

## The Historical Analysis of the former State of Chitral

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### ABSTRACT

*Chitral being a small area in terms of population but it is multilingual area, which is inhabited by decent, non-prejudices, religious minded, Hospitable, Sober and Calm people. Question is, from where these people came? How Islam was introduced to Chitral? and people of Chitral accepted Islam? Sharia has been implemented and practiced as code of life in Chitral for centuries. The state of Chitral remained under control of Mehter till 1954 AD. What are its advantages and disadvantages? The role of Waali Chitral in the annexation to Pakistan, the integration of the state of Chitral and its effects? Answers to many important questions are given in the relevant article (Introduction and History of Former State of Chitral).*

**Keywords:** Glacier, Kalash, Khowar, Mehter, Pakistan etc.

### 1.INTRODUCTION

Chitral, a remote area in Pakistan's Khyber Pakhtunkhwa province, is a small area to see. But it has a long history and innumerable virtuous characters. Especially its state period is very important. There were many moral Lessons that we can adopt in our society to get rid of the current social evils like differences, fights, quarrels, etc. as Nawab was the head of state in Dir, in Sawat Waali was the head of state. Similarly, in Chitral, the head of state was Mehter. It is also important to be aware of advantages and disadvantages of that Mehter period. Similarly, most languages are spoken in this small area. And eight important periods have passed. They are described in detail in the article under review.

### 2.RESEARCH OBJECTIVES

The history of Chitral which is scattered in different books. Most of the books about Chitral are full of Imaginary stories, Fairy tales, unbelievable fantasies. To bring it all together, to comment on it impartially, and to present it to the society, so that it may be easy for an ordinary reader to understand the true history of Chitral.

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### **3. RESEARCH METHODOLOGY**

For this case, the court record room of Chitral has been used. Where the records of the previous state period were searched, studied and Reliable elderly people of the area were also contacted. Since the history of Chitral is incomplete, therefore, the history of the surrounding areas such as Gilgit, Afghanistan, Kashmir, etc. was also thoroughly studied, so that the history of Chitral becomes clear. Online resources were also used when needed.

### **4. LITERATURE REVIEW**

Prior to this article, many gentlemen have written books about the history of Chitral.

1. "Diwan-E-Siar" & "Shah Nama Siar" by Allama Siar.
2. "The History of Chitral" in Persian language by Mirza Ghufuran.
3. "The History of Chitral" in Urdu by Munshi Aziz-U-Din.
4. "Kafir and Glaciers- Travels in Chitral" by R. C. F. Schomberg.
5. "Scattered pages of the history of Chitral", & "Sir Muhammad Nasir-Al-Mulk" by Prof. Israr-Ud-Din.
6. "History of Shahan-E-Chitral" by Mirza Fazal Wahid.
7. "History of Gilgit" by Prof. Ahmad Hassan Dani.
8. "Allama Muhammad Ghufuran" by Prof. Dr. Inayatullah Faizi.
9. "History and Style of the State of Chitral" by Dr. Younis Khalid. Etc. are noteworthy.

But in these books a special aspect has been discussed. Not all aspects from the early history of Chitral to its accession have been described. And especially the elimination of the state of Chitral and the consequences of the accession of Pakistan, advantages and disadvantages, these books are empty of them.

Therefore, the research under review will prove to be a breakthrough in this regard.

