

**Historical and Archaeological Significance of Sufi Shrines in
Garam Chashma District, Chitral, Khyber Pakhtunkhwa**



Submitted by

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Islamabad

2018

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Glossary

<i>Chiraghdan</i>	Oil lamps
<i>Mureed</i>	Followers
<i>Manat</i>	Offering/votive
<i>Khalifa</i>	Servant/ Care taker of the shrine
<i>Peer</i>	Saint
<i>Dia</i>	Oil lamp
<i>Panj</i>	Five
<i>Faqeers</i>	The peoples who sits on shrine
<i>Aqeedat</i>	Respect

Candidate's Declaration

I hereby declare that this M.sc thesis currently submitted bearing the title “**Historical and Archaeological Significance of Sufi Shrines in Garam Chashma District, Chitral, KPK**”, is result of my individual research and has not been submitted concurrently to any other institution/University for any other degree.

Sajjad Hussain

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Supervisor’s Declaration

I hereby declare that the M.sc candidate **Mr. Sajjad Hussain** has completed his thesis titled, “**Historical and Archaeological Significance of Sufi Shrines in Garam Chashma District, Chitral, KPK**”, under my supervision. I recommended it for submission in candidacy for the Masters of Archaeology in Asian Studies, Taxila Institute of Asian Civilizations (TIAC), Quaid-i-Azam University, Islamabad.

Dr. Sadeed Arif

Acknowledgements

First to all thanks to Allah Almighty, Who has given me the potential to carry out this research and beloved Holy Prophet Muhammad (P.B.U.H).

I would like to express my deep and sincere gratitude to my supervisor **Dr.Sadeed Arif**, Assistant Professor (TIAC), Quaid-i-Azam University Islamabad. His wide knowledge and logical way of thinking have been of the great value for me. His thorough analysis and rigorous critique improved not only the quality of this dissertation, but also overall understanding of my study, I am grateful to his ever inspiring guidance, keen interest, and constructive suggestion throughout the course of my studies and for the knowledge he has imparted for the improvement of this work, his insights and comments are very much appreciated.

I intended to acknowledge every single individual who came across me during the course of my research. Without having any intention to leave out, there are scores of people whose names and generosities would remain unrecorded but definitely not acknowledge. I apologize to all of them.

Sajjad Hussain

Introduction

Shrines and saint have been powerful religious elements immersed in the structure of many societies around the world shrines of Sufi Saints remain a significant aspect of the religious and social structure of Pakistan. They are basically functional in creating social participation, provision of entertainment in the form of devotional Qasidas (Batool, 2015).

In Pakistan Sufi shrines have traditionally been maintained and preserve by hereditary saints (Peers), who often command a large number of people. Sufi shrines in Pakistan are the common public places of sacred rituals whose followers are considered to be righteous by virtue of being pious. Followers of Sufis show deep emotional attachment to their shrines. With their emotional fellowship, Sufi shrines remain a meaningful phase of religion and social structure in Pakistani society. Historically, Sufism has been depict as a ‘‘pathway to God’’ whereby it helps exclude all the barriers between man and God through changing patterns of life. (Yao, 2018)

Believers visits Shrines and make various Mannat. They pray for precious things like wealth, success, to get rid of evil eye, enemies, for seeking guidance.

It was observed that all these practices, ways and ‘waseela’ are actually the same. A visit to the shrine to make Mannat shows the belief of pilgrims as he requests the accomplishment of his desires. Paying pilgrimage to the saint means that the Sufi saint is being made into a ‘waseela’ in front of God. Now no matter what path believers choose, i.e should they ask directly from God or from Sufi saint or from Sufi saint as ‘waseela’ their prayers come true because of the Saint.

Under the research area, there are many historical shrines in Garam Chashma district Chitral. In Garam Chashma area there are two famous and well know shrines. These are Peer Nasir

Khusraw ziarat located in center Garam Chashma bazaar and other one is Peer Khuja Ahmmad Wana ziarat located in Birzeen.

