

IN THE NAME OF ALLAH, THE COMPASSIONATE,
THE MERCIFUL

“O mankind, we created you from one man and one woman, and then divided you into nations and tribes so that you may recognize one another. Indeed, the most honourable amongst you in the sight of Allah is who is the most pious of you. *(The Quran-AI-Hujurat verse13)*

¹In this verse the whole of mankind has been addressed to inform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, colour, language, country and nationality. In this brief verse, Allah has drawn the attention of all mankind to three cardinal realities.

1. “The origin of all of you is one and the same: your whole species have sprung up from one man and one woman; all your races that are found in the world today are, in fact, the branches of one initial race that started with one mother and one father.”
2. In spite of being one in origin, it was natural that you should be divided into nations and tribes, but the natural difference never demanded that distinctions of inequality, of high and low, of noble and mean should be established on its basis, that one race should claim superiority over the other, that people of one colour, should look down upon the peoples of other colours, and that one nation should take preference over the other without a

¹ The Holy Quran Translation & Brief Notes by S. Abual-Ala Maududi.

good reason. The Creator had divided the human communities into nations and tribes for the reason that that was a natural way of cooperation and distinction between them.

“The only basis of superiority and excellence that there is, between man and man is that of moral excellence.”

Chapter-I

The JADOONS (GADUNS)

A tribe of Pathan, who resides partly on the southern slopes of Mahaban Mountains, called Gadoon Area in district Swabi of Mardan division and partly in Abbottabad and Haripur districts of Hazara Division of the NWFP Province of Pakistan.

The Jadoons have descended from Ashraf alias Jadoon (Gadoon) of Panni (Parnai, Parney) clan of Ghurghusht Afghan. Panni, Kakar, Naghar (also called Nahar and Naghaz) and Dawi were four sons of Daney (Danai), son of Ismail alias Ghurghusht.

As stated by Raverty, Ghurghusht was merely a nick or by-name. The real name of Ghurghusht was Ismail, and the reason of his obtaining this by-name was thus explained in the "Khulasat-ul-Ansab" as referred by Raverty, "He from his childhood was of a cheerful, frolicsome disposition, and fond of play than work. When he became older, his parents would chide him and say, "Art thou going to spend all the days in this Ghurghusht". These words in the Pushto language mean leaping and jumping, playing and roaming as is the custom of children and thus these words applied to Ismail as a nickname.

_____ The people of this tribe call themselves Jadoons, but Eastern Afghans who change the letter S'h into K'h and "J" into "G" style them Gaduns as letter J () and G () are interchangeable in Pushto language, just like Jillani and Gillani are synonyms. Hence this tribe in the Peshawar valley is called Gadoon. Persians style them as Jzadoon ()

Regarding the descent of the Jadoon tribe, Raverty says,

“ The descent of the Jadoon Afghan, called Gaduns by the tribes of Peshawar valley, who change the original letter “Jz” into “G” is well known to those who are acquainted with genealogy of the Pushtanah or Afghan nation, and who do not seek to produce them out of Hindus. They are not “Yusufzaies” like those around them, truly and certainly are not a branch of Kakar Tribe.

They have descended from Jzadun, son of Parnay (Panni) and brother of Kakar, the two latter being sons of Danaey, son of Ghurghusht, son of Kais-i-Abdur Rashid, entitled the “Pathan”. The descendants of Parnaey, who were very numerous, and said to have been ousted from their lands about Sanga’h Mandahi, in Siwistan, became dispersed, and moved northwards at a comparatively early date. It is also clear that they became greatly scattered, and that but a few continued to dwell in their early seats, a vast number having migrated into India. Besides the Jzadun, west of the Indus, there are no less than six or seven thousand Parni families at this present time still, located in what we call the “Hazarah District”. The Safi Afghans have descended from another of Parnaey’s sons, who bore the former name, and Safaey was, therefore, a brother of the progenitors of the Jzadun.”

A CRITICAL REVIEW OF JADOON DESCENT

According to some writers, Jadoon tribe is supposed to be a branch of Yusafzai, Kakar, non-Afghan, etc. Let us critically examine their views in the light of authentic historical records and prevailing genealogies of Afghan tribes.

Are Jadoons a branch of Yusufzai Tribe?

The reason for this misunderstanding is that the Jadoons became annoyed and aggrieved with their ancestral Panni tribe. Whatever the cause might be, after their separation from Pannis they associated themselves with the Yusufzais and remained with them in all their migrations and exodus. They fought courageously alongside Yusufzais in all their battles against other tribes. In this connection, Raverty says:

“Panni (Parnai) son of Danaey had eighteen sons. The sons of Panni were the progenitors of as many branches or sub-tribes, but the descendants of some increased greatly and those of others never became numerous as to send out branches. Some of the latter, indeed, appear to have died in their own country, or decreased in number that, lately, they have not been mentioned otherwise than under the general name of Panni. The descendants of Jzadoon on the other hand, respecting whom likewise very erroneous statements had been made by persons who knew nothing about their descent, who are now settled near the west bank of Indus above Attock and in Dharamtaur, rapidly increased and, in time, separated, or

were separated by some means or other, from the parent stock. They subsequently joined the Khas'hies (Yusufzais, etc.) in their migrations and continued alliance with them. The Jadoons had been "ham-sayahs" of the Khas'hies during all their vicissitudes and wanderings, from the time they were obliged to leave the south-western part of the Afghanistan moved northwards, and finally settled for a time in the mountain tracts dependent on Kabul. They accompanied them from thence eastwards (Peshawar Valley) and after Dilazak Afghan had been expelled by Khas'his from all their lands north of the river Kabul, and when the newly conquered land was apportioned, the Jzaduns were assigned the tract of the country in which they at present dwell, in the eastern part of the Samah, near Aba'Sin. Since that time, having greatly increased, they spread further east on the other side of great river and hold lands in the Kohistan of Dharamtaur, and are said to number near upon ten thousand families".

Hence, they have been considered by some writers to be a branch of the Yusufzais.

COLONEL C. Mac Gregar in his "**Gazetteer Vol-I p. 603** writes "The Jadoons who occupy the Orash Plain are not Afghans but their customs assimilate them".

It is quite interesting to note that his statement is self contradictory as at another place in the same book on page 16 of Vol-II, he writes, "Jadoons are Pathans, but are not Yusufzais, like those around them".

Some other writers suppose them to be a branch of Kakar tribe. Hayat Khan Kathar in his book "Hai' at Afghani", not knowing the descent of Jadoons, or, taking his accounts from Elphinston, turned them into a branch of Kakar, and those who copied from English version thereof followed the suit.

Bellew, on the other hand declares them a Gakhar clan of the Punjab. He asserts that Kakar Afghan and Gakhar of the Punjab are the one and the same tribe, perhaps"?. This also appears to be quite incorrect, irresponsible and loose statement.

These writers have confounded Kakar Afghan with Gakhar and apparently did not know the difference between them.

On the other hand Pannis are generally, but erroneously, supposed to be Kakars. In this context Raverty says that Elphinston, whose accounts of Afghan tribe are generally believed to be correct, has made the terrible error of turning the Pannis into Kakars.

With reference to Raverty, one British Revenue Settlement Officer says that Jadoons belong to a splendid Hindu line". "But this assertion has also been contradicted by Sir Danzil Ibbetson and Raverty by saying, "It is almost certain that the Jadoons are not of Indian origin; though it has been suggested that in

the name is preserved the name of Jadu or Yadu, the founder of the Rajput Yadubansi dynasty, many of whose descendants are supposed to have migrated from Gujrat of India some 1100 years before Christ, and afterwards supposed to be found in the hills of Kabul and Qandhar. This analogy is also incorrectly derived by confounding and inter mixing the words Jadu and Yadu with Jadoons. But this has been questioned by Sir Olaf Caroe, who asserts that they are the descendants of Ghurghusht the third son of Qais Abdur Rashid, the common ancestor of the Afghan”.

Similarly, another English Settlement Officer in the Punjab, in his report to the Government by way of showing the extent of his information regarding the Afghan tribes of Pannis of which Jadoons are a division, states that they are an inferior race of Pathans.

Not only Jadoons, but even other Afghan tribes were measured with this rod while determining their descent.

For Instance, Bellew, with reference to Captain Plowden considers the Dilazak Afghan to be “Rajputs” and thinks their name Dilazaks points to their original religion as Budhist, Saki being the name of which the disciples of Sakimuni were formerly in Yusufzai country. Some assert them from Arab descent. Major H. James-Church, Missionary Intelligencer, 1854, considers them the same race as that which peopled the Punjab. However, the authority for this opinion is unknown. On the other hand, all the Afghan writers as well as the Mughal monarchs, Babar and Jahangir and many other writers including Abu-al Fazal have considered them as Afghans. We may safely conclude

that had the Dilazaks been either scythians, Rajputs, Arabs etc., Khan Kaju, the Chief of Yusufzai and Mandar tribes, and Khushal Khan Khattak, who were themselves Afghans, would not have styled them as Afghans. There is a clan of Panni called Khajazak. They are descended from Khajazak, son of Panni, under the name Khajakzai's. They had also been turned into Kakars by some irresponsible writers. Similarly, Mac Gregar in his book "Central Asia Part-I" terms Niazis as Luhanis (Nuhani), which is as impossible as "Mohmand Yusufzai" while Mohmand is a distinct tribe from Yusufzai.

The same author in the above mentioned book on page-158, part-I, Vol.3, refers to Tarkheli tribe as "Ghabri Swati", but on page-185 in the same book he says that they are said to be the same race as the Utmanzais of Yusufzai. In a report to Govt. by Lt.H.B. Lumsdon, in 1851, he styles the "Shaikh Rahim Kar (alias Kaka Sahib) by the strange name of "Shaikh Rahum Rao", thus making a Hindu of him.

Ibrahim, known by his nick or by-name Sarahban, had two sons Sharf-ud-Din and Kahir-ud-Din, who were known among the Afghans by their nick-names of Sharkahbun (progenitor of Tarin, Sherani, etc. tribes) and Kharshabun (progenitor of Kansai, Khalils, Mohmand, Yusufzais, etc. tribes). But Mr. Bellew changes them into Sharjyun and Khrishjun, the Solar or Royal race of the Rajput Hindus. Similarly, in case of the Sherani tribe, one of Sharkhbun's sons, to whom Bellew writes "Sheorani" and is ultimately changed into a Hindu name of "Shivaram", Panni tribe and most of its sub-branches or sub-tribes either are asserted to be a branch of Kakar or are linked with non-Afghan tribes. Similar is

the case of Yusufzais. Census Report 1961 of District Mardan says that the origin of the Yusufzai tribe is not very clear. On the other hand Yusufzais claim their descent from Kharshabun, son of Sarahban, son of Qais Abdur Rashid, who is called by all Pathans as their common ancestor (Real & spiritual).

To sum up, it may be amply inferred from the above mentioned views of certain writers that Jadoons were not an exception regarding the confusion prevailing about their origin as many other Pathan tribes faced similar treatment. These are the specimen of the loose and inaccurate manner in which Jadoon history has been distorted by following the statements of a single author without comparing all contemporary writers. These writers, who appear to have no special knowledge of the subject, seem to be unaware of these facts, and hence, Jadoons are first turned into Kakar Afghan and the same Kakars are re-transformed into Ghakhars of the Punjab. Some considered them to be a celebrated branch of Hindu. Utter confusion was created by rash and crude statements respecting the descent of people of whom the writers often knew nothing about. So, all sort of mistakes have been made concerning different clans of Afghan tribes, and they have been either turned into Ghakars or Rajputs, etc.

To make the discussion more meaningful, comprehensive and elucidative, it seems pertinent to give views of some prominent writers regarding the descent of Jadoons.

1. As already been mentioned, the Jadoons are descended from Panni. The genealogical table of the tribe, as given in the "Tarikh-e-Khan Jahani-wa-Mukhazan-e-Afghani, by Kawaja Niamatullah

Harvi, written in round about 1612 A.D, is reproduced (in appendix No.1). This book was written in the reign of Mughal emperor Jahangir in which Jadoon tribe is referred to as a branch of the Panni Afghan. It contains genealogical tables of almost all the Afghan tribes. Hence, it carries an extraordinary significance from genealogical point of view. A unique feature, which distinguishes it from all other books on the topic, is its authenticity regarding the genealogy of the Afghan tribes. Research scholars consider this work as one of the oldest and most comprehensive one on Afghans.

2. The distinguished critic of Afghan history, Mr. H.J.Raverty, has, after thorough and profound study of Afghan history, derived conclusion that Jadoons are Afghans and descended from Panni tribe.
3. Commenting on the ethnology of the people of Hazara, the Gazetteer of Hazara District 1907, states,

“Of all the genuine Pathan tribes the most numerous ones are the Jadoons, who occupy the Mangal tract, Rash and Rajoia Plains with the villages on these fringes, and Bagra and neighbouring villages at the eastern end of Haripur plain. They are the same tribe as the Gaduns of the Yusufzai border, and descended from Jzadun of Parnai (Panni) tribe”.

4. Similarly District Gazetteers of Loralai and of Zhob, 1907, while reporting on the Panni tribe read:

“The Parnis or Pannies were originally a nomad tribe of Ghurghusht Afghans. The Safis, a branch of the tribe, are in considerable numbers near Ghazni and an other large section now known as the Gaduns reside in the Peshawar District to the east of Yusufzai country”.

5. Sir Olaf Caroe, in his famous book “The Pathans” under the genealogical table of Ghurghusht, mentions that Jadoons descended form Panni tribe.
6. District Census Report Hazara 1961 states that the most important Pathan tribes in the Hazara are Jadoons. They have descended form Jadoon, son of Panni Afghan.
7. In the book entitled “Report on the Settlement of Peshawar District, by Major H.R James, 1868, part-II, Appendix-D” on page 133, Jadoons are shown in the genealogical table as the descendants from Panni Afghan.
8. “Fateh-ul-Ansab” (PMSS) by Syed Mehmood Shah of Gandaf mentions that the Jadoons have descended from Panni tribe.
9. Ziring, The author of “Pakistan: The Enigma of Political Development” on page 149 and on page 14 of the Year Book of the NWFP 1954, writes as under:

“The “NWFP is demographically divided between sedentary and tribal people. Although the Pathans are numerically superior, the region is also the home for the Awans, Gujars, etc. The Pathans, divided into numerous distinctive tribal units the major ones in the mountain ranges, are the Yusufzai’s of Malakand Agency, the Mohmands and Afridis of the Khyber Agency and Kohat Pass, the Orakzais of Tirah, the Wazirs of North & South Waziristan, and the Bhattanis and Shiranis of D.I.Khan. In the settled areas of the province are the Yusufzais of Mardan, the Khalils, Muhamands, Muhammad-zais, Daudzais, Khatlak, and Banghash of Kohat, the Marwats and Wazirs of Bannu and the Gandapurs, Kundis and Minakhail of Dera Ismail Khan. Some of the important minor tribes are the Jadoons of Hazara and Swabi, the Shinwaris and Mullagories of the Khyber and Babars and Dawars.”

10. A book entitled, “Afghanan” by Muhammad Asif Fitrat published in Persian from Kabul in 1372 H (1953 AD) on its page 305 mentions Jadoons (Gaduns) as descendants of the Afghan tribe.

11. To further crystalize the descent of Jadoon tribe, an extract from the book “A Glossary of the Tribes and Castes of the Punjab and NWFP Vol.II” is reproduced here under:

“Panni, a sept of the Kakar Pathans, but settled among the Utmanzais in Peshawar. Raverty, however, says that they are not Kakars, but a collateral tribe, being descended from Panni, one of the four sons of Danai. Panni had eighteen sons who founded as many tribes, viz-a-viz Musa, Langa, Sanga, Sot, Morghazania, Jadun, Safai, Shorn, Ali, Mandu, Marghstan, Dipal, Yusai, Qasim, Khajzak, Lawran (Lone), Umar, Janta and Khatania.”

The Jadun, Safai, Musa Khel, Ali Khel, and the descendants of Dilpal are still numerous.

To conclude this lengthy discussion and investigations, it may undoubtedly be said that the Jadoons truly and certainly have descended from Panni Afghan.

JADOONS' MIGRATION FROM KABUL

As already has been mentioned that when Jadoons had separated from their parent stock, Panni, they subsequently associated themselves with Yusufzais and joined in all their migrations. Alongside the Yusufzais, they were also obliged to leave the south-western part of the Afghanistan, their old seat in Koh-e-Suleman, which is considered as the original home of all the Afghans. In the first instance, they took refuge in the “Sufed Koh” and later moved northwards, and, finally, settled for a time being in the tracts in the mountainous outskirts of Kabul. In this regard, Reverty says:

“When in the great division of Afghan people known as the Khashi sept and comprising the great tribes of Yusufzai and Mandar, Tarkalani and Gighani and their Muhammadzai and Jadun allies were driven out of the tracts in the neighborhood of Kabul, after the slaughter of their chief and notables by command of Mirza Ullugh Beg, the Babar’s uncle, set out eastwards in search of new home and place of sojourns, the plain of Peshawar, the Do-ab, Kala Parnei (Kalpani) the district east and great part of Nangrahar, were in possession of the great tribe of Dilazak Afghan and they at the prayer of the then helpless and homeless Khakhis assigned them the Do-ab District to dwell in, much to the delight of the Khakhis. In the course of their travels, the Yusufzai had been joined by the Muhammadzais, Utmankhels and the Jaduns”. This happened probably at the close of 15th century A.D.

THE BATTLE OF BAJAWAR

This battle was fought between the Khalils and Yusufzais and their allies, the Muhammadzais, Gaduns and Utmankhels. The Khalils were defeated and expelled from Bajawar.

THE BATTLE OF KATLANG

Malik Ahmed, Chief of Yusufzais was able to muster the whole Yusufzais and Mandars together with their confederates, the Jaduns, Utmankhels and Muhammadzais. A great battle was fought between

the Dilazaks and Yusufzais and their allies near the tracts of Katlong and Shahabz-Garh. The Dilazaks were overthrown and they failed to rejoin their kinsmen south of Kabul river.

LAND SETTLEMENT OF SHEIKH MALI

After the battle of Katlang, when Yusufzais and Mandars had completely subdued the Swat Valley, the celebrated Sheikh Mali, under the instructions of Malik Ahmed Yusufzai, made a regular survey of the annexed areas along-with Buner. The whole of the Do-abahs, Asht-Naghar, and the land contained in the Samah (this word in the Pushto language signifies, a plain, an open, and more or less leveled tract of country), were portioned out among the descendants of Yusufzais and Mandar, according to the number of persons in each family, by leaving a portion for distribution among their three confederate tribes Muhammadzais, Jaduns and Utmankhels, who accompanied them in the exodus or followed them soon after, and took part in the battles but who were not Khakhis, nor they were Ghwaries. Of the non-Yusufzai tribes, the Gigianis got Doaba, the Muhammadzais, Hashtnagar, and Utman Khels and Gaduns, the rough hill tracts to the north. All these are still located in these places. On the other hand Tarkalani tribe, a kinsman of the Khakhi sept, had not been assigned any land in this settlement, because they had never helped them in their difficulties and battles.

BATTLE OF SHEIKH TAPUR

This battle was fought between the Ghwaria Khel (Mohmands, Khalils, Duadzais, etc.) and Khakhis and their associates. Khan Kaju, the Chief of

the Yusufzais, mustered an army of 10,000 strongmen taken from all Khakhi tribes and their allies, Mahmandzais, Utmankhel, Gadun etc. This battle is known by the name “**Battle of Shaikh Tapur**” resulting in the complete and final overthrow of the Ghwaria Khel. The date of the battle is uncertain but Raverty assigned it 1549 or 1550 AD. (956 or 957 H).

Jadoons, under the banner and name of Yusufzais, had actively and gallantly took part in all their battles, expeditions and encounters. Expeditions led by Khan Kaju, the chief of Yusufzai, upto Maragalah Pass, Upper and Lower Hazara, Upper Swat and other surrounding areas, were shared by them. In this respect, Raverty says:

“Khan Kaju extended his territory as far as Nilab, Gehep, Margalah Pass, Gakhar territory, Upper Swat, Pakhli and Dhamtaur. He was recognized and acknowledged from Nanghar to Margalah Pass, Lohori Kotal and Upper Swat to Gehep, and from Pakhli to Dhamtaur to Kala Bagh. The force of Khan Kaju comprised of 14000 strongmen taken from Yusufzai, Mandar, Gagiani and Tarkalarni Khakhis, Mohammadzai, Jadoon and Utmankhel allies, and many other tribes”.

Khan Kaju was a contemporary with Hamayun, and died in 1555 AD. In the time of Bhaku Khan, the Chief of Yusufzai, a conflict arose between Yusufzais

and Jadoons, which was soon amicably settled and so tension between both the tribes ended peacefully.

In the reign of Aurangzeb, the Pathan tribes revolted against the Mughal Rule and crossed the Indus in large numbers and divested the Chach Tract, cutting the line of communication between Delhi and Kabul. In the continuous fighting of three years, the Yusufzais gained a great reputation for valour and material powers. Their associate tribes like Jadoons, Utmankhels, Muhammadzais, etc, gallantly fought in all these battles. In those days, the Jadoons, in the name of their ancestor "Ghurghusht", founded village Ghurghusty, situated in Chach. This also confirms their participation in the battles.

On the other hand, under the command of Sultan Mehmood Jadoon and Mulla Challak, Yusufzais and their allies had raided the Pakhli in Hazara and adjoining northern hilly tracts of the present districts of Kohistan and Mansehra and all infidels dwelling in these hilly areas embraced Islam through their efforts.

The unpleasant and critical situation on the northern border of the Mughal Empire was reported to Aurangzeb Alamgir. To settle the affairs at the frontiers of the Yusufzai country, he personally led his army to re-establish his authority over these areas and encamped at Hassanabdal in 1666/67 AD. but unsatisfactory reports from Daccan compelled him to leave the mission unaccomplished. The struggle of Yusufzais and their allied tribes, Jadoons, etc, lasted upto 1675 AD. when finally the emperor was compelled for an agreement to the terms which left

Yusufzais and their allies practically independent. These events took place between 1666-1675 AD.

During the time of Aurangzeb and his successors, the grip of Mughals became loose on these territories. Though Delhi rulers had proclaimed these areas as part of their Kingdom, virtually, it was free from the yoke of Delhi rulers. Supremacy of Delhi rulers was restricted to the plains only.

In 1738 came the surrender of Peshawar to Nadir Shah and, in this way, the entire Mughal territory west of the Indus was ceded by Mughals to Nadir Shah. During this period, due to Nadir's preoccupation in Khurasan, the Yusufzais, Khattaks and the hilly area tribes practically remained independent, while the Khalils, Muhmands, Daudzais, Muhammadzais and Gigianis were forced to pay tribute. After the death of Nadir Shah, the Saddozai Durrani dynasty established itself at Qandhar under Ahmad Shah Abdali. As he was himself a Pathan, the Afghan inhabitants of Peshawar valley acknowledged him as their king and, in this way, the entire valley went under his control.

JADOONS OF DISTRICT SWABI AND BRITISH GOVERNMENT

The description of the area and people enumerated in the "Gazetteer of the North-West Frontier" compiled for political and Military Reference in the Intelligence Branch of the Quarter Master General's Department in India, edited by Lt. Col. A.L'E Homes Vol.II, 1987, and in Gazetteer of Buner including adjacent countries (confidential) 1887 pp 62-66 and "Record of the expeditions against the NWFP

tribes since annexation of the Panjab Lt.Col. W.H Paget, 1873 extract thereof is given below.

“A tribe of Pathans, who reside partly on the south slopes of the Mahaban mountain, and partly in the Hazara District. They are not Yusufzais, like those around them. By some they are supposed to be branch of the Kakar tribe, which was, in the first instance, driven to take refuge in the Sufed Koh, and afterwards in Hazara and Chach. They are called Gaduns or Jaduns indifferently, and their country is termed Gadun.

JADOONS ARE DIVIDED INTO TWO MAIN BRANCHES: *Salars and Mansoors.*

The whole of these divisions, especially, the Salars, are settled along the banks of the Dorh, in the Hazara District.

Another portion of the Salars is settled Trans-Indus to the south of Mahaban Mountain. Similarly, the Mansoors are dwelling in Orash Plain (Abbottabad) and Gadoon area. They have about 20 insignificant hamlets and three villages.

The Jadoon villages Trans-Indus are:

SALAR

Muthkwazai	Houses	Utazai	Houses	Sulimanzai	Houses
Babini	400	Gandsp	1200	Bada	200
Leran	80	Mangal Chai	140	Shnai	80
Jaba	20	Dalori	120	Kolagar	60
Panowal	100	Achelai	80	Pola	60

MANSOOR

Daolatzai	Houses	Musazai	Houses	Khadarzai	Houses
Badga	30	Bisak	200	MalkaKadao	200
Dewal	160	Sandwa	100	Takel	100
Kakbanai	120	Sukhelai	100	Kadra	300
Bisak	200	Talai	80	Baralai	30
Gajai	100	Afai	100		
		Urobanda	80		
		Shigrai	60		
		Kuz Dewal			
		Garhi	60		
		Girari	30		

There are also the following villages; Ganchatra 90 and Ulta 60, taken from the Utmanzais; Amrai 90 (Gujars), Sarai 60, (Utamanzais), Gabasnai 100 (Saiads), Gabai 100 (Saiads) Chanai 400 (Akhun Khel), Gani Kot 40 (Mala Khel) Sat Ketar Hassazais 30.

The villages near the foothills such as Gandaf, Bisak, and Malka Khadi now Malikabad are chiefly dependent on rain for their cultivation, and their land is different in quality. None of the Jadun villages are walled, but a few have towers; they are built of stone, and wood roofs. The land belonging to the villages in the hills is more fertile. The principal occupation of the whole tribe is cattle rearing and agriculture and their buffaloes are celebrated. Considerable quantities of honey, ghee and timber are exported by them to Yusufzais, and cotton cloth, indigo, and salt is taken in return. The Jaduns say that they have 12,000 fighting men, but careful enquiries prove that this is ridiculously over-estimated; and James says, they have only 2,000 men. Colonel Taylor says, the Salar have 1,300 and the Mansoor 1,500; and half of them

are armed with matchlocks and swords and pikes, and the other half with swords only. They are not considered a fighting tribe, as they contain amongst them a large number of Indian settlers.

According to the latest returns, there were only 33 Jaduns serving in the British army. They only level ground in the Jadoon's country, which is in front of Gandaf, Bisak, and Malka Khadi. This country is drained by the Pola ravine, which falls into the Indus.

The Jadoons do not appear to have given any trouble till 1861. Sir Herbert Edwards in 1858 AD took engagements from them to prevent the return of the Hindustani fanatics to Sitana. In 1861 these men went to Malka, and began plundering the British territory from Sitana.

The Jadoons were on this called to account for permitting them (Hindustanis) to resettle and to pass through their country when proceeding to, and returning from, British territory. A blockade was instituted, and soon after they expressed themselves willing to submit to any terms demanded of them."

Accordingly, the following agreements were entered into with their two main sections:

"Whereas the Kabal and Kya branch of the Utmanzai tribe and the Salar division of the Trans-Indus Jadoons on the 12th September 1861 and the 17th September 1861 respectively entered into an agreement with the British Government, the terms of which have at this time been read and fully explained to us by major Adams, deputy commissioner of Hazara and do hereby on behalf of the whole Mansoor division, agree to hold ourselves and tribe

bound by the terms of the said agreement as set forth in articles I, III, IV, V, VI & VII in the same manner and to the same extent as the Salar division of Jadoons and with reference to article II, not included in the above enumeration, we, on considering the friends of the government our friends, and their enemies our enemies, do hereby pledge ourselves that in the event of any division or faction of any of the contracting tribes infringing the provisions of the agreement and becoming refractory, we will, so far as the fulfilment of our engagement requires, hold ourselves aloof from it, and in such measures as the British authorities may see fit to take, we will render our assistance for the furtherance thereof against the said division or faction and will give to any force employed for its coercion a free road through our country. Further, for the fulfilment of the conditions of this agreement, we agree to be responsible for the villages of Chani held by the Akhund Khel, and Gobai and Gobasnai held by Saiads, seeing that they are subject to our influence and unable to act in the matters to which this agreement has reference, except with our aid and concurrence.

The agreement entered into by the Kabal and Kya branch of the Utmanzai Pathans and the Salar division of the Trans-Indus Jadoons with the British Government, alluded to above, is as follows:

1. We do hereby conjointly and severally pledge ourselves not to permit the Saiads, of Sitana, or the Hindustani fanatics and others associated with them now at Malka, in the Amazai country and elsewhere, or any of them or any other persons inimical to the

British govt., or who have committed or intended to commit criminal acts against it, or any other persons, except the members of Utmanzais, Pathans of Kabal and Kaya and their cultivators, to establish themselves at Sitana or within the land pertaining thereto or anywhere within limits of our settlements, and should they endeavor to do so, we will ourselves unite to prevent or expel them; and in the event of any of the parties to this engagement acting in contravention of its terms, that party will alone bear the blame, provided that the remaining parties shall be bound in the case to treat it as an enemy, and to continue to the best of their ability to give effect to the provisions of this agreement.

2. We will consider the friends of the British government our friends, and its enemies our enemies, and in the event of the Mansoor Division of the Trans-Indus Jadoons, which is not a party this agreement containing or becoming refractory, we will, so far as the fulfilment of our present engagement requires hold ourselves aloof from it, and in such measures as the British government may see fit to take we will render our assistance for the furtherance thereof against it, and will give any force employed to punish it a free road through our country.

3. Should any person residing within our settlements (including Kandi, Sitana and the lands pertaining thereto) enter the territory of the British government and commit injury therein, we pledge ourselves to be responsible, and either to expel him from our country or to afford such redress as the said government demand. Further, we will permit no person or persons from beyond our borders to pass through our settlement for the purpose of committing injury in British territory, or having committed injury therein, to return through our settlements to his or their place of refuge or abode, and failing in this, we will afford such redress as the British government may demand; provided that for every infringement of this article of the agreement each contracting tribe shall be held separately responsible.
4. We will not permit any person or persons conveying money or arms or ammunition, or aid of any kind whatever, to the Hindustani fanatics to pass through our settlements.
5. We will not harbour or render assistance to any fugitive, murderer, robber, or thief who has committed crime in British territory, nor will we permit him to come and abide within our settlements. Should he endeavour to do so, we will at once expel him; provided that for every

infingement of this article each tribe shall be held responsible, and shall afford such redress as may be demanded.

6. In the event of any British subject committing injury within our settlements, we will not make reprisals, but will claim redress in British Courts.
7. Provided that we shall not be hereafter entitled to claim exemption from the fulfilment of all or any of the terms of this agreement on the ground of inability by reason of discord among ourselves, and that for all the purposes thereof we shall be held responsible for the acts of all residents within our settlements, whether members of the contracting tribes or not.
8. Additional articles with the Utmanzai of Kabal and Kya. We will not permit any person to convey salt from our settlements across the Indus into British territory, whether he is a resident in our settlement or not.
9. Inasmuch as the Kabal ferry of the Indus has been established, and a boat placed thereon for our convenience and advantage by the British government, we hereby declare that we hold it and enjoy the privilege of using it, subject to such conditions as the British government may see fit to impose; and

further we will permit no residents within our settlements or others to cross the Indus to British territory on inflated skins by night; and those only shall be permitted to cross on them by day to whom permission to do so may be granted by the British permission authorities on the security of respectable Maliks.

10. Inasmuch as we are permitted to hold free intercourse with British territory for trading and other purpose without payment of tax or duty, we hereby agree to relinquish all claim to tax and duty on merchandise of every description belonging to resident traders of British territory in its passage through our settlements, as also to all duties heretofore levied on timber floated down the river Indus by British merchants; and in return for the protection we receive in British territory, we agree to afford protection to the best of our ability, to all merchants and others from British territory trading with or through our country, and we will, to the best of our ability, prevent robbers or others from exacting blackmail or other imposts from them within our settlement.
11. We will ourselves as the proprietors hold the lands of Sitana, and ourselves arrange for the cultivation and management thereof; and we will not give possession thereof; or of any part

thereof; for purposes of cultivation or otherwise to the Saiads of Sitana, or to the Hindustani fanatics or to the followers of either by the Salar division of Jadoons.”

In 1862 it was recommended that an expedition should be undertaken against the fanatics; but this was postponed, and early in July they reoccupied Sitana, the Jadoons not only making no attempt to prevent them, but also, it is said, that the Mansoor section invited their return. Failing, on due warning, to expel them, the Jadoons, were on the 15th July 1863 subjected to a blockade. On the 7th September the fanatics joined by one of the principal Jadoon chiefs, crossed the border with the intention of attacking a detachment of the Guide Corps at Topi; but, coming across a few horsemen, they retired precipitately. The Ambela campaign then took place. The attitude of the Jadoons, during the campaign was on the whole satisfactory. Most of their chiefs were present in camp with the political officers; and there was no general collection of any part of the tribe against us. Individuals undoubtedly joined the enemy, but not nearly to such a great extent as did our own subjects in Yusufzai. Only two men of the tribe were killed and wounded. One of the headmen, Malik Isa, of the Mansoor Section, however, did not present himself the whole time; and it being considered necessary to require security from the Jadoons generally after the Ambela campaign was over, a brigade, consisting of 10 1st Fusiliers, Hazara and Peshawar Mountain Batteries, 3rd Sikhs Guides, 5th Gurkhas, 3rd Punjab Infantry, and a company of Sappers, under command of Colonel Wilde, C.B, marched from Ambela to Maini, being accompanied

by Major James as Political Officer. The brigade arrived at Maini on the 30th December, and on the following day all the chiefs of the tribe assembled in the villages of Bisak and Gandaf, the head quarters of the Mansoor and Salar Section.

On the 1st January, Major James had a discussion with them regarding all the offences, and demanded that they should burn Mandi. They agreed to this, but during the night, instigated by Jahangir Khan, the men of Gandaf left the camp, and declined to be parties to the agreement. Colonel Wilde, therefore proceeded on the morning of the 2nd to Gandaf, and occupying the ridge, at the foot of which it is situated, held it completely at his mercy. On this the headsmen came in and returned to Maini without a shot having been fired. On the 3rd, the force proceeded from Gandaf to Kabal, and on the 4th a portion of the troops went to Mandi and witnessed the burning and destruction of that place by the Jadoons and Utmanzais. On the 5th, the forces returned to Pihur, where the Jadoons and Utmanzais executed fresh agreements, individually and collectively, not to permit the return of the Hindustanis to any part of their country.

But in December, 1864 they again permitted some of these men to reside in Mandi and Sitana, and aided them in plundering expeditions in British territory. In 1865 they continued in this course, and also permitted some of the Saiad fanatics to come to Mandi. In 1866 they also committed some infringements of their treaty, the worst being a meeting held with their sanction, and in their country, to consider whether the fanatics should be permitted to reoccupy Sitana. In January 1867 they permitted

one of the leading Saiad fanatics to occupy Seri, and in April their council (Jirga) made a request that he might be permitted to remain. Being refused, they reiterated their request, but with no better success. They then, on the 27th April, came down and attempted to build a tower near our border at Kabal, but being attacked by the Utmanzais, were worsted and obliged to desist, having 13 killed and 14 wounded. They then desisted on the further threat of a blockade.

Their conduct continued to be so unsatisfactory that on the 15th June 1870, a blockade was declared against them. They then commenced raiding in our territory, attacking the villages of Barab, Gazai, and Pihur. They were, however, always driven off by the men of Topi and Maini. On the 14th July it was reported that they had sent for aid from the Hindustanis at Polasai.

On the 16th July 1870, they assembled a considerable force in a ravine called the Kondel, and erected a high and strong barricade apparently for the purpose of shelter in the event of their being driven back in any attack on Punjaman, Jhanda, and Boka. At this barricade, 300 men were stationed. In the course of two or three days, however, it was swept away by heavy rain, and was not rebuilt.

On the 17th July 1870, a party of Jadoons made a feint of a night attack on Punjaman. Shots were exchanged, but without loss on either side. The Jadoons retired at noon of the same day, four or five Jadoons headed by Mirbaz, an outlawed British subject, made an attempt to drive off by stealth a herd of cattle belonging to the village of Janda. The

manoeuvre was discovered in time, and the plunderers got away to the hills, but without their booty.

On The 18th July, some 50 Jadoons made a night attack on Maini; but the Maini men, being on the alert, drove off the assailants without loss.

On the 19th July, one, Aktarai, a chain-career employed in the settlement, was met as he was going in the evening from Topi to Barab by a roving band of Ali Sher Khels and Shabi Khels (Jadoons) and murdered, and his body being afterwards blown up with powder.

On the 20th July some Zemindars of Maini out ploughing were threatened by 50 Jadoons, who made a descent on them. The armed escort of the "Zemindars", accompanying them, fired on the Jadoons, who returned the shots, but fled as the men of Maini came moving out to the rescue. Later in the day, the watchmen of Datugarh were fired at by a small band of Jadoons, who retired before they could be attacked. The Jadoons' headquarters moved from Gujar to Malka Kadeh, and preparations were made, for a grand assault on Maini, Topi and Punjaman.

On the 22nd July, an attempt was made during the night to surprise all and do some damage to Pihur, but failed. The police were on the look-out. The outlying pickets of Jhanda and Boka were fired at by straggling parties, but without effect.

On the 24th July, the Jadoons lifted a herd of 15 cattle from the boundence of the village of Salim Khan.

On the 25th July, Mr. Priestly reported that, notwithstanding these numerous petty attacks, no large force had entered British territory, and they were collected in large numbers at the village Gujar in a threatening attitude. Their application for assistance to the Bunerwals, Swattis, Amazais, and Hindustanis was said to have met with a promise of compliance in case they should be attacked.

On the 26th July the Deputy Commissioner visited the border to see the arrangements made for the defense of the villages. Two towers were built at Punjaman, and were constantly manned with a force of 125 men.

On the 27th July a party of Jadoons came down into the Maini lands and drove off two head of cattle, one of which they afterwards maimed and left.

On the afternoon of the 28th at about 4 P.M. some 300 Jadoons came down and established themselves on a strong position on a mound near Maini, and then commenced firing at long ranges. The Maini men got together and went out to attack them but they were largely reinforced and it was not until near 10 P.M. that the Maini men, reinforced by relief from Topi, were able to attack. Four men and a horse of the attacking party were wounded; the Jadoons fled at once. Their loss is not known, and one of the wounded, Saidullah Khan, a Malik of Maini afterwards died. His death caused a great sensation amongst the Utmanzais, to the family of whose Khan belonged. On the 3rd August three cows and three oxen belonging to one Zebar Shah, grazing within the boundaries of Babinai, were carried off by two Jadoons and an outlawed British subject to the Jadoon village Gujar.

There was reason to suspect the Maliks of Babinai, themselves Jadoons, of complicity.

On the 4th August 100, Jadoons came to Barab, in British territory, on pretence of taking part in the funeral obsequies of Aslam Ali Khan, a man of some influence, who had died there. After the Fatia, they made a feint of attacking Pihur, but after a number of shots, without harm, retired. On the same date Shahdad Khan of Hund and Ibrahim Khan of Zeda, both of whom with their levies were guarding Punjman at the desire of Jadoons, met their Jirga on the boundary, they having been authorized by the Deputy Commissioner to open communications with them. The Jadoons expressed their desire for peace and readiness to come in and hear on what terms they could again be admitted to our friendship. At the same time they expressed their readiness to return cattle and other property taken from any British subjects, except Utmanzais, and did in fact in several cases return such property. As to the exception, it is to be remarked that owing to the position of the Utmanzais immediately on the Jadun frontier, the collisions that have taken place have been, so far as British subjects are concerned, almost entirely with Utmanzais, and the deaths that have taken place on either side have caused a bitter feeling between the two to which may be added that Kabal, with which the Jadoons have long had a feud, is Utmanzai. It being deemed desirable to get in the Jirga, the two Khans were directed to encourage their attendance, if they were in reality disposed to come to terms. A guarantee of safe conduct was with the same view forwarded, and the Utmanzais strictly prohibited from hostile demonstrations of any kind. At the same time, careful watch was enjoined, lest all

this should be a mere feint to throw us off our guard, enabling them, make a damaging attack on some of our frontier villages, a not uncommon trick of these people. The Deputy Commissioner was at once informed of the aspect of affairs, and instructions requested as to the terms that should be offered in case the Jirga came in. It was suggested that:-

1. A fine of at least Rs. 1,000 should be imposed in addition to Rs. 1,000 forfeited on account of violated engagements, the refusal to pay which had caused the present complication.
2. All property destroyed should be compensated for, and all carried away returned.
3. Fresh engagements taken from the principal men, binding them under a fine to respect British territory, and not enter it at any time with an armed force.
4. Khadi Khan's banishment to be insisted upon only, if the temper and disposition of the Jirga should be found to be such as that the demands would be likely to be acquiesced in; otherwise not.

As to the last point, it would doubtless be a great advantage to have this man, who has been the cause belli on this and several other occasions, cast off, and his expulsion would almost certainly heal the feud between the Jadoons and Kabal. At the same time our quarrel with the Jadoons was quite distinct; we were in no way committed to action with reference to Khadi Khan. If, then, the Jadoons, as was not improbable, should make it a point of honour to stick

by Khadi Khan, while they were ready to accede to the other terms offered, if became an open question whether we should insist upon this, which would doubtless be the most thorough and efficient settlement of the question, and by so doing indefinitely prolong hostilities or necessitate prompt military action, or be content to settle the present difficulty.

On the 9th August, a great number (reported as 6,000 or 7,000 but no doubt greatly exaggerated) of Jadoons came into the Maini lands with flags, and remained some hours expecting the Maini men to come out and attack them. A body of some 500 advanced to within some few hundred paces of the village, and fired upon it. The Maini men, interpreting too strictly the orders prohibiting them from aggressive hostilities, remained in their villages, and after a time the assailants withdrew. No injury was inflicted.

On the 15th August, Captain Water-field, Deputy Commissioner, reported that the Jadun council had come in to make terms.

They were ordered to pay Rs. 3,285 and give security for Rs. 500 more and also bind themselves for Rs. 1,000 not to violate British territory.

On the 22nd August, Mr. Priestley, Assistant Commissioner, reported that Shahdad Khan of Hund and Ibrahim Khan of Zeda brought in the Jirga of 115 in number, fully representing every section and interest in the tribe, and on the 10th September it was finally reported that the above terms had been accepted.

Before this, In 1863 Colonel Reynell Taylor recommended an expedition against the Jadoons, and stated his opinion on the matter in the following words:-

“I think the force should consist of 1,000 infantry, 1,00 cavalry, and a sufficient complement of mountain guns. A large amount of mule carriage should be provided, and the European troops employed should be provided with ‘pals’ only, as it is probable that in the march from the Yusufzai plain to the head of the Jadoon country, and from thence down upon Sitana, only the lightest description of tents could be carried. It might be the course, be done by bivouacking, as the Jadun affair would not take more than four or five days, but it would be better if we could encamp at some commanding spot and work deliberately.

The force should assemble, if possible, early in Oct, and enter the hills by the 10th or 15th of that month. The moon should be taken advantage of.

The hill crops ripen about the 15th of October, those of the lower parts about the villages of Bisak and Gandaf would be cut, and the ‘Karbi’ stacked about the same time, being ripe about the end of this month. There would be no lack of forage for the animals even later, as the villagers cannot remove their ‘Karbi’ stacks on short notice. October, unfortunately, is an unhealthy month in the Peshawar valley, but the excitement of service will prevent any ill-effects, and the Europeans should not be moved out to Swabi Maneri till a short time before the final movement.

Large depots of suppliers must be formed at Mardan Kirplain.

“The Jadoons must be called upon to turn out the Hindustanis, come in, and pay a heavy fine for all the trouble they have given. Failing their doing this, their villages must be destroyed. If we decide on dealing more leniently with the Salar division and I am in favour of making distinctions according to conduct, their possessions may be favoured and spared. The villages of the Jadoons are very numerous. It would probably be a sufficient lesson to select the Mansoor villages for punishment. Descending from the Jadun country into the Sitana lands, the village of the Mandi and all the buildings of the fanatics must be destroyed, the Utmanzai tribe, whose possessions lie in the strip of country from Kabal to Mandi, must also be dealt with as may appear necessary, their offence is not so great as that of the Jadoons, because their power to resist was less and they may probably be spared on the payment of a fine.

It probably will be found advisable that the column marching through the hills be met, on descending from Sitana, either by a column marching via Topi, Kabal and Kya or by a column crossing from the left bank at or near Rorgurh.

For the routes to be taken, we at present depend on the expedition of 1858 for the ascent of the southern spurs of the Mahaban mountain. That a force accompanied by a 24-pr howitzer and cavalry was able to ascend to Mangal Thana, on one of the main shoulders of the Mahaban, from whence Colonel Edwards wrote that he ascertained that two marches would take him by a practicable but bad road to

Sitana across the hills sufficiently demonstrates the feasibility of marching to the head of the Jadun country, either direct from Topi via Bisak, or by following the route of the expedition of 1858 to Mangal Thana, and from thence working across.

There are two ways of coercing the Trans-Indus portion of this tribe (1) by blockade. As their cultivation is carried on in a great measure by our permission, and they depend much on their trade with the plains, this would soon render them quite helpless (2) by invasion. If this was chosen, an expedition should start on the 1st September or 1st October when their cattle are collected and their autumn crops got in, or early in April, when their spring crops are ready. At these seasons they could be punished by the loss of property to the value of Rs. 80,000 viz. Crops Rs. 30,000, cattle Rs. 25,000 houses and property Rs. 25,000. Unless they were surprised, they could send their cattle to the Amanzais. Their country could be over-run without other tribes being molested or approached too nearly. The hill portion would of course be the more difficult, as they have a retreat open to them. Two days would suffice for a surprise, expedition, and return."

Mr. Beckett says of the Jadoons in his memorandum on the Yusufzais frontier "A good many of men come down to British territory and cultivate land, they purchase grain from us in times of scarcity, and import cotton goods and salt, they also carry on gold-washing in the Indus, they sell goats, fowls, ghee, wood, honey and forest produce. A blockade has on several occasions proved effective, and a seizure could always be made. They cannot cultivate

their lands in the open plain when blockaded, and they fear attack.

As a general rule, it may be stated that all the tribes round could sustain a blockade as far as the necessaries of life go, but the injury to their trade would be so great that they could not stand it. Supposing one tribe to be under blockade, it would be possible to prevent their getting supplies from their neighbors in the hills."

In 1876, Mokharrab Khan of Panjtar incited the Gaduns to join him as allies with the Amazais against his own tribe, the Khudu Khel. An action took place at Dakara; and subsequently the Amazais and Gaduns returned to their own country, shortly after which the Gaduns were brought off, and retired from the coalition against the Khudu Khel.

In 1880, the Gaduns were fined Rs. 200 for detaining a government messenger, and in 1883, Rs. 800 for murder in British territory. Lately, the Hindustani fanatics have made overtures to them to be allowed to again return within their territory, but the Gaduns have declined to allow it.

The Gaduns are, as a rule, a peaceable tribe, probably owing chiefly to their country being an open and easy one. They have no chief of any note, their chiefs changing in accordance with the predominance of local political factions. They are great stealers of cattle.

The Trans-Indus Gadoon boundaries may be defined as follows:-

EAST:

The Indus from opposite Rorgurh to the British frontier south of Kabal.

SOUTH

The British frontier from the Indus to Punjman.

WEST

A line following roughly the right side of the Punjman valley nearly upto its source, and thence to top of Mahaban ridge.

NORTH

The Mahaban mountain from the Indus opposite Rorgurh to a point north-east of Gazikot "(Bellew Lockwood, Taylor, Wilde, Priestly, Beckett, Warlerfield, Warburton, Young)"

THE JADOONS IN HAZARA

Jadoons intrusion in Hazara is dealt separately in the next chapter.

Gadoon area virtually remained independent during the Sikh rule.

CAUSES OF THE MERGER OF GADOON AREA WITH THE MARDAN DISTRICT.

The causes as enumerated in the book entitled "CIVIL SERVICE ON THE FRONTIER" from page 138 to 145, by the then Deputy Commissioner of Mardan, Abdur Rashid, are reproduced here. These were government views.

Elimination of Tribal Area and its merger in Mardan District.

“I received my order of transfer to Mardan with mixed feeling at the outset; the only redeeming feature in the new district appeared to me to be its nearness to my home. But when I actually started working there, I began to like it and the more I worked there the more grew my liking for it. I found the people very good and honorable. They themselves were respectable people and had regard for the respect of others. In fact they are a good and dignified specimen of Yusufzai tribe. I knew the people of Swabi Tehsil already and I found the people of Mardan Tehsil also to be possessing all the good qualities of the Yusufzai tribe of olden days.

The Deputy Commissioner used to see visitors on two fixed days in a week. Since I knew that it was not practicable, as exception had to be made in some cases which would savour of discrimination, I abolished this old practice and permitted visitors to see me every day when I was not on tour.

The first appalling news that I received after taking over was from the Supdt: of Police, who told me that not less than 250 outlaws were harboring in the Gadun tribal area attached to the Mardan District, who carried on their depredation in and outside the district. I was also told that not many days back the tonga, carrying mail from Swabi to Topi was attacked by armed robbers from the Gadun area and robbed of money and mail and that the robbers had been chased up to the border of the tribal area, beyond which the area was out of bound for the pursuers. This was a sorry state of affairs, indeed. I sent for the Gadun Jirga and warned them to surrender the outlaws or turn them out of their area by a certain date, failing which suitable action would be taken

against them. By the date fixed, a number of outlaws were surrendered, but the majority were still hiding in the Gadun territory. The Jirga was called again and told to explain. They said that they had turned the rest of the outlaws out of country and that their area was now clear. From my own enquiries, however, I gathered that those of the outlaws that had not surrendered were still being harboured by the tribe, and I told them this and gave them another date by which to carry out the orders in full or face punishment. In the meantime, I informed the Govt. of what I had done and suggested that since the Gaduns had failed to carry out the order in full, I proposed to impose a fine (I named the amount) on them. Govt. wrote back that on principle my proposal was sound, but before they gave their approval they would like to be sure that the fine could be recovered from them. I assured the Govt. on this point and received their approval. I called the Gadoon Jirga again and announced the fine and fixed a date by which they should pay it. By that date, only a part of the fine was paid and there seemed little prospectus of their paying the balance in the ordinary manner. One fine morning, therefore, I and the S.P Mardan went out to Topi, a market town on the border and arrested a number of Gaduns and their animals and brought them to Swabi. The Gaduns were informed that they would be released as soon as balance of the fine was paid. F.C.R was enforced in those days, both in the settled districts and the tribal areas and such methods of recovery of fines were not unusual under that regulation. The fine was duly paid.

Later it came to my mind, keeping the geographical position of the Gadoon country in view, that it was only an awkward pocket of tribal territory

which hardly deserved to be called so, and should not be an area that should be so much troublesome, and that efforts should be made to persuade the Gaduns to agree to their area being merged in the settled district of Mardan. I started contacting the more reasonable and tractable leaders of Gadun villages near the district border and, after discussing things with them, I made them to agree in writing to the merger of their villages in the settled district. I, however, kept the matter a secret, for I feared that if it became, at that stage, known to the rest of the Gaduns, it was likely that they would take reprisal against them. Instead, I deemed it advisable to continue efforts to secure similar agreements from the rest of the Gaduns, failing which to persuade Govt. to establish constabulary posts for the protection of the friendly villages, before the merger of these villages was publicly announced.

While these efforts were underway, an incident took place, which not only made the merger of the Gadun country necessary, but accelerated the process. This incident and its background are as follows:

In the tribal area of the Hazara District and, close to the border of the Gadun country, there are a few villages inhabited by people called "Astanadars". The Gaduns claimed these villages and the lands attached to them as their property and the "Astanadars" as their tenants. Every year the Gaduns harassed these "Astanadars" in a number of ways at the time of recovery of rent from them. Sometimes, they even looted their houses and insulted their womenfolk. This treatment drove the "Astanadars" to apply to the Hazara District authorities for merger and

protection. The Govt. set up two constabulary posts for their protection. With the establishment of the Constabulary posts, the Gaduns feared that they had lost their rights of ownership of these villages and the land, therefore, a party of Gaduns under the leadership of one Quraish of Dewal, went there to assert their rights and recover rent. This party was well received by the "Astanadars" who assured them that their merger would not affect the ownership rights of the Gaduns. The Party, after staying for sometime in these villages, departed for their homes, well satisfied. Just as they were starting on their return journey, some hot headed among the "Astanadars" feeling secure in the protection of the constabulary, fired shots at them, as a result of which Quraish received a bullet in the arm. The news spread to the Gadun villages and a Gadun lashkar set out to teach the "Astanadars" a lesson.

When the lashkar reached the area of "Astanadars", the latter sought refuge with the constabulary. Since constabulary posts had been set up to give protection to these villages, which were now part of Hazara District, the Gaduns came into open conflict with the constabulary. Fighting started, but the constabulary was out-numbered and more platoons of the constabulary had to be rushed up as reinforcement. This made matters worse, for more Gaduns joined the lashkar and a regular battle started. I gathered from the Deputy Commissioner Hazara, Mr. Hidayatullah Khan that the situation was not satisfactory and that further reinforcements were on the way. I immediately left for Swabi and thence to Topi and collected a few elders who had dealings with the Gaduns and had influence over them such as Khan Muhammad Umar Khan of Topi, Khwaja

Muhammad Khan of Maini and Malik Sohbat Khan of Swabi, and sent them to the Gadun country to persuade the Gadun elders to give up fighting and recall their lashkars. They went into the Gadun country, but returned unsuccessful after sometime, as they said that they could not contact any Gadun leader, all having gone with the lashkar to the Hazara border. The Governor Mr. I.I Chundrigar was at this time on a visit to Karachi. When I returned to Swabi, I was told that the Governor had returned to Peshawar and wanted to speak to me over the telephone. When I contacted him on the Swabi Police Station telephone, he wanted to know full details. I gave him a full account of the happenings together with the genesis of the trouble. He then asked me what action I recommended and I told him that if I got a few platoons of the frontier corps, we would march into Gadun country from our side of the border and that I was very hopeful that the moment the Gadun lashkar received the news of our march from this side and realized that their own homes were in danger, they would stop fighting on the Hazara border and scatter back into their villages. The Governor liked the suggestion and the next day, not only quite a sizeable force of the Frontier Corps arrived, but a battalion of the Army also arrived. The battalion commander was Col. Sahibdad, who seemed much cut up as he said that he had to fight his own people. I told him that I had never asked for the army to be sent and that, in any case, the army would not be involved. The Frontier corps were commanded by Col. Sadiquallah, but Brigadier Ahmad Jan Khan, the Inspector General himself was also with the force throughout and was incharge of general supervision and direction. The Frontier Corps held a camp a little outside Maini village (between Maini and Topi) and the Army were

told to hold a camp a little away from the border and to come to the help of the frontier Corps only if and when they were requested to do so. As it happened, it never became necessary to move the army.

It was the month of December or January and it was better cold and we used to hold conferences every night with the Frontier Corps in one of the Corps trucks to decide on the action for the next day. I always accompanied the Frontier Corps during their marches. The first day we surrounded the largest Gadun village of Gandaf. We had expected resistance, but not a shot was fired, as there was hardly a fighting man available. It was correct that all had joined the Lashkar. We rounded up the few men of some importance that we found in the village and sent them and some of their animals to Swabi as hostages. This finished the 1st day's operation.

The next day we again left the camp very early and marched to deal with villages further up. The same action was taken against these villages and again there was no resistance, we had with us an air liaison officer and an occasional aircraft flew over us, only to drop chocolates and cigarettes for the Frontier Corp Officers. Our advance further up necessitated our holding camps in the interior and with every march ahead we advanced our camp. In the meantime the Gadun Lashkar, having learnt of the advance of the Frontier Corps from this side had given up fighting on the Hazara border and retreated. They were chased by the constabulary under the command of Sardar Abdur Rashid Khan the Commandant. The Lashkar suffered a number of casualties. We continued our march on from this side as the Frontier Constabulary did from the other side,

until we met a little beyond Dewel village and Shook hands. The Lashkar disappeared and the back of the resistance was completely broken. At strategic points camps were established and the operation was over. The army returned to Headquarters without getting directly involved.

We used to be called to periodical meetings with the Governor and had a final meeting with him at the close of the operation. The Governor was very happy, but he had no word of thanks, either verbally or in writing, for me or any officer of the Frontier Corps and Frontier Constabulary. Even now, after the lapse of so many years whenever I meet those Frontier Corps Officers (who have all retired) we cannot help mentioning how Mr. Chundrigar had failed to realize that a word of thanks on such occasions was a normal courtesy which his British predecessors had never failed to extend. I personally never felt that I should have been thanked: the Governor was satisfied and that was enough. After the operations were over, the Frontier Constabulary was permanently stationed in the middle of the Gadun country and their camp was connected with Mardan district by a road, which was constructed by the Constabulary themselves. I and the Deputy Commissioner, Hazara held a joint Jirga of the Gaduns and "Astanadars" and determined their future relationship and the extent of the ownership rights of the Gaduns. I have already said that some Gadun villages had agreed to the merger of their villages before the operations had started: after the operations were over the rest of the Gadun villages also applied for merger one by one now the whole Gadun area is part of Mardan District.

Mr. I.I Chundrigar, Governor, came on a detailed tour of Mardan District where he spent two nights. This gave me an opportunity to see him from close quarters. I found him a very nice man to deal with and a man who had a keen sense of justice. Probably this tour was undertaken to have first hand knowledge of the Mardan District and to pass on his knowledge to his successor as he was soon to leave the province. Mardan was politically a very important District, it having at one time remained the hot bed of the Red Shirt movement. It appeared that the District generally had very little of Red Shirt activity left in it as it had now become a predominantly Muslim League District. Mr. Chundrigar had fallen out with Khan Abdul Qayum Khan, Chief Minister on some political matters and the Chief Minister publicly reviled him. It appears that Mr. Chundrigar had himself asked for transfer and was soon transferred and posted as Governor of the Punjab. He was succeeded by Khwaja Shahab-ud-Din as Governor NWFP. Khwaja Shahb-ud-Din appointed me as Political Secretary to the Governor and in April, 1952 I took charge of my new post, having served in Mardan for about 2½ years. Political Secretary meant Secretary dealing with tribal matters.”

As per official record maintained in File No. 60/23-Political-Sub-Head Gadoon Lashkar, in Abbottabad District Record Office, Gadoon Lashkar attacked on villages Gabassani and Chanai at mid night of 13th and 14th December 1950.

Commenting on the merger of gadun area with the district mardan,

THE DAILY KHYBER MAIL, PESHAWAR OF 17.12.1952

Said,

**“Gaduns urge merger with Pakistan”
“Frontier Governor’s assurance”**

“The NWFP Governor Khawaja Shahb-ud-Din assured a Jirga of tribesmen in Dewal (Village in Gadun area) yesterday that the government was very keen to raise the standard of tribesmen at least to the level of those living in the settled area.”

He was addressing a Jirga of Gadun tribe (East of Mardan) Romanized in Pushto. He said the government has already taken various development schemes in this connection and has provided a number of medical and health facilities to the tribesmen since the establishment of Pakistan.

MERGER

Khawaja Shahab-ud-Din was the first governor of the NWFP to have visited the Gadun area. In their address of welcome, the people of the Gadun tribe requested the government to merge their area with the Swabi Tehsil of Mardan District to be brought under settlement areas of the province. They wanted to be merged with settled district in order to receive all the facilities that other people of the district were having, they said. The Gadun area has a population of 35,000 people. The Governor assured them that their request had been forwarded to the Pakistan Government for approval and decision was expected shortly.”

GADOON AREA

The Gadoon area is quite different from the Swabi area. It is mostly comprised of mountains where terrace farming is followed. There are no irrigation facilities and agriculture entirely depends on

rain. This area is agriculturally backward where basic agriculture inputs are not conveniently available.

No authentic information exists as to any foreign occupation. In 1953, Gadoon Area, which was formerly a special area under the political control of the Deputy Commissioner, Mardan, was merged with Mardan District.

The story of its merger as recorded by Mr. Abdur Rashid, the then Deputy Commissioner of Mardan District, narrated in his book "Civil Service on the Frontier" p-138-145, has already been reproduced.

Daily "Khyber Mail" of Peshawar on 8th Feb. 1953, in its editorial comments regarding the merger of Gadun Area, said,

"Similarly, the fact that the Gadun tribe of Mardan District, who for the last two years have been seeking to merge their territory with the settled area of Frontier, have at least realized their ambition and the Pakistan Government has decided to recognize and give effect to their merger. This too is positive that the pace of progress, particularly in relation to the backward tribal belt, is very phenomenal, indeed".

The merger took effect vide Govt. of Pakistan, Ministry of States and Frontier Regions Notification dated 30th April 1953, which is reproduced here.

**GOVT. OF PAKISTAN
MINISTRY OF STATES AND FRONTIER REGIONS
NOTIFICATION**

Karachi, the 30th April, 1953 No.F.6(13)-F/52.
The following order, made by the Governor General under section 290 of the Government of India Act. 1935, is published for general information.

ORDER NO.7 OF 1953

The North West Frontier Province (Increase of Area and Alternation of Boundary)

Whereas the inhabitants of the area described in schedule A to this order hereinafter called the added area lying on the border of the Mardan District of the North West Frontier Province, have made a unanimous request in writing through their accredited representatives that the added area be merged with the North West Frontier Province, hereinafter called the said Province.

And, whereas, the Governor General has been pleased to accept their petition of this effect.

And whereas the Governor General has ascertained the view of the Government of the said province, which has agreed to the proposed merger subject to the terms and conditions as set out in this order.

And whereas it is provided by section 290 of the Govt. of India Act. 1935, that the Governor General may add the area and alter the boundaries of any province and also make such provision as he deems necessary for purposes incidental to such increase or alteration.

Now, therefore, in exercise of the powers conferred by aforesaid section and, of all the powers enabling him in that behalf the Governor General is pleased to make the following order:

1.
 - i. This order may be called the North West Frontier Province (Increase of Area and Alteration of Boundary) order, 1953.
 - ii. It shall come into force at once.
2. On and from the day this order comes into force (hereinafter called the appointed day) the added area shall form part of the North West Frontier Province, and the existing boundary of the said Province, as described in Schedule B to this order, shall be so altered as to form the Boundary described in Schedule C to this order.
3. On and from the appointed day, the added area shall for the purpose of administration, form part of the Mardan District.
4. All expenditure connected with the administration of the added area shall on and from the appointed day be a charge on the revenues of the said province. Provided that any additional expenditure that may be incurred on account of the posting of Frontier Constabulary detachments in the added area shall continue to be borne by the Central Govt. for such time as expenditure on the Frontier Constabulary generally continues to be borne by the Central Government.
5. On and from the appointed day the public revenues of the added area shall be part of the public revenues of the North-West Frontier Province.

6. i. The Governor of the North-West Frontier Province shall by order notified in the official Gazette make such provision as appears to him necessary of expedient.
- a. for extending to the added area any law for the time being in force in the province or any part thereof, and
 - b. for removing difficulties arising out of or in connection with the inclusion of the added area in the province
- ii. Any order under this paragraph may be made with retrospective effect to any day not earlier than the appointed day.
- iii. Any order made under this paragraph may be controlled or superseded by an act of the Provisional Legislature.
- iv. Except as provided in sub-paragraph (1) and (2) of this paragraph, no law in force or in any part of the province immediately before the appointed day shall extend or apply to the added area.

