

ROLE OF CHITRAL STATE IN PAKISTAN MOVEMENT

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Abstract: *The Pakistan Movement, a geopolitical movement that originated in East Bengal and spread to the North West Frontier Province, attracted Muslims from all over the subcontinent. Leaders from across the subcontinent worked diligently to inspire and mobilize people in support of this noble cause. These initiatives influenced both urban and rural leaders. People in the former princely states around the northwestern border regions were extremely supportive of the Pakistan Movement. The people in the former princely states of the NWFP welcomed the Pakistan Movement with open arms as well. The former state of Chitral, with considerable autonomy granted to its "Mehtar," was ruled by the British government. Mehtar, a descendant of the Katoor dynasty, ruled Chitral from 1594 until the state was annexed by Pakistan. The religious scholars, both men and women, along with the monarch, worked tirelessly for the noble cause of Pakistan.*

Keywords: *Mehtar, Dashmanan(Religious scholar), Mirza (Sectary), Hakim (the district administration official), Mahraka (jirga), Adam Zada (high class of society), Yuft(Middle class of society), Rayat(farmer of Mehtar), Tangi (Tax from), Ashimat(Tax), Octroi (tax from merchant).*

INTRODUCTION

The Pakistan Movement refers to the historical events and political struggles that led to the establishment of Pakistan as an independent state in 1947. While Chitral State did not play a central part in this movement, it had its own distinct experiences and made contributions. Chitral is undoubtedly one of the most picturesque places, surrounded by towering mountains on all four sides. The great powers of the world were compelled to take control of it because of its strategic geographic location. Chitral was a point of dispute between Russia and the United States during the Pakistan movement. Chitral shares its borders with Gilgit to the east, Dir and Swat to the south, Afghanistan to the west, and the north. In the north, a small strip of Tajikistan (formerly part of the USSR) separates these three countries. (Cutherell, 2011)

The Chitral state was predominantly Muslim. Chitral remained somewhat disconnected from the main political activities of the Pakistan Movement, unlike the rest of British India. However, there were residents of Chitral in different parts of the subcontinent who actively supported the cause of an independent Muslim state.

The Pakistan movement offered the people of Chitral two benefits: independence from the British government and freedom from the dictatorial rule of the Mehtar. The Political Agent, who was appointed by the British, had control over the Mehtar's government apparatus. The rights of the people were suspended, and they had no say in the governance of the state.

The people of the state relied entirely on Mehtar's favor (Maggi, 2001). The Mehtar used to lend land and other resources to the people, expecting to gain satisfaction in return. However, if he was not satisfied, their assets would be seized and their facilities frozen (Robertson, 1896).

The struggle for Pakistan in Chitral state was initiated in 1935 by religious scholars from Madrassah Deoband, Aminiya, Nadwat Ul Ullama, as well as students from Islamia College Peshawar and Aligarh in Delhi (Urfan, 2000). The All India Muslim League in Chitral was supported by university graduates and scholars from the Deoband School. The movement was dubbed the Chitral Muslim League Movement. These students distributed pamphlets with slogans against the ruler, and the theologians of the Dashmanan Duhu Movement in Chitral strongly supported the Pakistan Movement. The slogan "*Laikain Rahan gay Pakistan, Ban kah Rahay ga Pakistan*" was openly supported in Chitral (Gufran, 1962).

There is a variety of literature available on Chitral that covers different aspects of the region. For instance, Biddulph (1880) composed an epic on the caste and administrative system, Staley (1982)