### **5. LOCATION**

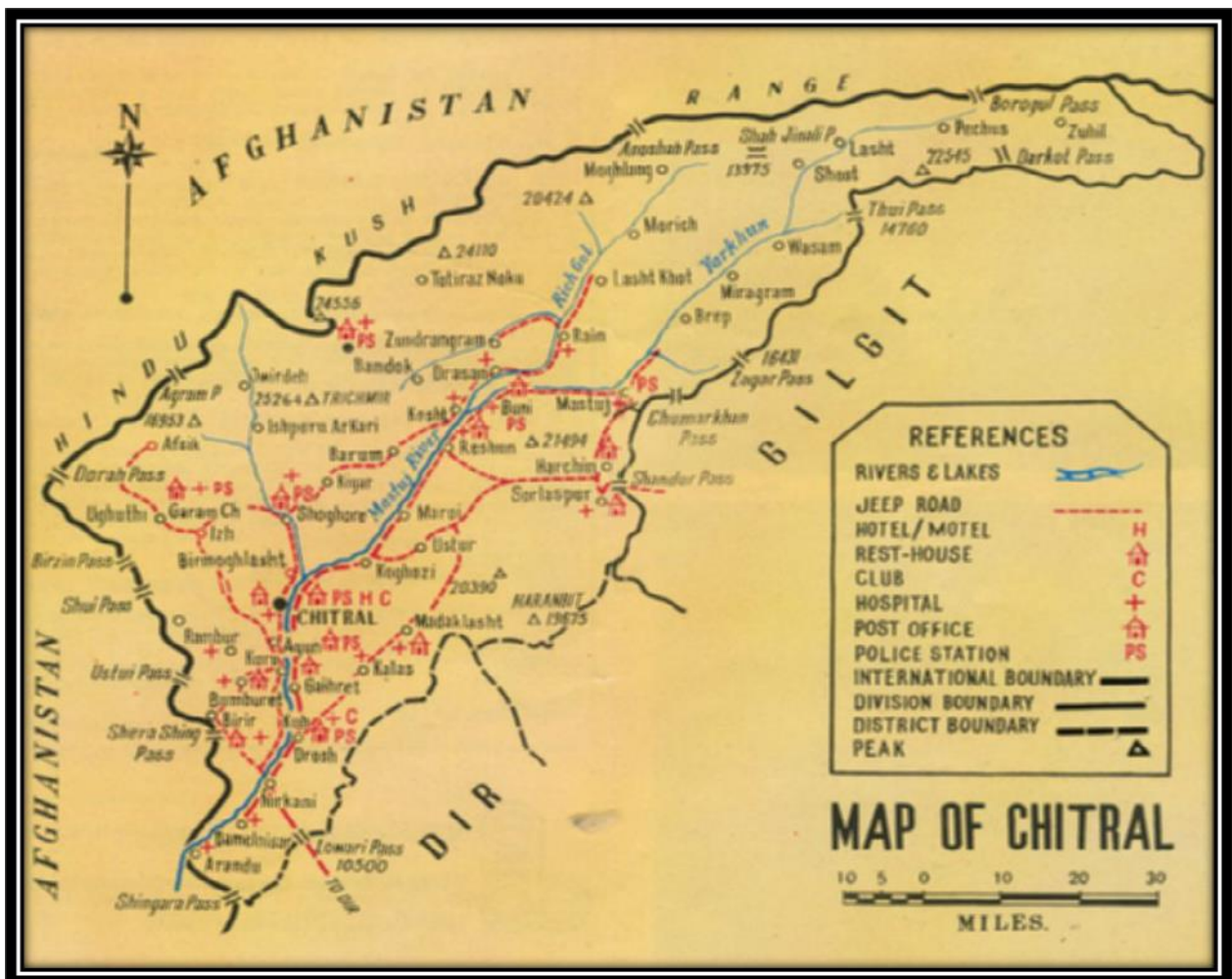
Chitral is the largest district of the province in terms of area and is located in the far north of the K.P.K Province of Pakistan. The capital of this district is also called Chitral. ... The last settlement to the north of Chitral is situated on the border of Gilgit, about two and a half kilometers from Laspur. Which has been used as a centuries-old natural route between the people of Gilgit and Chitral.<sup>1</sup>

In the vicinity of the "Pamir" area of Chitral, at the confluence of North and South, there are numerous branches of Hindu Kush, Karakoram. And surrounded by these branches, it is located in the deep valleys of the most northern district of Pakistan. It used to be a state. And has been ruled by several royal families for over a thousand years. In 1969, it was merged with several other states as a district in Pakistan and it is now the largest district in Khyber Pakhtunkhwa province in terms of area. It is bounded on the southeast by Dir, Swat, Kalam, Kohistan and Hunza, Gilgit, Ponial, etc., and on the west and north by Nuristan, Bashgal and

Zebak Wakhan. It means, areas of Pakistan are located in the southeast, while areas of Afghanistan etc. are located in the northwest. Tajikistan is the closest Central Asian state. Which the Wakhan belt separates from it. Chitral was once considered by some Western scholars to be the confluence of three empires (China, Russia and British India) in terms of its location.<sup>2</sup>

The Hindu Kush range lies to the north and the Indus River to the south. In the lush valleys between the snow-capped mountains, human settlements have existed for thousands of years.<sup>3</sup>

### 5.1 Map of Chitral



### 5.2 Length & breadth and area

It is 15 to 35 degrees north longitude, 30 to 61 degrees east longitude and 10 to 47 degrees east longitude. And the distance from Carambusar to Bellam, which is on the border of Asmar, is 200 miles. The total area of Chitral is 14850 square sq. Km.<sup>4</sup>

## **6. LANGUAGES**

Chitral District has the distinction of being the multilingual region. According to Munshi Aziz-Ud-Din, in 1893 AD, five different languages were spoken here.<sup>5</sup> But this is against research and observation. Because a total of fourteen languages are spoken in Chitral. However, one of the reasons for this may be that since the population was very small at that time, there may be limited languages at that time. The second reason is that since Munshi Aziz-Ud-Din was originally from India. And come here for a while. Therefore, it is possible that it did not reach all the areas of Chitral.