SCHEDULE - A (see paragraph-I)

Section	S.No	Name of Village	Sq-miles
Mansoor	1.	Qadra	3.000
	2.	Seri-cum-Qadra	1.125
	3.	Mirgai-cum-Qadra	1.000
	4.	Badga	4.375
	5.	Gajai	3.750
	6.	Takel	6.000
	7.	Kag Bani	4.000
	8.	Besak	1.500
	9.	Dewal	2.000
	10.	Pola	0.500
	11.	Kat Gram	1.500
	12.	Gir Ro	0.750
	13.	Dewalgarhi (Dewal Garhi)	
	14.	Bala & Garhi Payan	1.5000
	15.	Sandoa	1.000
	16.	Talai	0.625

Section	S.No	Name of Village	Sq-miles
	17.	Noru Banda	
	18.	Shingrai	2.500
	19.	Gani Ghatra	
	20.	Kuz Amrai	0.500
	21.	Bar Amrai	1.500
	22.	Utlā	6.000
	23.	Sakelai	-
	24.	Satkatar	-
	25.	Malka Kadi	-
	26.	Dagi	-
Salar	1.	Nasghud	-
	2.	Jaba	-
	3.	Leran	6.000
	4.	Punawal	-
	5.	Achelāi	3.750
	6.	Kolagar	2.500
	7.	Shenai	1.300
	8.	Bada	4.000
	9.	Magal Chai	6.000
	10.	Dalori (Kuz Dalori & Bar Dalori)	2.000
	11.	Sarkoi	-
	12.	Gandaf	16.500
	13.	Dehro	-
	14.	Seri (Utmanzai but situated in Gadun)	2.000
Total :-			87.375

SCHEDULE-B

Existing boundaries of Mardan District.

It is separated from Sam Ranizai of Malakand Agency by a line running east from Sakhakot to the Machai Canal encloses the bugle of the Utman Khel area in a semicircle upto a point north of Qasim village. It again rises into a semi-circle with its northern most point touching Bazdara and descending Pirsai Kandau. The line then separates Buner from Mardan District and runs east to Malandrai Kandau, descending to Ambela Kandau. It then runs north east ward to Naranji Kandau. From this point it goes to Bagh and Aman Kot. It then turns east at the point where it touches the upper Swat

Canal it runs east upto a point 2 miles ward of Jhanda in Swabi Tehsil. It runs north for approximately 2 miles, turning east again to Punjman. From this point, the line separates the Gadun area on the north the Swabi Tehsil of Mardan district on the south. The line runs in a rough semi-circle, descending along Babinai to a point 0470 on map No. 43-B/15. It then runs north-east-wards a point 4 miles to the north of Thai Bala. It then descends to the river Indus west of Thai Balla. The line then runs along the river to the Attock separating the Mardan District from Hazara and Cambell Pur District. It then runs northwards to Jahangira, where it runs north to a point where it meets the Maira Branch the upper Swat canal. It then roughly follows the Maira Branch north of Risal Pur. It then goes northwest across the Nowshera Malakand road upto Rashakai. It runs west to Sarband. It goes northwest to Mehtar Kili, turning West again for approx: 2 miles then rising to Dandau, the line then runs north to Piraddo. It then runs north east to Qutabgarh and again north to Sakhekot.

SCHEDULE-C

Altered Boundaries of Mardan District.

It is separated from Sam Ranizai of Malakand agency by a line running east from Sakhakot the Machai Branch Canal encloses the bugle of the Utman Khel area, in a semi-circle upto a point north of Qasim village. It again rises into a semi-circle with its northern most point touching Bazdara and descending to Pirsai Kandau. The line then separates Buner from Mardan District and runs east to Malandrai Kandau, descending to Ambela Kandau. It then turns north east wards to Naranji Kandau. From this point it goes south to Bagh and Aman Kot. It then turns east at the point where it touches the upper Swat Canal, it runs east, upto a point 2 miles west of

Jhanda in Swabi Tehsil. It runs north for approximately 2 miles, turning east again to Panjman. It then goes north again to point 2 miles from village Panjman. From this point it runs to Nakhtar Sar, raising to Spin Kandau, turning northeast to a point 2 miles east of Ghalodars. It turns north east to Shahid Kandau then north-east to Dakar. From this point it runs approximately north to Halaibari Kandau, Mali Kandau. Turning slightly eastward to Jan Muhammad Kandau. From here it follows to northern foothills of the Mahaban Range upto Shahkot Sar. It goes south to Palosai Kandau turning to south east for approximately 4 miles. It rises again northeast to Ganri Kot and follows the banks of Mandi-wala Dara upto a point 1 mile east of Satkatar Gadun Territory. It then goes south to a point one mile south west of Bang, Gadun. It then turns west approx: 2 miles and goes south-west to Sarkin Banda. It makes a sharp turn south-east to and goes south to point 5 miles east of Dehri, in Gadun territory.

It then descends to the river Indus, west of Thai Bal. The line then runs along the river to Attock separating the Mardan District from Hazara and Cambell Pur District.

It then runs northwest ward to Jahangira, where it runs north to a point where it meets the Maira Branch of the Upper Swat Canal. It then roughly follows the Maira Branch north of Risal Pur. It then goes northwest across the Nowshera Malakand Road upto Rashakai. It turns west to Sarband.

It goes northwest to Mehtar Kili, turning west again for approx: 2 miles then rising the Dandau. The

line then turns north to Pirsado. It then runs north east to Qutabgarh and again north to Shahkot.

Karachi, dated, the 29th April 953.

Attested

Sd/-

Ghulam Muhammad
Governor General.

Sd/-

Secretary
District Board Mardan

Sd/-

ABDUR RAHIM KHAN
Secretary.

At present there are four Union councils in the Gadoon Area namely.

Gandaf
Gani Chattra

Kabgani
Gabasni

After the merger with the settled district of Mardan (now Division), land settlement finalized in 1961-62.

GOVT. ACTION AGAINST POPPY GROWERS-1986

Poppy had been cultivated from centuries in this area, which had been the major source of income of the inhabitants of the area. To eradicate this menace, the government in 1986, firmly decided to stop its cultivation. Consequently, the government, on March 8, 1986, launched a drive to eradicate poppy crop, during which an unpleasant incident took place at Gandaf area, in which five precious lives were lost (according to an other version eight person were killed). Later, in order to prevent largescale poppy cultivation and provide alternate employment opportunities to the people, the government

established an industrial area, called the Gadoon Amazai Industrial Estate.

Unfortunately, both the unhappy incidents occurred (1950 and 1986) during the reines of Muslim League (Abdul Qayyum Khan & Arbab Jehangir Khan).

The print media gave wide publicity to this uncalled for incident. The Daily Frontier Post Peshawar, March 9, 1986, described the incident in the following manner:

**“120 CULTIVATORS ARRESTED IN GADOON AREA.
5 DIE IN BLOODY SHOWDOWN OVER POPPY
GROWTH**

“Five persons died and 31 others sustained injuries as a result of exchange of fire between the law enforcing agencies and the poppy cultivators in the Gadoon area of Swabi Tehsil on Saturday, according to APP.

The exchange of fire occurred during the operation for destroying the illegal poppy cultivation in the Gadoon area. At least 120 persons were arrested.”

PRESS NOTE

The District Magistrate of Mardan issued the following press note on that occassion:

”Due to the rising menace of heroin addiction in the country, particularly in un-educated youth, the Government had previously decided to stop all the poppy cultivators gradually in Gadoon area, District

Mardan, according to a phased program. Last year Union council, Gandaf, was cleared of poppy and this year the enforcement of law was to be carried out in the Union Councils of Kabgani and Ganichatra. In spite of the fact that the special development program costing Rs. 30 crore was being implemented and despite the warning of district authorities not to cultivate the illegal poppy crop in the area, it was cultivated in the two Union councils. It was also grown in the previously non-growing parts of Gandaf Union Council. The local administration of Mardan warned the growers in the Jirga to refrain from the cultivation of the opium. The crop was grown and guarantees were given by the local elected representatives that due protection shall be provided for this illegal crop.

On March 4, the Provincial Government after consultation with the Federal Government made it clear that poppy will not be allowed to be extracted and in no case the ban will be relaxed. To relieve the hardships, the growers were further offered wheat and sugar on 50 percent subsidy as relief as a measure of additional grace. However, the elected representatives of Gadoon still insisted on harvesting the illegal poppy crop.

The government pleaded with the locals requesting them to destroy the poppy crop, voluntarily. After all the peaceful overtures of the government had failed, joint police and Frontier Constabulary Force entered the area on the morning of March 8, 1986 to destroy the poppy crop.

The force was fired upon by the locals. They also stoned the police. The road was blocked with stones and the Gandaf poppy cultivators and others

occupied the hilltops. The local elected members instigated the masses to take up arms against the law enforcing agencies.

They held meetings at various places and refused peaceful overtures to enforce the ban on poppy cultivation.

During the confrontation, armed procession of the locals repeatedly fired on the law-enforcing agencies. These were dispersed with teargas. On two occasions, the law-enforcing agencies had to resort to firing. As a result of this action, five persons died and 31 received injuries, including members from law and order forces and FIR has been registered and 120 persons have been arrested. The MRD and some other political parties have tried to capitalize on this issue and took out procession in Topi and Swabi in support of poppy growers. However, no untoward incident occurred during these agitations.

As a result of the operation on March 8, Approx: 925 Kanals of poppy crop was destroyed, which is about half of the local poppy cultivated area.”

JADOONS' INTRUSION INTO HAZARA

The Jadoons intruded into the Hazara, round about the end of seventeenth or at the beginning of eighteenth century. In this respect, the views of the Gazetteer of Hazara District, 1907 are as under:

“During the decline of Mughal dynasty, changes of great importance took place in the political constitution of the tracts, now included in the district. These changes arose mainly from two causes - the decay of vitality of the old families, and the increasing

aggressiveness of the Pathans and their allied races. One of the most notable of these events was the invasion of Pakhli by Swathis in a succession of inroads during the seventeenth century. They came from Swat, the country on the Swat river northeast of Peshawar, being driven out by pressure from the Pathan tribes.

Shortly before their eviction, their Sovereign was one Sultan Pakhal, of the dynasty of the Jehangiri Sultans, from whom the name of Pakhli is derived. The latest inroad was probably made early in the eighteenth century, and was led by a Saiad named Jalal Baba, whose tomb is in the Bhogarmong valley. The Turks were dispossessed, and the Swathies established themselves in the northern portion of the district and in the hill country adjoining to the west.

Similarly, the Tanolies, were pushed out of their trans-Indus country round Mahaban by the Yusufzais, and established themselves in the tracts now called by their name. The Jadoons, a Pathan tribe, also crossed the Indus and appropriated to the old Turk rights in the country round Dhamtaur. The Karrals and Dhunds began to assert their independence of the Gakhars; the Pathan tribe of Tarins acquired a large portion of the rights of the elder Gujar families in the Hazara plain; and the Utmanzais, whom the remaining Gujars called across the Indus to Tarbela in order to strengthen their position, obtained possession by mortgage and sale of much of the land belonging to those who had invited their aid.

All these events appear to have taken place in the end of seventeenth or at the beginning of the 18th century. In the total absence of all written records, it is impossible to place them in their correct order, or to describe exactly how they came about. Nor is it necessary to repeat the exaggerated traditions of each tribe. The changes were the natural result of the absence of a strong controlling central authority, and of a system in which might was the chief or only right. A weak tribe would find its territory the subject of harassing demands and attacks from some poor but braver tribe in the vicinity. Unable to defend itself unaided, it would call its neighbours to help. To them, it would give land in payment for their arms and, on a service tenure, subordinate to the old lords. But in the course of time, the latter would become stronger, while their retainers would grow more numerous and exacting in their demands, and so, gradually, the original tribe would be entirely supplanted.

Accounts of the Jadoon intrusion, their settlement and encounters with local tribes in the Hazara have been recorded in details in the history books. Hence, here lengthy detail has been avoided.

Due to rapid growth in population, particularly in its Hassazai subsections, Jadoon tribe had faced great hardships in the area. Because, the area, in which they were dwelling, was mostly mountainous and unproductive. Large families and meager income compelled them to search for new avenues. So, under the law of nature, they had to struggle for their survival and tried their fortune in the cis-Indus of Hazara. In the lower plain of Hazara, Jadoon, firstly acquired lands through mortgages from Dilazaks and Turks around villages of Bagra, Shahmaqsood, etc.

On the northern side of the Hazara, a body of strong fighting men of Jadoon tribe particularly of its Hassazai subsection were staying at Inayatabad and Gherwal in Pakhli Plain as mercenaries under the protégé of Swathi Khans. Swathi Khans exploited them against their rivals.

During the decline of Mughals, changes of great importance took place on the political arena of the tracts now included in Hazara. Due to loose control of the central government, there was a complete anarchy in the northern parts of the Mughal Empire. The law of "Might is Right" was prevailing everywhere.

In those days of anarchy, a dispute erupted between Karral and Tanoli tribes of Hazara over the usurpation of Karral rights by the later at Chamba village. Karrals at that time were weak and not in a position to take back lands from Tanolis. In these circumstances, the only alternative for Karral tribe was to seek help of a stronger tribe against the aggressor. So, the Karrals approached Swathi Khans of Pakhli and sought their help. They (Swathis) acceded to their request and persuaded Jadoons to help the Karrals. As already been mentioned, a group of Jadoons at that time was staying at Pakhli. An agreement was reached between both the tribes (Jadoon and Karral with the mediation of Swathi Khans), according to which, villages of Jaswal and Kyal were to be granted to Jadoons as a reward in case of success. Accordingly, Jadoons marched from Pakhli towards Karrals' territory. On the way, they encamped at Dhamtaur, which was part of the Turks' domain. The scenery of Dhamtaur and its fertile agricultural land attracted the Jadoons. Instead of

going onward they decided to prolong their stay at Dhamtaur, which created doubts in the minds of Turks. They considered it an open challenge to their authority. So, they attacked the Jadoons but were defeated by being inflicted with a heavy loss of lives. The success of Jadoons proved a turning point in their future role in Hazara. Turks were evicted from their possession. Consequently, Jadoons emerged as a third power, besides Tanolis and Karrals, in the area. They became master of vast lands and steadied their footings in Hazara. To strengthen their position further, they sent for reinforcement from Trans-Indus Area.

The day to day changing situation in their neighbour-hood alerted the Tanolis and Karrals. They felt danger from the newly emerging power of Jadoons. Keeping in view the gravity of the situation, both the tribes shunned their differences and united themselves against Jadoons. Turks also joined hands with them. Hence, a new and great alliance of Tanolies, Karrals and Turks was formed against the Jadoons. On the other hand, Jadoons were not sitting idle. They were aware of the seriousness of the situation and ulterior motives of the alliance. To strengthen their position, they had requested their brethren in Gadoon Area for help. So, fresh reinforcements of Jadoons were despatched to Dhamtaur from Gadoon Area.

At that time, Sahib Khan and Bhadur Khan were the leading Khans and rulers of Tanolies while Mustajab Khan and Aziz Khan were leaders of Karrals. Under their command, allied forces attacked the Jadoons, but they (Jadoons) charged them so gallantly that the allied forces could not stand before

them. Jadoons fought under the command of Naseer Khan, Peru Khel, Hassazai. Sahib Khan Tanoli, the leading commander of the allied forces, was killed in the encounter, which disheartened the allied forces and they ran away from the battlefield in panic. They also suffered a heavy loss of lives. In this way, Jadoons carried the day. The battle was fought at Dhamtaur plain.

After the defeat of Karrals, Tanolis and Turks, the Jadoons occupied their villages such as Banda Bazdar, Langra, Khuta Qabr area, Banda Sahib Khan, Kalu Maira, Nowshera, etc, from Tanolis. Karrals surrendered to them the villages of Bagnotaur, Sirbanha, Rajoia plain (all ilaka such as of Dhangar) Sultanpur, Chamba, etc. Turks were deprived of Dhamtaur, Rash Plain upto Tannan and Salhad pass. After the victory of Dhamtaur, Jadoons established themselves in the Rash plain and Dhanger.

Now the Jadoons had taken steps to apportion the conquered land among themselves. The whole land was firstly divided into three divisions also called tappas with their headquarters at Dhamtaur, Nawanshehr and Rajoia. Tappa means a district, tract, country, etc. and not a representative of subsection, section or a branch of a tribe, as wrongly considered by the masses. Salhad, Shaikul Bandi, Bagnotaur, Sirbanha and half of Mangal area were attached with Dhamtaur. Kakul, Mirpur and half of the Mangal area with Nawanshehr. Banda Said Khan, Banda Buzdar, Nowshera, Langra, Banda Sahib Khan, Kalu Maira, Chamba, Sultanpur, Bandi Atai Khan, Banda Shaikhan, Keyala, Chamnaka, Jeswal, Keyal, Gharhi Phulgran and the remaining Dhangar with Rajoia. The distribution of tappas or divisions

was made by drawing lots. Dhamtaur had fallen to Hassazais, Nawanshehr to Mansoors and Rajoia to Salar sections and subsection of Jadoon tribe. After this distribution of land, they shifted to their respective tappas or divisions of land. Although Hassazai is a subsection of Mansoor, yet they were given one third of land on the basis of their larger number of fighting men.

Baghra, Kholian and other surrounding villages had fallen to Hassazai branch through its individual efforts.

DURRANI RULE

Durrani controlled Hazara through heads or chiefs of different tribes, to whom large allowances and Jagirs were awarded. Kabul rulers were only interested in drawing good fighters from different tribes, as needed from time to time and, to have a safe journey between Kabul and Kashmir rather than exacting revenue. Jadoons were also managed through their chiefs. Soldiers of Jadoon and Tanoli tribes had gallantly taken part in the third battle of Pani Pat in 1761 AD fought between the forces of Ahmad Shah Abdali and Marhattas.

SIKHS' RULE: 1818-48

Sikhs' rule in Hazara started from 1818 AD when Hashim Khan, a Turk of Mankrai, murdered his fellow chieftain, Kamal Khan. To save himself, Hashim Khan betrayed his country to the Sikhs. At his invitation, Makhan Singh, the Sikh Governor of Rawalpindi, invaded Hazara and built a fort at Serai Saleh, and levied tribute from Haripur plain.

THE BATTLE OF MANGAL: 1821 AD

Jadoons, Tanolis, Marjans, Karrals and their other allies intercepted the passage of Hari Singh Nalwa, Governor of Kashmir, at Mangal, who was coming from Kashmir without facing any resistance from Garhi Habibullah to Mansehra. Parleys having failed, Hari Singh stormed their position and burnt Mangal town. Jadoons, Tanolies, Marjans and other allies suffered a heavy loss of lives. As a further punishment, Hari Singh levied a fine of rupees 5/- on every household inhabited by Jadoons. He built a fort at Nawanshehr in the centre of Jadoons' area and garrisoned it with strong contingent of Sikh force. The exploits of Hari Singh pleased Ranjit Singh, who appointed him the governor of Hazara. In between 1822 and 1837, Hari Sing ruled Hazara with unprecedented barbarity. In 1823, he inflicted severe chastisement on Jadoons, Swathis and Tanolies, who had taken advantage of his absence and attacked the forts of Nawanshehr, Shinkiarri and Darband. The Jadoons were defeated at Nawanshehr with heavy slaughter. At Nara in Mishwani area, Hari Singh himself was wounded in the fighting. When recovered, he surprised the Jadoon villagers of Bagra, where he slew every armed man, as Jadoons had sided with Mishwani and Utmanzais in the encounters of Nara.

A renowned hero of Jadoon tribe, Shaikha Salar Jadoon, father of Abdullah Khan of village Chamba, alongwith other notables of the Hazara, was blown away from a gun at Haripur on the orders of Hari Singh Nalwa on the advice of Muqadam Musharaf, chief of the Gujars of Kotnajibullah.

Names of some other valient heroes blown away from gun, besides Sheikha Jadoon, are as under:

1. Bostan Khan, Tarin Pathan of Dervesh.
2. Muhammad Khan, Tarin Pathan of Talokar Mohri.
3. Jalal Khan, Dilazak Pathan of Sarai Saleh.
4. Sher Muhammad, Mishwani Pathan.
5. Salim Khan, Mishwani Pathan.

During the First Sikh War in 1846, the people of Hazara attempted to shake off Sikhs' rule and the first to rise were Dhunds, lead by the Pirs of Palasi. They were joined later by the people of Northern Hazara, the Jadoons, the Tarins, the Tanolis and Karrals, etc. During Sikh rule, Barkhurdar Khan, Peru Khel, Hassazai of Dhamtaur was the Khan of the Jadoon tribe.

BRITISH RULE: 1849-1947

The Sikhs' power was finally broken in 1849 with the surrender of Chattar Singh and the entire Sikh army to the British at Rawalpindi at the end of Second Sikh War, which was followed by the annexation of the Punjab. Major James Abbot became the first Deputy Commissioner of Hazara in 1849 and remained there till 1853. He was succeeded by Herbert Edward, who selected the southern end of the Rash plain for new cantonment and named it after his predecessor Major James Abbot as Abbottabad.

POLITICS AND JADOONS

Jadoons have been taking active part in the politics of the country. They have joined almost all the political parties and have taken part in elections and

other political activities, but at the time of elections, their politics mainly revolves round the slogan of tribalism. Though for the time being they have achieved some success through this slogan, this will prove detrimental for their political career in future. This slogan is not an exception to Jadoons only, but all the other tribes of Hazara have too adopted this way of politics. Only a few educated persons of Jadoon tribe are really politicians and they realize the importance of party politics, otherwise rest of them are blind followers of their elders.

Since the partition of the sub-continent, Hazara has been considered a stronghold of Pakistan Muslim League. The referendum of 1947, which was held in NWFP Province alone to ascertain the will of the people whether they wanted to join the newly born country of Pakistan or remain part of India, was directly responsible for PML's popularity in the entire Hazara. After deciding in favour of Pakistan, it was quite natural for the inhabitants of Hazara to develop a sort of grudge against all those having tilt towards nationalism as they had used their vote in favour of India and utilized their energies to oppose the creation of Pakistan. Undoubtedly, the local people have remained loyal to PML as they have been electing the PML nominees, overwhelmingly in the elections held over a period spanning over half a century.

But, unfortunately, history is witness to the fact that the politicians affiliated with the PML have always stabbed their mother party in the back, while trying to achieve political and monetary benefits. Their history is writ large with mean acts of switching loyalties

caring not the least for their electorates and earning a bad name for the whole Hazara.

Jadoons have been actively participating in political activities, notwithstanding the fact that they to have not remained behind others in benefiting from the prevalent trend in politics. Though only a few Jadoons have opted for changing loyalties as compared to politicians belonging to other tribes, in the long run their acts have played havoc with their political careers. These acts of political somersaults have taken a heavy toll on their hitherto dominant role in politics, depriving them of their position, ruining their career, and shifting the balance of power in favour of others.

Late Iqbal Khan Jadoon, who remained the Chief Minister of NWFP for sometime in seventies, was an eminent politician possessing some of the rare attributes of a statesman. He remained in active politics from early sixties to late seventies. His political career was marked by successive victories in elections and he ruled supreme throughout this time. He was always sent to the assembly with overwhelming majority, and, in return he did his utmost to serve the people of Hazara, irrespective of their caste and political affiliations. He, through his tenacity, wisdom and the faculties of his head and soul ruled over the hearts of his electorate for a long time.

Among some important achievements to his credit, is the creation of zone-5 for zonal allocation of jobs on quotas, which put an end to discrimination meted out to Hazara people in the distribution of jobs and other such benefits. Apart from that, he did a good deal for the development of Hazara and for

social as well as economic uplift of the local population. His works were unequalled in the annals of history and the locals would be benefiting from the projects evolved in the light of his ideas and strategies, for a long time to come. Another big achievement to his credit is that he, for the first time, moved a resolution in the defunct West Pakistan Assembly demanding a separate Hazara Division, which hitherto was part of Peshawar Division.

He is much revered among the populace of the area till this day and the elders of the area lament that with his death a vacuum is created and his successors have failed to fill the gap. Only time will tell who is bold enough to come forward and occupy the position lying vacant since his death in 1984.

In 1932, constitutional reforms were granted to the NWFP under which, elections for the provincial assembly were held at different intervals in the province. Jadoons also participated in the elections. The following Jadoons were elected in different elections at different times.

Year	Name	Party	Provincial	National
1932	Sumandar Khan Jadoon Banda Pir Khan	--	MLA	--
1936	Pir Muhammad Kamran Jadoon Village Rajoia	Congress	MLA	--
1951	Khan Faqira Khan Jadoon Village Dhamtaur	Independent	MLA	--
	Wali Muhammad Khan Jadoon village Banda Pir Khan	M.L	MLA	--
1956	Khan Faqira Khan Jadoon	--	MPA (W.Pak)	--
	Wali Muhammad Khan Village Banda Pir Khan	--	MPA (W.Pak)	--
1962	Mr. Ajoon Khan Jadoon, Village Bada Mardan	--	MPA (W.Pak)	--
1965	Muhammad Iqbal Khan Jadoon A.Abad Remained Parliamentary Secretary	M. L	MPA (W.Pak)	--

1970	Muhammad Ajoon Khan Jadoon Village Bad Mardan	M. L	MPA (W.Pak)	--
	Muhammad Iqbal Khan Jadoon Finance Minister in Provincial Cabinet.	M.L	MPA NWFP	--
1977	Muhammad Iqbal Khan Jadoon Abbottabad (Chief Minister)	P.P.P	MPA NWFP	--
1985	Muhammad Iqbal Khan Jadoon Opted Provincial seat.	P.P.P	--	MNA
	Ajoon Khan Jadoon village Bada Mardan	P.P.P	MPA NWFP	--
	Yaqub Khan Jadoon Village Gandaf District Swabi	Independent	--	MNA
	Ghafoor Khan Jadoon Village Gandaf District Swabi	Independent	MPA NWFP	--
1988	Amanullah Khan Jadoon Abbottabad	Independent	MPA NWFP	
	Amanullah Khan Jadoon Abbottabad (Retained provincial seat)	Independent		MNA
	Farid Khan Jadoon Abbottabad	Independent		MNA
1990	Ghafoor Khan Jadoon Village Gandaf District Swabi Chief VIP of PML	Independent	MPA NWFP	--
	Amanullah Khan Jadoon Abbottabad (Provincial Minister)	Independent	MPA NWFP	--
	Ali Afzal Khan Jadoon Village Bandi Dhundan (Provincial Minister)	M. L	MPA NWFP	--
	Munsif Khan Jadoon. District Abbottabad (Provincial Minister) Murdered on 22.12.1996).	M. L	MPA NWFP	--
	Ghafoor Khan Jadoon Vilalge Gandaf District Swabi	M.L	MPA NWFP	--
1993	Shamah Roz Khan Jadoon N.Shehr A.Abad (Provincial Minister)	P.P.P	MPA NWFP	--
	Munsif Khan Jadoon District A.Abad. (Provincial Minister)	M. L	MPA NWFP	--
1997	Ali Afzal Khan Jadoon Village Bandi Dhundan (Provincial Minister)	M. L	MPA NWFP	--
	Khurshid Azam Khan Jadoon Village Bandi Attai Khan, Abbottabad	M.L	MPA NWFP	
	Ghafoor Khan Jadoon Village Gandaf District Swabi (Provincial Minister)	M.L	MPA NWFP	--

LOCAL BODIES AND JADOONS

The following persons belonging to the Jadoon tribe were elected/nominated in the local bodies.

A. District Councilors

1. Pir Sultan-ul-Arifan, Haji Khel Salar- Rajoia Abbottabad 1939.
2. Muhammad Iqbal Khan Jadoon, Muhammad-zai Mansoor, Abbottabad 1966.(Vice Chairman, M.C Abbottabad 1967.)
3. Haji Mirdad Khan, Hassazai Mansoor, Shaikhul Bandi, Abbottabad 1966.
4. Mr. Sharif Khan, Hazzazai, Banda Pir Khan, Abbottabad 1966.
5. Pir Muhammad Kamran, Salar, Rojia, A-abad 1966.

1979 Elected

1. Haji Nisar Khan, Mustafazai, Salar, Langra, Abbottabad.
2. Haji Farid Khan, Haji Khel, Salar, Gora Bazgran, Abbottabad.
3. Mr. Sher Khan, Hassazai, Mansoor, Majuhan.
4. Mr. Munsif Khan, Hassazai, Mansoor, Karaki.
5. Mr. Riaz Khan, Hassazai, Mansoor, Bagra, Haripur.
6. Mehrullah Khan, Jadoon, Village Toreyshah, District Pishin Baluchistan.

1983 Elected

1. Haji Nisar Khan, Salar, Langra, Abbottabad.
2. Haji Farid Khan, Salar, Gora Bazgran, Abbottabad
3. Haji Pervez Khan, Hassazai, Mansoor, Shaikhul Bandi, Abbottabad.
4. Mr. Riaz Khan, Hassazai, Mansoor Bagra, Haripur.
5. Mr. Banaras Khan, Hassazai, Mansoor, Banda Pir Khan, Abbottabad.

1987 Elected

1. Haji Farid Khan, Salar, Gora Bazgran, Abbottabad.

2. Mr. Banaras Khan, Hassazai, Mansoor, Banda Pir Khan, Abbottabad.
3. Mr. Munsif Khan, Hassazai, Mansoor, Karaki, Abbottabad.
4. Mr. Ahmad Nawaz Khan, Muhammadzai, Mansoor, Maira Rehmat Khan, Abbottabad.
5. Mr. Zahoor Khan, Daulatzai, Mansoor, Banda Qazi, Abbottabad.

B CHAIRMEN UNION COUNCILS (C.U.C) 1959

1. Muhammad Yunas Khan of Salhad, Hassazai Mansoor, C.U.C Shaikhul Bandi.
2. Mr. Sharif Khan, Hassazai, C.U.C Banda Pir Khan.
3. Mr. Sultan Khan, Hassazai, Mansoor C.U.C Bagra.
4. Mr. Sher Khan, Hassazai, Mansoor C.U.C Majuhan.
5. Mr. Zain Khan, Mustafazai Salar, CUC Havelian ®.
6. Pir Sultan-ul-Arfin, Haji Khel Salar, C.U.C Rajoia.
7. Haji Lal Khan, Muhammad Zai Mansoor, Chairman Town Committee Nawanshehr.
8. Mr. Aslam Khan, Muhammad Zai Mansoor, C.U.C Nawanshehr ®.
9. Mr. Sultan Khan, C.U.C Garhi Phulgran.
10. Mr. Abbas Khan, Hassazai, Mansoor, Chairman Town Committee, Havelian.

1966 Elected

1. Mr. Hadayat M. Khan, Mustafazai Salar, C.U.C Langra, Abbottabad and Member Tehsil Council.
2. Mr. Younas Khan of Salhad, Hassazai Mansoor, C.U.C Shaikhul Bandi Abbottabad and member Divisional & Tehsil Council.
3. M. Sher Khan, Hassazai Mansoor, C.U.C Majuhan and member Tehsil Council Abbottabad.
4. Mr. Jalal Khan, Hassazai Mansoor, C.U.C Bagra and member Tehsil Council, Haripur.
5. Muhammad Ayub Khan, Hassazai, C.U.C Nawanshehr ®.

6. Pir Sultan-ul-Arfin, Salar, C.U.C Rajoia and member Tehsil Council Abbottabad.
7. M. Akram Khan, Salar, C.U.C Havelian and member Tehsil Council, Abbottabad.
8. Sher Ahmed Khan, Malli Khel Salar, C.U.C Garhi Phulgran.
9. Haji Lal Khan, Muhammadzai, Mansoor, Chairman Town Committee Nawanshehr.
10. Chanan Khan of Batolni, Hassazai Mansoor, C.U.C Jhangra Abbottabad.

1979 Elected

1. Haji Imdad Hussain of Salhad, Hassazai Mansoor, C.U.C Shaikhul Bandi, Abbottabad.
2. Mr. Shahzada Khan of Serain, Hassazai Mansoor, C.U.C Bagra Haripur.
3. Mr. Baland Khan, Hassazai Mansoor, C.U.C Majuhan Abbottabad.
4. Mr. Chanan Khan of Batolni, Hassazai Mansoor, C.U.C Jhangra Abbottabad.
5. Mr. Jamal Khan, Akabzai Mansoor, C.U.C Jhangi Abbottabad.
6. Mr. Lal Khan of Mirpur, Musazai Mansoor, C.U.C Nawanshehr®.
7. Mr. Saleem Khan, Haji Khel Salar, C.U.C Garhi Phulgran.
8. Abdur Rauf Khan Jadoon, advocate, Imranzai Mansoor, Chairman T.C Nawanshehr, Abbottabad.
9. Ali Akbar Khan, M. Zai Mansoor, Chairman T.C Havelian.

1983 Elected

1. Mr. Saifur Rehman Khan, Hasszai Mansoor, Vice President Cantt. Board Abbottabad.
2. MR. Sher Afzal Khan, Hassazai Mansoor, Chairman M.C. Abbottabad.
3. Mr. Muhammad Saleem Khan, Hassazai Mansoor, C.U.C Bagra Haripur.
4. Mr. Zoaq Akhtar, Hassazai, Chairman T.C Havelian

5. Mr. Shahzada Khan, Hassazai Mansoor, C.U.C Bandi Sher Khan Haripur.
6. Mr. Maqbool-ur-Rehman Khan, Hassazai Mansoor, C.U.C Shaikh-ul-Bandi Abbottabad.
7. Mr. Azam Khan, Hassazai Mansoor, C.U.C Bagnotar Abbottabad.
8. Mr. Sadiq Khan, Hassazai Mansoor, C.U.C Langrial Haripur.
9. Mr. Jehangir Khan, Shoaibzai Mansoor, chairman T.C Nawanshehr Abbottabad.
10. Mr. Aurangzeb Khan, Imranzai Mansoor C.U.C Nawanshehr ® Abbottabad
11. Haji Banaras Khan, Daulatzai Mansoor CUC Kakul.
12. Mr. Saleem Khan of Banda Said Khan, Isa Khel Salar, C.U.C Rajoia Abbottabad.
13. Mr. Sarfraz Khan, Salar, C.U.C Garhi Phulgran Abbottabad.
14. Mr. Dadan Khan of Chamba, Salar C.U.C Jhangra Abbottabad.

1987 Elected

1. Mr. Nisar Ahmad Khan, Hassazai Mansoor, C.U.C Salhad Abbottabad.
2. Mr. Muzafar Khan, Hassazai Mansoor, C.U.C Nawanshehr ® Abbottabad.
3. Mr. Shamarez Khan, Hassazai Mansoor, C.U.C Shaikhul Bandi, Abbottabad.
4. Mr. Shamarez Khan, Khalilzai, Mansoor, C.U.C Kakul, Abbottabad.
5. Mr. Muhammad Ashraf Khan, Salar, C.U.C Langra Abbottabad.
6. Mr. Khurshid Khan, Malli Khel, Salar, C.U.C Havelian ® Abbottabad.
7. Mr. Sikandar Khan, Salar, CU.C Rajoia Abbottabad
8. Mr.Khan Bahadur Khan, Mansoor, Chairman Town Committee Nawanshehr, Abbottabad.
9. Mr. Mareed Khan of Kalu Maira, Salar, C.U.C Jangrah, Abbottabad.

10. Mr. Asfar Khan, Salar, C.U.C Garhi Phulgran, Abbottabad.
11. Mr. Shahzada Khan, Hassazai, Mansoor, C.U.C Bandi Sher Khan Haripur

**GADOON AREA, DISTRICT SWABI
(Local Bodies)**

District Councilors

1. Mr. Fazal Qadir, Haji Khel, Gandaf, 1979.
2. Mehmoor Khan, Shabi Khel Gandaf, 1983.
3. Mehmoor Khan, Shabi Khel Gandaf, 1987.

Chairmen Union Councils

1959 Elected

1. Mr. Abdul Khaliq Khan, C.U.C Gandaf.
2. Mr. Gulzaman Khan, C.U.C Kabgani.
3. Mr. Ibrahim Khan. C.U.C Uvla.

1979 Elected

1. Mr. Mishal Khan of Sarkoi Bala, Haji Khel, C.U.C Gandaf.
2. Mr. Bhadur Shah of Malikabad, C.U.C Kabgani.
3. Mr. Shahzada Khan of Mangal Cahi, C.U.C Gabasni.

1983 Elected

1. Mr. Bhadur Ali, Ali Sher Khel, C.U.C Gandaf.
2. Mr. Allawat Shah of Mangal Chai, C.U.C Gabasni.
3. Mr. M.Ashgar (Pehlwan) Khiderzai C.U.C Kabgani.
4. Mr. Said Imaran, Panawal Musazai C.U.C Ghani Chattra.
5. Mr. Taj Noor of Pabania, Jana Khel, C.U.C Jhand-Pabinia.

1987 Elected

1. Mr. Abdul Malik of Dilori Pitao C.U.C Gandaf.
2. Mr. Ummat Khan of Takeel, C.U.C Kabgani.

3. Mr. Sher Aman Khan of Ghani Chattra C.U.C Ghari Chattra.
4. Mr. Ali Bhadur C.U.C Gabasni (Replaced by Ibrahim Shah).
5. Mr. Ibrahim Shah Mangal Chai, C.U.C Gabasni.
6. Sultan Muhammad of Pabinai C.U.C Jhand-Pabinai.

JIRGA MEMBERS NOMINATED BY THE GOVT.

1. Mr. Muhammad Iqbal Khan Jadoon, A-Abad, 1965.
2. Mr. Ali Afzal Khan Jadoon, Abbottabad, 1966.
3. Mr. Muhammad Iqbal Khan Jadoon, A-Abad, 1966.
4. Mr. Yunas Khan of Salhad, Hassazai, A-Abad, 1966
5. Malik Qalandar Khan of Dhamtaur, Hassazai, Abbottabad, 1966.
6. Mr. Sher Khan, Hassazai, Abbottabad, 1966.
7. Pir Sultan-ul-Afrin, Salar, Abbottabad, 1966.
8. Mr. Yunas Khan of Salhad, Abbottabad, 1967.
9. Haji Mirdad Khan of Sheikh-ul-Bandi, A-abad 1967.
10. Pir Sultan-ul-Afrin, Salar, Abbottabad, 1967.

JADOON CHAIR HOLDERS IN BRITISH GOVT: 1872

1. Mr. Niamat Khan, Hassazai Sehrian, Bagra Haripur
2. Mr. Madad Khan, Hassazai Sehrian, Bagra Haripur.
3. Khudadad Khan, Hassazai, Banda Pir Khan, A-Abad
4. Amirullah Khan, Malikhel Salar, Bandi Atai Khan.

Present Political Figures of Jadoon Tribe

Some prominent persons of Jadoon tribe who have been actively affiliated with different political parties are listed below:

1. Muslim League.

- i. Ghafoor Khan Jadoon, PML (N)¹ Gandaf Swabi.
- ii. Ammanullah Khan Jadoon, PML (J)² Abbottabad.

² N. mean Nawaz Sharif Muslim League.

J. mean Junajo Muslim League.

- iii. Ali Afzal Khan Jadoon, PML (N) Abbottabad.
- iv. Khurshid Azam Khan, PML (N) Bandi Attai Khan Abbottabad.
- v. Saifur Rehman Khan, PML (N) Shaikh dheri A-Abad.
- vi. Javed Khan Jadoon, PML (N) Basti Baland Khan Abbottabad.
- vii. Javed Khan Jadoon, PML (N) Dhamtaur Abbottabad.
- viii. Azam Khan, PML (N) Bagnautar Abbottabad.
- ix. Adam Khan Jadoon Advocate, PML(N)Qalandar Abad, Abbottabad.
- x. Saleem Khan, PML (N)Banda Said Khan Abbottabad.
- xi. Banaras Khan, PML (N) Bagra Haripur.
- xii. Yaqub Khan Jadoon, PML (J) Gandaf Swabi.
- xiii. Ajun Khan Jadoon, PML Bada Swabi.

2. Pakistan Peoples Party

- i. Shamaroz Khan Jadoon Adv. Nawanshehr, A-Abad.
- ii. Kamal Khan Jadoon Advocate, Nawanshehr, A-Abad.
- iii. Gul Hamid Khan, Shaikh-ul-Bandi Abbottabad.
- iv. Shahzada Khan Advocate, Batolni, Abbottabad.
- v. Zoaq Akhtar, Havelian, Abbottabad.
- vi. Yaqub Khan Adin Khel, Malikabad Swabi.
- vii. Shah Nawaz Khan, Havelian A-Abad (Sherpao Group).
- viii. Aslam Khan jadoon, Bagra, Haripur.
- ix. Taj Khan Jadoon, Hassazai, Kehal, Abbottabad.

3. Jamaat-e-Islami

- i. Muhammad Ayyub Khan Jadoon, Mullah Khel, Mirpur Abbottabad.
- ii. Muzaffar Khan Jadoon, Dhamtaur, Abbottabad.
- iii. Zahoor Khan Jadoon of Dhamtaur, at present in Karachi.
- iv. Adalat Khan Jadoon, Chmnaka, Abbottabad.
- v. Abdul Hakeem Khan Jadoon, Gadun Area at present in Peshawar.
- vi. Taj Muhammad Khan, Nawanshehr, Abbottabad.
- vii. Rahimdad Khan, Mandian, Abbottabad.
- viii. Abdul Waheed Khan, Gadoon Area.
- ix. Noor-ul-Wahid Jadoon, Peshawar.

- x. Muzaffar Khan, Mandian, Abbottabad.
- xi. Haji Hakim Khan, Kelog, Haripur.
- xii. Haji Iqbal Khan, Salhad, Abbottabad.
- xiii. Arfeen Jadoon, Kakul, Abbottabad.

4. Awami Nation Party

- i. Hamayun Khan s/o Sarwar Khan, Mirpur, Abbottabad.
- ii. Sultan Khan Advocate, Nawanshehr, Abbottabad.
- iii. Lala Muhammad Iqbal, Salhad, Abbottabad.
- iv. Hanif Khan Jadoon, Qutab Khel, Mlikabad, Swabi.
- v. Master Muhammad Ishaq Khan, Guramzai, Salhad, Abbottabad

5. National Awami Party (Ajmal Khattak)

- i. Saleem Khan s/o Ali Asghar Khan Jadoon, Mirpur Abbottabad.
- ii. Asif Khan Shoabzai, Nawanshehr, Abbottabad.

6. Tehrik-e-Insaf

- i. Gulzar Khan Jadoon (Retd. Major) Nawanshehr, Abbottabad.

7. Millat Party

- i. Mustafa Khan, Ilyas Khel, Shaikh-ul Bandi, Abbottabad.
- ii. Khan Gul Jadoon Advocate, Aqabzai, Kakul, Abbottabad.

8. Tehrik-e-Istiqlal

- i. Abdul Hayee Gohar, Khalilzai, Mirpur, Abbottabad.
- ii. Salim Khan of Gora Bazgran, Abbottabad.

Jadoon Jagirdars

- 1. Khudadad Khan, s/o Pir Khan, Hassazai of Banda Pir Khan, Abbottabad.

Area/Amount

At Tarnawai, continued from Sikh rule, the rest granted by British at annexation.

Bandi Dhundan, Turnawai, Baldheri, Gojri, Jalapura, Khokhar Maira, Narbir in Tannan, Kitwal, Banda Sahib Khan. Total Rs. 1200/-

2. Khairullah Khan, s/o Amirullah Khan Mansoor Jadoon, Mirpur, Lambardar Abbottabad. In Mirpur Rs. 53/- continued from Sikh rule, the rest granted by British in 1859 in Mirpur.

Total Rs. 103/-

3. Shadi Khan, s/o Kamar Khan, Mansoor, Jadoon Lambardar, Mirpur, Abbottabad. In Mirpur continued from Sikh rule RS. 45/-.

4. Ahmad Khan s/o Shahwali, Mansoor Jadoon, Lambardar, Kakul, Abbottabad. In Kakul continued from Sikh rule Rs. 44/-

5. Faizullah Khan, s/o Shahbaz Khan Hassazai Jadoon, Dhamtaur, Abbottabad. In Dhokwachan continued from Sikh rule Rs. 57/- In 1859 Rs. 43/-

Total Rs. 100/-

6. Rehmat Khan, s/o Kala Khan Hassazai Jadoon, of Shaikh-ul-Bandi, Abbottabad. Granted in 1859 Rs.40/- in Shaik-ul-Bandi.

7. Amirullah Khan, s/o Atai Khan Salar Jadoon of Bandi Atai Khan, Abbottabad. Granted form Sikh rule. In Mujath + Bandi RS. 1911/- (Mujath Rs. 136/-)

8. Mehmud Khan, s/o Mushal Khan, Salar Jadoon, Bandi Atai Khan, Abbottabad. Granted from Sikh rule Rs. 49/- in 1859 Rs. 21/-

Total Rs. 70/-

9. Abbas Khan, s/o Jalal Khan,
Salar Jadoon, Langra, Abbottabad.
In Langra Total Rs. 130/-
10. Akbar Ali Khan, s/o Sher Khan,
Salar Jadoon, Kalu Maira, Abbottabad.
Sikh rule Rs. 55/- British rule Rs. 48/- continue
from Sikh rule.
11. Jalal Khan, s/o Pir Khan,
Hassazai Jadoon, Dhamtaur.
From Sikh rule Rs. 20/-
12. Rahim Khan, Hassazai Jadoon,
Dhamtaur, Abbottabad.
From Sikh rule Rs. 50/-

ABBOTTABAD CIVIL LINES & CANTONMENT

Abbottabad Cantonment was established on the agricultural lands owned by the Jadoons of villages Shaikul Bandi and Dhamtaur, while Civil Lines were established on the agricultural lands owned by the Jadoons of village Salhad. Lands were acquired for the accomplishment of the said purposes in 1853 and 1861, mentioned respectively, on payment of Annual Maalkana/Rent. It is evident from the record that the rent to the owners was paid only till 1948-49. The government also admits these facts as revealed through the Deputy Commissioner, Abbottabad's letter No. 24/2 (6) Rev: 176/DRA, dated 12.4.1993. (See Appendix No 2-5)

A Committee of the owners, belonging to these three villages, was formed to pursue the rent case with the concerned authorities. The Committee approached the Wafaqi Ombudsman in 1984 and also filed a petition with in the Peshawar High Court. The counsel, (Dr. Basit from Lahore) engaged by the committee for pleading its case, failed to present the

petition effectively in the High Court, because he himself was one of the affectees. The Supreme Court of Pakistan also dismissed the appeal with the following remarks (Unreported Case): "If the civil suit is competent, the observations made by the High Court would not affect the merit of the case." (See *Appendix No.6*)

KHILAFAT MOVEMENT & JADOONS (1919-20)

Jadoons had also taken active part in the Khilafat Movement. Some of them abandoned their businesses and left for Afghanistan, which is generally known as "HIJRAT" but, unfortunately, the then government of Afghanistan did not allow their entry and sealed all the borders. They were returned to their homes in very miserable circumstances.

PAKISTAN MOVEMENT & JADOONS

In the Pakistan Movement, wherein, the Muslims of the subcontinent demanded a separate and sovereign state comprising of Muslim majority areas in the undivided India, the Jadoons of Hazara and Mardan divisions actively participated. Throughout the movement, big processions were taken out from the Jadoon villages chanting the slogans of "Pakistan Zindabad", "We want Pakistan", "Pakistan Ka Matlab Kia, La Ilaha Illala", "Qaid-e-Azam Zindabad", etc. They took part in every agitation against the British rule in 1947 and many of them even went to jails for demanding freedom from the British yoke. Manawar Khan, s/o Ali Zaman Goramzai of Salhad played a vital role in organizing and mobilizing National Guards of the Muslim League. Similarly, Babu Muhammd Akram Badlazai of village Salhad was the Secretary General of Muslim League, Abbottabad, when the freedom movement was on its peak.

The names of some important political leaders, who were sent to jails by the British during the freedom struggle include:

S.#	Names	Address
1.	Attai Khan, Penu Khel, Hassazai	Salhad, Abbottabad
2.	Baland Khan, Goram Zai, Hassazai	Salhad, Abbottabad
3.	Jahandad Khan, Goram Zai	Salhad, Abbottabad
4.	Muhammad Zaman Khan, Shaikh Mali Khel	Salhad, Abbottabad
5.	Muhammad Akram Khan, Badalzai	Salhad, Abbottabad
6.	Wali Muhammad Khan, Badalzai	Salhad, Abbottabad
7.	Ali Gohar Khan, Badalzai	Salhad, Abbottabad
8.	Muhammad Yunus Khan, Pinu Khel	Salhad, Abbottabad
9.	Sarwar Khan, Pinu Khel	Bandi Dohndan, A-Abad
10.	Latif Khan, Hassan Khel	Shaikhul Bandi, A-Abad
11.	Rehan Khan, Ilyas Khel	Shaikhul Bandi, A-Abad
12.	Yusuf Khan, Ilyas Khel	Shaikhul Bandi, A-Abad
13.	Akram Khan, Goram Zai	Shaikhul Bandi, A-Abad
14.	Fateh Khan, Shaik Mali Khel	Shaikhul Bandi, A-Abad
15.	Hadayat Muhammad Khan, Daulat Khel Salar	Langra, Abbottabad
16.	Lal Khan, Daulat Khel Salar	Langra, Abbottabad
17.	Khaliqdad Khan Shaikh Mali Khel	Shaikhul Bandi, A-Abad
18.	Wali Muhammad Khan	Shaikhul Bandi, A-Abad
19.	Rehm Khan, Ilyas Khel	Dhamtaur, A-Abad.
20.	Akram Khan, Hassan Khel	Shaikhul Bandi, A-Abad
21.	Sultan Khan, Haji Khel Salar	Rajoia, Abbottabad.
22.	Pir Kamran, Haji Khel Salar	Rajoia, Abbottabad.
23.	Akbar Khan, Haji Khel Salar	Rajoia, Abbottabad.
24.	Akram Khan, Salar	Rajoia, Abbottabad.
25.	Ali Mardan Khan, Salar	Khodarra, A-Abad.
26.	Khani Zaman Khan, Salar	Malkan, A-Abad
27.	Mir Zaman Khan, Salar	Malkan, A-Abad
28.	Fateh Khan, Salar	Malkan, A-Abad
29.	Khana, Salar	Malkan, A-Abad

30.	Lal Khan, Mansoor	Mirpur, A-Abad
31.	Jamdar Abdul Aziz Khan	Mirpur, A-Abad
32.	Mujal Khan, Salar	Malkan, A-Abad
33.	Fazal Dad Khan, Salar	Malkan, A-Abad
34.	Babu Sikandar Khan, Kara Khel Hassazai	Salhad, Abbottabad
35.	Kala Khan, Salar	Malkan, Abbottabad.

KASHMIR JEHAD & JADOONS (1947-48)

To liberate the Kashmir from Indian aggression, Jihad was launched in 1947. Along with other Mujahideen, a big majority of Jadoons belonging to Mardan and Hazara participated in the Jihad. Jadoon students, who at that time were studying in the higher classes, proceeded along with them to provide first aid to the injured. Babu Muhammad Akram Khan Jadoon, of village Salhad, Abbottabad was entrusted with the responsibility of organizing and coordinating the movement of Mujahedin contingents. He was a close associate of Major Khurshid. The Mujahedin from tribal areas were stationed in a camp at Remount Depot near Mirpur and at different schools in the Abbottabad City.

Jadoons also generously donated money, clothes, blankets, edibles and other articles for the Mujahideen.

Services rendered in Kashmir Jihad by one Abdul Akbar Khan, Haji Khel, Salar Jadoon of village Gandaf were acknowledged by the Defense Ministry of Pakistan vide letter No. 7/8PS (C) G.H.Q Rawalpindi, dated 21st July, 1951, which is reproduced here:

Salar ABDUL AKBAR KAHN
Haji Khel, Gandaf.
Post Office Topi, Tehsil Swabi,
District MARDAN

No. 7/8/PS (C)
General Head Quarters,
C-In-C&COS Secretariat,
Rawalpindi, 21st July, 1951

The Commander-in-Chief has asked me to thank you for your letter No. 53. The valuable services rendered by you on the Kashmir front are really commendable. We are sure that you will stand by the country in time of need and hope that you will continue fostering the same spirit of sacrifice and devotion towards your Government.

Sd/ (Qurban Ali Khan)
Lieut Colonel,
Private Secretary to the
Commander-In-Chief

AFGHAN JEHAD & JADOONS (1979-1996)

The following youths of the Jadoon tribe took an active part in the Afghan Jihad launched against the Russian aggression by the Afghan Mujahideen.

1. Umar Farooq Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad.
2. Yahya Khan Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad.
3. Ahmad Bilal Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad.
4. Gul Hamid Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad.
5. Imran Khan Jadoon, Mulla Khel, Mirpur, Abbottabad.
6. Khalid Javed, Goramzai, Salhad, Abbottabad.
7. Nayyar-ullIslam, Goramzai, Salhad, Abbottabad.
8. Saqib-ul-Islam, Goramzai, Salhad, Abbottabad.
9. Shahzad Khan, Muhammadzai, Ilyasi Masjid, A-Abad.
10. Arifeen Khan, Khalilzai, Kakul, Abbottabad.
11. Jahanzeb Khan, Hassan Khel, Shaikhal Bandi, A-Abad.
12. Ishfaq Khan, Banda Pir Khan, Abbottabad.
13. Abid Khan, Goram Zai, Salhad, Abbottabad.
14. Abdul Waheed (Affiliatd Jadoon) Nawanshehr, A-Abad.
15. Nisar Khan, Daulatzai, Banda Pir Khan, Abbottabad.
16. Zakir Khan, Goramzai, Salhad, Abbottabad.
17. Adnan Khan, Shaikh Mali Khel, Salhad, Abbottabad.

UNDER TALIBAN

1. Pasha, Goram Zai, Dhamtaur, Abbottabad.
2. Khan Gul, Penu Khel, Mangal, Abbottabad.
3. Saleem Khan, Kakul, Abbottabad.

KASHMIR JEHAD & JADOONS 1989 ONWARDS

1. Commander Umar Farooq Jadoon s/o Aslam Khan Shaikmali Khel, Banda Sappan, Abbottabad, (Al-Badar).
Al-Badar Mujahiddin fought gallantly against the Indian Army at Kargil (1999) under the command of Umar Farooq Jadoon, as referred by the national newspapers. ("AAJ, OSAF, MOHASIB, NAWA-E-WAQT")
2. Shahzad Khan, Muhammadzai, Ilyasi Masjid Abbottabad, (Al-Badar).
3. Qasim Jadoon, Shaikmali Khel, Banda Sappan, Abbottabad, (Al-Badar).
4. Faiz-ul-Hakeem s/o Hakeem Jadoon, Salar Gadoon area, (Al-Badar).
5. Qamar Zaman, Shoabzai, Mirpur A-Abad, (Al-Badar).
6. Shabir, Khota Qabar, Abbottabad, (Al-Badar).
7. Abdul Waheed Jadoon, (Affiliated) Nawanshehr, Abbottabad, (Al-Badar).
8. Rashid Mehmood, s/o Sahib Khan, Mirpur, Abbottabad
9. Muhammad Ibrar, s/o Iqbal Khan, Mirpur, Abbottabad.
10. Riaz Khan, s/o Lal Khan, Mirpur, Abbottabad.
11. Fida Jadoon, Karakki, Haripur.
12. Asim Jadoon, Shaikh Mali Khel, Banda Sappan Abbottabad, (Al-Badar, Base camp).
13. Amjad Jadoon, s/o Ali Asghar Khan Shoabzai, Mirpur, Abbottabad, (Al-Badar).
14. Awais Khan, s/o Yar Muhammad Khan, Qazi Maira (Lashkar-e-Tayaba).
15. Ahmed Bilal Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad (Al-Badar).
16. Faisal Jadoon, Shaikh Mali Khel, Banda Sappan, Abbottabad (Base Camp, Al-Badar).

17. Yahya Khan, Shaikh Mali Khel, Banda Sappan Abbottabad, (Base Camp, Al-Badar).
18. Banaras Khan s/o Mahabat Khan, Muhammadzai, Rawalakot, Abbottabad.
19. Tousif Khan s/o Afzal Khan, Shaikh Mali Khel Nawanshehr, Abbottabad.
20. Abdul Waheed Jadoon, Haripur.
21. Arshad Ayyub s/o Ayub Khan Jadoon, Mulla Khel, Mirpur, Abbottabad, (Base Camp, Al-Badar).
22. Shah Swar, s/o Ajab Khan, Khan Khel, Dhamtaur, Abbottabad.
23. Attaullah Khan, s/o Moqarab Khan, Taj Khani Dhamtaur, Abbottabad.
24. Saleem Khan, s/o Wilayat Khan, Muhammad Zai, Kakul, Abbottabad.
25. Abdul Waheed, s/o Abdul Qayyum Khalilzai, Kakul, Abbottabad.
26. Faisal Khan, Narrian, Shaikhal Bandi, Abbottabad.
27. Zahid Shafique, s/o Suleman Khan, Adinzai Salhad, Abbottabad.
28. Shams Nawaz Khan, s/o Pir Khan, Omarzai, Sirbhana, Abbottabad.
29. Pervez Khan Ilyas Khel, Dhamtaur, Kashmir & Taliban, Afghanistan.

JADOON MARTYRS (SHOHADA)

1. Taqwimullah Khan, Nawanshehr, Abbottabad in Kashmir.
2. Zakir Jadoon, (Al-Badar), on 12.10.1996, Salhad, Abbottabad, in Kashmir.
3. Saqib-ul-Islam, (Al-Badar), on 19.3.1999, Salhad/ Sultanpur, Abbottabad, in Udhampur, Kashmir.
4. Fahmeed Jadoon, (Al-Badar), Banda Phagwarrian Abbottabad, in Kashmir.
5. Capt. Daryafat Khan, Banda Said Khan, East Pakistan 1971
6. Capt. Javed Akhtar Shoabzai, Mirpur, Siachen.
7. Safdar Khan, Dheri Kehal, Zaffarwal, 1971.

8. Iftikhar Khan, (Lashkar-e-Tayaba) Mohabata, Havelian, Abbottabad, in Kashmir.
9. Muhammad Ishaq, s/o Iqbal Khan (Lashkar-e-Tayaba) Hassan Khel, Mohabta, Havellian.
10. Abdur Rehman Khan s/o Iqbal Khan Khollian, Haripur, (Lashkar-e-Tayaba).
11. Faizul Hakeem Jadoon s/o Abdul Hakeem of Peshawar (Al-Badar) on 19.10.1999, in Punch Kashmir.
12. Abdul Hameed Jadoon, Shoabzai, in Afganistan 1999, Mirpur Abbottabad.
13. Abdul Jaleel, s/o Ajab Khan, Samal Khel, (Al-Badar) Jalalabad in Afghan Jihad against Russia. Keyala, Abbottabad.
14. Cadet Ayub Khan, s/o Mir Afzal, Adinkhel, Nawanshehr, Abbottabad.
15. Zahid, s/o Sarwar Khan, Adinkhel, Nawanshehr, Abbottabad. Pakistan Air Force.
16. Abdus Samad Jadoon, Mrtyred on 24.6.1996. Rawalpindi. Banda Phagwarian.
17. Mohabat Khan, s/o Rasool Khan Imaranzai, Mirpur Abbottabad. Cham Jorrian 1971.
18. Irfan Khan, s/o Muhammad Jee, Shoabzai, Mirpur Abbottabad, East Pakistan, 1971.
19. Ali Akbar Khan, s/o Jahandad Khan, Mirpur, East Pakistan 1971.
20. Awais Khan alias Abu Talha of Kaileg, Pinu Khel on 14.2.2000 in Kashmir. (Lashkar)
21. Sajad, s/o Sarwar Khan, Musazai, Cham-Jorrian, July 2000, Mirpur, Abbottabad
22. Wajid Jadoon, Kashmir, August 2000, Karachi.
23. Shah Swar, Kashmir, Hassazai, Dhamtaur, A-Abad.
24. Abdul Waheed Jadoon, (Affiliated) Nawanshehr, Abbottabad, (Kashmir, 14.10.2000).
25. Qasim Khan s/o Kala Khan Karrakhel Salhad Abbottabad. (Kashmir, 15.10.2000).

SOME GLIMPSES OF THE JADOONS OF HAZARA

Some excerpts from the Report of the Land Settlement of District Hazara of the Punjab by Capt. E.G. Wace, 1868-74 from pages 60-80, 1876 are presented here under:

_____The Jadoon country is situated in the center of the district, north and south of the Abbottabad Cantonment. The Bagra ilaqa is in the Haripur Tehsil, all the rest of their country is in the Abbottabad Tehsil.

_____They are not good fighting men, but as a subject, they are orderly and well disposed, much attached to their homes and people of Afghan origin fair agriculturists. They were originally a colony from Jadoon tribe in Yusufzai Trans-Indus, but they have much deteriorated in independence of character since they immigrated to Hazara at the beginning of 18th Century, and are not now to be compared with the parents tribe Trans-Indus.

_____The hereditary chief is Faizullah Khan, of Dhamtaur, who has a small jagir from us, but is not a man of any importance now. Khudadad Khan, the Jagirdar of Mangal, whose father earned the Jagir now held by the family for his services to Major Abbott in 1848-49, has some influence in the tribe, as also has Amirullah Khan, the Jagirdar of Bandi Atai.

_____In Hazara, Jadoon tribe is divided into three main divisions:

Salar

Rajoia

Sulemanzai
Muhammad Khel

Mustafazai
Idramzai.

Isa Khel

Mansoor

Nawanshehr + Mangal

Khidrzai

Shoaibzai

Yaqubzai

Daulatzai

Musazai

Hassazai

Dhamtaur + Mangal +Bagra

Isamailzai

Badalzai

The Mansoor and Salar sections keep up a slight connection with the parent tribe Trans-Indus, and some of them still speak Pushto in their homes. But the Hassazai has long since lost all the connection with the parent tribe, and has entirely forgotten their old Pushto Tongue.

_____ Nawanshehr, Dhamtaur and Rajoia are old headquarter villages of the Jadoon tribe.

_____ HUIJRA: Each village has one or more places of public resort. In Tarbella and in the larger of the Jadoon and Swathi villages these places (Hujras) are maintained by each principal division of the village.

_____ The Jadoons appropriated the old Turks rights in the country round Dhamtaur.

_____ The Jadoons' women are stout and thickly built.

_____ Some of Jadoons and Tanolis are fine men but as a rule, they are not above the middle height, not of great strength.

_____ The principal articles of a man's dress are loose legging (Suthan), a long tinice (Khalka).

_____ Population of Jadoons 9879 in Hazara:

_____The Jadoons claimed to hold their land on a Pathan system with periodical redistribution (Waish). But the Sikh rule so altered the actual status of possession that a Waish attempted during a period of rebellion in 1846, as also one subsequently sanctioned by Major Abbot, were alike given up as impracticable.

_____The Mangal "ilaqa" was joint "Wirasat" of the Mansoor and Hassazai divisions of the tribe; the Nawanshehr "ilaqa" the "Wirasat" of the Mansoor division, Dhamtaur "ilaqa" of the Hassazai division, and Rajoia "ilaqa" of Salar division. The state "ilaqa" of the Mangal was so disturbed under Sikh rule that the old status of the property has been almost entirely destroyed there, and several of villages of Mangal tract have fallen into hands of a motley gathering of occupants of all classes. In the plain villages of Nawanshehr and Dhamtaur old status has been properly preserved and so on in a few villages of the Rajoia tract.

_____The hill villages of the Nawanshehr and Dhamtaur tracts lying west and south of the Abbottabad valley were never in the hands of Jadoons, probably owing to the inferior nature of these hills lands, as compared with those of in the open villages, contented themselves with a nominal assertion of their dominion in respect of them.

CHAPTER-II

SOCIAL CUSTOMS AND TRADITIONS:

With the passage of time the social customs and traditions prevalent among the Jadoon tribe have undergone a tremendous alteration. Besides this, a number of rituals and practices handed down from the forefathers have either lost their vitality or gone extinct. Understandably enough, this is not the case with Jadoons alone, similar things have happened in case of other tribes as well. Also, Jadoons are not the only ones to have failed to preserve the cultural heritage and traditions of their elders, rather this change has not left any other tribe unaffected.

This process of change has been largely expedited during the last two or three decades due to the rapid onslaught of print and electronic media. Media has been proving instrumental in moulding social and cultural trends with every passing day. In today's world, when communication technology has reached such an advance stage that new discoveries and inventions are being made every minute, it is undoubtedly an uphill task for a certain tribe to remain sticking to the age-old customs, which were current during the time of its forefathers. Even then, in some remote areas of Gadoon Amazai in Swabi District, some sub-sections of Jadoon tribe have been conservative enough to have preserved what reached them through their elders. The transformation process in these areas is relatively slower in view of slower pace of progress. Lack of civic life amenities like, roads, education, access to modern modes of farming, etc, are some of the main reasons for their backwardness and slower alteration in their customs.