shared his experiences regarding the geography, culture, and traditions of the Chitral state, Robertson (1894) described the defense and strategy of the Chitral state in his book, Youngusband (1895) elaborated on the battle of succession and the influence of Russia through Sher Afzal and Umra Khan of Jondol, Thomson (1895) portrayed the origin of the Chitrali people, Beynon (1896) expressed the control of the Chitral state by British India by ascending Shuja Ul Mulk to the throne, Durand (1900) depicted the control of British India over Chitral due to its strategic location, Gurdon (1903) provided information on the geography, climate, rivers, mountains, passes, people, transportation, and social distribution of the Chitral State, and Parks (1928) highlighted the history, geography, climate, resources, and population of Chitral in the Gazetteer. In his book "Chitral State Administration," Scott (1937) provides a detailed account of the geography, history, administration, social classes, and tribes of Chitral. Schomberg (1938) delineates the dominion status of the Chitral state, while Abdul Rab Naster (1946) narrates in his book about the topography, geography, climate, rivers, and flora and fauna of Kafiristan (Kalash). Murtaza (1961) focuses on the various types of casts in Chitral State, specifically Karim B. (2004) elaborates on the social and economic conditions of Chitral State. Kalmatti Gul Hassan (2011) highlights that Chitral is a popular tourist destination. Yaqoob and Adnan (2021) outline the efforts made by the people in joining Pakistan. Irfan (2021) focuses on the various religions that were introduced to Chitral by different rulers and Sufis. Despite all of this literature, there is a gap regarding the role of Chitral State in the Pakistan movement.

Research Objectives

- To investigate the evolution of the Pakistan Movement in Chitral.
- To explore the contribution of Chitral's women, students, and religious scholars in the Pakistan Movement.
- To investigate the pro-Pakistan policies of the Chitral's *Mehtars* between 1936 and 1947.

Evolution of the Pakistan Movement in Chitral


The evolution of the Pakistan Movement in Chitral began after the War of Independence in 1857. The ruler of Chitral accepted British rule under the Maharaja of Kashmir. The Mehtar of Chitral state mutinied against the public by supporting the British without the consent of the general population. Public were facing a number of social and economic issues, while on the other hand, the Mehtar was busy facilitating the British. Therefore, the gap between the ruler and the public increased, leading to the general public of Chitral state starting a movement for their rights. (ATK: 2000)

The young people of Chitral state, who were receiving education in various parts of the Subcontinent, opposed the Mehtar's decision to align with the British. At that time, several movements were taking place in the subcontinent. The Chitrali students were inspired by these movements and initiated a movement for their own state (Gufran, 1962).

Factors Contributing to the Evolution of the Pakistan Movement

The monarchy system in the Chitral state has a vast list of flaws, many of which have led the locals to fight for its abolition. The administrative shortcomings of the Chitral state are listed below.

- According to Gufran (1962), the Mehtar was granted full authority, and the heads of other ministries and departments complied with his directives.
- The Cheq Mehtar, or provincial governors, were appointed for their own benefit rather than for the benefit of the general populace. Their purpose was to engage princes in official business and free them from the clutches of their family members (Baig, 2004)..
- Mirza (Secretary) misused his position for personal gain and to exert influence over the population (Scott, 1937).
- The judiciary is a crucial component of government. However, in Chitral, the Qazi made decisions based on the Mehtar's recommendations (Scott, 1937).
- The Mehtar chose Hakim, the district administration official, who prioritized Mehtar's interests over the welfare of the general public, in order to gain Mehtar's loyalty. (Scott, 1937).

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- There was inequality of law and prejudice towards both state holders and the general populace. However, the highest-ranking officer, Hakim, was excused from paying taxes, while the poorest citizen was required to pay taxes. (Scott, 1937).
 - The Mahraka (jirga) was only held as a show for the public to learn about the problems of the people. However, in reality, Mehtar wanted to gather information about the issues surrounding security and the economy, and to seek suggestions from the populace on how to strengthen his rule (Gufran, 1962). As members of the public voiced their concerns, all ministers and leaders of various ministries received briefings on the services they offer. (Baig, 1997).
 - The Mehtar appointed the judges (Qazies) of the courts, and provided them with lodging and food. (Gufran, 1962). As a result of their biased methodology, their judgments were not based on justice.
 - The punishment for the offense varied over time depending on the Mehtar in power. Some punishments were severe, while others were more lenient and treated with tenderness (Baig, 1997).
 - The culprits were not punished in accordance with any laws; instead, they were fined and the payment was sent to the state's finances in order to bolster the state's economy. (Nawaya Chitral, 2010).
 - The state treated their masses very harshly, through slave trade. (Biddulph, 1980).
 - The state used extreme ruthlessness to punish the perpetrators, which is completely against morality, ethics, and the law (Biddulph, 1980).
 - Gender discrimination exists within the state system. If a person killed his wife or engaged in an illicit relationship with another person, he was not penalized. Despite the fact that women did not receive any inherited property (Baig, 1997).
 - If a killer gets away from the authorities, it is the collective duty of the villagers to collect blood money for the victim (Nawaya Chitral, 2010). The fact that the issue will affect the entire town is completely unfair. Regarding their economic circumstances, both middle-class and low-income individuals led quite challenging lives. While everyone was subject to the tax and had to pay the criminal's fine. This was unacceptable on moral and societal grounds.

