors owned 466 and 644 were under joint zamindari. "*Altogether at the time of settlement Pathans held 24.2 percent of the tehsil and Rains 11.9 percent and Baniyas 11.8 percent and rest was divided among other proprietary tribes*".⁴ As the Arain, population was less than four percent of total Muslim

¹ Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh.

² IBID

³ IBID

⁴ Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.202.

population and Pathans/Pashtuns represented twelve percent of total Muslim population in tehsil Baheri during 1911. In total Arains owned around fifty-two villages in tehsil Baheri and per capita distribution of zamindari holdings of Arains were highest in the tehsil. In the terms of percentage, the zamindari owned by Pathans/Pashtuns was highest in the tehsil and Arains scored second position in tehsil Baheri, District Bareilly. The Terai plains in the foothills of the Himalayas are one of the most fertile plains in sub-continent. It was the excellent cultivating skills and strong sense of discipline that empowered Arains in British Rohilkhand as one of the wealthiest proprietors in the region. It is evident from the above extensive statistics provided by Nevill in District Gazettes of Bareilly and Pilibhit that Arains were one of the significant landholding communities in the region. During the famines of 1860 and 1870, the Arain landlords disbursed huge amount of grains for the survival of their cultivators.¹The other class of zamindars compared with Arains put limited efforts for improving their villages and their notion of improvement was confined to raise the rents.²The efforts done by them to improve the life of tenants and the strong sense of responsibility in making their villages properly cultivated and well-populated were most significant factors in making them successful landlords of the region.

¹ Moens, S.M. (1874), Report on the settlement of Bareilly District, North West Provinces, part II, pp., 130.

² IBID

CHAPTER 4: SOCIOECONOMIC CONDITIONS, PROPRIETARY ESTATES, AND CULTURAL BACKGROUND OF ARAINS IN ROHILKHAND DURING COLONIAL ERA

ECONOMIC BACKGROUND OF THE COMMUNITY

A cyclic phenomenon can be noticed after the settlement of a specific ethnic group of the population with any immigration. First, in the new settlement, the access to the available resources facilitated the generation of wealth. Second, this leads to the growth and enrichment of a particular culture that made an imprint on surrounding environment. A similar phenomenon could be observed in the settlement of Arain population in Pilibhit, Bareilly and Nainital District of Rohilkhand. They displayed immense capabilities in generating resources in these new settlements. Within a span of forty to fifty years, they were listed as one of the wealthiest and cultured communities in the region. The Arain settlement has made remarkable effects and contribution in Rohilkhand especially in District Pilibhit and Bareilly. With the end of 19th century and the start of 20th century, there was a rise of many big zamindars among the community and because of endogamous practice and strongly interwoven network of relations between the community members, most of them were close relatives. The close relationships between higher sections of the society was one of the conducive factor for the growth of tribe as there was a mutual help in the purchase of new estates. As stated by Nevill (1909), “*Almost all the zamindars of this caste are related or connected by marriage with one another*”.¹ It is almost impossible to discuss all zamindars in one chapter but an effort was

¹ Nevill, H.R. (1909), PILIBHIT: A Gazetteer, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

made to sketch the biographical accounts of key figures of the tribe of Colonial era in last chapter. There are no references left of the condition and circumstances of Arain community in Rohilkhand at the time of their settlement i.e. late 18th century because of the destruction of all personal libraries of different Arain zamindars in the region, but some references are available of later days (from late 19th century to early 20th century). During literature review, the first authentic reference was settlement report of Bareilly published in 1874. The economic conditions of Arain tribe were depicted in the following way.

“Of all our zamindars, the Arains are almost the only men who really exert themselves in the management of their estates, and their proper cultivation and irrigation. They have consequently become very wealthy during the last settlement, and they are always on the lookout of the purchase of new estates. Their villages are always well populated and well cultivated with their tenants and during the famines of 1860-1861, the Arains expended very large amount of grains in the support of their cultivators. All other classes of Zamindars do, but little to improve their villages as their notion of improvement is chiefly confined to raising the rents” (Moens, 1874).¹The previous term settlement that has been described by Moens above took place in 1837, next settlement was done in 1867, and the report was published in 1874. From these references, it could be concluded that by 1837, the Arains were considered among the most successful and wealthiest landlords of the region. Similarly, the District gazette of Bareilly mentioned about Arains under the title of proprietary caste and tribes in the following manner: *“The Rains manage their estates in business like principles and though they are usually hard landlords, they themselves are farmers of high capacity*

¹ Moens, S.M. (1874), part II, Report on the settlement of Bareilly District, North West Provinces, pp.130.

and take care that their villages should be well tilled and well peopled (Nevill, 1911).¹The demographic pattern of all Arains villages still today shows mixed population pattern that comprises of many other communities also. From the early days Arains were in minority in most of the villages of their settlements and majority population of the village was made up of tenants (assami) i.e., mixed of both Hindu and Muslim tribes. Most of the Arains were descendants of few families or one family and in most of the cases, they were founders of those settlements. The members of other communities were usually descendants of the assamis (tenants) who used to work as cultivators in the agricultural holdings of Arain landlords. In those days, the economy of the Rohilkhand was completely agrarian. The community up to the nineteenth century was hundred percent rural as Arains were directly associated with agriculture. The society was divided into big landlords (zamindars), middle-class landlords and cultivators.

PROPRIETARY ESTATES

The big landlords among Arains were few and it was the case for all other propriety tribes in the District Bareilly and Pilibhit. However, with a strong sense of discipline, the spirit of hard work and excellent management of their estates provide enough opportunities to middle-class Arain landlords to enter in the list big landlords. *“Arains are most capable landlords and successful agriculturalist, and as rule their estates are in a very flourishing condition (Nevill, 1911).”*² As an agriculturist and successful landlords, they were appreciated in an iterative manner by British scholars in settlement report

¹ Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.100.

²Nevill. H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.105.

of Bareilly, District Gazettes of Pilibhit and Bareilly, Glossaries of tribes and caste of Punjab and North-West Province and settlement report of District Sirsa (1884). Nevill (1911) considered Udaipur, Bhainsa, Daang, Madhopur, Dhundhri and Turkunia as biggest estates of Arains in District Pilibhit. ¹Sheikh Ilahi Buksh was the founder of Dhundri estate. The estate of Dhundri was divided among two brothers, Sheikh Niyaz Ahmad, and Sheikh Nur Ahmad. Sheikh Nur Ahmad had shifted the headquarter of the estate to the village Madhopur in pargana Jahanabad, District Pilibhit. Collectively, the two sons of Shiekh Nur Ahmad, Shiekh Aziz Ahmad and Sheikh Zameer Ahmad were considered among the richest citizens of District Pilibhit and Bareilly. Both brothers paid the revenue of more than twenty thousand Indian Rupees of their estates in 1900. Sheikh Nur Ahmad was a capable landlord, and he extended his estate in Nawabganj tehsil and Baheri tehsil apart from the village Madhopur and some other villages in pargana Jahanabad which he inherited from his father. ²*“The largest property among the Arains in Bareilly is that of Shiekh Aziz Ahmad, the son of Shiekh Nur Ahmad of Madhopur, Pilibhit. The latter died in 1890 and estate was taken under the management of the court of wards until 1900. Aziz Ahmad who is a municipal commissioner pays Rs.7690 in Nawabganj and Rs. 3067 in Baheri, while a separate property is held by his brother, Sheikh Zameer Ahmad, (Nevill, 1911)”*.³The detailed account of the sons of Shiekh Nur Ahmad is given in the chapter of biographical accounts. The estate of Sheikh Niyaz Ahmad was divided among his two sons, Shiekh Zahur Ahmad and Sheikh Fazal Ahmad alias Farrukh Sahab.

¹Nevill. H.R. (1909), Pilibhit: A Gazetter, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

²Nevill. H.R. (1911), Bareilly: A Gazetter being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.105.

³Nevill. H.R. (1911), Bareilly: A Gazetter being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.105

Sheikh Zahur Ahmad possessed zamindari of Bhitauran Kalan in pargana Pilibhit, Dhundri in pargana Jahanabad, District Pilibhit, Amkhera, Zahurganj, Manzurganj, Samaria, Makrui in pargana Richha, tehsil Baheri. The great philanthropist and educationist of his time Nawab Sheikh Manzur Ahmad was the son of Sheikh Zahur Ahmad. The younger son of Shiekh Niyaz Ahmad, Sheikh Fazal Ahmad shifted headquarters of his estate from village Dhundri to village Bhainsa. He constructed a big haveli for his residence and a mosque in village Bhainsa. Later on, he shifted his residence to Pilibhit city. It was a bungalow located in the center of the town in an area of approximately two thousand square yards. This property was donated as the waqf to Jamia Mosque of Pilibhit. Still, it houses more than ten Hindu families as tenants from last forty years. The founder of Nurpur estate was Sheikh Mohammad Buksh. His father came in the late eighteenth century from Fatehabad, District Hissar, Punjab. Sheikh Hafiz Ghulam Subhani descended from the family of Nurpur proprietors. He was the manager for Madhopur estate during the time of Nawab Sheikh Zamir Ahmad. In 1932, he was appointed as secretary for historical Jamia Mosque Committee of Pilibhit. He compiled a detailed account of the families who donated/waqf their properties for maintenance of mosque. He not only documented those properties but also tried to consolidate its income for the maintenance and renovation of the historical mosque. Later he was elected as chair of Municipal Board of Pilibhit city and awarded the title of "Khan Bahadur" from the British government in 1944. The founder of Udaipur estate was Sheikh Ghulam Mohammad. Among his descendants Mohammad Hussain, alias Tanashah was prominent member of this family. Shiekh Mohammad Hussain alias Tanashah actively participated in the first war of independence in 1857. Based on the historical records provided by his descendants, he commanded a regiment

of freedom fighters and worked under the command of Khan Bahadur Khan Rohilla, the Grandson of Rohilla leader, Hafiz Rehmat Khan. Sheikh Mohammad Hussain and his younger brother held the zamindari rights of village Udaipur, Ainthpur, Chidyadah, Ghauhaniya, Pakaria, Lahore gunj, Hajeera, Naugma Khaprail, Rampuria, Gauntia, and some other village's in tehsil Bisalpur and Barkheda. The zamindari of Udaipur estate was divided among the descendants of Sheikh Mohammad Hussain and his younger brother Ahmad Hussain. Shiekh Mazhar Hussain was the son of Shiekh Ahmad Hussain. He was the director Ujhyani Textiles in District Badaun and he owned considerable properties in Pilibhit city along with his zamindari estate in Udaipur, pargana Jahanabad, District Pilibhit. Amanat Hussain, Mahmood Hussain and Usman Hussain were descendants of elder brother Sheikh Mohammad Hussain. British Government awarded Malik Mohammad Ahmad son of Sheikh Hamid Hussain with title "Honorary Magistrate".

Sheikh Taj Muhammad was considered as the founder of the Daang estate who migrated from Salarpur tehsil of District Jalandhar, Punjab. This estate reached the zenith of its prosperity during the time of Haji Sheikh Muhammad Buksh and his noble son Sheikh Nazeer Ahmad. Sheikh Nazeer Ahmad used to pay revenue of ten thousand four hundred eighty Indian rupees in 1932 for seven whole villages and fifteen shares that was highest revenue among the Muslim proprietors in District Pilibhit at that time.¹ Some of the villages of Daang estates in pargana Jahanabad were Semalkhera, Daang, Dhakia-Daang, Navada, and Dalelganj. In Pargana Pilibhit, the whole village Barhani near Majhola was under zamindari of Daang estate. In addition, the family

¹Drake-Brockman, D.L. (1934), District Gazetteer of United Provinces of Agra and Oudh, Supplement D: Pilibhit District.

of Daang estate owned three whole villages, Baqarganj, Samuan, and Bahnpur in tehsil Nawabganj, and hamlets in some villages of Pargana Richa, tehsil Baheri, District Bareilly. Apart from these zamindars, Sheikh Haji Qudrat Ali of village Karghaina possessed zamindari of three whole villages, i.e., Karghaina, Golarbogh and one other village in tehsil Jahanabad, District Pilibhit. Sheikh Maulana Jalaluddin S/O Shiekh Haji Pir Baksh held the zamindari rights of the villages Dhakia Hulkari, Aidwara, Tanda, Bahadurganj, and Banskhera, etc., in District Pilibhit. Their ancestors came from the tehsil Fatehabad, District Hisar, Punjab (now the part of Haryana in Modern India). The founder of the family in Rohilkhand was Sheikh Mullah Hussain. Sheikh Maulana Jalaluddin and Haji Sheikh Alauddin were grandsons of Sheikh Allah Buksh. Haji Sheikh Alauddin shifted his residence in Pilibhit city during late 19th century and he was considered as one of the foremost benefactors for Muslim communities in Pilibhit city. The details of their descendants have been described in biographical accounts. Sheikh Fateh Mohammad widely known as Fateh Padhan established the village Faridpur in Baheri tehsil. Sheikh Tajuddin in his family tree referred Sheikh Fateh Mohammad as the third son of Shiekh Allah Buksh.¹ For several generations, Faridpur and neighboring villages remained in their zamindari. Shiekh Nazeer Ahmad S/O Sheikh Nur Ahmad was his descendant in the seventh generation. Sheikh Haji Ifthikhar Ahmad was his only son who is at present around sixty-five-year-old. Sheikh Amir Ahmad owned the zamindari estate of Turkunia. His ancestors extended their estate and purchased zamindari of Faridpur from the descendants of Sheikh Fateh Mohammad. Sheikh Amir Ahmad held proprietary rights of Faridpur, Alsiabojh,

¹ Jalal, Maulana. Jalaluddin. (1986), Kulliat Jalal, addition of Family tree by Sheikh Mohammad Tajuddin Taj, edited and compiled by Dr. Zakauddin Shayyan, 4th edition, Printed by Bathu Color printers, Achal Taal, Aligarh, U.P, India, pp.121.

Mian Wali Sugahtia in District Bareilly, Turkunia, and Sirsa in District Pilibhit. In later days, Rai Bahadur Lalta Prasad widely known as Raja Sahab purchased it. Sheikh Amir Ahmad was in the lineage of Shiekh Khuda Buksh who was grandson of Sheikh Allah Buksh.¹ Shiekh Rahim Buksh Son of Sheikh Mullah Ahmad was the founder of Bara estate. The descendants of Sheikh Rahim Buksh hold the proprietary rights of two whole villages in pargana Jahanabad, i.e., Bara, Majhalia and shares in surrounding villages. Sheikh Haji Abdul Rabb was the pious person in this family who was very famous for his charitable works in the region. Sheikh Faqir Buksh S/O Sheikh Mullah Ahmad was the founder of Jagat estate. Sheikh Faqir Buksh also received sanad from the court of last Mughal emperor Bahadur Shah Zafar.² Apart from the above-described estates, the descendants of Sheikh Nabi Buksh and his brothers held a considerable number of shares and villages in District Bareilly. The nucleus of this family remained in village Mundia, i.e., named after Shiekh Nubi Buksh as Mundia Nabi Buksh. The zamindari of Mundia estate was divided among the descendants of Sheikh Nubi Buksh, and his younger brother Sheikh Hakim Buksh and Sheikh Rahim Buksh.³ The descendants of these three brothers held

¹ Sheikh Allah Buksh was the ancestors of many Arain families in Rohilkhand. He came from the Fatehabad Tahsil of Sirsa in 1780. He had three sons, Fateh Mohammad, Mullah Ahmad and Mullah Hussain. There is some controversy regarding Fateh Mohammad as a son of Sheikh Allah Buksh. Sheikh Mullah Ahmad had eight sons who founded Arain settlement in different Villages. Shiekh Rahim Buksh settled in Rahpura, Sheikh Hakim Buksh setteled in Badapura, Sheikh Mohammad Buksh in Nurpur, Sheikh Khuda Buksh in Turkunia, Sheikh Faqir Buksh in Jagat, Sheikh Ghulam Mohammad in Udaipur, Sheikh Ilahi Buksh in Dhundri, and Sheikh Rahman Buksh in Bara Majhalia. That is a reason for using the title "Mulla Zada" for the proprietors/zamindars from these villages, as they were descendants of Mullah Ahmad. Maulana Jalaluddin Jalal was the grandson of Sheikh Mulla Hussain.

Reference: Jalal, Maulana. Jalauddin. (1986), Kulliat Jalal, addition of Family tree by Sheikh Mohammad Tajuddin Taj, edited and compiled by Dr. Zakauddin Shayyan, 4th edition, Printed by Bathu Color printers, Achal Taal, Aligarh, U.P, India, pp.121.

² Ishaq, M and Naseem, M. (2001), Arain, Sangam offset and press, Sardarnagar Publication, Pilibhit.

³ Chaudhry, Asghar A. (1963), In: chapter seven, the Arain community of Mundia Nubi Buksh, Tarrek Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.234.

whole village of Mundia Nabi Buksh and hamlets in village Labedi, Labeda, Khani Khinah, Dandiya Naglah, Jangahdandi, Sheikhpur, Mundia Nasir, Gotha, Rahniya, Bahdur Ganj, Karghaini, Ghazipur, Purnia, Nawada, Singauti, Malpur, Chitawnia in District Bareilly.¹

The pargana Jahanabad consist of total one ninety-eight villages based on the assessment done in 1903. It was divided in four hundred ninety mahals, of which two hundred fifteen held in single zamindari, two hundred twenty-seven in joint zamindari, three imperfect zamindari, and ten revenue-free lands. “Among zamindars, Musalmans predominate, thirty-three percent owned by Arains (Nevill, 1909)”.² As referred in the District Gazette, Pilibhit, Arains landholdings were highest in this pargana. Around sixty-four villages came under the zamindari holdings of Arains in Pargana Jahanabad both under single and joint zamindari. Some of the biggest estates have been discussed above in detail. Now came, the largest section of the society, middle-class Arain zamindars. This middle-class landowners owned hamlets (shares) in different villages under joint zamindari act. Along with this share, they also held big shares of the agriculture land in cultivating tenures. Their landholdings came in the category of khudkasht (land cultivated by zamindars) and occupancy tenants. In occupancy tenancy, the Arain cultivators hold the land under “*Muqqadami tenure*” which was more privileged cultivation tenure compared with other subdivision of occupancy tenancy, i.e., Ruqmi or an ordinary cultivator. From the total area under cultivating tenures in pargana Jahanabad, Arain cultivators, held around twelve percent i.e., ten thousand acres. Around six hundred twenty-five acres of land was under cultivation in

¹ Chaudhry, Asghar A. (1963), In: chapter seven, the Arain community of Mundia Nubi Buksh, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.234.

²Nevill. H.R. (1909), Pilibhit: A Gazetter, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

village pauta Kalan in pargana and tehsil, Pilibhit and Arains possessed it under joint zamindari (Nevill, 1909). Apart from big landlords, the list of middle-class landowners was very long, and it was difficult for us to trace all of them. We were able to retrieve the names of some of the middle-class zamindar families via book titled "Tareekh Arain" and narrations passed through the families. Maulvi Sheikh Ghulam Mustafa¹ and his brother Sheikh Ghulam Rasool held one-third of the proprietary rights of village Amkhera and around fifty percent shares of village Bagwa in pargana Jahanabad. The family remained in village Amkhera and Maulvi Ghulam Mustafa constructed a mosque in 1860. According to the author of "*Tareekh-Arain*", he was a pious man and gave considerable donations to the movement of Mohammadan Anglo Oriental College. Until the abolition of Zamindari in 1952, these shares remained in the possession of his grandson Sheikh Nazeer Ahmad. Sheikh Nisar Ahmad held proprietary rights of village Gopalnagar in pargana Jahanabad. Later it was divided among his three sons, Sheikh Abdul Waheed, Sheikh Abdul Rasheed and Sheikh Abdul Lateef and they held the major shares of village up to abolition of zamindari in 1952. Family of Sheikh Barkat Ahmad and his paternal cousins owned the major hamlets of village Sirsi in pargana Jahanabad. Sheikh Ata Rasool and his ancestors held proprietary rights of village Haraipur in pargana Jahanabad. Sheikh Karim Buksh owned complete village Pauta Daam in pargana Jahanabad, District Pilibhit. After his death, it was divided between his two sons, Sheikh Fazal Hussain and Sheikh Muhammad

¹ Maulvi Ghulam Mustafa, Shiekh Ghulam Rasool and their sons were buried in the family graveyard lying close to the mosque constructed by him in village Amkhera. The graves of some elders of Shiekh Nazeer Ahmad of Daang estate were also located in same graveyards. The author of "Tareekh-Arain" wrongly presented the name of Sheikh Ghulam Mustafa among the family members of Daang estate. This narration was passed to the author through Mr. Arshad S/O Sheikh Mohammad Ahmad. He might got confused due to the presence of graves at commonplace i.e., family graveyard of Maulvi Sheikh Ghulam Mustafa and Shiekh Ghulam Rasool.

Noor. Sheikh Latfullah owned complete village Badwaar in pargana Jahanabad, District Pilibhit. The father of Sheikh Asghar Hussain, Sheikh Khaliluddin resident of Amkhera owned proprietary rights for the complete village Hussain Nagar in pargana Jahanabad, District Pilibhit. Sheikh Munawwar Hussain and his ancestors owned the village Rasula in Pargana Jahanabad. The pargana Pilibhit comprised of two hundred fifteen villages, which were divided in six hundred mahals, both under single and joint zamindari. The Arain held 13.1 percent of Zamindari, third largest in pargana, after Baniyas (26.6%) and Pashtuns (13.6%). Arains owned around twenty-seven villages in this pargana. The Arains of the village Khamaria held zamindari of village Pauta, Gularia, Ghazipur Kunda, Ghazipur Mughal, Vikrampur, Narainther, Keshavpur, Pirtipur, Khujaria, Pachpeda, Phutekuan, and Khuraya. Most of them came under joint zamindari act. The Arains of neighboring village Pandari also shared some of these villages. Sheikh Haji Nisar Ahmad and his paternal cousins Sheikh Ahmad Din and Sheikh Mohammad Din owned the proprietary rights of village Pandri, and shares in neighboring village Pirtipur in Pargana, and tehsil, Pilibhit under joint zamindari act. The proprietary rights of village Pipra in pargana Richha was owned by Sheikh Amjed Ali and then divided among his three sons, Shiekh Abdul Majeed, Sheikh Abdul Rasheed and Shiekh Abdul Hameed. The hamlets of village Pipra remained in possession of the descendants of these three sons of Sheikh Amjed Ali until 1952. Sheikh Ahmad Ali of Malpur held hamlets of Village Malpur, Chitawnia, and Nadeli in tehsil Baheri, District Bareilly. His grandsons Mr. Iqbal Ahmad and Mr. Afaq Ahmad shifted to village Dhakia (Jawaharpur) in tehsil Baheri of District Bareilly after the abolition of Zamindari in 1952. Sheikh Raees Ahmad held hamlets in village Gauntia, Makroi, Simaria and Sili Jagir of tehsil Baheri, District Bareilly. The village of his settlement is still

popular by his name as Gauntia Raees. His descendant Shiekh Altaf Ahmad and his sons, Sheikh Latif Ahmad and Sheik Hafiz Shafi Ahmad owned the proprietary rights in these villages until the abolition of zamindari in 1952. The family of Shiekh Abdur Rehman, and Sheikh Abdul Rashid under joint zamindari act shared the village Aigraph in tehsil Baheri. As discussed in previous chapter, the land settlement of District Nainital was different from District Bareilly and Pilibhit. British government directly collected the land revenue from cultivators in District Nainital. There was no land under zamindari act in this District but as cultivators, Arains owned significant land resources in Nainital District.