Betrothal

Marriage among the Jadoons is generally preceded by a betrothal ceremony (Mangni, Kozdan, Koyiden), which signifies that the girl is no longer free but is engaged to a boy. In theory, Islamic law attaches great importance to mutual consent in marriage. In the Jadoon tribe, negotiations of betrothal and marriage are usually made by the parents or guardians, without taking into account the consent of the girl. In some cases, direct and indirect consent is obtained through trusted persons. There is no fixed age for betrothal. Before entering into the contract of betrothal, secret inquiries regarding the conduct, education, family background and repute of the boy are made by the parents of the girl. Similarly, the boy's parents also conduct secret inquiries regarding conduct of the girl. Preference is given to a beautiful, young and free from disease girl. In this ceremony, on a fixed date, a party of men from the boy's side visits the girl's house. The visiting party is entertained with "Sharbat" and tea. Bridegroom does not accompany the party. The village barber of the girl's side brings a "Thal" (flat pot) filled with pasted Henna (Nikrize or Mehndi) and all the members of visiting party dip the smallest finger of their left hand and put some money in the "Thal", which is taken by the barber. This in Hindko is called "Üngle Ratti Karna" and in Pushtu "Gute Sur Kawal".

This is followed by a ceremony called in Pushtu "Akhperta" and in Hindko "Per Ghiala" in which womenfolk alongwith some male members of the bridegroom family visit the house of girl's parents with suitable gifts in the form of clothes called "Jorrah," sweets and a golden ring for girl as a token of betrothal which is called "Nishani" or "Nakha". The

girl's parents receive the visiting party and thus the match is concluded. On this occasion singing and dancing are also performed by the women and young girls present there. Currency notes are showered on the heads of the dancing girls, which are collected by the "Mirasan" (Dum-female), who beats the "Dohlaki". In return, after some time, a party consisting of women from the girl's side visits the house of the boy also. The party is entertained. Formalities of singing and dancing are repeated again. After betrothal uncooked food is sent to the girl's house by the boy's parents on the occasion of Eids and "Shab-e-Barat" and, sometimes, a suit of cloth is also sent.

Naita or date fixing for Marriage

This term is applied to the ceremony of fixing day for the marriage. On appointed day the boy's father, alongwith other respectable persons and relatives in the form of a jirga, go to the girl's house, where they are received by the relatives of the girl. The barber of the village loudly announces the wedding date as already agreed upon by the parties. Nowadays, this ritual has become just a formality as the marriage date is fixed ahead of this ceremony by the mutual consent of both the families.

Marriage (Shadi or Wahda)

In the Jadoon tribe, there is no fixed age for marriage, but, generally, it takes place when the boy and girl attain puberty. Custom of child marriage is not prevalent among the tribe. Unequal marriage is considered disgraceful and is discouraged. Among the Jadoons, when sometime after the betrothal, preparations for marriage are made, the Imam of the mosque or some other pious person is consulted to

recommend an auspicious day for the wedding keeping in view the feasibility for both the parties.

Like other Pathans, the Jadoons of earlier time were much conservative, as they would not marry their daughters to the men belonging to a different caste than theirs. But this is no more the case now. However, what remains of the old custom is the practice of avoiding, as far as possible, marrying off their daughters outside of the Pathan clan. Exceptions, however, are there, as like rest of the elite in the country, who only care for financial position and status of the boy's family irrespective of caste and creed, Jadoons are also influenced by this practice. Besides, political considerations too are kept in view in such marriages.

A feast is arranged for the guests on the wedding day. In some cases, "walimah" is arranged on the third day after the marriage. In the past, there was a custom to entertain the guests with rice, "pure ghee" and sugar, which has now vanished. After feasting the guests, the bridegroom accompanies the bridal party or procession called "Janj" to the bride's house. All those who join the bridal procession are called "Janji" or "Janjian". In some cases dums lead the marriage procession. Aerial firing is common on this occasion.

Common members of the Jadoon community arrange ordinary sort of feast within their means for the guests on such occasions, while well-to-do people spend lavishly to celebrate the ceremony. All the near relatives, friends and members of the brotherhood are invited to participate. Some of the guests offer gifts in cash to the bridegroom also. Special dishes are prepared for the function. A common practice, which

is prevalent to date among the tribe is to hold “Jirgas” prior to a marriage ceremony, to settle disputes with the relations having strained relationships. These jirgas are arranged by the family, whose son or daughter is getting married, and are aimed at resolving differences with the aggrieved family and persuading them into joining the marriage ceremony.

Normally, it has been seen that irrespective of the responsibility for the strained relationships, the elders and the near and dear ones prevail upon the two families to bury the hatchet and restore their friendly terms. They are urged to desist from discussing the past and overlook each other’s mistakes so that a new beginning of cordial relationships be set in. They also constantly advise them on this occasion to give the feelings of tolerance and forbearance a play and embrace each other to mark a renewed vigour and strength in feelings.

The elders on this occasion receive the guests in hujras while the younger-men serve food to the guests. The guests invited by the boy’s family far outnumber those invited by the girl’s family.

This auspicious occasion used to be marked with the accompaniment of “*dhol, shehnai, been and gatkas*” performed by the mirasis. Folk dances like “*Khumar, Bhangra, Luddi*” etc. performed by the youths, drew large crowds of on-lookers and dance lovers. This would present a very fascinating site, as the dancers and instrument players (mirasis) would put in their best as they drew closer to the bride’s house. However, not much jubilation and merry-making is seen nowadays, as the old customs and traditions are losing their vitality in the wake of more recent additions to the field of entertainment.

For the conveyance of the bride (Dulhan, Naway, Changhala), a doli is used, which is carried by the relatives of the bride called "Manji". When the doli party reaches the house of the bridegroom, they demand some cash from the mother or other relatives of the bridegroom, before offloading the bride. When the demand is fulfilled, they allow the bride to step out and the amount received is handed over to her by her close relatives. Manji or "Doli Party" does not even take water from the new house of the bride. The departure of the bride from her parents is always sad and sorrowful. On the time of the bride's departure, her parents give her ornaments and clothes, the box of which is usually carried by the village barber. In return, he is given some money as reward for carrying the box by the parents of bridegroom.

Among the Jadoon Pathans, "Nikah" ceremony is generally solemnized when the bride has been taken to the bridegroom's house. This custom is not only confined to the Jadoons, but many other Pathan tribes particularly Wazirs, Marwats, Kakars, Pannis, Yusufzais, etc. practise it. But there are some exceptions to this custom, as some people perform "Nikah" ceremony at the house of bride, normally before two or three days of the marriage. Nikah is performed at nighttime. A Mullah or Registrar of Nikah is sent for and seated on a Khat or chair, while the bridegroom is seated next to him. Two trusted persons, called the witnesses, then go to the bride to ask her consent for the marriage contract. She empowers one of her or bridegroom's relatives to have the ceremony performed on her behalf and fix the amount of dower. He is called the "Dini Bhai" or "Dini Roar" or "Wakil". The Nikah ceremony is performed after taking the consent of the wakil of the

bride. The amount of dowry varies, as it depends upon the financial status of the bridegroom. When Nikah ceremony is completed, shots are fired or drum (Naqara) is beaten to publicize the occasion and sweet is distributed among the participants. Father of the bridegroom is extended greetings by all those present on the occasion.

On the wedding day the parents of the bride display the dowry for general demonstration. But now a new custom is emerging in the Jadoons of cis-Indus area that dowry is sent to the house of the bridegroom a day or two before the marriage day. Heavy amount is incurred on dowry by the upper class.

The bride before sitting in the doli is made to dip her hand in the pasted Henna and seven impressions of her "Panja" are made on the wall. After that she is made to throw behind over her head a handful of grains as a token of leaving behind her fortune in her parent's house. But now these two traditions are occasionally performed.

On the marriage day, after the departure of the doli, the bridegroom, accompanied by his friends, visits the house of his father-in-law to pay homage to his mother-in-law and other close relatives of the bride. They in turn give him some money, which is called "Salami". Coins are showered on the bridegroom and the doli by the relatives of the bridegroom. Parents of the bride give a suit of clothes or single shirt to all the close male and female relatives of the bridegroom. A day or two before the marriage, a procession party consisting of females (called Urra) from the bridegroom side visits the bride's house, where the bride's hair is braided, and

dressed in her bridal suit. This ceremony is called in Hindko "Meendi Kholna" and in Pushto "Urbul/Worbul". Before departure of this procession from the house of the bridegroom, all suits of the bride are hanged on ropes and ornaments are displayed for the participants.

On the day of "Janj" or final day of marriage, the bridegroom accompanies the marriage procession in his used clothes. He is given a complete new suit in all respects by the parents of the bride. He there changes the new suit in place of old one. All the used items of the old suit except trousers (shalwar) are given to the barber. Some cash is also given to him for the services he rendered in exchanging the suit and as a "Salami".

Cousin Marriages

Inter-cousin marriage is common in the Jadoon tribe. On the whole, they usually intermarry among all the sections and sub-sections of the tribe, but cousin marriages are much common, owing to a number of reasons. The most important being that the girl's share in her father's property may not be transferred out of the family, but are much addicted to a marriage close affinity. In this respect they seem more inclined to the doctrine of endogamy. But now some well-to-do Jadoons have started giving their daughters out of the Jadoon tribe to non-Pathans. The criteria for arranging such marriages is status and to establish relations with influential political families. Anyhow, this practise is not against the injunctions of Islam, because we are Muslims first and then Jadoons.

Polygamy in the Jadoons is not common. A widow of young age is encouraged on second marriage. But some well-to-do persons have more

than one wives. Polygamy is also practised for the sake of male child. Marriages of sons and daughters are usually arranged in order of seniority in age. The custom of “Sehra” and “Gehna Bandhi” at the time of marriage is not prevalent among the Jadoons. Divorce is not common and if happens it is looked down upon by the family members.

Today’s marriages are solemnized by lavishly spending on them. Lavishness and ostentation have replaced simplicity and austerity, which has created many problems for the white-collar people.

A married man who resides in the house of his father-in-law as a member of his family is looked down upon by every one. In Pushtu there is a proverb “Zoom Pa Sakhar Kor Ke-dum” and in Hindko “Ghar Jawai Kute Ke Jai”. Meaning, he lives a degraded life in the house of his father-in-law. The custom of “Nindra” at marriages is no more in vogue.

Teeja (Dherama)

This ceremony is performed on the third day of the marriage. On this day the bridegroom alongwith his friends visits the house of his father-in-law, where he is given special entertainment. His friends after eating food put some money in the empty dishes. Similarly, a party consisting of women of bride’s relatives visit the new house of the bride to see her. The party takes with it cooked food for the bride and is also entertained there.

After the passage of five, seven or nine days of the marriage, the bride is taken back to her parents’ house. She remains there for a few days and is again sent back to her new house with a sufficient quantity

of sweets for distribution among the relatives of the bridegroom.

Mehr

Mehr is the amount that the bridegroom has to pay to her bride on their marriage. Islam recognizes “Mehr” as a symbol and token of the dignity and chastity of the women. Due to some bad customs, this tradition has been negatively interpreted in our society. The amount of “Mehr” is fixed at the time of Nikkah” among the Jadoon tribe.

Jahaiz (Dowry)

This custom is still widely acknowledged in the existing Jadoon society. According to this custom, the bride brings substantial dowry with her at the time of marriage. If a woman fails to get a large size of dowry, she becomes the victim of entriquer and mental torture in some cases by the mother and sisters of bridegroom.

Birth

The birth of a male baby is welcomed by the people and the parents receive greetings, but the birth of a female generally goes unnoticed. Azan is recited in the ears of the newly born. Sweets are distributed among the relatives by the parents. The first ceremony after the child’s birth is cutting of his hair (Sar Kalae). This ceremony is a part of Aqiqa (In Hindko this is called “Jhand”).

Aqiqa

The child’s head is shaved and the weight of hair in coins is given away as alms. Well-to-do persons sacrifice two goats or sheep for a boy and one for a girl on this occassion. Common Jadoons only cook rice and beaf and do not sacrifice anything.

Circumcision

This is a well-known fact that the Muslims, like Jews, circumcise their boys. The rite is followed as Sunnat-e-Ibrabimi, meaning, the way of Prophet Ibrahim. No religious observances are held on this occasion. The operation is usually performed with a sharp razor at home by a village barber. But now it is preferred to be performed in the hospital by a qualified doctor. In the past, Jadoons used to celebrate this ceremony with great pomp and show just like marriage ceremony and at the time of circumcision all male and female relatives were invited and entertained with meal. Sweets were also distributed and the relatives in return gave some money as a gift to the boy. The importance of this ceremony has now vanished to a greater extent.

Hujra

Hujra, guesthouse, is a peculiarity of Jadoon culture (village society) and is considered as pre-requisite for a Jadoon village. There is always a set of Khats (Charpais) in the Hujra courtyard and a Hooka or Chilam. Jadoons' Hujras are a joint or common property of the whole tribe (Qaum), sub-tribe, section and sub-section, etc., while the "Dhevaries" are individual or private property. Each principal division of the tribe maintains these Hujras, jointly. In some small villages, only one hujra is jointly maintained by all the divisions or sections of the Jadoon tribe as a common property just like in village Salhad of Abbottabad district. Hujras are usually located adjacent to the mosques.

Like the rest of Pathan tribes, hujras used to be an important feature of the Jadoons' lives. The hujra is a peculiar institution of the Pathans resembling a club to some extent. It consists usually of a building

with an open courtyard in front, which is set apart for the male members of a “Khel” or family. It forms a meeting place for the people in the moments of leisure or relaxation and it is to this place that unmarried young-men retire for entertainment till late at night. Here in the hujra, one finds a common scene of the elders reclining on charpais, with the younger ones, reverently sitting and listening to their narrative and discourses. On the occasions of grief as well, the hujras serve as the gathering place for the male, who assemble to share sorrow of the bereaved family. Elders of the village receive the mourners, who come to offer Fateh for the departed soul.

The importance and influence enjoyed by a hujra in the lives of Jadoons has vanished considerably. A number of factors are responsible for this transition, which have overshadowed the importance of a hujra. However, in many villages, the locals have not fully broken with the past and have well maintained the hujras. Presently, when every well off person prefers the construction of a hujra adjacent to his residence, in some areas of Jadoons' inhabitation, the practice of utilizing joint hujras is pretty well going on. Apart from the fact that the importance of hujra is marred by a variety of factors, no one can deny this historical truth that hujras worked as important social and cultural institutes. All social and cultural gatherings relating to the lives of tribesmen were held at hujras providing the youths with an excellent opportunity to observe their elders reacting to different circumstances. The manners and etiquettes concerning the reception accorded to guests, the way of talking to them, caring for their likes and dislikes and many others were transferred to the new generation through a natural process. The

meetings (Jirgas) held at hujras to resolve disputes arising out between two sub-castes, or with other tribes, or to sort out difference between any two parties, provided the young-men with an important occasion to learn the art of sorting out disputes through the policy of give and take. However, the young-men were not allowed to speak out before the elders, and they could only observe them how they used the tactics of diplomacy and sought a way out of the mess.

Also, such occasions were greatly beneficial to them as they provided an opportunity of social interaction and exchange of views over a number of issues. These gatherings not only broadened mental horizons of the young-men but also trained them to handle such situations in future, when they were to shoulder the responsibilities hitherto performed by the elders. The decisions reached at jirgas were binding on the parties concerned and anyone violating the decisions was humiliated publicly. So, in view of the risk involved, it seldom happened that a party went against the Jirga decisions. The elders often used to urge their next generation to prefer death rather than going against the decisions arrived at before a jirga. Even at present day, some sub-tribes do stick to the old jirga system. But largely due to the intervention of police in the affairs of people's lives, the old system is not as vigorous. Though at some times, even the administration people take resort to this old system to seek a solution of a matter getting out of their hands.

The hujras were also used for the purpose of entertainment and recreation in the form of local dances and playing of "Gatkas" normally at marriage ceremonies. As in the case with other Pathan tribes,

the Jadoons also spent a lot of money on marriages. They used to arrange public entertainments at hujras for the local people.

Physical Features

Physical characteristics, in which racial variations occur include, body weight and proportion, skin pigmentation, hair texture and colour, blood composition and fingerprints. But latest research in the field of biological science includes some other considerations to that as well.

Jadoons have broad heads, fine to medium noses, and their structure is either above the average or tall. They are usually fair and light brown complexioned with black hair and eyes. Some are nearly as fair as Europeans. Some have blue eyes and brown hair. Some have black complexions. Generally, their features are well formed. The Jadoon women are stout and thickly built. On the whole, Jadoons are of fine physique. Their bravery is proverbial. An old man in the tribe usually carries a stick in his hand, and some of them dye their heads and beards with Henna. They are simple by nature, trustworthy, true to their words, sincere and loyal. There was a custom to keep hair on the forehead of the boy (on one-fifth portion of the head) called (Bodhi) and hair on the remaining portion of the head was shaved with razor. Now this custom has ceased.

They give respect to others and expect from others similar treatment. Generally, their traits and characteristics assimilate with that of the people of Semitic Race. They have broad eyes. They regard hospitality as a sacred duty. Some of them are exceptionally tall and good looking. They are neat in their dress. Jadoons are well behaved and self

respecting people and the tribe on the whole is peaceful. Some of them are addicted to exaggerating the deeds of their elders or families.

Dress

There has been a marked improvement in their dress for the last three decades and among the well-to-do Jadoons a considerable change in fashion has occurred. Usually, the dress of a common Jadoon consists of a shirt, trousers (Shalwar), a sheet of cloth (Chaddar) hung over the shoulders, a turban of a twisted sheet of cloth without Kullah, ordinary white cap of cloth, or Chitrali cap, or Karakul (Jinah Cap) waist-coat, Peshawari type chapli with closed and open mouth) or shoes. In winter, the common men among them often wrap themselves in a woolen blanket and well-to-do wear wollen coats, waist-coats, sweaters and suits of fine clothes. The educated Jadoons usually prefer white colour. On special occasions, a Peshawari or Silken Lungi with or without Kullah or Jinah cap is used. Kullahs are generally of two types: Conical and Elliptical. Rich and fashionable persons have golden embroidery done on their kullahs.

As regards female dress, it also consists of a shirt, shalwar, dupatta (chaddar) and sandal or slippers as the footwear. The rich and educated community generally wears fine clothes in light shades, whereas the common men and poor women use cheaper quality clothes made of rough cloth, which is normally in bright shades. The use of "Bhurqa" is a story of the past. Matching dupatta with the suit is preferred. On the occasions of marriages and Eids, embroidered silken or satin clothes in bright colour are used. Gold ornaments are also worn on

these occasions. When travelling out of the house, the women invariably wear long Chaddar (or Burqa) which goes over the head and covers them down to the feet.

Old dress of men “Khalqa”, a long tunic or loose coat (long open shirt), loose wrinkled trousers (loose legging suthan or Shalwar) of cotton cloth, Kullah Lungi, dyed in dark blue colour, woolen blanket in winter, village made footwear, Chadder, and old dress of women long shirt (simple or embroidered with silk), trousers of “Shakar” and “Mothra” and Chadder type Dupatta in multi colour called “Salara” have now disappeared. More than twenty yards of cloth for each suit of a man and a woman was required. These old dresses have now been replaced by new fashion. At present, the electronic media is playing a dominant role in introducing new fashions. Hardly a few days pass on the introduction of a fashion that it is discarded and more recent one is adopted. And the change is so rapid that the phenomenon of constant change is at work.

FOOD

Ordinary food of Jadoons is bread. Wheat and Maize bread is their staple food. Some times it is supplemented with rice. Tanoori Roti (bread) is liked by every one. The popular and common dishes among the Jadoon families are soup (shorba) of meat, boiled rice with meat and turnip soup, curry (prepared with curd, butter or milk) maize bread and Sag furnished by the green leaves of mustard is the favorite dish. It is made more delicious if butter is added to it and is eaten with chatni, pickle and butter milk.

Common meal consists of bread, vegetables, pulses, meat, curry, butter, and buttermilk. Usually three meals are taken a day. Morning meal or break fast is simpler which consists of bread or paratha or left over Tanoori bread from the evening meal with tea. The second meal is taken after 12 o' clock and third one in the evening. Pillao is a favorite dish on marriage and other occasions. In the near past, wheat bread was considered a luxury. The practice of serving the guests on the occasions of marriages and chehnam with ghee and sugar has ceased to exist. Milk and buttermilk have now been replaced by tea. Tea has become universally popular. No visitor can depart without being offered a cup of tea. Besides other dishes, a chicken dish is added to do honour to a guest. Some times fruit and sweet dishes are also added. Jadoons are very fond of meat when able to afford it. There is a proverb in the Pushto that even burnt meat is better than pulses. Green tea is taken after meals.

Status of Women

Women among the Jadoon society are much venerated. They enjoy great respect and honour. In settling the family affairs and disputes, they have a dominating voice. Especially, in negotiating the betrothal and marriage matters, they normally have the sole authority. In some exceptional cases they even interfere in the matters purely concerning men. Joint family system exists among the Jadoons, success of which depends much on womenfolk. Now this system is losing its vitality gradually. Under the customary law in the Hazara, females were excluded from inheritance and succession. With the introduction of Muslim Personal Law or Shariat Act of 1937, all females were granted the right of inheritance as laid down in the

Shariat. Trend to get education is very encouraging, and some of the females are posted on higher ranks in the government departments.

Language

Jadoons of Tans-Indus area of Gadoon speak Pushto, while those who had migrated to cis-Indus area have forgotten their mother tongue and now speak Hindko. But, inspite of this, there are about 10% people among them who can speak and understand Pushto still now.

Religion

Mostly, Jadoons are Sunni Muslims belonging to the Hanfi School of Thought with a negligible number of Shias in a village near Abbottabad. Apart from this, one family has converted to Ahmedia religion as well. During the British Rule, three notable Jadoons embraced Christianity probably for worldly gains, but their new faith could not take root and died its own death with their demise. However, their descendants are true Muslims. Jadoon take much interest in well maintaining and furnishing the mosques in their villages. Some mosques have "Series land" whereas some others have been usurped by the mullahs.

Purdah (Veil)

Strictly speaking, purdah in its rigid form is restricted only to upper class religious families. Educated females do not observe rigid form of purdah. Purdah is in fact associated with respectability. In villages, purdah is almost absent, but it does not mean that they do not observe it. "Bhurqah", which upto recent past used to be considered the best form of purdah is on the delining course. Instead, the womenfolk prefer cladding

themselves in a big cloth sheet, while going out of their homes.

Addictions

Tobacco snuff (naswar) is used besides smoking 'chillam' and cigarette. The custom of snuff using prevails to a certain extent even amongst women. The use of intoxicating drugs is not common, but some indulge in this vice. A few have taken to liquor. Gambling is not common.

Hobbies and Sports

Their main hobbies are:

1. Hunting of porcupines and rabbits with hounds.
2. Shooting of birds.
3. Catching of fish.
4. Playing Football, Hockey, Basketball, Cricket, etc.
5. Makha.
6. Weight lifting
7. Gatka bazi,
8. Dogs and Cocks fighting
9. Kabaddi, etc.

Death Ceremony

When death occurs, women go to the house of mourning, where the corpse is placed out on a bed in the courtyard for customary ceremony of lamentation. The women group themselves round the corpse and weep in unison. The very close relatives of the deceased like daughters and sisters slap their faces and chests with both hands and with loud sobs repeat the exclamations Hai !, Hai !, Hai !, . The dead body is then washed and shrouded in a white cloth sheet and then the corpse is carried to the burial ground in a procession. In some villages, "Niqara" is beaten to inform the public about lifting of the corpse to the

graveyard. When the death occurs, all the relatives are informed and announcements are made on the mosques' loud speakers in all the surrounding villages. Women take no part in funeral procession. Imam leads the Namaz-e-Jinaza. Alms (Asqat), consisting of dried dates and a copy of the Holly Quran are distributed among the poor.

The Fateh Khawani lasts for three days in the hujras. The bereaved family is feasted for three to seven days by the relatives and friends. On every Friday night, following the burial "Khatmul Quran" is held upto forty days. Then, the 'Chehlum' ceremony is solemnized. The custom of visiting the grave of the deceased on third day by the female relatives has almost been abandoned, and this ceremony is held at home now.

On seventh day of the burial, all the female relatives gather at the house of the bereaved family, bring with them soap and mustard-oil, where they assist in washing the clothes of the family, hair of female members and also their own. After this ceremony, clothes of the deceased are given away either to the Imam (clergy) or the poor or, both.

Chehlum (Salvekhtam)

This ceremony is solemnized after the passage of forty days of the burial. Though solemnizing of chehlum is not a religious sacrament, but it is observed for the sake of honour and prestige in the society. Wealthy families lavishly spent on these occasions just for the sake of ostentation. The well-to-do people make even distinction between rich and poor on this occasion. Common people are entertained with ordinary food, while the rich and, so

called, notables are served with special dishes and video films are also made. Being Muslims, we should eschew from all such ostentation and lavishness and adopt austerity and simplicity as envisaged by Islam.

Hashr

Another important feature of the life of Jadoons is the “Hashr” which takes place in the harvesting season. A family, wanting to expedite the cutting of crop, invites a large number of relatives comprising of the strongmen to help in the harvest. This joint activity is marked by the beating of “dholak” by the village “mirasi” and, sometimes, the performance of local dances. This being done, largely, to motivate the invitees to work with interest and to entertain the onlookers. The workers as well as the onlookers also raise certain shouts for maintaining their interest in the work. This activity is followed by a joint meal prepared by the host party, with “desi ghee”, “sag” and maize bread the special features of the meal.

Chapter –III

SOME EXPLANATIONS

MUHAMMADZAIS

In Abbottabad in Hazara division, there exist three sub-sections of the Muhammadzai branch of Mansoors, i.e. Adin Khel, Qutab Khel and Zabardasti, whereas, in Trans-Indus Gadoon area, only two sub-sections, namely, Adin Khel and Qutab Khel are found. The third sub-section, Zabardasti, being the descendants of Zabardast Khan, emerging in Hazara after the migration of Jadoon tribe from Gadoon area and, hence it is not found there. Besides this, there is also a mini branch of Muhammadzai called as Kuper Khel.

MOHNBANRIAS or MAHA BANI

Those Jadoon families who had migrated to Hazara from the slopes of MAHABAN Mountain of Swabi District, irrespective of their “Khel” or branch, are called Mohnbanrias in Hazara. This title does not stand for a branch or sub-branch of Jadoon tribe but represents the place from where a particular branch of Jadoon tribe migrated.

GALLIWALS

Galliwall is the corrupted name used for “Nouroze Khani” branch of Badalzai of Hassazai Mansoor division. The reason for calling them “Gallival” is that they settled themselves in the valley of Bagra in Haripur district. In Hindko a valley or a pass is called galli (passage).

HASSAZAIS, AS DESCRIBED BY HISTORIANS.

1. In Gadoon area of Swabi district Hassazais are in a very small number. They are only found in the villages of “Sat Khetar”, Serri Hassazai”,

- “Qadra” and “Malkabad”. On the other hand they are numerous in Hazara division. (*Ibbetson*)
2. One of the three sections (Salar- Mansoor- Hassazai) of Jadoons (Gaduns) in Hazara settled in and around Dhamtaur and in the Mangal and Bagra tracts. The obsolete chieftainship of the Jadoons was vested in a family of this section at Dhamtaur. (*Raverty*)
 3. Hassazais of Dhamtaur were keepers and bearers of the tribal flag in time of battles. The flag of Jadoon tribe was of triangular shape. The strongest and the most courageous man was supposed to hold it in battlefield.
 4. The Qazi of the three tappas of Salar, Mansoor and Hassazai, and Daftar or Diwan of Jadoon tribe was at Dhamtaur.

FAIZULLAH KHEL

A sub-branch of Muhammad Khel of Attozai Salar, which emerged from the name of Faizullah, the brother of Sarang and Sozi. With the passage of time, the name of this sub-branch was corrupted into Purzul Khel and, later on, into Fuzar Khel. The actual and correct name of this sub-branch is Faizullah Khel.

SHEIKHS

There are three Sheikh sub-sections in the Jadoon tribe one each in Salar, Mansoor, and Hassazai. They are the descendants of Sheikh Ali Khan, Mukhtazai Salar, Shaikh Khalil, Khudarzai, Mansoor and Sheikh Kajir of Hassazai, respectively. There are minor sub-sections of Sheikhs in Imranzai and Shoabzai in addition to main Sheikh sections of Jadoon tribe.

Besides Jadoons, there is also a sub-section of Barech (Baritch, Warrich, Bariss, etc.) Afghans called

as Sheikhs. They were allied to Jadoons and are still with them in the villages of Saddra, Banda Sheikhan and Takya Sheikhan on the banks of Dorr in Hazara. Their ancestors had migrated along with Jadoons from village Dodher of Swabi district. Their ancestral relatives are still living there. In Hazara, they intermingled with Jadoons through inter-marriages. In Pathan society, the title of "Sheikh" is regarded as a token of great respect and honour as compared to other non-Afghan tribes. This title was usually bestowed upon spiritual leaders and people accorded great reverence to them.

SHEIKHS - OTHER THAN PATHANS

"Sheikh is an Arabic word meaning an elder or chief, and probably corresponds very closely among the tribes of Arabia with the word 'Chaudhri' in the Punjab. Thus, the title should properly be confined to the tribes of true Arab descent. But it has been degraded into a much more vulgar use. If a Rajput or a Jat turns Mohammadan, he retains his caste name and is still a Rajput or Jat. Though Sir Denzil Ibbetson had known Musalman Rajputs, who had fallen in life and had taken to weaving, call themselves Sheikhs. But they were still recognized as relations by their brethren of the village whence they came. So, if an outcast or, man of impure calling, becomes Musalman and retains his occupation, or at least substitutes for it another only slightly less degrading, he also retains his caste name or is known by an entirely new one, such as Dindar or Musalli. But the class which lies between these two extremes, and are neither so proud of their origin as to wish, nor so degraded by their occupation as to be compelled, to retain their original caste name, very generally abandon that name on their conversion to Islam and adopt the title

of Sheikh. There is a Persian proverb: Last year I was a weaver (Julaha); this year a Sheikh and, the next year, if prices rise, I shall be a Sayad. Moreover, many of the inferior agricultural Musalman tribes of Indian descent have, especially in the west of the province, made claim to Arab origin; and though they are still known by their tribal name, probably or almost certainly return themselves as Sheikhs in a Census.

Sheikhs do not bear the best of characters in some parts. In Rohtak they are said to supply recruits to our armies and jails with praiseworthy indifference," and in Dera Ismail Khan the Naumuslim Sheikhs are described as "a lazy thriftless set of cultivators." The Shaiks thus described are of course to be sharply distinguished from the true Quraish of the southwest Punjab.

(Ibbetson P: 399)

Sheikh

The only Muhammadan tribe in the hills is Sheikhs who came up from Basi, Rugar and Kharar. The reason of their migration is said to be this, that originally they were Hindus, but the king who ruled at that time converted them to Muhammadanism by force. Some members of a family remained Hindus, while others turned Muhammadans. The converts gave up their share of the property in favour of their brothers, and they themselves came and settled in this part of the country, and lived by trade. Their settlement in the hills does not seem to be older than twenty-two or twenty-four generations. *(Ibbetson P: 403)*

DAS-KHEL

Das Khel, which is the sub-branch of Attozai Salars, is called "Tassarkheli" in Hazara and Daskhel in Gadoon area.

GIDDERS or (Hundi Gidder)

A sub-section of Badalzai of Hassazai division, commonly called gidders, just like “Kutikhel” which is a corrupted name of Qutab Khel of Muhammadzai branch. There are various tribal traditions for calling them gidders. One is that their ancestor’s name was Gohar in the pedigree, which was corrupted with the passage of time.

Besides this, there are non-Pathan families known as gidder. Moreover, there was a tribe in Arabia known as “Banu Kalb”, the sons of dog. The Nawab of Tank is called Kuti Khel.

HAJI KHEL

Haji Khel, which is a sub-branch of Attozai Salar is called “Bhahi Khani” in Hazara, whereas in Gadoon area, they are called Haji Khels.

Killing of Qazi

On the instigation of Pir Khan of Banda Pir Khan, Sher Khan s/o Bostan Khan Goramzai of Dhamtaur Killed the Qazi, who was entrusted with the job of demarcating the land between Mansoor and Hassazais at Joggan in Rash.

Scattered Jadoon Families

Those Jadoon families who have lost contact with their parent stock and are presently dwelling in scattered areas of the country have unfortunately forgotten the names of their branches or divisions (Khel, etc.) from which they belonged. What they only know is that they are Jadoon Pathans.

GHURGHASHT

Ghurghushti, one of the great branches of the Pathans, descended from Ismail, surnamed Ghurghasht, one of the three sons of Qais-I-Abdur Rashid the Pathan. Ismail had three sons, Danai [who had four sons, Kakar, (Panni), Naghar and Dawai (Dawi)]. Mandu and Babai are the ancestors of the Babi Afghans of Kandahar. The tribes descended from Danai are by far the most numerous and include many of the most powerful tribes of South-Eastern Afghanistan. Ghurghasht is said to mean “leaping and jumping”, ‘playing and romping, and to have been bestowed upon Ismail as a nickname. (*Ibbetson P: 296*)

GHURGHUSHTI VILLAGE

Ghurshushti village in Attok district was founded by Jadoons and named it after their ancestor’s name “Ghurghashti”. Ghurghasht a Sept of Afghan, contains ninty-five (95) tribes.

QAZI OF THREE TAPPAS

The three tappas of Salar, Mansoor and Hassazai had permanently engaged the services of a Qazi who was their religious leader and sorted out their disputes. He was based at Dhamtaur and in return for his services “Serri Land” was given to him.

DIWAN

The diwan or, “Daftar” of the Jadoon tribe was at Dhamtaur. At his diwan, a complete record of all their affairs was maintained.

JADOON SOLIDARITY – KARACHI

The Jadoons living in Karachi formed “Jadoon Solidarity” for the welfare of Jadoon community and to solve their social and economic problems. M/S.

Akhtar Saeed Jadoon, Khan Bahadur Khan Jadoon and Zahoor Ahmad Khan Jadoon were its founding members.

Due to some unknown reasons, the idea of Jadoon solidarity could not take off. There is a need to revive the same keeping in view its objectives.

_____ When an Afghan woman marries an Afghan, inferior in social status to her parents, her descendants are called after their mother, as in the case of Gaggyani, who are called after their mother. She had married to a servant of her father. The same occurs when a woman marries to a foreigner and her descendants are considered Afghans. (Raverty)

_____ Ashraf alias Jadoon had two wives, one each from Yusufzai and Lodi tribe. Said Khan alias Salar was from Yusufzai and Mansoor was from Lodi mothers.

KHAN

Khan is a Turkish title meaning Sardar. Afghans did not adopt the purely Turkish title of Khan for centuries. After this and not until the Lodi Sultans of Dehli Kingdom began to bestow such titles on their Afghan supporters (Tabqat-I-Nasri). All great chiefs of whatever race they belong use the title of khan. (*see also Appendix No.37*)

_____ Afghan, Pushtun, Pukhtun, Pathan, Sulimani, Rohilah, all are synonymous terms.

RASH or ORASH PLAIN

“The ancient name of Hazara, or at any rate, of a large portion of the country now included in the district, was Urasha, a name which still survives in the Orash or Rash plain, and is probably the ‘Uruga’ of the Mahabharata”.

(Hazara Gazetteer 1907, P-118)

_____ This name is probably derived from the Tajzik word “rash” signifying full of ups and downs, hills and ravens or possibly from the Arabic “rashsh “, which means, gently trickling, as water, or flowing gently, for the Zamin-i-Rash, if the latter be correct derivation--Zamin-i-Rash, is very marshy. *(Raverty)*

There was large lake in the centre of Rash plain which was famous for Lotus.

_____ “The Jadoons of this Kohistan (Hazara) or mountain tract country, number about 12000 families, but according to some accounts, they are supposed to amount to near 15000, and dwell in thirty eight villages. They consist of three clans or divisions, the Salarzai, Mansoorzai and Hassazai. These again contain several ramifications it is not necessary to mention here”. *(Raverty)*

MING (HAZARA) KARLUGH

_____ “Timurlane, who, on returning from his invasion of India in 1399 A.D, made the district over to a number of Karlugh Turks. By this time the authority of Hindu rulers had been ousted and the authority of the Muhammdans had been established in their place. And, it may here be

noted that to this settlement of Turks the name Hazara is probably due.

Hazara or thousand is a translation of the Turki word Ming, meaning a regiment of thousand men, and Hazara is, therefore, the country of the Turki Ming or regiment. (*Hazara Gazetteer*)

It will be worth while to mention here that in 1818 AD Hashim Khan Turk of Manakrai betrayed his country to the Sikhs. At his invitation Makhan Singh, the Sikh governor of Rawalpindi, invaded Hazara with 500 sowars, built a fort at Sarai Saleh, and levied tribute from Hazara plain.

In China, Ming (Min) dynasty (1368-1644), period was noted for scholarly achievements and artistic works. In the modern Turkish work "Ming" has been replaced with "Bin".

_____ Hazara, a race usually but erroneously styled Pathan. They are almost certainly Mongol Tartars, and derive their name from Hazara, the Persian equivalent of the Turki "ming" or "legion". Settled in their present abodes by Changiz Khan, they hold the Paropamisus of the ancients, from Kabul and Ghazni to Harat and from Kandahar to Balkh. Owing to their strict rule of intermarriage, they have retained their physical and physiognomic-characteristics and are "as pure Mongols as when they settled over 600 years ago with their families, their flocks and their worldly possessions". In the interior of their country they were almost wholly independent until

subdued by the late Amir Abdur Rahman of Afghanistan. They do not give their name to the Hazara District of the North-West Frontier Province nor apparently to the Chach-Hazara in the Attock Tehsil. The Hazaras are not settled in the Punjab, but are found in it as labourers and also enlist in Pioneer regiments. All are Shias by sect, and in consequence regarded as heretics by the Sunni Afghans. They are fully described in Bellow's *Races of Afghanistan*.
(Ibbetson P: 330)

TURK, in the Punjab proper means, probably invariably, a Turkoman, native of Turkistan and of Mongolian race. But in the Dehli territory the villagers, accustomed to describe the Mughals of the empire as Turks, use the word as synonymous with official; even Hindu clerks of the Kayath caste being described as Turks merely because they were in Government employment. And about Karnal any Mughal, Sayad, Pathan or Shaikh will be called Turk as a compliment. On the Baloch frontier again the word Turk is commonly used as synonymous with Mughal. The Turks of the Punjab are practically confined to Hazara and are doubtless the representatives of the colony of Karlugh Turks who came into the Punjab with Tamerlane (1399 AD) and possessed themselves of the Pakhli tract in that District, which apparently included the Tanawal, Dhantaur, and Swati country and was politically attached to Kashmir. These men were dispossessed of their territory by Swaties and Tanolis from across the Indus about the beginning of the 18th century; and the Turks

now returned are doubtless their descendants. The word Turk is a Tartar word meaning a wonderer;" thus in poetry the Sun is called "the Turk of China" that is of the East, or "the Turk of the Sky". The Turks of Gurdaspur are said to be rope-makers by occupation and their speciality used to be the manufacturer of tappars of tat, or sackcloth, until the competition of the jute industry affected their trade. In the Simla Hills and Kulu the term is virtually synonymous with Musalman.

(Ibbetson P: 476-477)

KASHMIRI

The word Kashmiri is perhaps applicable to the members of any of the races of Kashmir; but it is commonly used in Kashmir itself to denote the people of the valley of Srinagar. In any case the term is a geographical one, and probably includes many of what we should in the Punjab call separate castes. The cultivating class who form the great mass of the Kashmiries proper are probably of Aryan descent though perhaps with an intermixture of Khas blood, and possess marked characters. Drew describes them as "Large-made and robust and of a really fine cast of feature," and ranks them as "the finest race in the whole continent of India." But their history is, at any rate in recent times, one of the most grievous suffering and oppression; and they are cowards, liars, and withal, quarrelsome, though at the same time keen-witted, cheerful, and humorous. A good account of them will be found in Drew's "Jummoo and Kashmir".

In the Punjab, the term Kashmiri connotes a Muhammadan Kashmiri. It is rarely, if ever, applied to a Hindu of Kashmir. The most important Kashmiri element in the Punjab is found in the cities of Ludhiana and Amritsar, which still contain large colonies of weavers, employed in weaving carpets and finer fabrics. Besides these, many Kashmiris are found scattered all over these Provinces, many being descended from those who were driven from Kashmir by the great famine of 1878 into the sub-montane districts of the Punjab. Many of the Kashmiris in Gujrat, Jehlum and Attock are, strictly speaking, Chibbalis. A full account of the Kashmir Krams and tribes will be found in Sir Walter Lawrence's "Valley of Kashmir", Ch. XII. The principal tribes returned in the Punjab are the Bat, Batti, Dar, Laon, Mahr, Main, Mir, Shaikh, Wain and Warde. Ju is also common and like Bat and other tribe-names is now practically a surname. *(Ibbetson P: 476-479)*

HINDKI

A generic term, half contemptuous, applied to all Muhammadans who being of Hindu origin speak Hindko and have been converted to Islam in comparatively recent times. In Bannu the term usually denotes an Awan or Jat cultivator, but in a wider sense it includes all Muhammadan who talk Hindi, Punjabi or any dialect derived from them. *(Ibbetson P: 333)*

GHAZI SHAH JAMAL

"The well-known shrine and tank of Jamal Ghazi lie in a beautiful grove, a mile from the village (Dhamtaur) in the Abbottabad direction

on the right bank of the Darkhan, a tributary of the Dorr".
(*Hazara Gazetteer*)

Ghazi Jamal took active and gallantry part in the Jihad against the infidels of Kohsitan-i-Hazara (mountainous tracts) launched under the command of Sultan Mehmood Jadoon, Akhund Challak and Sallak. In these Jehads, Shah Jamal earned the title of Ghazi. It is Said that infidel Rajwala was killed in these Jehads.

His shrine is at Takya (Present Scout Camp). The Mujawars of the shrine have no relationship with Gazi Jamal. The ancestors of these Mujawars were engaged by the Jadoons to look after the shrine and Shamlat land of the Jadoon tribe on the terms and conditions as laid down in the "Wajibul Arz" of village Dhamtaur 1972. They are not Sajjada Nashines. They receive the offerings from the visitors. Eyes soaring persons visit the shrine on every Thursday.

Hakim Abu-Al-Fateh, a reknown durbari of Mughal Emperor Akbar, died at Takya (Dhamtaur), on march back from Kashmir in 997 H (1589 AD) and was buried at Hassan-abdal. According to tradition, Mughal Queen Noor Jahan planted a "Chinar" tree at Takya.

MIAN KANGAL SAHIB OF MANGAL

___The saint is said to have been the son of an Emperor of Dehli, who turned Fakir, and ended his wandering at this spot. According to another version, the Ziarat at Mangal or Mian Kangal Sahib is the shrine of Gul Muhammad, lying 8 miles north of Abbottabad in Jalpura, the former

site of Mangal. His Pir was Shaikh Abdus Sabur Qadiri of Kashmir who was also called Bastal, (1732 AD). A large gathering of men and women is held there every Thursday. *(Ibbetson P-596)*

PANJ PIRS (Five Saints)

According to Jadoon tradition, they were Jadoons. The shrine of Panj Pirs at Abbottabad opposite main branch of National Bank of Pakistan was actually their halting place during their onward and back ward journeys to Kashmir. No body knows where they died and buried and whether they were friends or brothers. There is a village of "Panj Pir" in Swabi. The proprietor rights of so-called shrine's land of Panj Pirs at Abbottabad was vested to Shaikhmali Khel Jadoons of Salhad.

A proverb denotes their connection with the Jadoons.

Besides the Panj Pir Jadoons, the information regarding other Panj Pirs as recorded by Ibbetson is quoted as under:

The Five Pirs:-- In some parts of the country, the Hindus are fond of representing themselves as followers of the Panj Pir or five Saints. Who these five saints are is a matter, which each worshipper decides according to his taste. Sometimes, they are five pandavas; sometimes they are the five holy personages of Shi'aism, viz. Muhammad, Fatima, Ali, Hassan and Husain, sometimes they are a selection of Musلمان saints, as Khawaja Qutb-ud-Din, Khawaja Mu'ain-ud-Din Chishti, Shaikh Nizam-

ud-Din Aulia, Nasir-ud-Din Abu'l Khair, and Sultan Nasir-ud-Din Mahmud or as Khawaja Khizr, Said Jalal. Zakaria, Lal Shahbaz and Farid Shakarganj. The Bhattis of the Gurjanwala District will tell you that the five saints are Shaikh Samail, Shah Daulat, Shaikh Fateh Ali, Pir Fateh Khan and Shah Murad, all patrons of the Bhatti race; and each tribe will have its own selection. In the centre and west of the province, however, we meet with queer admixtures of Hindu and Musalman objects of worship. The same list will contain Sultan, Devi, the Guru, Khawaja and Guga Pir, or (as in Ludhiana) Khawaja Khizr, Durga Devi, Vishnu, Sakhi Sarwar ad Guru Gobind Singh, or (as in Simla) Guga Pir, Balaknath, Thakur, Sakhi Sarwar and Shiv. The five saints are infact any five personages the worshipper likes to mention; and the fact that a man describes himself as a Panjpiria implies generally that he is indifferent as to the saints whom he worships and is probably a man of the lower orders. Panjpiria's are found all over the province from Muzaffagarh to Delhi, and there is a place in the Shahpur District, 10 miles south of Sahiwal where a large fair is held every year in honour of the Panjpir. Some persons, wishing to be more specific, declare themselves to be followers of the Chabar Pir or Four Saints; by this is generally implied the four friends of the Prophet, whose admirers are found both among Musalmans and Hindus.

The Khangah of the Panj Pir at Abohar is not covered with a roof. The fair is held annually on the 15th Har. Few people attend it most by

Madari, Naushahi etc. Tradition says that nearly 900 years ago Abohar was ruled by Raja Aya Chand who had an only daughter. On his deathbed he expressed deep regret that he had no son, to go to the Panj Piran at Uch in Bahawlpur and mount the horses there. His daughter courageously assured him that she would go and fetch the horses from Uch. So accompanied by a small band she went there and carried off the horses of the Panj Pir. They came after her and begged her to return them, but she refused and so they had to wait in patience for their return. The Pir's wives being tired of waiting followed their husbands to Abohar where with their beloved spouses they breathed their last, cursing the lady and the place. Before long their prophecy was fulfilled and the place became a desert. The five Pirs were interred at a place in the village and near them the remains of their wives. The shrine contains the tombs of the 5 Pirs and those of their 5 wives, which are surrounded by a brick wall, but have no roof. The administration of the Khanqah is carried on by two Musalman faqirs, caste Lad. They keep it clean and light a lamp in the evening.

Note:- See Temple's Legends of the Punjab, II, P 372. See also an exhaustive account of the Panj Pir of the United Provinces in North India Notes and Queries, 11, & 10, and subsequent numbers.

In an urdu magazine *Adbiat Qt.* Vol. 1 No. 1 1987, page 117, Islamabad, an article of Qudratullah Shahab was published, wherein he tried to trace the origin of Panj Pirs' Shrine at Jammu. In his article he highlighted conflicting views about their origin. Some described them

as fine 'Qutabs', others referred to them as five 'Abdals' or 'Walis' who had come to propagate the message of Islam. Some other versions about them were that they were thieves who were sentenced to death for charge of theft.

KHOTH-E-QABR (or "The Donky's Grave)

"This is the name given to a small bazaar and Tonga stage on the Abbottabad-Hassan Abdal road, 6 miles from the former place. The grave from which it takes its name is on the right bank of the Salhad stream, a little distance to the north of the bridge, in a small cemetery. The story runs that in the days before Sikh rule, the villagers of Dhamtaur began to encroach upon and cultivate the Salhad lands here. It was too far for them to return at midday to their own village for their food, so their womankind used to load it on a donkey, who, unattended, took his way to where his masters were at work. As he drew near, he would bray, and the men would come and eat their dinners, and then, loading the donkey with the empty vessels, would send him back again to Dhamtaur. The victims of the encroachments, who were not strong enough to compel the Dhamtaur men to release their lands by force, took counsel together, and came to the conclusion that if they killed the donkey their enemies would find it too much trouble to go home every day for their food, and would give up cultivating the land. So, one day they laid in wait for the donkey, and killed him as he came along. Thereupon his masters, grieved at the death of the faithful animal, and not desiring to leave his body a prey to vultures and jackals,

gave him an honourable burial, and raised a pile of stones over his grave, that remains until this day.
(*Hazara gazetteer P.237, 1907*)

Jadoons buried the donkey just to pay tribute for the services rendered by it. This idea was not new as, Boosi Philus, the horse of Alexander the great died at Jhelum and was buried there, and Chectak, the horse of Rana Sanga Rajput when died was buried. Similarly, Abu Yazid al Nikkari was known as “al Khimar”. The donkey of Isa (Christ) is a popular proverb. Moreover, the traditional symbol of the Democratic Party of USA is donkey.

BAGRA ILAQA

“The Bagra ilaqa was originally the heritage of the Dilazak of Sarai Saleh, but they were gradually pushed out of it, partly by purchase, mortgage and partly by usurpation by the Hassazai Jadoons, whose principal settlement is in the Dhamtaur ilaqa of the Abbottabad Tehsil. This displacement had taken place before the commencement of Sikh rule.”

(*Report Land Rev. Settl. 1874, P.150*)

The mystery shrouding the true identity and descent of “Panj Pir” is resolved to a greater extent from this commonly spoken proverb: “*Jidher teen tappa Jadoon udher kholian walai bhee,*” or “*Jidher Panj Pir Jadoon udher Kholian walai bhee*”. From these popular sayings, two things can be inferred quite clearly: one, that the ‘Panj Pirs’ were Jadoons and second, that the Kholian area was not part

of the distribution scheme under which different areas were demarcated by the elders.

As to the identity of Panj Pirs, there is no need for probing the matter any further as the two sayings clearly brush aside all presumptions and establish the fact that they were Jadoons. The sayings also make it clear that Kholian area was undoubtedly out of the scheme of distribution of land amongst three tappas of Jadoon tribe.

_____The Jadoons immigrated to Hazara in the beginning of the 17th century. Their hereditary chief is Faizullah Khan of Dhamtaur (Hassazai), who has a small jagir from us, but he is not a man of any importance now. Khudad Khan, the Jagirdar of Mangal, whose father (Pir Khan) earned the Jagir now held by the family for his services to Major Abbott in 1848-49, has influence in the tribe, as also has Amirullah Khan (Malli Khel) the Jagirdar of Bandi Attai Khan".

(R.L.R.S 1874, P.60)

JADOON LEADERS

The Jadoons have always been confronting the leadership crisis and, except for a few dominating personalities, most of them have failed to come up to the mark. Though, if seen in the broader perspective, almost all the Pathan tribes have faced similar problems, the Jadoons are the worst sufferers in this regard. What is more disturbing is the realization that in the recent past those who professed to be their saviors stabbed them in the back when they got an opportunity to rise to higher

positions and they opted for their personal interests instead of the well-being of their followers.

Apart from all that, what has been the bane of their failure as leaders is lack of hospitality and generosity. However naive this may seem, the fact is that the failing sense of generosity and farsightedness have dealt a deadly blow to their credibility as leaders. Undoubtedly exceptions are there but the common saying, that “exceptions are never counted” is proved in this case. History in this regard is witness to their deeds and future historians would not spare them for having done nothing mentionable for their people.

_____ Historical Hujra of the Khiderzais at Malakabad is a joint ownership of all the Khiderzais irrespective of their dwellings. As regards the big and old Berh (Jujube) tree, no body knows when and who planted it in the Hujra.

_____ Obsolete Khanship or Chieftainship of the Jadoon (Gadoon) tribe was vested to the Salar Branch in the old days.

MALIK

This word, Arabic in origin, and common to the Semitic languages, is used almost peculiarly with respect to the Afghan (although some people of Hindu descent and non-Afghans have assumed it), and signifies “king” and “master”. It is applied by the Afghans to

the Chief man of a clan or section of a tribe, and to the headman of a village.

IDENTICAL TERMS

Lehnga :	A Pathan tribe of Multan (originally from Sibi).
Lehnga:	A Jat tribe.
Lehnga:	A parra of Raisani Baluch.
Laon:	A Pathan tribe of Baluchistan
Laon:	A Muslim Kashmiri tribe
Jadoon/ Gadoon:	A Pathan tribe
Jadu/Yadu:	Rajput Hindu tribe, belongs to yadu or Jadubansi branch, was a son of Jagot, from whom Krishan was descended and the Jadubansi also claim descent from him.

Further research regarding origin of Rajput Jadu or Yadu tribe needs to be conducted to ascertain whether they are remnants of dispersed Bani Israel or otherwise. But it is a accepted fact that in the beginning they were not Hindus. On this very reason they had not been classified amongst the four famous social classes of Hindu society i.e. Brahman, Khashtaria, Wesh and Shudar. They had been treated as a separate group and bestowed with the title of Rajputs. At some later stage, due to intermingling, they became Hindus.

Pathan:	A well-known race.
Pathania:	A chanderbansi Rajput tribe (derived its name from Pathankot)
Suri:	A Pathan tribe (Lodi)
Suria:	A section of Khatri Hindu

Surari	A section of Bannuchi Pathan
Balute:	Afghan tribe
Balute:	Syed Family
Warraich:	Non-Afghan Muslim & Hindu families
Barrach:	Pathan tribe
Sudhan:	Pathan tribe
Sodhan:	Rajput tribe

SHADEE KHAN JADOON of Mangal

Foster, when visited Mangal, on his way from Muzzafarabad, said that this small town was the residence of Shadee Khan, the Chief of Jadoon.

Shadee Khan Jadoon belonged to Khalilzai clan of Khiderzai; he founded the village Banda Shadee Khan, which later on assumed the name of Banda Pir Khan.

SULIMANI PATHAN:

According to Raverty Sulimanis claim that Kakaey, second son of Karlarni, had two sons, Suliman and Sharaf-ud-Din, or as the Afghan style him, Shitak, and, in this the Makhzan-i-Afghani, Mirat-ul-Afghani and Khalasat-ul-Ansab agree. Hayat Khan, the Kathar, here appears not to have copied the first work quite correctly, and consequently, fall into utter confusion. He says that "Kakkai", as he calls him, had four sons, Burhan (who, Khushal Khan says was Kodaey's son), Khogianaey (who, all say, was Kodaey's son); Suliman, and Shitak thus giving Kakaey's two of Kodaey's sons. (Raverty)

According to "Misl-e-Haqiat" Banda Pir Khan 1872, they are shown as "Sulemanzais".

Moreover, the term Sulimani is generally applied for all the Pathans. In this respect Raverty says that “ From the fact of Afghan dwelling on the ridges and slopes and in the valleys of the Koh-i-Mihtar, Suliman the people whose abode is on the back of or convexity of (the suliman mountain) the Afghan are also known both in India and other countries, as Sulimanis”.

Sulimani, it must be remembered, is a name by which the Afghans are known as well as Rohilah.”

Sulimani tribe is a sub-branch of Karlarnis Pathans. Their progenitor was Suliman son of Kakaey son of Karlarni.

Some people intermingle “Sulemani” with “Shilmani” and vice-versa, that is incorrect, actually, both groups are different from each other. Similar is the case of Ghilzai” and Khilji.

TAPPA

Tappa means district, while Banda denotes hamlet.

CHAPTER IV

JADOONS EXCELLING IN VARIOUS FIELDS

Jadoons Ph.Ds/D.Sc

1. Dr. M. Naseer Khan Jadoon s/o Waris Khan Jadoon, Ismaeel Khel, Hassazai Chamnaka, A-Abad.
2. Dr. Muhammad Zubair Khan Jadoon s/o Waris Khan Jadoon, Ismaeel Khel, Hassazai. Chamnaka, Abbottabad.
3. Dr. Ammar Khan Jadoon s/o Dr. Naseer Khan, Ismaeel Khel, Hassazai Chamnakka, A-Abad.
4. Dr. Adil Khan Jadoon s/o Dr. Muhammad Irfan Khan, Ismaeel Khel Hassazai, Chamnaka, A-Abad
5. Dr. Muhammad Saeed Khan Jadoon s/o Abdul Qayum Khan Jadoon, Ismaeel Khel, Hassazai. Chamnakka, Abbottabad.
6. Dr. Tahir Irfan Khan s/o Dr. Muhammad Irfan Khan, Ismaeel Khel, Hassazai, Chamnaka, A-Abad.
7. Dr. Zia-ur-Rehman Khan Jadoon s/o Zakir Rehman Jadoon, Ismaeel Khel Hassazai. Chamnaka, Abbottabad.
8. Dr. Rehmat Zaman Khan s/o Khan Afsar Khan Jadoon, Ismaeel Khel, Hassazai Keyala, A-Abad.
9. Dr. Khan Gul Khan Jadoon s/o Lal Khan Umarzai Hassazai, Dhamtaur, Abbottabad.
10. Dr. Ishtiaque Khan s/o Muhammad Yaqub Khan Hassan Khel, Hassazai, Shaikhal Bandi, A-Abad
11. Dr. Mushtaq Khan s/o Zardad Khan, Hassazai, Keyala, Abbottabad
12. Dr. Tariq Khan Daulatzai, Dhodial, Abbottabad.
13. Dr. Javed Iqbal s/o Fazal Khan Adin Khel, Nawan-shehr, Abbottabad.
14. Dr. Adil Khan s/o Dr. Najmul Ghani Khan, Salar Bandi Attai Khan, Abbottabad.

Science and Technology

In the field of science and technology as well, the Jadoons have not lagged behind. They have been rendering invaluable services in various capacities in order to make the defense of their motherland impregnable. What is however is more amusing is the fact that the sons of this tribe have, by dint of sheer hard work and courage, proved their mettle in the field of nuclear energy and are ranked amongst the top brass of nuclear scientists. The role they played in making Pakistan the seventh nuclear power in the world and the first in the Islamic world would be remembered for centuries to come.

Jadoon Scientists Family

Name of Family: Ismaeel Khel (Alias Samel Khel) Hassazai Mansoor
Jadoon of village Chamnaka
P.O Hajia Gali District
Abbottabad.

1. **Prof. Dr. Muhammad Naseer Khan Jadoon** s/o Haji Waris Khan Jadoon.

Resume

Dr. Muhammad Naseer Khan is an internationally renowned scientist. He holds M.Sc degree (Pakistan); M.Tech. (U.K); Ph.D. (U.K.) and D.Sc. (U.K.). He is a Fellow of the Institution of Electrical Engineers and Chartered Engineers, Engineering Council (U.K.). He is also Fellow of the Institute of Physics, and Chartered Physicist (U.K.). He has held several international positions. Currently he is serving as a Professor of Applied Physics and Dean, Faculty of Engineering Sciences at Ghulam Ishaq Khan Institute of Engineering Sciences and Technology, Topi,

NWFP. He has published more than 90 research papers in refereed journals of international repute, some of which opened new vistas of enquiry and were referred to extensively by the community of researchers around the world. He has authored a book on Thermodynamics, which assimilates and integrates the latest developments in the field. He has been invited as a key-note speaker at a host of national and international scientific conferences, and has had the privilege of being the member and chairman of numerous committees for the promotion of science and technology. In recognition of his outstanding contribution in the field of semiconductors and superconductor physics and technology, he has been given numerous awards, and is listed as a Distinguished International Scientists and Scholars (Volume 1, 1986).

While working abroad in academic institutions, Dr. Khan has rendered outstanding services to Pakistan through his key role in establishing scientific and technical collaboration between foreign and Pakistani universities. He has expanded the scope of such collaboration while working at the Ghulam Ishaq Khan Institute of Engineering Sciences and Technology.

Owing to his valuable contribution in the area of Applied Physics and Technology, the Government of Pakistan conferred on him “President’s award for **Pride of Performance**” on 14th August 1998.

Pro-Reactor of Ghulam Ishaq Khan Institute of Engineering Sciences and Technology Top.

Awards:

- i. President's Award for Pride of Performance. 1998.
- ii. President's Gold Medal.
- iii. Listed as a distinguished Scientist and Scholar (Volume 1, 1998 U.K.)
- iv. Completed high Tech. Projects of National and International importance.

2. Dr. Muhammad Zubair Khan Jadoon s/o Haji Waris Khan Jadoon Ismaeel Khel Hassazai Mansoor Jadoon.

Post: Chief Engineer, Dr. Abdul Qadir Khan Research Laborites, Kahuta.

Qualification: B.E (Pak.) M. Phil (U.K) Ph.D (U.K.) M.P.I.E (Pak.), M.I.M.E (U.K).

Publications: 10 Research Papers in International Scientific Journals.

Awards: Presidents' Award for Pride of Performance.
Completed vital projects of National and International importance.

3. Dr. Adil Irfan Khan Jadoon s/o Dr. Muhammad Irfan Khan Jadoon Ismaeel Khel Hassazai Mansoor, village Chamnaka P.O Hajia Gali, District Abbottabad.

Post : Doctor, Hammer Smith Hospital England.

Publications: More than 12 research papers in International Scientific Journals.

Qualifications. B.Sc (Hons) U.K. M.Sc (U.K) Ph.D (U.K)

Address: 18 Craven Close, Hayes Middlesex UB 4 OSB England.

4. **Dr. Muhammad Saeed Khan Jadoon** s/o Abdul Qayum Khan Jadoon. Hassazai, village Chamnaka, P.O Hajia Gali, District Abbottabad.

Post: Principal Reservoir Engineer Oil & Gas Development Corporation Islamabad, Pakistan

Qualification: B.Sc (Hons) U.K., M.Sc (Pak) Ph.D (U.K.)

Publication: More than 8 research papers in International journals.

5. **Dr. Ammar Khan Jadoon** s/o Dr. Muhammad Naseer Khan Jadoon Ismaeel Khel Hassazai Jadoon Village Chamnaka, District Abbottabad.

Qualification: B.Sc (Hons) U.K., M.Sc (U.K) Ph.D (U.K.) M.I.M.E (U.K.)

Publication: More than 6 research papers in International journals of high repute.

Address: 20, Craven close, Hayes, Middlesex UB 40SB, U.K

6. **Dr. Tahir Irfan Khan Jadoon** s/o Dr. Muhammad Irfan Khan Jadoon Ismaeel Khel Hassazai Jadoon Village Chamnaka, District Abbottabad Pakistan.

Post: Lecturer, Department of Materials Engineering, Uxbridge, Brunel University Middlesex U.K.

Qualification: B.Sc (Hons) U.K, Ph.D (U.K) M.I.M.E (U.K)

Publication: More than 3 research papers in International journals of high repute.

Address: 18 Craven Close, Hayes, Middlesex UB 40SB.U.K

7. **Dr. Zia-ur-Rehman Khan Jadoon** s/o Zakir Rehman Khan Jadoon Ismaeel Khel Hassazai Jadoon village Chamnaka District Abbottabad.

Post: Agriculture Scientist Govt. of NWFP Agr. University Peshawar Pakistan

Qualification: B.Sc Hons, M.Phil, Ph.D

8. **Dr. Rehmat Zaman Khan Jadoon**, Date of Birth 1967, Village Kiala Abbottabad.

Distinctions/Awards

- First Position in Soil Science both in B.Sc (Hons) and M.Sc (Hons).
- NWFP Research scholarship 1985-1991.
- World Bank Scholarship for Ph.D. 1994-98.
- Lincoln University Doctoral Scholarship 1995-97.
- Commonwealth Travel Award 1996.
- Royal Society of New Zealand Award 1996.
- Five Research Papers in International Scientific Journals of high repute.
- First Pakistani who got Ph.D (higher qualification in the most burning issue of Global Warming Green house effect).
- Reserch Institute of Innovative Technology for Earth (RITE) Japan, Award 2000.