The ruler received subsidies from the British, and as a result, the British were granted full authority to exert their power in every sector. Many people were also served by the political agents and the British during their visits in the summer, and as a result of this assistance, they were granted land.

Emancipation from Social Strata: Catalysing the Pakistan Movement

The caste system was the foundation of the social structure in the Chitral state population. It determined individuals' positions in society and served as the basis for their responsibilities to the state. The upper caste in the state received the most opportunities in every department. The caste system and its role in the state apparatus were as follows:

- **Adam Zada** occupied important governmental and military positions and were considered the superior class in the state. They were the dictators of the state of Chitral, and their main responsibility was the defense of the country (Baig, 2004).
- **Yuft**; Due to their responsibilities, these members of the middle class may be distinguished from Adam Zada (Afzal Kan). They provided both Sadari (the personal service of the Mehtar) and services to the upper class (Baig, 2004).
- **Fakir Miskin**; These were the typical farmers. They were sold as slaves (Karim, B, 2004). The Faqir Miskeens were not allowed to join the military service, with the exception of certain situations. (Scott, 1937).
- **The Rayat** people came from several tribes and were the local farmers. Rayat worked on Mehtar land (Baig, 2004).
- **Shirmuzh**, or foster families, were employed by the Mehtar in the past and were compensated with land in exchange for raising the children (Baig, 2004).
- **Khanazad** did not own any property and did not belong to any family or clan. They were completely reliant on their lords for shelter and food while working for the nobility of the upper class (Baig, 2004).

Navigating Economic Hardships and Tax Burdens: Catalysts for Chitral State's Involvement in the Pakistan Movement

The economic situation of the state's population was particularly unstable due to the lack of reliable sources of income. In spite of living in deplorable conditions, they had to pay taxes to the state. The taxes were as follows:

- **Tangi;** The majority of the state's revenue came from tangi, which was first imposed on sheep, woolen fabric, cotton cloth, and wooden bowls (Gufran, 1962). Tangi was collected from every residence in the state; no one was immune to it. (Karim, B.) 2004.
- **Ashimat:** The visiting Mehtar or other members of the royal family were provided meals by the middle class as compensation for their services. The majority of Chitral's regions received royal visits more than once a year, providing the government with numerous opportunities to collect Ashimat. Nevertheless, these journeys were less frequent in rural areas, where Ashimat would not be required for years at a time. As a result, those areas required Ashimat-payers to make yearly payments in the form of sheep. When the Mather and other members of the royal family were visiting, Ashimat was given and paid for by the middle class (Gufran, 1962). The distinction of this tax was that it wasn't paid directly to the state. Tanghi and Ashmit were different in that Tanghi was given to every state citizen, while Ashmit came from the middle class (Biddulph, 1980).
- **Tributes:** Children were bought as slaves and received annual tribute from the monarch of Chitral. This tribute included horses, blankets, and goats from the Bashqar tribe in the Kalam valley (Biddulph, 1980). The people of Bashqar in the Kalam valley also paid an annual tribute to the Mehtar with horses, blankets, and goats. Karim, B. 2004)
- **Fine;** The culprit was given a fine as compensation, which decreased crime rates and raised state revenue (Baig, 2004).
- **Octroi:** The tax collected from merchants was known as octroi. It was imposed on the number of animals used to carry the load, as well as on traders who entered and exited the Chitral market (Baig, 2004). The octroi tax in 1876 was two kabulis per horse, one kabuli for each mule, and one kabuli for every three donkeys (Lockhart ca. 1896).
- **Usher;** The Usher system was only implemented in certain areas, such as Ayun, Broz, Aurguch, and Chumorkhun, while the remainder of the landless and lower classes were exempt from this tax (Gufran, 1962).
- **Qalang;** This tax was imposed on nomadic clans; qalang was paid in goats and grease (Baig, 2004). Starting in 1857, the qalang grazing tax was imposed on the pastoral nomadic tribes. The goats and butter used to pay for this levy were still accepted until 1969. (Ghufran, 1962).