The zamindari abolition report of United Province (1948) classified the zamindars based on the amount of the revenue paid by them. The report put the cut off for implementation of reforms on the landlords who submitted minimum revenue of 250 INR/annum. Based on the report, the number of the zamindars in United Province who paid revenue between 250 INR to 500 INR per annum was sixteen thousand two hundred fifty-eight.¹ They were presented in the report at the lowest strata of big landlords. Most of the middle-class Arain zamindars fell in the same category. The top strata of the big landlords were categorized on the basis of the revenue payment between the ranges of five thousand Indian Rupees to the amount exceeding ten thousand Indian Rupees.² Their total number in United Province was seven hundred. Seven to eight zamindari estates of Arains in District Pilibhit and Bareilly belonged to the highest category of revenue payment i.e., more than five thousand INR.

¹ United Provinces Zamindari Abolition Committee, Vol 1, 1948, printed by M.G, Shome, Printing and Stationary, Allahabad, India.

² IBID

DEMOGRAPHY, DWELLINGS AND GENERAL LIFESTYLE IN ARAIN VILLAGES DURING COLONIAL ERA

The Arain villages was referred several times in the settlement report of 1874 in context with the maintenance of the proprietary estates by Arain zamindars. In most of the villages inhabited by Arains, the other communities were mainly brought and settled by them as assamis (tenants) for the purpose of work in their lands. Usually, the village was divided into two sections; they, and most of the time they used to be the proprietor of that village occupied the first section. In most of the villages, the first settlers were their ancestors who emigrated from Punjab in late 18th century and early 19th century. Either, the Arain population was the members of that extended family who descended from the common father or in few cases, they were close relatives of the zamindars who were brought and settled in the village as an accountant (Karinda) of their estates or as cultivators. Among the Muslims, the most common tribes that were present as assamis¹ in Arain villages were Julahas (Weavers/Momin Ansar) and Behna (Cotton-weavers/Mansuri). As they represented the highest population among the Muslims in United Province, and most of them moved to the fields as the laborers in the late 19th century due to the destruction of their handlooms after British invasion. A small number of Kasab (Butchers) and Nai (Barbers) population was also the part of Arain settlements and mainly engaged in their traditional occupations for livelihood. As a rule, no other proprietary caste was present among Arain settlements except in few villages Muslims Banjaras were present as cultivators or sometimes as shareholders in joint zamindari. It was the responsibility of the proprietor to facilitate their tenants,

¹ Assamis is the term used for the labourers working in the Zamindari Lands in Colonial era of India.

as the latter will be responsible for cultivating their lands.¹ They had to provide resources such as mud, timber and space for building their dwellings.² As referred by Moens (1874), Arains took special care for settling their tenants and is one of the foremost reasons that enabled them as the most successful landlords in the region in late 19th century.³

The zamindar and his family members occupied a well-organized quarter of the village. A well-built housing was present in this section. Some time there, was more than one housing units, which were connected with each other, as most of the members were the part of an extended family? For example in village Khamaria (District Pilibhit) and village Mundia Nabi Buksh (District Bareilly), the family of the first settlers extended so much that up to the start of 20th century; it gave a look of Mohalla/Colony. An average size of these houses was around five hundred to seven hundred square yard. The gateway bounded the main entrance. Then came an open space (Gher) with raised platform (Chabutra) made up of bricks mainly used for evening sittings of male members. Attached to this space, there was a big spacious room with the high ceiling made up of bricks and high-quality timber supported by iron grids. A toilet and bathroom were also present along with the rooms; this unit was termed as baithak/mehman khana. In one of the flank of gher, there was a shade having thatched roof used for keeping cattle's and plough animals. The inner section of the house consisted of three to four rooms of which one of them had high ceiling roof. These rooms with high ceiling roof and thick plastered walls remain cold and gave them real relief in high temperatures of

¹ Moens, S.M. (1874), part II, Report on the settlement of Bareilly District, North West Provinces.

² IBID

³ Moens, S.M. (1874), part II, Report on the settlement of Bareilly District, North West Provinces.

May and June in Rohilkhand region. The access to the courtyard of inner section was through a narrow space is known deohri which has a small door so that interior of the house would not be visible from outside. As Randhwa commented while describing the architecture of village houses in those days, the “deohri” was the feature of the houses of wealthy zamindars. Most of the houses of late eighteenth century were demolished, but we got a chance of examining ruins in certain Arain villages. The small bricks were used construction, and Atkinson (1882)¹ described its cost around 125 Rs/lakh. Lime was mainly used as cementing material. In well-constructed houses, mainly Sal wood was used as timber. It cost around Rs. 2.8 to Rs. 3.4 per cubic ft. It cost around Rs. 1.2 per fifty kg. The above-given description was for the houses of big zamindars around last quarter of the nineteenth century in United Province, India. In most of the Arain settlement up to the late 19th century, very few houses in the village belonged to this category. Based on the records, it was found that generally in North Indian village only wealthy landlords could afford this type of housings. By the start of 20th century, the regular size brick was introduced and most of the middle- class landlords enlarged and extended their dwellings. A considerable number of them were able to afford this type of housing in first quarter of 20th century.

The major proportion of the community, i.e., middle-class zamindars, and cultivators used to live in the mat and mud brick houses in late 19th century. These dwellings were also quite spacious with an average area of around 700 square yards. It was a large house of three or four rooms. For the construction of mat and mud brick house, the first step was to make mud bricks. For this mud and rice straw was mixed. Then bricks were prepared from this mixture and dried in the sun for three or four days.

¹ Atkinson, E.T, 1882. The Himalyan Gazetter, Vol 3.

The ground was dug about two to three feet in depth for the construction of walls. In the long ditch made for the foundation of the walls, mud bricks were placed. The bricks were joined with a mixture of mud and lime. From the foundation mud, brick walls were raised to a height of 12 to 14 feet. The walls were plastered with a mixture of rice straw and mud. This imparted strength to the walls. For the construction of rooms, a net of wooden bars were placed over the walls covering the rooms. Over this net, a thatched mat about 6 inches thick was placed. This was plastered with mud and straw to protect the upper surface of the roof. The general description of the "type A" houses of United Province of 1931 is given in the foot note below.¹This was considered as the best housing in the villages of the United Provinces in early twentieth century. Almost majority of the well-off cultivators and middle-class Arain zamindars used to live in above describe dwellings.

The third category of the dwellings belonged to the laborers (assamis), and they constituted the major proportion of village demography. Those were small mud huts covered with thatched roof having one or two small rooms, small courtyard without a kitchen, toilet, and bathroom. It was very unusual that any Arain fell in this category. Wislon (1884) referred in District Gazette of Sirsa, Punjab: "*the best houses in the District out of*

¹ "Class A.—the houses of class A which, as a rule, belong to small landowners are commonly made of mud, but occasionally with some parts of it of masonry. Attempts are made to make them somewhat pretentious. Such houses have a big quadrangular compound with a courtyard in the center, always open to the air. The rooms are arranged all-round the courtyards. The houses are usually surrounded by a wall containing one door for entrance and exit which leads generally into the courtyard known as the "mardana" or men's apartment, and beyond this is often found a second enclosure intended for the "zanana," or portion of the house set apart for females. Back of these inner enclosures contains a courtyard with open sheds all round in which the servants stay and animals are kept or other property is usually stored. The wealthier people have often high houses with an ornamental gate and with a verandah."

Reference: Jafri, S.N.A. (1931), In: Chapter 2, Section B, The history and status of Landlords and tenants in United Provinces, India, Printed at Pioneer Press, Allahabad, 1931, pp.198.

towns are those of Arains on Ghaggar, which are often built substantially and neatly of Pakka bricks taken from the numerous old thehs in the neighborhood, with open verandah and a clean well-kept courtyards (Sahan) and gateway".¹ Most of the courtyards had big silos of the mud used for storing grains. In the local language, these silos were termed as Kothliya/Kothi. In general, cattle's and other animals such as horses, bullocks were kept and maintained by servants. They were used for the domestic purpose as cattle's were used for getting milk and products for household and other animals were used in fields for agricultural works. The overall mean of the transport was wagons or carts drawn by a fine pair of bullocks. Elephants and horses were also used as a personal mean of transport by rich zamindars that were later replaced by newly introduced motor cars in early 20th century.

¹ Wilson, J. (1884), Final report of the revision of the settlement of the Sirsa District in Punjab, 1879-1883. Calcutta central press company, Calcutta.

RELIGION

The Arain community at that time was hundred percent Sunni, Hanfi in fiqh and Matrudi in belief.¹ The Sharai rules were followed and practiced widely among the community. Purdah was strictly observed by the females in those days. The majority of the tribe was free from the vices of their time. Most of the members of the community were affiliated with the spiritual chain of Sufism i.e., Qadriyaah, Naqshbandiya, Chistiyya, and Mujaadidia. The female's members of the community never used to visit the shrines of Sufi saints. The visiting on the shrines for females is prohibited in Sharia. It was the common practice of ignorant and illiterate Muslims in those days and even in contemporary time also. The Ulema and Mashaikh (learned scholars of Islam) were highly respected in the community. The religious scholars to which Arain community in 19th and early 20th century were spiritually and scholarly affiliated were Syed Ale Rasool, Maulana Imam Ahmad Raza Khan, Maulana Hamid Raza Khan, Maulana Mustafa Raza Khan, Haji

¹This was the definition of Matrudi and Ashari published by the Ash'ari and Maturidi Schools: These two schools of doctrine are followed by the bulk of Sunni Muslims and differ only in minor details.

Ash'ari School: This school is named after the followers of the 9th century scholar Abu alHasan al Ash'ari (May Allah show mercy on him) (874–936 CE) and is widely accepted throughout the Sunni Muslim world. They believe that the characteristics of God are ultimately beyond human comprehension, and trust in the Revelation is essential, although the use of rationality is important.

Maturidi School: This school is named after the followers of the 9th century scholar Muhammad Abu Mansur al Maturidi (May Allah show mercy on him) (853–944 CE) and has a wide following in regions where Hanafi law is practiced. Sunni (90% of the world's traditional Muslims) is either Ashari or Matrudi. Traditionally, they were termed as referred to as *Ahl as Sunnah wa'l Jama'h* or 'people of the prophetic tradition and community'—with emphasis on emulating the life of the last Prophet, Muhammad (Peace and Blessing be upon him).

Reference: Schleifer, Abdallah Page number 26, Major Doctrinal Divisions in Islam, the Muslim 500, Prof. S. Abdallah, 2012, 2nd edition, Royal Islamic Strategic studies center, Amman, Jordan.

Mohammad Sher Khan alias Shahji Mian, Maharban Ali Shah, Maulana Irshad Ahmad Mujadidi, Maulana Salamatullah Mujadidi (May Allah show mercy to them).Taziadari (making replicas of the shrine of Imam Hussain (Radi Allah Anah) during Muharram) was never practiced by the Arains and as a staunch sunnis, they considered this custom as Biddat Sahiya (bad innovation). Nawabs of Oudh introduced this practice in the culture of Rohilkhand by after its annexation in 1774. Taziadari was common practice in Rohilkhand during those days. Almost every settlement has the well-constructed mosque. Even in the early settlement of Arains in Rohilkhand regions such as village Bahadurganj and Khamaria in District Pilibhit in late 18th century, the proper well-constructed mosque was present. The majority of the community members provide religious education to the kids. Most of the male and female members of the tribe were able to read Quran. The stress was laid on memorization of Quran and as a result, there was a good number of Hafiz Quran in the community. The records showed that in 1918, there were fifteen Hafiz-Quran only in village Khamaria, Pilibhit. Even the great leaders of the community such as Khan Bahadur Sheikh Imtiaz Ahmad of Khamaria and Khan Bahadur Sheikh Ghulam Subhani of Nurpur were Hafiz-e-Quran (term used for an individual who memorized complete Quran). The premises of Mosques and Baithaks were the site for religious discussion. The learned jurist and Islamic scholars were invited to deliver their sermons on some special occasion such as Eid Mawlid Nabawi, Yaume-Ashura, Friday prayers and congregations before leaving for Hajj Pilgrimage. The feast was arranged before leaving for the Hajj Pilgrimage where relatives and friends gathered to give a farewell bid to the pilgrims who were to depart for a long voyage. These congregations also facilitated religious teachings by the sermons of religious scholars. The fellow

community members used to handover money as a part of charity and zakat so that it could be distributed among needy Muslims in Hejaz. The practice of constructing a mosque in every part of their settlement was present among the tribe. Not a single village of Arains was devoid of the mosque in early days of their settlement, i.e., around a late 18th century and early 19th century. The pilgrimage of Hajj was quite common among the community even though travelling for such a long distance was challenging in those days and voyage took around six months. During literature reviews, it was found that noble women such as Mohtarma Rahim Bibi bint Sheikh Haji Peer Buksh and wife of Sheikh Zahur Ahmad performed four Hajjs in last quarter of 19th century. One can imagine difficulties faced in completing a long journey for Hijaz about one hundred thirty years ago. Shiekh Haji Qudrat Ali of Karghaina used to stay for more than three years in Hijaz during his Hajj journey in 1890. The Arain estates of Bara and Dhundri constructed rest houses¹ in Makkah, Hijaz for the facilitation of the pilgrims of the region. Sheikh Haji Abdul Rabb constructed the Bara Rubat in late 19th century in Mecca. For more than fifty years, the pilgrims from Rohilkhand region used to stay at Bara Rubat. Dhundri Rubat was constructed by Mohtarma Rahim bibi sister of Sheikh Maulana Jalaluddin and wife of Sheikh Zahur Ahmad in early 20th century. Her Nephew Shiekh Wisaluddin, who was the man of extraordinary capabilities, helped her lot in accomplishing this charitable work. Charity apart from mandatory zakat was given frequently in different forms, and it was common in both strata of the society, i.e.,

¹In late 18th and 19th century, there was the practice of constructing rest houses that facilitates the stay of pilgrims especially those who came from that particular region. These are known as Rubaat in Arabic. Most of the time, it was constructed by the rulers of Independent states or big landlords. The Rubaat constructed by Nawab of Tonk and Hyderabad are still present in Mecca. Up to 1950s, the above-described Rubaat were present in Mecca and my maternal Grandfather Late Haji Atiq Ahmad S/O Sheikh Haji Nisar Ahmad marked both of these structures during his stay in Mecca for Hajj Pilgrimage in 1949.

higher and middle-class section. In some cases, it was a monetary help for the social cause such as widow remarriages or an upbringing of an orphan child. As instructed by Islamic jurisdiction, the charity should be received in this hierarchal manner, first by kith and kins, second to the needy fellows in the locality and then to anyone who is in need. The beneficiaries of the charities given by Arain society were usually needy community members, family servants, and poor tenants/assamis. The culture was prevalent in the society to donate properties for the social welfare and religious preaching's, for e.g., allocating a land for the village graveyard. Usually, properties were donated to the mosques in the form of waqf so that all the expenses of the mosque can be run by the income of these properties. Some of the donations given to the historical Jamia Mosque ¹ of Pilibhit were documented in the logbook of expenditures of the mosque by its managing committee. A big property was allocated to the mosque located in the premises of Bareilly District court by Sheikh Nur Ahmad of Madhopur in 1880 and his sons, Sheikh Aziz Ahmad and Sheikh Zameer Ahmad in 1910.² On few occasions, the amounts of the donation and charity were huge. We would like to present readers an evidence of the same type of charity given by Nawab Sheikh Manzur Ahmad of Dhundri before his death in 1912. This is his legal statement that was published in the court proceedings at Allahabad high court in December 1917 under the bench of Justice H. Richards and P. Banerjee. On 29 August 1912, the deceased executed a deed of transfer in favors of his mother Rahim Bibi. "*I, while in a,*

¹ Rohilla Leader, Hafiz Rehmat Khan in early 18th century built the Jamia Mosque of Pilibhit at cost of three hundred thousand Rupees. Till date, this is the only surviving architectural model of Rohilla days after its annexation in 1774 by Nawab of Oudh. Most of the palaces and buildings in Rohilkhand were damaged by Nawab Shuja-Ud-Daula as a mark of retaliation against Pashtun rulers.

² These properties are still present and now a days they worth in Millions of Indian Rupees. The tenants have occupied them and mosque committee is fighting a legal battle with them through Waqf Board of Uttar Pradesh, India.

*sound state of body and mind, have absolutely sold of my own free will the entire 20 biswas Zamindari property in Mauza Bithaura Kalan, Pargana Jahanabad District Pilibhit, and the entire 20 biswa Zamindari property in Mauza Amkhera, including the hamlets called Zahurganj, Manzargunj, Samaria, and Makruli, Pargana Richa, Tahsil Baheri, District Bareilly, and with all the appurtenances and interests appertaining there to, without the exception of any right or share, to my mother, Musammat Rahim Bibi, wife of Sheikh Zahur Ahmad, resident of Mauza Dhundri, Pargana Jahanabad, District Pilibhit, for two lakhs of rupees, half of which is one lakh of rupees, and made over the possession of both the properties sold to the vendee. Now neither I nor any of my representatives have any right in the above-mentioned properties sold. Out of the entire sale consideration, I have received Rs. 10,000 in cash, and have left Rs. 1, 90,000 with the vendee with my directions, in order that she may spend it with her own authority and at her own discretion for good purposes for the benefit of my soul in the next world. Hence I executed this document as a sale deed giving authority in respect of the sum held in deposit for charity, on a stamp paper of Rs. 2,000 under Article 23 and on a stamp paper of Rs. 15 under Article 7, Schedule I, Act II of 1889, so that it may serve as evidence."*¹

Now review the value of the amount, i.e., two hundred thousand Indian rupees given in the form of charity by a

¹Sheikh Fazal Ahmad And Anr. vs Musammat Rahim Bibi And Ors. on 5 December, 1917, Equivalent citations: 51 Ind Cas 633, Bench: H Richards, P Banerji, Allahabad high court. Some of the contemporary donations and charities that were done by Muslim philanthropist at that time and they became an integral part of the history. The home page of Lucknow University wrote about his founder Raja Mahmudabad and his close ally "At the close of the Conference donations of one lakh each from the Raja of Mahmudabad and Jahangirabad were announced." Retrieved from: <http://www.lkouniv.ac.in/history.html>

H.H. Agha Khan and Raja Saheb of Mahmudabad gave Rs. 36 thousand INR cash to Aligarh College in 1906. On 16 January 1907, His Majesty Habeebullah Khan, Shah of Afghanistan visited the Aligarh College and announced a grant of Rs. 20,000. Retrieved from: <http://aligarhclassifieds.com/aligarh-muslim-university>

great man almost hundred years ago. As an example, we are quoting the cost of the construction of one of the major sections of King George Medical College, Lucknow about fifteen years after this event. As cited on their website “A new building housing the Pharmacological departmental with its laboratories and museum and containing a fine clinical theatre was completed in 1927 at a cost of Rs. 55,000/.”¹ Some detailed accounts of the contemporary donations have been referred in the footnote. Alas, if the resources of these great charities were channelized and implemented in an efficient manner, the Arain community would come up with a well-established educational institute at that time.

SOCIO-CULTURAL CONDITION

A description of Ghaggar Arains was given in settlement report of Sirsa (1882). “*They are as a rule middle sized man with pleasant features. Their language and dress is similar to Sotlej Musalmans. They are thrifty and industrious and have been for generations devoted for agriculture. They are unusually intelligent and upon the whole further advanced in civilization than any other tribe in neighbourhood. They are on a whole a prosperous community. Until very late, they are strictly endogamous and allowing intermarriages only with Bareilly Arains as they were really emigrants from their tribe, Wilson (1882)*”.² The account of Wilson provides a detailed description of the community including their physique, features, dress, mindset, economic, and cultural background. It also showed that Ghaggar Arains in Sirsa were connected by Rohilkhand Arains by matrimonial ties until the end of 19th century and they are an offshoot of Ghaggar Arains.

¹<http://kgmu.org/history.php>

² Wilson, J. (1884), Final report of the revision of the settlement of the Sirsa District in Punjab, 1879-1883. Calcutta central press company, Calcutta.

After settling in Rohilkhand, they used to strictly follow endogamous practice as described by Wilson in the above given citation. This was reflected for a long time as in early days most of the marriages took place between the cousins. In the early time of settlement, they were divided as Sirsawal i.e. from Sirsa and Pahadwale. The latter mainly immigrated from District Jalandhar, Ludhiana, and Ferozpur of Punjab. The former group of Arains claimed a sort of cultural superiority over latter. Their language in early days were Punjabi and Urdu, which was later replaced by Urdu with some inclusion of local language and Punjabi words which are still in use in rural areas. For e.g. the word "*Sandu: Husband of wife sister*" is only used by Arains in the region is Punjabi in origin¹. A list of Punjabi words that were used in the common language of the tribe in those days and still used in the rural population of the tribe is given in the footnote.² Some of the words are specifically used by the Arains in the region such as chilak (shining), Biyunt (measurement)³, Chakda (wide), Akwade (front of the house/locality), Biran (used for addressing brother with affection). Probably these words were evolved in the course of time with the blend of Punjabi, Urdu and local dialects of the region, for, e.g., Akwade (front of the house/locality) is still used in the Punjabi language. The dressing also showed the influence of Punjabi culture in those days. A typical cotton lungi (Tehmat) and Kurta were the casual dress of males. The females wore white pajamas/salwar with Kameez. Ghaghra, Lahnga, Kurti, dupatta were formal apparels of females, and these were

¹Wikeley, J. (1931), Chapter 4, Customs and ceremonies of Punjabi Muslims, Punjabi Musalmans, 2nd ed., the book house, Trust Building, Lahore, pp.52.