JADOON JOURNALISTS

1. Late. Khan Faqira Khan Jadoon. Hassan Khel, Dhamtaur Abbottabad.
Chief Editor and Proprietor Urdu Newspaper "Israr-e-Sarhad". In 1941, started Half Monthly Urdu Newspaper "Inkashaf" from Abbottabad.
2. Late Mir Afzal Khan Nazami - Zabardasti Muhammadzai, Nawanshahr, Abbottabad. Editor Urdu Newspaper: "Al-Jehad" after Pakistan. Before Pakistan Editor "Inkishaf" of Faqira

- Khan's newspaper. Contributor and column writer for daily "Shahbaz" Peshawar, "Al-Afghan" Punjab and monthly "Rafique" Dehli.
3. Late Muhammad Afsar Khan Jadoon. Hassan Khel, Hassazai Shaikhal Bandi, Abbottabad.
 4. Naiz Pasha Jadoon. Karra Khel. Hassazai Salhad, Abbottabad. Chief Editor and proprietor daily Urdu newspaper "Shamal" Abbottabad and Mingora, Swat.
 5. Amer Shehzad Ilyas Khel, Hassazai. Banda Dilazak, A-Abad. News Reporter Daily Pakistan.
 6. Muhammad Asad Khan, Shoabzai, Nawanshehr Abbottabad, News Reporter.
 7. Akhtar Jadoon, Sarai Saleh Haripur, News Reporter.
 8. Tariq Yusuf Jadoon, Nawanshehr Abbottabad News Reporter.
 9. Shoab Khan Jadoon, Nawanshehr Abbottabad News Reporter.
 10. Arshad Ayyub, Mulla Khel, Mirpur, English News Reporter/story writer.
 11. Javed Khan, Khalilzai, Kakul, Abbottabad.

SPORTSMEN

Hockey

1. Amanat Khan, Hassazai, Salhad, Abbottabad. NWFP & University. Gold Medal from Military 1987.
2. Maj. Samiullah Khan. Hassazai, Salhad, Abbottabad Military Team.
3. Zakaria Khan Hassazai, Shaikhal Bandi, Abbottabad NWFP & University.
4. Pasha Jadoon, Hassazai, Shaikhal Bandi Abbottabad, University.
5. Agha Gul, Hassazai, Shaikhal Bandi, Abbottabad NWFP & University.
6. Ayaz Khan Khidrzi, Nawanshehr, Abbottabad NWFP

7. Ghulam Mujtaba Advocate, Abbottabad, University.
8. Junaid Jadoon, Salhad, Abbottabad. 4 Gold and 3 Silver Medals.

Football

1. Late Fateh Khan, Sheikhmalī Khel Shaikhal Bandi, Abbottabad.
2. Late Jahangir Khan Hassan Khel, Sheikhal Bandi, Abbottabad.
3. Sher Afzal Khan, Badelzai, Kehal, Abbottabad.
4. Abdul Latif Khan Hassan Khel, Shaikhal Bandi, A-Abad
5. Salauddin Khan Shaikhmalī Khel, Shaikhal Bandi, A-Abad
6. Abdul Hameed Khan Mullah Khel, Mirpur, A-Abad.
7. Riaz Khan, Muhammadzai, Nawanshehr, A-Abad.
8. Shamahrez Khan Shoabzai (WAPDA) N-Shehr, A-Abad
9. Khawar Khan M. Zai, University, N-Shehr, A-Abad.
10. Shakeel Ahmad Daulatzai, (Army) Tarhana, A-Abad.
11. Ibrar Khan, Ilyas Khel University, Dhamtaur.
12. Shah Alam Khan, Sheikhmalī Khel, Sheikhal Bandi, Abbottabad.

Volley Ball

1. Pervaz Khan Shaikhmalī Khel, Dhamtaur, Abbottabad. Gold Medal National Championship 1997. Colour Holder, Coach Army Team.
2. Kamran Khan, Qutab Khel, Nardubba, Abbottabad Pakistan Navy.
3. Sharafat Khan, Hassazai, Chamnaka, Abbottabad.

Cricket

1. Zafar Jadoon, Karachi Blue, Karachi.

Boxing

1. Ajab Khan, Adinkhel, Narrain, Abbottabad.
2. Gulzar Khan Gold Medal Army, N-Shehr, Abbottabad.
3. Rizwan Khan Salar, Shaikhal Bandi, Abbottabad.
4. Hamayun Khan Daulatzai, Dhodial, Abbottabad.
5. Haroon Khan Khawaja Ahmad Kkel, Military Colour Holder, Shaikhal Bandi, Abbottabad.

Kabaddi (Long) Tatti, Parkodi, in Derajati “Doda”

1. Late Qalandar Khan, Salar, Qalandarabad, A-Abad.
2. Late Jahandad Khan, Ilyas Khel, Bandi Dhundan Abbottabad.
3. Late Fazal Dad Khan, Penu Khel, Tanan A-Abad.
4. Late Hadayat Muhammad Khan Salar, Langra, Abbottabad.
5. Sher Dil Khan Hassazai, Kakul, Abbottabad.
6. Rehmat Khan Salar, Banda Said Khan, A-Abad.
7. Haroon Khan s/o M. Hamayun Khan, Utmanzai, (Circle Kabaddi) Salhad, Abbottabad.

TENT PEGGING

Keeping hounds and Falcons and Tent Pegging has been the favorite past times and hobbies of Jadoons of Bandi Attai Khan and its surrounding villages.

KARATE

1. Tariq Jadoon, Muhammadzai, Ghomawan, A-Aabad. Black Belt. 4th Don. Chief Master, NWFP.
2. Altaf Khan Jadoon, Muhammadzai, Nawanshehr Abbottabad. Black Belt, NWFP, Champion 1992. 1st Don national. Gold and Silver 1994.
3. Amer Jadoon. Shaikhal Bandi.

INDIVIDUALS

1. Miridi Khan, Qutab Khel, Abbottabad (Retd. Navy) Champion Weight Lifting Services, Champion Inter Services Gatka and Sword Fighting.
2. Lt. Manzoor Ahmad, Qutab Khel, Abbottabad, Champion Inter Services Squash.
3. Arsallah Khan Qutab Khel, Abbottabad, Champion Butter Fly Swimmer, Service Level.
4. Rustam Khan, Goramzai Hassazai-Shaikhal Bandi Presently Lahore Among the top most experts in colour films scanning in Pakistan.

JADOON T.V & FIML ARTISTS

1. Afzal Khan Rambo. Khan Khel. Havellian, A-Abad.
2. Khaliqdad Khan Mullakhel, Mirpur, Abbottabad.
3. Masood Anwar Jadoon Mullakhel, Mirpur A-Abad Artist and Scriptwriter.
4. Zubair Jadoon. Havelian, Abbottabad.
5. Rehan Jadoon Musazai, Mirpur, Abbottabad.
6. Saleem Khan Jadoon Adin Khel, Narrian Abbottabad. Singer (English & Urdu songs).

CHARTERED ACCOUNTANTS

1. Azhar Fareed s/o Muhammad Fareed Penu Khel, Toru Dhok, Abbottabad
2. Tariq Khan Shoabzai, Nawanshehr, Abbottabad.
3. Said Sultan Shoabzai, Nawanshehr, Abbottabad.

SWORDS OF HONOUR

1. Late Capt. Said Akbar Khan Malik. Khawaja Ahmad Khel, Shaikhal Bandi, Abbottabad. In World War-II.
2. Abdul Qayum Jadoon, Muhammad Khel, Dheri Keyal, Abbottabad. In World War-II.
3. Bridg. (Rtd) Afsar Khan Jadoon Sheikhmali Khel Shaikhal Bandi, A-Abad, 1958 PMA passing out parade
4. Javed Akhtar Shoabzai, Mir Pur, Abbottabad, PMA.

CALLIGRAPHISTS

1. Abdul Ghafoor Malik, Karra Khel, Salhad, A-Abad.
2. Waqarul Islam (Khan Gul) Karra Khal, Salhad, A-Abad.

TALENTED JADOON STUDENTS

1. Adeel Ahamd, Hassazai, Khota Qabar, A-Abad. First position in B.Com. 1999. Azad Kashmir University.
2. Wajat Khan Hassazai, Khota Qabar, Abbottabad. First position in B.Com. Azad Kashmir University.
3. Waqarul Islam, Hassazai Salhad, 2nd position in NWFP in F.A Peshawar Board.

4. Amanullah Khan, Hassazai, Dhamtaur. Topped in Merchant Navy Course in U.K. Awarded, Gold Medal.
5. Shafqat, Adin Khel, Nawanshehr, Topped in Engineering, Peshawar University.
6. Khan Gul, Hassazai, Salhad. Positioned in F.Sc. Pre-Engineering.
7. Jaffar Bilal, Choonakari, Abbottabad.
8. Fazlur Rehman Khan, Qutab Khel, Nawanshehr. First Postion M.A. History, Peshawar University.
9. Azhar-ul-Islam, Hassazai, Sultan Pur, Abbottabad. Topped in M.A. Arabic "NIML" Islamabad.
10. Khan Gul Khan Hassazai, Dhamtaur. Topped in Mining Engineering, University of Peshawar.
11. Javed Iqbal, Qutab Khel, Nawanshehr. Gold Medal in M.Sc.
12. Imran Khan, Imranzai, Choonakari, Abbottabad. Topped in B.Sc and M.Sc Statistics.
13. Dr. Shahbaz Afsar Khan, Shaikmali Khel. Shaikhali Bandi, Abbottabad. Won Quad-i-Azam Medals in R-Pindi Board in Matric and Intermedeate Examination.
14. Nauman Afsar Khan, Shakhmali Khel, Shaikhali Bandi, Abbottabad. Army, passed out a Coy Senior Under Officer.

JADOON MILITARY TAGHMA (MEDAL) HOLDERS

1. Mirdi Khan (R. Navy), Qutab Khel, Abbottabad.
 - i. Sitara-e-Basalat 1956
 - ii. Sitara-e-Jurrat 1965
 - iii. Taghma-e-Jurrat 1971
2. Muhammad Afsar Khan Jadoon Adin Khel, Abbottabad (Retd. Air Commodore)
 - i. Sitara-e-Imtiaz, Military
 - ii. Sitara-e-Basalat
3. Gul Muhammad Khan Badalzai, A-Abad (Rtd. Brigd)
 - i. Sitara-e-Imtiaz, Military.

JADOON GOLD MEDALISTS

1. Assistant Prof. Abdur Razzaq Khan, Salar Dheri Keyal, Abbottabad
2. Ajmal Khan, Qutab Khel, Abbottabad, B.Com Exam.
3. Dr. Habib Ahmad Khan Jadoon, Ghomawan.A-Abad. Got positions in all the professional courses.
4. Dr. Muhammad Younas Khan, Hassazai N-Shehr, A-Abad in 1969. Peshawar Universtiy. Got positions in all professional courses and examination.
5. Nisar Khan Hassazai, Banda Pir Khan. In LL.B Peshawar University.
6. Shafqat Khan Hassazai, Shaikhal Bandi, Peshawar University, Zoology
7. Shahzada Khan Hassazai, F.Sc A-Abad Board 1996.
8. Zoaq Akhtar Aqabzai, Banda Laman, Abbottabad.
9. Ajab Khan Adin Khel, Narrian, National Games 1973, Army Games 1980, Fakhr-i-Asia Medal in 1988 Karachi Boxing.
10. Ghulam Khan Adin Khel, Nawanshehr, Abbottabad. Ali Garh University 1935 in Chemistry M.Sc.
11. Khalid Iqbal s/o Haji Iqbal, Bandi Attai Khan Salar Gold Medal in Mechant Navy Course.
12. Nawaz Khan s/o Yaqub Khan, Taj Khani, Bagnoter, in M.Sc
13. Irshad Khan s/o Zardad Khan Shoabzai, N-Shehr.

JADOON POETS

1. Late Khadi Khan (1835-91) Taj Khani, Dhamtaur. Hindko Char Baita.
2. Late Ali Zaman (1904-57) Sirbhana, Abbottabad, Hindko Char Baita.
3. Late Arsala Khan (1873-1913) Dhamtaur. A-Abad Hindko Char Baita.
4. Late Amir Khan. Barchha Khel, Sairghah, A-Abad Hindko Char Baita.
5. Late Zaidullah Khan Hassazai, Bagnotar, A-Abad Hindko Char Baita.

6. Late Shahzullah Khan, Sheikhmali Khel Sirbhana A-Abad, Hindko Char Baita.
7. Late Ajab Khan, Naqshbandi (1904-90), N-Shehr, Abbottabad, Urdu and Hindko.
8. Late Karam Khan Hundidar, Sheikhal Bandi, Abbottabad, Hinko.
9. Late Qazi Abdur Rahim Nauroz Khani, Osiah Murree, Persian and Urdu.
10. Ghulam Mujtaba Khan Jadoon, Advocate, A-Abad, Urdu (poetical work imprint)
11. Umar Khitab, Shoabzai, Nawanshehr, Abbottabad. Urdu (work Published). He is a poet of great merit.
12. Faqira Khan Faqri, Salar, Havellian, A-Abad, Urdu.
13. Biaz Jadoon, Pushto
14. Taus Khan, Musazai, Sandwa, Gadoon, Pushto.
15. Said Khan Daulatzai. Polla, Gadoon, Pushto.
16. Shaukat Ali Imranzai, Takeel, Gadoon, Pushto
17. Ghulam Nabi Imranzai, Takeel, Gadoon, Pushto
18. Mujibur Rehman s/o Mughal Khan Salar, Rajoia Urdu (work published).
19. Arshad Ayub, Mulakhel, Mirpur, English.

JADOON WRITERS/AUTHORS

1. Late Mir Afzal Khan Nizami, Zabardasti, Muhammadzai Nawanshehr Abbottabad.
2. Late Aslam Khan. Zabardasti, Muhammadzai Gomanwan, authored a history book
3. Mazhar Qadus, Khalilzai, Kakul, authored a book
4. Abdul Qadus, Ilyas Khel, Bandi Dhundan, authored a book.
5. Jadoon Adeeb, short story writer.
6. Muhammad Ali Khan, Khalilzai, Short Story writer, Kakul.
7. Masood Anwar Jadoon, Drama Script writer for T.V Mirpur.
8. Lubna Jadoon.

Among the young writers who have earned repute for their exclusive style in Urdu prose writing, is

Lubna Jadoon. She is a Law Graduate and her works are much appreciated among literary circles. She is a fiction writer and contributes her novelets for a famous Urdu Magazine "Kiran" Karachi, quite frequently.

9. Dr. M. Naseer, Samal Khel. Authored scientific book.
10. Sirajul Haq, Sulemanzai, Havellian. Authored a book (Urdu).
11. Molvi Muhammad Arfan, Daulatzai, Mirpur, Abbottabd, Authored books in Urdu.

JADOON ULEMA (Religious scholars)

Gadoon Area:

1. Muhammad Hannan s/o Maulana Sandi Baba Jee Mali Khel Salar, Gandaf.
2. Muhammad Ibrahim Shaikh-ul-Hadilt, Hassazai, Malikabad.
3. Maulana Muhammad Yusuf s/o Fazlur Rehman, Hassazai, Malikabad.
4. Shafi Akbar s/o Gulbar Shah, Hassazai, Malikabad.
5. Sher Ghalib s/o Sultan Muhammad Imranzai, Malikabad.

Abbottabad

1. Abdul Hameed, Muhammad Khel, Salar Dheri Keyal
2. Abdul Haq, Muhammad Khel Salar, Dheri Keyal
3. Amjad Khan, Muhammad Khel Salar, Dheri Keyal
4. Arshad Khan s/o Mal Afsar Khan, Muhammad Khel Salar Dheri Keyal
5. Arshad Khan s/o Ali Asghar Khan, Muhammad Khel Salar Dheri Keyal
6. Arshad Khan s/o Najab Khan, Muhammad Khel Salar Dheri Keyal
7. Fauzur Rehman Khan, Muhammad Khel Salar Dheri Keyal (Khatib Jamia Mosque Ilyasi)
8. Habib-ur-Rehman, Muhammad Khel Salar Dheri Keyal

9. Khalid Zaman, Muhammad Khel Salar, Dheri Keyal
10. Mehmud Akhtar, Muhammad Khel Salar, Dheri Keyal
11. Muhammad Arif Khan, Muhammad Khel Salar, Dheri Keyal
12. Muhammad Farooque Khan, Muhammad Khel Salar Dheri Keyal.
13. Qazi Ishaq, Nawa Khel Daulatzai, Dhodial.
14. Muhammad Riaz Khan, Muhammad Khel Salar, Dheri Keyal
15. Muhammad Saeed Khan, Muhammad Khel Salar, Dheri Keyal
16. Muhammad Zahid Khan, Muhammad Khel Salar, Dheri Keyal
17. Muhammad Zaman Khan, Muhammad Khel Salar, Dheri Keyal
18. Muhammad Zahr, Muhammad Khel Salar, Dheri Keyal
19. Nayyar-ul Islam, Hassazai, Sultanpur.
20. Omar Farooque, Shaikhmali Khel, Banda Sappan.
21. Qazi Muhammad Nawaz, Nawa Khel Daulatzai, Dhodial. (Ex-Khatib Jamia Mosque, Ilyasi. now paralysed.)
22. Yahya Khan, Shaikhmali Khel, Banda Sappan.
23. Ihasn-ul-Haq, Salar Muhammad Khel, Hazro, Attock
24. Hafiz Fazlur Rehman, Daulat Khel, Langra.
25. Hakeem M. Riaz, Sulemanzai, Jangra (Havelian)
26. Hafiz M Ayub, Shoali, Havellian.
27. Qari Abdul Hameed, Muhammad Khel, Havelian.

SOME ELDERLY JADOONS

<u>Malikabad</u>	<u>Age</u>
1. Ghulam Rasool s/o Abdul Ghafoor, Qutab Khel	105
2. Haleem Shah s/o Maidan Shah Khalilzai	110
3. Mian Omar Shah s/o Rahim Shah, Hassazai	100
4. Noor Said s/o Ghazali, Adin Khel	100

5. Pir Zaman Shah s/o Mehboob Shah, Qutab Khel 100
6. Saida Jee s/o Mian JeeHassin Khel 120
7. Sher Hassan s/o Gul Hassan, Shoabzai 100

Qadra

8. Narullah s/o Obaras Khan, Khalilzai. 100
9. Qasim Khan s/o Sherzaman, Shoabzai. 95
10. Saifoor Khan, Qutabkhel 100

Takeel

11. Ajab Shah, Khalilzai. 110
12. Muhammad Hassan, Qutab Khel 100
13. Sher Zaman s/o Mian Gul, Adin Khel 95
14. Shirin, Shoabzai 95

Gandaf

15. Nawab Khan s/o Mirzaman Shabi Khel 100
16. Akhtar Khan s/o Gulzaman Ali sher Khel 100

Sandhwa

17. Gul Sahib s/o Toti Baba, Musazai 120
18. Gul Shah s/o Sabit Shah, Musazai 100
19. Hasat Mir s/o Hazrat Mir, Musazai 100
20. Pao Khan s/o Amir Khan Musazai 100

Kabghani

21. Sher Zaman s/o Morman, Aka Khel 100
22. Rehmatullah s/o Mirullah Aka Khel 105
23. Rahim Dad s/o Azad Khan Aka Khel 104
24. Sher Bahadur s/o Qalandar Aka Khel 105

JADOON “HUFFAZ-E-QURAN”

(Those who have remembered Holy Quran by heart)
villagewise

Abbottabad

Banda Ghazan

1. Abdul Hafiz, Penu Khel Hassazai Mansoor.
2. Asif Khan Khawaja Ahmed Khel Hassazai Mansoor.
3. Tanweer Khan Penu Khel Hassazai Mansoor.
4. Naseer Khan Khawaj Ahmed Khel, Hassazai, Mansoor.
5. Ihtesham-ul-Haq s/o Wajid Khan, Samal Khel.

Banda Sappan

6. Adeel Khan Hassan Khel, Hassazai Mansoor.
7. Faisal Khan Adenzai, Hassazai Mansoor.

Banda Said Khan

8. Danish Khan Isa Khel Salar.
9. Faisal Khan Isa Khel Salar.
10. Ghayur Khan Isa Khel Salar.

Bandi Attai Khan

11. Hafiz Khan, Mali Khel Salar.
12. Hanif Khan, Mali Khel Salar.
13. Junai Khan Mali Khel Salar.
14. Zulfiqar Khan Mali Khel Salar.

Chamnaka

15. Salabat Khan, Samal Khel Hassazai.
16. Hafiz-ur-Rehman Samal Khel Hassazai.
17. Habib-ur-Rehman, Samal Khel Hassazai.
18. Haq Nawaz, Samal Khel Hassazai.
19. Itiq-ur-Rehman, Samal Khel Hassazai.

Dhamtaur, Darakan, Chuna

20. Abadul Khan Shaikhmali Khel, Hassazai Mansoor.
21. Abdul Majid Shaikhmali Khel, Hassazai Mansoor.
22. Aftab Kahn Ilyas Khel, Hassazai Mansoor.
23. Afzal Khan Omarzai, Hassazai Mansoor.
24. Amjad Ali, Ilyas Khel (Shaikh) Hassazai, Mansoor.
25. Arshad Khan Goramzai, Hassazai, Mansoor.
26. Asim Khan Alyas Khel, Hassazai Mansoor.
27. Attaullah Khan Taj Khani, Hassazai Mansoor.
28. Ayaz Khan Ilyas Khel, Hassazai Mansoor.
29. Faisal Khan Peru Khel, Hassazai Mansoor.
30. Farooque Khan Ilyas Khel (Shaikh) Hassazai Mansoor
31. Fateh Ali Khan Shaikhmali Khel, Hassazai Mansoor.
32. Gul Naveed Khan, Omarzai, Hassazai, Mansoor.
33. Hafizur Rehman, Penu Khel (Chuna) Hassazai Mansoor
34. Imran Khan Ilyas Khel, Hassazai, Mansoor.
35. Irshad Khan Shaikhmali Khel, Hassazai Mansoor.
36. Irshad Khan, Ilyas Khel, Hassazai Mansoor.
37. Javed Khan Shaikhmali Khel, Hassazai Mansoor.
38. Kashif Khan Omarzai, Hassazai Mansoor.
39. Mazhar Khan, Shaikmali Khel, Hassazai Mansoor.
40. Mehmud Ali Khan Ilyas Khel (Shaikh) Hassazai Mansoor.
41. Minhas Khan Ilyas Khel, Hassazai Mansoor.
42. Mohinullah Khan Hassan Khel, Hassazai Mansoor.
43. Muhammad Ali Khan, Omarzai, Hassazai, Mansoor.
44. Moazzam Ali Khan Omarzai, Hassazai Mansoor.
45. Nawaz Khan Omarzai, Hassazai Mansoor.
46. Niaz Gul Adinzai, Hassazai Mansoor.
47. Saeed Gul, Ilyas Khel, Hassazai Mansoor.
48. Saifullah Khan Omarzai, Hassazai Mansoor.
49. Sajjad Khan Adinzai, Hassazai Mansoor.
50. Saqib Khan, Omerzai, Hassazai Mansoor.
51. Saqib Khan Peru Khel, Hassazai Mansoor.
52. Shahid Khan Adinzai (Darkan), Hassazai Mansoor.
53. Shah Nawaz Khan, Adinzai, Hassazai Mansoor.

54. Shahzad Khan, Samal Khel, Hassazai Mansoor.
55. Shiraz Khan Adinzai, Hassazai Mansoor.
56. Tahir Khan, Hassan Khel, Hassazai Mansoor.
57. Usman Khan Ilyas Khan, Hassazai Mansoor.
58. Usman Khan Adinzai, Hassazai Mansoor.
59. Wajid Khan Goramzai, Hassazai Mansoor.
60. Zamir Gul Ilyas Khel, Hassazai Mansoor.

Dheri Kehal.

61. Abdul Basit, Isa Khel, Salar.
62. Abdullah Khan s/o Muhammad Akbar, M. Khel
63. Abdullah Khan s/o Muhammad Zahur, M. Khel.
64. Abdul Hamid, Muhammad Khel, Salar.
65. Abdul Majid, Muhammad Khel, Salar.
66. Abdul Wahab, Muhammad Khel, Salar.
67. Abdul Waheed Khan s/o Sarwar Khan, M. Khel.
68. Abdul Waheed Khan s/o Safdar Khan, M. Khel.
69. Abdul Waheed s/o Afsar Khan, M. Khel, Salar.
70. Abdur Rehman, Muhammad Khel, Salar.
71. Abid-ur-Rehman, Muhammad Khel, Salar.
72. Amjad Khan, Muhammad Khel, Salar.
73. Arshad Khan s/o Sikandar Khan, Isa Khel.
74. Arshad Khan s/o Sikandar Khan, M. Khel Salar.
75. Arshad Khan s/o Ali Asghar Khan, Muhammad Khel.
76. Arshad Khan s/o Banaras Khan, Muhammad Khel.
77. Arshad Khan s/o Mal Afsar Khan, Muhammad Khel.
78. Asad Khan, Muhammad Khel.
79. Ashraf Khan Muhammad Khel Salar.
80. Asmatullah Khan Muhammad Khel Salar.
81. Ayaz Khan, Muhammad Khel Salar.
82. Azmat Khan s/o Ali Asghar, Muhammad Khel Salar.
83. Azmat Khan s/o Sarwar Khan, M. Khel Salar.
84. Azmat Khan s/o Safdar Khan, M. Khel Salar.
85. Babar Khan, Muhammad Khel Salar.
86. Dildar Khan, Muhammad Khel Salar.
87. Faizullah Khan, Muhammad Khel Salar.
88. Fauzur Rehman Khan, Muhammad Khel Salar.

89. Habibur Rehman, Muhammad Khel Salar.
90. Habibur Rehman s/o Qalandar Khan, M. Khel.
91. Haq Nawaz Khan, Muhammad Khel Salar.
92. Hussain Ahmed Khan, Muhammad Khel Salar.
93. Ibrahim Khan s/o Afsar Khan, M. Khel Salar.
94. Ibrahim Khan s/o Dilawar Khan, M. Khel Salar.
95. Mansoor Khan, Muhammad Khel Salar.
96. Mehmud Ahmed, Muhammad Khel Salar.
97. Mehmudul Hassan, Muhammad Khel Salar.
98. Mehmud Khan, Muhammad Khel Salar.
99. Muhammad Altaf, Muhammad Khel Salar.
100. Muhammd Arshad Khan s/o Ali Asghar, M. Khel
101. Muhammad Arshad Khan s/o Najajib Khan, Muhammad Khel Salar.
102. Muhammad Arif Khan, Muhammad Khel Salar.
103. Muhammad Khalid Khan, Muhammad Khel Salar.
104. Muhammad Farooque Khan, Muhammad Khel Salar.
105. Muhammad Naeem Khan, Muhammad Khel Salar.
106. Muhammad Qasim Khan, Muhammad Khel Salar.
107. Muhammad Riaz Khan s/o Munsif Khan, M. Khel.
108. Muhammad Riaz Khan s/o Abdul Qayum Khan, Muhammad Khel Salar.
109. Muhammad Sabir Khan, Muhammad Khel Salar, Muhammad Khel Salar.
110. Muhammad Saeed Khan, Muhammad Khel Salar.
111. Muhammad Sajjid Khan s/o Nazir Khan, Muhammad Khel Salar.
112. Muhammad Sajjid Khan s/o Safdar Khan, Muhammad Khel Salar.
113. Muhammad Shakeel Khan, M. Khel Salar.
114. Muhammad Sharafat Khan, Isa Khel.
115. Muhammad Shoab Khan, Sulemanzai Salar.
116. Muhammad Yusif Khan, Muhammad Khel Salar.
117. Muhammad Zaman, Muhammad Khel Salar.
118. Muhammad Zahir, Muhammad Khel Salar.
119. Mumtaz Khan, Muhammad Khel Salar.
120. Murad Khan, Isa Khel Salar.

121. Naeed Khan, Muhammad Khel Salar.
122. Naveed Khan, Muhammad Khel Salar.
123. Niaz Khan, Muhammad Khel Salar.
124. Obaid Ali Khan, Muhammad Khel Salar.
125. Obidullah Khan, Muhammad Khel Salar.
126. Rab Nawaz Khan, Muhammad Khel Salar.
127. Rashid Abdur Rehman, Muhammad Khel Salar.
128. Rashid Khan s/o Anwar Sultan, M. Khel Salar.
129. Rashid Khan s/o Uzair Khan, M. Khel Salar.
130. Rashid Khan s/o Ansar Khan, M. Khel Salar.
131. Riasat Khan s/o Kala Khan, M. Khel Salar.
132. Riasat Khan s/o Mehbub Khan, M. Khel Salar.
133. Saad Abid Khan, Muhammad Khel Salar.
134. Saeed Khan, Muhammad Khel Salar.
135. Sajjad Khan s/o Dadan Khan, M. Khel Salar.
136. Sajjad Khan s/o Ashraf Khan, M. Khel Salar.
137. Sakhawat Khan, Muhammad Khel Salar.
138. Sarfaraz Khan, Muhammad Khel Salar.
139. Shah Nawaz Khan, Muhammad Khel Salar.
140. Shazad Khan, Muhammad Khel Salar.
141. Tahir Khan s/o Riasat Khan, M. Khel Salar.
142. Tahir Mehmud Khan s/o Pervez Khan, M. Khel.
143. Tanweer Khan, Muhammad Khel Salar.
144. Yasar Khan, Muhammad Khel Salar.
145. Yusaf Khan, Muhammad Khel Salar.
146. Zahid Khan, Muhammad Khel Salar.

Dhodial (Nawanshehr)

147. Kashif Khan Barcha Khel, Hassazai Mansoor.
148. Rizwan Khan Aka Khel, Daulatzai Mansoor.

Gomanwan & Rawala Kot

149. Faisal, Zabardasti, Muhammadzai Mansoor.
150. Muhammad Hassan (R.Kot) Imranzai Mansoor.
151. Muhammad Tariq, Zabardasti M. Zai Mansoor.
152. Soail Saleem, Zabardasti Muhammadzai Mansoor.
153. Soail Khan s/o Saleem Khan, Imranzai (R.Kot) Karachi.

Havellian & Adjacent area

154. Aminul Haq, Sulemanzai Salar.
155. Asif Khan s/o Ajab Khan
156. Muhammad Ayub, Shoali Hassazai.
157. Nasir Ayub, Shoali Hassazai
158. Qazi Iftikhar, Sulemanzai Salar.
159. Qazi Imtiaz, Sulemanzai Salar.
160. Samiul-Haq, Sulemanzai Salar.
161. Siraj-ul-Haq, Sulemanzai Salar.
162. Yasar Ayub, Shoali Hassazai.

Kotla Bandi

163. Abdul Waheed, Shabi Khel Salar.
164. Muhammad Omar, Shabi Khel Salar.
165. Yasar, Shabi Khel Salar.
166. Yunis, Shabi Khel Salar.

Keyala

167. Asad Zaman, Samal Khel Hassazai.
168. Ashfaq Ahmed, Samal Khel Hassazai.
169. Jabar Khan, Samal Khel.
170. Shad Azam, Penu Khel.

Kakul

171. Asif Khan- Goramzai, Hassazai.
172. Hamad Khan – Aqabzai, Mansoor.

Mirpur (Maira Muzaffar)

173. Adeel Khan – Shoabzai, Mansoor.
174. Adil Khan - Imranzai, Mansoor.
175. Aqil Ahmed - Musazai, Mansoor. (Maira Muzaffar)
176. Imtiaz Khan – Musazai, Mansoor.
177. Faisal Khan Musazai, Mansoor.
178. Jamil Ahmed, Musazai Mansoor. (Maira Muzaffar)
179. Khan Gul, Shoabzai, Mansoor.
180. Khuram Khan, Musazai Mansoor. (Maira Muzaffar)
181. Hasnain Khan Khalilzai, Mansoor.
182. Qasim Khan Mullahkhel, Mansoor.
183. Rab Nawaz, Musazai, Mansoor. (Maira Muzaffar)

184. Saghir Ahmed, Musazai Mansoor. (Maira Muzaffar)
185. Saeed-ul-Hassan, Imranzai, Mansoor.
186. Tahsil Ahmed, Musazai Mansoor. (Maira Muzaffar)
187. Waqar Khan Musazai, Mansoor.

NAWANSHEHR, NARRIAN, CHUNA KARI-BAMLIAL

188. Abullah Khan, Adin Khel, Mansoor.
189. Ammar Shahzad. Adin Khel, Mansoor.
190. Ammar Khan, (Narrian) Zabardasti Mansoor.
191. Ahmed Raza, (Chuna Kari) Imranzai, Mansoor.
192. Atif Khan, Imranzai Mansoor.
193. Babar Khan (Narrian) Adin Khel, Mansoor.
194. Badrul Islam, Qutab Khel, Mansoor.
195. Bilal Khan, Daulatzai, Mansoor.
196. Ishtiaq Ahmed, Shoabzai, Mansoor.
197. Khurram Khan, Qutab Khel, Mansoor.
198. Khush Dil Khan, Shoabzai, Mansoor.
199. Manzoor Khan, Qutab Khel, Mansoor.
200. Muhammad Ali Khan, Adin Khel, Mansoor.
201. Muhammad Hassan Khan, Imranzai, Mansoor.
202. Nasir Khan s/o Yusaf Khan, Qutabkhel, Mansoor.
203. Nasir Khan s/o Ali Asghar Khan Kalilzai, Mansoor
204. Rahim Gul, Khalilzai, Mansoor.
205. Sadaf Khan Khalilzai, Mansoor.
206. Sarfaraz Khan Qutab Khel, Mansoor.
207. Sher Dil Khan, Shoabzai, Mansoor.
208. Shahid Mahroof, Musazai, Mansoor.
209. Shaukat Khan, Adin Khel, Mansoor.
210. Yasar Afghani, Qutab Khel, Mansoor.
211. Yasar Khan, Shoabzai, Mansoor.
212. Waqas Khan (Ilyasi Mosque) Adin Khel Mansoor
213. Zahid Khan, Samd Khel Hassazai.
214. Zahid Islam, Zabardasti Mansoor.
215. Zahir Khan, Zabardasti Mansoor.
216. Zubair Khan, Shoabzai, Mansoor.
217. Zia-ur-Rehman, Musazai, Mansoor.

NARDUBA & BAMBLIAL

- 218. Babar, Qutab Khel Mansoor.
- 219. Kaleemullah, Qutab Khel Mansoor.
- 220. Muhammad Hussain, Imranzai, Mansoor.
- 221. Shahid, Imranzai, Mansoor.

SALHAD

- 222. Ihasan Khan, Goramzai, Hassazai.
- 223. Jahanzeb Khan, Shaikhmali Khel Hassazi.
- 224. Junaid Khan Goramzai, Hassazai.
- 225. Shahid Khan, Badalzai, Hassazai.
- 226. Waqar-ul Islam, Karra Khel, Hassazai.
- 227. Zahid Khan, Badalzai, Hassazai.
- 228. Zia-ul-Islam, Karra Khel, Hassazai.

SALWALA

- 229. Naseer Khan, Shoali Hassazai.

SIRBHANA & NARRIAN

- 230. Aftab Ahmed Khan Omarzai, Hassazai.
- 231. Aziz-ur-Rehman, Shaikhmali Khel, Hassazai.
- 232. Gul Khitab, Omar zi, Hassazai.
- 233. Rizwan Ahmed, Barcha Khel, Hassazai.
- 234. Saeed-ur-Rehman, Shoali, Hassazai.
- 235. Safir Khan, Gidar Badalzai, Hassazai.
- 236. Suleman Khan, Omarzai, Hassazai.
- 237. Tanzeel Rehman, Goramzai, Hassazai.

SHAIKHAL BANDI

- 238. Abdullah Jadoon, Hassazai.
- 239. Aqil-ur-Rehman, Muhammad Khel Salar.
- 240. Javed Iqbal, Muhammd Khel Salar.
- 241. Muhammad Akram, Muhammd Khel Salar.
- 242. Shakeel-ur-rehman, Muhammd Khel Salar.

MISCELLANEOUS

- 243. Sajid Khan, Muhammad Khel Salar, Abbottabad.
- 244. Saeed-ur-Rehman, Muhammad Khel Salar, Karachi.
- 245. Shakeel Ahmed, Daulatzai, Tarhana, Abbottabad.
- 246. Kashif Jadoon. Kali Dahar, Abbottabad.

SULTANPUR

- 247. Akhtar Nawaz, Tassar Khel, Salar.
- 248. Khalid Zaman, Muhammad Khel, Salar.
- 249. Safiullah, Hassazai, Mansoor.
- 250. Tahir s/o M. Yousaf, Hassazai, Mansoor.
- 251. Tahir s/o Arif Jadoon.

TORU DHOKE

- 252. Imraz Khan, Shoali, Hassazai.
- 253. Malik Naz, Shoali, Hassazai.
- 254. Waheed Khan, Shoali, Hassazai.
- 255. Naeed Khan, Peru Khel, Hassazai.

DISTRICT HARIPUR

BAGRA

- 256. Afsar Khan Peru Khel, Hassazai Mansoor.
- 257. Afrasyab Khan, Peru Khel, Hassazai Mansoor.
- 258. Babar Ayub Khan Peru Khel, Hassazai Mansoor.
- 259. Bedar s/o Yaqub Khan, Peru Khel, Hassazai Mansoor.
- 260. Chanzeb Khan, Peru Khel, Hassazai Mansoor.
- 261. Dilaram Khan, Peru Khel, Hassazai Mansoor.
- 262. Fiaz Khan, Peru Khel, Hassazai Mansoor.
- 263. Hakeem Khan, Peru Khel, Hassazai Mansoor.
- 264. Iftikhar Khan, Peru Khel, Hassazai Mansoor.
- 265. Imdad Khan, Peru Khel, Hassazai Mansoor.
- 266. Majid Khan, Peru Khel, Hassazai Mansoor.
- 267. Muhammad Nawaz Khan, Peru Khel, Hassazai Mansoor.
- 268. Muhammd Saeed Khan, Peru Khel, Hassazai Mansoor.
- 269. Muhammad Zaman Khan, Peru Khel, Hassazai Mansoor.
- 270. Naseem Khan, Peru Khel, Hassazai Mansoor.
- 271. Nasir Khan s/o Riaz Khan, Peru Khel, Hassazai Mansoor.
- 272. Nasir Khan s/o Gohar Rehman, Peru Khel, Hassazai Mansoor.
- 273. Qamar Fiaz, Peru Khel, Hassazai Mansoor.

274. Qaiser Khan s/o Khan Afsar, Peru Khel, Hassazai Mansoor.
275. Qaiser Khan s/o Chan Rehman, Peru Khel, Hassazai Mansoor.
276. Riasat Khan, Peru Khel, Hassazai Mansoor.
277. Sadaqat Khan, Peru Khel, Hassazai Mansoor.
278. Tariq Saeed Khan, Peru Khel, Hassazai Mansoor.
279. Zahid Khan, Peru Khel, Hassazai Mansoor.

DARUSH KHEL

280. Jamil Khan, Taj Khani Badalzai, Hassazai.
281. Rashid Khan, Taj Khani Badalzai, Hassazai.
282. Sajjad Khan, Taj Khani Badalzai, Hassazai.

DISTRICT SWABI

GANDAF (GADOON)

283. Gulfam Shah, s/o Fazal Wahab, Shabi Khel Salar
284. Irfan Shah, s/o Fazal Wahab, Shabi Khel Salar.
285. Muhammad Zahid s/o Gul Muhammad, Shabi Khel.
286. Nabiullah s/o M. Asghar, Shabi Khel Salar.
287. Razi Khan s/o Shamsheer Khan, Sher Ali Khel Salar.
288. Rehan Shah s/o Fazal Wahab, Shabi Khel, Salar.
289. Said Ghani s/o M. Ghulam, Ali sher Khel, Salar.

MALIKABAD (GADOON)

290. Abdul Basit s/o M. Rizwan, Hassazai.
291. Faizul Mannan s/o Mulana M. Yusuf, Hassazai.
292. Hassan Wahab s/o Abdul Wahab. Imranzai.
293. Khalil Mustan s/o Abdur Rasan, Hassazai.
294. Noorul Najeeb s/o M. Naheeb, Hassazai.
295. Nazir Ahmed s/o Rafiqwue Ahmed, Hassazai.
296. Riaz Ahmed s/o Shad Muhammad, Hassazai.
297. Sarwar Shah s/o Rehman Shah, Khalilzai.
298. Sher Zamin Shah s/o Mokkaam Shah, Hassazai.
299. Sherin Bhadur s/o Gul Najeeb, Hassazai.
300. Taj Bhadur s/o Ali Qader, Shoabzai.
301. Waheed Muhammad s/o Mir Muhammad, Shoabzai.
302. Yusaf Zada s/o Gul Zada, Shoabzai.

303. Zahib Muhammad s/o Sher Ghalib, Imranzai.
304. Zahid-ur-Rehman s/o Talib Rasul, Qutab Khel.
305. Zar Wali Shah s/o Noor Awais Shah, Adin Khel.

MANGAL CHAI

306. Said Muhammad s/o Rehman Shah, Haji Khel.
307. Fazal Taj s/o Faqir Shah, Haji Khel.
308. Rawait Khan s/o Abdul Matin, Haji Khel.
309. Omar Rehman s/o Noor Alam. Aqabzai village (Gazai).
310. Wazirdad s/o Guldad, Haji Khel.

Females

Apart from male "Haffaz-e-Quran" females have also proved their mettle by getting in heart the Holy Quran. Their number, as per conservative estimates, is no lesser than males.

SAINTS AND HOLY MEN

HAZARA

1. Amlok Baba, Daulatzai of Dhodial Nawanshehr, Shrine at Danna, Chuna Kari.
2. Naeem Gul Baba, Alias Akhund Baba, Daulatzai of Dhodial, Shrine at Danna, Chuna Kari opposite Amlok Baba.
3. Mulipat Baba, Hassan Khel Hassazai, Shrine at Dhamtaur. Mela held in spring season.
4. Sher Ali, Shaikhmali Khel, Hassazai, Salhad. Shrine Banda Sappan.
5. Pir Khan Baba, Shaikhmali Khel, Hassazai of Dhamtaur, Shrine levelled to earth while extending PIFFER Mosque.
6. Khanizaman Baba, Shaikhmali Khel, Hassazai of Dhamtaur, Shrine at Haripur.
7. Muhammad Zaman Baba, Shaikhmali Khel, Hassazai of Dhamtaur, Shrine interior of F.Force Regiment Centre Abbottabad.

8. _____, Shaikhmali Khel, Hassazai of Dhamtaur, Shrine in the compound of D.C office Abbottabad.
9. Shaikh Mohiyuddin alias Shaikh Bashi Baba Imranzai, Shrine at Bagra.
10. Chhoi Wala Baba, Hassazai, Shrine at Chamba.
11. Kh. Inayatullah, Haji Khel, Salar, Shrine at Rojoia.
12. Inayatullah Shoali Hassazai, Shrine at Koko Batangi Channari Azad Kashmir.
13. Pir Fazil Khan of Mirpur, Shrine at Panjkatha.
14. Shah Zaman Khan alias Sakhi Baba, Bhai Khani Salar, Shrine at Village Lari Syedan Langra, Abbottabad.
15. Hashim Khan alias Hashi Baba, Goramzai of Sirbhana, His shrine is at village Sirbhana.

GADOON AREA

1. Aslam Baba, s/o Sarwar Baba and brother of Mir Aslam Baba and Faqir Baba, alias Mulla Rind also called Khwar Baba of village Devel Garhi Hassazai, Shrine between and lower Devel Garhi at the bank of Khwar.
2. Mir Aslam Baba, Hassazai, (known as Kunda Baba) Shrine at lower Devel Garhi.
3. Faqir Baba. Hassazai. His descendants are in Seri Hassazai. Shrine at Panrawal.
4. Shaikh Ali Khan Baba, Salar, Shrine at Babini, Mohalla Shaikhan.
5. Fazal Shah Baba, Khalilzai of Malikabad, Cursed to jirga members of utman of Miani.
6. Muhabat Khan (Teenaged), Known as Dheri Baba, Salar, Shrine at Gandaf.
7. Khan Baba. Salar of Gandaf, Shrine at Narru Banda.
8. Hashim Baba, Musazai, Shrine at Dogai.
9. Akhund Sher Muhammd, Hassazai of Malik Abad, Shrine at Malikabad.

SHAH NADIR ALI FAQIR

Said Ahmed alias Nadir Ali Shah, was a Sajjada Nashin of Sakhi Sarwar Sherwala Kafi. Born in 1894 at Gandaf, district Swabi, he came off Haji Khel branch of the Salar Jadoon and, was trained by Haji Didar Ali Shah the then Sajjada Nashin and Pir of Pathans; was subsequently appointed his successor and was given the "Pag". He was succeeded by his nephew Dr. Muhammad Arif, s/o Muhammad Hussain, the present Sajjada Nashin of Sewan Sharif (Sind). He is performing spiritual duties at the Shrine.

10. Haji Baba, Salar Gandaf, Shrine, Haji Khel Maini.

CHAPTER V

PERSONALITIES**Politicians*****AMANULLAH KHAN JADOON***

Ammanullah Khan Jadoon, son of Gohar Rehman Khan Jadoon, belongs to the Zabardasti, Muhammadzai Mansoor clan of the Jadoon tribe, who hails from village Ghumawan in Abbottabad. Born on December 06 1941, he proceeded to United States for higher education and obtained BSc Engineering degree from there. He comes off a well known political family of Hazara. His elder brother late Iqbal Khan Jadoon remained Chief Minister of the North-West Frontier Province for some time in 1977 and enjoyed great political following till his death in 1984.

Amanullah Khan entered into active politics in 1985 when he participated for the first time in general elections and won both the Provincial and National Assembly seats. However, he retained the Provincial seat and was made Provincial Minister for Communication and Works Department. Later, in 1988, he was re-elected to the same seat and once again he became provincial minister and was allotted the same portfolio. He belongs to the PML Junejo group and enjoys much veneration among the people of his area. He is known for his nobility and character. While in power, he executed a number of development schemes in his constituency. However, he has not been able to stage a comeback in active politics since 1990, when he was routed by his political rival in the general elections. Hitherto, he has contested five times in general elections, having won twice and losing rest of the times.

ALI AFZAL KHAN JADOON

Ali Afzal Khan Jadoon son of Allah Dad Khan was born in village Bandi Dhundan in Abbottabad. He belongs to the Hassazai branch of Jadoon tribe. Being a student at F.C College Lahore, he excelled in the extra curricular activities and was honoured as the best debator at his college. He was also elected as the president of the college's student union.

A law graduate, Ali Afzal joined active politics in 1970 by contesting on a provincial assembly seat in the general elections, which he lost. He won for the first time in 1990 general elections when he contested on the ticket of Islami Jamhoori Itehad (IJI) for a provincial assembly seat. He was made provincial minister for Law and Parliamentary Affairs. He lost in 1993 but remained successful in 1997, following which he was once again made provincial minister with the same portfolio.

Throughout his political career, unlike many other politicians, he has remained loyal with his party, that is, the Muslim League. However, despite remaining in power for quite some time he has failed to deliver much to his electorate. No mentionable developmental scheme was completed during his stints in power. His consistency in politics has been the predominant factor responsible for his victories in the general elections. He remained in power till Oct. 12, 1999.

SHAMAROZE KHAN JADOON

Shamaroze Khan Jadoon was born in Abbottabad in 1949. He belongs to the Imranzai clan of the Jadoon tribe and his father; late Gul Ahmed Khan Jadoon was a well-known figure of the area, famous for his

generosity and humanness. Shamaroze Khan graduated in Law from Sindh Muslim Law College, Karachi, in 1982, and pursued his political career under the banner of Pakistan Peoples Party (PPP), which he joined along with his elder brother, late Fazlur Rehman Khan, in 1968. He was appointed tehsil president of the PPP in 1983 and later in 1986, he was made the district head of the party. Presently, he is the divisional president of the party since February 1999.

Starting in 1968, so far he has contested in general elections four times, and he only won in 1993. He was the only PPP MPA in the entire Hazara Division. He was inducted in the provincial cabinet in early 1994 and was allotted the portfolio of Population Planning and Welfare. While in power, Shamaroze Khan executed various small-scale development projects in his constituency. He has remained a loyal and committed worker of his party. Such consistency in politics is rarely seen, especially, in the political history of Hazara.

GHAFOOR KHAN JADOON

Ghafoor Khan Jadoon son of Haji Mahmood Khan was born on January 10, 1947 at village Gandaf in Swabi District. He belongs to the Shabi Khel Salar branch of the Jadoon tribe.

He is affiliated with Pakistan Muslim League Nawaz Group and has been elected to the provincial assembly seat four times. He has served as provincial minister twice in the past. In the last PML (N) government he was the Provincial Minister for Food and Cooperation till Oct. 12, 1999.

JADOON ADVOCATES

Name	Khel	Village	District
Abdul Ghaffar	M. Zai	Rawala Kot	A-Abad
Abdul Ghafoor (Karachi)	M. Zai	Nawanshehr	A-Abad
Abdul Malik Khan	Umarzai	Havelian	A-Abad
Abdur Rauf Khan (President Distt. Bar 99-2000 & S.G 82-83)	Imranzai	Nawanshehr	A-Abad
Abus Sattar Khan	Daulatzai	Mir Pur	A-Abad
Adam Khan Jadoon *	Salar	Qalandar Abad	A-Abad
Ahmed Ali Khan	M. Zai	Nawanshehr	A-Abad
Ali Afzal Khan	Penu Khel	Rawalpindi	R-pindi
Ali Anwar Khan	Penu Khel	Rawalpindi	R-pindi
Amanullah Khan	Adin Khel	Nawanshehr	A-Abad
Anjum Khan	Penu Khel	Rawalpindi	R-pindi
Arab Khan	Samel Khel	Keyala	A-Abad
Arshad Khan (Karachi)	Isa Khel	Banda Said Khan	A-Abad
Arshad Khan	Daulat zai	Mandian	A-Abad
Asad Khan (S.G Distt. Bar 99-2000)	Penu Khel	Banda Pir Khan	A-Abad
Ashraf Khan (Rtd. A.C)	Hassen Khel	Dhamtaur	A-Abad
Atif Ali	Taj Khani	Jinnah Colony	A-Abad
Dilawar Khan	Shaikmali Khel	Shaikhal Bandi	A-Abad
Faheem Khan	Taj Khani	Banda Amlok	A-Abad
Farid Khan(in Haripur)	Peru Khel	Kelag	Haripur
Farid Khan	Penu Khel	Khalabat T/ship	R-pindi
Ghulam Mujtaba Khan Jadoon	Taj Khani	Jinah Abad	A-Abad
Gul Hassan Khan	Penu Khel	Gadoon Area	R-pindi
Gul Khan Jadoon (in Lahore)	Imranzai	Chuna Kari	A-Abad
Gul Khan	Khalil Zai	Dhodial	A-Abad
Gul Shirin Khan	Samd Khel	Keyala	A-Abad
Iftikhar Ahmed	Samd Khel	Keyala	A-Abad
Iftikhar Khan Jadoon	M. Zai	Nawanshehr	A-Abad
Ihzar Ahmed Khan	Penu Khel	Mangal	A-Abad
Ikhtlaq Ahmed	Khalil Zai	Nawanshehr	A-Abad
Imtiaz Khan	Goram Zai	Salhad	A-Abad
Javed Iqbal	Salar	Langra	A-Abad
Jehanzeb Khan	Imranzai	Nawanshehr	A-Abad
Kamal Khan (S.G Distt. Bar 1960-61 & 1975-76)	Adin Khel	Nawanshehr	A-Abad
Khan Afsar Khan	Khalil Zai	Nawanshehr	A-Abad
Khan Gul Khan	Aqab Zai	Kakul	A-Abad
Khurram Khan	Taj Khani	Abbottabad	A-Abad

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- 1. President High Court Bar, A-Abad Bench (2000-2001)
 - 2. President District Bar, A- Abad (1994-1997)
 - 3. Secretary General Distt. Bar A-Abad. (1982-83)

Khushdil Khan	Imranzai	Rawala Kot	A-Abad
Miss Marsha Khan	Shaikhmali Khel	Shaikhal Bandi	A-Abad
Miss Humaira Sultana	Samel Khel	Keyala	A-Abad
Miss Nighat Afsar	Salar	Banda Sahib Khan	A-Abad
Miss Rifhat Hindleep	Imranzai	Nawanshehr	A-Abad
Muhammad Ali Khan	Badal Zai	Salhad	A-Abad
Muhammd Anwar Khan	Barcha Khel	Dhamtaur	A-Abad
Muhammad Hassan	Hassan Khel	Dhamtaur	R-pindi
Muhammad Hanif Khan	Hassan Khel	Shaikhal Banid	A-Abad
Muhammd Khushdil Khan	Adin Khel	Nawanshehr	A-Abad
Muhammad Zeb	Musa Zai	Gadoon	Swabi
Muhammad Banaras Khan	Salar	Qalandar Abad	A-Abad
Nasir Khan	Mulla Khel	Mir pur	A-Abad
Niaz Khan	Shaikhmali Khel	Salhad	A-Abad
Qazi Haroon-ur-Rashid	Nawa Khel	Dhodial	A-Abad
Qazi Muhammad Ghazanfar	Nawa Khel	Dhodial	A-Abad
Riaz Khan (in Haripur)	Peru Khel	Bagra	Haripur
Saqib Sultan	Daulatzai	Nawanshehr	A-Abad
Shahzada Khan S.G Distt.Bar 98-99	Peru Khel	Batolni	A-Abad
Shahzad Ahmed Khan	Umarzai	Malla	A-Abad
Shakeel Khan	Penu Khel	Mangal	A-Abad
Shams Tabrez Khan	Goramzai	PirGori (Salhad)	A-Abad
Shama Rez Khan (President Distt. Bar 1998, & S.G 1979-80)	Shaikhmali Khel	Dhamtaur	A-Abad
Shama Roz Khan Jadoon	Imranzai	Chuna Kari	A-Abad
Sher Afzal Khan Jadoon	Hassan Khel	Dhamtaur	A-Abad
Sher Dil Khan	Musazai	Nawanshehr	A-Abad
Sultan Khan Jadoon (Senior) S. G Distt. Bar 1962-63	Daulatzai	Nawanshehr	A-Abad
Sultan Khan Jadoon (Junior)	Shaikhmali Khel	Salhad	A-Abad
Tariq Khan	Salar	Banda Sahib Khan	A-Abad
Tehmas Khan Jadoon	Goramzai	Shaikhal Bandi	A-Abad
Turab Khan	Mulla Khel	Kakul	A-Abad
Waqar Khan	Badalzai	Keyala	A-Abad
Zulfiqar Khan	Khalilzai	Kakul	A-Abad

SOME EMINENT PERSONALITIES OF SALAR PATTI (DHANGAR) AND BAGRA.

Name	Khel	Village	District
Haji Chanan Khan	Hassazai	Batolni	A-Abad
Haji Aslam Khan	Hassazai	Bagra	Haripur
Riaz Khan	Hassazai	Bagra	Haripur
Banaras Khan	Hassazai	Bagra	Haripur
Munsif Khan s/o Akram Khan	Hassazai	Karaki	Haripur
Safdar Khan s/o Baland Khan	Hassazai	Karaki	Haripur

Ali Akbar	Hassazai	Mujath	A-Abad
Ajab Khan s/o Rafique Khan	Hassazai	Samwala	A-Abad
Ali Asghar s/o Fateh Khan	Hassazai	Kelag	A-Abad
Javed Khan Jadoon	Hassazai	Basti Baland Khan	A-Abad
Khalid Khan	Hassazai	Toru Dhok	Haripur
Haji Nisar Khan	Salar	Langra	A-Abad
Haji Israeel Khan	Salar	Havellian (village)	A-Abad
Haji Behram Khan	Salar	Havellian (Town)	A-Abad
Haji Hakeem M. Riaz	Sulemanzai	Havellian (Town)	A-Abad
Haji Farid Khan	Salar	Gora Bazgran	A-Abad
Haji M. Iqbal Khan	Salar	Bandi Attai Khan	A-Abad
Iftikhar Khan s/o Safdar Khan	Salar	Bandi Attai Khan	A-Abad
Saleem Khan Jadoon	Salar	Banda Said Khan	A-Abad
Saleem Khan	Salar	Gora Bazgran	A-Abad
Bridg. ® Feuzur Rehman	Salar	Dheri Keyal	A-Abad
Ahmad Nawaz Khan	Mansoor	Sultan Pur	A-Abad
Haji Qalandar Khan	Salar	Sultan Pur	A-Abad
Aurangzeb Khan	Salar	Sultan Pur	A-Abad
Haji Arab Khan	Salar	Nowshehra	A-Abad
Haji Zamurad Khan	Salar	Bandi Attai Khan	A-Abad
Khurshid Azam Khan	Salar	Havellian (Town)	A-Abad
Ayub Khan Shaikh	Shaikh	Takya Shaikhan	A-Abad
Daryafat Khan	Tasar Kheli	Malkan	A-Abad
Ali Asghar Khan	Hassazai	Batala	A-Abad
Taj Muhammad Khan	Hassazai	Keyala	A-Abad
Haji Nazir Khan	Hassazai	Chamnaka	A-Abad
Kala Khan	Hassazai	Khollian	A-Abad
Gushtasab Khan	Hassazai	Kelag	A-Abad

LATE NOTABLE JADOONS (1900 – 2000)

Name	Khel	Town/Village	District
Haji Rehan Khan	Taj Khani Hassazai	Abbottabad	A-Abad
Hayat Khan	Penu Khel Hassazai	Abbottabad	A-Abad
Khaksar Sharif Khan	Shoali, Hassazai	Abbottabad	A-Abad
Mir Hussain Khan	Badalzai Hassazai	Abbottabad	A-Abad
Yaqub Khan	Badalzai Hassazai	Abbottabad	A-Abad
Hassan Ali Khan	Shaikhmali Khel	Banda Sappan	A-Abad
Sultan Khan	Peru Khel Hassazai	Bagra	A-Abad
Inayatullah Khan	Umarzai Hassazai	Bagnotar	A-Abad
Zaidullah Khan	Peru Khel Hassazai	Bagnotar	A-Abad
Ghulam Hussain	Taj Khani Hassazai	Bagnotar	A-Abad
Qaim Khan	Umarzai, Hassazai	Bagnotar	A-Abad
Ali Mardan Khan	Ilyas Khel Hassazai	Band Dilazak	A-Abad
Ali Mardan Khan	Ilyas Khel Hassazai	Banda Jalal	A-Abad
Attai Khan	Ilyas Khel Hassazai	Banda Jalal	A-Abad

Sharif Khan	Penu Khel Hassazai	Banda Jalal	A-Abad
Rehmatullah Khan	Khawaja Ahmed Khel	Banda Ghazan	A-Abad
Hayat Khan	Aqabzai, Daulatzai	Banda Laman	A-Abad
Jamal Khan (Chairman)	Aqabzai, Daulatzai	Banda Laman	A-Abad
Shahdad Khan	Penu Khel, Hassazai	Banda Pir Khan	A-Abad
Akbar Khan,	Penu Khel, Hassazai	Banda Pir Khan	A-Abad
Samundar Khan,	Penu Khel, Hassazai	Banda Pir Khan	A-Abad
Karamdad Khan	Khalilzai	Banda Pir Khan	A-Abad
Wali M Khan	Penu Khel, Hassazai	Banda Pir Khan	A-Abad
Behram Khan	Daulatzai	Banda Qazi	A-Abad
Faqir Muhammad Khan	Isa Khel, Salar	Banda Said Khan.	A-Abad
Mughal Khan	Isa Khel, Salar	Banda Said Khan.	A-Abad
Zain Khan	Daulat Zai, Salar	Banda Sahib Khan	A-Abad
Amir Muhammad Khan	Daulat Zai, Salar	Banda Sahib Khan	A-Abad
Hyder Khan	Taj Khani, Hassazai	Banda Khair Ali	A-Abad
Mirdad Khan	Mali Khel	Bandi Attai Khan	A-Abad
Safdar Jang	Mali Khel	Bandi Attai Khan	A-Abad
Azam Khan	Mali Khel	Bandi Attai Khan	A-Abad
Najab Khan	Mali Khel	Bandi Attai Khan	A-Abad
Sarwar Khan	Penu Khel, Hassazai	Bandi Dhundan	A-Abad
Allahdad Khan	Penu Khel Hassazai	Bandi Dhundan	A-Abad
Shahzada Khan	Badal Zai Hassazai	Bandi Sher Khan	Haripur
Sher Khan (Lambardar)	Peru Khal Hassazai	Batolni	A-Abad
Kursi Nasheen (chair holder)			
Aurangzeb Khan	Peru Khel Hassazai	Batolni	A-Abad
Sattar Khan	Bhai Khani Salar	Chamba	A-Abad
Qaim Khan	Shabi Khel Salar	Chamba	A-Abad
Taj Khan	Bhai Khani Salar	Chamba	A-Abad
Amirullah Khan	Samal Khel Hassazai	Chamnaka	A-Abad
Akbar Khan	Samal Khel Hassazai	Chamnaka	A-Abad
Master Yusaf Khan	Samal Khel Hassazai	Chamnaka	A-Abad
Shahzaman Khan	Peru Khel Hassazai	Dhamtaur	A-Abad
Abdullah Khan (Tahira walla)	Gidar Hassazai	Dhamtaur	A-Abad
Abdullah Khan	Shaikh Mali Khel	Dhamtaur	A-Abad
Khan Faqira Khan	Hassan Khel	Dhamtaur	A-Abad
Jahandad Khan	Ilyas Khel, Hassazai	Dhamtaur	A-Abad
Haji Rehm Khan	Ilyas Khel Hassazai	Dhamtaur	A-Abad
Jamal Khan	Shaikhmali Khel	Dhamtaur	A-Abad
Sikandar Khan	Hassan Khel	Dhamtaur	A-Abad
Karam Khan	Hassan Khel	Dhamtaur	A-Abad
Samundar Khan	Sheikh, Hassazai	Dhamtaur	A-Abad
Abdul Jabbar Khan (Ahrar)	Hundidar Hassazai	Dhamtaur	A-Abad
Hafiz M. Zaman Khan	Muhammad Khel	Dheri Kehal	A-Abad
Mirdi Khan	Muhammad Khel	Dheri Kehal	A-Abad
Faiz Talab Khan	Daulatzai Mansoor	Dhodial	A-Abad
Sbdr. Faizullah Khan	Akakhel Mansoor	Dhodial	A-Abad

Shahdad Khan	Barcha Khel Hassazai	Dhodial	A-Abad
Attaullah Khanzada	Daulatzai Mansoor	Dhodial	A-Abad
Akram Khan	Goramzai	Dheri	A-Abad
Zardad Khan	Shabi Khel	Garhi Phulgran	A-Abad
Ajab Khan	Shabi Khel Salar	Garhi Phulgran	A-Abad
Chanan Khan	Bhai Khani Salar	Gora Bazgran	A-Abad
Sultan Khan	Bhai Khani Salar	Gora Bazgran	A-Abad
Yaqub Khan	Zabardasti M. Zai	Gomawan	A-Abad
Ali Khan	Zabardasti M. Zai	Gomawan	A-Abad
Gohar Rehman Khan	Zabardasti M. Zai	Gomawan	A-Abad
Iqbal Khan Jadoon	Zabardasti M. Zai	Gomawan	A-Abad
Yaqub Khan	Umarzai Hassazai	Havellian	A-Abad
Abbas Khan,	Goramzai	Havellian	A-Abad
Jamal Khan	Khan Khel Salar	Havellian	A-Abad
Shadad Khan	Salar	Havellian	A-Abad
Ali Zaman Khan	Ilyas Khel Hassazai	Jhangi	A-Abad
Maulana Ghulam Jillani	Shaikh Salar	Jhangra	A-Abad
Babu Muhammad Shohab,	Sulemanzai Salar	Jhangra	A-Abad
Ali Akbar Khan	Khalilzai	Kakul	A-Abad
Akbar Khan	Khalilzai	Kakul	A-Abad
Mir Hussain Khan	Mula Khel	Kakul	A-Abad
Aziz Khan	Aqabzai Mansoor	Kakul	A-Abad
Atta Muhammad Khan	Shoabzai Mansoor	Kakul	A-Abad
Shaikh Farid Khan (Adv)	Khalilzai Mansoor	Kakul	A-Abad
Jehandad Khan	Khalilzai Mansoor	Kakul	A-Abad
Mosahib Khan	Shabi Khel Salar	Kalu Maira	A-Abad
Akram Khan	Nauroze Khani	Karakki	Haripur
Baland Khan	Nauroze Khani	Karakki	Haripur
Aslam Khan	Nauroze Khani	Karakki	Haripur
Khadi Khan	Hassazai	Kelag	Haripur
Abdullah Khan	Hassazai	Kelag	Haripur
Hayat Khan	Hassazai	Kelag	Haripur
Khadi Khan	Hassazai	Khollian (Balla)	Haripur
Mushal Khan	Hassazai	Khollian (Balla)	Haripur
Samundar Khan	Hassazai	Khollian (Balla)	Haripur
Nawab Khan	Samal Khel Hassazai	Keyala	A-Abad
Mughal Khan	Samal Khel Hassazai	Keyala	A-Abad
Muzaffar Khan	Samal Khel Hassazai	Keyala	A-Abad
Malik Zardad Khan	Daulat Khel Salar	Langra	A-Abad
Hadayat Muhammad Khan	Daulat Khel Salar	Langra	A-Abad
Mansoor Khan	Daulat Khel Sarar	Langra	A-Abad
Abdur Rehman (Shaheed)	Daulat Khel Sarar	Langra	A-Abad
Munsif Khan	Tassar Kheli	Malla	A-Abad
Mehboob Alam	Omarzai Hassazai	Malla	A-Abad
Sher Khan	Shoali Hassazai	Manjia	A-Abad
Munsif Khan (Ex. MPA)	Shoali Hassazai	Manjia	A-Abad

Ali Akbar Khan	Zabardasti M. Zai	Maira Rehamt Khan	A-Abad
Gul Hassan Khan	Zabardasti M. Zai	Maira Rehamt Khan	A-Abad
Samundar Khan	Zabardasti M. Zai	Maira Rehamt Khan	A-Abad
Azad Khan	Shoabzai Mansoor	Mir Pur	A-Abad
Mir Hussain Khan	Khalilzai	Mir Pur	A-Abad
Yusuf Khan (died in Macca)	Mullah Khel Mansoor	Mir Pur	A-Abad
Ali Asghar Khan	Mullah Khel Mansoor	Mir Pur	A-Abad
Karam Dad Khan	Penu Khel Hassazai	More Kallan	A-Abad
Jalal Khan	Adin Khel M. Zai	Nawanshehr	A-Abad
Gul Ahmad Khan	Imranzai Mansoor	Nawanshehr	A-Abad
Zarif Khan (Khaksar)	Qutab Khel M. Zai	Nawanshehr	A-Abad
Abdullah Khan	Musazai Mansoor	Nawanshehr	A-Abad
Qalandar Khan (Karachi Wala)	Qutab Khel M. Zai	Nawanshehr	A-Abad
M. Zaman Khan (Teerahi)	Qutab Khel	Nawanshehr	A-Abad
Nawab Khan Jadoon	Adin Khel	Nawanshehr	A-Abad
Ahmed Khan (Alias Jawan Baba)	Shoabzai Mansoor	Nawanshehr	A-Abad
Mir Hussain Khan	Imranzai Mansoor	Nawanshehr	A-Abad
Mir Afzal Khan Nizami	Zabardasti M.Zai	Nawanshehr	A-Abad
Molvi Mir Afzal Khan	Qutab Khel M.Zai	Nawanshehr	A-Abad
Muhammad Akram Khan	Adin Khel M. Zai	Nawanshehr	A-Abad
Ajab Khan	Khalilzai Shaikh	Nawanshehr	A-Abad
Khushal Khan (Khaksar)	Afridi Affiliated Jadoon	Nawanshehr	A-Abad
Ghulam Haider Khan	Qutab Khel M. Zai	Nardaubba	A-Abad
Ali Mardan Khan	Qutab Khel M. Zai	Nardaubba	A-Abad
Aziz Khan	Qutab Khel M. Zai	Nardaubba	A-Abad
Jehangir Khan	Salar	Nowshehra	A-Abad
Azam Khan	Musazai Mansoor	Banda Phag	Oghi
Qalandar Khan	Salar	Qalandar Abad	A-Abad
Daulat Khan	Hassazai	Qazi Miara	A-Abad
Pir Kamran	Bhai Khani Salar	Rajoia	A-Abad
Pir Sultanul Arifeen	Bahi Khani Salar	Rajoia	A-Abad
Fazal Dad Khan	Shaikh, Salar	Rajoia	A-Abad
Wallayat Khan	Salar	Rajoia	A-Abad
Fazul Dad Khan	Zabardasti M.Zai	Rawala Kot	A-Abad
Sikandar Khan	Zabardasti M.Zai	Rawala Kot	A-Abad
Mohabat Khan	Zabardasti M.Zai	Rawala Kot	A-Abad
Muzzafar Khan (Lumbardar)	Badalzai	Salhad	A-Abad
Ali Khan Lambardar	Shaikhmal Khel	Salhad	A-Abad
Azad Khan	Penu Khel	Salhad	A-Abad
Baland Khan	Goramzai	Salhad	A-Abad
Wali Muhammad Khan	Badalzai	Salhad	A-Abad
Haji Sikandar Khan	Penu Khel	Salhad	A-Abad
Yunus Khan (Chairman)	Goramzai	Salhad	A-Abad
Molvi Abdul Aziz Khan	Kara Khel	Salhad	A-Abad
Faqira Kahn	Hassazai	Slawala	A-Abad
Aziz Khan	Shaikh Mali Khel	Shaikhal Bandi	A-Abad

Yaqub Khan	Khawja Ahmad Khan	Shaikhal Bandi	A-Abad
Qalandar Khan	Hassan Khel	Shaikhal Bandi	A-Abad
Sharif Khan	Hassan Khel	Shaikhal Bandi	A-Abad
Mir Dad Khan	Goramzai	Shaikhal Bandi	A-Abad
Rehmatullah Kahn	Shaikhmali Khel	Shaikh Dheri	A-Abad
Ajab Khan	Shaikhmali Khel	Shaikh Dheri	A-Abad
Baland Khan	Peru Khel, Hassazai	Shaikhan Da Nara (Basti Baland Khan)	A-Abad
Chanan Khan	Penu Khel Hassazai	Sein da Katha	A-Abad
Khushal Khan	Barcha Khel	Sirbhana (Narrian)	A-Abad
Latif Khan	Barch Khel	Sirbhana (Narrian)	A-Abad
Shazauallah	Barch Khel	Sirbhana (Narrian)	A-Abad
Mirzaman Khan	Shoali Hassazai	Sirbhana (Narrian)	A-Abad
Jalal Khan	Tassar Kheli, Salar	Sultan Pur	A-Abad
Fazal Dad Khan	Penu Khel, Hassazai	Tannan	A-Abad
Sarwar Khan	Penu Khel, Hassazai	Tannan	A-Abad
Fazal Dad Khan	Penu Khel, hassazai	Tarnawai	A-Abad
Haji Nizamuddin	Gadoon	Tory Shah (Pishin)	Blochtn.
Haji Nasrullah	Gadoon	Tory Shah (Pishin)	Blochtn.
Justic ®. Munir Khan	Jadoon	Multan	Punjab
Qazi Abdur Rahim	Nauroze Khani	Murree Osia	Punjab
Nasrumminullah (CSS)	Hassazai	Sirri Kot	Haripur

Israel Khan, retired Tehsildar of village Havellian disclosed that he (Nasruminalh) belonged to Jadoon tribe. His forefathers migrated from Dhamtaur or its adjacent localities.

