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Gekher ✓

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-Pakistan

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the *Qur'an* is read. A fortieth-day ceremony is also held.

The Gadihar are basically landless wage labourers for whom business forms an additional means of livelihood. Some of them are petty contractors in building-construction works. Their children also work as daily-wage labourers.

Their community council, consisting of fifty dominated members, exercises social control and initiates activities for the welfare of the community. The Gadihar profess Islam. The womenfolk sing community-specific traditional songs on *chhathi*, the sixth-day birth ritual, and play the *dholak* on the occasion of marriage. The Gadihar interdine with both the Muslim and the Hindu and also accept *sidha* from them. They intermarry with other Muslim communities and also share water sources, graveyards and mosques with them.

Patron-client relationships are maintained with the neighbouring communities. The literacy rate among them is very low. They have made use of the developmental programmes of the government and basic facilities have been extended to them in their villages.

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A.M. ANSARI

Gai Kasai

See under Kasai

Gakkhar ✓

Tribe of Pakistan

Gakkhar, a war-like Muslim tribe, inhabiting mostly the Hazara district and parts of the districts

of Rawalpindi, Attock and Jehlam (Jhelum) of West Pakistan and that part of the India-held territory of Jammu which lies to the west of the Chinab; it is of indigenous origin. Agriculturists by profession, the Gakkhars are considered socially high and stand apart from the local tribes of Rajput descent who resent their arrogance and racial pride. Many of the religious and social ceremonies observed by them reflect Hindu influences.

They do not permit remarriage of widows and observe very strict *pardah*. According to their own legends they are descended from Anushirwan and Yezdegird and claim the title of Kayani; their eponym is said to have been one Sultan Kaygawhar (later corrupted into Gakkhar), a native of Kayan in Isfahan.

Cunningham's opinion that they are Kushans seems nearer the truth, as the territory inhabited by them up to this day (described by Jahangir, *Tuzuk*, tr. Rogers, i, 99, ending at the Marghala pass between Rawalpindi and Hasan Abdal) was once the stronghold of Buddhism which flourished in northern India during the rule of the Kushan dynasty. They were mostly Buddhists.

The claim of the Gakkhars that they entered India in the train of Mahmud of Ghazna (reg 388-421/998-1030) and that they once ruled Tibet as vassals of the Chinese, is evidently fictitious. According to Firishta (Lucknow ed., 26), it was the Gakkhars (and not the orthographically similar Khokhars) who joined the confederacy of the local Hindu *rajās* against Mahmud of Ghazna in 399/1008.

No less than 30,000 Gakkhars 'with their heads and feet bare, and armed with various weapons' stormed the camp of the Sultan at Peshawar but had to suffer badly for their audacity as did the Meds and the Jats of Sindh who had harrassed and attacked Mahmud's rear on his return from Somnath in 417/1026.

In 601/1204-05, they rose in revolt against the rule of the Ghurid Sultan Mu'izz al-Din Muhammad b. Sam, who took strong measures against them and quelled the rebellion with an iron hand. After this crushing defeat they were so thoroughly demoralised that their chief, simply because a Muslim captive had initiated him into the tenets of Islam, willingly