²Common Punjabi words used in community "Pachaon: West, Gara: Clay, Dhund Fog, KORA: Frost, Wirsal: Inheritance, Taaya: fathers elder brother, Raand: Widow, Tenant: Asami, Box: Sandukh, Dallon: hall, Arbitrator: Wicholia, Bracelet: Paunchian, Drawers: Khanne, Bag: Thaila, Lambardar/Nambardar: Village Head. Retrieved from: http://www.new.dli.ernet.in/scripts/FullindexDefault.htm?path1=/data_copy/upload/0076/074&first=1&last=354&barcode=6010010076069.

used on special occasions in the family such as marriage or betrothal. While leaving home, there was the trend of wrapping turban on the head by males. A chadar (wrapper) was also used both in a casual and formal dressing of males. In cold, weather the woolen blanket that is known as loni replaced this chadar.¹ Kameez, Pajamas, chadar, white turban and sadri (waistcoat) were formal apparels. Smoking was commonly present in the form of hukka. Hukka was always the part of baithaks so that one could smoke in the evening gatherings while relaxing and chatting. The marriages were quite simple with almost no reflection of the Hindu society and customs. There was no special season for the marriage, but people abstained from marriage in Eid, Muharram and first thirteen days of Safar. Polygamy was widely practiced among the community. Marriage among the cousins was quite common in those days. The major portion of the jewellery as the gift to the bride was given from groom's family. This custom is still practiced in Arain tribe of Punjab (Pakistan) and Arains of Rohilkhand.² The Islamic laws of inheritance were followed for giving the share to the daughters. The females were treated equally and they held important position among the family. Although, the structured female education was not common in those days but they received good educational training at their homes. They play an important role in the basic education of their kids. Even among the affluent families where good numbers of the housemaids were available, the female members took lead role in managing household activities. Irrespective of the social status, the female members of the tribe

¹Wilson, J., (1884), dress and ornaments, Final report on the revision of settlement of Sirsa District in Punjab, Calcutta Central Press Company, Calcutta, 1879-1883, pp.156.

²The majority of the Muslim tribes in Rohilkhand and in Punjab (Pakistan), there is a custom that major share of the jewellery was brought by the bride and it was considered as the gift from the bride's family. The custom among Arains is contrary to their fellow tribes and similar to most of the Middle Eastern societies where jewellery was given as the gift from the groom's side other than the amount of Maher.

never worked in the fields. The widow remarriage was commonly observed among the community. The guests were honored and received with kindness and warmth. The hospitality offered is completely based on the Quranic commands of Almighty Allah. The strangers were received and treated with the same warmth as showed to relatives and friends. The host offered food and drinks to his guest to the best of his abilities. The male guests were lodged in the Baithak/Mehmankhana. It was the rainy season when people used to stay for a long time with their relatives and friends. Both section of society, i.e., zamindars and cultivators were relatively free at this time as most of them were engaged in the agrarian task round the year and the rainy season is almost free from most of the agricultural works.

FOOD AND DRINK

The cuisine of Arains reflects Punjabi culture until the contemporary time. In those days, it was purely Punjabi cuisine, which they carried for a long time in Rohilkhand. Rice, wheat, and dairy products were the staple diet of the community. Preparations of both wheat and rice were taken for lunch and dinner. Especial preparation of rice was served in the form of Yakhni Pulao, Matar Pulao, and Khichri. "Khichri" of split black gram (urad daal) was commonly used in winters along with buttermilk. The buttermilk was prepared by processing the milk with curd. *"After overnight preparation, the small amount of the water is added, and the liquid is churned (Bilona) up to the stage that butter (Makhan) comes out".*¹The butter was melted to form the ghee and the remaining sour liquid known as Lassi/Chhachh was used with "Khichri." The "Khichri" with buttermilk now days also is one of the favorite weekend lunch recipes among the community.

¹Wilson, J. (1884), Final report of the revision of the settlement of the sirsa District in Punjab, 1879-1883. Calcutta central press company, pp.153.

Kadhi¹ was the part of the cuisine for both regular meals and special occasions. Pullao, Kababs, Kofta, and curries were commonly used items in non-vegetarian cuisine. They were usually prepared on special occasions and for hosting the guest. Beef was more frequently used than mutton. In those days, mutton preparations were served on special occasions, as it was difficult to afford by the middle class of the society due to its high cost based on the per capita income of middle class section of North Indians. Freshwater fish was also commonly used among the community. Most of the settlement has well-maintained ponds where fish farming was practiced only for domestic consumption. The proprietor of the village owned these ponds, and after independence, they became government property. The vegetables and pulses were also the part of the daily meals. Among lentils, the preparation of pigeon peas, black gram, and brown lentil was more common. The use of the mash daal (a sub-type of black gram formed by removing its black outer cover) was very common. Dry mash daal was one of the common items of party menu.² Alu Ghost, palak ghost, Daal Ghost were common in both daily cuisine or on special occasions. Onion Salad was used with every meal.³ Most of the veg and non-veg dishes were prepared in the form of curry that is mainly based on onion paste along with the small flavor of garlic and ginger. Sherbet was the common beverage in summers. Panjiri, a traditional Punjabi dish was commonly used as a snack. It was traditionally given as a nutritional supplement to pregnant and lactating women.⁴ It is a mixture of almonds, walnuts, pistachios, dry nuts, cashew

¹ A popular North Indian recipe made up of chickpea flour and sour yoghurt.

² This dish is very common in Punjab Pakistan. Worldwide in every Pakistani restaurant, the "Mash Daal" is in the list their menu.

³ In contemporary Punjab, Pakistan, the onion salad is specific item of Arain cuisine.

⁴ Devall, R. 2013. Traditional Punjabi dish for pregnant woman, The Hindu.

Retrieved from: <http://www.thehindu.com/todays-paper/tp-national/tp-andhrapradesh/traditional-punjabi-dish-for-pregnant-women/article4940178.ece>

nuts, wheat flour, sugar, edible gums, poppy seeds, and fennel seeds.

LITERACY AND MOVES FOR EDUCATIONAL UPLIFTMENT IN LATE 19TH AND EARLY 20TH CENTURY

The District Pilibhit was relatively backward in the terms of literacy. According to 1901 census, the literacy rate among the males was 4.1 percent and among females was 0.21 percent. Of the total population of four hundred thousand, only three hundred twenty people in the District knew English at that time. There was no official account found that reflects only literacy rate of Arains. Although, it was mentioned in the District gazette of Pilibhit that literacy rate of Muslims (4.8%) was relatively better than Hindus (3.6%). It could be estimated that literacy rate of Arains was far higher than the average literacy rate of Muslims in District Pilibhit, Bareilly, and Nainital in early 20th century. It is not merely a claim, but this assertion is based on evidences that were presented in the following section. While reviewing "Kulliat Jalal" and "Rudad Ijals-e- awwal Anjumane Arain, Rohilkhand and Kumaon", it seems that majority of the community members were able to read Arabic and Urdu. The transcript of first regional Arain convocation that was held in 1917 was prepared and printed from Bareilly. It was titled as "Rudad Ijals-e- awwal Anjumane Arain, Rohilkhand, and Kumaon" and more than a thousand copies were distributed among the community. One copy was provided to each member of the Anjuman, and every member of the Anjuman represented one extended family. Therefore, it could be estimated from here that the report of the convocation covered almost one-third of the community at that time. The complete report was more than thirty-five pages, and a high standard of Urdu language was used. A thorough understanding of Urdu

language is required by an individual to understand this report. It can be presumed that members who received the circulation of Arain convocation report were not only literate as per definition of Indian subcontinent educational standards but had a thorough understanding of Urdu language. The first edition of “Kulliat Jalal” was published in 1904 during the lifetime of Maulana Sheikh Jalaluddin and copies were widely circulated among the community. Most of the villages received monthly journal of community titled “*Arain Gazette*” that was published from Lahore, Punjab. The majority of the community members both male and females were familiar with the Arabic language up to the extent that will facilitate the reading of Quran. How the community achieved such a high literacy rate? The high literacy rate was attained due to the excellent culture of home schooling present among the tribe that facilitated the basic education of Urdu and Arabic. Here the female members of the society played the major role. The second step, i.e., higher learning was facilitated by madrasa education. The Arains in their villages built a chain of Islamic schools. Apart from providing Islamic studies, it also served as learning centers for oriental languages like Urdu, Arabic and Persian apart from inculcating Islamic knowledge.¹ The mosques of almost every Arain village served as a center of traditional learning in those days. Some of the certified scholars who had completed their comprehensive training of “Darse-Nizami” were Sheikh Jalaluddin of Dhakia, Sheikh Abdul Haqq of Karghiana, Sheikh Habib Ahmad of Mundia Nubibuksh, Sheikh Ghulam Mustafa of Amkhera, Sheikh Nazir Ahmad of Village Samuan, District Bareilly. Some of the schools of note were established and they were located in village Karghaina, Mundia Nabi Buksh, Dhundri, Khamaria and Daang.² The

¹ Ishaq, M., and Naseem, M. (2001), In: Chapter eight, Arain, Sangam offset and press, Sardarnagar Publications, Pilibhit, pp.35.

² Chaudhry, Asghar A. (1963), In: chapter seven, the Arain community of Mundia Nubi Buksh, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.432.

notable alumni of Manzur-ulum Dhundri were Mr. Fahimuddin (ex –Military Accountant General, Pakistan), Mian Abdul Khaliq Jilani (Deputy Controller of Military Accounts, Pakistan) and Mahmud Ahmad, (Ex-General Manager Punjab Cooperative Bank, Lahore, Pakistan).¹ The ancestors of Shiekh Maulana Habib Ahmad established the Islamic school of Mundia during 19th century. Most of these Madrassas (Islamic School) were established in early 19th century and they continued for almost hundred years. One of the important distinctions of Mundia School was Allama Fazl-e-Haqq Khairbadi; a great revolutionary of 1857 freedom movement who guided this school as a tutor for short time before 1857.

¹ Chaudhry, Asghar A. (1963), In: chapter seven, the Arain community of Mundia Nubi Buksh, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.430.

MOVE TOWARDS WESTERN EDUCATION

EFFECT OF MUTINY ON NORTH INDIAN MUSLIM SOCIETY

We would like to give the brief sketch of the factors that were mainly responsible for the backwardness of the Muslims toward western education. On careful review, it was found that the British considered freedom movement of 1857 AD as an Islamic revolt against the European powers. The new masters of Indian sub-continent victimized the elite Muslims of the North India mainly Delhi, United Provinces, and Punjab. The properties of the North Indian Muslims that British ruler confiscated worth millions of Indian Rupees. The noble citizens of Delhi were exiled from their beloved city. A large number of Islamic scholars were penalized by Colonial rulers on the charge of instigating against British rule in India during the mutiny. Some of the notable Islamic scholars such as Allama Fazle-Haqq Khairabadi, Shah Abdul Qadir Ludhianwi, and Maula Jafar Thanewari were sent as the exile to Andaman and Nicobar Islands along with last Mughal ruler Bahadur Shah Zafar. In fact, post-1857 era was considered by scholars as one of the most difficult time for Muslims in Indian Sub-continent. The foundation of the Mohammedan Anglo-Oriental (MAO) College in 1877 was the first milestone of Muslims in the educational history of Modern India. Its establishment can be considered as the first significant reaction of the Indian Muslims to face the challenges of post -1857 era. Different other organization also came up both from the Hindu and Muslim leaders to cope up the socioeconomic trauma of 1857 apart from the establishment of MAO College.

**ROLE OF ARAIN LEADERS LIKE HONBLE JUSTICE MIAN
SHAH DIN & SIR MOHAMMAD SHAFI IN PROMOTING
MODERN EDUCATION AMONG INDIAN MUSLIMS**

Now review the role of Arain tribe during the freedom struggle of 1857 and response of the tribe in the post-1857 era. In the Punjab, the community took a lead role in a war against British rule. Most of the Arain Landlords took full-fledged participation in the first war of Independence. Even two of the great Islamic Scholars Maulana Shah Abdul Qadir Ludhianvi and Maulana Jafar Thanessvari who took a lead role in motivating masses against British rule in 1857 were Arains. Both of them were sent to exile for charges of instigating antigovernment feelings against British rule. By 1880, the Arains established a formal organization in the name of "Anjumane Arain."¹ Most of the eminent members participated in the first conference of the community. The main objective was to emphasize the importance of modern education among the community and in general among the Muslims. As a result, large number of young Arains entered in Law and other specialties. Two cousins of noble Mian family of Baghbanpura Arains, Mian Mohammad Shah Din, and Mian Mohammad Shafi were sent to England for studying Law in 1887 and 1889. Who could have predicted at that time that ten years afterward these two cousins would become a leading figure of Muslims in Indian Politics? The paper presentation titled "*The education of Musalmans in Punjab*" by Mian Shah Din at Muhammadan educational conference in 1894 drew the attention of Sir Syed Ahmad Khan and the Principal of Anglo-oriental College, Sir Theodore Beck towards this twenty-six old intellectual. At the end of the conference, Sir Syed Ahmad as the president of the educational conference honored him. Two years later, he was elected as the trustee of Aligarh College. Again, in

¹ International Journal of Punjab Studies, Vol 1(1), page 16-19, 1994.

1913, Mian Shah Din presided the twenty-seventh session of Muhammadan educational conference held in Agra. His presidential address was focused on major challenges and issues that were the hindrance in educational progress among Muslims. In 1914, he laid the foundation of Islamia School in Lahore. He was also appointed as the fellow of Punjab University in 1883. In 1908, he was appointed as the Judge in Punjab high court. This great Arain educationist passed at the age of 50 years in 1918. The magazine published by Natesan covered the death of this visionary and it was cited in following words: "*His death was universally mourned by all classes and communities and it was acknowledged on all hands that the province had suffered an irreparable loss in the death of a man, who besides being an excellent speaker, a brilliant writer, and a thoughtful judge, was also an indefatigable worker in the cause of education and social reform and possessed a character and a personality which profoundly influenced all those who from time to time came into contact with him (Eminent Musalmans, 1925)*".¹

After returning from England in 1892, Mian Mohammad Shafi also was engaged with Aligarh educational movement. He attended all annual meetings of All India Mohammad educational conferences. On many occasions, he presided the "Female Education" section of the conference. He established the "Anjuman Islamia" during the stay at Hoshiarpur with the objective of establishing the educational center for the community. It was his extraordinary efforts that lead to the foundation of the Muslim High school in Hoshiarpur District in collaboration with Nawab Viqar-ul- Mulk. In 1897, the Lieutenant Governor of Punjab appointed him as the fellow of the Punjab University. Through his complete life, he retained this position. He also held other important

¹Natesan, G.A, (1925), Eminent Musalmans, published by The Indian Review, Vol XXIV, Madras.

positions in University such as the member of Arts, Oriental and Law faculties. In 1898, he was elected as the trustee of Aligarh College. After the death of Sir Syed Ahmad Khan, the leadership of Aligarh College came under Agha Khan and Mian Mohammad Shafi was appointed as the Vice-president of All India Muslim University Association. During this period, he worked hard to collect a huge amount of three hundred thousand rupees for the upgradation of the Muslim College to University. He donated five thousand Rupees for Aligarh College.¹ He was a member of the delegation that met the education member of Indian Government, Sir Harcourt Butler for upgrading the Aligarh College to University. Who could have predicted that this man after few years will frame a University bill for Aligarh and got it approved through Imperial legislative council as an education member of Indian Government? He was elected as the President of All Indian Muslim League in 1916. Although he had the complete background of western education but he always promoted the Urdu language as “lingua Franca” for Indian Masses. In honor of the educational services delivered by him, he was also appointed as the president of All India Urdu Conference and All India Muhammadan Educational Conference in 1916. He was only Muslim leader of his time who held the post as president of all three important movements of Muslims in Indian sub-continent at the same time. On 28 July 1919, he took the charge of Education Member in Imperial Government. He was the first Muslim in India to hold this position. All the subjects related to educational administration, archeology, epigraphy, census, the record office and an Imperial library of vast British India came under the jurisprudence of Mian Mohammad Shafi as an education member in Imperial government. In the end, it was his great efforts as an education member that

¹ The donation of Rs. 5000 in 1900 would be equivalent to 1.5 Million Indian Rupees of contemporary days based on the inflation parameters.

resulted in the implementation of Sadler Commission. This resulted in the establishment of Universities at Delhi, Nagpur and Aligarh. For his excellent services, Aligarh University, and Delhi University conferred him an honorary Doctorate of Literature in 1920. It was his tenure of education member of Indian Government that results in thirty-three percent Indianization of the Indian educational services. Let see his perception regarding the importance of elementary education for Indians from his speech delivered at Imperial legislative council in 1912. *“The remarkable educational activity observable on all sides is one of those gratify log features of the existing situation which mark the turning of a new leaf in the history of India, and will prove a source of incalculable good to the country. The establishment of an increasing network of elementary schools throughout the length and breadth of the Indian continent and the gradual adoption, as the financial conditions of the country permit, of steps towards making elementary education free so as to bring it within easy reach of the masses. It constitutes the foremost need of the time (Speech at Imperial Legislative council, Mian Muhammad Shafi, 1912)”*.

The previous section discussed detailed services of two great Muslim leaders who served for the interest of Indian masses as a politician, philanthropist, educationist, law experts and bureaucrat in British India. This section covers the services rendered by them for their community/tribe, i.e., Arains. From 1896, the formal Arain convocations had been conducted with the objective for reviewing the challenges faced by the community especially related to modern education. Even in all previous convocations, the ancestors of Mian Mohammad Shafi and Justice Shah Din participated actively as one of the honorable members of Arain tribe in Punjab. These convocations of “Anjumane Arain” received a new energy with the active participation of Sir Mian Mohammad Shafi in early 20th century. Regular

meetings were conducted on the bungalow of Sir Mian Mohammad Shafi under his leadership along with active participation of Malik Tajuddin B.A (Assistant Accountant General of Punjab), Hafiz Haleem (an eminent Arain businessperson and educationist) and some other eminent Arain leaders. During this period, some of the Arain leaders from Rohilkhand also took part in these convocations. Sheikh Nazeer Ahmad, Sheikh Tajuddin, Sheikh Wisaluddin and Sheikh Maulvi Abdul Haq of Rohilkhand were in direct contact with Sir Mian Muhammad Shafi and Hafiz Haleem. At the same time in Punjab, the British government declared Arains as non-martial race and banned their recruitment in Indian Army. The incident created disquietude among the great leaders and after along meeting at the bungalow of Malik Tajuddin at Lahore; All Indian Anjuman Arain was established on 27 February 1915. Sir Mian Mohammad Shafi (KCSI) accepted the presidentship of the organization. Malik Tajuddin B.A (Assistant Accountant General of Punjab) was appointed as Secretary, and Qazi Fateh Mohammad was appointed as the envoy of Anjuman. It was decided to form different regional branches of Anjuman Arain, and they were organized and governed under the umbrella of All Indian Anjuman Arain. It was asked by Arain leaders to send a delegation to the viceroy under the leadership of Khan Bahadur Sir Mian Mohammad Shafi regarding the ban imposed on recruitment of Arains in Imperial Army.¹A petition was filed to Lord Kitchener. In a petition to the commander-in-chief, Justice Mian Shah Din, Mian Sir Muhammad Shafi, and more than fifty other Arain leaders asserted that Arains were in fact "one of the dominant agricultural tribes of the Punjab," whose status was "in no way inferior to that of the other principal agricultural tribes such as Jats, Rajputs, etc". To bolster these claims they

¹Chaudhry, Asghar A. (1963), In: chapter eight, awareness among Arain community, Tarrekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.468.

included a list of Arain zaildars¹ and sufedposhes (sub-zaildars) in the province (the zaildars alone numbering over forty) and a list of Arains in military service. But the petitioners went beyond this; they claimed to be “more advanced in western education than the other agricultural tribes of the Punjab” and “to outnumber the other agricultural tribes of the Punjab as regards services in the Civil Departments of the state (Gilmartin, 1988).² All these efforts came up with a plenteous decision on 19 October 1916 AD; an apology letter from Punjab Government was sent to Sir Mian Muhammad Shafi along with reinstated status of Arains as a “*Martial Race*” and permission was granted regarding their entry in the imperial army. During this period, the Arain community of Rohilkhand participated actively in the formation of “All India Anjuman Arain” at Lahore. Sheikh Nazeer Ahmad of Daang, Sheikh Tajuddin and Sheikh Wisaluddin of Hulkari Dhakia and other notable leaders and landlords from Rohilkhand and Kumaon attended the first convocation of “All India Anjumane Arain” at Lahore under the supervision of Khan Bahadur Sir Mian Mohammad Shafi. On the arrival of Qazi Fateh Mohammad from Punjab in Rohilkhand on 16 March 1916, the complete charter was prepared. The second All India Arain conference was conducted under the leadership of great philanthropist, educationist, and businessperson, Sheikh Hafiz Haleem³ of Bissi, Patiala on 14 April 1916. It was during this conference, “Anjumane Arain, Rohilkhand and Kumaon”

¹ Zaildar is the feudal title granted in Colonial Punjab to big Landlords who use to control administrative affairs of a zail (covering approximately fifty villages).

² Gilmartin, D., 1988. *Empire and Islam, Punjab and making of Pakistan*, University of California Press, pp.90.

³ Hafiz Mohammad Halim, a progressive Arain leader of Bissi, Patiala (Punjab) who started his tanning firm in Kanpur and later became one of the successful leaders of Kanpur business community. In 1911, he started a middle school that was elevated to high school in 1916. His son S.N. Bashir efforts elevated it to Inter College in 1931. In 1959, it was further elevated to status of Degree College and still running in Kanpur as Halim Degree College.

Reference: Singh N, 1983. *Education Under siege: A sociological study of Private College*, Concept Publishing Company, New Delhi, pp.93.

were officially approved as one of the regional bodies of “All India Anjumane Arain” and Arain leaders of Punjab offered their political support and help to the Arains of Rohilkhand. One of the primary objectives was to inculcate modern education among the community.