Abdul Khaliq Khan	Salar	Gandaf	Swabi
Sajawal Khan	Salar	Gandaf	Swabi
Malik Muhammad Gul	Haji Khel Salar	Gandaf	Swabi
Sanadid Khan	Salar	Gandaf	Swabi
Muhammad Akba Khan	Salar	Gandaf	Swabi
Muzaffar Khan	Shoabzai,	Malikabad	Swabi
Malik Muhammad Akbar	Shoabzai,	Malikabad	Swabi
Inayat Khan	Shoabzai,	Malikabad	Swabi
Ghafran Khan	Imranzai,	Malikabad	Swabi
Malik Abdul Khaliq	Hussain Khel,	Malikabad	Swabi
Muhammad Azam Khan (alias Chanan Khan)	Qutab Khel,	Malikabad	Swabi
Mian Dad Khan	Adin Khel, Mansoor	Malikabad	Swabi
Hikmat Khan	Qutab Khel, Mansoor	Malikabad	Swabi
Malik Shah	Hassazai, Mansoor	Malikabad	Swabi
Malik Shahzada Khan	Salar,	Mangal Choi	Swabi
Ibrahim Shah	Salar	Mangal Choi	Swabi
Aslam Khan	Salar	Dalori	Swabi
Quresh Khan	Daulatzai, Mansoor	Dewal	Swabi
Sher Afzal Khan	Daulatzai, Mansoor	Kabgani	Swabi
Shah Pasand	Adin Khel Mansoor	Qadra	Swabi

Malik Umar Shah	Adin Khel Mansoor	Taked	Swabi
Mir Aslam Khan	Salar	Bada	Swabi
Hassan Nawab	Salar	Bada	Swabi
Malik Jalandar	Salar	Bada	Swabi
Khanzada Baba	Mansoor	Besak	Swabi
Jalandar Khan	Daulatzai	Besak	Swabi
Said Najib Khan	Daulatzai	Besak	Swabi
Yusuf Shah	Daulatzai	Gajai	Swabi
Abdul Akbar	Musazai	Ghani Chattra	Swabi
Ghulam Nabi	Musazai	Ghani Chattra	Swabi
Waris Khan	Musazai	Mansoor	Swabi
Malik Tajbar Khan	Salar	Pabania	Swabi
Hazrat Jamal Sahah	Salar	Loran	Swabi
Pir Jamal	Salar	Panawal	Swabi
Saidullah Khan	Mussazai	Utla	Swabi
Wazir Khan	Daulat zai, Mansoor	Amarai Balla	Swabi
Sabit Khan	Mussazai, Mansoor	Sandwa	Swabi
Qadir Khan	Mussazai, Mansoor	Sandwa	Swabi
Muhammad Bilal	Mussazai, Mansoor	Shalman	Swabi

**INSERVICE JADOON OFFICERS (Grade 16 and above) in
Govt. Semi Govt. & Private Institutions.**

Name	Father's Name	Designation/ Deptt.	Khel/Zai	Village	District
Abbas Khan	Ali Khan	Sub-Eng P.H	Shabi Khel	Sulltan Pur	A-Abad
Abdulah Khan	Ashraf Khan	Hassan Khel	Eng. PIA	Dhamtaur	A-Abad
Abdul Ghafar	Adbul Jabbar	Adin Khel	POF	Nawanshehr	A-Abad
Abdul Ghafoor	Ashraf Khan	Eng. PIA	Hassan Khel	Dhamtaur	A-Abad
Abdul Hameed	Azam Khan	FPO	Adin Khel	N-Shehr	A-Abad
Abdul Hameed	Zain Khan	Phones	Qutab Khel	N-Shehr	A-Abad
Abdul Malik	Mohabat Khan	Foreign serv.	Daulatzai	Banda Burj	A-Abad
Abdul Qayyum	Mohabat Khan	Education	Penu Khel	Banda Jalal	A-Abad
Abdul Wadood	Abdul Malik	Banking	Adin Khel	Nawanshehr	A-Abad
Abdul Wahab	Rehmat Khan	Capt. Army	Samd Khel	Keyala	A-Abad
Abdur Rauf	Daud Khan	Education	Goramzai	Peer Gori	A-Abad
Abdur Razaq Khan	M.Zaman Khan	Prof.Edu.	M. Khel	Dheri Keyal	A-Abad
Abdur Razaq Khan	Abdul Latif Khan	Maj. Army	Khalilzai	Nawanshehr	A-Abad
Abdur Rehman	M. Akram Khan	PIA	Salar	Dheri Keyal	A-Abad
Abid Hussain	Arsala Khan	Lt.Comd. Navey	Qutab Khel	Nardubba	A-Abad
Abid Khan	Afsar Khan	Banking	Shaikmali Khel	Shaikhal Bandi	A-Abad
Adalat Khan	Ali Mardan	Forest	Hassan Khel	Dehri	A-Abad
Adil Khan	Sabir Khan	Army	Shoabzai	R.Pindi	R. Pindi
Abid Ali Khan	Farid Khan	USA	Qutab Khel	Nawanshehr	A-Abad
Adnan Gul	Gul M Khan	Eng. PAEC	Badalzai	Keyal	A-Abad
Afrasiab Khan	Akram Khan	Banking	Goramzai	Shaikhal Bandi	A-Abad
Afrasiab Khan	Sumandar Khan		Peru Khelo	Khollian Bala	Haripur
Aftab Ahmed Khan	Abdul Qayum	Doctor	Hassazai	Kholian Bala	Haripur
Aftab Ahmad Khan	Sumundar Khan	Police	Shikhmali Khel	Shaikhal Bandi	A-Abad

Ahmad Nawaz		PAEC	Hassazai	Bagnotar	A-Abad
Ahsan Ali Khan	Mazhar Khan	Capt. Army	Addin Khel	Nawanshehr	A-Abad
Ajmal Khan	Aslam Khan	Capt. Army	Adin khel	Nawanshehr	A-Abad
Akhtar Ali	Faizullah Khan	PTV Quetta	Hassan Khel	Shaiikhhal Bandi	A-Abad
Alam zeb Khan	Mir Afzal Khan	Army	M. Zai	Gomawan	A-Abad
Ali Asghar	Rehmatullah Khan	Education	Shoabzai	Nawanshehr	A-Abad
Allahdad Khan	Zaman Khan	POF	Goramzai	Sirbhana	A-Abad
Altaf Hussain	Ali Gohar Khan	Sui gas	Kwaja A. Khan	Shaiikhhal Bandi	A-Abad
Altaf Khan	Arsal Khan	Lt. Comndt.	Qkutab Khel	Nardubba	A-Abad
Amanullah Khan	Shah Zaman Khan	Eng. WAPDA	Penu Khel	Salhad	A-Abad
Amer Farid	Farid Khan	Capt. Arm,y	Peru Khel	Toru Dhok	A-Abad
Amar Khan	Sabir Khan	Engineer.	Shoabzai	Nawanshehr	A-Abad
Amar Zeb Khan	Aurangzeb Khan	Capt. Army	Penu Khel	Tarhana	A-Abad
Aminul Haq	M. Riaz Khan	Maj. Army	Sulemanzai	Havelian	A-Abad
Amjad Khan	Aurangzeb Khan	Doctor	Shabi Khel	Kotla	A-Abad
Amjad Khan	Sultan Khan	Eng. PIA	Shoabzai	Keyal	A-Abad
Amjad Qazi	Abdul Ahad	Agri.	Sulemanzai	Sultan Pur	A-Abad
Anwar Khan		Admn.	Penu Khel	Khollian Balla	Haripur
Anwar Khan	Qalandar Khan	Banking	Mulla Khel	Mir Pur	A-Abad
Anees Khan	Azam Khan	NGO	Musazai	Mansoor Town	A-Abad
Aqnuminullah	Nasruminallah	Auditor Acct.	Hassazai		Haripur
Arshad Ayyub	M. Ayyub Khan	NGO	Mulla Khel	Mir Pur	A-Abad
Arshad Farid	M. Farid Khan	Section Officer	Peru Khel	Toru Dddhok	A-Abad
Arshad Khan	Zardad Khan	Lec. Edu.	Shoabzai	Nawanshehr	A-Abad
Arshad Khan	Azam Khan	Education	Musazai	Mansoor Town	A-Abad
Arshad Khan	Ajab Khan	Col. Army	Shaikhmali Khel	Shaiikhhal Bandi	A-Abad
Arshad Khan	Adalat Khan	Navy			A-Abad
Arshad Khan	Ali Asghar Khan	Maj Army	Salar	Hurnarra	A-Abad
Asad Khan	Ali Asghar Khan	Dr. USA	Shaikhmali Khel	Shaiikhhal Bandi	A-Abad
Asghar Khan	Ali Sarwar Khan	Capt. Army	Salar	Rojhoia	A-Abad
Ashfaq Jadoon	Karamdad Khan	Maj. Army	Aqabzai	Kakul	A-Abad
Ashraf Khan	Akram Khan	Banking	Adin Khel	Nawanshehr	A-Abad
Asif Khan	Yunus Khan	FPO	Musazai	Nawanshehr	A-Abad
Asif Khan	Amin Khan	Dr.Capt. Army	Daulatzai	Banda Burj	A-Abad
Asif Iqbal	Ali Asghar	Banking	Shaikhmali Khel	Shaiikhhal Bandi	A-Abad
Asim Khan	Ghulam Murtaza	Pharmac	Taj Khani	Banda Amlok	A-Abad
Afjid Khan	Aurangzeb Khan	Dr. Health	Salar	Kotla	A-Abad
Aslam Khan	Khushal Khan	Radio Pak.	Mulla Khel	Bagnotar	A-Abad
Aslam Khan	Shah Zaman Khan	Eng. MES	Penu Khel	Salhad	A-Abad
Aslam Khan	Sher Zaman	Eng.T&T	Goramzai	Salhad	A-Abad
Attaur Rehman	Suleman Khan	Custom	Musazai	Nawanshehr	A-Abad
Aurangzeb Khan	Azam Khan	Insurance	Qutab Khel	Nawanshehr	A-Abad
Aurangzeb Khan	Umar Khan	Eng.	Adin Khel	Nawanshehr	A-Abad
Aurangzeb Khan	Yusuf Khan	Audit	Shoali	Narrian	A-Abad
Ayaz Khan	Khaliq Dad Khan	Dr. Health	Isa Khel	Havelian	A-Abad
Ayaz Khan	Malik Ashraf Khan	Navy Lft. Comnd.	Shaikhmali Khel	Salhad	A-Abad
Ayaz Khan	Mehtab Khan	Air Force	Daulatzai	Dhodial	A-Abad
Ayaz Khan	Yaqub Khan	U. Stores	Shoabzai	Nawanshehr	A-Abad
Ayaz Khan	Yunus Khan	Army	Shoabzai	Nawanshehr	A-Abad
Ayaz Khan	Zardad Khan	Education	Shoabzai	Nawanshehr	A-Abad

Azam Khan	Ashraf Khan	Eng. U.K	Hassan Khel	Dhamtaur	A-Abad
Azam Khan	Aslam Khan	Chief Warrant Officer		Bandi Dhundan	A-Abad
Azhar Khan	Afsar Khan	Banking	Khwaja A. Khel		A-Abad
Azhar Khan	Khushal Khan	Dr. AMC	Adin Khel	Nawanshehr	A-Abad
Azhar Khan	Dost M. Khan	Capt. Army	Imranzai	Chuna Kari	A-Abad
Azhar Khan	M. Fareed	Chart. Acctt.	Peru Khel	Toru Khok	A-Abad
Banaras Khan	Mohabat Khan	Brigd. Army	M. Zai	Rawala Kot	A-Abad
Bashir Khan	Shamaroz Khan	Gas Co.	Penu Khel	Banda Pir Khan	A-Abad
Bilal Jadoon	Daryafat Khan	Engr.	Isal Khel	Banda Said Khan	A-Abad
Bilal Khan	Sultan Khan	Flt. Lt. PAF	Khwaja A. Khel	Shaikhali Bndi	A-Abad
Changaze Khan	M. Ali Khan	Dr. Health	Adin Khel	Nawanshehr	A-Abad
Changaze Khan	Perveze Khan	Capt. Army	Goramzai	Shaikhel Bandi	A-Abad
Chanzeb Khan	Baffu Khan	Maj. Army	Shaikhmalik Khel	Salhad	A-Abad
Chanzeb Khan	Gulzaman Khan	PAEC	Hassazai	Sareala	A-Abad
Chanzeb Khan	Safdar Khan	Banking	Isa Khel	Banda Said Khan	A-Abad
Daryafat Khan	Mir Afzal Khan	DPE, Ayub Medical. College	Khalilzai	Mir Pur	A-Abad
Dilawar Jadoon	Gulistan Khan	Lec. Educ.	Salar	Nawanshehr	A-Abad
Dilawar Khan	Yunus Khan	Lt. Navy	Qutabkhel	Narubba	A-Abad
Fahd Ali Khan	Mazhar Khan	Lt. Army	Aden Khel	Nawanshehr	A-Abad
Fahd Khan		DEO Educ.	Salar	Quetta	Quetta
Faheem Khan	Jahangir Khan	Capt. Army	Goramzai	Shaikhali Bandi	A-Abad
Faheem Khan	Sultan Khan	Maj. Army	Ilyas Khel	Gandian	Manshra
Faisal Ghani	Abdul Ghani	Navy	Goramzai	Sirbhana	A-Abad
Faisal Khan	Mosahib Khan	PIA	Isa Khel	Banda Said Khan	A-Abad
Faisal Khan	Safdar Khan	DR. Health	Mdusazai	Nawanshehr	A-Abad
Faisal Khan	Zardad Khan	Navy	Ilyas Khel	Dhamtaur	A-Abad
Faisal Anjam	Abdus Salam	WAPDA	Adin Khel	Nawanshehr	A-Abad
Faisal Razaq	Abdur Razaq	PAF	Adin Khel	Nawanshehr	A-Abad
Faizur Rehman	Mohabat Khan	Educ.	Musazai	Nawanshehr	A-Abad
Faqira Khan Faqri	Mughal Khan	Educ.	Salar	Havelian	A-Abad
Farhat Amoz Khan	Akram Khan	Exn. P.H	Penu Khel	Banda Pir Khan	A-Abad
Farid Khan	Ali Asghar Khan	Maj. I.B.	Mulla Khel	Mir Pur	A-Abad
Farid Khan	Gulzaman Khan	Educ.	Umarzai	Dhamtaur	A-Abad
Farid Khan	Sultan Khan	Local Govt.	Peru Khel	Bagra	A-Abad
Faridoon Khan	Qaim Khan	Maj. Army	Qutab Khel	Nawanshehr	A-Abad
Faridoon Khan	Lal Khan	Navy	Adin Khel	Nawanshehr	A-Abad
Faridoon Khan	Sultan Khan	Admn.	Khidarzai	Nawanshehr	A-Abad
Faridoon Khan	Yusaf Khan	U. Stores	Musazai	Nawanshehr	A-Abad
Farooq Gul	Gul M. Khan	Dr. Maj. Army	Badalzai	Keyal	A-Abad
Farooq Khan	Fazlur Rehman	U. K	Imranzai	Nawanshehr	A-Abad
Farooq Khan	Qaim Khan	Maj. Army	Qutab Khel	Nawanshehr	A-Abad
Farooq Khan	Shamarez Khan	Navy	Goramzai	Salhad	A-Abad
Farooq Khan	Yaqoob Khan	Educ.	Khalilzai	Mir Pur	A-Abad
Fayyaz Khan	Iqbal Khan	Capt. Army	Aqabzai	Banda Laman	A-Abad
Fayyaz Khan	Mir Dad Khan	Eng. TIP	Haji Khel	Salhad	A-Abad
Fazlur Rehman	Mir Afzal Khan	Educ.	Qutab Khel	Thandaye Chdoey	A-Abad
Fida M. Khan	Ali Gohar Khan	Sui Gas Co.	Khawaja A. Khel	Shaikhali Banid	A-Abad
Firdaus Khan	Hassan Khan	Banking	Badalzai	Shaikhali Bandi	A-Abad
Firdaus Khan	Lal Khan	Navy	Adin Khel	Nawanshehr	A-Abad

Firdaus Khan	Yaqoob Khan	Secretariat	Goramzai	Shaikhal Bandi	A-Abad
Fawad Jadoon	Khurshid Khan	PAF	Isa Khel	Banda Sahib Khan	A-Abad
Ghulam Murtaza	Nawab Khan	Banking	Adin Khel	Nawanshehr	A-Abad
Ghulam Murtaza	Gul Hassan Khan	Banking	M. Zai	Maira Rehmat Khan	A-Abad
Ghulam Mustafa	Mir Afzal Khan	Army	Adin Khel	Nawanshehr	A-Abad
Ghulam Nabi	Ajab Khan	Educ.	Shoabzai	Nawanshehr	A-Abad
Gohar Rehman	Qalandar Khan	Customs	Mussazai	Nawanshehr	A-Abad
Gohar Zaman Khan	Mir Afzal Khan	Engr.	M. Zai	Gomawan	A-Abad
Gul Dad Khan	Jabbar Khan	Edu	Qutab Khel	Nardubba	A-Abad
Gul Hameed	Aslam Khan	Educ.	Shakhmali Khel	Banda Sappan	A-Abad
Gul Hameed	Yusuf Khan	Sui Gas Co.	Khawaja A. Khel	Shaikhal Bandi	A-Abad
Gul Hameed	Akbar Khan	Banking	Imranzai	Nawanshehr	A-Abad
Gul Khan	Akbar Khan	Banking	Adin Khel	Nawanshehr	A-Abad
Gul Khan	Lal Khan	Eng. Uni	Umarzai	Dhamtaur	A-Abad
Gulzaman	Mohabat Khan	Lec. Educ.	Hassazai	Sareela	A-Abad
Habib Ahmed Khan	Ghulam Nabi Khan	Dr. Health	M-Zai	Gomawan	A-Abad
Hamayun Khan	Ali Gohar Khan	Engr. PIA	Shoabzai	Nawanshahr	A-Abad
Hamayun Khan	Mughal Khan	Col. Army	Isa Khel	Banda Said Khan	A-Abad
Hamayun Khan	Sultan Khan	Dy..Secrt	Daulatzai	Dhodial	A-Abad
Hamayun Khan		Edu		Maira Muzzafar	A-Abad
Hamayun Khan		Irrigation	Hassan Khel	Dehri	A-Abad
Habibullah Khan	Aziz Khan	S.O Secrt	Penu Khel	B. Said khan	A-Abad
Hamidullah Khan	M. Shifa	Capt Army	Khawaja A. Khel	Shaikhal Bandi	A-Abad
Hameed Azam	Azam Khan	Dr. Health	Mali Khel	Bandi Attai	A-Abaf
Hanif Khan	Abdur Rashid	Army Foundation	Daultzai	Dhodial	A-Abad
Hanif Wazir	Wazir Khan	P.A.F	M. Khel	Malkan	A-Abad
Haroon Khan	Suleman Khan	Edu	Daulatzai	Dhod, Malkan	A-Abad
Haroon Khan	Yunus Khan	Banking	Hassan Khel	Shaikhal Bandi	A-Abad
Iftikhar Khan	Rab-Nawaz Khan	Navy	Haji Khel	Chamba	A-Abad
Ijaz Khan	Ali Bhadur Khan	Engr. Wapda	Musazai	Mirpur	A-Abad
Ihsan-ul-haq		Sui Gas Co.	Ilyas Khel	Dhamtaur	A-Abad
Ihtisham Khan	M. Ali Khan	Engr. USA	Adin Khel	Nawanshehr	A-Abad
Ihtizaz Khan	Iseael Khan	Supdtt Jail	Khan Khel	Havellian	A-Abad
Imran Khan	Raja Khan	Navy	Adin Khel	Nawanshehr	A-abad
Iqbal Khan	Akram Khan	Banking	Taj Khani	Shaikhal Bandi	A-Abad
Iqbal Khan	Lal Khan	T&T	Aqabzai	Banda Laman	A-Abad
Iqbal Khan	Umar Khan	Offiser	Ilyas Khel	B. Dhundhan	A-Abad
Irshad Khan	Zardad Khan	Edu	Shoabzai	Nawanshehr	A-Abad
Ishaq Khan	Qalandar Khan	Banking	Qutab Khel	Nawanshehr	A-Abad
Jaffar Khan	Afsar khan	Engr.	Shaikmalikhel	Shaikhal Bandi	A-Abad
Jahangir Khan	Aziz khan	Banking	Shoali	Banda	A-Abad
Jahangir Khan	Akbar Khan	Edu	Aqabzai	Kakul	A-Abad
Jahanzeb Khan	Aurangzeb Khan	Maj. Army	Tassar Khel	Chamba	A-Abad
Jahanzeb Khan	Sarwar Khan	Engr.M.Navy	Qutab Khel	Nurdubba	A-Abad
Jahanzeb Khan	Munsif Khan	Engr.	Imranzai	Nawanshehr	A-Abad
Jamil Khan	Ghaus Khan	Banking	Goramzai	Shaikhal Bandi	A-Abad
Jamil Khan	Umar Khan	Edu	Adin Khel	Nawanshehr	A-abad
Jamil Khan	Fateh Khan	Banking	Shaikmalikhel	Shaikhel Bandi	A-abad
Jamshed Khan	Iqbal Khan	Judge	Samal Khel	Keyala	A-Abad
Jamshed Khan	Sher.M.Khan	Col. Army	Khawaja A. Khel	Shaikhel Bandi	A-abad
Javed Ahmed Khan	Safder Khan	Maj. Army	Musazai	Nawanshehr	A-Abad

Javed Akhtar	Sher. M. Khan	Col. Army	Khwaja A. Khel	Shaikalbandi	A-Abad
Javed Iqbal	Fazal Khan	PAEC	Qutab Khel	Nawwanshehr	A-Abad
Javed Iqbal	Munsif Khan	Capt. Army	Imranzai	Nawanshehr	A-abad
Javed Khan	Gulzaman Khan	Oil & Gas	Hassazai	Sareela	A-Abad
Javed Khan	M.Ayub Khan	Customs	Taj Khani	Banda Sinjlian	A-Abad
Javed Khan	Maqbool Khan	Magistrate	Mali Khel	Bandi Attai	A-Abad
Javed Khan	Misal Khan	Banikng	Khan Khel	Havellian	A-abad
Javed Khan	Mirdi Khan	Edu	Qutab khel	Kala Pull	A-Abad
Javed Khan	Rahim Khan	Maj. Army	Hassazai	More Kallan	A-Abad
Junaid Khan	Afsar Khan	Dr. Maj. Army	Sheikhmali Khel	Shaikhal Bandi	A-Abad
Kala Khan	Gulzaman Khan	S.O	Hassazai	Kholian Bala	A-Abad
Kamran Gul	Gul M. Khan	Col. Army	Badalzai	Keyal	A-Abad
Kamran Khan	Afsar Khan	Col. Army	Sheikhmali khel	Sheikhal Bandi	A-Abad
Kamran Khan	Sajjad Hussain	Engr.TIP	Adin Khel	Nawanshehr	A-Abad
Kamran Khan	Yusuf Khan	Sub.Lt. Navy	Qutab Khel	Nardubba	A-Abad
Kashif Khan	Ali Asghar Khan	DR. Health	Adin Khel	Nawanshehr	A-Abad
Kashif Khan	Shamarez Khan	Capt. Army	Penu Khel	Banda Jalal Khan	A-Abad
Kashif Khan	Shamshad Khan	Navy (Sword of Hon's)	Haji Khel	Hurnara	A-Abad
Khalid Khan	Abdul Latif Khan	Banking	Shaikhmali Khel	Shaikhal Bandi	A-Abad
Khalid Khan	Ali Asghar Khan	Banking	Sheikhmali Khel	Shaikhal Bandi	A-Abad
Khalid Khan	Anwar Khan	Maj. Army	M. Zai	Rawal Kot	A-Abad
Khalid Khan	Azizur Rehman	Maj. Army	Penu Khel	Shaikhal Bandi	A-Abad
Khalid Khan	Dost M. Khan	Eng. PAF	Hassazai	Dhamtaur	A-Abad
Khalid Khan	Saleem Khan (*)	PAEC	Khwaja A. Khel	Dhamtaur	A-Abad
Khalid Khan	Samundar Khan	Banking	Khwaja A. Khel	Dhamtaur	A-Abad
Khalid Khan	Sarwar Khan	Engr.	Adin Khel	Nawanshehr	A-Abad
Khalid Ayyub	M Ayyub Khan	Dr. AMC	Mullah Khel	Mirpur	A-Abad
Khalid Khan	Sikandar Khan	PIA	Shoabzai	Nawanshehra	A-Abad
Khalid M. Khan	Faqir M. Khan	PIA DM	Isa Khel	Banda Said Khan	A-Abad
Khalid Dad Khan	Saadat Khan	POF	Isa Khel ³	Havelian	A-Abad
Khan Afsar Khan	Mirdad Khan	W.C PAF	Goramzai	Sirbhana	A-Abad
Khan Afsar Khan	Yusuf Khan	Educ.	Shoali	Sirbhana	A-Abad
Khan Bhadur Khan	Faqir M. Khan	PIA	Isa Khel	Banda Said Khan	A-Abad
Khan Bhhadur	Ali Zaman	Engr. Navy	Qutabkhel	Nardubba	A-Abad
Khan Gul	Abdul Latif	Educ.	Qutab Khel	Nawanshehr	A-Abad
Khan Gul	Sher Afzal Khan	Eng. NHW	Penu Khel	Salhad	A-Abad
Khan Gul		Navy	Qutab Khel	Nardubba	A-Abad
Khawaja Khan	Mahtab Khan	Educ.		Dhodial	A-Abad
Khurshid Khan	Gulzaman Khan	PAEC	Hassazai	Sareela	A-Abad
Khurshid Anwar	Safdar Khan	W.C PAF	Isa Khel	Banda Said Khan	A-Abad
Liaqat Khan	Kamal Khan	Dr. USA	Adin Khel	Nawanshehra	A-Abad
Mansoor Khan	Akhtar Hussain	Capt. Army	Shoabzai	Mir Pur	A-Abad
Manzoor Khan	Abdullah Khan	POF	Qutab Khel	Nawanshehr	A-Abad
Mansoor Khan	Khan Bhadur	Lt. Navy	Qutab Khel	Nardubba	A-Abad
Masood Khan	Sikandar Khan	PIA	Shoabzai	Nawanshehr	A-Abad
Mazhar Ali Khan		Sui Gas Co.	Penu Khel	Banda Pir Khan	A-Abad

(*) His death is still mystery

Mazhar Khan	Khushal Khan	S.P AJK	Adin Khel	Nawanshehr	A-Abad
Mazhar Iqbal	Ayub Khan	Educ.	Mullah Khel	Dhamtaur	A-Abad
Moladad Khan	Mirdad Khan	Audit	Peru Khel	Dhamtaure	A-Abad
Mosahib Khan	Faqir M. Khan	EXN WAPDA	Isa Khel	Banda Said Khan	A-Abad
Mubarak Khan	Muqarab Khan	Telecom	Hassazai	Qazi Maira	A-Abad
M.Masood Gul	Ajab Khan	Col. Army	Shaikhmali Khel	Shaikhal Bandi	A-Abad
M. Ali Khan	Abdur Rashid Khan	Dr. Health	Penu Khel	Tannan	A-Abad
M. Akram Khan	Musa Khan	ASF	Salat	Dehri Keyal	A-Abad
M. Anwar Khan	Wali M. Khan	Educ.	Badalzai	Salhad	A-Abad
M. Arshad	Asghar Khan	Maj. Army	Haji Khel	Hurnara	A-Abad
M. Ashfaq	M.Hussain Khan	Educ.	Adin Khel	Nawanshehr	A-Abad
Muhammad Ayub	Sahib Khan	FPO	Musazai	Nawanshehr	A-Abad
M. Faridooon	Sultan Khan	Admn.	Khalilzai	Nawanshehr	A-Abad
M. Farooq	Qaim Khan	PAEC	Qutab khel	Nardubdba	A-Abad.
M. Haroon	Qaim Khan	Maj. Army	Qutab Khel	Nardubdba	A-Abad.
Muhammad Iqbal	Khushal Khan	Banking	Qutab Khel	Nardubdba	A-Abad.
Muhammad Iqbal	Lal Khan	Engr.	M. Khel	Taxila	Taxila
M. Ishtiaq	M. Anwar Khan	Banking	Taj Khani	Banda Amlok	A-Abad
M. Ishtiaq	Yaqoob Khan	PH.D Qattar	Hassan Khel	Shaikhal Bandi	A-Abad
Muhammad Javed	Abdul Jabbar	Capt. Army	Musazai	Nawanshehr	A-Abad
M. Muslim	Khan Baz Khan	Educ.	Adin Khel	Nawanshehr	A-Abad
M. Mukhtiar	Yunus Khan	Lt.Comnd. Navy	Qutab Khel	Nardubba	A-Abad
M. Nawaz	M.Ayub Khan	Dr. Health	Shaikhmali Khel	Shaikhal Bandi	A-Abad
Muhammad Riaz	Qaim Khan	Edu	Musazai	Nawanshehr	A-Abad
M. Saleem	Mir Abdullah	Maj. Army	Haji Khel	Hurnara	A-abad
Mumtaz Khan	Akram Khan	Maj. Army	Adin Khel	Nawanshehr	A-Abad
Mumtaz Khan	Jamshed Khan	Edu	Haji Khel	Chamba	A-Abad
Munir A. Khan	Fida M. Khan	Sui Gas Co.	Penu Khel	Banda Pir Khan	A-Abad
Munir Kamal	Kamal Khan	UNDP	Adin Khel	Nawanshehr	A-Abad
Munsif Khan	Azam Khan	Educ.	Qutab Khel	Nawanshehr	A-Abad
Murad Khan	Abdul Malik	Company	Penu Khel	Bandi Dhundan	A-Abad
Murad Khan	Khalil Dad Khan	Dr. Health	Shoali	Bagra No. 2	Haripur
Mushtaq Khan	Khanizaman Khan	Engr. Railway	Shaikhmali Khel	Salhad	A-Abad
Mushtaq Ahmed	Sher Dil	PIA	Isa Khel	Queta	Queta
Mushtaq Khan	Karam Khan	Educ.	Shaikhmali Khel	Banda Sappan	A-Abad
Mushtaq Khan	Sultan Khan	Educ.	Penu Khel	Tarnawai	A-Abad
Mushtaq Khan	Zardad Khan	Agriculture	Samal Khel	Keyala	A-Abad
Mushtaq Jadoon	Azizur Rehman	DMG	Khalilzai	Khaki	Mansehra
Mustahzar Khan	Faqira Khan	PAEC	Adin Khel	Nawanshehr	A-Abad
Muzaffar Khan	Ghani Khan	Banking	Ilyas Khel	Bandi Dhunda	A-Abad
Miss Shalra Khan ⁴	Dilawar Khan Adv	CSS- Adv.	Shaikhmali Khel	Shaikhal Bandi	A-Abad
Nadir Khan	Anwar Khan	Maj. Army	M. Zai	Rawala Kot	A-Abad.
Naeem Sultan	Sultan Khan	Col. Army	Khawaja A.Khan	Shaikhal Bandi	A-Abad.
Naeem Wazir	Wazir Khan	Capt. Army	Salat	Mulkan	A-Abad.
Najmul Ghani	Jehandad Khan	Dr. Health	Mali Khel	Bandi Attai	A-Abad.
Naseer Jadoon	Waris Khan	Ph.D Pro-Ractor GIK Inst Toppi	Samal Khel	Chamnaka	A-Abad.
Nasir Khan	Ali Asghar Khan	Dr. USA	Seikhmali Khel	Shaikhal Bandi	A-Abad.

*

She has to honour to have the first Jadoon lady, who has qualified the CSS examination. Officer in the Ministry of Commerce and trade.

Nasir Khan	Anwar Khan	Maj. Army	M. Zai	Rawala Kot	A-Abad.
Naveed Khan	Sher M. Khan	Col. Army	Khawaja A.Khel	Shaikhali Bandi	A-Abad.
Nawaz Khan	Yaqub Khan	PAEC	Taj Khani	A-Abad.	A-Abad.
Nayyar Khan	Kamal Khan	Dr. Health	Adin Khel	Nawanshehr	A-Abad.
Niaz Khan	Khawas Khan	SDO	Aqabzai	Kakul	A-Abad.
Nisar Khan	Allah Dad Khan	Engr. USA	M. Zai	Maira Rehmat Khan	A-Abad.
Nishat Khan	Wali M. Khan	Navy	Haji Khel	Malkan	A-Abad.
Noman Khan	Afsar Khan	Capt. Army	Shaikhmali Khel	Shaikhali Bandi	A-Abad.
Noman Khan	Mir Afzal Khan	Educ.	M. Zai	Nawanshehr	A-Abad.
Noman Shah Jadoon	See Gadoon Area.				
Pervez Khan	Haji Sikandar	XEN-Irrig.	Penu Khel	Salhad	A-Abad.
Pervez Khan	Sher M. Khan	Col. Army	Khawaja A.Khel	Shaikhali Bandi	A-Abad.
Qaisar Khan	Lal Khan	Maj. Army	Daulatzai	Nawanshehr	A-Abad.
Qaisar Khan	Suleman Khan	Maj. Army	Shoabzai	Nawanshehr	A-Abad.
Qazi Fakhr-e-Alam	M. Ishaq	Educ.	Nawa Khel	Dhodial	A-Abad.
Qazi M. Aflah	Qazi .M. Nawaz	Banking	Nawa Khel	Dhodial	A-Abad.
Qazai M. Arif	Qazai M. Ishaq	Banking	Nawa Khel	Dhodial	A-Abad.
Qazi M. Fasil	Qazi M. Nawaz	Educ.	Nawa Khel	Dhodial	A-Abad.
Qazi M. Fayyaz	Qazi M. Yusuf	Educ.	Nawa Khel	Dhodial	A-Abad.
Qazi M.Khurshid	Qazai M. Yusuf	Election Comm.	Nawa Khel	Dhodial	A-Abad.
Qazi Najmul Ikram	Qazi M. Ishaq	Comput.	Nawa Khel	Dhodial	A-Abad.
Qazi Shafique	Abdul Matin	Educ.	Nawa Khel	Dhodial	A-Abad.
Rafeh Khan	Sarwar Khan	Eng.	Adin Khel	Nawanshehr	A-Abad.
Rashid F.Rehman	Faizur Rehman	Lt. Army	M. Khel	Dheri Keyal	A-Abad.
Rehmat Zaman	Khan Afsar Khan	Ph.D Agri.	Samal Khel	Keyala	A-Abad.
Riafat Khan	Umar Khan	Educ.	Adin Khel	Nawanshehr	A-Abad.
Riaz Khan	Ajab Khan	Banking	Shoabzai	Nawanshehr	A-Abad.
Riaz Khan	Samundar Khan	Educ.	Qutabkhel	Nawanshehr	A-Abad.
Rizwan Khan	Sham Roze	Navy	Penu Khel	Banda Pir Khan	A-Abad.
Rustam Khan	Gul Hassan Khan	Banding	M.Zai	Maira Rehmat Khan	A-Abad.
Rustam Khan	Sultan Khan	CDA	Hassazai	Salwala	A-Abad.
Sabir Khan	Faizullah	Audit	Hasan Khel	Quetta	Quetta
Sadaqat Hussain	Suleman Khan	Eng.	Qutabkhel	Nardubba	A-Abad.
Sadaqat Khan	Zardad Khan	Eng. TIP	Mali Khel	Bandi Attai	A-Abad.
Sadiq Jadoon	Fazlur Rehman	Admn.	Badalzai	Nawanshehr	A-Abad.
Saeed Khan	Malik Aman	PCSIR	Penu Khel	Banda Pir Khan	A-Abad.
Saeed Khan	Sohabat Khan	Educ.	Aqabzai	Kakul	A-Abad.
Safdar Khan	Lal Khan	Banking	Umar zai	Dhamtaur	A-Abad.
Safdar Khan	Lal Khan	Banking	Adin Khel	Chuna Kari	A-Abad.
Safdar Khan	Sikandar Khan	Maj. Army	Imranzai	Chunakari	A-Abad.
Safdar Khan	Samundar Khan	Dr. TIP	Peru Khel	Kholian	A-Abad.
Safdar Khan	Shaikh Farid	Banking	Khalilzai	Kakul	A-Abad.
Saifur Rehman	Ali Gohar Khan	PTV Insp.	Salar	Qalandarabad	A-Abad.
Saifur Rehman	Niamat Khan	Educ.	Salar	Chamba	A-Abad.
Saifur Rehman	Ramzan kahn	Navy	Qutabkhel	Nardubba	A-Abad.
Sajawal Khan	Faqir M. Khan	Dr. Health	Ilyas Khel	Dhamtaur	A-Abad.
Sajjad Iqbal	Sultan Khan	Lt. Col. Army	Daulatkhel	Dhodial	A-Abad.
Sajjad Khan	Ali Asghar Khan	PAEC	Qutabkhel	Nawanshehr	A-Abad.
Sajjad Khan	Hameedullah Khan	Banking	Badal Zai	Salhad	A-Abad.
Sajjad Khan	Sikandar Khan	Agri.	Imranzai	Nawanshehr	A-Abad.
Sajjad Khan	Sultan Khan	Educ.	Adinzai	Bagnotar	A-Abad.

Sajid Khan	Ajab Khan	Admn.	Shaikhmal Khel	Shaikhal Bandi	A-Abad.
Sajid Khan	Fida M. Khan	Gold Med.	Goramzai	Shaikhal Bandi	A-Abad.
Salauddin	Lal Khan	Ph.D Forest	Samal Khel	Chamnaka	A-Abad.
Salawat Khan	Khudad Khan	Col. Army	Hassazai	Dobandi	Haripur
Saleem Khan	Akram Khan	TIP	Adin Khel	Nawanshehr	A-Abad.
Saleem Khan	Arfan Khan	USA	Samal Khel	Chamnaka	A-Abad.
Saleem Khan	Faqir Khan	CSS Police	Ilyas Khel	Dhamtaur	A-Abad.
Saleem Khan	Fazlur Rehman	Dr. Health	Qutab Khel	Nawanshehr	A-Abad.
Saleem Khan	Samundar Khan	PAF	Peru Khel	Khollian Bala	Haripur
Saleem Khan	Samundar Khan	Labour Deptt.	Mali Khel	Bandi Attai	A-Abad.
Saleem Khan	Farid Khan	Dr. Health	Hassazai	Shaikhal Bandi	A-Abad.
Samim Murtaza	Murtaz Khan	PAEC	Taj Khani	Banda Amlok	A-Abad.
Samiullah Khan	Akram Khan	Maj. Army	Adin Khel	Nawanshehr	A-Abad.
Samiullah Khan	Shahzaman Khan	Maj. Army	Penu Khel	Salhad	A-Abad.
Sanfar Khan Jadoon	Ashraf Khan	Edu.	Nauroz Khani	Sarai Saleh	Haripur
Saqib Khan	Aurangzeb Khan	Flt. Lt. PAF	Goramzai	Shaikhal Bandi	A-Abad.
Sardar Bahadur	Faqir M. Khan	Eng. UK	Isa Khel	Banda Said Khan	A-Abad.
Sarfraz Khan	Abdul Latif Khan	Banking	Qutab Khel	Nawanshehr	A-Abad.
Sarfraz Khan	Mohabat Khan	Food	M. Zai	Gomawan	A-Abad.
Sarfraz Khan	Gohar Rehman	Police(Topped in Dept. Exmn.	Shoabzai	Nawanshehr	A-Abad.
Sarwar Khan	Mian Dad Khan	Addl. Advt. Gen. Sindh	Hassazai	Manjia	A-Abad.
Shabir Khan	Farid Khan	Edu	Peru Khel	Kalog	Haripur
Shabir Khan	Ali Akbar Khan	Banking	Musazai	Banda Ali Khan	A-Abad.
Shad M. Khan	Dost M. Khan	Banking	Qutab Khel	Nardubba	A-Abad.
Shafiqur Rehman	Zakir Rehman	Dr. Health	Samal Khel	Chamnaka	A-Abad.
Shafiqur Rehman	Wali Dad	Navy	Qutab Khel	Nardubba	A-Abad.
Shafqat Khan	Shah Alam Khan	Educ.	Shaikhmal Khel	Shaikhal Bandi	A-Abad.
Shah Baz Khan	Afsar Khan Rtd. Bridg.	Capt. Army	Shaikhmal Khel	Shakhal Bandi	A-Abad.
Shah Baz Khan	Ali Afzal Jadoon	Capt. Army	Shaikhmal Khel	Shakhal Bandi	A-Abad.
Shah Nawaz Khan	Ayub Khan	Dr. Health	Shaikhmal Khel	Sein da Katha	A-Abad.
Shahid Hussain	Aurangzeb Khan	Banking	Penu Khel	Bandi Dhundan	A-Abad.
Shahzad Khan	Abdul Wahid	Maj. Army	Khalilzai	Kakul	A-Abad.
Shahzad Jadoon	Khawaj M. Khan	Maj. Army	Imranzai	Nawanshehr	A-Abad.
Shahzada Khan	Faqir M. Khan	Edu. Prof.	Isa Khel	Banda Said Khan	A-Abad.
Shakeel Khan	Malik Aman	Dr. Health	Penu Khel	Banda Pir Khan	A-Abad.
Shama Rez Khan	Karamdad Khan	Excise	Khalilzai	Banda Pir Khan	A-Abad.
Shama Roz Khan	Khwas Khan	CSS- Audit	Aqabzai	Kakul	A-Abad.
Shamran Khan	Mirdi Khan	Edu. Uni.	Qutab Khel	Mian di Serri	A-Abad.
Shamshad Khan	Akbar Khan	Col. Army	Haji Khel	Hurnara	A-Abad.
Shamsur Rehman	Abdul Qayum	Judiciary	Khalilzai	Dilbori	Mansehra
Sharafat Khan	Lal Khan	POF	Aqabzai	Banda Laman	A-Abad.
Shaukat Khan	Faqir Khan	Postal serv.	Shaikhmal Khel	Shaikhal Bandi	A-Abad.
Sher Afzal Khan	Sumunder Khan	Banking	Khawaja A Khel	Shaikhal Bndi	A-Abad.
Sher Alam Khan	Ashraf Khan	Eng. PIA	Hassan Khel	Dhamtaur	A-Abad.
Sher Bhadur Khan	Mohabat Khan	Banking	M. Zai	Gomawan	A-Abad.
Shoab Akhtar	Adam Khan (Advo)	Navy	Salar	Qalandarabad	A-Abad.
Shoab Akhtar	Akhtar Hussain	Maj. Army	Shoabzai	Mir Pur	A-Abad.
Shoab Khan	Farakh K. Khan	Navy	Shoabzai	Nawanshehr	A-Abad.
Shuja-ul-Mulk	Pir M. Kamran	PAEC	Haji Khel	Rajoia	A-Abad.
Sohail Khan	Lal Khan	Navy	Adin Khel	Nawanshehr	A-Abad.

Shorab Khan	Karam Khan	Sind Police	Adin Khel	Nawanshehr	A-Abad
Sorab Khan	Akram Khan	Banking	Goramzai	Shaikhal bandi	A-Abad
Sultan Haroon	Biland Khan	Eng. PTC	Tasar Kheli	Havellian	A-Abad
Sultan Khan	Asmatullah Khan	Educ. Prof.	Adin Khel	Kakul	A-Abad
Tahir Ali Khan	Farid Khan	Maj. Army	Adin Khel	Nawanshehr	A-Abad
Tahir I. Khan (PH.D)	Abdur Rauf Khan	Lec. U.K. Uni.	Samal Khel	Chamnaka	A-Abad
Tahir Javed	Abdul Jalil	Educ.	Adin Khel	Nawanshehr	A-Abad
Tanveer Gul	Qazi Fida M. Khan	Cap. Army.	Nawa Khel	Dhodial	A-Abad
Tariq A. Khan	Ghulam Hazrat	Audit	Daulat Khel	Langra	A-Abad
Tariq A. Khan	Safdar Khan	Maj. Army	Musazai	Nawanshehr	A-Abad
Tariq Khan	Adalat Khan	Dr. Health	Musazai	Banda Pir Khan	A-Abad
Tariq Khan	Azizur Rehman	Col. Army	Penu Khel	Shaikhal Bandi	A-Abad
Tariq Naseem	Aurangzeb Khan	Secretariate	Penu Khel	Bandi Dhundan	A-Abad
Tariq Khan	Sultan Khan	Chart acctt.	Adin Khel	Nawansherh	A-Abad
Taimur Khan	Kamal Khan	Dr. Health	Adin Khel	Nawanshehr	A-Abad
Tippu	Sajjad Hussain	Maj. Army	Adin Khel	Nawanshehr	A-Abad
Toseef Khan	Azam Khan	NGO	Musazai	Mansoor Town	A-Abad
Usman Khan	Iqbal Khan	Capt. Army	Goramzai	Khota Qabar	A-Abad
Waheed Khan	M. Aslam	Maj. Army	Daulatzai	Nawanshehr	A-Abad
Waheed Sher	Sher M. Khan	Col. Army	Khwaja A. Khel	Shaikhal Bandi	A-Abad
Wajahat Ali	M. Fayyaz	Seimen Co.	Sulemanzai	Sultan Pur	A-Abad
Wamiq Khan	Gulzar Khan	Dr. USA	Adin Khel	Nawanshehr	A-Abad
Wasim Khan	Afsar Khan	Capt. Army	Adin Khel	Kehal	A-Abad
Wasim Khan	Ghulam Ghaus Khan	Capt. Army	Goramzai	Shaikhal Bandi	A-Abad
Wasim Khan	Munir Khan Rtd. Justice	Admn.		Rahimyar Khan/Multan	Punjab
Wasim Khan	Munawar Khan	Navy	Musazai	Nawanshehr	A-Abad
Waqar Khan	Nisar Khan	Banking	Musazai	Nawanshehr	A-Abad
Waqar Khan	Sardar Khan	Banking	Musazai	Nawanshehr	A-Abad
Wazir Khan	Amir Khan	N.Insurance	Aqabzai	Kakul	A-Abad
Yar M. Khan	Sharif Khan	Tech. Educ.	Penu Khel	Banda Pir Khan	A-Abad
Yunus Khan	Ajab Khan	Educ.	Shoabzai	Nawanshehr	A-Abad
Yunus Khan	Azad Khan	Educ.	Adin Khel	Nawanshehr	A-Abad
Yunus Khan	Zain Khan	Gold Medl. Dr. Health	Khwaja Ahmad Khel	Nawanshehr	A-Abad
Zaffar Ali Khan	Faqira Khan	UK	Adin Khel	Nawanshehr	A-Abad
Zafran Qasim	M. Asghar	Secretariate	Hundidar	Shaikhal Bandi	A-Abad
Zahir Khan	Sultan Khan	Oil & Gas	Qutab Khel	Nardubba	A-Abad
Zaid Ali Khan	Sultan Khan	Engineer PIA	Shoabzai	Keyal	A-Abad
Zaid Khan	Ghulam Hassan	Banking	Qutabkhel	Nardubba	A-Abad
Zahoor Khan	Khan Bhadur	Lt. Navy	Qutab Khel	Nardobba	A-Abad
Zakir Hussain	Arsala Khan	Lt. Comnd. Navy	Qutab Khel	Nardobba	A-Abad
Zakir Khan		Educ.	Peru Khel	Mangal	A-Abad
Zakria Khan	Pervez Khan	PSO	Goramzai	Shaikhal Bandi	A-Abad
Zami Aamar	Gulzar Khan	Behrain	Adin Khel	Nawanshehr	A-Abad
Zoaq Akhtar	Awal Khan	Educ. Prof.	Aqabzai	Banda Laman	A-Abad
Zubair Khan	Waris Khan	PAEC	Samal Khel	Chamnaka	A-Abad

OFFICERS GADOON AREA, DISTRICT SWABI

Name	Father's Name	Designation/ Deptt.	Khel/Zai	Section	District
Abdul Waheed	Saleh-ur-Rehman	EAC Admn	Haji Khel	Salar	Dalori
Abdur Rehman	Shirin Khan	Lec. Educ.	Haji Khel	Salar	Gandaf
Ajmal Khan	Sardar Khan	W/life Punjab	Mali Khel	Salar	Gandaf
Amin Khan	Saleh-ur-Rehman	Dr. Red Crosss	Haji Khel	Salar	Dalori
Anwar Khan	Sher Afzal	Prof. Educ	Daulatzai	Mansoor	Kabgani
Anwar Khan	Muhammad Amwar	Engineer	Qalanadar Khel	Salar	Gandaf
Aslam Khan	Mir Badshah	Doctor	Qalanadar Khel	Salar	Gandaf
Ayyaz Khan	Sardar Khan	W/life Punjab	Mali Khel	Salar	Gandaf
Baradar Khan	Sardar Khan	Educ.	Musazai	Mansoor	Utlā
Bawar Khan	Shah Mehmud	Doctor	Musazai	Mansoor	Besak
Fazal Mehmud	Abdul Akbar	Punjab.Police	Haji Khel	Salar	Gandaf
Fazal Qadar	Fazal Karim	Doctor	Isa Khel	Salar	Gandaf
Fazal Tahir	Abdul Akbar	Maj. Army.	Haji Khel	Salar	Gandaf
Faqir-ur-Rehman	Abdullah Jan	Judiciary	Haji Khel	Salar	Gandaf
Ghulam Mustafa	Gul Khan	Head Master	Aman Khel	Mansoor	Utlā
Ghulam Nabi	Taj Muhammad	Doctor	Mali Khel	Salar	Gandaf
Ghulam Sarwar	Taj Muhammad	Doctor	Mali Khel	Salar	Gandaf
Gul Chaman	Omar Shah	ASP FO	M. zai	Mansoor	Takeel/Swabi
Gul Badshah	Sarwar Khan	Doctor	Musazai	Mansoor	Satkhetar
Gul Muhammad	Usman Khan	Audit	Haji Khel	Salar	Sarkoi
Gul Nawaz	Said Rehman	Police	Isa Khel	Salar	Sarkoi
Gul Rehman	Muhammad Rehman	Educ.	Isa Khel	Salar	Sarkoi
Gul Shah	Jalandar Shah	Doctor	Musazai	Mansoor	Besak
Gul Zeb		Engineer	Daulatzai	Mansoor	Kabgani
Habib		Engineer	Daulatzai	Mansoor	Kabgani
Hafiz Gul Zamir	Ghazi Khan	Educ.	Qalandar Khel	Salar	Gandaf
Haider Shah	Noor Ahmed Shah	Prof. Educ.	Musazai	Mansoor	Besak
Hassan Nawab	Nazo Khan	Engineer	Ali Sher Khel	Salar	Gandaf
Hazrat Omar	Nawar Khan	Eng WAPDA	Musazai	Mansoor	Utlā
Inayatullah	Wajihulla	Educ.	Isa Khel	Salar	Gandaf
Jahanzeb	Qalandar Khan	Petroleum	Musazai	Mansoor	Besak
Javed Khan	Shah Mehmud	State Bank	M.Zai	Mansoor	Takeel
Khairul Bashar	Muhammad Hazir	FLt. PAF	Isa Khel	Salar	Gandaf
Khan Badshah	Gul Badshah	Educ.	Musazai	Mansoor	Besak
Khan Saeed	Nadir Shah	Educ.	Musazai	Mansoor	Besak
Lal Badshah	Gul Badshah	Eng. PDA	Musazai	Mansoor	Besak
Mian Zaman Khan	Mir Zaman	H. Master	Daulatzai	Mansoor	Besak
Munhamer Khan	Gul Rehman	Educ.	Shabi Khel	Salar	Gandaf
Mir Afsar Khan	Wasil Khan	Doctor	Qalandar Khel	Salar	Gandaf
Mir Aslam Khan	Rahim Dad Khan	Police	Shabi Khel	Salar	Gandaf
Muhammad Ali	Lal Khan	SDA	Shabi Khel	Salar	Gandaf
Muhammad Amin	Shahzada Khan	Doctor	Qalandar Khel	Salar	Mangalchoi
Muhammad Amin	Saleh-ur-Rehman	Doctor	Qalandar Khel	Salar	Mangalchoi
Muhammad Anwar	Muhammad Gul	Doctor	Shabi Khel	Salar	Mangalchoi

Muhammadd Arif	Muhammad Hussain	Doctor	Qalandar Khel	Salar	Mangalchoi
Muhammad Aslam	Zarin Khan	Police	Ali Sher Khel	Salar	Mangalchoi
Muhammad Kamal	Sultan Muhammad	Doctor	Haji Khel	Salar	Mangalchoi
Muhammad Khan	Rahim Dad Khan	Police	Musazai	Mansoor	Utla
Muhammad Nawar	Zarin Khan	Police	Ali Sher Khel	Salar	Gandaf
Muhammad Nisar	Muhammad Gul	Doctor	Qalandar Khel	Salar	Gandaf
Muhammad Nisar	Muhammad Israr	Educ.	Ali Sher Khel	Salar	Gandaf
Muhammad Omar	Nawar Khan	XEN WAPDA	Musazai	Mansoor	Utla
Muhammad Omar	Sumandar Shah	Doctor	Daulatzai	Mansoor	Devalgarhi Bala
Muhammad Rehman	Sajawal Khan	Educ.	Sulemanzai	Salar	Achai
Muhammad Saeed	Nazo Khan	Doctor	Ali Sher Khel	Salar	Gandaf
Muhammad Shirin	Shahzada Khan	Doctor	Haji Khel	Salar	Mangalchoi
Muhamamd Tahir	Abdul Akbar	Maj. Army	Qlandar Khel	Salar	Gandaf
Muhammad Tahir	Ajun Khan Jadoon	Doctor	Sulemanzai	Salar	Bada
Muhammad Zahid	Abdul Akbar	Doctor	Qalandar Khel	Salar	Gandaf
M. Zarshaid	Muhammad Saeed	Maj. Army	Salar	Salar	Gandaf
Mukamal Sahah	Samundar Shah	Doctor	Daulatzai	Mansoor	Devalgarhi
Namrez Khan	Dilawar Khan	Lec. Educ.	Haji Khel	Salar	Mangachoi
Noman Shah Jadoon	Jalandar Khan	A.C Admn.	Musazai	Mansoor	Besak
Nausher Khan	Sher Ghazan Khan	SDA	Isa Khel	Salar	Gandaf
Nural Akbar	Malik Shah	Eng. WAPDA	Hassazai	Mansoor	Malikabad
Obaidullah	Kabut Khan	Police	Daulatzai	Mansoor	Devalgarhi Bala
Omar Daraz	Zardad Khan	Doctor	Sulemanzai	Salar	Gandaf
Omar Zaman	Sher Bad Shah	Educ.	Qalandar Khel	Salar	Gandaf
Pervez Khan	Kabut Khan	Doctor	Daulatzai	Mansoor	Bevalgarhi Bala
Pervez Khan	Zardad Khan	Educ.	Haji Khel	Salar	Mangalchoi
Qudratullah	Sahib Dullah	Navy	Musazai	Mansoor	Sandhwa
Roohul Amin	Gul Rehman	Educ.	Shabikhel	Salar	Gandaf
Sahib Shah	Hareem Shah	Educ.	Shabikhel	Salar	Gandaf
Sahib Shah	Rehm Shah	Educ.	Shabikhel	Salar	Gandaf
Said Anwar	Muhammad Gul	Doctor	Qalandar Khel	Salar	Gandaf
Shams Khan Shams	Mir Ahmed Khan	DEO	Hassazai	Mansoor	Sat Khetar
Shah Muhammad	Hashim Khan	Doctor	Haji Khel	Salar	Gandaf
Sher Afzal Khan	Shirin Khan	Doctor	Isa Khel	Salar	Gandaf
Sher Bhadur	Amir Bhadur	Educ.	Shoabzai	Mansoor	Malikabad
Sher Taj Khan	Inayat Kha	Police	Mali Khel	Salar	Gandaf
Shirin Aman	Awal Khan	Educ.	Haji Khel	Salar	Mangalchoi
Shirin Zaman	Noor Zaman	Maj. Army	Daulatzai	Mansoor	
Suleman Shah	Haqdar Shah	Educ.	Qalandar Khel	Salar	Gandaf
Sawab Khan	Nawar Khan	Educ.	Muhammad Khel	Salar	Gandaf
Yar Muhammad	Khan Muhammad	Doctor	Khalilzai	Mansoor	Malikabad
Zain Khan	Mehmud Khan	Police	Shabi Khel	Salar	Gandaf

Dated 30-09-2000

CHAPTER –VI

**DIRECTORY OF JADOON SETTLEMENTS AND DWELLINGS
SWABI AND MARDAN DISTRICT**

Village	Khel
Gandaf	Atozai Salar
Dhero	Atozai Salar
Dalori Pitao	Atozai Salar
Dalori Sirkoi	Attozai Salar
Dalori Bala	Atozai Salar
Mangal Chai	Atozai Salar
Laqab	Atozai Salar
Leran	Mustafazai Salar
Babini	Mustafazai Salar
Bada	Sulemanzai Salar
Shanai	Sulemanzai Salar
Kola gar	Sulemanzai Salar
Pola	Sulemanzai Salar
Achlai	Sulemanzai Salar
Dewal	Daulatzai Mansoor
Kabgani	Daulazai Mansoor
Gajai	Aqabzai Daulatzai
Utmanzo Seri	Daulatzai Mansoor
Dewal Garhi Bala	Daulatzai Mansoor
Dewal Garhi Payan	Daulatzai Mansoor & Muhammadzai.
Malikabad	Khidarzai and few Hassazai Mansoor
Takeel	Khidarzai Mansoor
Qadra	Khidarzai and few Hassazai Mansoor
Badga	Khidarzai and few Daulatzai Mansoor
Seri Hassazai	Hassazai Mansoor
Satkhetar	Hassazai Mansoor
Gabasni	One family Hassazai Mansoor
Jogia	Khidarzai Musazai Mansoor
Sandwa	Musazai Mansoor
Talai	Musazai Mansoor
Narru banda	Musazai Mansoor
Panawal	Musazai Mansoor
Gani Chatra	Musazai Mansoor
Shingri	Musazai Mansoor
Utla	Musazai Mansoor
Umrai Balla	Musazai Mansoor
Umrai Payan	Musazai Mansoor
Besak	Musazai & Daulatzai Mansoor
Bachai	Two famalies, Hassazai Mansoor
Narshak	Three families, Hassazai Mansoor
Shaikjanana	Four families, Hassazai Mansoor
Sadrai	Two families, Hassazai Mansoor
Baja	Two families, Hassazai Mansoor
Topi (Muhalla Solai)	A few Hassazai famalies.
Boqa	A few Khalilzai families

Galyara	Two families Hassazai Mansoor
Changlai (Buner)	A few families of Hassazai Mansoor
Chota Lahore	One family Jadoon
Mardan and Sheikh Maltoon Town	A few Jadoon families
Babini par Hotti	One Aqabzai family of late Akbar Khan & Notable Abdur Rauf Khan
Band-e-Obo Gohati	One Hassazai family migrated from Qadra

Besides this there are a few scattered families in different villages of Mardan Division.