Statement of problem

Shrines are of two types, well known and marginalized shrines. Well known shrines are those which are popular visitation centers and have been every one greatly studied and mostly everyone knows about the shrines. And another one is marginalized shrines those which are not popular, no one have focused on these shrines. These Sufi shrines which have so far not attracted such an attraction. People don't have enough information about these marginalized shrines. This ignorance creates a gap in our knowledge about the Sufi Saints and their shrines in Garam Chashma. These marginalized shrines still need documentation and proper research.

Significance of Study

The significance of this study lies in the fact that it plays an important role in the documentation and the preservation of the historical and cultural heritage sites of Chitral. It will bring the knowledge about human records used by the people in this area. This preliminary survey will bring important of this historical culture heritage of the world. This study is also help to save and preserve the shrine and bring them in the light to the people of world. It is also try to direct the attention of the concern department and institution for the purpose of preservation. It will consider the threat to culture Heritage in the light of cultural Heritage/Resource Management abroad. The study is give some suggestion for the preservation and protection of this wealth.

Hypothesis

History and archeology of marginalized Muslim Shrines is of great significance as it give us important information about the belief and myths system of the native peoples around the shrines.

Literature Review

Due the remote location, Rugged environment and difficulty of the data collection most historical palaces, archaeological site in Chitral have deprived from proper research, Chitrali shrines are also one of them, it is utmost important that the research begin with the review of the literature. Although proper research on Chitrali shrines have not been done yet, but the related literature has been collected, that are following.

Sufism, which was developed by the twelfth century from a small movement of ascetics emphasized spiritual over the legal, and closeness to, rather than remoteness from Allah (Hatina, 2007).

Sufi shrine in Pakistan are the common public places of religious rituals which follower consider to be righteous by virtue of being pious (Patteau, 2011)

Followers of Sufi exhibit deep emotional attachment to their shrines, With their emotional fellowship, Sufi shrines remain a significant aspect of religion and social structure in Pakistani society (Farooq, 2012)

Historically, Sufism has been described as a “Pathway to God” whereby it helps eliminate all the barriers between man and God through changing patterns of Life, Etymologies of the term “Sufi” are various but in practice the term “Sufi” was reserved for ideal usage and Sufi referred to

themselves in order term such as devotes ascetic, impoverished, and spiritual traveler (Sabra, Relegion and society in Medieval Islam, 2013)

Most of people in Pakistan view Sufi saint as the embodiment of Islamic virtue and consider them true faqirs (impoverished one) characterized by a life of piety, self-sacrifice and public service , Sufi Shrines work in multidimensional ways thus their political, social cultural and economic implications have always been and will continuous to be, substantial. Since time immemorial, the traditional of visiting sacred places to attain religious merit, washing off the sins and accomplishment of desire has been a common practices across the world (Frembgen, 2012)

Visiting of sacred spots places and building has traditionally been regarded as noble and often equated with purification of body and mind, and achievement of merits, People come to Sufi shrines to manage their social and psychology problems. In Pakistan, life stress and depression are highly correlated with the social problem, followed by the lesser social support and few year of education (Ali H. , 2010)

Main objective

1. To identifying and documenting these shrines.
2. To Study of the archeological material is carried out.
3. To prepared List of the material with proper photography.
4. To prepared Map of these shrines.
5. To Analyzing socio-economic, culture and religious belief to the general public.

Methodology

The research carrying out by the researcher is primary as well as secondary data in reach. All the important shrines and their history will be recorded. There are different techniques for collection data in research. The researcher use different techniques, to collect more solid information and qualitative data. Some of the techniques used by researcher during field work to collect data are as follows.

Report Building

Establishment of good report with the community was my first assignment as it had primary importance in field work. It helps me to collect required information, sometime it is a difficult task, yet at the same time necessary to get valid data and very solid information about research.

Data acquisition techniques during the field work

During the field work primary data from the site of shrines was collected by conducting survey and interviewing the native people. Based on the data collected from the secondary sources (books, articles, electronic sources, journals and unpublished reports) there is a no archaeological research exists on this topic and no proper study in this area. Therefore, this indicates the importance of conducting survey in order to identify the location of shrines site within the study area.

Intensive survey

The material subject to this work was categorized mainly based on their level of association to Islamic shrines. The kinds of information identified material during intensive survey were documented on the inventory format.