SERVICES OF ANJUMAN ARAIN ROHILKHAND AND KUMAON

Until 1916, the Arain community had passed more than hundred years in Rohilkhand. From the time of their settlement, they had overcome the challenges of the time. After six decades of their settlement in their region, they were considered as one of the wealthiest and successful landlords of the region (Moens, 1874). With the passage of time, different societal vices were also introduced among the tribe such as extravagance, family feuds, and engagement in legal battles. The social changes taking place in Punjab lead to the formation of Anjumane-Arain Rohilkhand and Kumaon by progressive leaders of the community as one of the provincial branch of Central Anjumane-Arain, Hind. All the donations of Anjumane-Arain Rohilkhand and Kumaon collected from 1st March 1916 AD to 17th February 1917 were reflected in the transcript published after the first convention of Anjumane-Arain Rohilkhand and Kumaon held at Karghaina Building, Pilibhit, UP, India in 1917. Based on the report published in transcript, the collection and expenses were covered under following categories¹:

- ✓ Collection for Boarding schools
- ✓ Membership fees
- ✓ Marriage Funds

¹ Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly, pp.21.

- ✓ Fees for upgrading Madrassas located in different Arain settlements
- ✓ Expenses on upgrading madrassas
- ✓ Expenses related to social work of Anjuman
- ✓ Expenses on scholarships of students
- ✓ Expense on boarding school
- ✓ Collection for orphans

At the end, the report showed the remaining fund of sixteen hundred Indian Rupees after depicting collection and expenses in each of the above-mentioned categories. One can assess the spirit and energy of the community by reviewing the sheet of donations attached as an appendix at the end of the report. More than thousand families contributed for the noble cause. The donations ranged from the multiples of hundred Rupees to four anna.¹ Based on the estimation of gold prices in those days, one hundred Rupees of the above-cited year is equivalent to one hundred thousand Indian Rupees of current market rates.

These services were limited to the regional level but their connections with central Arain committee of Lahore, Punjab provided an opportunity to perceive the winds of the Indian national politics of the early twentieth century. On the other hand, they received an opportunity to realize the importance of modern education. It also reflected that up to early twentieth century, the community in Rohilkhand was connected with the larger Arain tribe in Punjab. A detailed account of the socio-political changes taking place in Punjab was presented in the previous section so that readers can align it with the changes going on among the Arain community of Rohilkhand. The speeches of the leaders at convocation showed a profound insight about the reforms going on in

¹ Anna was a currency unit used formerly in India and Pakistan. It is equal to 1/16 Rupees.

the country on larger scale at that time. They were also able to perceive the danger of perishing if community was not ready to move towards modern educational system.

**REFLECTIONS OF THE INTRODUCTORY SPEECH
BY HONARARY SECRETARY AT ARAIN
CONVOCAION OF ROHILKHAND, 1917 AD**

Shiekh Abdul Haqq, Honorary Secretary, "Anjumane Arain, Rohilkhand and Kumaon" gave us the idea of the social problems present among the tribe at that time in his introductory speech at first Anjumane Arain, Rohilkhand, and Kumaon convocation. *"In the new colors of the time, a new phase also passed that our community came from Punjab. We do not know about exact dates but almost a time of more than a century has been passed. However, it was a point to be discussed that our tribe also passed a golden time in the region. By their efforts, this simple and honest tribe had progressed a lot living far away from the city life in villages and periphery.*

Apart from showing consistency and efforts in their profession, they had displayed honesty, hospitality even for strangers, kindness and help for the deprived sections. These virtues add in their fame in the region within the short time. Hospitality, honesty, unity, and obedience are some of the virtues present among this tribe. Our destiny remained high up to the time when our acts and words were aligned with the teachings of Islam. This wind of progression was passed and winds of opposition start. Affection and love parted away; self-respect vanished, legal wars continued and zamindari estates indebted. All congregations were celebrated with pomp and show. Even loans were taken to display pomp and show on small congregations such as birth ceremonies, Aqiqah (a sacrifice in the name of Allah for

new born in Muslims) and circumcision. Disputes entered in the community at the same time. Legal battles started among the families, and they were running towards the court as sweets were distributed there. For extravagance, the treasure of Qarun is not enough then what could be assessed for our wealth and resources. We were drowning in this flood, and suddenly a hope of rescue came from the Arain tribe of Punjab. A Central Arain Anjuman was established and on 16 March 1916 "Anjumane Arain, Rohilkhand and Kumaon" was established as one of the thirty-one regional bodies of Anjumane Arain, Hind. Our tribe in Punjab was thousand times more progressive and developed in our comparison. On 18 February 1917, the first annual convocation took place in Pilibhit, United Province (Introductory speech by Sheikh Abdul Haqq, 1917, translated from Urdu by authors).¹

¹ Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly.

AWAKENING

From the speech of President Shiekh Nazeer Ahmad (cited in last chapter, biographical accounts) and Joint Secretary, Sheikh Abdul Haqq, it could be assessed that the community had perceived the role of modern education. It also reflected the efforts of their ancestors in establishing themselves in the villages of Rohilkhand in late 18th century. In fact, the extreme climate of Rohilkhand and surrounding jungles of Kumaon was a big challenge for the early Arain settlers in those days. The area around their settlements was epicenter of Rohilla-British war of 1774. Until the end of 18th century, this region witnessed skirmishes of countryside Pashtuns against new masters.¹With these entire disturbances, the Arain settlers of early days put their efforts with discipline and honesty that facilitated them in winning the favors of British rulers. They were well aware of the global changes taking place at the start of 20th century. The stress was laid on the financial management, as it was evident from here that their vast lands and estates were curbing due to family feuds, legal battles and extravagance on irrelevant social customs. The social and political awakening among the Arain tribe influenced all aspects of the community in Rohilkhand. The Arain tribe in Rohilkhand was fortunate enough to receive the guidance and leadership of great leader Sir Mian Mohammad Shafi who was not only Arain leader but emerged as one of the leading politicians of colonial India. Glimpses of Sir Mian Mohammad Shafi participation in the nation and community building was discussed in the first section of this chapter. A thorough

¹The Rohilkhand was annexed by joint forces of Nawab Shuja-Ud-Daula and Colonel Champion of British, East India Company in 1774. Up to 1800, the area of Rohilkhand remained in the possession of Nawabs of Oudh. Then East India Company took direct control of administrative affairs of Rohilkhand in 1800. During first war of Independence, the freedom fighter, Khan Bahadur Khan, the Grandson of Hafiz Rehmat Khan established his government from 1st June, 1857-12 May, 1858.

analysis of the report of the first convocation of “Anjumane Arain, Rohilkhand, and Kumaon” showed that several times within the convocation, the leaders like Sheikh Nazeer Ahmad praised and appreciated the services done by Sir Mian Mohammad Shafi for Arain community. So many times, the role of the tribe in Punjab was discussed as the beacon for the community in Rohilkhand and Kumaon. It seems that sociopolitical thoughts and awakening developed among the community of Punjab served as a role model for the Arain diaspora in Rohilkhand during early 20th century. It reflected the passing over of heyday when the tribe achieved fame and prosperity in the region after leaving their homeland (Punjab).

POLITICAL AND EDUCATIONAL CHANGES AFTER THE ESTABLISHMENT OF ANJUMANE-ARAIN, ROHILKHAND

A big shift was noticed in the perception of the community towards western education after the efforts of Anjumane-Arain, Rohilkhand. A huge fund was raised in a year after the establishment of the Anjumane-Arain, Rohilkhand. The majority of the landlords started sending their children's to universities for attaining higher education. Sheikh Riazuddin S/o Sheikh Tajuddin and three elders sons of Sheikh Wisaluddin were sent to Aligarh University in 1924, and they were kept under the mentorship of Late Sir Ziauddin¹, the then Vice - Chancellor of University. After completing pre-university course, Sheikh Riazuddin was sent to Edinburg University, U.K for pursuing his bachelors in agricultural sciences. Sheikh Nazeer Ahmad, one of the most progressive leaders of the community, admitted his two

¹ Most of the leading Arain families in Rohilkhand maintained acquaintance with Dr. Sir Ziauddin. It was due to close friendship of Khan Bahadur Nawab Zameer Ahmad and his elder brother Nawab Sheikh Aziz Ahmad with Dr. Sir Ziauddin Ahmad.

elder sons and his nephew at Saifuddin Tahir High School (Minto-Circle) at Aligarh Muslim University. The educational efforts were not only confined to the higher section of the society. The fund raised by the Anjuman was used for the education of orphans and children of financially weak families.¹ A representation of Arains can be seen in all sociopolitical events of District Pilibhit and Bareilly. Shiekh Ameenuddin S/O Sheikh Karimuddin and Sheikh Zakiuddin S/O Shiekh Rafiuddin, the two cousin brothers from village Khamaria, District Pilibhit, took active participation in Khilafat movement. British Government jailed both of them. After the movement was finished, they were rescued from prison. Whether it was an honorary title of “Khan Bahadur”, the appointment as Honorary Magistrate, or electoral representation in the legislative council, their presence could be seen everywhere. From the time of the first war of independence until 1947, they had shown representation in all spheres of life. They took a lead role in representing Muslim community of District Pilibhit and Bareilly in political and administrative circles of Imperial government. A list of the honorary titles and political designations conferred to the community members in British India are given in Table 1.1 in Appendix. Arains played a lead role in the establishment of the Islamia College in District Pilibhit along with other leading Muslim communities mainly Pashtuns. Sheikh Nazeer Ahmad of Daang, Sheikh Usman Hussain, Sheikh Hamid Hussein and Shiekh Mazhar Hussain of Udaipur, and Sheikh Tajuddin and Sheikh Wisaluddin were some of the notable Arains who contributed politically and financially in the establishment of Islamia College. First, it was started as the junior high school in 1932. Later on, it was

¹ Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly.

upgraded as high school and then senior secondary school. From the time of its establishment, Arains represent themselves in top management of this center of learning.¹By the time of partition, a large number of the Arains entered into the arena of modern education. The details are given in Table 1.2 in the appendix. We tracked the data until the fifth decade of the twentieth century by AMU Alumni records and other sources. The data for higher education was tracked only up to fifth decade of the twentieth century because up to this time, the literacy rate of India was lingering on eighteen percent. It was a mark of distinction to attain a bachelors or masters in those days where overall percentage of literates is eighteen percent.²The Aligarh Muslim University served as a source of attaining higher education for most of them. The Arain community gave the first technocrat, lawyer and doctor to District Pilibhit in British India. By 1952, they received huge economic losses due to land reforms introduced by Indian Government. Nevertheless, the efforts of socio-cultural upliftment started by their elders helped them to emerge as one of the most educated communities among the Muslims in the region. The majority of the educated members of early twentieth century moved to Pakistan. Apart from attaining higher education, a significant percentage of the people among the community were secondary and senior secondary schools pass out in those days. Some of them entered in service sector during British government as clerks, primary school's teachers, Patwaris³ and Amins⁴.

¹First Mr. Mohammad Jilani was Manager and President of Islamia High school from 1944 and remained till 1970 when he moved to Pakistan. Then Mr. Abdul Hafeez Naeemi remained secretary of Islamia School from 1972 to 1990. Mr. Mahmood Ahmad S/O Khan Bahadur Sheikh Imtiaz Ahmad remained manager from 1990 till his death.

² According to South Asian standards, the definition of literate means any person who can read and write in any one of the official languages of the country.

³ Patwaris are the village record keepers of the agriculture lands in Imperial India.

⁴ Amin is the helper of British Administrator who works in close association with Patwari for survey of lands.

CHAPTER 5: AN OVERVIEW OF ARAIN TRIBE IN PAKISTAN AND INDIA AFTER INDEPENDENCE

BACKGROUND

The start of the twentieth century witnessed the rise of various social and political movements in India. The majority of these changes were the direct result of British occupation. With the growth of immense poverty among peasant, the British government was under tremendous pressure for agrarian reforms from Indian National Congress. By 1939, the United Province tenancy act was passed, and it has the direct implication on the status of proprietary (zamindars). ¹This was the first major land reform in United Province that affects the status of Proprietary rights. The Arain community in Rohilkhand was described as one of the major Proprietary castes in Bareilly and Pilibhit District.²They were directly affected by this new reform. Most of the big and middle-class landowners of the community received huge financial setback by these reforms. The primary objective of this reform was intended to empower occupancy tenants so that they could have a right to “Sir/Khudkasht” land of zamindars. This was a major blow on proprietors as they lost large chunk of the lands as discussed in previous sections. As discussed before that the majority of the landowning Muslim communities were allied with Muslim league from the time of its formation. Mohammad Amir Ali Khan, Raja of Mahmudabad was national treasurer and chief financier of Muslim League and his father Sir Mohammad Ali Mohammad was among the founding

¹Misra, B.R (1942). LAND REVENUE POLICY in the United Provinces under British Rule. Nand Kishore and Bros, Benares.

²Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh.

members of League.¹ Based on the revenue collection, the Raja of the Mahmudabad was the second richest man in United Province during Colonial days. For the Arains especially in Punjab, the foremost leaders of the community such as Sir Mian Mohammad Shafi were founding the member of the league. In District Pilibhit, Arains represented the top leadership of league although there was representation from other Muslim tribes mainly Sayyads, Sheikhs, and Pashtuns. Mr. Ahmad Jilani S/O of Shiekh Mazhar Hussian of Udaipur was president of District Muslim League in 1946. Shiekh Badaruddin, Mr. Saeed Ahmad, Mr. Mohammad Jilani and Dr. Abdul Ghafoor were considered as active leaders in Muslim League at the regional level. Mr. Saeed Ahmad of Mundia Nabi Buksh contested for the legislator and won the election from ticket of Muslim League from Nainital against his contender Mr. Abdullah of Congress during the elections of 1946. After the historic declaration of the partition of India in 1947, the Muslims from United Province also started migrating to the newly created state of Pakistan.

The Arain population that was around fifteen thousand at the time of partition was scattered in villages of District Pilibhit, Nainital, Bareilly and Rampur was affected by this new political change. In the first phase, the only western educated individual tried to relocate for getting opportunities in the newly created country. The declaration of zamindari abolition and land reform act in 1950 was one of the main factors that lead a significant movement of Arains from Rohilkhand to Pakistan. Although it was one of the biggest positive reforms of its time in independent India but Arain, community suffered a massive loss due to their high stakes in agrarian lands as proprietors. Almost forty percent of the younger population left their homelands by the sixth decade of the

¹Dhulipala, V. (2015). *Creating a New Medina, State power, Islam, and quest for Pakistan in late Colonial India*, Cambridge University Press, pp.69.

twentieth century for seeking avenues and chances in Pakistan.

SOCIO-ECONOMIC CONDITIONS AND DEMOGRAPHIC DISTRIBUTION IN PAKISTAN

The majority of the Arains from District Bareilly, Pilibhit and Nainital settled in Karachi, Hyderabad, and Sukkur Districts of Sindh province. Karachi became the epicenter for all Urdu speaking communities those who migrated from Delhi, Uttar Pradesh and other parts of North India. Rohilkhand Arains mainly take a route from Indian Province of Rajasthan through a border town in Sindh known as Khokrapar. Their immigration on mass scale took place from 1950 to 1955. It was a big struggle and challenge for those who left their homelands and ancestral properties back in the villages of Pilibhit, Bareilly and Nainital District. In newly created state of Pakistan, they faced cultural and linguistic discrimination along with other challenges. On the other, these adverse conditions provide them a strong will to move forward. In a fifth and sixth decade of the twentieth century, Karachi was considered as one of the fastest growing cosmopolitan city of Pakistan. The vibrant city culture also played an important role in the growth of this small group of immigrants coming from the villages of Terai belt of Himalayas. By 1970, this small Urdu speaking Arain community in Pakistan has made a remarkable growth in all spheres of life. Their representation can be seen as educators from high centers of learning such as Karachi University and Punjab University down up to primary schools in Sindh province. Mr. Fahimuddin and Mr. Ahmad Hussain hold the top offices of their establishments in the country. The former one was Military accountant general in Pakistan Army and latter was Director General of Pakistan Trade Corporation during 1970. The participation of Rohilkhand Arains can

be seen in all major departments of service sector. The Arain community became the part of burgeoning middle-class section. The others were engaged in business, and few of them had achieved a remarkable growth in this sector. Other than these three cities of Sindh, there are small settlements in Mardan, Peshawar, Islamabad, Kohat, Lahore, Rawalpindi, Shikarpur and Mirpur Khas. Few of the wealthy landlords managed to get the allotments of agrarian lands in Sindh and North West Province as displaced landowners under Evacuee property act, 1950. By the eighth and ninth decade of twentieth century, the regional intolerance in peripheral Sindh and North West Province against Urdu speaker heightened. Their descendants were forced to sell out these possessions in midst of heightened intolerance against Urdu speakers and moved to Karachi.

GLIMPSES OF COMMUNITY IN ROHILKHAND AFTER PARTITION IN 1947 AD

The freedom of India seems to be an inevitable event during the 1940s but imperial government from London does not want to loose on the largest colony of United Kingdom. By 1939 British got engaged in World War II, and the pressure was built both by Indians under the leadership of Congress and from their key ally in war, i.e., the United States for providing freedom to Indian masses.¹ The crisis between Indian National Congress (INC) and Muslim League deepens with World War II as INC openly rejected cooperation with British in War and league back British to get support for the Muslim nation in post-Independence. Finally, in February 1947, British Government announced that India would have granted freedom by June 1948. With rising chaos and sectarian tensions, Lord Mountbatten reluctantly announced

¹Weigold, A., 2008. Churchill, Roosevelt and India: Propaganda during World War II. Routledge, Taylor and Francis group, London.

partition of India and proposed date was preponed to August 15, 1947. According to experts of modern Indian history, this was a hasty decision by Mountbatten. The United Nation Refugee agency reported the displacement of around fourteen million Hindus, Sikhs and Muslim population during the partition of India in 1947. ¹It was considered as one of the largest migration of humans in history. The administrative bodies were not prepared to facilitate the relocation of such a great numbers in newly created countries of India and Pakistan. The British Punjab, the homeland of Arains witnessed one of the biggest massacres in human history. The partition of Punjab province proved to be most difficult for authorities and it cost the life of more than one million humans on both sides. The Arain population in eastern Punjab suffered heavy losses and almost majority of the tribe was forced to relocate in western Punjab (now part of Pakistan) due to geographical lines drawn by Sir Cyril Radcliffe.²The freedom from two hundred years of British rule cost the blood of more than one million Indian masses from Sikh, Muslim and Hindu communities. This was the brief political background of Indian partition. This historical event also affects the Districts of United Province but in general, Arain community in Rohilkhand remained safe and secure for two reasons. First, their settlements were located in rural areas that were in general remained peaceful. Second, the landlord class of the community has strong links and influences in the administration. These events in general create a sense of apprehension and anxiety among the community. As discussed above there was wide support for Muslim league among the elite of the community but in 1947,

¹ UNHCR (2000), In Chapter: "Rupture in South Asia", The state of world refugees 2000: Fifty years of Humanitarian action. Retrieved from: <http://www.unhcr.org/publications/sowr/4a4c754a9/state-worlds-refugees-2000-fifty-years-humanitarian-action.html>

²Sir Cyril Radcliffe was the Chairman of border commission responsible for marking borderline between newly created states of India and Pakistan. The borderline was still termed as Radcliffe Line.

only a small proportion of the community migrated as they were living peacefully in their areas. With the implementation of land reforms in 1950, most of the large landowners start crumbling. The educated youngsters of these zamindars migrated to Pakistan. There was a change in social order, and it was widely noticed in rural areas. According to a study conducted in western Uttar Pradesh, the statistics showed that Muslims left as many as 14,221 bighas (portions) of land, which was acquired by the custodian of evacuee property. The Arains held more than seven percent of zamindari and around ten percent of agrarian holdings as cultivators in District Bareilly and Pilibhit before independence of India.¹The per capita distribution of lands among Arains was highest among all Muslim communities in Pilibhit and Bareilly District. It is apparent that the Arains received huge losses in the District Pilibhit and Bareilly in newly implemented land reforms of 1950. The Robinson quoted that stigma of association with the Muslim League also impedes access of Muslim zamindars towards the centers of political power in comparison with Hindu zamindar.² The opinion of Robinson was applicable in this context also. The descendants of all these landlords who were once considered as richest in the region were hardly able to save any possessions of their ancestors. From 1950 to 1960, the families of all prosperous landlords left their villages and tried to consolidate in cities of District Pilibhit and Bareilly. Most of the educated members of their families migrated to Pakistan. Till the 1960s, there were few large landholdings remained with big landlords and a good number of middle-class landowners but the implementation of the ceiling on Landholdings acts 1960 in the January 1961 was a final blow on falling mammoth. It limits the size of landholding

¹Nevill. H.R. (1909), Pilibhit: A Gazetter, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

² Robinson, F. (1983). Islam and Muslim society in south Asia. *Contributions to Indian sociology*, 17(2), 185-203.

for an individual with five members of his family to fifteen hectares. Until the sixth decade of 20th century, no significant change was noticed in the community. There was a general sense of melancholy as most of the educated class has left for Pakistan, and land holdings were confiscated. With this melancholic environment, a transformation was going on among the middle class of the society. Although their economy was completely agrarian but they integrate themselves with changing Indian politics and society. By 1970, the dream and story of Pakistan was erased from the minds. They tried hard for attaining modern education. On the other side of the Indian border, the community has an advantage of dwelling in cities like Karachi, Lahore, and Rawalpindi. The urban culture provided opportunities for education, jobs and attainment of high standard of living. Back home in India, the District Pilibhit and Bareilly were considered as educationally backward region of Uttar Pradesh. The generations of the 1970s used to ride on bicycles for kilometers from the distant villages for getting access to secondary and senior secondary schools in nearby towns of District Pilibhit, Bareilly, and Nainital. They had to wait for the harvesting of the crops to submit their dues in University and Colleges. This generation of this decade has worked hard in attaining higher education. Again, the same Aligarh College that got the status of University under tenure of Sir Mian Mohammad Shafi (then education member of British India)¹ in 1920 served as beacon of higher education. In next twenty years, their representation can be found in almost all the specialties of higher education. In Pilibhit, the same Islamia School, which was founded by the previous generation Arain leaders, served as a source of secondary and senior secondary schooling. It is a matter of appreciation to achieve success in such an adverse

¹ Mehra, P (1987), A Dictionary of Modern Indian History, 1707-1947, Oxford University Press, Delhi.

circumstance when there was the lack of adequate resources such as inefficient schooling system, no career counseling and many more deficiencies. The village life and culture has been changed in democratic India. The zamindars had replaced by democratically elected village head known as Pradhan. The Arains maintained to exert political influence in their respective villages no to the level as seen in Colonial days. As a book "Arain" mentioned that there were thirteen democratically elected Pradhan from the tribe in District Pilibhit during the year 2001.¹ On the regional/ District level, their representation in politics was much stronger in British period. After partition, Mr. Aneesur Rehman of Village Sugatia was elected as Member of Legislative Assembly of Pilibhit in 1962 from Indian National Congress. He was the first Muslim legislator of District Pilibhit after Independence. On the other hand, he was the first and last Arain, who represented as a legislative member in state assembly after independence. Mr. Abdul Razzaq Alias Lalu of Gopalnagar became Block Prumukh of Amaria (head of the block) from 1963 to 1968. These were only two successful representation of the community in politics at District level in independent India. In electoral politics, the representation mainly depends on the strength of the number that was significantly low in both District Pilibhit and Bareilly. With growing education, people start moving towards service sector. This initiated the movement of a considerable number of people from the community toward cities. Some of them remained dependent on agrarian resources but moved to urban centers for accessing better schooling and health services for their kids. From 1980, a mass movement of Arain community towards the town and cities was noticed. Their main settlements are in Pilibhit, Bareilly, Rudrapur, Kichaa, Sitarganj (Town of Rudrapur), Haldwani (Town of

¹Ishaaq, M and Naseem, M. (2001), In chapter five, Arain, Sangam offset and press, Sardarnagar Publications, Pilibhit, pp.21.