ABBOTTABAD DISTRICT

Village	Khel
Abbottabad Town (Malik Pura, Banda Sappan, Kunj, Kehal etc.)	A few families of Jadoon tribe.
Bagnotar (Gia & Jandan)	Hassazai
Baldheri	Mansoor and Hassazai
Banda Ali Khan	Mussazai
Banda Amluk	A few families of Hassazai.
Banda Bazdar	Attozai Salar
Banda Burj	Daulatzai Mansoor
Banda Dilazak	A few families of Hassazai
Banda Ghazan	Hassazai
Banda Jalal Khan	Ilyas Khel Hassazai
Banda Jalal Khan	Penu Khel Hassazai
Banda Khair Ali Khan	Hassazai
Banda Laman	Aqabzai Mansoor
Banda Phughwarrian	(A few families) Hassazai
Banda Pir Khan (Azheera, Shamsheer Naka, Kaltar, Ranjan, Loon Pattian, etc)	Mansoor and Hassazai
Banda Qazi	Daulatzai, Mansur & one Hassazai family
Banda Said Khan	Isal Khel Salar
Banda Sahib Khan (Mohabitta etc)	Mustafazsai Salar and a few Hassazai.
Banda Sinjlian	(A few families) Hassazai
Banda Shoalian	Hassazai
Bandi Attai Khan	Mali Khel Salar
Bandi Dhundan	A few families of Hassazai
Bassian (Berote)	A few families Salar
Batolni	A few families of Hassazai
Chamba	Attozai Salar
Chamnaka	Hassazai
Dhamtaur (Gojra Maira, Takya, Tahira, Dotar, Chuna, Seer Gah, etc.	Hassazai
Dehri	Hassan Khel, Goramzai, etc.
Dheri Keyal	Attozai Salar
Dhodial (Nawanshehr)	Daulatzai & (One Hassazai family)
Dobathar	Two families of Hassazai
Dok Toru	Hassazai
Garhi Phulgran	Attozai Salar
Gomawan (Nawanshehr)	Khidarzai Mansoor
Ghora Bazgran	Attozai Salar

Havelian (Town)	Some families of different branches of Jadoon tribe
Havelian (Village)	Attozai Salar
Hal Maira	Mansoor
Jagian Kohalian	Salar
Jaswal	Salar
Jhangra	Two families. Sulemanzai Salar. Now Shifted to Havelian and Sultan Pur.
Jajar Tajwal (Halqa Galliat)	A few Jadoon families. Notable are of Gohar Rehman Khan, Ali Asghar Khan, etc.
	Besides this, a few Jadoon families are also dwelling in some other villages.
Kakul	Khidarzai, Daulatzai and a few Hassazais.
Kalu Maira	Attozai Salar
Keyala	Hassazai
Khota Qabar and Pir Gori (Muslimabad)	A few families of Hassazai
Kotla	Salar
Langra	Attozai and Mustafazai Salar and a few Hassazais
Majuan	Hassazai
Malla-Wazira	Salar and few Hassazai families
Malkan (Rajoia)	Attozai Salar
Mangal	See Banda Pir Khan
Manjia	Hassazai
Maira Rehmat Khan	Muhammadzai-Mansoor
Maira Qazi	Hassazai
Mir Pur (Maira Muzafar and localities)	Khidarzai, Daulatzai, Musazai-Mansoor
More Kalan and Neelay Paer	Hassazai
Nardubba	QutabKhel, Muhammad Zai, Mansoor
Nawanshehr and localities.	Khidarzai, Daulatzai & Musazai-Mansoor
Nowshera	Attozai Salar
Panjgran	One Jadoon family
Qalandarabad	A few Mustafazai Salar Families
Rojoia and localities	Attozai Sulemanzai & Mustafzai Salar
Rawala Kot	Khiderzai Mansoor
Reech Bhain	Two Jadoon families
Salhad and Localities	Hassazai and four Salar families
Salwala	Hassazai
Sangreri (Near Berot)	A few Jadoon families
Sareela	Hassazai
Shaikh Bandi	Hassazai
Shaikh Dheri	A few Hassazai families
Sirbhana and localities	Hassazai
Tanaki	A few families of Salar
Tanan	Hassazai
Tarmuchia	Hassazai
Tarnawai	Hassazai
Teet Ochar	Salar

MANSEHRA DISTRICT

Village	Khel
Mansehra Town	More than ten Jadoon families
Ghazi kot	A few families of Salar
Haryala	A few families of Salar
Khushala	A few Salar and Mansoor families.
Chirach (Ilaqa Bhallian)	A few families of Hassazai
Gandhian	One Ilyas Khel family of Hassazai
Gidar Pur	One Shaikhmalai khel family Hassazai
Ichrian	One Jadoon family
Kotli Tari	One Jadoon family
Manoor (Kaghan Valley)	A few families Salar Notable Gul Shan
Pakhwal	One Ilyas Khel family
Shinkiari	Two Jadoon families
Tarangri	One Jadoon family
Tarkanal	One Jadoon family
Balakot (Garlat)	Hundered years ago three families of Khalilzai Jadoon had migrated from Mir Pur Kallan as absconders in murder case. Presently notable among them are Muhammad Basharat, Muhammad Mubashir s/o Muhammad Ayub, Ghulam Shabir and Roshan Din, etc.
Shah Kot	One Jadoon family

OGHI AREA

Village	Khel
Bagrian	Khalilzai (shaikh) a few families of Mansoor
Cholundrian	Khalilzai (A few families) Mansoor
Dilbori	Khalilzai (A few families) Mansoor
Kathai	Khalilzai (one family) Mansoor
Tarora	Khalilzai (A few families) Mansoor
Khaki (Pakhli)	Khalilzai One family of Mushtaq Khan Jadoon (DMG)
Note:- All the above mentioned Khalil Zais had a common ancestor and migrated from the villages of Mirpur and Mangal after the battle of Mangal 1821	
Phag Banda	A few families of Musazai Jadoon.

KOHISTAN DISTRICT

According to tribal tradition some Jadoon families were dwelling in the Kohistan area, but presently their whereabouts are not known. A survey is required to be conducted to locate them. It is said that they had come here with Sultan Mehmud Jadoon and Akhund Chalak.

HARIPUR DISTRICT

Village	Khel
Haripur Town (Mohallah Tanki, Gojar Mohra, Dheri, etc.)	A few Jadoon families. (Zarin Khan Shohali's family & others.)
Ali Khan	One family
Bagra	Hassazai
Baldher	Hassazai
Bloongi	A few Salar families
Bandi Sher Khan	Hassazai
Bandi Laban (Bheri Bandi)	Two families
Bhutri	A few families
Chari Kas	One Ilyas Khel family Hassazai
Chari Kas Mirpur	Two families Hassazai
Chapra	A few families Hassazai
Chatto	A few families Hassazai
Chattri	A few families Hassazai
Chitti Dhaki	Hassazai
Dheri (Noordi)	A few families Hassazai
Dingi (Chari Kas)	A few families Tajkhani Shifted from Dhamtaur and others from Bagra, Hassazai
Ding	A few families Hassazai
Dobandi	Hassazai
Drush Khel	Tajkhani Hassazai
Galli Bat Gran	Nauroze Khani Hassazai
Gandhian	Nauroze Khani Hassazai
Garba	Nauroze Khani Hassazai
Ghuhr Khan	A few Jadoon families
Gherrey	One Jadoon family
Jari Kas	See Chari Kas
Kangra	One Jadoon family
Kalu Pind	A few Jadoon families
Karaki	Nauroze Khani Hassazai
Karwala	Nauroze Khani Hassazai
Kelag	Hassazai
Khalabat Colony	A few Salar families, notable Munsif Khan, Shaikhmal Khel Hassazai and Bhadur Sher Khan families.
Khollian Balla	Hassazai
Kharri Serian	Hassazai
Koka (Ilaqa Rehana)	Hassazai
Kotha Pir Kot	Hassazai
Kot Najibullah	One family
Langrial	Nauroze Khani Hassazai
Larri	A few families

Bajida	A few Hassazai families migrated from Dhok Toru.
Malikyar	One family
Nika Pah	Hassazai
Panian	A few Hassazai families migrated from Dhamtaur
Phulagalli	Nauroze Khani Hassazai
Ratta Bana	Nauroze Khani Hassazai
Rehana localaties	A few families
Sarai Saleh	Three familes
Shah Maqsood	Hassazai
Shah Muhammad	One family
Sikandar Pur	One family Imranzai
Sirya (Kotnajibulla)	One family
Sultan Pur (Khan Pur)	One Umarzai family shifted from Sheikhal Bandi

According to land settlement reports 1861-62 and 1868-70- of District Hazara, Jadoons in Haripur plain (Except Bagra area) were as under : Jagal = 39, Manak Rai = 4, Kotnajibullah = 10, Utmanzai Are = 20 and Khalsa = 19

RAWALPINDI, ATTOCK AND MURREE DISTRICTS

Village	Khel
R-Pindi city and Islamabad	A few families of Jadoon tribe
Taxila	A few families of Muhammad Khel Salar, notable Muhammad Ayub Khan
Hassanabdal	Khalilzai (Shaikh) Mansoor, one family.
Burhan and its localities	Scatered families.
Karima	A few families Adinzai Hassazai
Hazro	A few Muhammad Khel Salar families
Dorra, ilaqa Sangjani	A few families. Adinzai Hassazai.
Ghurghashti	A few Jadoon families
Pind Kala Bania	One family
Losar Shafoo	One family
Dhok Sudhu	One family
Garhi Afghana	A few families
Samoon	A few Khalilzai families
Gudu	One Musazai family
Usman khattar	One family
Ossiah (Murree)	One family Hassazai (Nouroz Khani)

KASHMIR

Village	Khel
Sirinagar	One Goramzai Hassazai family of Saleem Khan, shifted from Khota Qabar
Baramula, Tehsil Orri, Village Chattarwari P.O Mehoora	Some Muhammadzai families migrated from Nawanshehr. Notables Akbar Khan, Said Akbar, Sher Khan, Omer Khan, Abdul Qayum Khan
Muzafarabad	Two families
Dheer Kot and Baagh	A few Salar families. Their close relatives are dwelling in village Baasian (Berot) of District Abbottabad and some in Manasa.
Manasa	Muhallah Dabi, Kohala Bridge. A few Salar families
Koka Batangi	One Shoali family, Hassazai
Bella Muhammad Khan, Shaikh Bella, Suba Khan	In Neelam Valley. A few families
<i>They assert that their forefathers had migrated from village Dhamtaur of Abbottabad. If their claim is correct then they are surely and certainly Hassazai Jadoons though they claim to be Yusufzais. Probably they have corrupted the term Hassazai with Yusufzai.</i>	
Peshawar	A few Jadoon families are dwelling in city and cantonment areas.
Kohat	One family Hassan Khel Hassazai Shifted from Salhad Abbottabad.
Hyderabad (Sind)	A few families in Hyderabad and in other districts of the Sind Province.
Hyderabad Daccan (India)	According to Urdu history book "Afghan Aur Afghanistan", by Raja M. Iftikhar Khan, 1994, it is mentioned on page 126 that a considerable number of Jadoon families were in Hyderabad Daccan before the partition of the sub-continent.
Lahore City	A few families of different branches of Jadoon tribe have permanently settled there.
Karachi	Hundreds of Jadoon families have migrated from their native villages and permanently settled there.
D.I.Khan city	Three Jadoon Families

BALUCHISTAN

Village	Khel
Quetta city	More than hundred Jadoon families
Qilla Saifullah	One Jadoon family. Notable Baz Muhammad and his seven brothers.

Torrey Shah (District Pishin)	More than fifteen Jadoon families comprising of two groups are dwelling in village Torrey Shah. Proprietary rights of the village belong to Tarin Afghan. Some notable Jadoons are, Haji Nizamuddin B. 1914, Haji Nasrullah Khan, B. 1917, Umar Khan, Mehrullah Khan Ex Distt. Councillor, Feroze Khan, Kafayatullah Khan, Abdur Rehman, etc. their forefathers had not followed the major Jadoon tribe (Their brethren) in its migration and exodus.
Sibbi	About 25 miles away from Sibbi, in village Sanga (Bar Kas, Bar Kach) five Jadoon families are dwelling, two of them are in proper Sibbi. Notables are Wali Dad (Business in Sibbi) Ali Dad, Sahib Dad, Mullah Yaqub, etc.

APPENDICES

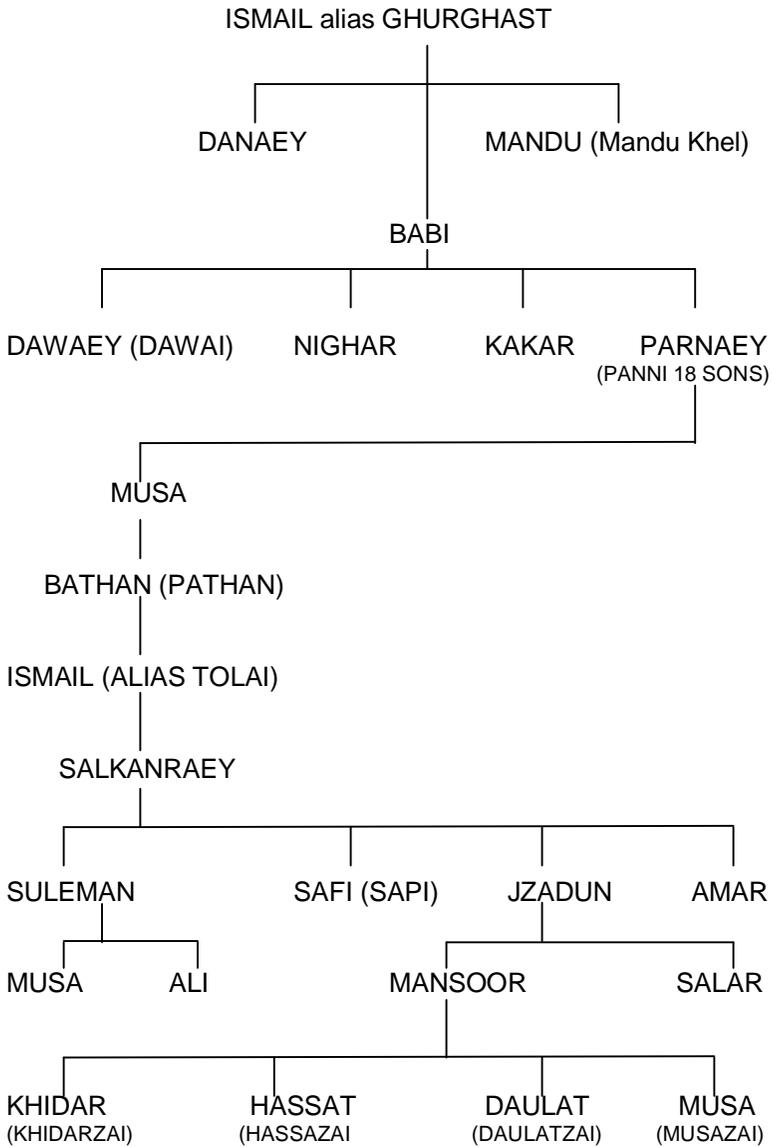
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Appendix No. 01



Appendix No. 02

No. 24/2(6) Rev./176 DRA, dated Abbottabad the 12.4.1993.

Form:

The Deputy Commissioner,
Abbottabad.

To

The Secretary,
Board of Revenue, NWFP,
Peshawar.

SUBJECT : RESTORATION OF MALIKANA IN RESPECT OF VILLAGES SHEIKHUL BANDI, DHAMTOUR AND SALHAD, ABBOTTABD.

Memo:

Kindly refer to your memo No. 3594-95/ Rev. IV/ 25/91 dated 10.2.1993 addressed to this office with a copy endorsed to the Commissioner, Hazara Division, Abbottabad.

The facts of the case are that certain agricultural lands owned by the owners of the above village were taken for the establishment of Abbottabad Cantonment and Civil Lines in 1853 and 1861 on payment of Malikana/Rent as detailed below:

<u>S.No</u>	<u>Name of Village</u>	<u>Amount of annual compensation</u>		
		<u>RS.</u>	<u>As</u>	<u>Ps</u>
1.	Shaikhul Bandi/Dhamtaure	215	14	8
2.	Salhad	74	4	-
	Total	290	2	8

Perusal of old record reveals that the Rent/Malikana amount used to be drawn from the heads "CMA (W) NC Rawalpindi-Central & "5-Land Revenue Compensation Provincial" as sanctioned by the Secretary to Government of India Foreign Affairs Department Letter No. 5174 dated 08.12.1854 and 2204 dated 1.5.1861 respectively. It is evident from the record that the rent was paid to the owners till 1948-49 and the same for Estate Officer Hazara Circle, Abbottabad vide his Letter No. Adt./6/Acq/ 36/155 dated 22.11.1979. Copies of relevant communications are also enclosed for favour of perusal.

Sd/- DEPUTY COMMISSIONER
ABBOTTABAD

No.

/

Copy forwarded to the Commissioner, Hazara Division, Abbottabad for information with reference to his memo No. 2408/KC dated 25.2.1993.

Sd/- DEPUTY COMMISSIONER
ABBOTTABAD

Appendix No. 03

No. ATD-6/ACO/84-A/Suit/22
 Military Estates Office,
 Abbottabad, 11 Dec., 1974
 No. 2331.

To.

The Director,
 Military Lands & Cantts.
 Ministry of Defense, Rawalpindi.

**SUBJECT: 4000 KANALS (APPROX) OF LAND HIRED
 FOR DEFENCE PURPOSES IN ATD.**

Ref. Govt. of Pak Ministry of Defense (ML & C.
 Deptt) No. 1/85/ML & C/72/Abbottabad of 21.11.1974.

From the perusal of papers available in the file it is observed that certain area owned by the residents of village Shaikhul Bandi, and Dhamtaur were taken over by the late Govt. India in 1860-61 on hire of annual rental of Rs. 215/14/8 at the time of establishment of Cantt. Payment of usual rent was sanctioned by the Secy. to Govt. of India Foreign Affairs Deptt. The DC was authorized to make the payment to the land owners. The area was occupied by the MES Army and Cantt. Board. The detail of which is given as under:-

MES	19.25	Acres	Rs. 9/6
Army Cantt.	179.25	Acres	Rs. 87/1
Cantt.	<u>244.75</u>	<u>Acres</u>	<u>Rs. 119/7/8</u>
Total:-	443.25	Acres	Rs. 215/14/8

The debit of Rs. 215/14/8 used to be raised against CNA NC RWP (Central).

3. Similarly certain areas owned by the owners of Village Salhad who takes over on hire for civil line (Kutechery, Police Line, Circuit House etc). This amount of rent was used to be drawn from Head 5 ---Land Revenue--Compensation Provincial. The payment of rent had been made to the land owners regularly upto 1949. Since then no payment of rent has been made to the land owners due to the reason unknown.

4. It is observed from the Tehsildar's Note to DC Hazara (copy encl:) that the total area taken over 5,056 kanals and 9 Marlas & that the areas was acquired before 1872 and that all files of Cantt.lands were sent to MEO Rawalpindi vide his letter No. 8085 dated 15.7.1932. These files were transferred to this office by the MEO Rawalpindi at the time of creation of this Circle in 1958. As such it could not be verified to why the payment of rent was stopped. However, the case is being taken up with DC, Hazara regarding non-payment of rent to the land owners. The site plan of the area is also being obtained from the GE Abbottabad & Cantt. Board Abbottabad for further verification. From the copy of AA&OMG letter No. 4782/4/28(Q-2) of 4.2.1925 it transpires that DC Hazara was asked to report as to whether land rented was still required for the purpose. Kindly examine the above from QMG's files on the subject from which the reasons for stoppage of rent may come out.

Sd/-
Military Estates Officer,
Hazara Circle, Abbottabad

The DC Hazara (Atd) with ref. to his letter No 587 dated 1.1.1974 who is required to please forward Jamobandies of the land question with the names of owners to enable this office to take further action in the matter. Reason for the payment of rent to the land owners may also be stated. The CCO Abbottabad, please refer your letter No.1235 dated 24.7.1926 and forward copy of site plan of the land question immediately.

Appendix No. 04

**OFFICE OF THE DEPUTY COMMISSIONER, HAZARA,
ABBOTTABAD**

File No. 24/2/(6) Revenue/DRA

File Relating to subject :- Compensation of land occupied
by Civil and Military Departments in village Shaikhal Bandi and
Salhad.

File received form officer concerned through File Fatcher.

No. 24/2/(6) Rev: 586 dated Abbottabad the 31st August, 1973.

From :

The Deputy Commissioner,
Hazara, Abbottabad.

To

The Military Estate Officer,
Hazara Circle, Abbottabad.

Subject: PAYMENT OF ARREARS OF RENT OF LANDS

Memo:

Reference you letter No. ATD-6/ACQ/36/70
dated 15 the August, 1973 addressed to this office with a copy
endorsed to the Director Military Lands & Cantts GHQ
Rawalpindi.

The old record relating to the case under reference has been
located according to which certain areas owned by the residents
of village Shaikhal Bandi & Dhamtaur with the boundaries were
taken on payment of Rs. 215/14/8 (Rs. two hundred and fifteen,
fourteen annas and eight pica) on rent at the time of
establishment of Abbottabad Cantt: in 1860-61, payment of
annual rent to the owners was sanctioned vide letter No. 5174
dated 8.12.1853 from the Secretary to Govt. of India, Foreign
Affairs Department:-

North	Nullah
East	Plots A.B.B.I
SOUTH	Nullah near M/S Bhagwn Sing & Sons Shop.
WEST	Mess Road & land of Banda Phagwarian.

The area was occupied by the MES, Army Cantt. & Cantt. Board.

The debit of Rs. 215/14/8 used to be raised against (CMA(H)NC Rawalpindi (Central).

2. Similarly certain areas owned by the owners of village Salhad, was taken on payment of RS. 74 and 4 annas as annual rent for the establishment of Civil Lines (Kutchery, Police Line, Circuit House etc.) vide Govt of India Foreign Deptt. letter No 2204 dated 1.5.1861. This amount of rent used to be drawn from Head "5-Land Revenue Compensation Provincial.

3. Payment of the amounts had been made to the owners regularly upto 1948-49 and the rent for the year 1949-50 was not received by them, on the ground that the arrears be also paid to them probably happened after 1949-50. Since then no payment has been made to the owners of the above three villages for unknown reasons, who has been requesting in this respect.

4. In view of the above the request of the owners of the areas to be considered, and long outstanding case settled. There are a few site lands of this area taken on rent, which can be seen in this office together with relevant correspondence on the subject.

Sd/-
for Dy. Commissioner.

No. 587/

Copy forwarded to the District Accounts Officer, Hazara Abbottabad reference is invited to this office Memo NO. 146, dated 17.2.1967 and requested that necessary advice in the matter given immediately.

Sd/-
for Dy. Commissioner.

Appendix No.05

Government of Pakistan
WAFAQI MOHTASIB
(OMBUDSMAN)
SECRETARIEAT

No. Reg. 1/6834/84 Islamabad, the 6.6.1984.

COMPLAINT MADE TO THE WAFAQI MOHTASIB.
Delay in Payment of rent /compensation of the acquired land.

Herewith please find a copy of complaint No. Reg.1/6834/84 dated 30.5.84

2. This is a complaint from the inhabitants of village Sheikhul Bndi, Dhantaur and Salhad, situated at Abbottabad. They have stated that they are the real owner of the land which was occupied by the Military and Cantonment Board, situated at Abbottabad and that an agreement had been taken place between their forefathers and Ex-Government of British India vide their letter No. 5174 dated 8th December, 1853 and No. 2304 dated 1st May, 1861. According to the agreement the whole land was acquired by the British Government for the entire Military purposes on 99 years lease agreement. The complainants further stated that in accordance with the agreement their fore-fathers used to receive rent of their land at various rates and the last payment was made to them in 1948. They have alleged since 1948 neither they have been paid any rent nor compensation for the said land by the Government of Pakistan.

3. The Ombudsman is pleased to direct that you may be requested to look into the matter and offer your comments by 26th June, 1984.

4. In the interest of justice and provide relief to the aggrieved citizens of Pakistan, your cooperation is solicited.

5. By. Order of the Ombudsman.

Sd/-
(M.A Hasan)
Senior Member/Additional
Secretary (Law)

Director,
Military Lands and Cantonments,
Ministry of Defense, Rawalpindi.

Copy to :

Inhabitants of village Sheikhal Bandi, Dhantaur and Salhad, through Sultan Khan s/o Muhammad Rehman Khan village & P.O Sheikhal Bandi Kalan Tehsil and Distt. Abbottabad.

Appendix No. 06

**IN THE SUPREME COURT
(APPELLATE JURISDICTION)
PRESENT**

Mr. Justice Abdul Qadeer Chaudhry.
Mr. Justice Muhammad Rafiqe Tarar.
CIVIL PETITION NO. 236-P/1991
(On appeal from the judgment dated
12.6.1991 of the Peshawar High Court,
Peshawar in writ petition No. 55 of 1988).

Tanzeem Bazyabi-e-Haqooq
Malkan-e-Orush Petitioner.

Vs.

Deputy Comnssioner/
Collector and others.....
Respondents

For the Petitioner - Qazi Jamil, ASC
Mian Shakriullah Jan, AOR.

Respondents- Not represented.
Date of hearing 20.10.1992.

JUDGMENT
ABDUL QADEER CHAUDHRY, J.

Leave to appeal has been sought against the judgment of the High Court dated 12. 6. 1991.

2. According to the petitioner, the predecessors of the members of the Society were the owners of the land in dispute. The Government used to pay annual rent to the owners upto the creation of Pakistan but after 1947 the Government of Pakistan stopped the payment / of rent. On the representation of the owner, the Revenue Secretary issued a notification dated 10.02.1977 and directed that the revenue record be corrected. This order was subsequently withdrawn by the provincaal govt. on 15.8.1988. The petitioner filed a Constitution petition before the High Court Various objections were raised. Ultimately, the learned High Court dismissed the petition. The petitioner did not

provide the names of the owners. The suit was not filed in representative capacity. An objection was raised on behalf of the respondents that the grievance of the petitioner necessitated a detailed inquiry as the petitioner had raised some factual controversy had been raised by the petitioner.

3. Learned counsel for the petitioner submitted that the petitioner's simple prayer was that the order of the Revenue Secretary be honoured by the Government. This order was rescinded by the Government on ground that the Revenue Secretary had no authority to pass such order. The petitioner has not been able to show that the order dated 10. 2. 1977 was passed with jurisdiction.

According to the petitioner, the owners used to receive the rent of the disputed land, which was stopped by the Government subsequently. In spite of representation by the owners, the rent was not paid to the petitioner by the Government. The petitioner has raised the disputed questions as also alleged by the respondents in their objection filed in the High Court.

4. This petition has no force. The same is dismissed. The petitioner states that it intends to file a suit but the adverse observation made by the High Court may come in its way. In case the civil suit is competent, the observation would not affect the merits of the case.

Sd/
Abdul Qadeer Chaudhry.

Sd/
Muhammad Rafeque Tarar.

Rawalpindi
Dated the 21st Oct. 1992
NOT APPROVED FOR REPORTING

Appendix No. 07

**“NOTE ON AFGHANISTAN AND BALUCHISTAN BY MAJOR
HENERY GEORGE RAVERTY 1878”
(PAGE 217-218, 287-288)**

The Jzadun Tribe of Afghans

The descent of the Jzadun Afghans, called Gaduns by the tribes about Peshawar, who change the original letter jz into g, is well known to those acquainted with the genealogy of the Pushtanah or Afghan nation, and who do not seek to produce them out of Hindus. They are not 'Yusafzaes like those around them" truly, and certainly they are not " a branch of the Kakar tribe."

They are descended from Jzadun, son of Parnacy, and brother of Kakar, the two latter being sons of Danaey, son of Ghurghusht, son of Kais-i-Abd-ur-Rashid, entitled " the Patan." As has been already stated (at page 9) the descendants of Parnaey, who were very numerous, are said to have been ousted from their lands about Sangah Mandahi, in Siwistan, became dispersed, and moved northwards at a comparatively early date. It is also clear that they became greatly scattered, and that but few continued to dwell in their early seats, a vast number having migrated into India, where many are still to be found, even in the southern parts of the peninsula. But we need not go quite so far south to find a number of them. Besides the Jzadun Parnis west of the Indus, there are no less than six or seven thousand Parni families at this present time still located in what we call the "Hazara District " peopling some eighteen or twenty villages. Their chief town was Najib-ullah Garh, but great changes have taken place in these parts, now included in the Hazara District, since the annexation of the Punjab, in 1849. The Safi Afghans are descended from another of Parnaey's sons, who bore the former name, and Safaey was therefore a brother of the progenitors of the Jzaduns.

The latter appear to have been located near the southern slopes of the Spin Ghar range, west of Iriab, about the time the Khas, his, after having been obliged to vacate their old seats through the hostility of the Ghwaris, moved northwards towards Kabul; and, while the Khas' his were dwelling within the limits of the Kabul province, on the northern side of the range of Spin Ghar

the Muhammadzais joined the Yousuf zai and Mandar tribes of that sept, and continued with them as an associated and allied tribe during their subsequent vicissitudes.

When Malik Ahmad and other chiefs of the Khas'hi tribes made a distribution of the conquered territories, after the defeat of the Dilazaks near Katlang (see page 224), and they had been driven out of the Sama'h, as will be presently mentioned, they assigned to the Jzaduns their present lands, in the eastern part of the Sama'h, near the Abae-Sin, and there they still dwell. During the course of some four centuries since the period in question, considerable changes have taken place in these parts, but not so many as might have been expected with reference to the Afghan tribes of this locality, but the Jzaduns have, since that period, pushed across the Abae-Sin, and hold lands on the east, in the Kohistan of Dharam-taur, and are said to number near upon ten thousand families. They will be subsequently referred to in the account of that district or territory.

Appendix No. 08

**NWF PROVINCE GAZETTEERS.
PESHAWAR DISTRICT.
Volume A.
1931 (Page 76)**

Prior to 1862 the Gaduns do not seem to have given any trouble. In that year, as already related, they raised no objection to their occupation of Sitana (situated just beyond their limits on the Indus) by the Hindustani fanatics against the express terms of the agreement, which Sir Herbert Edwardes had taken from them in 1838. The Ambeyla Campaign followed during which the behavior of the Gaduns was on the whole satisfactory. After the termination of hostilities it was considered necessary to take security from the Gaduns in the matter of sheltering the Hindustani fanatics and fresh agreements were entered into accordingly. In 1864, however, some of the fanatics again returned to Sitana. In 1870 the conduct of the tribe had become so unsatisfactory that they were again placed under blockade. Again they quickly came in and made terms. Blockade against this tribe is a most effective weapon. Their country is poor and they depend for a living on free access to British territory. Shut off from the bazar at Topi, which is the entrepot in British territory for Gadun trade, they have no market for ghi and the other articles they export nor can they obtain necessities of life like salt, etc., by any other route. The effects of a blockade are therefore quickly felt and this method of bringing the tribe to terms is effective accordingly. For their complicity in the fighting in the Swat Valley in 1897 the Gaduns were required to pay a cash fine of Rs. 2,500 and to surrender 200 guns, 200 swords and the standards of Gandaf and Bisak. There are two sections of the tribe -- the Salar section with headquarters at Gandaf and the Mansoor section round Bisak. During the Great War the Gaduns were quiet. They took no part in the Buner emeute of 1915. In 1920 they committed a raid in strength on the village of Gharghushti in Chach (Punjab). Government retaliated by raiding Gandaf. The Frontier Constabulary surrounded the place by night and the tribesmen were required to pay fine of Rs. 7,500 for the offence.

Appendix No. 09

**GLOSSARY OF
THE TRIBES AND CASTES OF THE
Punjab and North-West Frontier Province
by
Sir DENZIL IBBETSON, K.C.S.I & others
1892 (Page 272-73)**

Gadun, or Jadun as they are called indifferently, tribe of Pathans found in Hazara and in Attock. They claim descent from Sarhang, a great-grandson of Ghurghust, two of whose sons fled, they say, because of a blood feud to the mountains of Chach and Hazara. It is almost certain Jadun are not of Indian origin; though it has been suggested that in their name is preserved the name of Jadu or Yadu, the founder of the Rajput Yadubansi dynasty, many of whose descendants migrated from Guzerat some 1,100 Years before Christ were afterwards supposed to be found in the hills of the Kabul and Kandahar they occupy all the south-eastern portion of the territory between the Peshawar and Hazara borders and the southern slopes of Mahaban, having been assigned their present lands in the eastern Sama after Malik Ahmad and the Kashiehiefs of the Afghans had defeated the Dilazak. And when Jahangir finally crushed the Dilazak, they spread up the Dor valley as high as Abbottabad. Early in the 18th century, on the expulsion of the Karlagh Turks by Saiyad Jalal baba they appropriated the country about Dhamtaur; and about a hundred years later they took the Bagra tract from the few remaining Dilazaks who held it, while shortly before the Sikhs took the country their Hassazai clan deprived the Karral of a portion of the Nilan valley. They are divided into three main clans, Salar, Mansoor, and Hassazai, of which the last is not represented among the trans-Indus Jadun and has lost all connection with the parent tribe having even forgotten its old Pashtu language. Bellew made them a Gakkhar clan, but this appears to be quite incorrect. The true Pathans of Hazara call them *malatar* or mercenaries, from the Pashtu equivalent for lakban or "one who girds his loins". In Hazara a Salar occupy the Rajoia plain; the Mansur are found in Mangal and in and round Nawanshahr; while the Hassazai reside in Dhamtaur and the adjacent villages, and in the Mangal and Bagra tracts. The two former tribes keep up a slight connection with the Pathans to the west of the Indus, and a few can still speak Pashtu. After they had obtained a footing to the east of the Indus, in Hazara, these three tribes elected a Hassazai of Dhamtaur to the Khan-ship, and his son succeeded him, but the chiefship is now in abeyance, though the family is still looked up to. In this part the Durrani rule was quite nominal and the Jaduns of Hazara only paid them a horse, a falcon or two and a small sum of money as tribute.

Appendix No.10

**GAZETTEER OF HAZARA DISTRICT 1907
(Page 21-27)****THE PEOPLE**

Pathan Tribes---The Jadunds.---of the genuine Pathan tribes the most numerous are the Jaduns, who occupy the Mangal tract, the Rash and Rajoia plains with the villages on their fringe, and Bagra and neighboring villages at the eastern end of the Haripur plain. In the census of 1901 their numbers are given as 11,590. They are the same tribe as the Gaduns of the Yusafzai border, and, according to Raverty, 'are descended from Yzadun, son of Parnai, and brother of Kakar, the two latter being sons of Danai, son of Gurgusht, son of Kasi-i-Abdur Rashid, entitled "the Patan." They appear to have crossed the Indus into Hazara about the beginning of the seventeenth century, and taken possession of lands then belonging to the Turks and Dilazaks. The tribe is divided into three main sections. Hassazai, Salars and Mansoors. The first reside in Dhamtaur and the adjacent villages, and in the Mangal and Bagra tracts; the second in the Rajoia plain; the third in Mangal, and in and round Nawanshahr. The Salars also lived in Mangal up to Sardar Hari Singh's time (bout A.D 1830), but they were then evicted and confined to Rajoia tract. The Mansur and Salar sections (but not the Hassanzais) keep up a slight connection with the parent tribe trans-Indus, and a few of them can speak Pashtu. After they had obtained a footing in Hazara, the three clans took to electing one of their number to conduct their affairs and decide disputes. The arrangement, at first temporary in character, subsequently was made permanent, and the chiefship was attached to a Hassanzai family in Dhamtaur. At the time of the Sikhs' arrival in Hazara, Barkurdar Khan was chosen as Khan of the tribe; he was succeeded by his son, Inayat Khan, who is represented to day by his grandson, Shahzaman Khan. The chiefship has now ceased to exist, but Shahzaman Khan's is still regarded as the best family in the tribe. He holds a small Jagir worth 100 rupees, an inam of 100 rupees, and is a District Dar bari. The other most influential families are those of the leading proprietors of Nawanshahr, Bagra, Banda Atai Khan (in the Rajoia plain)' and Banda Pir Khan (in Mangal). Muhammad Akbar Khan, the representative of the last, holds the largest Jagir assigned to any member of the tribe. It was earned by his grandfather Khudadad

Khan, who rendered conspicuous services to Major Abbott. The tribe is a proud one, despising manual labour, and addicted, like most Pathans, to extravagance, faction and litigation. But it contains a number of fine stalwart men, and is not devoid of the frankness and manliness that are also Pathan characteristics.

The Tarins:--- The Tarins occupy a few villages in the Haripur plain to the west and south of Haripur. Raverty says they are descended from Tarin, son of Sarabarn, one of the sons of Kasi-i-Abdur Rashid. They are therefore connected in origin with the Jaduns. According to their own account Tarin had three sons Abdal Khan, Tor Khan, and Spin Khan. From the first the Sadozais and Duranis are descended; from the second and third the Tarins themselves. Those in the Haripur plain are Tor Tarins. There are a few Spin Tarins in the Tarbela, and the rest are said to be in Peshin. Another section of the tribe residing in the Haripur plain are the Malkiars. The Tor Tarins say that they belong to some subsidiary branch, but they themselves affirm that Malik Yar was brother of Tor and Spin Khan. The tribe now numbers 2,006 souls, if the census figures of 1901 are correct. They appear to have come to Hazara at the invitation of the Gujars, whom they gradually supplanted. The first of them to settle in the district is said to have been one Sher Khan. He was driven out of the Kandahar Province by its Governor, and about A.D 1631 took service in India under the Emperor Shah Jahan, who gave him 200,000 rupees in cash, and permission to keep up a contingent of 1,000 horse. He also received a Jagir, which was perhaps in the tract that the tribe now occupies. At any rate, the Tarins soon rose to be the most important tribe in Lower Hazara. Towards the end of the eighteenth century their chief was Himmat Khan, and he was succeeded by his son Najibullah Khan, the founder of Kot Najibullah. But with the advent of the Sikhs their power began to wane. Being so close to Haripur they were brought at once into contact with their new rulers, and after an ineffectual struggle were forced to submit. But their chief, Muhammad Khan, was a troublesome customer, and not till the year 1825, when he died of poison administered by the direction of Sirdar Hari Singh, was the tribe really reduced to order. Gulam Khan, Muhammad Khan's son, was equally ill fated. He deserted Major Abbott, and went over to the Duranis in 1848; was subsequently arrested by the British Government, and deported to Allahabad; and in 1857 was hanged in the jail there for instigating an outbreak among the prisoners. His family, whose

representatives live in his village of Nurdi Guldheri, has no little influence. The most prominent of the Tarins in the present day dwell at Darwesh, close to Haripur, but they, too, have fallen rather on evil times. There is too great a tendency among the tribe to harp on the glories of former days, and to refuse to adapt themselves to modern conditions, and there is a regrettable lack of worth and character.

The Dilazake---The Dilazaks are also a small tribe, numbering 2,534 souls. But in bygone days they were a very important one. They were driven out of Afghanistan in the time of the Emperors Babar and Humayun, and came and settled in Hazara and in the Chach tract of the present Attock tahsil. Their raids and depredations thereafter gave so much trouble that succeeding Emperors had them removed further into Hindustan, with the result that the strength of the tribe was completely broken, and its numbers were dispersed. The Hazara Dilazaks now occupy a few villages in the Haripur plain to the east of Haripur. Their head-quarters are Serai Saleh, and their leading representative Ahmad Khan. The latter has only lately succeeded his father, Elahi Bakhsh Khan, who was a worthy and influential man. He has a Jagir of 70 rupees and an inam of 150 rupees.

The Utmanzais,---The Utmanzais are a branch of the tribe of the same name who are located in Yusufzai and in Independent Territory trans-Indus, and they number 2,564 souls according to the latest census. They were invited across the river by the Gujars who were being dispossessed by the Tanaolis, Tarins, and others, and they gradually acquired much of the Gujars, own territory. They are subdivided into Allazais, Akazais (who must be distinguished from the Black Mountain tribe of the same name), and Kanazais. Of these, the Allazais are the most numerous in Hazara, and are split up into three sections the Tarkhelis, the Said Khanis, and the Khushal Khanis. The Tarkhelis will be described separately below. The rest of the Utmanzais occupy Tarbela and the villages at the tail end of the Dor irrigation, known as the Khalsa tract. The leading families belong to the Said Khani branch, the most important being that of Muhammad Aman Khan of Khalabat, who has a Jagir worth 6,400 rupees. He is a retired resaldar of the 9th Cavalry, and has been made an Honorary Magistrate. His grand-father, Mirzaman Khan, was the bravest and most loyal of all Major Abbot's following. On one occasion when the Sikh army had left Hazara,

and only the garrison of Haripur fort remained, he obtained Major Abbot's permission to go and collect revenue in the villages round Haripur. While he was at Derwesh, the Sikhs sallied out against him 1,000 strong, whereupon he collected the 30 sowars who were with him, and charging the enemy in the most gallant fashion, drove them pell-mell through the town back to the fort. Mirzaman Khan's son and successor was Khanizaman Khan, who died in 1906. Thoroughly loyal like his father, he was unfortunately careless and extravagant, and he left a heavily-encum-bereed estate, which Muhammad Aman Khan is trying to get into order again. Government has no stauncher friends in Hazara than the Khans of Khalabat, and the family deserves every consideration. The tribe is a well-behaved one on the whole, though inclined to factious and unthrifty like other Pathans, and it provides the army with some excellent soldiers.

The Tarkhelies---The Tarkhelis (whose name is a corruption of "Tahir Khel") inhabit the Khari tract and the lower end of the Gandgar range. They have also several villages in the Attock tahsil. Though Utmanzais, they do not intermarry with the rest of the tribe, have a different character, and also some different customs. Thus the sons inherit per capita (pagvand), whereas among other Utmanzais of the District the general rule of inheritance is per stripes (chundavand). And in character they are inferior. Idle and somewhat dissolute, they make bad landlords, and they are the worst revenue payers in the District, in spite of the fact that a large portion of their proprietary lands is held in Jagir. Owning land, as many of them do, in several villages, some of which are in another Province, they are difficult to get hold of, and greatly tax the patience of the tahsil officials. In pre annexation days they were given to robbery and every species of violent crime, as chapter-V will show; but they are better conducted nowadays, and except of an occasional murder there is little crime among them. Nor are they devoid of intelligence. The chief of the tribe in Major Abbott's days was Khanizaman Khan of Kutehra, but he forfeited his position by disloyalty, and his family is now of little account. One of the best families is that of Muhammad Khan of Kharbara, but he is unfortunately insane. Perhaps the most satisfactory members of the tribe are the Tarkhelis of Salam Khand, who served Major Abbott well, and are proud of the fact.

Other Pathan Tribes,---There are numerous other Pathan tribes in the District, but their numbers are small. Among them may be mentioned the Sulemanis, or more properly Shilmanis, who live mostly in the Khalsa tract and are closely connected with the Utmanzais, and the Panis, who occupy the village of Panian, 5 miles west of Haripur. The latter are a branch of the Kakar Pathans, and are a sturdy race, making excellent agriculturists. Their leading representative is Ahmad Khan, a very aged man, who remembers Durani days, and has done loyal service in his time. He has a Jagir of 600 rupees and an inam of 150 rupees.

The Swathis:---The invasion of the Mansehra tahsil by the Swathis will be referred to in Chapter-V. They number 34, 989 according to the census, and occupy the greater portion of that tahsil. They claim to be Pathans, and to be connected with the Yusafzais, or rather with the Ranazais, from whom the Yusafzais are derived, and they produce a genealogical tree tracing their descent from Adam, and also from the same stock as Pathans generally..... (See also Appendix No. 27)

The Mishwanis:---The Mishwanis number 3,992 souls, and inhabit the villages of Sirikot, Kundi, Amarkhana, and Gadwalian at the northeast and of the Gandagar range. There are some of them, mostly occupancy tenants, in adjacent villages also. They appear to be Saiads in origin, Mishwani, their progenitor, being one of the four sons of Saiad Muhammad-i-Gisu Daraz.

Others:--- Amazais, Mada Khels, Hassanzais, Akazais, Chigharzais, Akhund Khels (Khans of Agror), Lodhis, Sulemanis, etc.

**DISTRICT CENSUS REPORT - HAZARA
ETHNOGRAPHY 1961**

Hazara district is inhabited by people of various races and tribe. The population of Abbottabad city is rather heterogeneous as people from outside have settled down here in connection with trade and commerce. The indigenous population of Hazara district is not of Pathan origin except for a few tribes. The principle tribes living in the Hazara district are described in the following paragraphs.

(1) *Jaduns*: The most important Pathan tribes in the Hazara and Abbottabad Tehsils are the Jaduns who occupy the Mangal tract, the Rash and the Rajoia plains. They are the same as the Jaduns of the Mardan district and according to the Raverty "are descended from Yazdun son of Parnai and brother of Kakar the two latter being sons of Danai, son of Gurghusht son of Kais-i-Abdur Rashid. They probably came into the Hazara district about the beginning of the seventeenth century, and took possession of lands belonging to the Turks and Dilazaks. The tribe is divided into three main sections—Hassazai, Salar and Mansoor. There is no chiefship in the tribe.



**A GENETRAL REPORT ON THE YUSUFZAIS
by
H. W. Bellew. 1864. (Reprinted in 1977, Page 5)**

"Gadun comprises the lesser districts of Salar and Mansoor: chief town Gandaf and Bisak. This last district is not properly in the Mulk-i-Mandar: the Gaduns not being Yusufzais at all, but a branch of Kakar Tribe, whose settlements are in the Hazara country across the Indus. This remark applies also to the two next districts, as will be presently noted. The Gadun country occupies the western slope of Mahaban, and the small strip of plain enclosed between its spurs. It is an extensive district, and beyond the border.

Appendix No.13

**THE PATHAN BORDERLAND
BY
JAMES W. SPAIN 1963 (Page 222)**

Under a policy of merger vigorously pursued by Chief Minister Qaiyum, some small sections of the tribal area joined the NWFP before the latter was merged into West Pakistan. The lower Black Mountain tribes numbering about 43,000, merged with Hazara District in 1952. Most of Amb state (about 48,000 out of approximately 53,000 population) was incorporated about the same time. The Gadun tribes (totaling about 35,000), who live between the Swat and the Indus Rivers, joined Mardan in 1953. A part of Indus Kohistan, with a mixed population of about 150,000 was added to Hazara in July, 1954. The government has assumed responsibility for law and order and certain welfare programs in the merged area but in order to make the transition as easy as possible has not yet introduced taxation.



Appendix No. 14

**GAZETTER OF THE HAARA DISTRICT, 1907
PAGE- 324**

SUPPLEMENT-PATHAN SUBDIVISIONS

Name of Sub-Division	Total, 1901			Tahsils and States, 1901 (persons				
	Persons	Mles	Fmale	Atd	HRP	Mnhra	Amb	Phulra
AKAZAI	1029	578	451	10	277	647	62	33
AKHUKHEL	1641	1101	540	890	185	566	-	-
ALLAH DADI	610	323	287	-	593	1	16	-
BANGASH	605	322	273	-	-	439	166	-
CHIGHARZAI	732	433	349	17	9	629	121	6
DILAZAK	2534	1189	1345	758	1605	107	25	39
JADUN	11590	6251	5339	7683	3378	488	6	25
KAKAR	872	443	429	-	849	9	14	-
LODI	1482	711	771	823	405	242	-	12
SULEMANI	1410	755	655	54	978	271	62	45
TARIN	2006	902	1104	249	1689	42	18	8
UTMANZAI	2564	1646	918	893	1401	232	29	9
YUSAFAZAI	578	377	201	27	445	84	2	-
Miscil.	9428	4772	4656	6398	13	2358	617	42

Appendix No. 15

GAZETTEERS**1. DISTRICT GAZETTEER OF LORA LAI, 1907****2. DISTRICT GAZETTEER OF ZHOB , 1907****(PP. 78-79)**

Pannis. The Panris or Pannis were originally a nomad tribe of Ghurghusht Afghans. The Safis a branch of the tribe, are still found in considerable numbers near Ghazni, and another large section, now know as the Gaduns, reside in the Peshawar District to the east of the Yusufzai county. The branch with which Bluchistan is concerned appears to have wandered from west to the Sulaiman hills and from thence to have spread gradually to the south, the Musa Khels and Isots remaining in the country now known as the Musa Khel tahsil. Another section found their way into Sangan from the Bolan Pass, and gradually acquired Badra, Quat-Mandai and Sibi. Eventually they got possession of or were perhaps nominated by the rulers of Kandahar to administer. Barkhan and the lands now held by the Marris. The descendants of Pannis are also found in Southern India, where, from time to time, they have made a considerable figure in Indian history. Prior to the downfall of the house of Babar, one of the celebrated free lances of the period was Daud Khan a Panni, who was remarkable for his generosity and liberality which has passed into the proverb "bani ta bani nahin ta Daud khan panni," that is to say if the worse come to the worst, there is still Dand Khan to fall back upon.

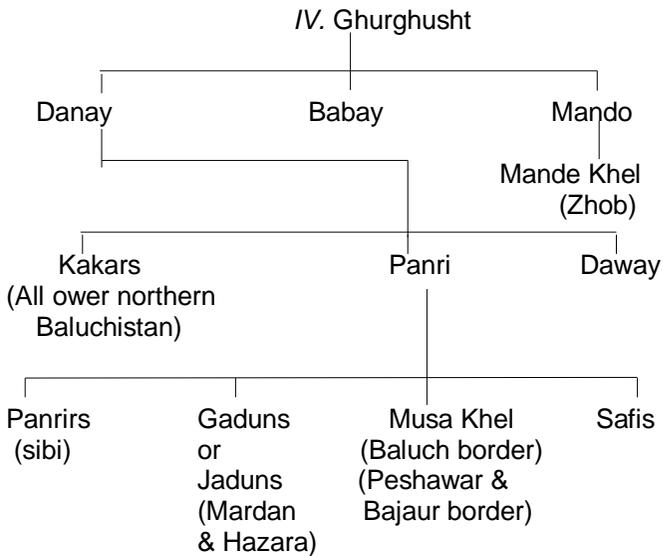
The Pannis in the District are represented by the Musa Khels and Isots, and though their classification is ethnically correct. They are now separate tribes for all practical purposes, being separated from the Pannis of Sibi by a wide belt of country.

In 1901 the total number of Pannis in the District, excluding the Isots which have been separately mentioned, was 11,096 --males 5,890, females 5,206, the number of adult males being 3,474. They comprised 275, Ali Khel (159 in Bori, 116 in Musa Khel), 280 Marghazani (all in Musa Khel), and 10,525 Musa Khels (5,578 males, and 4,947 females). The Ali Khels of the Bori tahsil are chiefly nomads, but some of them have settled in Tojgi and Kachhi Alizai. The Musa Khels are divided into two main clans, the Bel Khel (7,782) and the Labarzai (2,684), each clan being again sub-divided into various sections. The leading men among them are Mehrab Khan son of Jamal Khan, Alu Khan, Mangezai-Labarzai, and Mualadad Khan, Hamzazai-Bel Khel. The Musa Khels too have not been free from alien admixture; for instance, the Mangezai among the Laharzai are considered to be minduns or foundlings

Appendix No. 16

THE PATHANS
550 BC—AD. 1957
 by
OLAF CAROE THE GENEALOGIES
 (PP. 19 & 175)

The Family-tree of Ghurghusht, Qais' third son, is shorter and less entertaining. It goes like this:



The Kakars of Zhob, Loralai and parts of Sibi in Baluchistan are very large tribe, but the country is poor and they have never been held high in the account, whether in war or peace. Being neighbors of the Baluch tribes they have imbibed some of the Baluch esteem for their chiefs, and are less anarchic than most Pathans.

The Gadnus--such of them as remember their Pakhtu are very small congregation on the southern slopes of the Mahaban mountain, close to Sitana and Topi, where the Indus issues, from the hills. In Hazara on the other (left) bank of the Indus, is a larger group of the same tribe, with name altered to Jaduns, living in the Rash plain by Abbottabad and in the hills around.

These have forgotten both the language and the ways of their ancestors and speak the form of Punjabi current in Hazara.

(Page-175)

In the course of their travels the Yusufzais had been joined by the Muhammadzais--not Khakhay in family, but sons of Kharshbun like them--and by the Utman Khel and the Gaduns the last two tribes are not Sarbanti Afghans at all, but Karlanri and Ghurghusht respectively, and come as hamsayar or clients. After the massacre the Yusufzais, accompanied by their clients but for the moment leaving the Muhammadzais, proceeded in extreme distress towards Peshawar by the Khaiber rout. The Gigianis who had taken Ulugh Beg's part, also for time remained in Ningrahar'.

Appendix No.17

PATHANS

By

Major R.T, Ridgway

TRIBES ALLIED TO THE PATHANS.

(PP. 238—239)

Gaduns or Jaduns,

The origin of this tribe is not very clear, but they certainly do not belong to the Yusufzais. They claim descent from Sarhang, a great-grandson of Ghutghuht, and may thus that be allied to the scythice Kakars, but it is almost certain that they are of Indian origin, sprung from Jadu or Yadu, the founder of the Rajput Yadubansi dynasty, whose name is preserved in that of the tribe at the present day. Many of the descendants of Yadu migrated from Gujrat some eleven hundred years before Christ, and were afterwards found in the hills of Kabul and Kandahar. It is uncertain at what period they occupied the Mahaban range, to the north-east of the Yusufzai plain, the southern slopes of which are now inhabited by the trans-frontier portion of the tribe. This tract of country is bounded on the north by Amazaies, on the east by the Utmanzais, on the south by the Yusufzai plain, and on the west by Khudu Khel. In the sixteenth century the tribe spilt up and, when the Emperor Jehangir crushed the Dilazaks they crossed the Indus and spread up the Dor valley as high as Abbottabad. During the seventeenth century, on the expulsion of the Karlagh Turks from Hazara by Sayad Jalal Baba, they appropriated the country round Dhamtor, and a hundred years later took the Bagra tract from the remaining Dilazaks. Finally, shortly before the Sikhs took the Hazara country, they deprived the Karral of a portion of the Nilan valley. The settlements of the tribe at the present day are along the banks of the Dor, between Sultanpur and Mansehra and on the Abbottabad, in the Hazara district.

The tribe has three divisions, the Salar, Mansur and Hassazai, of which the latter is not represented among the trans-frontiers Gaduns. The Salar and Mansur are continually at feud. The trans-frontier Gaduns number about 2,000 fighting men; they are sparsely represented in the native army, nor are they, from experience, found to be very desirable material. They are somewhat soft, and less courageous than the usual run of

Pathans. The Cis-Indus portion of the tribe, who are generally termed Jaduns, had a population of 5,800 males in 1901. they have lost all connection with the Trans-frontier Gaduns, having even forgotten Pashto, and are practically Punjabis. They are useless as fighting men, but a number have been enlisted as drivers in transport corps. The most convenient centers for enlisting trans-frontier Gaduns is Mardan, and for cis-forntier Jaduns, Abbottabad.

Division.	Sub-Division.	Villages and Settlements	
	1. Matkhtazai	Babini Leran Jaba	
1. Salar	2. Utazai	Gandap Manalchal Darorai Panowal	
	3. Sulemanzai	Bada Shanai Kolagar Achelal Pola	
	1. Daulatzai	Badga Dewal Garhi Kakbanai Bisak	Gajai Bar Dewal
	2. Musazai	Bisak Sandna Sukhelai Dewal Talal Afal	Urobanda Shinfral Kuz Garhi Girarai
2. Mansur.	3. Khadarzai	Malka Kadai Takel Qadra Bargalai	
3. Hassazai	--	Dor valley, Abbottabad plateaa. Dhamtor.	

Appendix No. 18

Notes on Afghanistan and Baluchistan by Reverty. 1878.**“Sixty-Ninth Route From Dharamtaur or Daram-taur to Koga’h of Chamla’h distance of fifty Kuroh west.”
(PP. 287-289)**

Before describing the route it will be well to give a brief account of Dharam-taur, or Daram-taur, as it is also written. It is a small dara’h enclosed between mountain ranges, and likewise the name of a large village situated on a hill, belonging to, and in the possession of, the Jzadun Afghans, or Gadun, as they are called by the eastern Afghans, being descended from Jzadun, one of Parnay’s sons. The valley is about ten or twelve kuroh in length, and about the same in breadth in its widest parts, and has mountains on all sides of it. West of the village, two small rivers, coming from the north-east and north respectively, meet, one of which, the Dor, flows south of the village, and the other, the Dargun, on the north side. The former comes from the direction of the Wairan Gali, also called the Bairan Gali, and to being interchangeable in Hindi words, and the latter from the Kohistan of Mangali. After their junction the united streams are known as the river of Dharam-taur, which, flowing towards the west, after joining the Siran river near Kot ‘Isa Khan, unites with the Abae-Sin (or Indus) under Terbelah’h.

The lands or three tappa,hs dependent on Dharam-taur or Daram-taur, or Dharam-taur Rujuyia’h, as it is also called, Nawanshahr, also called Nawa Girawn, and Mangal, in the open part of the dara,h are known as the Zamin-i-Rash or Arash--the “Rush” of the map. This name is probably derived from the Tajzik word rush, signifying full of ups and downs hills and ravines or possibly from the Arabic rashsh, which means, gently trickling, as water, or flowing gently; for this Zamin-i-Rush or--if the latter be the correct derivation Zamin-i-Rashsh, is very marshy.

The Jzaduns of this Kohistan or mountain tract of country, number about 12,000 families, but according to some accounts, they are supposed to amount to near upon 15,000, and dwell in thirty-eight villages. They consist of three clans or divisions, the

Salarzi, Mansurzi, and Hassazi. These again contain several ramifications, whose names it is not necessary to mention here.

When this portion of the Jzadun Afghans first came into this part from beyond the Abu-Sin,^{*5} and dispossessed the occupants, who were people of Turkish descent and Dilazak Afghans chiefly, they were not under the authority of any particular chief of their own. In any matter of consequence or emergency, the three clans would choose one from among their grey-beards, temporarily, to conduct their affairs, and decide disputes. Subsequently, they elected a person of the Hassazi clan of Dharam-taur to this office, and it continued in his family down to the time of Sikhs obtaining a footing these parts. At this period Bar-khurdar Khan; of Dhamtaur was chosen Khan of all the tappa,hs or districts belonging to the tribe east of the AbaSin. His son, Inyat Khan succeeded him; and the turban of Khan-ship still continues in his family. They acknowledged fealty to the Durrani sovereigns.

“ The tribute paid by the Jzaduns of this part to the Durrani rulers was nominal only, and consisted of a horse, a falcon or two, and a small sum in ready money.

“Setting out from the village of Dharam-taur, you proceed for a distance of four kuroh in the direction of north, along the bed of the Dargun river, and reach Nawa-Girawn,^{*6}

*5 For the antecedents of the Jzaduns, see pages 217 and 224.

*6 This is the place also called Nawan Shahr at present, the “Nuwanshuhur” of the maps. The village of Mangal or Mangali, the “Manghul” of the Indian Atlas map, and “Mangul” of the other, is five miles to the north of Nawan Girawn, and the same distance south, inclining south-east, from Man-Sihrrah.

When Akbar Badshah was returning from Kashmir in the latter part of the year 996 H. (1588-89 A.D.), having crossed the Nayan-Sukhh or Kunhar river, “his next camp was pitched at Gani or Kani, in Pakhlai.

“ From thence he went to the residence of Sultan Hussain, the chief of Pakhlai, The next day he marched to Dhadal or Dadhal (the Dhoodyal of the maps), and the next stage was to Kada or Gada {which I can not identify}; and at this place Shih Rukh, the chief of Dharam-taur, presented himself, and made obeisance. Here the Hakim, Abu-l-Fath, the Gilani (referred to at page 265), died, and was taken to Hasan-I-Abdal to be buried. The next day the Badshah had to go by a narrow and watery road to Dhangari, and then a quarter less four kos to Khaura, and Manikra (Manikrae), the country inhabited by the Dilazaks. Another four kos and the camp was pitched near Sher-Khan, and subsequently at Pir Saba and Hassan-i-Abdal.

also known as Jogan, situated on the banks of that river, and inhabited by Jzaduns. From thence you go on to Mir-pur, distant three kuroh to the west, which village also belongs to the same people, and is situated on the same river. Leaving it, you proceed seven kuroh north and reach Rachan, a village of some size, in the possession of Gul Sher Khan, the Runawali. The road leads over a very hilly and difficult tract, and the Tunawalis and Jzaduns infest the roads and plunder travelers.

When the same Badshah was returning from Kashmir in 1001 H. (1592-93 A.D.), in coming from Barhamulah, and his next camp was pitched beyond Pakhlai, it came on to snow and rain to such degree, and continued to do so all night so violently, that it was impossible to send on the Badshah's tents for himself and attendants. Akbar Badshah got on horseback, and set out himself to look for a suitable place for the next encampment, but could find none; and the rain continued to pour with such violence, that he and his small party were obliged to take shelter in the little town of Mangali, which belongs to Pakhlai. After the rain cleared off, he again set out on his journey; and, by the way, at the request of the Mirza, the son of the late Shah Rukh, the chief of Dharam-taur, a Turk from his name, he went to see the town of Munawur, which was part of his possession. After this the Badshah pushed on the Ruhtas. Munawur is still a considerable place, containing upwards of 2,000 inhabitants, consisting of Turks, incorrectly called "Mogals" in official documents, Suwathis, Gujars, and others.