Purposive sampling

The researcher have also used purposive sampling in this technique purposely chooses subjects in their opinion, are relevant to the arrangement.

Observation

The present research have used this method during research in field and just listen to people, with the help of observation and listening to the people during data collection. And put the relevant data to this research. It involves getting close to people and makes them feel comfortable with presence so that you can observe and easily collect data. Furthermore researcher can easily participate in most of the social functions where researcher has to collect primary data about the topic.

Photography

Camera was used to take pictures of the shrines sites, monuments house in the sites and materials related in shrines and every other features related to the shrines site. The photography is using during the field research.

Interviews

The researcher has conducted mostly informal and un-structured interviews. The politeness and relaxed behavior to respondent to best thing this positive react of the interview helped to get more detail information through a friendly and freedom of expression by the respondent. then the researcher can ask various questions according to the situation. This research has conducted many interviews for his research.

In-depth Interview

In-depth interview the researcher has conducted informal interviews, semi-structured and non-structured interviews. The main focus of my study it help him to know about their culture of shrines and various other things, after taken interviews in groups and individually. The present researcher is done interviews with the (Mureeds) of the shrines and also same (khalifahs) around the shrines. After talking sample of the community the researcher conducted in depth interviews from the people taken in the simple. It has done to know what the Particular person think about the topic under researcher.

Census taking

This census taking helped me to get qualitative data information provided me detailed and complete information about the every (mureeds/khalifahs) who come for their treatment. These methods have helped my research and make my research mare accurate and more in depth.

Filed notes

Present research used to write my field notes regularly by arranging the data. Whereas notes served as to store the daily information base the tool of field notes was adopted by the researcher for undertaking the researcher who tried has best to record all information data. And the helpful to analyze the overall data.

Techniques of data analysis

This study data is analyzed through qualitative and quantitative techniques. These techniques are used to analyzed the data collected from secondary sources such as books, journals, articles and unpublished reports and form the field work. Addition to this, the qualitative data were analyzed using descriptive techniques. Generally geographical location, functions, conservations status of

the sites of shrines and other issues and events related to shrines of the evaluated through these techniques.

Chapter 1

Area profile

Chitral, (native people called Chitrar) is one of the remote and isolated region of the country. It is the north western district of Khyber Pakhtunkhwa Pakistan. It shares border with Badakhshan, Nuristan and Kunar of Afghanistan in north and northwest, with Gilgit Baltistan in the east, with Dir, Swat and Kohistan district in south. And Some 200 mile above Peshawar. It was separate state in 1895. Almost 90% khow, 8% kalash and 2% others peoples are residing in Chitral. And about 60% Sunni, 35% Shia Imami Muslim while 5% Kalash and other communities residing in Chitral. Chitral is inhabitant of unique culture. According to census Kalash population 3000 and 50000 Muslim peoples are world famous due to their unique old culture. Form 48 small and big valleys of Chitral.

Chitral is unique district on the basis in which more than 14 language are spoken. Khowar is the mother tongue of almost 82 percent peoples. Beside Chitral Khowar is also spoken in Ghazar district of Gilgit Baltistan and swat. And many other languages spoken in Chitral like Kalasha, Wakhi, Gogli, Pashto, Yadgha, Madaklashti are also spoken in Chitral.

According to the census report of 1998, the population of Chitral much increased more than three times since 1951. It is 319, thousand in 1998 as compared to 106 thousand in 1951, resulting enormous increase of 200 percent since then. The population of Chitral increased by 52.63 percent during 1981 to 1998 within 17 years at an average annual growth rate of 2.52 whereas this rate was 3.3 percent during 1972-81 and 3.0 percent during 1961 to 1972 (Report, 1998) .