Nainital) and Rampur. A small settlement of Arains can be located in Delhi, Lucknow, Faridabad and Aligarh. Roughly the rural to the urban ratio for Arain population in Rohilkhand and Kumaon, India would be forty/sixty percent in present time. The last thirty years was the time for a massive transformation in India. The changes were greatly reflected both in rural and urban localities. The green revolution of 1970 played an important role in the upliftment of village life. On micro level, the impact of green revolution can be felt in Arain villages and its lead to the upgradation of the life style of an average Arain cultivator in countryside.

PRESENT CONDITIONS AND WAY FORWARD

Their ancestors created an entrepreneurship in agrarian lands under British masters. The descendant of these Punjabi immigrants has made footprints in all the walks of life, but unfortunately, the entrepreneur sense is far away from the community in general with few exceptions. On Pakistan side, the community flourished in first two decades after independence. They became the part of flourishing Urdu speaking middle-class community that was the major chunk of Pakistan bureaucracy for first twenty years after its creation.¹After two decades of the creation of Pakistan and India, the educated members of the community start moving towards western countries. With growing intolerance towards Urdu speaking communities in Sindh, the migration of Muhajirs towards western countries took place at more fast pace. As Cohen mentioned in Story of Pakistan that Muhajirs were the part of educated elite during the creation of the new country, so it was easy for them to move their next generations in United States, Canada, and the United

¹Cohen, Stephen (2004) *The Idea of Pakistan*, Washington: Brookings Institution Press, 382.

Kingdom with growing intolerance in Pakistan.¹By 1970, the educated elite of Rohilkhand Arains started to move towards western countries from both Indian side and Pakistan. The highest numbers of Arain families of Rohilkhand, India are settled in Canada and United States. In Canada, their main settlements are in Vancouver, Toronto, and Mississauga. Approximately, there are more than two hundred Arain families settled in different provinces of Canada. In the United States, the majority of them are settled in Houston as it was a major cosmopolitan of United States absorbing South Asian Communities. More than one hundred fifty families of Rohilkhand Arains are settled in the United States. Other than these two countries, there are small settlements in U.K, Australia, and some other European countries. In Middle Eastern countries, Rohilkhand Arains are mainly centered in the United Arab Emirates and Saudi Arabia. A subtle number of them are present in Oman and Qatar. Back home in District Bareilly, Pilibhit, Rampur, Nainital and Udham Singh Nagar, the villages of Arain community saw a mass movement towards the cities. The first movement started with the abolition of zamindari and implementation of Land Ceiling Act (1952). This has been described in detail in the introductory section of this chapter. In last two decades, the economic pressure due to the decrease in the size of land holdings and the need for high-quality education were two main factors that lead a movement towards towns and cities. Still around fifty percent of community dwells in rural areas and their primary source of income are coming from agriculture. In Year 2000, the hilly terrain of Uttar Pradesh was created as 27th state/Province of the Indian republic. The small Arain population in District Nainital and Udham Singh Nagar was scattered in approximately twenty-three

¹ Cohen, Stephen (2004) *The Idea of Pakistan*, Washington: Brookings Institution Press, 382.

Villages.¹ The state Infrastructure and Industrial Development Corporation of Uttarakhand Limited (SIDCUL) announced a creation of industrial zones in Sitarganj, Udham Singh Nagar and Pant Nagar in Kumaon region. The Arain community appeared to be one of the biggest beneficiaries among Muslim communities with the creation of separate state and establishment of industrial zones. The corporate giants acquired lands for establishing their industries in the newly announced province. This witnessed a steep rise in real estate price of the region around SIDCUL projects. Corporate giant at hefty prices purchased the agriculture lands. Most of Arain villages are located in proximity with SIDCUL Sitarganj and SIDCUL Udham Singh Nagar. The Arains have significant land holdings in comparison with other Muslim communities. The inflows of the capital generated by selling these properties raised their living standards significantly. The creation of new province need massive infrastructure developments and most of the villages are connected with highways. The educated members of the community worked hard to avail the opportunities in government jobs of the newly created province. The percentage of Arain population is low but they showed a presence in Higher Judicial Services, Administrative services and other elite services of the state. In general, the Arain population in the villages of District Bareilly and Pilibhit is on losing end. The glory of zamindari has been lost six decades before. Whatever landholdings were left among big cultivators and descendants of zamindars were divided among the families and this decrease land holding size down the time. At present, the considerable percentage of the

¹ H.R.Nevill reported population of fifteen hundred Arains in District Nainital during 1904 and most of them were settled in tehsil Kicha. In those days, Rudrapur (Udham Singh Nagar) was paragon in tehsil Kicha. We have no official statistical data of present population of Arains in these two Districts. Demographically, they are distributed in twenty-three villages and in urban areas such as town Sitarganj, Kichha, Haldwani, and city of Udham Singh Nagar.

community in countryside is surviving on one acre of landholdings. The switching on alternative earnings in rural areas other than cultivation was low among the community. There is a danger of emerging landless laborers among the community in coming decades that was almost non-existent until now from the time of the British Rule. With all pathetic and terrible circumstances in the countryside, the positive side is the predilection for educating their off springs. The primary school enrolment for kids in Arain villages is almost hundred percent. There is no gender bias observed in the mindset of Arain cultivators in providing education for their children. It is one of the progressive attributes as North Indian villages are plagued with many social issues and misogyny is one of them. In recent years, the community witnessed girls coming from pure rural background passing chartered accountancy certificates or entering in business and medical schools. In general, most of the Arain populations in villages are simple and law-abiding citizens. In comparison with their Kith and Kins living in urban surroundings, they are passing a tough life. However, they are the real face of the Arain culture in the term of language and cuisine. Still one can find the same degree of hospitality in Arain villages, a trait carried by their ancestors from the time of settling in Rohilkhand two centuries before. India has shown consistently eight percent growth rates from last few years, and a considerable impact can be felt on the infrastructure of villages. Still, the amenities are more concentrated in urban areas. India is facing a big challenge of rural-urban divide. Half a century behind, Arain community is one of the communities in the region that has hundred percent rural backgrounds. Their vast agrarian resources have been exhausted due to several reasons; one of them is new rules and regulation implemented by the government after independence. They carried a glorious past in Rohilkhand where their ancestors established

themselves as the most successful immigrant community under British rule. The nucleus and heart of the community still located in the village settlements having a history of two centuries in the region. The educated elite should devise measures that will empower the young generations coming from the rural background with all the tools that are essential in shaping stable future in the competitive global environment of the twenty-first century. They have to look back to understand the conditions of Muslims a century before in sub-continent. The Arain leaders like Sir Mian Mohammad Shafi and Justice Shah Din were torchbearers for entire Muslim communities in North India after the death of Sir Syed Ahmad Khan. It was Sir Mian Mohammad Shafi efforts as education member of Viceroy Executive Council to introduce the bill of Aligarh Muslim University in council and get it passed on September 9, 1920 AD.¹ A brief description of his high stature described in a book Eminent Muslims “*And on the retirement, owing to ill-health, of Sir Tej Bahadur Sapru from the Law Membership, His Excellency the Viceroy appointed Sir Muhammad Shafi as Law Member. He had, thus, during the tenure of his office as Member of the Viceroy's Executive Council, been in charge at one time or another of three portfolios (Education, Law and health) a fact unprecedented in the history of the Government of India, 1925*”).²

It is admiring spirit of a great leader who was representing Indian masses at Imperial Government. On the other hand, he was concerned for uplifting his community at local level. It was the establishment of Central Anjumane-Arain and Anjumane-Arain, Rohilkhand and Kumaon in 1915 under the guidance of

¹Muhammad S, 2002. Nationalist trends at Aligarh. Education and Politics from Sir Syed to the Present day, The Aligarh School, Efficient off set printers, New Delhi.

²Natesan, G.A, (1925), Eminent Musalmans, published by The Indian Review, Vol XXIV, Madras.

this great visionary that kindled the light of modern education among the Arain community. It was due to efforts of Sir Mian Mohammad Shafi and other notable Arain leaders that today we saw the participation of Rohilkhand Arains in almost every discipline modern education. The community has shown presence in Medicine, Engineering, Management, Law, Commerce, Islamic Studies, Arts, Journalism, Politics and Literary activities. With rapid rise in international trade and revolution in information technology changed the perceptions of twenty-first century world as mentioned by the New York time's columnist Thomas Friedman, the world seems to be flat.¹ Taking the advantage of the flat world, the small Punjabi diaspora of Rohilkhand Arains dispersed from the villages of Bareilly, Pilibhit, and Nainital in the cities of India, Pakistan, Middle Eastern Countries and Western Countries mainly in Canada and the United States in last five decades. Now the moral responsibility lies on twenty-first-century generation to move forward in a pluralistic and secular manner in globalized era of twenty first century world order. Hope the book will open a window for the youth of the community to visualize the efforts of ancestors. The youngsters have to carry the light of progression kindled by their elders around a century before. The same message of pluralism and respect for other civilizations has been instructed in the true message of Islam.

¹ Friedman, T. L. (2005). *The world is flat: A brief history of the twenty-first century*. Macmillan.

CHAPTER 6: BIOGRAPHICAL ACCOUNTS

PROMINENT ARAIN ZAMINDARS OF ROHILKHAND IN COLONIAL INDIA WHO WERE ALSO PHILANTHROPIST, POLITICIANS AND ORIENTAL SCHOLARS

SHEIKH AZIZ AHMAD

He was born in the Arain family of Dhundhari, Paragana Jahanabad, District Pilibhit. His father Sheikh Nur Ahmad held a vast zamindari estate in District Bareilly apart from Madhopur in District Pilibhit, which was taken under the management of court of wards in 1890 after his death till 1900¹. Sheikh Nur Ahmad (father of Sheikh² Aziz Ahmad), Sheikh Niyaz Ahmad, (father of Sheikh Fazal Ahmad, one of the prominent zamindars of Bhainsaand grandfather of Sheikh Manzur Ahmad, zamindar of Dhundri) were real brothers. Their father Sheikh Ilahi Buksh S/O Sheikh Mullah Ahmad founded the estate. After his death, the estate was divided between these two brothers; one of the brothers, Sheikh Nur Ahmad expanded his estate in District Bareilly. *“Sheikh Aziz Ahmad S/O Sheikh Nur Ahmad, who is municipal commissioner, pays Rs. 7690³ in Nawabganj Tehsil and Rs. 3067/ in Baheri tehsil, while a separate property is held by his brother, Sheikh Zameer Ahmad S/O Sheikh Nur Ahmad of Madhopur estate got the title of Nawab*

¹Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, Nevill HR, Pp.105.

² Sheikh: In all of the references of Bareilly and Pilibhit the term “Sheikh” was used before the name of Arains probably due to self-asserted Arab origin.

³ The value of all the revenues cited for proprietary estates in 1911 can be assessed by the cost of gold at that time and average salary given by British Government. The cost of the gold in those days was around 10 INR per 10 grams. On the other hand, the salary of class II officer was also about 70 INR per month in early 20th century in British India. The above cited amount in current days is worth in millions of Indian Rupees.

from British government"(Nevill, 1911).¹ Based on the British records Sheikh Aziz Ahmad was considered as richest zamindars among Arains, second richest zamindar among Muslims (richest zamindars among Muslims was Shah Wali Khan, one of the relatives of Hafiz Rehmat Khan) in the term of revenue payment and third richest among all the zamindars of District Bareilly.² He held total propriety rights of fifteen villages³. He was one the few Muslims in Rohilkhand who held the post of Municipal Commissioner in Colonial era. He was one of the close friends of Dr. Sir Ziauddin Ahmad: a great philanthropist, Mathematician, founder and Ex Vice Chancellor of Aligarh Muslim University. A big palatial bungalow (approximately area was around 7000 square meters) was built by him in civil lines, Bareilly. It was used as personal residence apart from his ancestral haveli in Madhopur, Pilibhit. He also constructed a mosque in the premises of District court of Bareilly, civil lines and he donated a large property to the mosque that is still owned by mosque waqf. Both the mosque and bungalow are still located in civil lines, Bareilly.

¹ Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, Nevill HR, Pp.105.

² Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp. 104.

³ Chaudhry, Asghar A. (1963), In: Chapter three, Tarrekh Arain, 5th Ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.141.

SHEIKH ZAMEER AHMAD

He was the younger son of Sheikh Nur Ahmad, brother of Sheikh Aziz Ahmad of Madhopur, District Pilibhit. He held separate estates apart from his brother in tehsil Nawabganj and tehsil Baheri, District Bareilly¹. *“In paragana Jahanabad of District Pilibhit, he holds five whole villages and two shares for which he pays revenue of Rs. Seven thousand six hundred and sixty”*.² He was one of the few Muslims of the region who was awarded with honorary title of “Khan Bahadur” by British government.³ He married his only son Sheikh Mushtaq Ahmad with the granddaughter of the Nawab of Tonk, Nawab Ibrahim Khan.⁴ Shiekh Mushtaq Ahmad sold all his remaining possession in Rohilkhand after the abolition of zamindari and shifted to Tonk, Rajasthan. Mr.Saleem, the only son of Sheikh Mushtaq Ahmad still resides in Tonk, Rajasthan is probably around seventy years old right now. When Dr. Sir Ziauddin arrived in Bareilly for meeting with Imam Ahmad Raza Khan (May Allah Show mercy on him) in 1915 AD, he stayed in the bungalow of Nawab Sheikh Zameer Ahmad in civil lines, Bareilly.⁵ He witnessed the partition of India and abolishment of feudal zamindari estates. He parted from this world in 1959.

SHEIKH MANZUR AHMAD

Sheikh Mazur Ahmad belonged to one of the leading Arains family of the region. He was the son Sheikh Zahur

¹Nevill, H.R. (1911), Bareilly: A Gazetteer being Volume XIII of the District Gazetteers of the United Provinces of Agra and Oudh, pp.105.

²Drake-Brockman, D.L. (1934), District Gazetteer of United Provinces of Agar and Oudh, Supplement D: Pilibhit District.

³ IBID

⁴ Tonk was one of the princely states located in Rajasthan, British India. Muhammad Amir Khan who came to India as adventurer from Afghanistan founded it. The state of Tonk was entitled with salute of “seventeen” guns by British government.

⁵Qadri, M., Zafaruddin, Allama (2003), Hayat Ala Hazarat, Edited by Iqbal Ahmad Faruqi, Maktaba Nabwiya, Lahore, pp.244.

Ahmad¹ of village Dhundri. His grandfather Sheikh Niyaz Ahmad was brother of Sheikh Nur Ahmad (one of the leading Zamindar and father of Sheikh Aziz Ahmad and Sheikh Zameer Ahmad).² Sheikh Fazal Ahmad was his paternal uncle (younger brother of Sheikh Zahur Ahmad) and father in-law.³ His mother Mohtarima Rahim Bibi belonged to one of the leading Arain family of the region. Sheikh Alauddin and Sheikh Jalaluddin of Bhadur Ganj estate was the maternal uncle of Sheikh Manzur Ahmad.⁴ Sheikh Wisaluddin and Sheikh Tajuddin S/O of Sheikh Jalaluddin of Dhakia Estate were his maternal cousins. He was widely known by his nickname Mullahzada.⁵ He married four times but never had children. His youngest wife, Jilani Begum was the daughter of his paternal uncle Sheikh Fazal Ahmad.⁶ After his death, Mohtarima Jilani begum entered in nikah with Sheikh Nazeer Ahmad of Dang estate. He was a man of great distinction having the intense desire of education upliftment and philanthropy. He donated a considerable amount of his wealth for the social causes and waqf. One of his biggest achievements was upgradation of the madrassa established by his grandfather in 1890.⁷ It was named as Manzurul-Ulum to render note of thanks for his efforts after his death in 1912. His maternal cousins Sheikh Wisaluddin and Sheikh Tajuddin put great efforts in completing his noble mission after his death.⁸ After the

¹ Chaudhry, Asghar A. (1963), In: Chapter three, Tarrekh Arain, 5th Ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.141.

² Judgment, Allahabad High court, Zamir Ahmad vs Mt. Quamar-Un-Nisa And Ors. on 5 September, 1939

³ Sheikh Fazal Ahmad And Anr. vs Musammat Rahim Bibi And Ors. on 5 December, 1917, Equivalent citations: 51 Ind Cas 633, Bench: H Richards, P Banerji, Allahabad high court.

⁴ IBID

⁵ Chaudhry, Asghar A. (1963), chapter three, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.142.

⁶ Sheikh Fazal Ahmad And Anr. vs Musammat Rahim Bibi And Ors. on 5 December, 1917, Equivalent citations: 51 Ind Cas 633, Bench: H Richards, P Banerji, Allahabad high court.

⁷ Ishaq, M and Naseem, M. (2001), In chapter eight, Arain, Sangam offset and press, pp.36.

⁸ IBID

death of Sheikh Manzur Ahmad, the school was transferred to the waqf created by donations of Sheikh Manzur Ahmad and some other notable Arain landlords.¹ He owned fifteen villages.² Among his zamindari villages, one of the villages was Bhitauran Kalan in pargana Pilibhit for which he paid revenue of two thousand eight hundred thirty-three to British government during 1900.³ He donated huge property to the waqf of historical Jama Masjid of Pilibhit in 1909.⁴ He constructed a big mosque and bungalow in village Dhundri, pargana Jahanabad. As a wealthy proprietor, he owned elephants, horses and big force of workers, security guards, accountants (Karinda) and Muqqadam (head of cultivators) for running the task of his estate.⁵ He died on 29 August 1912 leaving behind the property of six hundred thousand Indian rupees approximately one century ago.⁶ During the illness of long phase, he sold his zamindari possession of Bhitauran Kalan (District Pilibhit) and Amkhera of District Bareilly to his mother in two Lakh rupees, of which he received 10,000 rupees in advance and made a sale deed with his mother in the form of waqf to spend remaining one lakh ninety thousand Rupees in the form charity.⁷

SHEIKH NAZEER AHMAD

¹ Chaudhry, Asghar A. (1963), chapter seven, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.232.

² Chaudhry, Asghar A. (1963), chapter three, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.132.

³ Nevill, H.R. (1909), Pilibhit: A Gazetter, VolXVIII of the District Gazetteers of United Provinces of Agra and Oudh.

⁴ Subhani Mohammad Ghulam, (1938), , Hisabaat, Jamma Masjid Pilibhit, , Secretary, Jammiat Munatazima Jamma Masjid, 1938, Nizami Press, Badaun, pp. 4.

⁵ Chaudhry, Asghar A. (1963), chapter three, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.132.

⁶ Sheikh Fazal Ahmad And Anr. vs Musammat Rahim Bibi And Ors. on 5 December, 19170, Equivalent citations: 51 Ind Cas 633, Bench: H Richards, P Banerji, Allahabad high court.

⁷ Sheikh Fazal Ahmad And Anr. vs M'usammat Rahim Bibi And Ors. on 5 December, 19170, Equivalent citations: 51 Ind Cas 633, Bench: H Richards, P Banerji, Allahabad high court.

He was born in famous Arain family of Daang, pargana Jahanabad, District Pilibhit. Sheikh Taj Mohammad was the founder of the household in Rohilkhand region. Sixth in the generation of Sheikh Taj Mohammad was born Sheikh Nazeer Ahmad in the family Sheikh Mohammad Buksh.¹ According to Tarrekh Arain, the ancestor of Sheikh Nazeer Ahmad originally belonged to Salarpur, District Jalandhar, Punjab, who migrated to Mangala, District Sirsa, presently in Haryana, India.² Sheikh Taj Mohammad migrated in late 18th century from Sirsa to Rohilkhand region. According to District Gazette of Pilibhit, 1909, the family of Sheikh Nazeer Ahmad was considered as one of notable and leading zamindar of Pargana Jahanaba.³ His father Haji Sheikh Mohammad Buksh son of Sheikh Imam Buksh was the religious man. He donated a considerable property from his zamindari shares in pargana Richaa, District Bareilly to waqf of Jama Masjid, Pilibhit. He was the founder of the madrasa in Daang, which was later upgraded by his son Sheikh Nazeer Ahmad. Sheikh Nazeer Ahmad was educated in oriental languages. He had a good understanding of Arabic, Persian, and Urdu. As one of the founding members and president of Anjumane Arain Rohilkhand (1916), he rendered great services to the community.⁴ According to Tarrekh-Arain, he owned thirteen villages in zamindari holdings and honorary exempted from British Government arm acts.⁵ *“Sheikh Nazeer Ahmad son of Sheikh Mohammad Buksh, an Arain hold seven villages*

¹Ishaaq, M., and Naseem, M. (2001), In: Chapter 13, Arain, Sangam offset and press, Sardarnagar Publications, Pilibhit, pp.36.

² Chaudhry, Asghar A. (1963), chapter three, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.148.

³ Nevill, H.R. (1909), PILIBHIT: A Gazetteer of the District Gazetteers of United Provinces of Agra and Oudh, VolXVIII.

⁴ Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18thFebruary, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly.