Mangal was the scene of a severe struggle in 1821 between the Sardar, Hari Singh, who was on his way from Kashmir, having been ordered to join his master, Ranjit Singh, as speedily as possible, he being then on the way to attack Mankerah. The Jzaduns, Muhammad Khan, Tarin, the Tunawalis, and others, collected close to Mangali in strong position, narrow and difficult, which they secured and strengthened with sangars or breastworks. Hari Singh had 8000 infantry with him, and he wished to get along without delay. The tribes demanded "their dues from him on pashminah, shawls, and the countless wealth, which he was bringing along "with him from Kashmir." Hari Singh tried diplomacy, but finding that of no avail, he attacked, and stormed their position, and set Mangal on fire. Some 2000 persons perished in the fight, including those burnt within the place, and others who threw themselves from the walls.

After this affair Hari Singh imposed a fine or cess of eight rupis upon every house in the parts inhabited by the tribes who had thus gathered against him, and sent out his people to collect it. They succeeded in collecting between five and six rupis from each. Some time subsequently, the Afghans and others assembled, and closely invested a fort, which the Sikhs had founded close to Nawan Girawn. Hari Singh sent a force to relieve it, under Mahan Singh, who also attacked and took Nawan Girawn itself, in which the Afghans were assembled, and inflicted great loss upon them and their allies.

Appendix No. 19

**GAZETTEER OF THE HAZARA DISTRICT 1907
(REVENUE AND ADMINISTRATION)
(Page 88 onward)**

Origin of Proprietary Tenures---The existing status of proprietary rights is the outcome of the political influences of three separate eras: the Durani rule from A.D. 1747 to 1818, the Sikh rule from A.D. 1819 to 1849, and the British rule from A.D. 1849 to 1874. Excepting the Gakhars and the Gujars, few of those who now own the soil can carry their title back beyond the beginning of the eighteenth century. Dhunds, Karrals, Pathans, Tanaolis, and Swathis were then all equally aggressors--some, like the Dhunds and Karrals, being engaged in emancipating themselves from the domination of their old lords, the rest playing the role of invaders, and driving out or subordinating to themselves the weaker families whom they found in the country. The right thus asserted or acquired by the strong over the weak was popularly termed *wirsa* or *wirasat*---that is, heritage, and its possessor was called the *waris*, or heir. In fact, the *waris* was the last conqueror. In the popular conception this right was complete against every one except the Moghal or Durani rules. It did not exclude the idea of payment of the land revenue customarily due to the State throughout India, but with this exception, the *waris* or community of *warisan* asserted their right to do what they willed with the land, and to treat all other occupants as mere vassals or tenants -at-will.

Privileged Tenants. --- But the circumstances of the country were such that the tenure of the land did not entirely agree with the popular conception. The rights of the *warisan* were based, not on law, but on popular power in its rudest form. It was convenient, therefore, for them to associate with themselves on privileged terms any strong body of tenantry whom they found in the country, or were able to locate in it. Such were the relations of the Mishwanis to the Utmanzais, of the Awans of the Garhian tract to the Tanaolis, and of the Awans in the villages on the fringe of the Pakhli plain to the Swathis. Their position, though it possessed no admitted right, was superior to that of mere tenants, inasmuch as they paid little or no rent, and were rarely disturbed in their holding. Its principal incident was the liability to military service, and they were commonly located on the border,

where neighboring tribe deputed the right to the land. They were called lak band—that is to say, men who gird their loins (lok) in the service of the warisan. In other case a waris would content itself with the rich lands of the valley, and leave the tenants of the hill hamlets almost undisturbed, only demanding light rents and petty services from them, such as the supply of wood and grass for winter use. The hill villages of the Jadun country, near Nawanshehr and Dhamtaur, are instances of this.

Changes introduced by Sikh Rules---The Sikh conquest turned the tables on the waris classes, and crushed them by the same arguments by which a century before they had crushed others. The Sikh rulers claimed the soil as the State's in peculiar sense, asserting that they were sole lords thereof, and entitled to its full rent. If they allowed any class to intercept part of the full rent, and to pay only a proportion of that rent to the State, they did so merely on grounds of expediency. As soon as and wherever they were strong enough, they levied from all classes alike the full amount. The rents thus levied were those which the warisan had before taken from their tenantry; whereas before the tenantry alone paid these rents, nor the waris classes paid them too. If circumstances permitted, the Sikh officials levied these rents by direct management; if it was inconvenient to levy the rents by direct management, they farmed them. The result in either case was the complete temporary destruction of the dominion of the old warisan. Their rights survived by sufferance only in villages which the Sikhs gave them in Jagir, or in parts of the country where it did not suit them to interfere directly --as, for instance, the Tarkheli tracts on the Indus, the Boi Jagir, the Swathi chief's jagir, Agror, Bhogarmang, and Kaghan. These are only the principal instances; there were numerous other pettier cases, in which for various reasons and by various pretexts the waris body held their own more or less completely. But the general result of the Sikh rule was to destroy the old tenures of the country, and to substitute for them a system under which every one alike held his land at the will of the State, and on condition of his paying its full rent. Neither by temper nor by habit were the waris classes fitted to submit to such a change. They lacked the agricultural industry that enabled the tenant classes to pay full rent, and their spirit resented their degradation to the same level as their tenantry. But, as will be described in the chapter on the history of the District, the swords of the Sikh rulers made good their claim to rule the country, and while many

of the waris classes fled, outlawed by the share which they had taken in opposing the Sikhs, or being unable to fall in with the new order of affairs under alien rulers, the majority necessarily accepted their altered condition.

Khad, or Prescription. -- The status growing up out of this confusion began to be popularly described by the term Khad. The idea conveyed by this word corresponds nearly with what we term prescription; it was applied to the land which waris actually retained or held during the confusion of Sikh rule, in opposition to the wirasat or heritage to which, under the antecedent status of the country, he was entitled. Thus one of the old warisan would say;. I will surrender my Khad, if you restore to me my wirasat. Or, as used by one of the inferior classes originally excluded from the waris body and treated as tenants, the term Khad indicated his claims to a right of occupancy on the score of his long tenure. If under Sikh rule or during Summary Settlement, such an occupant had held his land in direct relations with the State free of the dominion of the old waris, he would put a still further meaning on the term Khad, and use it to express his right to resist the re-introduction of the old waris, or in other words, his right to be himself treated as proprietor of the land in his possessions.

Treatment of Warisan at the Summary Settlements -- When Major Abbot was deputed to Hazara in 1847, and gave to the country for the first time the great benefit of a moderate assessment of the State's demand, numbers of the old waris classes, who had fled the country or relinquished the management of their lands under the Sikh rule, returned, and claimed back their estates. In fact, when the people saw our anxiety to deal fairly with the old proprietary classes of the country, there was hardly a claim which the Sikh Government had ignored or over-ridden for thirty years past that was not now pressed again on Major Abbot. Numbers of these claims were decided, most of them without any judicial record. In those days, when so much of the culturable land was waste, there was not that difficulty in re-admitting an old member to his former place in the village community that there was later, when most of the culturable land had been broken up. But both in 1847, when Major Abbott made his first Summary Settlement, and in 1852, when he made the second Summary Settlement, his time was limited, and the calls on his attention were multifarious. As far as

possible, he set aside the old Sikh farmers, and placed the village leases in the hands of the old proprietors; but there remained many claims undecided, and not a few cases as in the Haripur plain, the Bagra and Khanpur tracts, and other villages elsewhere--- in which it was not possible to affirm that the lessees had any antecedent title to the ownership of the land lease to them.

Adjudication of Claims at the First Regular Settlement:--It was felt that the ordinary civil courts could not deal with claims of this sort in a satisfactory manner, and the Board of Administration issued orders under which the greater number of them were left pending till the Regular Settlement. A beginning was made with these cases in 1862, when the abortive Settlement operations conducted by Major Adams and Coxe were started, but it was during the First Regular Settlement of the years, 1868 to 1874 that most were disposed of. By certain Settlement rules passed in 1870, and given the force of law, the Settlement courts were empowered to investigate and deliver an award on all such claims, and, if they thought fit, to restore the status of the year preceding the introduction of Sikh rule, the period of limitation for suits of this kind, which elsewhere in the Punjab was twelve years previous to annexation, being extended so as to include this date.

The number of suits brought with regard to property in land in these circumstances was about 12,000, of which 2,000 were decided before the Regular Settlement began. The main principle upon which the decisions were based was to support the status of the Summary Settlements as far as possible, and where a claim was admitted, to decree it in such a manner as would cause the least disturbance to existing conditions. The cases were few in which a member of the old waris class was denied all footing in his old heritage; on the other hand, short of refusing such men a moderate recovery of their former status, the Settlement authorities maintained in a privileged position, as owners or as hereditary tenants, those who obtained possession during Sikh rule, and had continued to hold the land after annexation.

Nature of Proprietary Tenures:--- The village tenures of Northern India are commonly divided into three classes, zamindari, pattidari, and bhaiachara, Those of Hazara mostly

belong in their origin to the first two---that is to say, the villages, when they came into possession of the ancestors of their present proprietors, were held either by a single owner or a single family of owners in individual shares (zamindari), or they belonged to one or more sections of a single tribe, who divided the land among themselves on the basis of ancestral or customary shares, and paid their revenue in the same fashion (pattidari). At the First Regular Settlement this system was in a great measure maintained, and the revenue was distributed accordingly. But there were a few villages in which possession was already the measure of right (bhaiachara); and in a number of others the proprietors elected to pay thenceforward on the basis of possession and not of shares. At the Second Regular Settlement the great majority of villages agreed to distribute the revenue on the lines of actual possession, and thus became bhaiachara, if they were not so already. Many still retain a large area of village common, or shamilat deh, which in the hills is especially valuable, but, as noted in the previous chapter, there is an increasing tendency to partition this among the proprietary body. Such partition, if it takes place, is now usually on the basis of the revenue which each proprietor pays on his private property, and not on ancestral or customary shares; and, if the shamilat remains joint, its income is distributed over the proprietors in the same fashion.

Malik Qabzas:- Another tenure which here deserves notice is that of the malik qabza. He is a proprietor with restricted rights, for though he has full control over his own holding, and is liable for the revenue assessed thereon, he is not entitled to any proprietary share in the common land of the village. He is often of a different tribe from that of the full proprietor--sometimes a kamin or a Hindu ----and has acquired his footing in the village by purchase or by favour. The rights in the shamilat, especially in hill villages with abundant waste, being valuable and jealously guarded, it is seldom that an outsider can obtain a complete proprietary title. Even a full proprietor purchasing from another may not be able to acquire the share in the shamilat attaching to the land transferred to him, and will be recorded only as a malik qabza so far as that land is concerned . There is thus a continual tendency for the malik qabza tenures to increase in number, and in the Abbottabad tahsil alone there were nearly 6,000 such at the second Regular Settlement as against 900 at the first. It may be added that in a few villages there are persons akin to malik

gabzas who are called guzarakhors. These are usually 'poor relations' of the owner or owners of the village, who have been given a small plot of land for their guzara or maintenance. They have no rights in the shamilat, except in the Khanpur tract, where the Gakhar guzarakhors have a share proportionate to the amount of land in their possession.

Occupancy Tenants:-- The questions affecting the position and rights of the non-proprietary cultivators of the soil (ghairwaris, khadi, or muzarea) were hardly less important than those affecting the proprietary body, and the suits dealing with their claims, which were decided during the First Regular Settlement, numbered no less than 17,000. At the time that settlement operations commenced the discussions which led to the enactment of the Punjab Tenancy Act of 1868 were at their height. It was felt that if the definitions of occupancy right contained in Section 5 of that Act were applied, as they stood, to Hazara, a large body of cultivators who were fairly entitled to such rights would be excluded. The Hazara tenets were a deserving class; their task of breaking up the waste in the villages where they settled had been, in the hills at any rate, a very difficult and laborious one; they had stuck to their lands through all vicissitudes and under all changes of rulers and masters; their status in many cases was in practice little different from that of proprietor, and they were as a rule inoffensive and well disposed. Accordingly, a special Regulation (3 of 1873) was passed, in which a broader interpretation of the term 'right of occupancy' was given than in the Punjab Act, the most important modification being a clause awarding the right to every tenant who either through himself or through his predecessors had continuously occupied his holding from a period anterior to the Summary Settlement of 1847. Further, a distinction was made between tenants of this class whose occupation had continued undisturbed from a time previous to the famine of A.D 1783 and those whose period of occupation commenced after that date, and it was laid down that in enhancement suits, while the rents of the former should not be raised beyond a limit that was 30 per cent. less than what was payable by tenants-at-will, the limit in the case of the latter should be 15 percent. As a matter of fact, the date which the Settlement officer intended to propose was A.D 1818, when the Sikh rule commenced, and 1783 was fixed under a misapprehension; but the mistake was not material,

since any tenure that began in the time preceding Sikh rule was recorded as dating from before the famine.

When the Act of 1868 came under revision, the Regulation of 1873 was subjected to a similar process, and with the new Punjab Tenancy Act was issued the Hazara Tenancy Regulation (13 of 1887), which is still in force. The definitions of occupancy right were assimilated fairly closely to those of the Act but the important clause which referred to the Summary Settlement of 1847, and under which the large majority of occupancy tenants in the District have acquired their rights, was maintained in all essential particulars. And in the section providing for enhancement of rents a maximum malkana of 6 annas in the rupee was fixed for before the famine tenants, as against 12 annas for those that were 'after the famine.'

Sikh Revenue System:--- The revenue history of Hazara begins with the Sikh occupation in 1818, for the Duranis who preceded the Sikhs, had no organized system, and merely seem to have collected what they could on their way through the District to and from Kashmir, and to have conciliated the leading men in the more outlying parts by large jagir grants. The Sikh method of assessment is thus described by Major Abbott.

The whole of the Hazara (one or two small taluqahs excepted) is assessed in a fixed rent which is supposed to be half the gross produce, but varies in reality very greatly in different taluqahs' (i.e, according to their accessibility and the amount of control exercised over them), 'not amounting in some to more than a third; over and above this, under the title of rasum and nazrana, about 15 percent was taken previous to my coming; and the two laws, Musalman and Sikh, prevailing in the land, left a wide gap for exaction's in the name of fines, the Government interfering in all the domestic concerns of the subject... The system here has been to over-assess the country, and to bribe the maliks into submission by petty grants of ploughs, mills, arable land, etc.

Statistics of the Sikh assessment are supplied by the leases given out by Diwan Mulraj, who was Governor of Hazara from 1843 to 1846, and who seems to have made considerable improvements in the organization of the revenue system. In the report of the First Regular settlement it is stated that his assessments were more judicious and moderate than those of

his predecessors, but Major Abbott's diaries throw some doubt on this point, as he speaks of villagers who had fled from the wholesale cruelty of Diwan Mulraj, and of tracts that he had burned and plundered. And he also notes that on comparing statements of actual collection in the Diwan's time with older leases in the possession of zamindars he finds that an already heavy assessment was raised throughout Hazara from 8 to 25 percent by an order from the Darbar in 1842 and 1844, so as to meet the increased expenses of the army.

First Summary Settlement:-- But whether Mulraj's assessment was heavier or lighter than what preceded it, there is no doubt that it pressed very hardly on the people, and Major (then captain) Abbott, who on the rendition of Hazara by the Maharajah of Kashmir to the Sikh Darbar in 1847 in exchange for other territory, was deputed to make the First Summary settlement was hailed by them as their deliverer. He was directed to reduce the standard of the State's demand from one-half to one-third, and he was allowed to go below the latter if the circumstances of the case warranted a more lenient assessment. The actual method followed seems to have been to ascertain the sums levied by the Sikh Government in the proceeding years, and, after inquiry into the circumstances of each village, to assess on the average 15 per cent. Lower than the previous payments. The result was that exclusive of the cesses above referred to, which were abolished altogether, the Sikh demand was lowered from 2,81,853 rupees to 2,35,933 rupees, and the relief given to the people was considerable.

Second Summary Settlement.---- The leases of the First Summary Settlement were granted for a period of three years, and towards the close of 1851, Hazara, along with the rest of the Punjab, having been annexed by the British Government in the interim as a result of the Second Sikh War, Major Abbott obtained the permission of the Board of Administration to revise his assessments. This course was rendered the more necessary by the great fall in the price of grain which had taken place since 1847, rendering further reductions advisable in the plain tracts of Lower Hazara ; while on the other hand, a large increase in the cultivation of Pakhli and some of the hill tracts justified an enhancement of the revenue in those quarters, The net result of Major Abbott's proceedings was to raise the revenue in 343 estates, to reduce it in 176, and to maintain it unaltered in 364,

and the total assessment was reduced from 2,35,933 rupees to 2,32,834 rupees, or by 1 per cent.

First Regular Settlement. ---- The First Regular Settlement was started by Captain Wace in 1868, and completed in 1874, the new assessments being introduced with effect from the kharif of 1872. the whole District was divided into assessment circles and measured by; patwaris, and an elaborate record of rights was prepared. So far as can be ascertained, the measurements were not, as a rule, on the plane-table system. The usual course appears to have been to obtain an outline of the village boundary from the Survey department, which between the years 1865 and 1869 was engaged on the Revenue Survey of the District, and then to plot in the fields with the help of a chain. A khasrs, khewat, and other papers, were prepared in the forms then prescribed. The nominal assessment guides were three---viz., an estimate of one-sixth of the value of the gross produce, soil rates, and plough rates. But none of these were reliable. Inaccurate areas and crop returns, and very rough calculations of yield, vitiated the produce estimate; the soil rates were more or less guesswork, and in most instances, not based on any direct deduction from cash rents; and plough rates are at best an unsatisfactory guide. Moreover, in a District of such varied features as Hazara, even with the most accurate returns, it would be dangerous to aim at any very marked uniformity of rates. In his actual assessments captain Wace accordingly discarded his standards in many instances, and went more by what a village had been paying under previous settlements, or by his own or his subordinates' impression of its revenue-paying capacity, than by the figures with which his produce, soil-rate, and plough-rate estimates supplied him. The result was a total assessment of 2,99,661 rupees for land and 8,733 rupees for mills (Which in the Summary Settlements had been included in the land assessment), or a total of 3,08,394 rupees altogether, representing an increase of 32 per cent, on that of the Second Summary Settlement.

Working of First Regular settlement. ----No apology was needed for this enhancement. The peace and security ensured by British rule had brought prosperity in their train. There had been a wide extension of the cultivated area, communications had been improved, and prices of grain and other produce had risen very considerable. And during the thirty years for which the

Settlement was sanctioned, little difficulty was experienced in the realization of the demand then imposed. It is true that owing to defective statistics, misleading information, or incorrect deductions from the figures of previous settlements, there was much inequality in the distribution of the demand, an inequality which was aggravated by the changes in soil, cultivated area, population, and miscellaneous income that took place in the period above named; but in cases the assessment was a moderate one, and, where it was for the circumstances of the time perhaps unduly severe. The severity was subsequently mitigated to a large degree by continued extension of cultivation and by the rise in prices, and there are very few instances where it can be said that the prosperity of a village was adversely affected.

Second Regular Settlement.---- Revision of the Record, ---- In 1899 the Revised or Second Regular Settlement of the Agror valley was entrusted to an Extra-Assistant Commissioner, Sardar Muhammad Sarfaraz Khan, and was completed in the following year. The Second Regular Settlement of the rest of the District began in October, 1900, and was completed in May, 1907. The old records were very defective, for the village maps were often extremely inaccurate, and the revenue papers were full of mistakes and not up-to-date. This makes it the more surprising that, by one of the Settlement rules passed at the time of the First Regular Settlement and having the force of law, a finality and conclusiveness attached to them which no records in any other District possessed. No time was lost in repealing this rule by a regulation of the Government of India, which gave to them only the ordinary presumption of truth that Punjab land records elsewhere convey. A lengthy and radical revision was then undertaken. Except the Government forests and some waste areas at the head of the Kagan and Bhogarmang valleys, where the Revenue Survey map was copied, the whole District was measured, the plains on the square and the hills on the triangulation system, the records were thoroughly overhauled and written anew, and over 300,000 mutations were attested.

Jagirs:--- The inaccessibility of many parts of Hazara, and the turbulent nature of its people, led naturally, in Durani and Sikh times, to the granting of large Jagirs to the chiefs of the remoter tracts or of the more intractable tribes as an inducement to keep quiet and not molest the Government. And on annexation these

grants were to a great extent confirmed, while others were added for services rendered to Major Abbot consequently, the assigned revenue of the District is very considerable, amounting, in fact, to 23 percent of the whole. Most of the bigger Jagirs are in the form of the revenue of the whole or parts of villages, and not of fixed cash grants. There are also a number of political pensions, aggregating about 3,000 rupees in all.

Inams to Lambardars and others:--- Another form that the assignment of revenue takes in this district is the bestowal of inams on lambardars and others, in the shape of cash grants deducted from the revenue of a village before it is paid into the Treasury. at the first Regular Settlement the number of these inams, as fixed by the Settlement Officer, was 908, of which 294 were for life only, and 614 for the term of the Settlement. They aggregated nearly 14,000 rupees, or 4.5 percent of the total revenue. Few of them were for over 50 rupees, and a number were for small amounts of 5 rupees and less. At the Second Regular Settlement, as the inams fixed for the term of Settlement now came under revision, it was decided to abolish this policy of petty grants, a survival of Sikh times, which was of material benefit neither to the holder nor to Government, and to substitute as system of graded inams, to be called 'zamindari' inams, which should be made fewer in number but greater in value. But to obviate hardship and heartburinging, a certain number of existing inams were maintained as life inams, and it was ordered that on the death of their holders, but not till then, they should be added to the fund available for zamindari inams. The total inam grant, including both life and zamindari inams was fixed at 13,000 rupees, or slightly over 2½ percent of the new revenue, 4736 rupees were, in the first instance, allotted for the life inams, and the rest was devoted to 143 zamindari inams; but when all the life inams have fallen in there will be 250 zamindari inams altogether, divided into four grades of 25, 50, 75, and 100 rupees (or over) respectively. These inams will be subject to revision on the expiration of the Second Regular Settlement. As a general rule they are to be held by lambardars, but they can be granted to other leading agriculturists in special cases. They have no hereditary character, but in the case of inams held by lambardars due attention is to be paid to the claims of the deceased holder's heirs. The duties of an inamdard are those laid down in the rules under the Punjab Land Revenue Act.

Inams to village Institutions and other Grants:--- Inams for the term of Settlement are also held by a few village institutions, which in most cases are noted Mohammedan shrines. They aggregate 340 rupees. And there are a number of garden mafis granted either at the First or Second Regular Settlement, the former holding good so long as the garden, or rather orchard, is maintained, and the latter having a duration of ten years from the date of the planting of the fruit trees. In all cases the mafi takes the form of a remission of half the assessable revenue. Provision has also been made for the grant of ten years' remission of the revenue to all orchards planted during the currency of the Second Regular Settlement.

FRONTIER AND OVERSEAS EXPEDITIONS FROM INDIA**(vol.1, PP.198-200, 300-304)**

1907 (in 6 vol.)

The Gaduns are a tribe of Pathans who reside partly on the southern slopes of the Mahhasban, and partly in the Hazara district. Their origin is not very clear, but they are not Yusufzais, like the tribe around them. By some they are supposed to be a branch of the Kakar tribe, which in the first instance driven to take refuge in the Safed Koh, and afterwards in Hazara and Chach in the Rawal Pindi district. The divisions of the Gaduns are:--

- (i) *Salar, sub-divided into Marhkhwazai, Utazai, and Sulimanzi.*
- (ii) *Mansur, sib-divided into Khadrzai, Daulatzai, and Musazai.*

The whole of these clans, but especially those of the Salar division, are settled along the banks of the river Dor in the Hazara district, as far as the Urash plain; and own a fertile prosperous tract, which they gradually possessed themselves of from the Dilazaks, when the latter threw off their allegiance to the Emperor Jehangir.

Another portion of the tribe is settled trans-Indus, and owns territory on the southern and western slopes of the Mahaban mountain. They are bounded on the east by the Utmanzais, on the north by the Amazais, on the west by the Khudu Khels and on the south by British territory.

Of the clans into which the tribe is divided, the Matkhwazai live in Babinai, in British territory. The Utazai principally inhabit Gandap. The Sulimanzai are a small clan, and are scattered about Mahaban; their principal villages are Bada, Kolagar and Achalai. The Khadrzai own Malka Kadi, Kadura, and Thakail. The Daulatzai, own Dawal, Kaghbanai, Gadjai, and half of Bisak. The last is the principal village of the Mansur division. The Musazai own the other half of Bisak, Sukailai, and several smaller hamlets.

The villages near the foot of the hills, such as Ganda, Bisak, Malka Kadi, are chiefly dependent on rain for their cultivation, and their land is indifferent in quality. The land, however, belonging to the villages in the hills is more fertile; and wheat and rice are grown in large quantities on the slope of Mahaban. The tribes are all cultivators or cattle-owners, and their buffaloes are celebrated. They export considerable quantities of ghi and timber to Yusafzai, and, cloth, indigo, and salt taken in return. The only level ground in the Gadun country is in front of Gandap, Bisak, and Malka Kadi.

The trans-Indus Gaduns numbers about 2,000 fighting men. They are not, however, considered a fighting tribe. There are two ways of coercing the trans-Indus portion of this tribe, (1) by blockade; as their cultivation is carried on in a great measure by our permission, and they depend much on their trade with the plains, this would soon render them quite helpless; (2) by invasion; if this was chosen, an expedition should start on the 1st September or 1st October when their cattle are collected and their autumn crops cut, or early in April, when their spring crops are ready. At these seasons they could be punished by the loss of property to the value of Rs 80,000, viz., crops Rs. 30,000, cattle Rs 25,000, houses and property Rs 25,000 unless they were surprised, however, they could send their cattle into Amazai territory. Their country could be overrun without other tribes being molested or approached too nearly. The hill portion would, of course, be the more difficult, as they have a retreat open to them. Two days would suffice for an expedition to surprise their villages and return. A blockade has on several occasions proved successful against this tribe, and a seizure can always be made. They cannot cultivate their lands in the open plain when blockaded, and they fear attack.

The Gaduns do not appear to have given any trouble on the border till 1861, when they failed to act up to their engagements to prevent the Hindustani fanatics from returning to Sitana, and were in consequence subjected to a blockade. Our subsequent dealings with the tribe will be related in their proper place.

The Gaduns entirely failed to act up to the engagements into which they entered in 1864. In 1866 a meeting was held, with their sanction and in their country, to consider whether the fanatics should be permitted to re-occupy Sitana. In January

1867, they permitted one of the leaders of the fanatics to occupy Siri, and in April they made a request that he might be permitted to remain. Being refused, they reiterated their request, but with no better success. They then, on the 27th of April, came down and attempted to build a tower near our border, but, being attacked by the Utmanzais, were worsted, and obliged to desist, having lost thirteen killed and fourteen wounded.

Their conduct continued to be so unsatisfactory that, on the 15th of June 1870, a blockade was declared against them. There upon, they began raiding in our territory, attacking the villages of Bara, Gazai, and Pihur. They were, however, in every case, driven off by the men of Topi and Meni. On the 14th of July it was reported that they had sent for aid to the Hindustanis at Palosi.

On the 16th of July 1870 they assembled in considerable force in a ravine called the Kondel, and erected a high and strong barricade apparently for the propose of shelter, in the event of their being driven back in any attack on Panjman, Jhanda, and Boka. At this barricade 300 men were stationed. In the course of two or three days, however, it was swept away by heavy rain, and was not rebuilt.

On the 17th of July 1870, a party of Gaduns made a feint of a night attack on Panjman. Shots were exchanged, but without loss on either side; and the Gaduns retired at noon of the same day. Four or five gaduns, headed by Mirbaz, an outlawed British subject, made an attempt to drive off by stealth a herd of cattle belonging to the village of Jhanda. The maneuver was discovered in time, and the plunderers got away to the hills, but without their booty.

On the 18th July a night attack was made on Meni by some fifty Gaduns, but the villagers, being on the alert, drove off the assailants without loss.

On 19th July one Akhtarai, a chain-carrier employed in the settlement, was met, as he was going in the evening from Topi to Bara, by a roving band of Gaduns, and murdered, his body being afterward blown up with powder.

On the 20th July some zamindars of Meni, out ploughing, were threatened by fifty Gaduns, who made a descent on them. The armed escort of the zamindars accompanying them fired on the Gaduns, who returned the shots, but fled as the villagers came moving out to the rescue. Later in the day the watchmen of Datugrah were fired at by a small band of Gaduns, who retired before they could be attacked. The Gadun headquarters were now moved from Gudjai to Malka Kadi, and preparations were made for a grand assault on Meni, Topi, and Panjman.

On the 22nd July an attempt was made during the night to surprise and do some damage to Pihur, but failed, as the police were on the look-out. The outlying picquets of Jhanda and Boka were fired at by straggling parties, but without effect.

On the 25th July it was reported that, notwithstanding these numerous petty attacks, no large force had entered British territory, but they were collected in large numbers at the village of Gudjai in a threatening attitude. Their application for assistance to the Bunerwals, Swatis, Amazais, and Hindustanis was said to have met with a promise of compliance in case they should be attacked.

On 26th the Deputy Commissioner visited the border to see the arrangements made for the defense of the villages. Two towers were built at Panjman, and were constantly manned with a force of 125 men.

On the afternoon of the 28th, about 4 P.M., some 300 Gaduns came down and established themselves in a strong position on a mound near Meni, and thence began firing at long ranges. The villagers got together, and went out to attack them, but they were largely reinforced, and it was not until near 10 P.M., that the Meni men, reinforced by reliefs from Topi, were able to attack. Four men of the attacking party were wounded; the Gaduns fleeing at once. Their loss is not known, one of the wounded, Saidulla Khan, a Malik of Meni, afterwards died. His death caused a great sensation amongst the Utmanzis, to the family of whose khans he belonged.

On 4th September 100 Gaduns came to Bara, in British territory, on pretence of taking part on the funeral obsequies of Aslam Ali khan, a man of some influence, who had died there. After the

fatiha, they made a feint of attacking Pihur, but after firing a number of shots without harm retired. On the same date Shahdad Khan of Hund and Ibrahim Khan of Zeyda, both of whom with their levies were guarding Panjman, at the desire of the Gaduns, met their jirga on the boundary, they having been authorized by the Deputy Commissioner to open communications with them. The Gaduns expressed their desire for peace, and readiness to come in and hear on what terms they could again be admitted to our friendship. At the same time they expressed their readiness to return cattle and other property taken from any British subjects, except Utmanzais, and did infact, in several cases return such property. As to exceptions, it is to be remarked that, owing to the position of the Utmanzais immediately on the Gadun frontier, the collision that had taken place had been, so far as British subjects were concerned, almost entirely with Utmanzai, and the deaths that had taken place on either side has caused a bitter feeling between the two; to which may be added that Khabul, with which the Gadune had long had a feud, was Utmanzais. It being deemed desirable to get in the jirga, the two Khans were directed to encourage their attendance, if they were in reality disposed to come to terms. A guarantee of safe conduct was with the same view forwarded, and the Utmanzais were strictly prohibited from hostile demonstrations of any kind; at the same time careful watch was enjoined, lest all this should be a mere feint to throw us off our guard, and enable them to make a damaging attack on some of our frontier villages--a not uncommon trick of these people. The Deputy Commissioner was at once informed of the aspect of affairs, and instructions requested as to the terms that should be offered in case the jirga came in. It was suggested that:--

1st--- A fine of at least Rs. 1,000 should be imposed, on addition to the Rs. 1,000 forfeited on account of violated engagements, the refusal to pay which had caused the present complications.

2nd-- All property destroyed should be compensated for, and all carried away returned.

3rd--Fresh engagements taken from the principal men, binding them, under a fine, to respect British territory, and not enter it at any time with an armed force.

On the 9th August a great number (reported as 6,000 or 7,000, but no doubt greatly exaggerated) of Gaduns came into the Meni lands with flags, etc., and remained some hours, expecting the villagers to come out and attack them; a body of some 500 advanced to within a few hundred paces of the village and fired upon it. The villagers, interpreting too strictly the orders prohibiting them from aggressive hostilities, remained in their village, and after a time the assailants withdrew. No injury was inflicted.

On the 15th August Captain W.G. Waterfield, Deputy Commissioner, reported that the Gadun council desired to make terms. They were ordered to pay Rs/ 3,285, and give security for Rs. 500 more, and also to bind themselves for Rs. 1,000 not to violate British territory.

On the 22nd August the Assistant Commissioner of Yusafzai reported that Shadad Khan of Hund and Ibrahim Khan of Zeyda had brought in the jirga, 115 in number, fully representing every section and interest in the tribe; and on the 10th September it was finally reported that the above terms had been accepted.

After the settlement thus effected, the tribe continued to behave well. In December 1873, however, several robberies were committed in British territory by the Salar Gaduns of Gandap, and a baramta was therefore ordered, the tribe being placed under blockade until they paid a fine of Rs. 500, which they did at once, In 1881 they were again fined Rs. 200 for a raid on the village of Salim Khan, from which they carried off some cattle, which were subsequently returned, and the fine was paid without demur.

In September 1888 some Gaduns made an impudent attack on Mr. Hastings, Deputy Superintendent of Police, who was travelling between Topi and Meni. The Gaduns jirga admitted responsibility and paid a fine of Rs. 1,000. In 1897 the Gaduns were implicated in the attacks on the Malakand and Chakdara garrisons. On 22nd December their jirga assembled at Swabi, and stated that they were ready to comply with any terms, which might be imposed; and subsequently, at Mardan they paid a fine of Rs. 2,500 and surrendered 200 guns and the standards of Gandap and Bisak.

Appendix No 21

HAZARA GAZETTEER 1907. PP. 119-120

Raja Rasalu---There are stories current in the District connecting it with Raja Rasalu, the legendary Hindu hero of about the second century A. D. The queer line of hillocks which at varying intervals rise out of the Haripur plain in the Kandi Kahl tract is said to be formed of stones collated by his army; the cave at the top of the Sarban hill was his resting-place during his hunting expeditions, and the Gandgar range was the scene of an episode in his conflict with the Rakshas or giants which is narrated somewhat as follows. One day Rasalu was sleeping by edge of Dor on the Rajoia plain, all unconscious of the fact that far away in the Gandgar hills a Raksha was making successful love to his wife. The latter had a maina and a parrot with her, and so shocked were they at what was going on that the maina spoke up and upbraided her for her behavior. There-upon in anger she wrung its neck. Seeing the fate of its companion, the parrot flew away to the Rajoia plain, and, dipping its wings in water, awoke the Raja by shaking them over his face. It then told him the story of his wife's unfaithfulness. Mounting his steed, he galloped straight to the Gandgar hill, and, where he sped up the Nara ravine, the print of the hoofs is still shown in the rock. Surprising his wife and the Raksha in their amorous dalliance, he slew the former, and the latter fled panic-stricken before him to a cave in the hill. Raja Rasalu followed in hot pursuit, and on reaching the mouth of the cave, closed it with a boulder, on the inner side of which he first drew a picture of his bow and arrow with the point of the latter. Seeing this the demon dared not attempt to issue forth, and ever since he has remained imprisoned in the cave, emitting from time to time roars and groanings that sound like the rumbling of distant thunder.

“Overseas Expeditions 1907” APPENDIX-A

Showing genealogically the main natural division, locality etc. of the Afghans in Baluchistan.

PANI

Jantai	Khajak	Dehpai	Lawant	Aikhel	Safi	Marghazan	Isot	Barozai (descended from Sanga)	Musakhel
<p>The groups shown in the column for distribution include all those whom have been identified and classed under Panis. The Isots have been shown as separate tribe in Provincial Table No. 2. The other sons of Pani were Marghastan, Yusai Qasim, Umar, Mando, Shorn, Jadun, and Katani, but groups with these patronymics have not been found in Baluchistan. Possibly the Umarzais, now shown among the Khajaks, may be the descendants of Umar, and the Sodis are probably descended from Shudi, son of Shorn. The Jaduns live near Peshawar, and are called Gaduns. Among the other clans shown as Panis in Provincial Table No. 2 the Abdullakhel, Baghun, Dawi, Kurk, Luni, Mandokhels of Zhob, Mizri, Modhani, Pirani, and Usmani are not united to the Panis by Kinship.</p>									
<p>Musakhel Tahsil in Zhob and Sibi Tahsil.</p>									

Appendix No.23

**BALUCHISTAN THROUGH AGES
(SELECTION FROM DISTT. (GAZETTEERS)
VOL-II, (PP 60-79)**

ZHOB

The principal race found in the District are the Afghan, who represent about 98 percent of the total indigenous population, to which are to be added 1,138 Saiads and 6 Khetrans. The Afghan tribes of the District include:-

Kakars	43,068
Shirani	6,974
Panri	5,319
Safi	345
Ghilzai	7,500
Other (Tarins 66, Ustrana 1)	67

Theoretically an Afghan tribe is constituted from a number of kindred groups of agnates. The groups comprising the tribe are divided into a multiplicity of sub-divisions, which it is almost impossible to follow, but for practical purposes four are in general use, the quam or main body, the Khel or zai representing both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common land, and lastly the kahol, a family group united by kinship.

Affiliated with a good many tribes, however, are a certain number of alien groups known as mindum or hamsayah. Some instances of these are given in the account of the tribes that follows. In these cases the test of kinship does not apply, and such groups, families or individuals are united to the tribe by common good and common ill. In other words, common blood-feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i.e., connection by kinship.

The Afghans are not organized under a common leader, as is the case with Bloach or Brahui tribes, to whom the tribal officers such as mukaddams, waderas, etc. Are subordinate, but their more democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the

Baloch, but with there is frequent chopping and changing, the weak giving way before the strong and the apt before the inept. Hence individuality has far greater scope among Afghans than among Baloch or Brahui, but the retention of influence, once acquired, frequently depends on exterior support, such as that of Government, rather than on the tribesmen themselves.

The total number of Kakars in the District in 1901 was 43, 068, males 23,273, and females 19,795. They represent 68 percent of the total number of Afghans, and 67 percent of the total indigenous population of the District. The Kakars are Ghurghust Pathans, their progenitor Kak or Kakar being one of the four sons of Dani and grandson of Ghurghusht, son of Qais Abdur Rashid. The various descendants of Kakar are shown in a genealogical table prepared, in 1901, by Khan Bahadur Mir Shams Shah, Settlement Extra Assistant commissioner.

The Kakars in the district are divided into three clans:-

Sanatia	4,429
Sanzar Khels	37,666
Sargara	765

Included among these are few Dawi who are descended from Dawi, brother of Kakar, a group called Lamar, whose origin is doubtful, and a few Targharas.

The Sanazar Khel are descended form Sanzar or Sanjar, son of Sughrak and grandson of Kakar, and they are known by outsiders as the Sarans and Zhubis. Sanzar Nika was regarded as a saint, and many stories are told in confirmation of this belief. According to local tradition Sanzar was a posthumous son of Sughrak by a Saiad wife name Lazgi who after her husband's death returned to her own home in the Luni country, where Sanzar was born. When he came of age, he was taunted by his companions with the fact that his father was unknown, whereupon his mother gave him his father's signet ring and told him who he was. Sanzar then came to Hindubagh. Here the Mughal governor, Miro, conspired to kill him, but Sanzar miraculously made his escape, destroyed the Khanki fort and married Miro's daughter by whom he had twelve sons.

In the course of the Census of 1901 there seems to have been a misapprehension as to the constitution of the Sanzar Khel, and they were divided into thirty-two sections, but all local authorities distribute them into twelve sections. They have affiliated certain other groups known as the Waslis. Among these latter may be mentioned the following:--- The Sibzais, who now form a branch of the Akhtarzais in the Kila Saifulla tahsil and who were originally Hotak Ghilzais; the Adozais among the Sulaimanzai Kibzais who are descended from a widow's son (whose origin is not know) whom Sulaiman, a merchant of Kandahar, abducted. Sulaiman afterwards came to Gosa, bought land and settled there. The Yasinzais among the Abdullazais are said to be the descendants of a founding whose parentage is unknown. The principal sections of the Sanzar Khels are known, after the twelve sons of Sanzar, as Alizai, Abdullazai, Kibzai, Haramzai, Utman Khel, Barat Khel, Nas Khel, Arab Khel, Parezuns, Taimani, Nasai, and Hindu Sanzar Khel. Of these the Parezuns migrated to the Pishin tahsil of the Quetta-Pishin District, the Hindu Sanzar Khels are in Shikarpur in Sindh, the Utman Khels and Arab Khels live chiefly in the Bori tahsil of the Loralai District, while the Taimani reside in the Siahband mountains in Herat territory where they have been amalgamated with the Char Aimtaq ribe. The following table shows the population of each section by tahsils, in the Zhob District in 1901:-

POPULATION IN 1901

Section	Total	Fort Sandemna	Kila Saifulla	Hindubagh
Alizai	24819	1076	16889	6854
Kibzai	6287	6165	122	-
Abdullazai	4110	4040	66	4
Arab Khel	818	-	818	-
Nas Khel	512	-	-	512
Huramzai	501	501	-	-
Barat Khel	470	-	470	-
Utman Khel	6	-	3	5

Each of these sections is divided into numerous sub-sections, which have been shown in table-II-A, Volume B. The most important group of the Sanzar Khels is the Jogizai (749: males 397, females 352), a subsection of the Jalalzai-Shadozai-Alizais. Jogi, the progenitor of this group, was eleventh in

descent from Sanzar. His two sons were Bostan and Mitha. Mokam, son of Bekar Nika, great-grandson of Bostan, had two sons, Ishak and Nawab, who gave there names to the the two rival section f Ishak Kahol and Nawab Kahol. The Jogizais are endowed with a kind of religious sanctity in the eyes of their fellow-tribes-men, and it was on one of the Jogi's descendants, Bekar Nika, that the title of the ruler of Zhob was bestowed by Ahmad Shah Abdali. The doings of the principal men among the Jogizai family chiefly form the history of the District and have already been given in some detail in an earlier section. The present headman is Sardar Muhammad Akbar Khan, Nawab Kahol, who was recognized as chief in 1893 and on whom the tile of "Sardar Bahadur" was conferred in June 1897. Other important men among the Nawab Kahol are: Said Khan, Ayub Khan, Nari Khan, Mir Haji, Shadi Gul, Muhammad Sadiq, Lajwar Khan, Muhammad Afzal Khan, and Kala Khan. Among the Ishak Kahol the principal men are: Zarif Khan, son of the Late S.B Nawab Bangul Khan, Zarghun Khan, son of Sardar Shahbaz Khan, Luni Khan, Dewana Khan, Tajuddin, Rehman Jan, Jamal Khan, Uma Khan, Sher Khan, Baz Khan, and Bail Khan, Most of these enjoy revenue-free lands, are exempt from payment of cattle tax, are in receipt of grain allowances, and some also receive pay form the levy services.

The Malezai sept among the Mirzais, a sub-section of the Alizai are looked on as a sacred class—pir Khana.

The majority of the Sanzar Khels are agriculturists, but some combine flockowning with agriculture. The Jalalzais and Mardanzai is chiefly subsist on the produce of their flocks. The Ghorezai, Batozai, and Ismailzai also own large flocks, and the Alizai, Daulatzai, Mirzai, and Jalazai are camel breeders. The Malezai section of the Ismailzais are engaged in trade.

Besides the Jogizai Sardar Khel the leading men among the Sanzar Khel are (1905): Khan Sahib Mian Khan and Paid Khan Kibzais, Sher Muhammad and Masam Khan Abdullazai, Mulla Dilbar Fakirzai, Khoidad Khan Mirzai, Malik Anwar Batozai, Sheikh Yakub Ismailzai, and Muzhak Rustamzai-Hamzazai.

In the Census returns of 1901 Dumars (94: males 56, females 38) were included among the Sanzar Khel Kakars. They all reside in the Hindubagh tahsil. Local tradition assigns them a low social status as being descended from a slave or musician of Sanzar and hence the well to do among the Sanzar Khels hesitate to give their daughters to them in marriage.

Sanatia was a son of Hussain and grandson of Jadram one of the six sons of Kakar. They are divided into two main branches, the Harun Khel and Isa Khel. In 1901 the total number of Sanatias in the District was 4,429 (males 2382, females 2047) of whom 30 were in the Kila Saifulla and the remainder in the Hindubagh tahsil. The principal sections represented are the Isa Khel (1563), Mehtarzai (2621), Sarangzai (174), Bazai (45), Mallazai (19) and Brahimzai (7). They occupy the western portion of the tahsil, including the Kmechughai glen. They are agriculturists and some own flocks also. The Isa Khels own a little land and earn their living by labour and selling firewood. The principal men among the Sanatias are (1905) Mir Alam Khan Mehtarzai and Muhammad Jan Sultanai.

The Sargaras are descended from Sargarai, son of Kakar and are divided into three main sections, viz, the Sam Khel, Mandazai and Harunzai. Most of them live in the Quetta-Padhin district. In 1901, the number of Sargaras in the Zhob district was 765: males 425 and females 340, of whom 707 were in the Hindubagh and 58 in the Kila Saifulla tahsil. Those now found in the Quetta-Pishin district are alleged to have separated from the parent stock, under the leadership of one Mian Khan, in search of Pasture and lived for some time in Haidarzai whence they moved to Kuchlak. All the three sections are represented in Hindubagh but the Harunzai are numerically the strongest (386), the Sam Khel coming next with 246, and the Mandazais 98. The Mandazais of Quetta-Pashin recently attempted to renew their connection with the Hindubagh Sargaras, but the latter refused to have anything to say to them, a fact, which is of interest, as showing the fission, which is continually taking place among the tribes. The Sargaras are an agricultural class and own lands in Parkanda and Sam Khel Karez. Their leading man is Kamal Khan, son of Tamas Khan, Umarzai Harunzai.

Anthropometrical measurements, which were made of the Kakars in 1903, showed that they had broad heads, fine to medium noses, and that their stature was either above the mean or tall. The following were the average measurements of those examined.

Average Cephalic Index	81.9
Average Nasal Index	69.6
Average Stature	168.3 c,m
Average Orbito-nasal Index	116.6

The Kakars of Zhob are on the whole at present a well-behaved and peaceful people, though they were troublesome in the earlier days. They have no great reputation for bravery and the estimation in which they are held by other Pathans is expressed in a local proverb, which says: "Whenever you see a Kakar, hit that Kakar with a stick, expel him from the mosque and you will see no mischief." Their dirty personal habits are alluded to in another proverb, which speaks of them as "besmeared with filth."

The Shiranis are the descendants of Sharaf-ud-din alias Sharkhabun, son of Saraban. Geographically the Shiranis are divided into two groups---those residing to the east of the Sulaiman range being known as the Largha Shiranis, while those residing to the west of that range are called the Bargha Shiranis. Like other Afghan tribes, they have spread out from time to time, and some of them are to be found in Shorawak, whilst others have given their name to one of the clans (Laoharani-Shirani) of the Marri Baloch. After the Khidarzai expedition of 1890, to which a reference has been made under History, the tribe was split up, the Bargha Shiranis remaining under the control of the Zhob Political Agency, whilst the Largha Shairanis fell to the Dera Ismail Khan District of the Northwest Frontier Province.

According to the local tradition, there was continual warfare between the Shiranis and Baitanis about three hundred years ago. The leader of the Shiranis found a Kuresh orphan boy, with whose miraculous help the Shiranis were victorious over the Baitanis. The boy was named Dare Khan, was married to a Shirani woman, and the leading men of the Shiranis decided to send a batch of their tribe under his leadership to occupy the

Bargha lands which were lying waste for fear of the Wazirs. This is said to be the origin of the Bargha branch. According to a local tradition the Bargha lands were formerly held by the Hazaras, who deserted the country and migrated to Rozgan in the north.

The recognized head or Sardar of the Shiranis is Baloch Khan, Mahmudzai, who lives in Largha, and the Bargha Shiranis consider Atta Khan, who is seventh in descent from Dare Khan, as their Sardar. But of recent years the Sardars have been weak and incapable men and the family has lost much of its influence and importance. In pre-British days the Bargha Shiranis paid their headman one Kasa of grain per family at the rabi harvest, and three hundred Kasas per annum from the produce of the Mughal Kot lands. The Narezai Mando Khels also paid him one-tenth of the produce of their lands. Abdulla Shah of Shina Khwaza and Mihraban Chuhar Khel are also important men. Salim Khan is the leading man among the Babars and Haji Bahawal Hak among the Haripals.

In 1901 the Bargha Shiranis in the District numbered 6974: males 3689, females 3285, the number of adult males being 2135. They are divided into the following clans: Babar (1748), chuhar Khel (451), Haripal (1593), Hasan Khel (2095), Kapip (290), Marhel (283), and Oba Khel (514). They have from time to time affiliated other groups.

The Haripals claim a Saiad descent, and allege that their progenitor, Harif, was a Saiad from Pishin, who migrated to the Shirani country, married a Shirani woman, and was affiliated with the Shiranis. Similarly the Karmanzai among the Hassan Khel are said to be the descendants of a foundling (mindun).

The principal villages of the Shiranis in the Fort Sandeman tahsil are Kuria Wasta, Kaurram, Ghazlawar, and Shar Ghalai, those of the haripals Brahim Khel, and Algads, while the Babar are chiefly found in Garda Babar, Algada babar, and brahim Khel.

The Shiranis are agriculturists, and also own flocks but the Marhel clan among them are almost all nomads. Mr. L.W King, C.S, when deputy commissioner, Dera Ismail Khan, described the Shiranis in 1890 as follows:-

"The shiranis (or Maranis, as they prefer to call them selves) are perhaps the most uncivilized tribe on the Dera Ismail Khan border, and have all the characteristics of wild races. They are not given to thieving, but lying is a vice which I am afraid, intercourse with our district has taught them, as amongst the Sultanzais and Khiddarzais who inhabit the slopes of the Takht and are far removed from our civilizing influence a Shirani's word can generally be relied on.

" Murder or killing for the mere lust of blood is very rare. They are not so cheerful and joyous as their neighbours, the Mahsuds, and seem to take the world much more seriously. Fanaticism cannot be assigned to them as a fault, and their performance of the rites of religion stuck me as being very perfunctory. They are lazy in the extreme and thriftless. In appearance they are ill-favoured, low-sized, and wiry with high cheek bones. They are by no means a manly race, though an exception in this respect might perhaps be made in favour of the Khiddarzais, some of whom are fine looking men. "They are locally considered to be bad friends and a proverb says that "a dog, which knows you, will not bite you, but a Marani who knows you will eat you up."

The Panris or Pannis were originally a nomad tribe of the Ghurghusht Afghans and the Safis, a branch of the tribe, are still found in considerable numbers near Ghazni, and another large section, now known as the Gaduns, reside in the Peshawar District to the east of the Yusufzai country. A branch of the Panris appears to have wandered from the west to the Sulaiman hills, and from thence to have spread gradually to the south. The Musa Khels and Isots of the Loralai District are Panris, and another section found their way into Sangar from the Bolan pass and gradually acquired Badra, Quat-Mandai, and Sibi. Eventually they got possession of, or were perhaps nominated by the rulers of Kandahar to administer Barkhan, and the land now held by the Marris. The descendants of the Panris are also found in Southern India where, from time to time, they have made a considerable figure in Indian history.

According to the Census of 1901 the Panris of Zhob District are represented by three clans: the Lowanr or Lawanas, the Mando Khel and the Musa Khel; and their total number was 5319: males 2835 (including 1667 adult males) and females

2484. The Musa Khels only numbered 69. This classification has been retained, but in reality the Mando Khels have no connection either ethnically or in practice with the Panris. They are descended from Mando, one of the three sons of Ghurghusht and cousin of Kakar, son of Dani.

The Lawanas are descended from Lawanr, one of the six sons of Panri, and are therefore related to the Musa Khels, Isots, Baruzais, and others. In 1890 they had settlements in two places---(1) at southern Tirwah and on the Kundar river, between Kundar Nigangi and Nakhel; and (2) at Sangan in the Sibi District. In 1901 their number in the Zhob district was 970: males 518, females 452, almost all (958 of whom are in the Kakar Khurasan circle of the Hindubagh tahsil. The principal sections recorded in the census papers are the Mandarzai (593), Ismailzai (295) and Hassain Khel (70). Before the British occupation of the country, the Lawanas were considered as owning allegiance to the Jogizai family and paid small contributions to them. The Lawanas are both agriculturists and flockowners, but their chief means of livelihood is the produce of their flocks. They also manufacture earth salt. The leading men among the Lawanas are Gori Khan, Nasar Khan and Shainak.

The Safis are clan of the Pannis or Panris, but those in the Zhob District disown any connection with their brethren in the Sibi district. They allege that they belong to the Ghilzai tribe and migrated from Afghanistan. In 1901 their number in the district was 345 (males 209, females 136), and they are divided into three sections: the Painsa Khel (265), the Traman Khel (53), and Jani Khel (27). The majority of them are nomads, but some have acquired land by purchase, and are settled at Safi Kot on the bank of the Zhob river, in the Fort Sandeman tahsil. Their headman was Usman Ghani, who migrated to Afghanistan in 1894, and the present (1906) leading man is Toran.

In the census taken in 1901 the Ghilzai Afghans at that time in the District numbered 5700: males 4221 and females 3279. They were distributed over Fort Sandeman (5076), Hindubagh (1905), and Kila Saifulla (519); and belonged to the following clans:- Nasar 3796, Sulaiman Khel 2209, Kharot 868, Andar 108, Tokhi 196, Taraki 109, Hotak 41, and others 173.

The Taraki, Andar, Kharot, Shinwar, and Mala Khel are large flockowners and enter the district in October from passes between Kamar-ud-Din Karez, Keshatu, and Tikha-war; some of the Taraki, Andar, and Kharot proceed by Loeband to Toba Kakari, Pishin and Shorawak, and a larger number of the Kharot, shinwar, and Mala Khel proceed to Hindubagh and Kila Saifulla by the Mughal Chah route.

The Nasar Powindahs who periodically visit the district belong to the following sections:- (1) Kamal Khel; (2) Malezai; (3) Pandi Khel; (4) Tarak Khel; (5) Ya Khel; (6) Niamat Khel; (7) Bhar Khel; (8) Zangi Khel; (9) Talak Khel; (10) Nabo Khel; (11) Ush Khel; (12) Jalal Khel; and (13) Musazai.

The Wazir Afghans, a powerful tribe who inhabit the country north-east of Zhob have always been a source of trouble and have committed raids and robberies from time to time in the Zhob district. They are a race of tall active hillmen of vagrant and pastoral habits who are more prone to rob their neighbours than to work for their living. In 1891 the Wazirs were responsible for 41 reported cases of murder, cattle-lifting, etc. They were again particularly active during 1892 in depredations in the Zhob district. The most serious of their offences were attacks on sentries and escorts between Mir Ali Khel and Khajuri Kach and Gukach, all of which were successful and resulted in much loss of life and the gain to the Wazirs of a certain number of rifles during 1893 they committed no less than 37 raids and other offences within the Zhob limits. The scene of most of these outrages was the Khajuri Kach-Mughal Kot road, which was rendered so usage that special measure had to be taken for the protection of travelers. In 1894 they committed 19 raids. The Wazirs were comparatively quiet during 1895 and 1896, but in 1897, they were again rather more active and did much mischief, and during 1898, 20 raids were attributed to them. In May, 1899, the Wazirs attacked a party of 5 Zhob Levy Corps sowars between Mir Ali Khel and Girdao. One sowar was killed and another wounded and their rifles were taken away by the raiders. Besides this, eight cases of highway robbery and theft were also reported against the Wazirs. In December 1900, the Mahsud Wazir blockade commenced and continued until March 1902.

Appendix No. 24

BALUCHISTAN THROUGH AGES
(DISTT. GAZETTEER LORALAI)

The Tarins are Saraban-Afghans, the descendants of Tarin, son of Sharaf-ud-Din, son of Ibrahim, son of Qais Abdur Rashid. According to tradition, Tarin had four sons---Spin Tarin, Tor Tarin, Zhar Tarin and Bor Tarin. The term Abdal, however, gradually superseded that of Bor Tarin and came into special prominence when Ahmad shah Abdali, commonly known as Durrani, began his career of conquest. It is still used, though sparingly, for the Achakzais, who have become localized in the Quetta-Pishin District, and are regarded as a separate political unit from the rest of the Tarins. This is also the case with the Tor and Spin Tarins, who, so far as common good and ill is concerned, have no connection with the Achakzais or with one another. The Tarins in the District are represented by the Spin clan (2738) and Tor clan (556) and there were (1901) 22 Abdals and 76 others "not specified."

The Spin Tarins were originally settled in Pishin, but leaving their home they migrated southward to the Shahrig tahsil of the Sibi district, and the Sangawi and Duki tahsils of the Loralai district. In 1901 they numbered 2738 (Males 1407, females 1331) in the district, of whom only 7 were in the Bori tahsil and the remainder were distributed over Sangawi (1380) and Duki (1351). The principal sections of the Spin Tarins in the Duki tahsil are the Lasiani (356), Marpani (267), Semani (192), Adwani (180) and Saam (118).

According to local tradition the Tarins are descended from Rais, the progenitor of the Raisanis. From their home in the Sulaiman Mountains they came to Mastung, thence to Kowas valley.

Tor Tarin is credited by local tradition with having had a son, Babo, who in turn had two sons, Ali and Harun. The descendants of Ali are now known as the Alizai, whilst those of Harun are divided into five principal sections found in the Pishin tahsil. The hereditary governorship of Pishin under the Afghans long rested with the Batezai branch of the Abubakar sub-section of the Harunzais, and as a consequence the Bastezais of Pishin claim social superiority among their fellows.

Characteristics: The Tarins are anything but a fine looking race reassembling Baloch rather than Afghans. The Umarzais, however, had a great reputation for bravery, and although few in number they held their own against their neighbours.

The Lunis, in 1901, in the District numbered 2,556;- males 1,309, females 1,247, the number of adult males being 787. Of the total, 2,474 are in the Duki tahsil, chiefly in the Luni and Lakhi circles, and the remaining are scattered in the Bori (66), Musa Khel (10) and Barkhan (6) tahsils. The main divisions of the tribe are Drugzai (949), Palao (561), and Rakhanwal (903); and 143 miscellaneous.

The Lunis are descended from Miani, and are, therefore, connected with the Jafars of the Musa Khel tahsil. They designate themselves Durranis, the reason for which may be found in the fact that Miani was a brother of Tarin, the ancestor of the Durranis.

According to local accounts the Lunis are descended from Laun, Durrani.

The Isots belong to the Ghurghusht division of the Afghans, their common ancestor, Isot, being described as a son of Panni, who was a brother of Kakar.

In 1901, the number of Isots in the Musa Khel tahsil of the Loralai District was 1,941-males 1,044, females 897, the number of adult males being 593. They are divided into nine sections, the Nuhzai (726), Muhammadzai (310), Bulfarz (194), Morezai (294), Isazai (45), Umarzai (142), Ghaibzai (130), Khidarzai (46), and Neknamzai (52).

Zarkuns. In the Census Report of 1901, Mr. Hughes Buller said that 'the Zarkuns claim connection with the Pannis, but there origin is doubtful.

Jafars. According to the genealogists, the nucleus of the Jafars is descended from Miani, the brother of Tarin, Shirani and Barech. The Mianai or Mianai still constitute a large tribe, which is scattered about from Kandahar to Kohat. The Jafars, however, appear to have assimilated a number of outside elements, as the frequent use of the Baloch suffix ani among their sections indicates.

Ghilzais The total number of Ghilzais enumerated in the District in 1901 was 3,184-males, 1,854, females 1,330, the number of adult males being 1,248. Of these, 1,055 were in Bori, 1,400 in Duki, 671 in Musa Khel, 24 in Sanjawi and 34 in Barkhan. The strength of the various clans enumerated is shown in the margin.

Nasar	1,696
Kharot	436
Malla Khel.	225
Tarak	191
Sulaiman Khel	163
Shinwar	163
Hotak	90
Andar	62
Tokhi	39
Others	119

The Ghilzais are not an indigenous tribe, but a few have permanently settled in the district and acquired landed property.

The Ghilzais are remarkably fine race of men, being unsurpassed by other Afghans in stature and strength. They also differ from other Afghans in their greater intelligence, adaptability and perseverance and they are also most enterprising traders.

**BALUCHISTAN THROUGH AGES (DISTT. GAZETTEER)
Page 210--**

Sibi

Next to the Baloch, the numerically important race are the Afghans, which, in 1901, numbered 18, 119: males 9,499, females 8,620 and represented about 26 per cent. of the rural population of the district.

The total number of Kakars in the district in 1901 was 6,820: males 3,636, females 3,184. They represent 38 per cent. of the total number of Afghans and 11 per cent. of the total rural population of the district. The Kakars are Ghurghusht Afghans, their progenitor Kakar being a son of Qais Abdul Rashid. The principal clans in the district are the Sanzar Khel (1,609) and Sanatia (5,014).

The Panis or Panris were originally a nomad tribe of the Ghurghusht Afghans. The Safis, a branch of the tribe, are still found in considerable numbers near Ghazni, and another large section, now known as the Gaduns, reside in the Peshawar District to the east of the Yusufzai country.

RACES OF AFGHANISTAN,**By****H. W BELLEW 1880,****Chapter-II (PP 15-16)****THE AFGHAN**

The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtunassar (Nebuchadnezzar), and planted as colonists in different parts of Persia and Media. From these positions they, at some subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighbouring peoples "Bani Afghan" and "Bani Israil," or children of Afghan and children of Israel. In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of Israel, who were carried into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah country of the present day, and of which Ghor forms a part. It is also stated in the *Tabacati Nasiri*—a historical work which contains, among other information, a detailed account of the conquest of this country by Changhiz Khan--- that in the time of the native Shansabi dynasty there was a people called Bani Israil living in that country, and that some of them were extensively engaged in trade with the countries around.

This people was settled in the Ghor country, to the east of Herat, at the time that Muhammad announced his mission as the Prophet of God—about 622 A.D. And it was there that Khalid-bin-Walid, a chief of the Curesh tribe of Arab, came to them with the tidings of the new faith, and an invitation to join the Prophet's standard. The errand of this Arab apostle would apparently support the view held by some that the Afghan people were originally of an Arab tribe, and had linked their fortunes with the Israelites in Syria, and shared the lot of the ten tribes which were carried away into captivity.

Appendix No. 27

SWATI TRIBE OF HAZARA

Book: TEHQIQL AFGHAN alias TARIKH-E-AQWAM-E-PAKHLI
by Simiullah Jan 1966 (Urdu)

The outcome of the research of the above author reveals that the Swathis have descended from Binyamin son of Prophet Jacob alias Israel. Hence, they are Israelites.

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Appendix No. 28

LODHI FAMILY IN HAZARA

Following their eviction from Mohaban area by the Yusufzais, the Tanolis crossed over to Hazara under the leadership of Maulvi Ibrabim Khan, an eminent spiritual leader of the Lodhi Pathan tribe. On the advise of Maulvi Ibrabim they settled down at Dhera near Darband on the banks of river Indus, and later spread over to different parts of Hazara. Dhera was their first colony (village) in Hazara. Presently, the Tanolies are predominant in the Tanawal area of Hazara division, whereas, a few Lodhi families are found scattered in different parts of Hazara and Swabi district.

Lodhi family has played an important role in the politics of Hazara. The family is known for its piety and scholastic learnings. Some of the Lodhi elders excelled in their fields of interest and are well-known for their achievements.

Among them were Abdul Hayee Lodhi and Hakeem Abdul Wahid Lodhi. The former was elected to the NWFP Assembly in 1951's general elections by defeating Farid Khan, Nawab of Amb.

Durrani rulers granted them villages of Lalu Bandi and Kehnian near Phulra, and two other villages in Sherwan circle as a Jagir. Hakeem Abdul Wahid Lodhi, Maulana Muhammad Ishaq, Khatib-e-Hazara, and Molvi Aziz-ur-Rehman, Khatib Jamia Masjid Mandian Abbottabad were among the staunch supports of Pakistan Movement in 1947. Another well-known religious scholar and notable was Maulana Habibur Rahman Lodhi, who was khatib at Jamia Mosque, Mandian. He was a courageous and bold speaker and spent his entire life for the spread of Islamic teachings.