Therefore, the following fourteen languages are spoken in Chitral in total. (1) Khowar, (2) Kalasha, (3) Palula, (4) Damiri or Damili, (5) Gorbati or Arundvi War, (6) Gojri, (7) Kati (Bashgali War), (8) Pashto, (9) Persian, (10) Wakhi, (11) Yadgha, (12) Kyrghyz language (in Brugol), (13) Sararqoli (in Brugol), (14) Kamrawi (in Gabor Bakh).<sup>6</sup>

However, there are some sub-branches of some of these languages which, if considered as permanent languages, may have more.

But the overall national language is Khowar, because about 90% of the people here speak Khowar language. It is difficult to live in Chitral without Khowar language. As far as Khowar language is concerned, it has come into existence from a group of languages like Urdu. People of different languages lived here and it was difficult to understand each other's language. In 1037 AD, Shah Raees gathered all the different language speaking people and formed a committee with one representative from each language. So a new language came into being from the fusion of different languages. And since it is a mountainous area, this language was named Koh-War. Koh means mountain, and War means language and dialect, it means Language and dialect of those who live among the mountains. And later this word was changed from Koh-War to Khowar.<sup>7</sup>

In this respect Khowar language is not the language of any particular nation, but here the question surely arises that if Khowar came into existence in 1037 AD by mixing different languages then how Khowar language is spoken in many areas of Gilgit? Kohistan and even in some parts of India.

## **6. POPULATION**

In 1893, the total population of Chitral was 70,500.<sup>8</sup> But after the annexation of Pakistan, according to the 1998 census, the population of Chitral was 316888, the population of the district was 378,000 in 2004 and 2005, But according to the March 2017 census, the population of Chitral was 447362.<sup>9</sup>

## **7. HISTORY**

There are many differences of opinion regarding the history of Chitral.

Chitral is isolated from other surrounding areas due to its difficult geographical location. Due to the skyscrapers of the Hindu Kush being surrounded by towering mountains and extremely difficult trails, even the greatest conquerors of history have made little

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headway in this area. That is why the area is mentioned only nominally in the books of ancient historians outside. As far as regional historiography is concerned, it has not received much attention due to poverty and illiteracy. The practice of reading and writing may not have existed here at all in ancient times.

However, the narrations have been transferred from generation to generation for many generations. But the historian cannot rely on these hearsay narrations, because the traditions that are passed down from one generation to the next become something new after two generations. One of the reasons for this is the disruption in the continuity of the narration due to lack of stability in the conditions of the time, and the other major reason is that the narrator's emotions become an obstacle in maintaining the original form of the narration while narrating.

In spite of all this, the oral tradition has its own importance which cannot be denied. The true history of many nations is also hidden within these narrations and the nations of the world have been relying on these traditions.<sup>10</sup> According to Prof. Ahmad Hassan Dani the land of Chitral was inhabited before the 7th century AD. About thirteen or fourteen centuries ago, all these areas and from Chitral to Pamir boundaries Tash Karghan and from Badakhshan to Akbal mountain were ruled by a single ruling family which was called as Turra Khan Gilgit. The chief heir of the Turra Khan family was known as Aazar Jamshed, a religious arsonist. Prince Aazar Jamshed was a descendant of the Nowsherwan emperor of Iran. Before Azar Jamshed, Raja Sheri Badad (cannibal) was the ruler of all these mountainous areas. Sheri Badad's great-grandfather "Kisar" was a Raja, who was the son of Raja of Ladakh region. This "Kisar Raja" was a follower of Buddhism.<sup>11</sup>

When Alexander the Great defeated Porus here, some of Alexander's generals, impressed by the culture and beauty of the area, refused to return to Greece, so General Seleucus settled here with some of his companions.<sup>12</sup> It is clear that Poris lived here before Alexander the Great and General Seleucus. The time of Poris is historically 327 BC. And Alexander the Great of Greece also attacked and defeated Poris in 334 BC. At that time, Stalk Shaw, a commander of Alexander the Great, left some other people here. And they settled here. Air, water and food are essential elements of human life. Allah Almighty has spread the wind in the common universe to keep His creatures alive. However, man has to strive for water and food. When the Greek nation decided to stay permanently in Chitral, these people went out in search of water and food. And finally reached this area, which is now the capital of Chitral. Because there was abundance of water. And cultivable land was also available for agriculture. At that time in the language of that nation the vast arable land was called chat(roof).