Table 1 Table of population and Intercensal increase since 1951

Description	1951	1961	1972	1981	1998
Population (in thousands)	160	113	159	209	319
Intercensal increase (percent)	---	6.60	40.71	31.45	52.63
Cumulative increase (percent)	--	6.60	50.00	97.17	200.94
Average annual growth rate	--	0.70	3.00	3.30	0.52

Geography

Geographically, Chitral is one of the important and much large in size part of Pakistan. Chitral is expanded in 14850 square km area, and is biggest district of Khyber Pakhtunkhwa. Chitral is fully covered by high mountains, No mountain in the region is less than 4,000 feet and over 40 peaks have an altitude of 20,000 feet. Generally known as Hindukush. The altitude of village is 3700 feet. The town is at the foot of Terichmir, the highest peak of Hindukush, 25289 feet high. From north to northwest it is covered by Afghanistan. Commonly Chitral is bordered in the east with Gilgit-Baltistan, south-east Swat valley, north and north-east by China and the Wakhan corridor of Afghanistan, and in the west by the Nuristan and Kunar provinces of Afghanistan. In the south of Chitral is located the Upper Dir district of Khyber Pakhtunkhwa province. When one enters Chitral through any of the two main routes first one is Lowari Pass or Lowari Tunnel and

Shandur Pass. lawari pass leads 365 km (227) to Peshawar . in the south the easier route during summer runs over the 3798 m(12461) Broghol to Afghanistan Wakhan corridor, during winter this route usually closed. To the east there is 450 km (252 mile) route to Gilgit over 3719 meters (12201 feet) Shandur pass. In the west about 4300 m (1400 feet) Dorah pass provide further route of Afghanistan. This route close about six and seven months due to snow falling (Rehman, 2009).

Chitral is divided into many small valleys numbering about 45. The most important and beautiful of these sub-valleys are the Kalash valleys, Garam Chashma, Mastuj, Laspur, Yarkhun, Tor Khow and Mor Khow. The highest peak in this range of the Hindukush is Terichmir, which lies at a height of 25,263 feet, just 36 miles away in the north-east of Chitral town. Chitral lies at an elevation of 4,900 feet from the sea level. The national tree of Pakistan Dewdar found in Chitral valley, while the national animal of Pakistan Markhor (Ibex) is also found. The total area of Chitral is 14,850 square kilometers and this area is situated between 35 & 37 N latitude and 71 & 22 and 74 E longitude.



Figure 1: Map of District Chitral

History of Chitral

Chitral, remote region with rocky land situated extreme north of Pakistan, has not experienced much works in the field of archaeology. It might be owing to its environment and land structure where the disastrous flood are rampant almost ever villages in every years that may buried the important archaeological sites. That may be the reason that early history of this region is unknown. History of Chitral can be divided into the following period like early period, *Sumalik period*, *Rais*, and *Katoor period*.

Early History of Chitral

Though the early history of Chitral is very little known and written records have not been found, but the discovery of *Gandhara* grave culture and others archeological remains show that the history of Chitral goes back to the thousands of years ago. Auriel Stein has discovered Gandhara Grave culture sites in Ayun Chitral while Ahsan Ali Vice chancellor of Hazara University

discovered *Gandhara* grave sites in different parts of Chitral, such as *Parwak* in Upper Chitral about 85 km north from the Chitral town. The discovery of Gandhara grave culture's sites important for that reason that the early settlements of *Khow* and Kalash peoples are unknown. These discoveries will helpful to fix the settlement period of the people of Chitral (Ali A. , 2005)

During mature *Harappan* period from 2500 BC to 1900 BC, there were trade relation between *Badakhshan* and Indus valley civilization. Discovery of large number of Lapis Lazuli beads in different cities of Indus Valley Civilization proves the exchange of commodities between two civilizations. In return of Lapis Lazuli food grains were taken to *Badakhshan* from Indus Cities. There were two routes that connected these two civilizations. One was through Jalalabad Afghanistan and another one through Sheikh Salim Lotkoh Chitral. The route leads to Badakhshan through Chitral is much shorter than Jalalabad's, but is open almost for four month. Only the local could have known about the weather condition of the area and the route also leads through difficult terrain which is very much difficult for the outsider. Possibly the local peoples have involved in this process. The detail investigation in this regard is very much important.

Chitral has either been ruled by Iranian or has got influence for the long period of time. Although archaeological discoveries regarding the rule of Iranian in Chitral do not supports but it could be investigated through cultural component that are found in language, religion, custom, culture etc. For instance 21 March is supposed to be the first day in Iranian calendar. This day is also celebrated in Chitral as a *Noroz* (new day). There are many other instances that could be linked with Iranian's.