Administrative Failures in Chitral State: Precursors to the Pakistan Movement

The privileged tribes were selected as members of the administrative framework, encompassing both high-ranking and low-ranking officials.

- **Atalegh:** High-ranking government official. The Atalegh held one of the first administrative posts among the ruler. Under the reign of the Raees and the first Katoors, the Atalegh at the center was primarily in charge of upholding national security. (Scott, 1937).
- **Wazir Azam,** or prime minister, was created by Mohammad Nasirul Mulk in 1936 as part of a broader initiative to reform the state's administrative structure. This office was always held by a member of the royal family. (Scott, 1937).
- **Asaqal;** Asaqal was responsible for overseeing government property and the possessions of the royal household. He was in a key position on the court. A man was chosen for this position by the Mehtar from one of the powerful tribes, and he was given a house. This position was not inherited. (Karim, B. 2004)
- **Baramush;** A minister-level position with hereditary tenure. The Baramush, also known as the barracks master, was responsible for monitoring the construction of the state's infrastructure. During the later Katoor era, the position was abolished at the central level but continued to exist in the districts (Ghufran, 1962).

- **Cheq Mehtar;** The district rulers of the Raees and early Katoor eras were referred to as Cheq Mehtars (subordinate Mehtars). People chosen for this position often came from the ruling family and enjoyed strong official support. He was also responsible for recruiting and managing physically fit individuals from the main tribes in his region to serve in the military (Biddulph, 1977). The Cheq Mehtar also received a substantial amount of local tax, which was paid in kind, to cover his expenses. He also earned income from state properties associated with the district fort (Scott 1937). In some districts, hakims or Ataleghs served as the administrative leaders instead of Cheq Mehtars.
- **Hakim;** In the majority of districts, everyday administrative tasks were carried out by a hakim appointed by the Mehtar. (Biddulph, 1977). Hakims were exempt from paying taxes on their private landholdings. The position would occasionally remain within the same family. If Hakim's son appeared to be a strong competitor. (Karim, B. 2004)
- **Charvelu** (taxation officer): The Charvelu, a servant of the Hakim, assisted in maintaining law and order and collecting taxes. He was also in command of the Boldoyo, which worked on government construction projects (Biddulph, 1977).
- **Asaqal;** The state land next to the district fort was under the jurisdiction of the district's Asaqal, who also oversaw the Mehnatgars (tenants) working on the state farms.(Karim, B.2004)
- **Baramush;** During the Raees and early Katoor Mehtar eras, a Baramush was employed by the Mehtar's court in the center. After the central post was abolished in 1892, the baramush only served as the Charvelu's assistant in the upper Chitral districts (Ghufran, 1962).
- **Charbu;** The Charbu served as a subordinate state representative. This position was typically occupied by a man from the middle or lower classes. The Charbu assisted the Baramush and Charvelu in matters pertaining to local administration, tax collection, and upholding law and order (Karim, B: 2004)

The Role of Women

The women of Chitral did not lag behind the men in the freedom movement. In 1916, a woman from Booni made a significant contribution to the freedom movement. She exerted her utmost effort and raised awareness among women about the significance of the freedom movement. She raised awareness among women that the fight for freedom is not solely the responsibility of men, but that women also had to contribute their share to this movement. Therefore, the women of Chitral, mostly from Booni, stood alongside the men. This was the female's first attempt.

During the peak of the freedom movement in Chitral in 1946, women emerged from their homes to raise their voices against the brutality of the ruler and fight for their rights. They demanded that the government reduce taxes and provide sources of income for the men in their community. This time, the women in Chitral were aware and desired a democratic state where their rights would be preserved.

A woman named Drosh Huran Nan was recognized as the leader. She not only raised awareness among women but also organized a protest against the ruler, demanding a democratic state where women would be given equal importance. They had been neglected in every sector for centuries. It means that women were aware of the importance of democracy, and their positive approach was evident in every sector of society.