Due to this, the area got the name Chhat, it means "cultivable land". Later, the word was changed to "Chhattar". In the Chitrali language, the field is still called "Chattar". Then this word became Chhatrar. The people of Chitral still call it Chhatrar. But in terms of Urdu pronunciation, it is written and read "Chitral". So it seems that the name Chitral was adopted from that time.<sup>13</sup>

Dr. Muhammad Younis Khalid writes. "Historical traditions indicate that in the fifth century BC, the kingdom of the Persian emperor "Daraya Gashashap" spread this empire from the Pamirs to Egypt. This empire was a follower of Zoroastrian religion. This is the time when Chitral was part of Balkh province and Balkh was the center of this religion. The people here must have been followers of Zoroastrian religion. History shows that people from Chitral used to go to Balkh to visit Zoroastrian religion and get education of that religion. It is estimated that the Nowruz festival celebrated in some parts of Chitral today, which is celebrated on the arrival of spring, is a reminder of the Zoroastrian era. After this Alexander the Great came and defeated the Iranian Empire and reached Asmar near Chitral waving victory flags. Here the "Kho" nation fought fiercely against his forces. According to a narration, a detachment of Alexander's army had reached Chitral. There are two monuments of the Greek period here. One is the short-lived Kalash Kafir nation in Chitral which is based on thousands of years old beliefs and rituals till date. They are thought to be the descendants of Greek soldiers and other officials who settled in the area during the Greek rule at the time of Alexander the Great's invasion. The second sign is that the Muslim Raees family of Chitral is thought to be descended from Alexander the Great.<sup>14</sup>

According to the Kailash tribe, it has been inhabited since the time of Adam (PBUH), that Adam had sixteen sons and sixteen daughters and they all had sixteen sons and sixteen daughters and All of them were married to each other. Allah Almighty divided the land into 17 parts and gave each of them one part, but left one part for Himself. When Adam's youngest son came to his part of the land, he did not like this place and insisted that the remaining part should be given to me. Allah Almighty gave him that part and he came and settled here. The land where the 16th son and daughter of Hazrat Adam (PBUH) resided is called Bumburit Valley. They are called Kailash tribe and this valley is known as Kafiristan.<sup>15</sup>

But it seems against the facts that the son of Hazrat Adam (PBUH) settled here, even though the history of this area is thousands of years old. Because in the case of the sons of Adam (PBUH) the narrations are different, that what is the number of his sons and daughters. Allama Tabari has described it in this way:

"According to one narration, the number of boys and girls is 120, according to another narration, the number of sons and daughters is 40, 20 boys and 20 girls, while according to some, 15 boys and 4 women. And secondly, none of them survived. They all passed away. The present generation is descended from only one son, Hazrat Seeth (PBUH)."

"وَإِلَى شِيثَ أَنْسَابُ بَنِي آدَمَ كُلِّهِمْ الْيَوْمَ. وَذَلِكَ أَنَّ نَسْلَ سَائِرِ وَلَدِ آدَمَ {غَيْرِ نَسْلِ شِيثَ} انْقَرَضُوا وَبَادُوا  
فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ. فَأَنْسَابُ النَّاسِ كُلِّهِمْ الْيَوْمَ إِلَى شِيثَ ع."<sup>16</sup>

## 8. ETHNIC REALITY

Although Chitral is not that big in terms of population, but there are many nations ethnically and religiously. It is unknown that where they came from. According to some



historical narrations, when the Central Asian countries were invaded by the Gentiles, the inhabitants of the area fled from there, some of them came to these mountainous areas and later settled here, most of the fleeing people. Went to India, Iran and Europe which was later called Arya. This estimate is further strengthened by the fact that the oldest and relatively year-round access to the area is the route between Brugel and Wakhan, where traffic has been going on since ancient times, from where astrologers have been coming.

On the other hand, the route “Dorah” between “Lot-Koh” and “Badakhshan” has been used since ancient times. It is possible that the first man came here by these two routes and then came to civilization while traveling through the life of caves.<sup>17</sup>

However, religiously, two and a half centuries ago, followers of three different religions lived here. Some of them were followers of the Kailash religion, some of them were Sunni Muslims, while the majority belonged to the Mullahs or Mughals. Which are called Ismaili. Although they are among the Shias, but their actions and beliefs are different from those of Shias. And then this Mowlayi or Ismaili class consists of three major branches which are as follows.

- i. Noor-Bakhshi
- ii. Ali-Allahi
- iii. Duazdah (Twelve).<sup>18</sup>

And ethnically, the people were divided into three major groups.

Adam-Zada (race of Adm), Arbab-Zada (race of Arbab), and poor and needy. The details are as follows.

**First class:** Respected and honorable family members who were related to Mehter Chitral and who were members of the kingdom, were called Adam-Zada. And they were also divided into different groups. Some of the major parts of which were:

Sang Ali-Khail, Rada-Khail, Muhammad-Bege, Shaghnie, Khosh-Ahmade, Zondre, Baike, Dashmane, Akhon-Zade; Akhon-Zada, Atam-Bege, Bahram-Bege, Khush-Hal-Bege, Boshan-Tike, Shoqeye.