⁵Chaudhry, Asghar A. (1963), chapter three, Tarrekh Arain, 5th Ed., Asghar Ali Chaudhry, Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.141.

and fifteen shares in District Pilibhit and pay revenue of ten thousand four hundred thirty eight INR” (Drake, 1934).¹ A man with sociopolitical insight and awakening for the conditions of Muslims and in particular for his community in sub-continent that could be perceived by his speech which he delivered at the inaugural session of the annual meeting of Anjumane-Arain, Rohilkhand in 1918 as the President of Anjuman.²

Respected friends,

“When on the arrival of Sheikh Qazi Fateh Mohammad Sahab, Assistant Secretary, Anjumane Arain, Hind to Rohilkhand on 16 March 1916 this Anjuman was established. In our remotest thought, we could not think that we are prepared for the annual convocation of this kind. Though for the ignorant guys of the community, this convocation is just an indifferent event but those who were aware of the conditions of educated and elite communities and their achievements, they know very well about the fast pace of progress in changing time. These convocations are not new for the communities who want to march with the pace of changing time. The second convocation of Anjumane Arain, Hind was going to be held on request of Sheikh Hafiz Halim raees e azam, Bissi, Punjab. It was due to the efforts of Anjumane Arain, Hind that in such a small time a large number of regional anjumans were formed, and all of them are working actively on their levels. It was the efforts of Qazi Fateh Mohammad Sahib, Assistant Secretary and envoy, Central Anjuman which unites the Arain community of all over Punjab and Rohilkhand, who was working under guidance and leadership of great leaders of Community

¹ Drake-Brockman, D.L. (1934), District Gazetteer of United Provinces of Agar and Oudh, Supplement D: Pilibhit District

² Ahmad, N. (1917), Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly, pp.6.

like Khan Bahadur Mian Muhammad Shafi and Malik Mohammad Tajuddin, (B.A). Dear brothers if you want to do something for the community, it is my personal request that please attend annual convocation of Anjumane Arain, Hind in Lahore. After attending the conference, you will fill with the spirit of development and after meeting with notable leaders of the community in Punjab, you will find yourself in elation that you belongs to one of the noble and renowned community of Indian subcontinent. The feeling of low self-esteem in the community around Rohilkhand region is self-inflicted, and it is due to the unawareness towards our history. The brothers of our community in Punjab reached the heights because of the attainment of modern higher education. It is sense pride for all of us, but we should follow their footsteps. Modern education is the only tool to remove ignorance among communities. Muslims like other communities in subcontinent do not have an inclination for modern education and this is the reason of the lagging of Muslims in all walks of life. Especially for our community in Rohilkhand, we are deliberately parting away from modern education. It is the lack of the modern education, which is responsible for our heavy losses, and it will remain same in future. It would be a sense of grief for all of us that in the time of British government which had blessed us with a lot of favors, facilities and freedom and still if our community would be isolated from the jewel of modern education. It should be our duty and efforts that we should accept the importance of modern education from our hearts. By the grace of God you all are quite capable with resources to provide higher education to our young generation and also to those orphans of the community those are in utmost need. Therefore it is necessary to donate hefty amounts related to the scholarships for higher education” (Speech Sheikh Ahmad Nazeer, 1917, translated from Urdu by authors).¹

¹Ahmad, N. (1917), Rudade Ajas Awwal, Anjumane Arain, Rohilkhand and Kumaon,

The profound social insight and intellect can be assessed from his speech. Even hundred years before, he was aware that lack of modern education was the main reason for the backwardness of Muslims in the subcontinent. The same factor is responsible for the backwardness of the Muslims in sub-continent even hundred years after in the twenty-first century.

MAULVI SHEIKH ABDUL HAQQ

Maulana Sheikh Abdul Haqq was born on 27 Dulhaddah, 1281 Hijri (1860 AD) in the house of Sheikh Haji Qudrat Ali Rais Karghaina, pargana Jahanabad, District Pilibhit.¹ He was the eldest son of his father. According to Tarrekh Arain, Sheikh Haji Qudrat Ali held the zamindari rights of three whole villages. He was a religious and pious man. He used to stay for three years in Hijaz when he performed his Hajj in late 19th century. Sheikh Haji Qudrat Ali had a great association with Islamic scholars of his time. He upgraded madrassa (Islamic school) in his village Karghiana, District Pilibhit that was established by his ancestors. He appointed a great Islamic scholar of his time Maulvi Salamat Ullah (May Allah show mercy to him) of Rampur for religious education of his younger sons Sheikh Abdul Rahman and Sheikh Abdul Ghafoor. Sheikh Abdul Haqq was born in this background. His basic education was of Arabic and Persian that was started under the guidance of his father. Later on, he completed his Darse-Nizami under the guidance of great Islamic scholar of his time; Sheikh Muhaddith Surti Maulana Wasiuddin (May Allah show mercy to him). Sheikh Abdul Haqq had a great

conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly.

¹ Haider, K.R. (1981), Tazkirah Muhaddith Surti, Khwaja Razi Haider, Surti Academy, Nizamabad Karachi, pp. 279.

association with Imam Ahmad Raza Khan Bareilvi (May Allah show mercy to him), a great Islamic scholar and revivalist of 19th century India. Their relationship started with Imam Ahmad Raza Khan (May Allah show mercy on him) from the time of his father, Sheikh Haji Qudarat Ali. He was a murid (Spiritual Disciple) of Syed Shah Ale Rasul (May Allah show mercy on him) of Maherera who was spiritual guide of Imam Ahmad Raza Khan and awarded Imam Ahmad Raza Khan (May Allah show mercy on him) with Khilafat (Sufi affiliation) in his Qadri order.¹ By this affiliation Sheikh Haji Qudrat Ali was Pir Bhai (spiritual brother)² of Imam Ahmad Raza Khan (May Allah show mercy on him). All three sons of Sheikh Haji Qudarat Ali were murid (disciples) of Imam Ahmad Raza Khan. In 1902, Sheikh Abdul Haqq purchased a garden (approx. area of more than four acres) in the center of city Pilibhit from a Pashtun named Natthu Khan. He constructed a big palatial building and named it Karghaina Building after his village, which was also the center of religious and cultural activities of city during his lifetime.³ British Government awarded him with a designation of "Honorary Magistrate". He was one of the founding members and Joint Secretary of Anjumane-Arain Rohilkhand and Kumaon in 1916.⁴ The first convocation of Anjumane- Arain, Rohilkhand and Kumaon took place at his residence in 1917. Apart from his spiritual and scholarly affiliation with Islamic studies, he was deeply influenced by the idea of Sir Mian Mohammad Shafi, and other Arain leaders of Punjab, who were pioneers of inculcating modern education

¹ Sanyal, U. (2005), In: Chapter three, Ahmad Riza Khan Bareilvi: In the path of prophet, Oxford Publictaion, pp.63.

² Asad, M., (2007), Noori Noori Yaad Unki, Jahan Mufti Azam, Allama Mohammad Ahmad Misbahi, Raza Academy, Mumbai, pp.909.

³ IBID

⁴ Rudade Ajjlas Awwal, Anjumane Arain, Rohilkhand and Kumaon, conducted on 18th February, 1917 at the house of Sheikh Maulvi Abdul Haqq, Joint secretary and Raees Pilibhit. From Sheikh Nazeer Ahmad Raese Azam Daang and President, and Shiekh Tajuddin Sahib, Raees Hulkari Dhakia, Joint Secretary. Printed and designed at Kohadapeer, Bareilly.

among the community members and broadly in the Muslim community of North India. This great man passed away in 1932 and his Namaze Janazah (burial prayer of Muslims) was performed by Maulana Hamid Raza Khan (eldest son of Imam Ahmad Raza Khan) as this was his last wish. ¹ He left behind one son, Maulana Sheikh Anwarul Haque and four daughters. Maulana Hashmataali Sahab, Maulana Mahboob Ali Khan, Muhaddith Surti, Maulana Abdul Ahad Sahib, Maulana Ziauddin (May Allah show mercy on them) were notable Islamic scholars of Pilibhit, who used to gather in Karghaina building after Friday Prayers during his life time. His residence was the place of intellectual and religious discussion. Maulana Hakim Zakir Hussian, Maulana Hakim Maqsood Hasan Khan, Maulana Hakim Mahmood ur Rehman Khan were close friends of his lifetime. Shiekh Abdul Haqq was blessed to enjoy the company of the great scholars of his time such as Maulana Syed Zafaruddin Bihari, Maulana Hamid Raza Khan, and Maulana Sardar Ahmad Sahib.

SHEIKH IMTIAZ AHMAD

He was born in 1884 in a middle-class zamindar family of village Khamaria, District Pilibhit. His father name was Shiekh Abdul Razzaq. His education was completed under the guidance of his father, as the trend of noble Muslim families of that time; he studied oriental languages, i.e., Urdu, Persian, and Arabic. He was also privileged by the grace of Almighty God as Hafiz Quran (person who memorizes complete Quran). The proprietorship of the whole village Keshavpur in Barkehda tehsil was in his family. His family also held joint shares of zamindari in villages of Barkheda. From the early days of his life, he was very active in politics. He built a big palatial house in 1913 in village Khamaria in an

¹ Asad, M. (2007), In chapter: Noori Noori Yaad Unki (Dr.Mohammad Asad), Jahan Mufti Azam, Allama Mohammad Ahmad Misbahi, Raza Academy Mumbai, pp.909.

area of approx. five thousand square foot. It was the center of cultural and political activities during his lifetime. In 1937, he was elected as a member of legislative assembly. It was a big privilege for the Muslims of District Pilibhit as he was the first member of the legislative assembly from District Pilibhit. The same year, i.e., 1937, the Imperial Government honored him with the title of "Khan Bahadur". The ceremony of this great honor took place on his "Kothi" in Village Khamraia. The Governor of United Province Sir Mohammad Ahmad Said Khan, KCSI was guest of honor for this ceremony. An imperial medal inscribed with the name and picture of Queen Elizabeth and the royal title was endowed to Sheikh Imtiaz Ahmad. The medal is still present with Sheikh Waseem Ahmad, the grandson of Sheikh Imtiaz Ahmad in Khamaria. Apart from political activities, he participated in social progression of the Muslim community. In 1944, a riot took place in the neighboring village of Khamaria known as Raipur. The zamindari of this village was under the Arain families of Khamaria. The cultivators (assami) were both Muslims and Hindus. Initially, it was the disturbance between two parties but later on, it took the communal turn.¹The Muslim victims approached Sheikh Imtiaz Ahmad and Shiekh Badrul Hasan, an Arain zamindar of Khamaria (later a prominent businessman of Pakistan) for the rescue. Both of them played an active role in rescuing Muslim victims. They arranged bullock carts and provided support of their personal armed security workers for the safe escort of their families.²The families of victims were provided lands in village Khamaria. The descendants of those immigrants who were rescued from Raipur are still inhabited in village Khamraia. Most of them were Faqirs and Julahas (Momin Ansar) who worked as assamis in land holdings of Arains in Raipur. He was also the

¹Kadri, Syed. S.H (1982), Creation of Pakistan, Wajidalis Publishers.

²IBID

member of the educational and managerial committee of Drummonds Intercollege. This great man passed away in 1948 AD.

SHEIKH WISALUDDIN AND SHEIKH TAJUDDIN

Sheikh Wisaluddin and Sheikh Tajuddin were real brothers. They were born in the literary Arain family of Bahadur Ganj, which held big zamindari estate of Dhakia and shares in more than eighteen villages. Their father Sheikh Maulana Jalaluddin was great scholar and Urdu poet of late nineteenth century. He authored a collection of poetries titled "Kulyat e Jalal" published from Agra in 1904. One of his poems "*Safarnama Nainital*" was the sketch of his journey to Nainital in late nineteenth century. It took us back to one and a half century before when one had to travel by horses from Haldwani to Nainital via mud roads on the mountains of Himalayas in beautiful Urdu language. His writing reflected a wide perspective of society, culture, taboos of Muslim community in late nineteenth century. Sheikh Alauddin, the elder brother of Maulana Jalaluddin Jalal was also a great philanthropist of his time. He shifted his base from their ancestral village to Feelkhana locality in Pilibhit city. He constructed a mosque near his house in 1880 that is still popular by his name Masjid Alauddin. In 1890, he performed his journey to Mecca and Medina for Hajj. He donated a big piece of land for the graveyard in Feelkhana locality and after his death; he was buried in the same graveyard. Sheikh Haji Mohammad Wisaluddin was born in 1881. He was a man of extraordinary capabilities. He inherited an affiliation for scholarly work from his father. Apart from literary activities, he has deep insight for the problems of the Muslim community in his time. His efforts and monetary help were the reason for the success of one of the local Muslim fellow of Pilibhit in electoral council in 1923 against Abdullah Yusuf. He

started a magazine titled “*Musalaman Member*” to provide the awareness of contemporary issues in Muslim society. For a long time, he remained the chairperson of District Board, Pilibhit. Along with other great philanthropists of the community, he took a lead role in promoting educational activities among the community.¹ He was a key ally of his maternal cousin Sheikh Mazur Ahmad for the establishment of the school in Dhundri. In fact, he helped a lot his aunt Mohtarima Rahim Bibi (mother of Sheikh Manzur Ahmad) in a legal battle with Sheikh Fazal Ahmad (Uncle of Manzur Ahmad) for getting the authority of two hundred thousand*INR waqf properties so that it can be used for upgrading Dhundri School. He was one of the founding members of “Anjuman- Arain” Rohilkhand, which was formed in 1916. He has four sons, Mr. Kamaluddin, Mr. Jameeluddin, Mohammed Jaffer and Mr. Zakauddin. He sent the elder three sons to Aligarh Muslim University for attaining modern education in 1924. The younger son was also enrolled in Aligarh University but after independence of India. This great man passed at the age of sixty on 15 October 1941. His last resting place is located in the graveyard Filkhana locality in Pilibhit close to the grave of his uncle, Sheikh Alauddin. These poetic lines were inscribed on the grave stone made of white marble on his grave along with his name.

Farsh gul bistar tha apna Khaak par sote hain ab!

Khast zer sar nahi ya takia tha zanaue dost!

Once floor made of flowers was my bed but now I am sleeping on dust!

¹Jalal, Mualana. Jalaluddin. (1986), Kulliat Jalal, Maulana Jaluddin Jalal, addition of Family tree by Sheikh Mohammad Tajuddin Taj, edited and compiled by Dr. Zakauddin Shayyan, 4th edition, 1986, Printed by Bathu Color printers, Achal Taal, Aligarh, U.P, India, pp. 19.

Once we have pillows even for supporting my thighs but now even stone is not available for the support of my head!

SHEIKH TAJUDDIN was the third son of Maulana Jalaluddin Jalal. He was born in 1884 in village Mahnchandi, District Pilibhit. He received his education in oriental languages, i.e., Urdu, Arabic and Persian under the guidance of his father, Maulana Jalaluddin Jalal. He also wrote several poems in the Urdu language. He used two pen names for his writings, Taj, and Chishti. ¹As the political and social worker, he was connected with all the movements and reforms going in Arain community in Punjab under the leadership of Sir Mian Mohammad Shafi. He attended first All India Arain convocation that took place at the house of Malik Tajuddin (Accountant General of Punjab) along with other Arain members from Rohilkhand on 15, April 1915. ²He was later on appointed as joint secretary from Anjumane- Arain Rohilkhand and Kumaon in 1917. He motivated and gave monetary support to the author Munshi Mahshar Ambalvi who wrote an elaborative historical text “Al Zurayeen” in 1922. All the cost of printing and distributing was afforded by Sheikh Tajuddin and rewarded him with Indian Rupees 500 at that time for his scholarly effort. As an acknowledgment, the author puts “Taqreez” and couplet on Sheikh Tajuddin on the cover page of his book “Ale-Zurayeen”.

“Ahl hajat ki trah baqi nahi hay aihjat”

“Mahrban mujh per hoi hain jab say Tajuddin Taj”.

No needs/desires are left now as needy people have!

¹ Jalal, Maulana. Jalaluddin. (1986), Kulliat Jalal, addition of Family tree by Sheikh Mohammad Tajuddin Taj, edited and compiled by Dr. Zakauddin Shayyan, 4th edition, Printed by Bathu Color printers, Achal Taal, Aligarh, U.P, India, pp.121.

² Chaudhry, Asghar. A. (1963), In: Chapter, Awareness in community, Tareekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore, pp.237.

From the moment, I received the blessings and help from Tajuddin Taj!

The cover page of “Ale-Zurayeen” is present in appendix in the list of illustrations. He was the great patron of modern education. His writings and poetries also reflected the concern related to the downfall of the Muslim community in changing time. In 1924, he send his son Mr. Riazuddin to Aligarh Muslim University and then to Edinburgh University (U.K) for pursuing bachelors in agricultural sciences. In 1947, he published the second edition of “Kuliat Jalal” with the addition of some family biographies and his poetic collections. He passed in year 1950.

A BIOGRAPHICAL SKETCH OF THE MEMBERS FROM INDIPENDENT INDIA AND PAKISTAN

MR. MOHAMMAD JILANI AND MR. AHMAD JILANI

Mr. Mohammad Jilani and Ahmad Jilani were born in family of Sheikh Mazhar Hussain. His grandfather Shiekh Ahmad Hussain participated in 1857 against British army along with his elder brother Sheikh Mohammad Hussain alias Tanashah. Shiekh Mazhar Hussain inherited big zamindari holdings in Udaipur estate. Shiekh Mazhar Hussain was also managing director of Wiyung India Spinning Mill, Ujhyani, Badaun District and he owned shares in this factory along with Raja Lalta Prasad Bahadur of Pilibhit. Both brothers inherited a large property from his ancestors in Udaipur village in District Pilibhit. The Jilani brothers generated good wealth and fame in District by engaging in business. Their primary business was the production of sugar by small scale sugar factories. They also held shares in big companies of their time in the region. They were very active in socio-political activities of the District. The younger one Ahmad

Jilani was the president of District Muslim League in 1946. Elder brother Mohammad Jilani was honorary magistrate and Manager of Islamia High school. Their efforts for community building can be assessed from the letter written by elder brother to Mohammad Ali Jinnah describing the efforts done by them among the community. Zaidi published this in Quaide–Azam papers project in 2006.¹ Mr. Mohammad Jilani addressed to Mohammad Ali Jinnah in 1946 in an elegant manner.

My younger brother, Ahmad Jilani, is the president of District Muslim League, Pilibhit, and we have been doing all we can to help the Muslims. However, we cannot do what we are required to do. I hope you would excuse me and favor me with reply.

Honorary Magistrate and Manager, Islamia High School

Mr. Mohammad Jilani

District Pilibhit²

Mr. Mohammad Jilani villa is still located close to Masjid Pathani in Pilibhit city. In fact, Masjid Pathani lies in the premises of his villa. During his life, it was a culturally vibrant meeting place where notables of different creeds and communities use to gather. He has a close friendship with Raja Lalta Prasad Bahadur, a renowned philanthropist, industrialist and landowner of Pilibhit in British era. Mr. Mohammad Jilani had four sons and four daughters. In 1970, Mr. Mohammad Jilani moved to Karachi, Pakistan with his family. His two elder sons, Mr. Hamid Jilani, and Mr. Mahmood Jilani received their higher education from Aligarh Muslim University (AMU). Mr. Hamid Jilani did his BSc (Engineering) in 1952. He moved to Zurich, Switzerland for pursuing postgraduate studies and later on received the Swiss nationality. Mr. Mahmood Jilni moved to Karachi with his father after

¹ Zaidi, Z.H. (2006), Quaide Azam Mohammad Ali Jinnah Papers: Cabinet mission Parley's for shaping India's future, 1st April-31 July 1946.

² IBID

completing his Masters in chemistry from AMU in 1964. Then he went for higher studies to the United States and settled there. The younger brother, Mr. Ahmad Jilani passed away in 1955 in Pilibhit, India without leaving behind any heir.

MR. ANEESUR REHMAN

He was born in village Sugatia, District Pilibhit. His father name was Ejazur Rehman. He was the straightforward and honest person. From young age, he was inclined towards politics. He joined as a youth member of Indian National Congress (INC), Pilibhit divisions before partition. In 1962, he contested the election on the ticket of INC for the member of legislative assembly. He won the election with the sweeping majority and represented Pilibhit in the state assembly for five years. In next tenure, he lost the election and got the second position in 1967. As a politician, he was a man of Gandhian and Nehruvian era that reflects honesty, commitment and affection towards his people. He witnessed the economic fall of the Arain community due to partition, the abolition of zamindari and implementation of Land Ceiling Act 1960. By going out of the way, he got the approval of special backward status for the community for five years from the state assembly. It was the difficult task at that time because still after such steep decline, the economic indicators of Rohilkhand Arains were far higher than the backward communities of the region at that particular time. This move was widely criticized by the elders of Arain community. They perceived this change in a negative manner as it downgraded the status of Rohilkhand Arains by making them equitable with Ajlaf (backward) communities. The association with Ajlafs was considered as the social stigma in a country that is stratified by caste and creeds. Although this was a special status approved for five years due to special

circumstances. However, after that people started using certificates by the name of Rain (Kunjra) that is legally questionable. It is evident from the review presented in the first chapter, that the Arains of Rohilkhand has no association with this community. For rest of his life, he stayed in Pilibhit and passed away in year 2000.

MR. ABDUL HAFIZ NAEEMI

He was born in village Karghaina in the family of Shiekh Hafiz Abdul Rashid. He was born at a time when transformation in the community was started and a few years later after his birth “Anjumane-Arain Rohilkhand and Kumaon” was established under the guidance of visionary leaders such as Sheikh Nazeer Ahmad and Sheikh Abdul Haqq. He worked hard for attaining higher education. He started his early education from Manzur-Ulum Dhundhri. Then he moved for higher education to Aligarh Muslim University. He completed his Bachelors in Law in 1935. He was one of the first lawyers of District Pilibhit. He practiced as the civil lawyer at the bar. He has a special interest in Urdu poetry. He carried an impressive personality with the typical reflection of Aligarh Urdu tahzeeb (culture) of early twentieth century. After immigration of Mr. Mohammad Jilani to Karachi, he took the responsibility of Islamia College management. He also remained manager of Jamia Mosque Committee for a long time. Though many members of his family moved to Pakistan but he has the special affection for his homeland. Some of them like his brother in law Mr. Fahimuddin was very influential and held the key post in Pakistan Army, but he refused to leave India. His house was the center of literary people during his lifetime especially Urdu poets. He died in the year 2002.