In Ayun,, several women marched in a parade against the system that was led by Rehmat Niyaz Khan's mother in 1949. The women of Ayun proudly displayed the flag of the Muslim League in their homes. This indicates their interest and desire for change within the state's system because the system has impacted their social, economic, and political lives. So, they desire to get rid of the current system and wish for a democratic system in the state.

The efforts of Muhayiuddin's mother and Sarwaruddin mothers in Chitral town are commendable because they not only motivated their sons to join the movement but also actively participated in every meeting. The credit goes to her for handcrafting the Muslim flag herself. They provided food

for the daughters of Chitral, who are advocating for freedom under the banner of the Muslim League.

In the freedom movement, women fought alongside their husbands, such as the wife of Lieutenant Abdur Rehman. Her husband supported the Mehtaric system because it afforded them a prestigious position, so they were in favor of it. While his wife opposed to his thoughts and views. She encouraged her sons and daughter to participate in the fight for freedom. She also prepared meals for the Muslim League workers during their meetings in her area or nearby. (Din Muhkam, 2000)

Role of Chitrali Religious Scholars and Students in the Pakistan Movement

There were several movements launched by scholars and students for the noble cause of Pakistan.

Some of them are mentioned below:

Youth Assembled at Chumurkhon(1868)

The first movement was launched by the youth of the state when their fundamental rights were violated. Therefore, the youth of Chitral state took the first step and came out from different parts of Chitral state to assemble at Chumurkhon in protest against the state's system after the battles of Yarkhon and Darband (1868). These forty determined youths aimed to put an end to the government of Amman Ul Mulk. It was conspired among the members to gain the loyalty of the Mehtar. The movement was unorganized and unplanned because it lacked experienced members. As a result, all the members of the movement were imprisoned or killed. (Nawaz, 2000)

Dashmanan Boli/ Duhu Awal Movement

"Dashman" is a Chitrali term that refers to an ulama, religious scholar, or theologian. On the other hand, the words "Boli" or "Duhu" signify a crowd or procession. This movement is also called Dashmanan Duhu Awal. The religious scholar led a movement against Mehtar Aman-Ul-Mulk for establishing relations with British India without the consent of the public. This movement was led by Haji Fazla-e- Karim, and several religious scholars came from Peshawar to participate in it. The general public was also present during this movement. The procession reached Chive Bridge, but Mehtar's forces did not allow them to cross the bridge. This is the only bridge that connects Danin and the Mehtar fortress. (Sarfraz, 2000).

There were two demands of the movement:

- To abolish the agreement between Britain and Aman Ul Mulk.
- To abolish the taxes imposed by Mehtar on the general public.

When the procession reached Chitral fort, the Mehtar negotiated with the ulama and promised that they would cease all forms of taxation on the public. While discussing the British case, Mehtar apologized and stated that he could not expel the British from the Chitral state (Gufran, 1962). They were compelled to reach an agreement with them.

Second Dashmanan Duhu Movement

Dashman means theologian or religious scholar. The movement led by the religious leader called them the Dashmanan Duhu Movement.

Before the Dashmanan Duhu Movement, numbers of the movements were launched by every walk of life. The British were totally involved in the administration of Chitral State. The demands of the movement were the following:

- Islamic Shariaya should be introduced in the state of Chitral.
- For the first time in Chitral history, Hindal Bush (male members of a family were eligible to inherit land; females were not eligible for the land of the father) should be finished. Females should be given a share of property.
- The Bagar system (service without reward) was to be finished.
- The contractor system of salt, sugur, and oil should be finished; these items should be thrown in the open market.
- The appointment of Qazi should be with the concert of Ullama (Khan Ali, S.M., 2000).

In 1946, a great procession started from Drosh and reached Ayun, while different ullama made speeches regarding the British anti-Islamic policy and the loyalty of Mehtar towards the British. In this demonstration, huge crowds gathered on the call of Ullama. On the second day, this large march reached the Polo Ground, and the whole machinery of the state was paralysed

Mehtar made a negotiation with the leaders of this procession; all the demands were accepted by the Mehtar of Chitral on May 5, 1946, and he promised with them regarding the imposition of Shariah in Chitral State. (Khan Ali, S.M., 2000, 136).