These people did not pay any tax to Mehter Chitral, nor did they send their servants who were called their Maristan (slaves) to serve Mehter Chitral. However, if any important matter occurred in the kingdom, they would give advice and briefing about it, living in great luxury, they did not have to obey any royal decree and did not have to work hard.

**Second class:** Arbab-Zada. These people often lived together with the Adam-Zada, and because of this connection they were also exempted from paying royal taxes. If they had shown any important courage and deeds, they could have become Adam-Zada by the grace of the king.

**Third class:** It belonged to the poor and needy people. These people could not become Adam-Zada even if they performed some important deeds. All the troubles and hardships were for them. They also obeyed orders, used to work for them in relation to Mehter, even the Adam-

Zada used to choose servants for themselves from them, so that this class was the most oppressed class in this area.<sup>19</sup>

## **9. SUMMARY**

Eight (8) important periods have passed in Chitral in terms of ethnicity, religion and history.

### **9.1 First round**

The Greeks date back to the time of Alexander the Great in 327 BC. Although an era has passed before. But permanently begins with the Greeks because people of the same Greek race and religion still exist in some parts today. So the first period began from them. Otherwise, there are 9 periods from another point of view.

### **9.2 Second round**

It belongs to the cannibals. Its ruler was Raja Sheri Badad, who ruled over all the mountainous areas. Religiously he was a follower of Buddhism.

### **9.3 Third period**

Belongs to the family of Turra Khan, whose grandfather was Azar Jamshed, who was religiously arsonist and ethnically Iranian.

### **9.4 Fourth age**

It belongs to the giants and fairies who opposed the Buddhists and settled here before them. And their king was an important giant named "Kash", and the cave means lush and beautiful area. And Kashghar is formed by combining these two words, and later this name was further changed to Kashkar; Qashqar which is used in Afghanistan etc.

### **9.5 Fifth round**

It belongs to the Buddhist people who were followers of Buddhism and settled here after gods and fairies.

### **9.6 Sixth round**

When the Buddhists lost their grip, the country fell to the Chinese ruler. He sent his officials to the region, started farming all over the country and made it his capital and named it Chattar.

### **9.7 Seventh round**

It belongs to the Kalash / Kailash Tribe who ruled for about 300 years and 23 Kalash rulers passed away.

### **9.8 The eighth and last period**

It belongs to the people of Islam which still exists today. When the people of Islam made a place here, its name changed from Chattar to Chitrar which is still in use, although



they call it Chitral for the beauty and adornment of the word. And this word is popular in India and other countries.<sup>20</sup>

### 10. CHITRAL AS A STATE UNDER MEHTER-E-CHITRAL. 1909-1954

The region of Chitral has been under the control of Mehters for many centuries. And the entire state has been under the rule of Mehter as the rulers in Swat were given the title of Vali and Nawab in Dir, so the rulers and kings in Chitral were given the title of Mehter in Urdu language, and Metaar in Chitrali language. Chitral was known as the state of Chitral at the time of establishment of Pakistan. The state of Chitral was a regular part of the British Government in past.

This state consisted of all the valleys of Chitral and Ghezer district, which was overseen by a British agent and was represented by the Metaars of Chitral. It was the largest state. And then the custodians of the sub-regions i.e provinces were also called Mehters. Therefore, countless Mehter have passed in this long period. So only the kings of the whole state from Shah Nadir Raees to the present Mehter Fateh-Al-Mulk Ali Nasir, about thirty-five (35) kings/ Mehters have passed away. Detail is as under.

1	Shah-Nadir Raees	2	Jan Raees	3	Khan Raees
4	Shah-Karam Raees	5	Shah-Nizam Raees	6	Shah-Akbar Raees
7	Shah-Tahir Raees	8	Nasir Raees	9	Shah-Mehmood Raees
10	Sah Abdul Qadi Raees	11	Muhtaram Shah Katoor-1st	12	Sangeen Ali 1st
13	Muhammad Gholam	14	Shah Aalam	15	Shah Muhammad Shafi
16	Shah Faramoz (Khosh-Waqte)	17	Shah Afzal 1st	18	Shah Afzal 2nd
19	Shah Nawaz Khan	20	Shah Khair-Ullah (Khosh-Waqte)	21	Shah Nawaz Khan
22	Muhtaram Shah Katoor 2nd	23	Shah Afzal 2nd	24	Muhtaram Shah 3rd
25	Aman-Al-Mulk	26	Afzal-Al-Mulk	27	Sher Afzal
28	Nizam-Al-Mulk	29	Amir-Al-Mulk	30	Shuja-Al-Mulk
31	Muhammad Nasir-Al-Mulk	32	Muhammad Muzaffar-Al-Mulk	33	Saif-Ur-Rahman

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34	Sif-Al-Mulk	35	Fateh Ali Nasir		
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First thirty-three kings were having full power. However, the 34th Mehter Saif al-Mulk, was partially in power. Because the state was divided into two districts by the government of Pakistan. He does not have the same powers as before, because the state of Chitral has become a district of Pakistan since 1969. And now DCs etc. are appointed by the government of Pakistan who have district powers.