Appendix No. 29

TANAWALI (TANOLI) TRIBE

- Books:
1. Tarikh-e-Tanawalian, by Syed Murad Ali,
Published in 1875 (Urdu)
 2. AL-AFGHAN TANOLI, by Ghulam Nabi Khan,
published in 1993 (Urdu)
 3. TANOLI TARIKHI AINA MAIN, by Muhammad
Ismail (Urdu)

A). " Genealogical tree of the Tanawali tribe given in the above history books depicts that they have descended from Prophet Joseph (Yusuf) son of Prophet Jacob alias Israel. Hence they are Israelites."

It is worth mentioning that both the authors at serial No. 2 & 3 are themselves Tanolis. As regards syed Murad Ali, he compiled his work in 1875 when he was in the service of British Government and posted as a Munshi (Clerk) at Darband Post.

In this way Tanawalis, Swathis, and Pathans are akins, as all claim their descent from different tribes of Bani Israel.

B). According to Gazetteer of Hazara District 1907 page 29 they claim to be Mughals.



Appendix No .30

LOST TRIBES OF ISRAELITES

PSALM (ZABUR) (CHAPTER 22, VERSES NOS. 3-16

"We have forewarned the Israelites in the Scriptures, surely, I will scatter (disperse) you among nations due to your evil deeds."

As referred by S. Abdul Ala Maoududi in commentary of Surah Bani Israel in Vol. II of the Tafheemul Qurran.

Appendix No. 31

LOST TRIBES OF ISRAELIS

- i. The Northern Kingdom of Israel was destroyed by the Assyrian in 722 B.C. Its people were deported and the territory was colonized by people from Assyrian Empire. The ten tribes of Israel which apparently disappeared are often called the “ten lost–tribes.

The World Book
Encyclopedia Page 4028

ISRAELIS

- ii. Babylonion Exile

The Assyrians who conquered the Northern Kingdom of Israel, exiled 30,000 of its inhabitants and resettled the territory with captives from other lands. The exiles were quickly assimilated by their new environment and disappeared from history as an organic entity.

The Encyclopedia of Americana
Vol. 16, page 61, 1959.



Appendix No. 32

**Report of the tribes of Dir, Swat and Bajour together with the
Utman Khel and Sam Ranazai by A.H Mc Mahon & Ramsy,
1901, P 14.**

“ All the Pathan races of this country claim to be Bani Israel or Children of Israel. It is not within the scope of this report to discuss the validity of their claim to that origin”

Appendix No.33

The Daily Frontier Post---Peshawar (Newspaper)

Friday, September 19, 1997

JEWISH TV SEARCHING LOST TRIBES IN AFGHANISTAN

By

Ahmad Muaffaq Zaidan

A Canadian TV team originally Jews concluded the filming of an investigative movie in Pakhtoon areas of North West Pakistan. The team tried its best to amass the proofs and evidences which make the Jews originally Pakhtoon.

According to sources close to this team who confirmed that all the members of this team were Jews and their director Symakha Jakomine, 45 was a Jew as well.

He is Romainan but migrated to Palestine. The team tried for months to get visas for entering into Pakistan, but the security authorities delayed it for a long time till they agreed later on. A source who worked with the team, said that they came with a pre-planned idea and tried their best to prove that Afghans were Jews.

The source quoted one team worker as saying, "many tribes in the world were eager to be accepted as Jews, but we do not accept them easily, ut why you are not accepting this," he questioned.

Some Jew historians are of the opinion that the lost tribe went to Middle East and then proceeded to Afghanistan, Uzbekistan and India.

A source said we tried out best to convince them to go into Afghanistan and start probing there as well 'but they rejected "the idea of Jews' Afghan origin is only in Pakistani Pakhtoon, but not in Afghanistan".

According to source the origin of Pakhtoon is controversial among the historians and writers and anthropologists.

Some says they are Aryans. The British governor in the area in the last century, Olf Caroe, who wrote a book 'The Pathan, tried to prove the Jews of Pakhtoon origin. Some Afghan historians and

intellectuals believed that such an idea floated during the Mughal era, so they were too much against Pakhtoon, and they could not find a worse abuse than this.

The Mughal forced the writer Akhund Darwisa to write a book with the title of *Makhzanal-Afghan* to introduce in it this idea.

After this, the conflict between Afghans and Iranians reached its climax, when the Iranian also followed the same loot of Mughal and they convinced Nehmat Ullah Haravi from Herat to compile another book to back the same idea.

Pershan Khattak, a Pakhtoon historian who heads the Alkhair University Islamabad, in his book "Who are Pakhtoon" writes: The migration of Jews started from this area and not vice versa.

Zalmay Hiwad Mel, a Pakhtoon historian, proved in his articles quoting Norwegian, British and Germans that the origin of Afghan is from Aryans and Sansicret.

According to the Afghans and Pakistanis who were interviewed by the team, the latter focused on the similarities between the Jews and Afghans like "Pakhto" where both Afghans and Jews are attacking themselves with it. While the word "Pakhto" has been mentioned in the pre-Islamic Arabic poems. So why the Afghans are not saying we are Arabs.

However, there might be some words of Hebrew language used in Pakhto or Arabic due to the prominence of that language in that particular time.

Moreover, we have to point out that the film will be aired by Canadian films in the beginning of January next year.

Appendix No. 34

**THE UNIVERSAL JEWISH ENCYCLOPEDIA
(PP-203-204)**

LOST TRIBES. Jewish legends more than once contain reference to portions of the Israelite nation which became lost and which presumably will be reunited with their brethren in the time of the Mescianic redemption. These stories seem to have arisen out of attempts to expound certain obscure verses in the Bible as well as to explain the reason why the people of Israel still remained small in number.

Thus, according to an account which appears in a number of Midrashic sources (especially *Pirke de Rabbi Eliezer* 48; *Midrash Vayosha* 54; *Sanh*, 92b), the tribe of Ephraim, or a large part of them, mis-calculated by thirty years too soon the date of the promised deliverance of the Israelites from slavery in Egypt. They left the country and marched toward Palestine, but were defeated in battle by the Philistines, and hundreds of thousand of them were slain. Their bodies remained in the desert, unaffected by the elements, and a later rabbi claimed to have seen them according to other accounts, however, they were the dead who were resurrected by Ezekiel (*Exck*.37). The story may be a dim reminiscence of the wars between Egypt and Canaan before the Israelite conquest: it is possibly connected with the references to Ephraim in *1 Chron*. 7:21-22 and *Ps*.78:9.

The second lost group was that of the descendants of Moses (*Bene Mosheh*) who, according to the interpretation of *Ex*. 32:10, were to be a great nation, as numerous as Israel (*Ber*. 7a and other places). According to legend, these descendants migrated in a body at the time of the destruction of the First Temple and took up their abode to the east, beyond the river Sambation. With them were associated the *Rechabites*, to whom Jeremiah (*Jer*. 35:18-19) had promised perpetuity. These legends are mentioned in the *Koran* and by Arabic writers, and are perhaps connected with the early Jews in Arabia, who did not observe all the later Jewish customs and could therefore be regarded as the descendants of Moses.

The most famous of all the lost tribes were the Ten tribes of Israel, carried away by the Assyrians after the fall of Samaria (722 B.C.E.). Since there were numerous prophecies that they would return and be united to their brethren, there was a lively expectation that they might be found by diligent search, and every nation which appeared to have a trace of Jewish customs, from American Indians to Anglo Saxons, was identified with these lost tribes.

**UNIVERSAL JEWISH ENCYCLOPEADIA
(PP-606-607)****GIDEON**

The fifth judge of Israel, who lived about the second half of the 12th cent. B.C.E. The name Gideon (Hewer) appears to be an epithet given to him after his victories; his original name was Jerubbaal (II Sam. 11:21 changes this to Jerubbesheth, in order to remove the opprobrious term Baal). His story is told with great vividness in Judges 6 to 8. He was the youngest son of Joash, of the family clan of Abiezer, of the tribe of Manasseh, and lived at Ophrah. During the period of his youth the Israelites were severely harassed by marauding bands of Midianites who laid waste the country and killed a number of the inhabitants, including the elder brothers of Gideon. Then it was, according to the story, that an angel of God appeared to Gideon and bade him deliver his people. His first act after this plea was to throw down the altar of Baal. When the angry worshippers of the offended deity demanded his life as punishment for this act of desecration, Gideon's father turned them away with the jest, "Let Baal contend for himself." Which, the story says, was the reason for the name Jerubbaal. (Biblical scholars, however, consider this part of the narrative as unhistorical, and as an apologetic attempt to explain away the name Jerubbaal, since later historians did not understand that Yaheel and Baal were practically identified in the period of the Judges).

Gideon next sent out messengers to all of the surrounding tribes, bidding them follow his lead against the enemy. He assured himself of the help of God by consultation of omens based on natural phenomena and then marched against the enemy. Some 32,000 men are said to have answered his call. But such a large number did not suit his purpose, so that, instead, he selected a force of only 300. According to the story, they were chosen because they drank by flicking water into their mouths with their hands, in a manner which allowed them to keep a sharp watch, whereas the other Israelites heedlessly flung themselves upon the ground to drink from the steam. Then he reconnoitered the camp of the Midianites and was encouraged by hearing one Midianite telling another his dream, which the latter interpreted as a presage of defeat.

Gideon provided his 300 with torches concealed in pitchers, at the signal they broke the pitchers, shouted. "The sword for the Lord and for Gideon," and surrounded the camp of the enemy. The Midianites, seized by panic, fought one another in the darkness, and Gideon won a complete victory. He immediately pursued the foe with the rest of his army, aided by increasing numbers of volunteers, and killed the chiefs of the Midianites.

At this point a complication arose, for tribe of Ephraim, which had considered itself to hold hegemony in Israel, demanded to know why it had not been summoned to lead the battle. Gideon pacified the Ephraimites with flattering words, and continued his pursuit of the Midianites. He captured the men who had killed his brothers and ruthlessly slew them.

According to the Biblical narrative, when Gideon had returned victorious over the Midianites, he was offered the kingship, but refused, saying that God should be the only king of Israel. He took, however, some of the spoils of the Midianites, and made from them an ephod--apparently some sort of image—which later became an idol. For the rest of his life he judged Israel, had many wives, and no less than seventy sons, one of whom, Abimelech, later made an unsuccessful bid for kingship.

The exploits of Gideon constitute the second stage in the welding of the scattered tribes of Israel into a nation. Just as under Deborah and Barak the northern tribes had united to repel the common enemy, so now the eastern tribes were brought together to avert a common peril. The bold venture of Gideon and its successful outcome paved the way for the union of the nation in the next century; his invocation of the name of the Lord (Yahveh) strengthened the acceptance as the national deity of the God first proclaimed by Moses and thus laid another foundation for the final triumph of monotheism. He was a typical Oriental warrior chieftain—clever in tactics, ruthless in action, yet possessed of a ready wit and a disarming courtesy. His story has come down to us in blurred outline, due to the altered religious views of a later day, but it comes with the distinct picture of an outstanding leader and warrior chieftain. Simon Cohen. *Lit.: The commentaries on Judges; Kittel, R., Great Men and Movements in Israel (1929) 61-85; Cooke, G.A., in Hastings, J., Dictionary of the Bible, vol.2 (1919) 171-72.*

ENCYCLOPEDIA OF AMERICANA, 1959

P- 645

GIDEON, deliverer of Israel from the Midianites (Judges 6-8). These nomad Arabs of the Syrian and Arabian deserts had invaded the central district of Palestine. In one of their expeditions they had murdered Gideon's brothers at Tabor. He is called by an angel of the lord to save Israel. He is also bidden to destroy the altar of Baal, and to erect a sacrificial altar to Jehovah in its place. He gains from the performance of his command the name of Jerubbaal. Collecting the men of his clan Abieger he surprises the Midianites under cover of nights, drives them toward the Jordan and captures and slays the two princes Oreb and Zeeb. Continuing his pursuit to the Jordan he overtakes and kills the kings Zeba and Galmunna. The Israelites wished to make Gideon king as a reward for his valor, but he asks merely for the golden earrings taken in the spoil, out of which he makes and sets up an ephod to Jehovah. The victory of Gideon is one of the remarkable, events in Jewish history. "The day of Midian" is spoken of in the prophets, and allusions are found to it also in the psalms, and even in the Book of Revelation.



KHAN

"A title of respect in Mohammedan countries. It is contracted from of "Kaghan (Persian and Arabic Khagan), a Mongolian word equivalent to sovereign used among the Mongoal and Turki nomads. At the time of Jenghiz, a distinction was still made between the title "Qaan", which he assumed as supreme ruler of the Mongols, and the inferior title "Khan" the latter gradually ousted the former and his successors became known as the great Khans (in European words sometimes as the Chans, etc) of tartary or Cathay, the title of Khan is still applied to semi independent rulers such as the Khan of Kalat in Balochistan. The meaning of the term also extended downward, until in Iran and Afghanistan it is became as affix to the names of any Mohammedan gentlemen.

Appendix No. 38

PATHAN

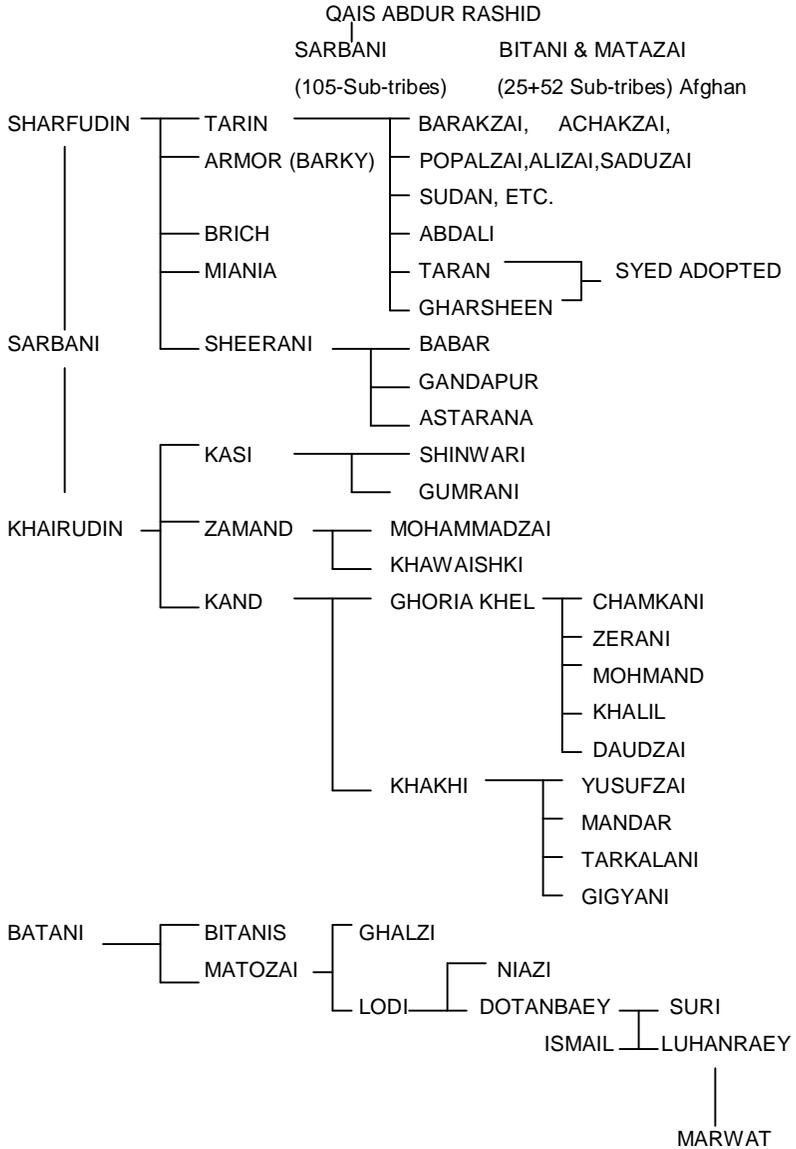
- i. "The name applied to any Pushton or Pakhtu speaking tribe that inhabit southeastern Afghanistan and in Pakistan, the Northern part of Balochistan and the Tran-Indus country from Dera Ismail Khan to the Swat Kohistan the grater part of the NWFP. The word Pathan is probably and Indian corruption of "Pakhtana, the Pakhtu speakers. In Dir & Swat, the term has no racial significance and is applied to those who have a share of the tribal lands and a voice in the tribal councils."

(Ency. Britimica. 1960), P-378

- ii. **Pathan** : "The term is popularly applied to the members of any tribe hailing from the north-west-frontier border land of India. A synonym is a well-known term Rohilla (Rohela, i.e. an inhabitant of the roh or mountainous country), Another synonym is Afghan (obsolete plural Afaghina). On the north-west Frontier of India the term Pathan in applied to any member of the tribes which speak Pushto as oppose to the Hindki (Indian) speaking subject races, and in the northern Pathan countries such as Dir and Swat the term Pathan is not in variably a racial term, and even the Pathans proper so called are not a homogeneous race, but a congeries of dominant tribes containing affiliated Hindki (Indian and probably Turkish elements.

(Glossary of Tribes and Races. Ibbetron. 191, Page. 205)

Appendix No. 39

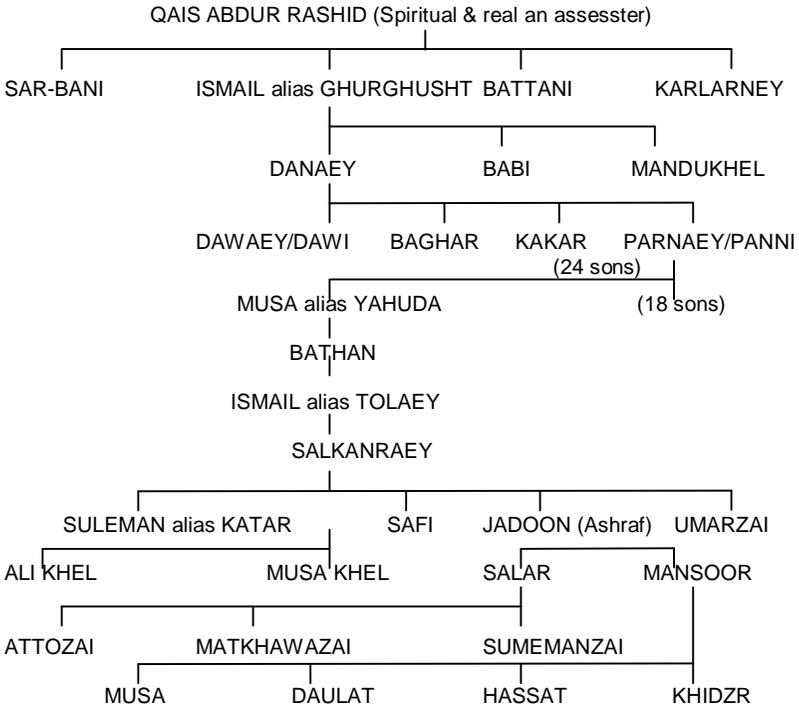


Appendix No. 40

JADOON TRIBE

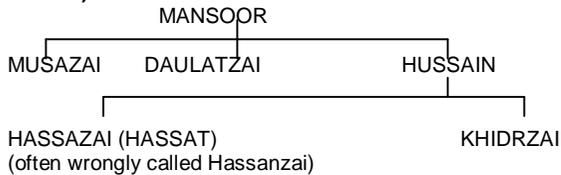
(As recorded in Makhzan-e-Afghani in 1612 A.D)

A.



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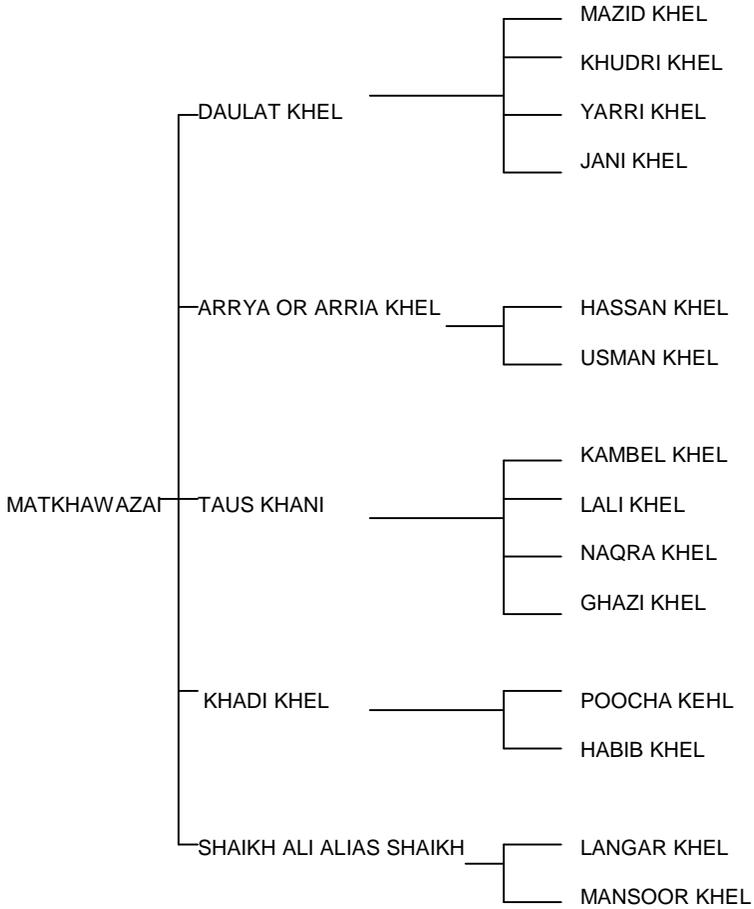
B. (Another version)



Appendix No. 41

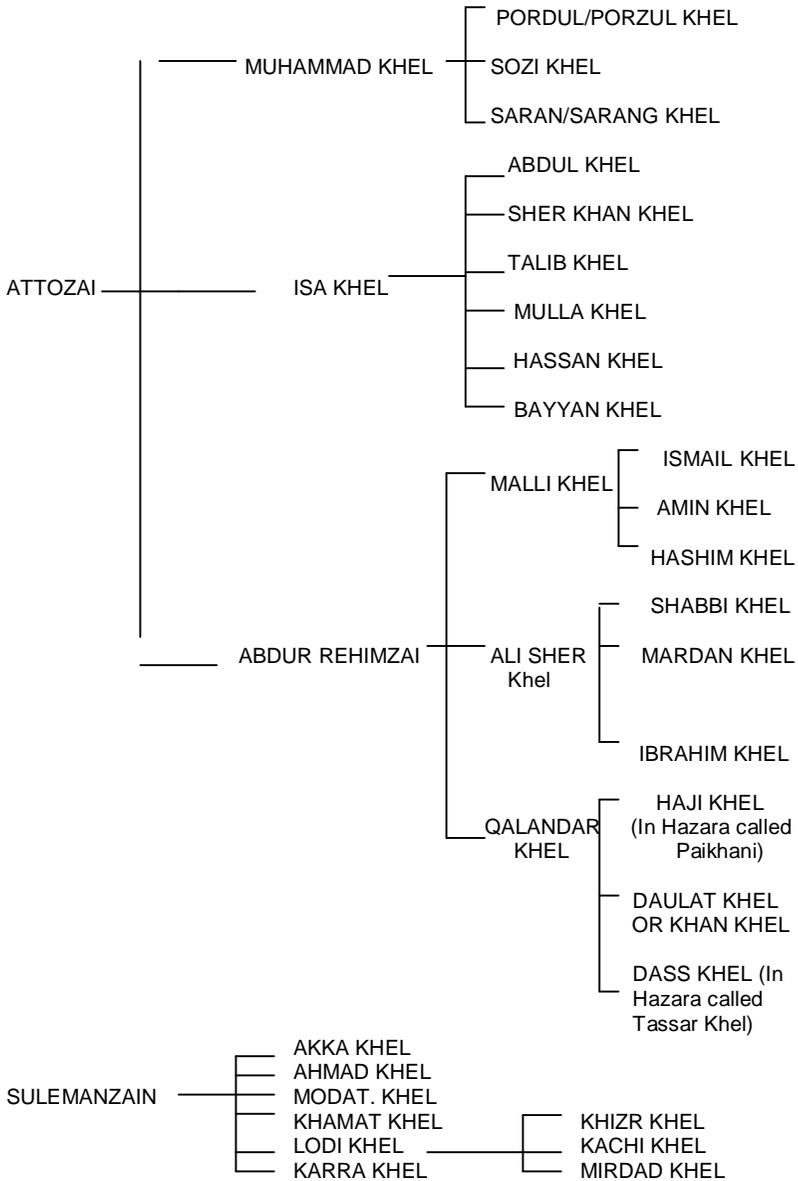
MATKHAWAZAI (NUSTAFAZAI)

SALAR - JADOON

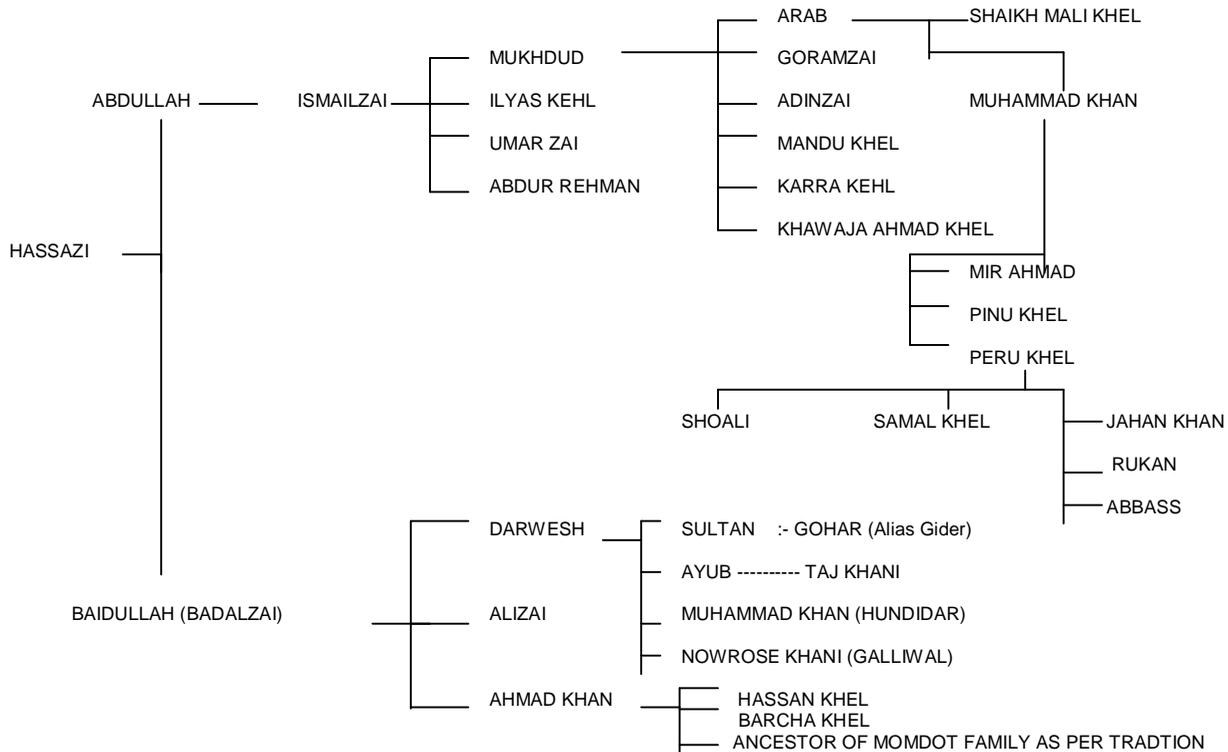


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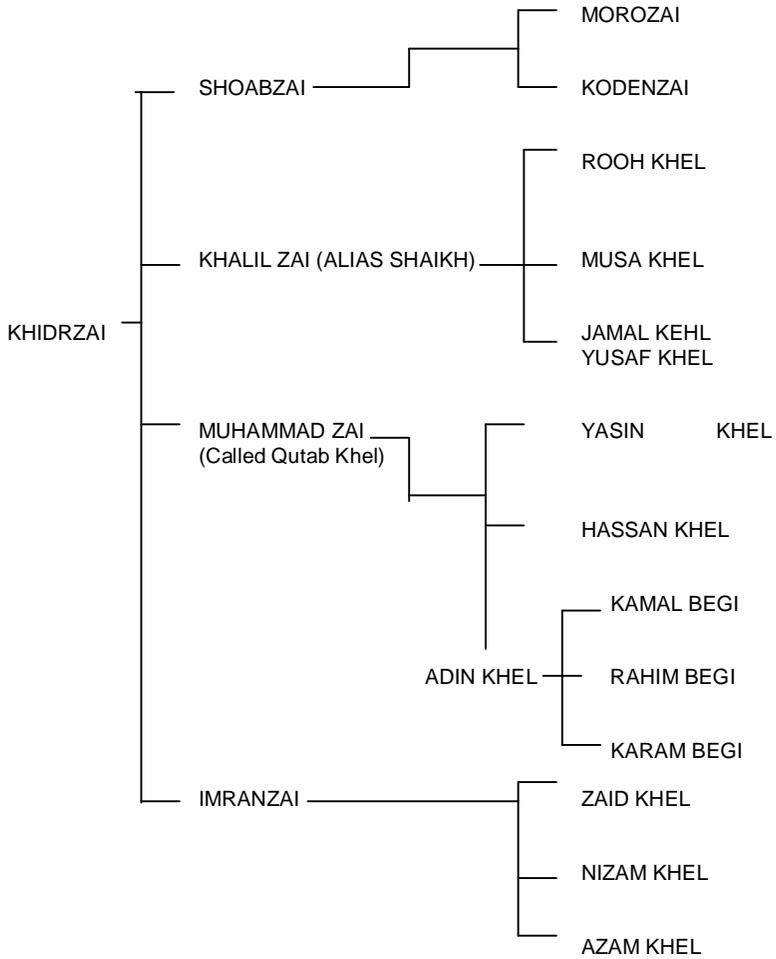
ATTOZAI AND SULEMANZAI – SALAR JADOON



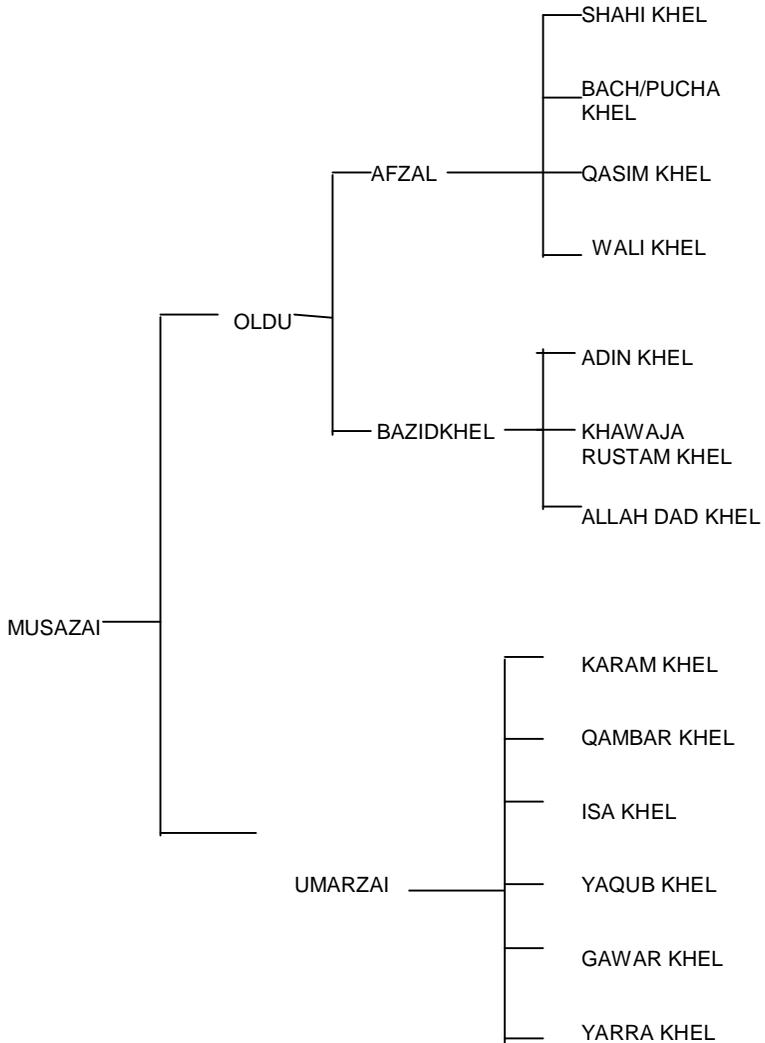
HASSAZAI AND KHIDRZAI-MUSAZAI-DAULATZAI PEDIGREE

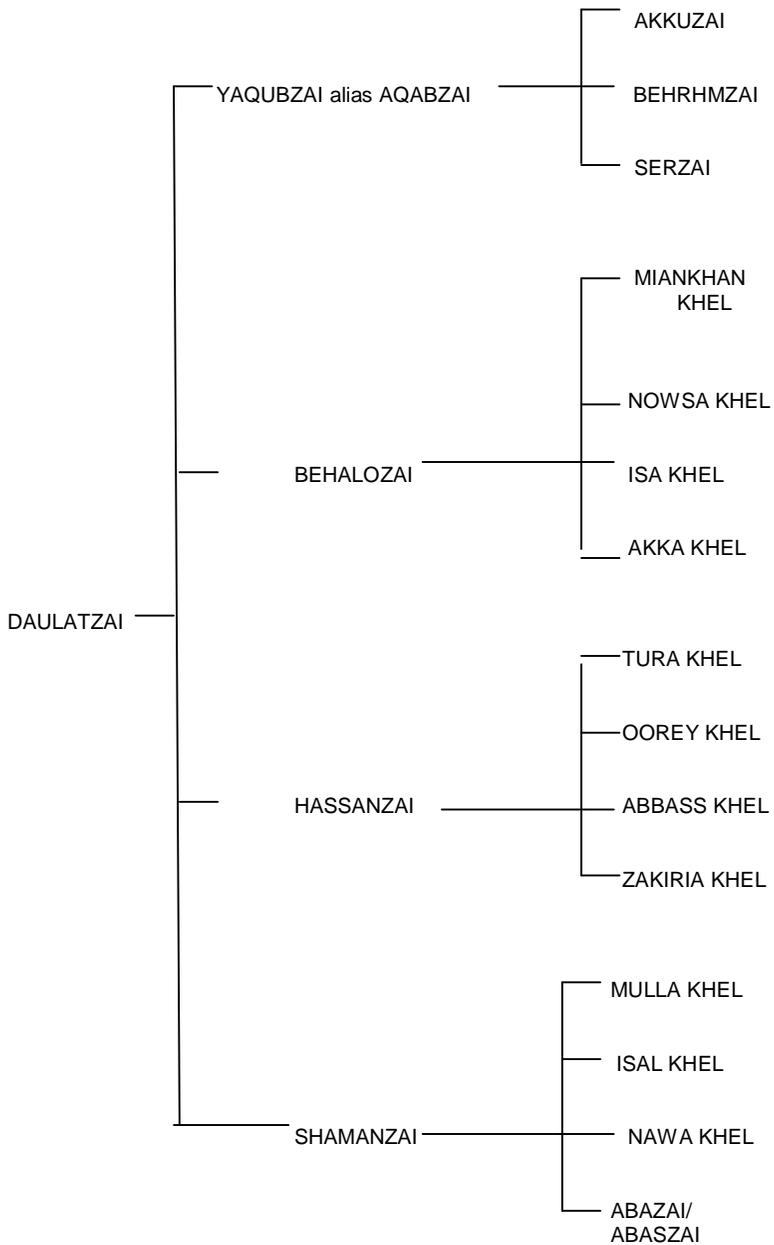


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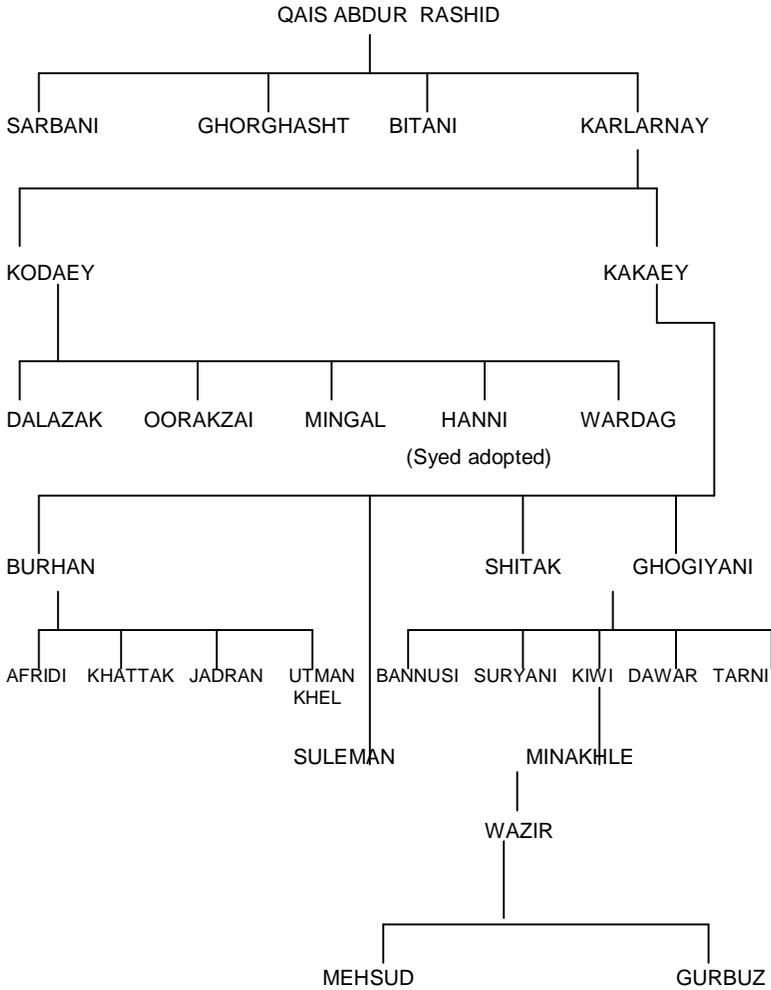


MUSAZAI AND DAULATZAI MANSOOR JADOON





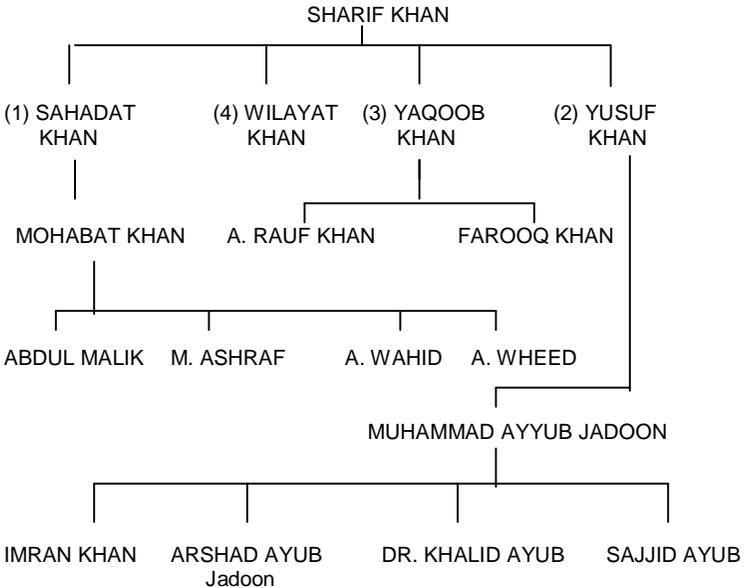
Appendix No. 43



CORRIGENDUM

In respect of pedigree of Mr. Muhammad Ayub Khan Jadoon, Mulla Khel of Mirpur, given at page 160 in an urdu book “**Sultani Tarikh-e-Jadoon**”, by Sultan Khan Jadoon Published in 1984.

**MULLA KHEL, DAULAT ZAI
MIR PUR, ABBOTTABAD**



Appendix No. 45

**GAZETTEER OF THE HAZARA DISTRICT 1907
(PP 134-337)**

Lundi Musalmani:- The Hazara chiefs then assembled at Haripur, and appointed Said Akbar of Sitana, the home of the Hindustani fanatics on the right bank of the Indus, as their ruler, with Nawab Khan, Tanaoli, and Gulam Khan, Tarin, as Minister. And throughout the District an attempt was made to restore the status which existed prior to Sikh rule, especially in regard to the tenure of land. This period is popularly spoken of in Hazara as the Lundi Musalmani, the term 'Lundi' signifying incomplete. And incomplete it was, for the hopes that had been raised were doomed to almost immediate disappointment.

Hazara under Raja Gulab Singh:- On the 19th of March, 1846, peace was concluded between the Sikh Darbar and the British Government. The twelfth article of the treaty ceded to Raja Gulab Singh Kashmir and its dependencies, or, as it was described in a separate treaty with the Raja executed on the 16th of March, 'all the hilly or mountainous country with its dependencies situate eastward of the river Indus and westward of the river Ravi.'

Their transfer to Kashmir was intensely distasteful to the people of Hazara. It was out of the frying-pan into the fire. Moreover, the oppression practised by the Sikhs was in more fortunate Districts to be controlled and mitigated by the influence of British officers, whereas they were left to the tender mercies of the cruel Maharajah and the extortion and savageries of his ill-paid and ill-disciplined troops. Almost with one accord, therefore, they combined to make things very uncomfortable for their new ruler. In Lower Hazara, indeed, some kind of control was established. Diwan Hari Chand, who was sent by the Maharaja to collect the revenue, arrived in Haripur via Khanpur on the 22nd of May, 1846, and establishing himself in the fort, received the submission of most of the inhabitants of the surrounding country, while Raja Haidar Bakhsh Khan, the Gakhar chief, paid up the rabi revenue of the Khanpur tract. But that the submission can have been little more than skin deep is shown by the fact that in November,

1846, Captain James Abbott, an assistant to the Lahore Resident, who was shortly to be so intimately associated with the District, and was then at Hassan Abdal, engaged in settling the boundary between the Punjab and Kashmir, received a deputation from the tribes of the Haripur plain, who implored the British Government to save them from the fate of being slaves to the Kashmir Maharaja. He proceeded to Haripur, finding, as he says, the country in rebellion, and a Sikh force of 4,000 men hemmed in the Haripur fort. He succeeded in reconciling Mir Zaman Khan, the Utmanzai Khan of Khalabat, who was the leader of the rebels, to the Government, and after three days returned to his boundary work.

Elsewhere, meanwhile, the people had continued intractable. At Rajoia and Nawanshahr the Jaduns, assisted in the latter place by Hindustani fanatics, defeated the Jammu troops with slaughter; the Dhunds and Karrals were in rebellion; disorder reigned in Pakhli; and the Saiads and Swathis of Kaghan, assisted by Hindustanis, defied all authority. Towards the end of the year a Sikh army of ten regiments, after coercing Sheikh Imamudin, the refractory Governor of Kashmir, who at first had opposed the installation of Raja Glub Singh, marched from Srinagar via Muzaffarabad to subjugate Upper Hazara. It was commanded by Diwan Karam Chand, and accompanied by Mr. Vans Agnew and Lieutenant Lumsden, assistants to the Resident of Lahore. On the 6th of January, 1847, they were opposed ineffectually by the Sawatis and Hindustanis at the Dubpass above Garhi Habibullah, and the Swathis submitting to the Kashmir governor after the battle, the Hindustani fled the country. The Sikh troops then swept through the valleys of Hazara, and secured the Maharaja in their possession. But most of the hill tracts remained in open rebellion, and the Jammu troops, which succeeded the Sikhs, were badly defeated at Mirpur and Namli Maira.

Transfer of Hazara to the Lahore Darbar:- Finding his newly acquired territory such a veritable hornets' nest, the Kashmir Maharaja was only too ready to get rid of it if a suitable exchange could be arranged, and early in 1847 he induced the Lahore Darbar to take over from him all the hilly country west of the Jhelum in return for a tract near Jamu. The basis on which this settlement was made was 'that an equitable

assessment should first be made in Hazara, involving the release of jagirs and other rent free holdings, and on the reduced income lands should be given on another part of the border' (Jammu cis-Jhelum)' to half the value of those of Hazara'. One of the most beautiful Districts in India was thus saved from the clutches of Gulab Singh, and with the advent of Captain Abbott to make the prescribed assessment, a new era dawned in its chequered history.

James Abbot --- James Abbot was not the least remarkable of the famous group of military civilians who, under the guidance of the Lawrences, shaped the destinies of the Punjab when it first came under British influence; and so large a part did he take in consolidating that influence in Hazara, and so much does the District owe to him, that no apology is needed if we dilate at some length on his character and career. He was born in 1807, and educated at Blackheath, where he was a school fellow of Disraeli. After passing through Addiscombe, he received, in 1823, a commission in the Bengal Artillery, and arrived in India at the end of that year. His first active service was under Lord Combermere at the siege of Bhartpur in December, 1825. In 1835 and 1836 he was deputed to Revenue Survey work in the Agra province. In 1838 he joined the army of the Indus under Sir. J. Keane, and marched with it to Kandahar. From there he was sent to Herat as an assistant to Major D'Arc Todd. In December, 1839 he was deputed to visit Khiva to try and effect the release of the Russian prisoners detained by the Khan of that state. At the Khan's desire he undertook to go on to Russia, which was then at war with Khiva, and endeavour to arrange an exchange of captives. He started, accordingly, for the Caspian, but on reaching the seashore his small party was attacked by brigands of the Kussak tribe, who imagined that he was Russian. His baggage was looted, and he himself was severely beaten, and received a sabrecut which severed one finger of his right hand and half severed another. For eighteen days he remained a prisoner in the hands of the Kussaks, suffering great discomfort and excoriating pain from his wound. At last his captors were induced by bribes and threats to set him free, and take him to the Russian fort of Mero Alexanderofski. There he found a doctor, who dressed his wound after amputating the mutilated finger, and crossing the Caspian, he journeyed to Moscow and St. Petersburg without

further mishap. His negotiations for the exchange of prisoners were successful, and on proceeding to England in August, 1840, he received the thanks of Lord Palmerston, the foreign Secretary, and subsequently was given a pension for his injuries. He wrote a lively account of his adventures in two volumes entitled, 'Narrative of a Journey from Herat to Khiva, Moscow, and St. Petersburg.'

In 1841 he returned to India, and after serving at Marwara and Indore, was in 1846 attached to the Residency at Lahore, and as above noted, was appointed to survey and demarcate the boundary between the Punjab and Kashmir. It was towards the end of May, 1847, while engaged on this work near the borders of Hazara, that he received the orders deputing him to that District, with powers of control over all branches of the administration. The task allotted to him was very congenial one.

Appendix No. 46

GAZETEER OF THE HAZARA DISTRICT 1907**Flight and Surrender of the Mutineers of the 55th
(PP 160-162)**

Native Infantry:- An opportunity for the proving of their loyalty soon presented itself. The 55th Native Infantry, after mutinying at Hoti Mardan, had escaped into Swat. After a short sojourn they were expelled by the Swathis, and rumours reached Major Becher of their desperate resolution to proceed across the hills to the territory of the Maharajah of Kashmir, in the forlorn hope of receiving welcome and sympathy from the soldiery of that State. As their route lay either through Hazara or along its border, the chiefs and headmen of the District were warned to be on the alert to oppose their passage. On the 23rd of June Major Becher heard that the mutineers, numbering 600 men, were across the border in Allai, and were asking for a safe passage through Konsh. They were armed with muskets or rifles and swords, but had little clothing, and were accompanied by confidential messengers of the Akhund of Swat, who bore letters directing all good Muhammadans to help them, and denouncing those who did not. Major Becher thereupon called on Muhammad Amin Khan the Swathi chief of Garhi Habibullah Khan, who held the Konsh valley in Jagir, on the headmen of Kagan, and others, to collect their followers and resist the progress of the mutineers through the passes. On the 24th of June he himself proceeded with a detachment of the 2nd Sikhs and some police and levies to Dhudial, in the Pakhli plain, whence he could control all the principal roads and approaches. On the 25th the mutineers advanced towards Konsh, but, seeing the passes occupied in hostile fashion by the people of the country, their courage failed them, and they turned back determining at all hazards to attempt the difficult road near the Indus and through Kohistan. On learning of their altered route, major Becher wrote to the Saiads of Allai and to the Kohistanis, urging them to aid us in opposing the passage of men who had been traitors to their salt. His letters had the desired effect. Harassed by attacks from all sides, they struggled on through that wild and inhospitable country, a dwindling band of desperate men, till, surmounting the ridge that divides Kohistan from the Kagan valley, they crossed the

Kunhar river early in July, and entered a deep nullah some two miles to the south of the lake called Lalu Sar. It led to one of the passes into Kashmir, but at that time of the year this must have been almost blocked by snow. Even were it practicable, however, most of them were too weary, footsore, and famished to attempt it. Near the shore of Dudibach Sar, a small lake which lies at the head of the nullah, they surrendered after a faint resistance, to the Saiads, Gujars, and Kohistanis, who were hovering round their flanks. One hundred and twenty four were here made prisoners, and shortly after forty three more, who had made their escape, were seized and sent in by the Kashmir Government. Most of these men were executed in different parts of the District, and thus was accomplished the retribution of the ill-fated 55th regiment. The nullah that witnessed their surrender bears now the name of Purbiala ka Katha or Purbianar, the nullah of the Purbias.'

After this Major Becher's force returned to cantonments in Abbottabad, and matters remained quiet and undisturbed in Hazara, though the delay in the fall of Delhi operated here, as in other parts of the Punjab, to unsettle the minds of the people, and to lead them to regard as possible the downfall of the English power. One effect of this was a combination of some of the Karral tribe in Hazara, and of the Dhunds in the Rawalpindi District, for the purpose of assaulting and sacking Murree. But at the last moment Hassan Ali Khan, the Karral chief was dissuaded by his relatives from committing himself; the Rawalpindi Dhunds were left to make the attempt alone, and forewarned by a Dhund from Lora in the Hazara district, the authorities at Murree had no difficulty in repelling the attack. Thenceforward, though a second detachment of three companies was dispatched from Abbottabad for the protection of Murree, and he was thus left with but a nominal force of troops, Major Becher was able to keep his District in perfect control.

History of the District Subsequent to the Mutiny:- of the internal history of Hazara there is not much more to be said, for the subsequent disturbances in Agror can be dealt with more conveniently in connexion with the frontier matters discussed in the following chapter. The opening of the hill-stations and cantonments in the Galis about the year 1870 brought the District more in contact with the outer world, and

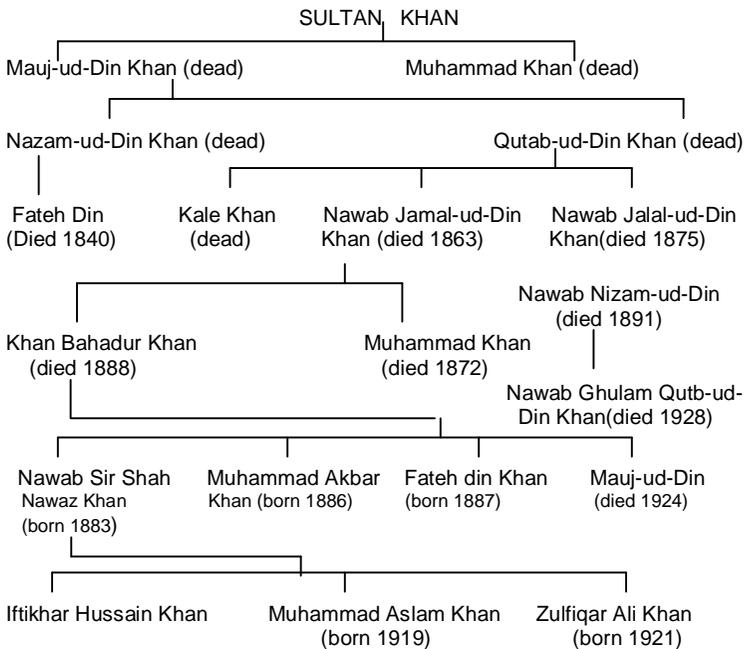
increased its prosperity; the first Regular Settlement, which was completed in 1873, set at rest a number of conflicting claims as to the ownership of estates, and abolished many causes of discontent. The metalling of the Hassan Abdal-Abbottabad road in 1892 to 1894, the construction of the road up the Kagan valley to Chilas in 1895 to 1898, and the extension of the tonga road through Mansehra to Garhi Habibullah Khan and Kashmir in 1900 and the following years, removed the complaints as to the districts inaccessibility. In 1900, as mentioned in the preceding chapter, its area was swelled by the transfer of the Attock tashil from the then unwieldy Rawalpindi District; but in the following year, on the formation of the North-West Frontier Province, Hazara proper was included in the new Administration, and Attock remained with the Punjab. The Chief commissioner of the Province has now his summer residence at Nathia Gali, and Abbottabad itself, as the head-quarters of a brigade of troops, has much increased in size and importance. A list of the Deputy Commissioners of the District from annexation up to the year 1907.

Appendix No. 47

**GRIFFINS PUNJAB CHIEFS AND FAMILIES OF NOTE 1899
(P- 229)**

The ancient city of Kasur, situated some twenty miles to the south of Lahore, was in 1570, by permission of the Emperor Akbar, settled by a colony of Pathans, numbering about 3,500 souls. Among these came from Kandhar the ancestors of the Mamdot chiefs of the Hassanzai tribe and till the fall of the Mughal empire, they lived at Kasur, sometimes traders, sometime soldiers, as suited their inclination or their means. When the Sikhs rose to power, they experienced great opposition from the Pathan colony; but in the end the Bhangi confederacy overran and subdued the whole of the Kasur territory, under Sardar Gulab Singh; and the two brothers, Nizam-ud Din Khan and Kutab-id-Din Khan, entered the service of the conqueror.

**FEROZEPURE DISTRICT
NAWAB SIR SHAH NAWAZ KAHN OF MAMDOT**



Appendix No. 48

NAWAB OF KUNJPURA

The Kunjpurias are amongst the best known of the Muslim families in the Delhi Division. The head of the house enjoys the title of Nawab, and their jurisdiction as semi-independent chiefs was only lost to them under the operation of Lord Harding's order, dated 17th November, 1846, affecting all but nine of the petty rulers in the plains south and east of the Sulateg. They are Rohillas of Yusufzai origin, and class themselves with other Pathans settled in the Panipat tahsil as Zakka Khels, though their identity with any existing tribe on the Peshawar frontier has long since been lost. They marry amongst themselves, and all their social observances assimilate with those of their Pathan neighbours, classed generally as "Hindustanis". Yet it may be mentioned, as tending to prove the undoubted Trans-Indus connection at some remote period and as showing the desire of the Kunjpurias to be esteemed as genuine Yusufzais, that even to the present day they are visited at uncertain intervals by men of the clan from Attock and Peshawar, whom they receive with honour as "cousins", and who, no doubt, find the occasional pilgrimage to Karnal one of profit as well as of pleasure. The Kunjpurias are credited in the earlier Govt. records as having come from "Gurgusht in the sind country". By Sind is probably intended in this case the country of the Upper Indus, for the large village of Gurgushti in the Attock District is close to the Indus or Sind river, in the Chach plain northeast of Attock; and the Pathans of Gurgushti are especially given to claiming kinship with the Kunjpura Chiefs. Thus in 1886, on the death of the late Nawab Muhammad Ali Khan, a Gurgushti deputation duly appeared at Karnal to offer condolences, and to take back with them the presents such attention was bound to secure. But here the connection always ends, and there are no modern instances of Kunjpurias having secured Gurgushtian ladies as brides.

(Griffin's Punjab Chiefs and Families of Note)
1899 Page 14-15

Appendix No. 49

ILYASI MASJID**JAMIA MOSQUE ILYASI NAWANSHEHR**
ABBOTTAHBAD

Sited in the north-eastern outskirts of Abbottabad, the foundation stone of historical Ilyasi Mosque was laid in 1938. Originally, a platform was built for prayer at the site of the mosque in 1937. A local notable Chacha Rahmatullah donated a sum of Rs 300/-, for this purpose. The main attraction of the spot is the fresh water spring, which is reported to be centuries old. During 1935-36, the local Hindu population hatched a conspiracy to take control of the spring and build a temple adjacent to that. However, the Muslims got wind of the detestable plan and foiled the conspiracy with the support of Sikander Mirza, who was the deputy commissioner of Hazara district at that time. The local population, especially the Jadoons, left no stone unturned in combating the Hindu threat and paved the way for the construction of the mosque.

To evolve consensus on the construction of the mosque, a meeting of local notables was convened at Middle School, Nawanshehr in 1937, which gave approval to the project. In 1938, the foundation stone of the mosque was formally laid and a management committee was formed to supervise the construction of the mosque. Mirza Ghulam Yusuf, the headmaster of the Nawanshehr Middle School, who originally hailed from Jhehlum, was jointly nominated as the Chief Organizer of the committee.

Following that, the construction work was launched with full vigour and all the Muslims of the area took part in this sacred cause irrespective of the caste and creed. The two notables Yaqub Khan of Ghumawan and Gul Ahmed Khan of Choona Kari were generous enough to provide the timber utilized in the construction.

The architecture and designing of the mosque was carried out by Mistri Fazal Din Baba of Dhodial, who was also assigned the task of construction by the committee. The unskilled labour was provided by the local youth.

In 1941, *Haji Jalal Khan alias Jalal Jee* replaced Mirza Ghulam Yusuf as Chief organizer of the committee and remained

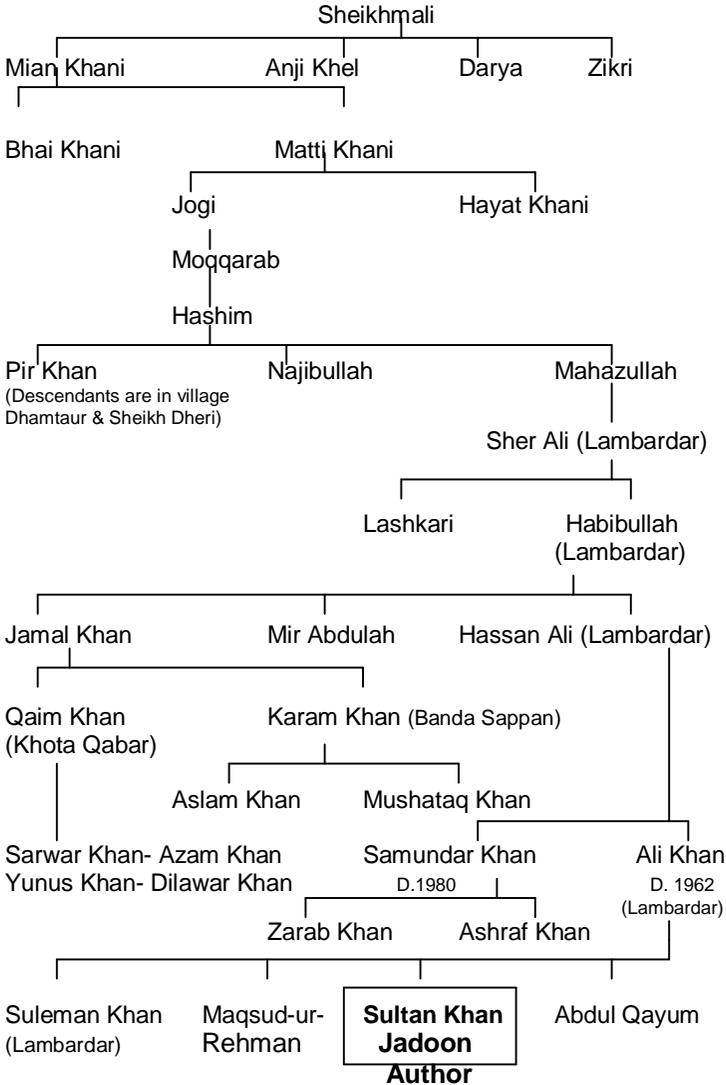
on this position till 1952. Qazi Asmatullah was nominated as the first Khatib of the Ilyasi Mosque by the committee. The committee with the approval of local Pathans (Jadoon) transferred communal (Shamlat) land for the mosque through mutation. Following the death of Jalal Khan in 1952, his elder son, Akbar Khan was put at his place. Jalal Khan is said to be an extremely simple, God-fearing and down-to-earth man. Qazi Asmatullah, the Khatib of the mosque, died in 1962, and Qazi Muhammad Nawaz took charge of the same. The same year, the management committee of the mosque was also re-organized. Some shops were also built in 1962 on the land transferred to the mosque. Subsequently, in order to regularize the affairs of the mosque, the preparation of a code/constitution came into effect. In 1965, the new management of the mosque was nominated with Haji Muhammad Aslam Khan as its head. In the year 1976, the construction of the main minaret of the mosque was completed. In the year 1982, the management committee of the mosque was dissolved and a new one was formed headed by Haji Lal Khan. The same committee is still managing the affairs of the mosque. This committee is comprised of the following:

- | | | |
|----|----------------------|--------------|
| 1. | Haji Lal Khan | President |
| 2. | Jamal Khan | V. President |
| 3. | Alhaj Ali Akbar Khan | Secretary |
| 4. | Haji Muhammad Ashraf | Treasurer |

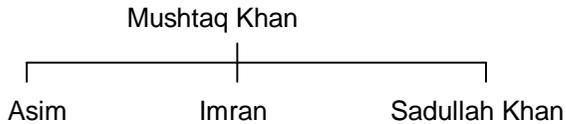
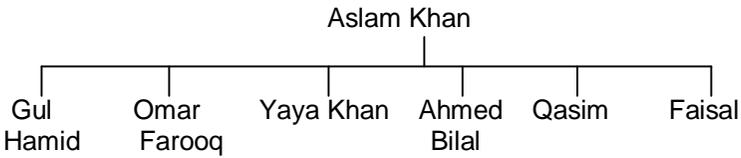
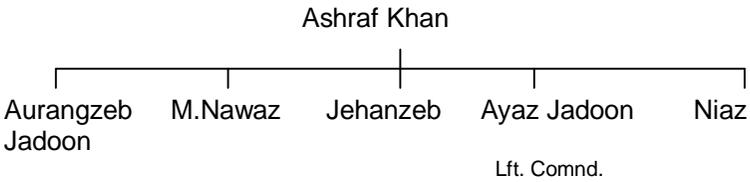
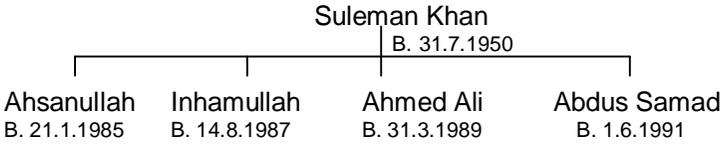
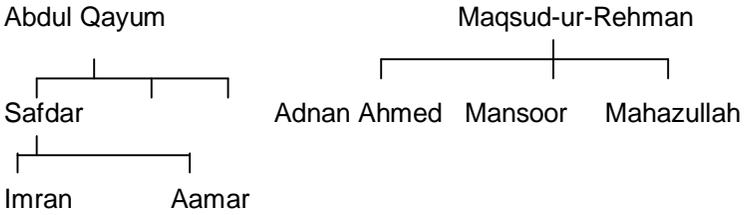
Presently, Brigadier (Retd) Fayyuz-ur-Rahman is the formal Khatib of the mosque, but in practice he is represented by Professor Zahid-al-Hussaini of Abbottabad Public School & College. The completion of the mosque was certainly made possible by the unity and close co-operation of all the people, in particular of Nawanshehr. The mosque is the symbol of their sincerity with Islam and a source of great enlightenment for them. It must be hoped that the unity and co-ordination exhibited by the people in the making of the mosque would keep alive and work as a guiding force in their lives.

(Insha Allah)

PEDIGREE OF THE AUTHOR
Sub-section "SHEIKHMALI KHEL" of Hassazai branch of Jadoon



(Contd. Next page)



Thanks Almighty Allah

THE END