The government of Chitral made a case of high treason against the leader of this movement, but these ullama hid themselves in the upper area of Chitral. Therefore, they were not arrested and did not come within the clutches of the ruler.

Movement against the British Religious policy

History is full of evidence that whenever the British enter an area, they first gain the loyalty of the ruling and elite people of the area. (Cobb, E. H., 1951). Then they were ruled according to their own ways. The same episode occurred in the Chitral state. They gained the loyalty of the Mehtar of Chitral state, while the state machinery was run according to British policy. A political agent was assigned the duty, which was from the British government. While little authority and power were given to the Mehtar of Chitral State. The Mehtar of Chitral State danced to the tune of the political agent. (Singh, N. 2019).

When the British came to Chitral, they protected the religions of Hindus, Sikhs, and Christians who were also serving in state machinery. The British made a conspiracy, and the Masjid of Drosh cantonment was converted into a temple (a Hindu worship place), while alcohol was sold free in the market (Khan Ali, S.M. 2000). Moreover, at the time of Azzan, drums were beaten by non-Muslims, and as a result of this unethical attitude, the Muslims stood against the policy.

In 1924, Mulna Abdul Gafar Khan marched against the British. The Muslims of Chitral attacked and wounded many workers of the temple; among them were officers in charge of supply and transport. While the Muslims under the command of Abdur Ghafar Khan were ready for attack, on the other hand, the state force was ready to molest the protestant led by Mulna Abdul Gafar Khan.

The following demands were put forward by the protestors:

- The use of the building as a temple should be stopped.
- Muslim religious practices should not be disturbed, because during the prayer time of Muslims, the Hindus beat the drum.
- Slaughtering of pigs in Drosh bazaar should be stopped.
- The public sale of vain in the market should be stopped.

Mehtar Shuja Ul Mulk sent Nasir ul Mulk to Drosh to settle the issue through a table talk (Gufran, 1962). The Muslim demands were accepted. The leaders of this movement were Mulana Abdul Ghafar, Mulana Qalander Shah, and Mulana Tajud Din.

After this movement, the role of Ullama in politics was reduced. After the death of Sujah Ul Mulk, when Mehtar Nasir ul Mulk became the next ruler of Chitral State, Mulna Abdul Gafar Khan was a farsighted individual as well as a religious scholar, theologian, wise man, and brilliant thinker. Ullama was held in high regard and assigned prominent positions throughout his time. (Khan Ali, S.M., 2000).

Quran League Movement

When the British became owners of every black and white of Chitral state, then all the directives of political agents were in practice. The Mehtar of Chitral State had no power to stop them. (Brown, W.2014). In the administration of Chitral State, Hindus, Christians, and Sikhs were deployed in different positions. Mehtar of Chitral State danced to the tune of a political agent.

There were no rules of law; might is right was the order of the day. After the demise of Nasir ul Mulk, Muzafar ul Mulk became the ruler of Chitral State. During his period of brutality in Chitral, the lands and property of the poor were confiscated without any reason. (Baig, 2004) The ruler led a luxurious life; all the facilities were provided to them, and whatever they wanted, their wishes were fully fulfilled. If the house of a poor person became a hurdle in the way of ruler pleasure, without delaying any time, their houses were destroyed. Deprived people had no voice in society; they had no respect in the state. Heavy taxes were imposed on them. (Kreutzmann, H.1998).

The demands of the Quran League Movement were the following:

- Everyone is respected; no one should be downgraded in the state of Chitral.
- No property would be confiscated; everyone would be treated according to the law.



- The luxury of the ruler should be within the boundaries of law. For the purpose of your luxury, the poor should not be affected.

In 1945, the Quran League was established. This was led by Mulana Qalander Khan, Mulana Abdul Karim, Mulana Noor Uddin Ayun, and Mulana Shazada Gul.

Unfortunately, this movement fails to introduce reform in the state because Mulana Aqial Shah made a bigotry speech, due to which he was arrested and badly torched, and the movement was dispersed. (Khan Ali, S.M., 2000).