As far as the period from 1909 to 1954 is concerned, about five Mehters have passed. Mehter Shuja-Al-Mulk, His Highness Sir Muhammad Nasir-Al-Mulk, Sir Muhammad Muzaffar-Al-Mulk, Saif-Ur-Rehman, Saif-Al-Mulk.<sup>21</sup>

So, it is clear that the first Mehter Shuja-Al-Mulk of this period became the king of Chitral under difficult circumstances. For one thing, the whole country was in chaos. Most of the people were in favor of Sher Afzal Khan and hated the British. The British occupation of Chitral had created a kind of excitement and frustration among the people. Since the king's education was incomplete due to the difficult political situation and unexpectedly difficult responsibilities of the kingdom were put on shoulders during his childhood. Therefore, Under the supervision of various teachers such as Mullah Khoshwar, Mirza Ibadat Khan, Mirza Muhammad Ghufran and Shah Abbas, he was able to acquire considerable knowledge in Quran Nazra, Persian, history books, Persian literature, geography, history, religion and working English. Muhammad Shuja-Al-Mulk ruled Chitral for forty-one years with great pomp and splendor.

Sir Muhammad Shuja-Al-Mulk is known as a progressive ruler. The development work that took place in Chitral during his nearly forty-one-year reign was probably unprecedented. Despite limited resources, they did a lot of construction work. Such as barrenness, construction of roads, construction of forts, Development of communication system, construction of power plants etc. For the first time during his rule, a motor car was brought to Chitral. Telephone introduced. The system of government was reformed. Meezan Shariat, Shariah Council etc. were established. Many mosques and madrassas were built. Although he got education at home, he was greatly appreciated by the scholars. In December 1923, he issued a will for succession. And on October 13, 1936, like his late father, he died suddenly of a heart attack. He was 55 years old at that time. And ruled for 41 years. He had fifteen sons and four daughters. His eldest son Muhammad Nasirul Mulk succeeded him. After that the second son Muhammad Muzaffar-Al-Mulk became the ruler.

In short, whenever a historian writes the history of Chitral, he will remember Shuja-Al-Mulk with best words in spite of some of his shortcomings and weaknesses. And will mention him as a very important ruler.<sup>22</sup>

He was succeeded by his older son Muhammad Nasirul Mulk. Who ruled for about seven years from 1936 to 1943. He was born in September 1897. He got his early education in Chitral School and then moved to Islamia College Peshawar where he was graduated. He was selected in I.C.S, and occupied post of Captain and for long time was Assistant Commissioner of NWFP, present KPK. He was a democratic and educated man. He was far ahead in politics and high ideas. He could not see Pakistan but he strongly supported Pakistan and considered its existence certain. He withdrew the Indian Army from Chitral in 1942. Which has been present here since the time of Aman-Al-Mulk. He organized Chitral State Scouts, and promoted trade. Nasir-Al-Mulk played a vital role in the construction and Development of Chitral in a short time. He was known for his simplicity and justice. He became the king of the poor because of the equal treatment of the rich and the poor and the protection of the rights of the poor. He did not oppress anyone, as was the case with Katur tradition. He did not try to take anyone's land by force. On July 29, 1943, he had a sudden heart attack and died at the age of 46.<sup>23</sup>

He was succeeded by his younger brother Muhammad Muzaffar-Al-Mulk. Who ruled from 1943 to 1949. The nobles of the country and the royal family unanimously made him a nobleman. Sir Muhammad Muzaffar-Al-Mulk was the fortunate ruler of the former state of Chitral, in whose time the state of God-given Pakistan came into being, who took pride in joining the state of Chitral with Pakistan before all other states. That is why his name will be written with distinction in history forever. Sir Muzaffar-Al-Mulk also holds a prominent position among the rulers of Chitral because of his letters he wrote to the Quaid-e-Azam.<sup>24</sup>

Sir Muzaffar-Al-Mulk got his early education in Torkhow Chitral School, and then he went to Islamia College Peshawar. He passed away on January 7, 1949 after ruling for almost six years.<sup>25</sup>