DR. ABDUL GHAFUOR

Dr. Abdul Ghafoor was born in 1898 village Dayyabog, District Bareilly. He was among the pioneers of the community to enter in Modern education. He completed his matriculation from Pilibhit. Then he entered at Thomson Medical School¹, Agra to get Licentiate in Medical Practice in 1917. It was five-year program started by British Government for Indian civilian to equip them for practicing modern medicine. It has the same duration like Bachelors program in Medicine (MBBS), but the content was relatively less than Bachelors Programme.² He completed his Licentiate in Medical practice in 1922. The Thomson Medical School, Agra has only Licentiate program up to 1939 when after extensive up gradation, the first MBBS batch was started. After completing his studies from Agra Medical School, he started his medical practice at Pilibhit. He was probably the pioneers of private medical practitioners in District. From the school time, he was active in socio-political activities. For education at Agra Medical School, he received a monthly allowance of Indian Rupees four from Anjumane, Arain, Rohilkhand and Kumaon. He represented as the face of Arain youths at the annual convocation held at Karghaina building, Pilibhit on 1917. As the first year medical student, his speech was eloquent, humble and touching the heart of audiences. We had translated the Urdu version of his speech in English from the transcript of First Annual Arain convention of Rohilkhand and Kumaon for our readers. *Dear elders, I stood up here on the behalf of the community to deliver thanks to “Anjumane-Arain Rohilkhand”. It would be a big injustice if the services of these elders for the tribe would not be acknowledged. You all are aware of the condition of the community before the establishment of “Anjumane-Arain, 1916” as it*

¹ Thomson Medical School was later on upgraded and renamed as Sarojni Naidu Medical College.

²Das, A., and Sen S., (2011).History of Science, Civilization and Culture in Indian Civilization. Centre for studies in civilizations, Pearson education.

can be compared with dead flesh. On this dead body, the clouds of quarrels, jealousy, and other sinful vices are moving on it. We are like a live image of flaws. We are in the need of helping hands that can pull us from this swamp. We should thanks to Almighty Allah that even in these dry and harsh days of the twentieth century that there is no shortage of such generous people who strives hard for the welfare of the community. As far as all the members of this "Anjumane- Arain" deserves an appreciation for this work. Especially these enlisted elders deserve especial thanks and appreciations from our side. First among them is Sheikh Nazeer Ahmad, President Anjumane-Arain, Rohilkhand and Kumaon, Raees e Azam, the pride of the community. The springs of his generosity relinquish the thirst of the community. His hand of love and affection for poor guys like me is comparable with showers of mercy. Second, I would like to thanks, Shiekh Mazhar Hussain of Udaipur, District Pilibhit. Third, I would like to thanks, Honorary Assistant Secretary of "Anjuman-Arain, Rohilkhand and Kumaon" Sheikh Taj Uddin of Hulkari Dhakia, District Pilibhit for his efforts and services for the community. His heart is always filled with the pain of community. O youngsters of Community, it is my request for all of you to follow the instructions of our elders. Whenever required, please try to help this committee with your agrarian resources.

Regards

Mohammad Abdul Ghaffor, Dayyabogh, Bareilly

First Year Student, Agra Medical School, 1917

He started his medical practice and for twenty years, he served the region as first allopathic general practitioner in the city. His wife also worked as the resident of Obstetrics and Gynecology in government-run District hospital of Pilibhit. Along with his medical career, he has interest towards the political activities of Muslim League from the days of Agra Medical School and formation of

Anjumane-Arain, Rohilkhand, and Kumaon in 1917. He published a monthly Journal by the title “*Al Haram*”. The first edition of “*Al Haram*” was published in 1925 and it was circulated until the independence of India. This journal covers literary events, religious events and sociopolitical events of Muslim community. When India was partitioned, he was the active member of League. With the rise of problems between the newly formed state of India and Pakistan, the political activist of opposite sides faced harsh treatment on both sides. Dr. Abdul Ghafoor also faced same consequences, and he was put behind the bars by District administration of Pilibhit in 1947. Then after his release, he was forced to leave for Pakistan. After migrating from India, he settled in Sukkar, Sindh, Pakistan. Hardly one year after leaving his birthplace, he passed away in District Sukkur, Sindh, Pakistan in 1948. In his lineage, Dr. Firozah Israr who was granted with honorary citizenship of Saudi Arabia is the daughter of his younger brother, Mr. Abdul Shakur.

SHIEKH KAMALUDDIN

He was the eldest son of Sheikh Haji Wisaluddin. He was born in 1905. In 1924, his father sent him for schooling to Aligarh Muslim University. After coming back from Aligarh, he started participating in social and political activities under the guidance of his father. He was elected as Vice-chairman of District Board, Pilibhit in 1938. He held the position of Vice-Chairman District Board until 1947. He inherited special affection for the literary activities from his grandfather. In 1938, he started an Urdu newspaper “*Al Kamal*”. The newspaper “*Al Kamal*” covered regional and national socio-political conditions at that time. In 1952, he moved to Karachi, Pakistan. In 1961, he passed away from this world leaving behind three sons, Shams Jilani, Akbar Jalal and Azhar Wisal. Mr. Akbar Jalal and Mr. Azhar Wisal served

as Vice- President at Saudi American Bank, Riyadh, Saudi Arabia.

MR. SAEED AHMAD

He was born on 19/02/1916 in village Mundia Nabi Buksh, District Bareilly. His father Shiekh Maulana Habeeb Ahmad was a great Islamic scholar of his time. Due to early death of his father, his elder brother, Mr. Inayat Ahmad, raised him. The early death of his beloved elder brother secluded him from the family. For the higher education, he was sent to Christian College, Lucknow University in 1935. He completed his graduation from Christian College, Lucknow University in 1938. After completing his education, he sold zamindari shares of the ancestral property from village Mundia and started his business in Bareilly. His showroom of Radio/Transistor was famous by the name of Opera Radio House at Kutub Khana, Bareilly. Later on, he became one of the successful automobiles dealers in District Bareilly, India. In 1946, he got a ticket from Muslim League for the legislative member from District Nainital (part of United Province at that time). He won that seat with the sweeping majority over Congress contestant, Mr. Abdullah, a famous businessperson of Haldwani. He moved to Pakistan in 1950. He also served as Municipal Commissioner of Fatima Jinnah Colony, Karachi, Pakistan. Pakistan Government allotted a big agriculture land under claim act.¹

DR. SHAMS JILANI

He was born in 1931 in District Pilibhit. His father Sheikh Kamaluddin and grandfather Sheikh Wisaluddin were famous among Muslim community of Pilibhit for their

¹ Chaudhry, Asghar. A. (1963), Tareekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore.

cultural, literary and political participation. In 1952, he moved to Pakistan with his father, Mr. Kamaluddin. His early education was completed under the supervision of his grandmother and father Sheikh Kamaluddin. After reaching Pakistan, he completed his higher studies in Urdu literature from Punjab University. He was deeply inspired by the spiritual and educational status of Maulana Waqaruddin sahib. He was searching for a spiritual master from a long time who reflected the true teaching of Islam in his real life. He found that all those traits were reflected in the behavior of Maulana Waqaruddin Sahib. He entered in Sufi order of "Qadriya" by giving his allegiance to Maulana Waqaruddin Sahib and accepted him as his spiritual master. This relationship was further strengthened with matrimonial alliance of his daughter Miss. Uzma with his son Mr. Jameel Waqar in 1983. In 1988, he moved to New York, United States but he did not like the culture of New York, and he applied Immigration of Canada. Finally, in 1989, he settled in Richmond, British Columbia, Canada. He had written more than seventeen books in Urdu on Islamic History and several other contemporary topics of religion, culture and sociology. He tried to disperse humanistic aspects of Islam through his writings especially to the western society. His book "Huqooq ul Ibad and Islam" was translated and published with title "Ethics and Islam". This book received attention from Canadian Media, and Dr. Shams Jilani received the best writer's award from Miracle's (Community Newspaper) by Deputy Premier of British Columbia, Honorable Christy Clark. In 2003, the city of Vancouver awarded Cultural Harmony Award to him for his contributions as a chair of Multicultural Committee (411 senior's center society of Vancouver). He has been president of Canada Urdu Association and secretary for Hindi literary society. He also served as the affidavit commissioner for twelve years in Ministry of the Attorney General, British

Columbia. He has been founding the member of liberal senior's Commission, Richmond, British Columbia, Canada. He is an active contributor in "Voices of Wisdom", a program sponsored by Government of British Columbia. He is an active member in Urdu Journalism. His articles are published in Nawai Waqt (London), Pakeezah (Toronto, Canada), Hamdam (China & Pakistan), Gulban (Jeddah, Saudi Arabia), and Bakhshiat (Calcutta, India). He is currently honorary editor of Alami Akhbar, London and Armugahne Hamd, Karachi. At present, he is sitting member of Richmond senior's Advisory Committee City of Richmond, British Columbia, and Royal Canadian Mounted Police, Multicultural Advisory Committee.

MIAN ABDUL QAYUM

He was born in 1933 at village Dayyabogh, District Bareilly. His father name was Mian Riyaz Uddin. In 1950, he came to Sukkar, Sindh after migrating from India. He started his journey of the trade from "Shahi Bazar" in Sukkar, Sindh by opening a shoe store. He remained in this business up to 1952. Then he diversified his business and moved in soap production industries and by 1957, he moved to chemical industries. In 1963, he got agency of Liquid Glucose and in 1966, he got agency of Karachi Alkali limited. In 1970, he registered all his business and factories by the name of Forum Trading Company. He was considered as one of the most successful business people among the Arain community of Rohilkhand in Pakistan during 1970.

SHEIKH MIAN BADARUL HASAN

He was born in Arain family of Khamaria, District Pilibhit. His father Sheikh Zakiuddin was a man of extraordinary capabilities. Shiekh Zakiuddin active participation was

reflected in Anjuman- Arain, Rohilkhand and Kumaon in 1917. He represented village Khamaria and Pandri in Arain convocation and provided a detailed report on social and educational efforts done by him in his allocated region. In his humble speech, he described his educational background in oriental languages. At the end of his speech, he gave especial thanks to Khan Bahadur Sir Mian Mohammad Shafi, an Arain leader of Punjab, who filled the gap of Muslim politics in North India after the death of Sir Syed Ahmad Khan. The madrassa (Islamic school) of village Khamaria was one of his initiatives and put his efforts in building along with his other friends. In 1920, he and his family members actively participated in Khilafat Movement. British Government sent him to jail for his political activism along with his paternal cousin Shiekh Aminuddin for three months. This was the background of the Shiekh Badrul Hasan that he inherited from his family. His participation and relief work was done in collaboration with Khan Bahadur Shiekh Imtiaz Ahmad in communal riots of village Raipur were appreciated in historical documents of Muslim freedom.¹ From his young age, he joined Muslim League and contributed a lot in sociopolitical activities. After the partition of India, he migrated to Pakistan and started his business in Sukkar, Sindh. Later he shifted his residence in Gulshan Iqbal, Karachi. Later on his son Mr. Zaki Saeed moved to United States.²

MR. ISRAR AHMAD

He was born at village Pipra, District Bareilly in 1942. His father Hakim Siraj Ahmad did Bachelors in Unani Medicine from Ajmal Khan Tibiya College, Delhi. Then he shifted to Pilibhit city and worked as a Medical

¹ Ahmad, J. (1970), Historical documents of Muslim freedom movement, united publisher, New Delhi.

² Chaudhry, Asghar. A. (1963), In: Chapter 5, Tareekh Arain, 5th ed., Ilmi Kutubkhana, Urdu Bazar, Lahore.

Practitioners of alternative medicine. After completing his secondary education from Pilibhit, Mr. Israr Ahmad was enrolled at Aligarh Muslim University and completed his bachelor's in science in 1963. In 1964, he moved to Pakistan and started his career in hotel industry from Intercontinental, Karachi. In 1970, he went to Austria for achieving higher qualifications in hotel management. Mr. Israr Ahmad then joined as assistant manager for Food and Beverages in Intercontinental Karachi. Later on in 1972, he moved with his wife Dr. Firozah Israr who was a consultant of Gynecology to Saudi Arabia in Intercontinental Hotel, Jeddah. He retired as General Manager for Intercontinental, Jeddah, Saudi Arabia. The family received honorary citizenship of Saudi Arabia as the reward for clinical services rendered by his wife Dr. Firozah Israr as the consultant of Obstetrics and Gynecology. The nationality in Saudi Arabia is granted only in exceptional circumstances where only King can grant it for an outstanding service for the nation.

MR. ZAKAUDDIN

He was born in 1933. He was the youngest son of Shiekh Wisaluddin of Hulkari Dhakia. By completing matriculation, he got a good understanding of Arabic, Urdu and Persian literature due to the literary environment of the family. Continuing the interest in the Urdu language that he inherited from his poet grandfather, Maulana Jalaluddin Jalal, he took admission in Bachelor Programme of Urdu in Aligarh Muslim University in 1950. He completed his bachelor's in Education (Bed) in 1954. Then he finished his masters and doctorate in Urdu from Aligarh Muslim University in 1969. One of the notable Urdu Poet of Indian Subcontinent, Mr. Sharyar was his contemporary in AMU and one of his closest friends. He joined as Urdu lecturer in Islamia Inter College and passed his rest of the life in

Pilibhit. Some of his famous collections of Urdu Poetry are “Reig Siyah”, “Zeir Ghaur” and “Kuliat Jalal”. Several of his articles, poems, and views were published in India and Pakistan. In circles of Urdu notables, he was popular by his pen name “Shayan”. This great scholar of Urdu took his last breath in the year 2003 and buried in same graveyard by the side of father Shiekh Wisaluddin.

MR. MOHAMMAD NASEEM

Mr. Mohammad Naseem was born in 1954 at Village Sardarnagar, District Pilibhit. His father Mr. Mohammad Ishaq was the Primary school teacher. Along with his teaching career, he has bent of mind towards history and culture. As a dedicated father and educator from his background, Mr. Ishaq has played a significant role in the early education of his son. Mr. Mohammad Naseem passed his junior high school from the nearby town of Amaria close to his village in District Pilibhit. Then he got admission in Drumond Intercollege Pilibhit in class ninth. In 1973, he got admission in Pre-University Course at Aligarh Muslim University (AMU) and then entered in Pre-Medical Course for pursuing the career in Medicine. Unfortunately, he was not able to succeed in Medical entrance exams. In the other words, he was destined by Almighty Allah to become one of the most successful law experts of his time. In the coming years, he completed his bachelor's in Science and took admission in LLB (Bachelors in Legislative Law). After completing his LLB, he completed his masters in Merchantile Law from AMU. In 1985, he started his career as a legal advisor to Oil and Natural Gas Commission of India. He served in ONGC around three decades and retired as Deputy General Manager (Legal) and Vice-president of ONGC Videsh (foreign) Legal cell.¹His work as a law expert is

¹Ishaq, M and Naseem, M. (2001), In chapter eight, Arain, Sangam offset and press, Sardarnagar Publications, Pilibhit.

remarkable especially in arbitrating, international biddings and acquisition of oil properties by ONGC throughout the world. We are citing a short introduction about his academic and professional achievements published in his profile as author's introduction by journal titled Oil, Gas, and Energy (OGEL) and other sources on the net.

“Mr. Mohammad Naseem is an Energy Law Expert and Chairman and Managing Partner of Global Law and Liaison Services, New Delhi. He is ex-Legal Counsel of ONGC Limited, which he joined in 1985. In his professional career spanning over more than three decades, he has dealt with a large number of high-value commercial matters, domestic and international arbitration and litigation. He has been part of a large number of negotiation teams that have successfully negotiated various types of contracts worth billions of dollars including acquisitions in a number of countries. He is the author of Monograph/books on Energy Law, Medical Law, Sports Law, Religion Law and Environmental Law for Kluwer Law International, Netherlands. Two of his books namely on Migration Law and Energy Law International are under publication by the same publisher. He is co-author of Fuel and Energy II (Petroleum and Natural Gas) of Halsbury's Laws of India Series (volume 21) published by Laxis Nexis Butterworths India Limited. Edward Elgar Publishing Limited has published paper authored by him, by the title “World Petroleum Regimes” in the Hand Book on International Energy Law and another article on “Natural Gas Provisions in Host Government Contracts - Regulatory and Contractual Aspects in India” published by Oil, Gas and Energy Law Intelligence (OGEL), United Kingdom. He has to his credit a number of papers published in national and international journals of repute. He is the visiting Faculty and guest expert speaker of the Indian Academy of International Law and Diplomacy, India International Centre for Alternate Dispute

Resolution, University of Petroleum and Energy Studies, Dehradun and Indian School of Petroleum. He has travelled extensively throughout the world about negotiation and delivering lectures. He has spoken in Seminars organized by IBC Asia Limited at Singapore, Oil and Gas IQPC at Kuala Lumpur, Malaysia and at Tehran, Iran in a seminar conducted by OIPF, Iran. For conducting negotiations, he has visited Myanmar, Singapore, Vietnam, Japan, South Korea, Hong Kong, Thailand, Iran, U.A.E., Iraq, Jordan, Syria, Turkey, Egypt, Libya, Sudan, Italy, Russia, Kazakhstan, Denmark, Netherlands, Switzerland, France, U.K, USA, Canada, Ecuador, Venezuela, and Uzbekistan. He is the member of Indian Society of International Law and India International Centre for Alternate Dispute Resolution. With more than thirty years of varied practical and on the job legal experience in negotiation, drafting, interpretation and vetting of the legal documents and dealing with arbitration and litigation on one hand and acting as trainer, speaker and author, Mr. Naseem has been part of an exclusive team of trainers, negotiators, advisers, and strategists, and is a legal luminary of international repute in his own right.”¹

After retiring from ONGC, he is currently working as chairperson and managing director for Global Law and Liaison services in New Delhi, India. He is also the President of the Shahjahanabad CGHS, one of the best Muslim residential Societies in New Delhi. He was one of the role models in his expertise for Muslim community who was born in post-partitioned India. A man having roots from middle-class rural India and minority community marked exceptional success in his academic career. The strength lies in the democratic and secular character of the country that provided a chance to the meritorious and committed guys. Other than his field, he

¹ Profile, Mohammad Naseem, Oil, Gas and energy law, <https://www.ogel.org/about-author-a-z-profile.asp?key=1219>

has the interest in Urdu Language, history, and Islamic studies. His work titled "Arain" published in 2001 was the first book published after independence depicting historical sketches of Arain community in Rohilkhand.

RELIGIOUS SCHOLARS

It's a Grace and Blessings of Almighty Allah that Arain tribe was always enriched with Islamic scholars. Here is the biographical account of two scholars who were blessed to receive teachings and guidance from some of the greatest Islamic scholars of early twentieth century in Indian Sub-continent.

MUFTI-E AZAM PAKISTAN MAULANA WAQARUDDIN (MAY ALLAH SHOW MERCY ON HIM)

EARLY LIFE AND EDUCATION

He was born on 1st January 1915 (14 Safar, 1333 Hijri) in village Khamaria, District Pilibhit in United Province of India. He belonged to well to do middle-class zamindar family. His father Sheikh Hameeduddin was the pious and religious man. He was Hafiz-Quran. His mother Imtiazun Nisa was the daughter of Sheikh Haji Nisar Ahmad of village Pandri, District Pilibhit. In that sense, both of his parents belonged to the scholarly and religious family. After passing class fifth, he entered in religious education. The primary religious education was started in "Madarsa Astanae Shirya" in Pilibhit under the tutelage of great scholars like Maulana Abdul Haqq and Maulana Habibur Rehman. After completing four years in "Madarsa Astanae Shirya", he moved to "Manzarul Islam" in Bareilly for higher education. Here he studied hadith and other branches of Islamic studies from Sadrul Sharia Hadhrat Allama Amjad Ali, Hadhrat Allama Sardar Ahmad (later on titled as Greatest Muhaddith of Pakistan) and Hadhrat Maulana Ehsan Ilahi (May Allah show mercy to them). During this period, Allama Amjad Ali (May Allah show mercy to him) moved to village Dadon in District Aligarh. Maulana Waqaruddin followed his favorite hadith

tutor and for three years he studied hadith with him in Dadon, District Aligarh. Allama Abdul Mustafa Alazhari, Maulana Mustafa Ali and Maulana Khalil Ahmad Barkati were his classmates during this time. In 1937, he was awarded degree for the completion of hadith. Maulana Hakim Amjad Ali (May Allah show mercy on him) awarded the degree. During his educational period, he attained excellent grades in all branches of Islamic studies. In 1945, he got married with Mohatarma Jameela Begum Daughter of Sheikh Maulana Anwarul Haaq of village Karghaina, District Pilibhit.

TEACHING CAREER AND ACADEMIC RESPONSIBILITIES

He started his teaching career from “Manzarul Islam” at Bareilly. Due to his extraordinary capabilities, he was given many managerial and administrative responsibilities other than teaching. On appointing as Vice-President for Faculty affairs, Maulana Mufti Azame-Hind Mustafa Rida Khan (May Allah show mercy on him) gave him a certificate of appreciation in Arabic. The English translation is as follows: “I am appointing him as vice-president for faculty affairs, but he deserves the post of president.” He was also appointed as an in charge and manager for teaching issues at Manzar Ulum. He was always nominated for debates with scholars of another school of thought. Once he was sent for debate with an Ahle Hadith scholar in village Tanda, District Bareilly. In this debate, he presented a list of hadith and references against his controversial beliefs. For his achievements in debates, he was presented with a turban and cloak from Mufti Azame-Hind Mustafa Raza Khan (May Allah show mercy on him). He was the big supporter of Pakistan Movement and participated through the platform of the Sunni conference. After the creation of Pakistan, he

moved with his family to East Pakistan (Present Bangladesh) in 1947.

LIFE IN EAST PAKISTAN

After migrating to East Pakistan, he struggled for seven years to find a center of excellence and knowledge, i.e., strictly adherent to Maturdi beliefs (Beliefs of Ahle Sunnah Wal Jamma). In these seven years, he received multiple offers from different schools, but ignorant management committee that interpreted Islamic rulings according to their mundane benefits governed most of these schools. In these years, he also engaged in different business for earning bread for him and his family. In 1954, he found an academic position in Darul Uloom Ahmadiyya at Chittagong. He joined as Principal of School and head for curricular affairs. Soon after joining he suggested to modify the name of the school from Darul Uloom Ahmadiyya to Darul Uloom Ahmadiyya Sunniah as he suggested that the title "Ahmadiyah" was associated with Qadiyani movement in Indian Sub-continent. He made enormous curricular reforms at school and implemented "Darse Nizami" at the place of "Alia" that was run by the government. With new advanced curriculum and upgraded teaching under his supervision, the school achieved cent percent results in board exam conducted by the government. He resigned from Darul Uloom Ahmadiyah Sunniah in 1962 due to the change in the policy of the institute after the death of the top administrator. After leaving, Darul Uloom Ahmadiyah Sunniah Maulana sahib put all his energies in spreading the real message of Islam. He started a printing press as a mean for spreading true colors of Islam. He also gave his opinions regarding issues of day-to-day life as a jurist. He also took active participation in debates during his extended stay of thirty years in East Pakistan (Present Bangladesh). By the Grace of Allah

and due to his extraordinary scholastic aptitude, he dominated his opponents during debates. Up to 1971, the residents of East Pakistan benefitted by the services of Maulana Waqaruddin. Due to chaos and civil war in East Pakistan, he decided to move towards West Pakistan in 1971. After facing the difficult time, he was able to board the ship to Karachi along with his family members and close associate on 23 March 1971.