Role of Mehtar (ruler) of Chitral state in Pakistan Movement

The Pakistan Movement gained strength after the Lahore Resolution. During that period, Mehtar Nasir Ul Mulk and Muzafar Mulk were the rulers of Chitral, and both of them played a role in the Pakistan Movement.

Pro Pakistan Policies of H.H. Sir Mohammad Nasir-ul-Mulk

Nasir Ul Mulk was an educated ruler. He was the first ruler in the history of the Chitral state to open a school (Gufran, 1962). Nasir ul Mulk was inspired by the policies and political struggles of Quaid-e-Azam Muhammad Ali Jinnah. Therefore, Nasir ul Mulk met Quaid-E-Azam Muhammad Ali Jinnah during his visit to Delhi in February of the same year when he spoke to Viceroy Victor Hope, the Marquess of Linlithgow. The leaders of the All-India Muslim League and Indian National Congress, including Muhammad Ali Jinnah, Mohandas Gandhi, Sir Zafarullah Khan, Sir Shah Muhammad Sulaiman, and Maulana Abul Kalam Azad, were among those he spoke to. Nasir ul Mulk discusses the political situation of the subcontinent, particularly the role of the Muslim League, with Quaid-E-Azam Muhammad Ali Jinnah and other leaders. (Gufran, 1962)

His Highness Nasir Ul Mulk was a contemporary of Allama Iqbal, and he was inspired by him. Mehtar Nasir Ul Mulk was very studious and a keen observer. In early 1927, while he was in Delhi for military training, he had the opportunity to meet with Allama Muhammad Iqbal and Akbar Fazl.

Nasir Ul Mulk was not only a religious figure but was also actively involved in advocating for the rights of the public. He was inspired by Allama Muhammad Iqbal. Whenever he went to Lahore, Nasir Ul Mulk would frequently visit Allama Iqbal and seek advice from him. He shared the same view as Allama Muhammad Iqbal regarding the partition of Muslims in the Subcontinent (Akber K, 2000).

When Nasir ul Mulk assumed the throne in 1936, he adorned the main gate of the fort with a crescent and star symbol, along with two lines from a Persian poem.

چو پاکستان شود حاصل
تو نشان آن باشی

“When we are granted Pakistan, you will be the symbol of the new country.” (Urfan 2000)

Hissam-ul-Mulk

Hissam-ul-Mulk was the governor of Drosh. He was imprisoned in Loralayi, Baluchistan because the ruler of Chitral state accused him of overseeing all the freedom movements in Chitral state. During his time in jail, he wrote a book titled "Mazalim Chitral" (Cruelty in Chitral). He published this book through the Chitral Student Union in Delhi. Students such as Molvi Amir Ali, Mulana Hidayat Shah, Mulvi Gulam Jilani, Mulvi Muhammad Sharif, and Mulana Fazal Ilahi, who were residents of Delhi, published and distributed it in Chitral. In his book, (Gufran, 1962), he mentions all the brutality of the ruler towards the public of Chitral state.

H.H. Mohammad Muzaffar-ul-Mulk (29 July 1943-49)

Muzaffer-ul-Mulk, the Mehtar of Chitral, expressed his desire to join Pakistan in a letter to the Ruler of Chitral in the first few days of August 3, 1947. However, he eagerly desired to meet with Quaid-e-Azam to discuss the accession of Chitral and negotiate his terms and conditions before formally joining Pakistan. Mehtar of Chitral maintained correspondence with Jinnah through letter exchanges after the subcontinent was partitioned, but he was unable to meet him in person. (Letter from the Ruler of Chitral to Jinnah, dated August 9, 1947).

Conclusion

Chitral gained statehood in 1320 when the Raees Dynasty began their rule over Chitral. The Raees Dynasty ruled over Chitral from 1320 to 1590. After that, Katoor became the ruler of the Chitral

state until its merger with Pakistan in 1969. During the journey from autocracy to democracy in Chitral, every individual, including students, religious scholars, women, and the state rulers, played a role in transforming the state into an annexation with Pakistan. Chitral has remained a buffer zone between superpowers due to its strategically important geographical location. Chitral is connected to the Central Asian countries through the Wakhan strip, which is located in the extreme north of Chitral, specifically at the Boroghul pass.

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