He was succeeded by his son Sir Saif-Ur-Rehman. In his succession address, he announced the end of forced labor and other occupations in the state, on which the people breathed a sigh of relief. Confiscated properties were returned to the people. During his rule, Muslim League was formed. Thus began the process of political awakening in Chitral. During his tenure, the state was divided into two districts and six tehsils and two deputy commissioners and six tehsildars were appointed. On October 2, 1954, Sir Saif-Ur-Rehman went to Peshawar to meet the Governor of NWFP. On 13 October, while returning by plane, the plane crashed over Lowry mountain, and he died in that crash. After that sudden accident his eldest son, Sir Saif al-Mulk, who was just four years old, became a Mehter. He was the last ruler of the Katoor dynasty and the state of Chitral. And until 1969, when Chitral as a KPK district was merged with other districts, he remained the best ruler of Chitral.<sup>26</sup>

However, during that (forty-six-year period) Chitral was completely under the control of Mehter and even before that, but in 1954 it became part of the government of Pakistan and the modern system in the state was announced by the government of Pakistan. Under

that announcement, the old system for example; "Ataliq: "Dewan Begi", "Hakim", "Charvelo", "Asaqal" and "Charbo" etc. were abolished. The state was divided into two districts and six tehsils and deputy commissioners and tehsildars were appointed.<sup>27</sup> And there have been countless incidents in this forty-six-year-old Mahteri period. Here are some of the highlights: Like Nifaze-e-Shariat, the Battle of Brikot, the formation of the Muslim League etc.

So in March 1954, one state approach was ended and the state was divided into two parts. Prince Asad-Ur-Rehman was appointed as Deputy Commissioner Chitral and Tehsildars were appointed in Tehsils.<sup>28</sup> However, in some part this continued for about fifteen years, until the annexation, with Pakistan which will be mentioned in more detail later, with the appointment of Prince Asad-Ur-Rehman as Deputy Commissioner Chitral, this was actually the first step towards the end of Mehtari era. It was finally abolished in 1969.

## **11. INTEGRATION OF CHITRAL STATE -1969 AD.**

The present Chitral which is presently Compressing of two districts of Pakistan (Chitral Lower and Chitral Upper) was a state situated at the foot of the Hindu Kush mountains. Chitral has the distinction of being the first state to join Pakistan after the formation of Pakistan. It was the state of Chitral that annexed Pakistan unconditionally. And that state was part of the British Government, in the past, that district comprising of all the valleys of Chitral including Ghazar district under the supervision of British agent and Chitral's Mitar (called Mehter in Urdu) was their representative. It was a big state.

The Tehreek-e-Pakistan, which later became the soul of the Muslim League movement, which took the form of an organized struggle after the Lahore Resolution of 1940 and then the Tehreek-e-Azadi Pakistan. As far as the participation of the people of Chitral in the independence movement is concerned ... The freedom movement in Chitral also got off to a good and real start when for the first time we had an agreement with the British about India's relations but the people of Chitral were not unaware of the British intentions. Although the agreement was signed under pressure, but the people of Chitral never wholeheartedly supported the agreement, as later events proved. The conditions that arose in Chitral in 1895, when the people of Chitral openly competed with the British forces and performed remarkable deeds of history. After that the people of Chitral continued to participate in the Pakistan Tehreek and Tehreek-e-Azadi. ... And when Pakistan was formed, the people of Chitral honored Chitral as the first state to annex it to Pakistan.

Tehreek-e-Azadi Chitral has taken the form of annexation to Pakistan, in that Tehreek the scholars and religious classes have played an important role. As a result, many voices were raised against state atrocities during the reign of Mehter Aman-Al-Mulk. Forty youths were killed on the orders of Aman-Al-Mulk in this regard. Students from Peshawar came to Chitral twice, the third time the movement against state atrocities was led by Haji Fazal Karim and Mulla Sahib Ashrit. Which is called Dashman Dohoo. And it was the result of these efforts that

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finally Nasir-Al-Mulk had to fully annex Chitral to Pakistan. From Delhi to Peshawar, wherever there were Chitrali students of religious institutions, they visited every corner of the state, from village to village, informing the preachers and imams of the realities of the independence movement. Encouraged every school of thought to participate in that movement. Keep up the good intention. From time to time, groups of Chitral students from religious institutions were continuously coming.<sup>29</sup>

As soon as the resolution of Pakistan was passed on March 23, 1940, rulers of the state of Chitral had mentally joined the imaginary state of Pakistan. Therefore, in February 1941, Mehter Chitral went to Delhi to Judge the political situation in British India. There he met political leaders and scholars. And in March 1941, he returned to Chitral and marked the moon and stars on the outer gate of the royal fort and announced the establishment of Pakistan. Then, in 1943, when his successor, Sir Muzaffar-Al-Mulk, came to power, his time was one of political turmoil. Scholars and students of religious institutions remained engaged in the freedom movement.... Mehter-e-Chitral sent a representative from Chitral to meet Quaid-e-Azam, Gandhi and Nehru and was asked to bring an answer to a question about the future of local state rulers after the partition of India.