LIFE IN KARACHI, PAKISTAN

The news of the arrival of Maulana Waqar Uddin Sahib in Karachi spread among Islamic Scholars of Karachi. Sheikhul Hadith Hadhrat Allama Abdul Mustafa Al Azhari and Mufti Zafar Ali Nomani insisted Maulana Sahib to join Darul Ulum Amjadiya. He joined Darul ulum Amjadiya in 1971 as the head for teaching and learning. He was also given the responsibility for the center of jurisprudence. In this branch of Islamic studies, his contributions were remarkable. His answers and Islamic rulings towards different spheres of life are published in three volumes as "Fatawa Waqaria". It was due to the services rendered by him as Jurist; he was bestowed with the title of "Mufti –e- Azam" Pakistan. The Government of Pakistan nominated him as the member of Markazi Ruatay Hilal Committee during the tenure of General Zia ul Haque. He coined the definition of the term "Muslim" in Pakistani constitution. He passed away on 19th September, 1993 /20 Rabiul Awal 1413 Hijri due to cardiac arrest. He was buried too in Dar ul uloom Amjadia Karachi where he spends a long time in teaching as Sheikhul Hadith. His grave is located in the hall that lies in the flank of the mosque of Darul Ulum Amjadia. His two close fellows of academic life, Allama Abdul Mustafa Alazhari (May Allah please with him) and Mufti Zafar Ali Nomani (May Allah please with him) are also resting close to his shrine. The list of his notable students is very long. He served as a

tutor of Islamic studies in India, Bangladesh, and Pakistan for more than forty years.¹

MAULANA HAFIZUR REHMAN

He was born in village Gaibog, District Pilibhit in 1918. His father Shiekh Khalilur Rehman was middle-class landowner. As a rule, it was expected from his son to take care of agriculture affairs, but Hafizur Rehman Sahib was inclined towards religious education. In 1936 AD, he took admission in Manzarul Islam for studying Fiqh, Hadith and other branches of Islamic Science. In this time, he took classes from Maulana Waqaruddin Sahib for few weeks that were in the final year of Darse Nizami in that period. In 1942, he completed his higher studies and same year he got his sanad from notable religious scholars of that time after performing his final exam. Then he started teaching hadith and fiqh at same institute and remained there up to 1948. On invitation of Maulana Sardar Ahmad Sahib, he joined as the teacher of hadith at Mazhar-Islam, Faisalabad, Pakistan in 1948. He remained there for two years and came back to India due to family issues back home. In 1951, he again joined Manzare-Islam and served in teaching hadith and fiqh up to 1952. In 1985, he took a tour to all Middle Eastern countries especially Palestine, Syria, Jordan and Iraq to visit all historical sites of Islam. Then he performed his Hajj and after staying in Medina returned to India. As a scholar of Hadith and Hanafi Jurist, he disseminated his services throughout his life with humble and generous intentions. He never tried to use his authority of religious knowledge in the front of common people. All his dars and teaching were intended to spread the true knowledge of Islam. During his complete life, he never took a single penny in return for his religious services and teachings.

¹ Authors Introduction, 1997, Waqarul Fatawa, Vol I, Mufti Azam Pakistan, Hadhart Allama Mufti Mohammad Waqaruddin Qadri Razvi, Printed by Bazme Waqaruddin.

He passed in the year 2002 in Pilibhit and buried in graveyard beside old Jamia Mosque of Pilibhit city.

APPENDIX

**TABLE 1.1: NAME AND DESIGNATIONS/TITLES
CONFERRED DURING BRITISH RULE TO ARAINS IN
ROHILKHAND**

Name	Designation/Title	Year/Time
Shiekh Aziz Ahmad S/O Shiekh Nur Ahmad, Nawab of Madhopur estate, Pilibhit	Municipal commissioner, Bareilly	From 1905 -till his death.
Sheikh Abdul Haque S/O Sheikh Haji Qudart Ali of Karghaina , Pilibhit	Honorary Magistrate	Awarded in 1905
Shiekh Haji Wisaluddin S/O Sheikh Maulana Jalaluddin Jalal	Chairman, District Board Vice President, Anjumane Arain, Rohilkhand and Kumaon	1917
Sheikh Nazeer Ahmad S/O Haji Sheikh Mohammad Buksh of Daang Estate, Pargana Jahanabad, District Pilibhit	President and founding member Anjumane-Arain, Rohilkhand and Kumaon. Founding member of Islamia High school, Pilibhit. Honorary exempted from Arms licensing acts by British Government.	1917
Sheikh Imtiaz Ahmad of Khamaria, Pilibhit.	Khan Bahadur, Elected Member of Legislative assembly in United Province	1937
Shiekh Zameer Ahmad S/O Sheikh Nur Ahmad, Nawab of "Madhopur estate" District Pilibhit	Awarded with honorary title of "Khan Bahadur"	1934
Malik Mohammad Ahmad S/O Sheikh Hamid Hussain, Udiapur, Pilibhit	Honorary Magistrate	Appointed in British India and retained this designation until his death.
Sheikh Ghulam Subhani of Nurpur, District Pilibhit	Secretary, Jamia Mosque Committee, Pilibhit President, Pilibhit Municipal Board Awarded with honorary title of "Khan Bahadur"	From 1937 until his death Elected in municipal board in 1940. 1944
Mr. Ghulam Yazdani S/O Sheikh Ghulam Subhani	Civil servant during British Rule	Continued his job as Deputy collector after 1947 at Aligarh and passed away during

		his service tenure as District Magistrate of Dduriya (UP), India during his service tenure.
Mr. Ahmad Jilani S/O Sheikh Mazhar Hussain	President, District Muslim League	1946
Mr. Mohammad Jilani S/O Sheikh Mazhar Hussian	Manager Islamia School Honorary Magistrate	From 1945 until his death
Sheikh Musthfaq Ahmad of Mundia Jagir	Honorary Magistrate	From 1940 until his death.
Sheikh Kamaluddin S/O Sheikh Wisaluddin	Vice-Chairman District Board, Pilibhit	From 1940 till the partition of India.
Mr. Saeed Ahmad S/O Maulana Sheikh Habib Ahmad of Mundia Nabi Buksh	Elected as Member of Legislative Assembly from District Nainital in 1946.	Held the post until partition of India.

TABLE 1.2: NAME AND QUALIFICATIONS OF THOSE WHO ATTAINED MODERN EDUCATION FROM THIRD TO FIFTH DECADE OF TWENTIETH CENTURY

Name	Qualifications	Year	Designation and participation
Dr. Abdul Ghafoor	Licentiate in Medical Practice, Agra Medical School	1918	Worked as general Practitioner in Medicine and active worker of Muslim league, Pilibhit branch, Moved to Pakistan in 1947
Mr. Mohammad Fahim Uddin S/O Shiekh Tajuddin	MA (English) from AMU, Aligarh	1935	Lecturer (English), AMU, from 1935-39. In 1939, commissioned in British Army financial services. Retired as Military Accountant General of Pakistan.
Mr. Abdul Hafiz Naeemi S/O Shiekh Hafiz Abdul Rashid	Bachelors in Legislative Law (LLB), AMU, Aligarh	1935	Worked as lawyer, social worker, and promotes literary activities in Urdu language
Ahmad Hussain S/O Sheikh Usman Hussain	MA (Economics)	1948	Retired as director general, Pakistan trade corporation.
Mohammad Tahir	BA (English), Rohilkhand University	1944	Engaged in textile business
Mohammad Akhtar S/O Sheikh Abdul Lateef	Msc (Military Science)	1955	Continued to manage his farmlands.
Saeed Ahmad S/O Sheikh Waheed Ahmad	MA (Psychology)	1956	Retired as Professor of Psychology at Karachi University
Altaf Ahmad S/O Barkat Ahmad	MA, English MA, Economics BT	1941 1945 1942	Professor, Faculty of Arts, Karachi University, Pakistan
Riaz Faruqi S/O Shiekh Mohammad Riazuddin Jilani	Bsc Engineering , AMU	1952	Worked as civil engineer in Pakistan and then retired as senior engineer from Canada.
Mr. Hamid Jilani S/O Mohammad Jilani	Bsc Engineering, AMU Post Graduate Study at the Swiss Institute, Zurich	1952	Settled and worked in Zurich after completing his postgraduate studies from Switzerland.
Mr. Tajuddin	Bsc, AMU MA (Economics)	1938 1942	Retired as Principal, Aitchison College, Lahore
Mr. Maqbool Ahmad S/O Sheikh Abdur Rehman of	Bsc (Agriculture) Kanpur University	1951	Director, Agriculture Development bank of Pakistan

Khamaria			
Mian Abdul Khaliq Jilani	MA (Economics)	1942	Retired as Deputy controller Military accounts, Rawalpindi, Pakistan
Mr. Siddiq Ahmad	MA		Retired as Deputy controller Military accounts, Quetta, Pakistan
Mr. Jamal Ahmad S/O Sheikh Imtiyaz Ahmad	MA, AMU	1942	Shifted to Pakistan and later moved to Jeddah, Saudi Arabia.
Ubaid Ahmad S/O Riyaz Ahmad	MA (Economics), AMU	1954	Retired as Lecturer, Islamia Intercollege, Pilibhit
Mrs. Anjum Ara Naeemi	BA, AMU	1957	Moved to Pakistan with his husband.
Dr. Zakauddin "shyan" S/O Shiekh Wisaluddin	BA (Urdu) Bed MA (Urdu) Phd (Urdu)	1953 1954 1957 1969	Prominent, poet, Adeeband Nqqad. Retired as Lecturer, Islamia Intercollege, Pilibhit
Mohammad Athar S/O of Sheikh Nazeer Ahmad	Bsc (AMU)	1958	Retired as deputy director of Pakistan, Oil and Gas corporation.
Mian Mohammad Shafeeq	MA		Retired as lecturer, Islamia college, Lahore.
Hakim Siraj Ahmad S/O Sheikh Abdul Waheed of Pipra, Bareilly	Bachelors in Unani Medicine Ajmal Khan Tibbiya College, Delhi	1937	Worked as unani medical Practitioner in Pilibhit
Mr. Mohammad Abdul Rauf	Completed his higher education from British India	1947	Joined banking services in State Bank of Pakistan and retired as deputy director of State bank of Pakistan. Also founded Pilibhit society in Karachi with his friends Mr. Musharraf and Mr. Siddiq.
Hakim Anwar Ahmad S/O Sheikh Abdul Waheed of Pipra, Bareilly	Bachelors in Unani Medicine Ajmal Khan Tibiya College, Delhi	1940	Worked as unani medical Practitioner in Bareilly
Mr. Asrarul Haque S/O Maulana Shiekh Anwarul Haque	Passed his matriculation from British India in 1946 Higher education in commerce and accountancy from Pakistan	1955	Served as chartered accountant in Pakistan
Mr. Saeed Ahmad S/O Sheikh Maulana Habib Ahmad	Bachelors of Arts, Christian College, Lucknow University	1937	Businessman, Politician and landlord

ILLUSTRATIONS

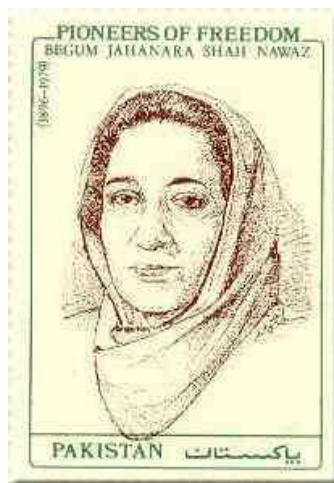
**PHOTOGRAPH OF IMPERIAL MEDAL BESTOWED TO
SHEIKH IMTYAZ AHMAD DURING AWARD OF THE
TITLE "KHAN BAHADUR" IN 1937.**



The STATESMAN December 4, 1932 published photograph and account of Begum Shah Nawaz, the honorable daughter of Sir Mian Mohammad Shafi in column "PEOPLE PROMINENT IN THE PUBLIC EYE". This Arain lady was among one of the few female politicians of India who attended first, second and third round table conference in England in year 1930, 31, and 32.



BEGUM JAHANARA SHAH NAWAZ (1896-1979)



ON 50YEARS OF INDEPENDENCE, GOVERNMENT OF
PAKISTAN ISSUED THIS SPECIAL POSTAL STAMP IN
RECOGNITION OF CONTRIBUTIONS BY BEGUM
SHAHNAWAZ IN PAKISTAN MOVEMENT. FOUNDING ALL
INDIA MUSLIM LEAGUE (WOMEN) AND MOTIVATING
MUSLIM WOMEN FOR FREEDOM WERE AMONG HER
MAJOR CONTRIBUTIONS.

ALL INDIA MUHAMMADAN EDUCATIONAL CONFERENCE

HELD IN DHAKA (DEC'1906) WHERE MIAN SIR MUHAMMAD SHAFI PROPOSED NAME "ALL INDIA MUSLIM LEAGUE" AND WAS WIDELY ACCEPTED. MIAN SHAHDIN WAS ALSO PRESENT.



30 دسمبر 1906ء کو شاہ باغ ڈھاکہ کے مقام پر قیام مسلم لیگ کے وقت ایمان مسلم لیگ کا ایک تاریخی اجتماع

**A DESCRIPTION OF RAINS/ARAIN TRIBE IN BAREILLY
DISTRICT GAZETTE, 1911**

A GAZETTER VOLUME XIII OF THE DISTRICT
GAZETTERS OF THE UNITED PROVINCES OF AGRA
AND OUDH, NEVILL, H.R. (1911).

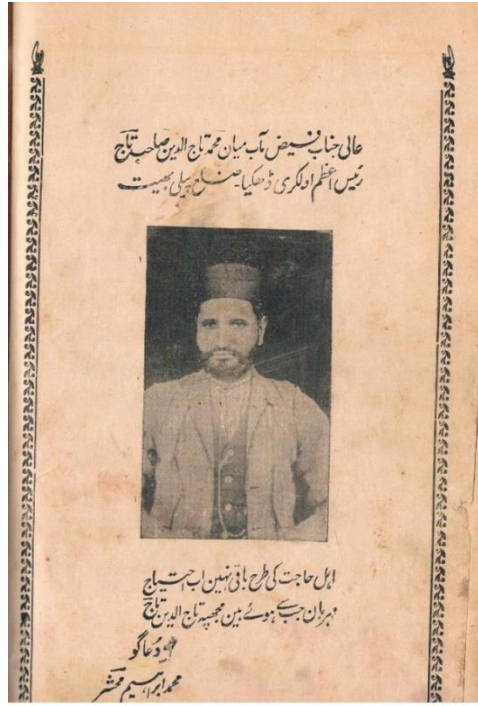
The People.

105

one of the leading Musalmans of the district, but lost much of the land inherited from his father owing to mismanagement and unfortunate speculations in indigo. Among the most successful landlords are the Rains, who have extended their possessions from Pilibhit into the Riehha and Chaumahla parganas. They are most capable landlords and agriculturists, and as a rule their estates are in a very flourishing condition. The largest property is that of Aziz Ahmad of Bareilly, the son of Sheikh Nur Ahmad of Madhopur in Pilibhit. The latter died about 1890 and the estate was taken under the management of the Court of Wards till 1900. Aziz Ahmad, who is a municipal commissioner, pays Rs. 7,690 in the Nawabganj tahsil and Rs. 3,067 in Baheri, while a separate property is held by his brother, Sheikh Zamir Ahmad.

**NOTE OF THANKS AND ACKNOWLEDGEMENT FOR
SHEIKH TAJUDDIN TAJ**

BY NOTED ARAIN AUTHOR MOHAMMAD IBRAHIM
MAHSHAR AMBALVI FOR FINANCING HIS BOOK
"ALE-ZURAYEN" IN 1922.





**PHOTOGRAPH OF SHEIKH WISALUDDIN OF DISTRICT
PILIBHIT RAEES AZAM DHAKIA ESTATE IN 1914.**

**A PROMINENT ARAIN LEADER OF ROHILKHAND,
FOUNDING MEMBER AND VICE-PRESIDENT OF
ANJUMANE-ARAIN, ROHILKHAND IN 1916.**

**PHOTOGRAPH OF DARUL ULUM AMJADIA, KARACHI,
PAKISTAN**

MAUALA WAQARUDDIN SAHIB SPENDS TWENTY TWO YEARS AS A MANAGER, TUTOR AND HEAD OF THE INSTITUTE. HIS FINAL RESTING PLACE IS LOCATED IN THE PREMISES OF THE CENTRE.



"Through his marvelous efforts and unique approach, Dr. Mohammad Rehan Asad has provided a distinctive account on the history of Arain settlement. He accomplished this work by integrating historical information contained within government gazettes and records from the times of the British Empire, along with other research and academic material. I am fortunate to be part of this project."

Dr. Shams Jilani, the grandson of Sheikh Maulana Jalaluddin (author of "Kuliat Jalal", first edition published in 1904 AD).



Shalimar garden: A UNESCO world heritage site at Lahore constructed by Mughal Emperor Shah Jahan in 1637 AD. The land was donated by the ancestors of Sir Mian Mohammad Shafi. In return family received governance of Royal site and title of "Mian" bestowed to head of the family, Mian Mohammad Yusuf. Till 1962 AD, the site remained under the governance of Mian Arain family of Baghbanpura.

CO-AUTHORS FEEDBACK AND SHALIMAR GARDEN.

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INDEX

- Adina Beg Khan, 18
Ahmad Jilani, 98, 126, 127,
128, 148
Ajlaf, 34, 36, 128
Akbar Shah Khan
Najeebabadi, 20
Akbar Shah Khan Najeebadi,
26, 32
All Indian Muslim League, 85
Anjuman Arain, Rohilkhand
and Kumaon, 88
Anjuman e Arain, 83
Anjumane-Arain, Rohilkhand,
26, 131, 132, 147, 157
Arain villages, 64, 66, 105,
107
Arains in Rohilkhand, 17, 26,
42, 43, 45, 46, 52, 70, 147
Areeha, 21, 32
Ashraf, 33
Banu Ummaya, 20, 31, 37
Begum Jahanara Shahnawaz,
18
Chaudhry Asghar Ali, 16, 29,
31
Chaudhry Mohammad Ali, 18
cotton carders, 36
District Bareilly, 12, 44, 46,
48, 54, 58, 62, 65, 73, 81,
99, 102, 106, 111, 112,
115, 116, 130, 133, 135,
137, 143
Dr. Abdul Ghafoor, 98, 130,
132, 149
Gazette of Lahore, 30
Ghaggar, 25, 26, 68, 74
Hafiz Haleem, 15, 18, 86
Indo- Aryans, 28
Kunjra, 31, 33, 34, 35, 39, 129
largest Muslim Asian
community, 17
Matrudi, 69
Maulana Imam Ahmad Raza
Khan, 69
Maulana Sheikh Abdul Haqq,
119
Maulana Sheikh Jalaluddin,
80
Maulvi Ghulam Mustafa, 61
Mian Mohammad Shafi, 13,
15, 83, 84, 86, 93, 109
Mian Mohammad Shah Din,
18, 83
Mian Shah Din, 82, 83, 87
Mohammad Jilani, 95, 98,
126, 127, 129, 148, 149
Mohtarma Rahim Bibi bint
Sheikh Haji Peer Buksh, 71
Momin Ansar, 36, 40, 64, 122
Mr. Mohammad Naseem, 12,
138, 139
Muhajirs, 105
Muhammad bin Qasim, 20, 22
Muslim League, 18, 38, 97,
100, 127, 132, 133, 136,
148, 153
Nawab Mian Mohammad
Fazil, 18
Nevill, 27, 35, 36, 44, 45, 48,
49, 50, 51, 52, 54, 55, 60,
97, 102, 106, 111, 112,
115, 116, 164
pargana Jahanabad, 49, 55,
57, 60, 115, 119
Qarmatians, 21
Rains, 24, 34, 39, 40, 43, 45,
51, 53, 155
Rains/Arains, 24, 39, 40, 45
Rohilkhand, 12, 14, 16, 17,
34, 39, 40, 41, 42, 45, 47,
50, 52, 54, 58, 59, 66, 70,
72, 75, 76, 77, 79, 86, 89,
90, 91, 92, 93, 94, 97, 98,

99, 100, 101, 105, 109,
112, 113, 116, 117, 118,
120, 124, 125, 128, 130,
135, 136, 141, 147, 149,
157, 165
Rohilla, 41, 43, 57, 72, 92,
165
Sheikh Fazal Ahmad, 55, 73,
111, 113, 114, 115, 124,
165
Sheikh Hafiz Ghulam
Subhani, 56
Sheikh Hafiz Haleem, 88
Sheikh Manzur Ahmad, 56,
72, 111, 113, 114, 124
Sheikh Nazeer Ahmad, 57,
61, 86, 89, 92, 93, 94, 115,
116, 117, 118, 120, 129,
131, 147, 150, 165
Sheikh Niyaz Ahmad, 55
Sheikh Nur Ahmad, 55, 58,
72, 111, 112, 147
Sheikh Tajuddin, 58, 86, 114,
123, 125, 156
Shiekh Aziz Ahmad, 55, 147
Shiekh Wisaluddin, 71, 137,
150
Sir Denzil Ibbetson, 20, 25,
26, 42, 163
Sir Mian Mohammad Shafi, 3,
13, 14, 16, 18, 38, 86, 93,
98, 103, 108, 109, 120,
125, 136, 152
Sir Syed Ahmad Khan, 38, 83,
84, 109, 136
Sir/Khudkasht, 97
Sirsa, 25, 26, 42, 45, 46, 59,
68, 74, 75, 76, 116
Sunni, 29, 69, 143
Tareekh Arain", 22, 29, 31,
43, 61
tehsil Pilibhit, 48
United Province, 27, 28, 33,
34, 36, 40, 41, 63, 64, 66,
67, 92, 97, 101, 122, 133,
141, 147, 165
Urdu, 12, 15, 17, 18, 27, 29,
31, 33, 43, 47, 59, 75, 79,
81, 85, 87, 92, 99, 105,
112, 113, 114, 115, 116,
118, 121, 123, 125, 129,
130, 132, 133, 134, 136,
137, 141, 150, 162
weavers, 36, 38, 64, 164
zamindars, 34, 45, 48, 49, 52,
53, 58, 59, 60, 63, 64, 66,
68, 77, 97, 101, 107, 111