When the envoy met Pandit Nehru and asked him about his future policy towards the states, Nehru made it clear that our policy was that after partition we would integrate all the states into India and make all of them democratic. Rights will be given. There is no need to maintain states. So, this answer was not in favor of the state rulers. Then representative went to meet Quaid-e-Azam Muhammad Ali Jinnah and repeated the same question to Quaid-e-Azam, acting with foresight, replied that after independence we would keep all the states in their respective positions and would not interfere in the internal affairs of any states, as Quaid-e-Azam's response was very hopeful and encouraging, it was of great interest to Mehter-e-Chitral and his family and Pakistan began to receive full support from all quarters. Mehter-e-Chitral offered full cooperation and support from the state at a crucial juncture of the independence movement and sent another representative to the Quaid-e-Azam in this regard. And in Quaid-e-Azam's Pakistan Fund, Mehter contributed 40,000/= Rupees, all the governors took the lead over the state.<sup>30</sup>

## **12. ROLE OF WAALI-E-CHITRAL IN AFFILIATION WITH PAKISTAN**

It is indeed the pride for Chitral that at the time of Partition of India, Sir Muhammad Muzaffar-Al-Mulk being the first ruler of state among all the states of the region, decided to join Pakistan. Earlier, his elder brother Sir Muhammad Nasirul Mulk was also dreaming of the existence of Pakistan. A few years before the formation of Pakistan, he hoisted the Islamic flag on the main gate of the imperial fort of Chitral and wrote a poem in Persian about the certain appearance of Pakistan.

"چو پاکستان شود حاصل  
تونشانِ آن باشی"

The translation of which is as follows:

“If Pakistan becomes a reality  
Be able to do that”.

Thus, as a result of these efforts, the state of Chitral was finally formally annexed to Pakistan in 1969, and the process of integration of Pakistan was completed.<sup>31</sup>

### **13. ADVANTAGES & DISADVANTAGES OF INTEGRATION OF CHITRAL**

It is well known that the state of Chitral was an independent and sovereign state before its accession to Pakistan, as were the states of Dir, Swat and Kashmir. However, if these states were completely independent, then why British imperialism had influence and power in these areas? As it is well known, that Mehter and other were the representatives of British Government. So, we can say that these areas were partially independent, and so much so that, although the Shariah system was not fully implemented here, but it certainly had a structure, which ended after the annexation.

However, one of the advantages of the accession was that the people here got became free to get education which was not possible in the Mehtari period but no one was allowed to go outside Chitral for education except a certain class. Not even everyone was allowed to learn the religion, but had to take regular permission from Mehter Chitral. One of the main reasons for this was that when people get the knowledge of religion and other arts, awareness will be created in them and then they will not be ready to accept the life of slavery which was prevalent in the state of Chitral. And will cause decline to Mehter's era. As is well known, when the school was first built in Chitral, the prince said that it was in fact the foundation of the end of the Mehtari era and that is what happened.

So before the integration of Chitral, the people here were not free, the people had no control over their property, but Mehter would give anyone's land to whom he wanted, and in the same way many lands were wrongfully given to other people. Remember that all these acts of cruelty and barbarism were not done by Mehter himself, he did not want to do these and most of them were very religious minded Mehters. They served Islam and thousands of non-Muslim were converted to Islam in their reign. It clearly and definitely shows that Islamic concept was present in these Mehters. Another example of Islamic code of life, the Hijab of the royal family women who were called Khonza used to wear sharia veil. However, their subordinates were very dangerous who oppressed the poor, they did all those wrong things Thanks to God. It has been the case in the past that kings themselves were not so bad, but had a few servants who would lead them to oppression. The situation was similar in Chitral state. The people here were not generally free, but the state was partially free. So we can say that the state was free but the people were not free. But after the accession to Pakistan, the people got democratic freedom. However, now the state of Pakistan is bounded by the laws of Government of Pakistan, after the annexation, the government of Pakistan would have maintained the Shariah system, which had been here for many centuries, although that

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Shariah system did not exist in its entirety, but certainly its structure existed here practically. In fact, it should have been implemented in the whole country. The effects of which are still present in the mood of the people of Chitral, The people of Chitral are generally gentle, do not steal, do not beg, do not fight, people of Chitral still love each other like a family despite being from different tribes. All these good qualities that are present in them are because of the sharia system which has been in force here for centuries.

## 14. CONCLUSION

As a result of the above research, it is clear that there is no basic authentic source of Chitrali history. Rather, its history is often based on hearsay. There was law and order in the state despite many shortcomings. But later it disappeared. Chitral is the first state to merge with Pakistan after independence. Sir Nasir-Al-Mulk played an important role in Pakistan's accession. In the state era, people were free, not the state. While the state got independence as a result of accession, but not the people.

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