According to the folklore and legend Chitral has been captured by Kanishka, the Buddhist ruler in Gandhara in 2nd century CE. The discovery of *Kharoshti* inscription in Baranis village 25 km

north from Chitral town is also linked with it. He left the region quickly because it is difficult terrain to govern (Baig 2004:2). While some scholars have views that discovery of *Kharoshti* inscription in Baranis and Torkhow of Upper Chitral are belong to 900 CE by the time of Jaipal king of Kabul. The rock in Torkhow which is inscribed in *Kharoshti* is called “Kalandar-o-Bohtni” (Mendicant of stone). This is Buddhist stupa’s figure where the upper part has cut off. In 4th century Chinese invaded and imposed rigid system of administration by controlling the population. It is said that the Chinese would captured a few hundred local peoples and deployed them as a forced labor. According to the folklore, these prisoners would be released after a few years a fresh batch of local was taken. Chinese inscription are also found in Chitral just 15 km north of Chitral in Ragh village (Baig, 2004).

Over the next 300 years, various part of Chitral was ruled by local chiefs, who offered tribute either to the Shah of Iran or Chinese Tang dynasty. In 7th century, Chinese once again invaded on Chitral. By the beginning of 8th century, areas controlled by Chinese fallen into the prey of local chieftains. By the 10th century Kalash tribes had established their own principalities in lower Chitral continued until 1320 AD. While upper Chitral was ruled by a legendary figure Behmon e Kohistan (Baig, 2004).

Bahman e Kohistan, the Buddhist ruler, extended his rule in entire region from Indus Kohistan up to Chitral. He was Chinese vessel and his capital was situated at Muxghol (Mulkhov) with an effective fort with the supply of water channel by means of interconnecting of ibex horns. His rule lasted fifty years leaving prosperity and peace to the region. During his rule unique system of water channel was dug from Bang Gol Yarkhun valley all the way to Qaqlasht that the distance is more than sixty km and run through difficult terrains and mountains. During at that time *Islamic* forces were marching from east after conquering Iran, Afghanistan and

Turkmenistan. Chinese forces with the help of their vessel Bahman e Kohistan fought and defeated them. However the force entered from Broghol in 980 CE. Bahma e Kohistan fought savage war against them but he failed and killed in battlefield. After conquering the area, the Islamic force returned to Arab without establishing an effective administration in the region. Arabs were wanting to established indirect government in Chitral. Though they did not establish a strong government in Chitral, but their missionaries began to expand the teaching of Islam in the region (khan, 2002).

Somewhere between the years 1005 and 1010 AD Sumalik became the sole ruler of Upper Chitral as well as Hunza, Chilas, Gilgit and Sakardu. Sumalik was basically from Charkh and some peoples have view that his pagan beliefs were similar to those of *Kalash*. He was effective administrator and his rule brought prosperity and peace in the region. Instead of establish consolidated and centralized government, Sumalik divided his territory among his sons, who succeeded their father as independent rulers. The rule of Sumalik dynasties ended in 14th century with the emergence of Shah Nadir Rais (Baig 2004:4). Morco Polo has visited through the *Pamir* and referred the region as *Balor*. Arab (Mongol) armies have invaded on Chitral from Broghol region and said to have converted the population to Muslim. The lower part of the country still remained non-Muslim which converted in later period. The Mongol tribe *Yarkhun* invaded on Upper Chitral and may have given their name to *Yarkhun* valley. Arab armies were opposed by Sumalik the leader of the *Khow*.

Chapter2

Arrival of Islam in Chitral

Chitral has been left composed by invaders due to its location high up in the Hindu Kush. In ancient times, Chitral was known by the name of *Kashkar*. A World In-between 245 of the Chagatai Khanate that between 1520 and 1550 CE brought armies from Yarkand to set up permanent sub-centers ruled by deputy governors south of the main Hindu Kush chain, apparently in Chitral. The Turks brought with them the Sunni Muslim opinion, but the mostly population remained mostly unconverted. Consequently, a sign of Shiite refugees entered Chitral from Badakhshan, at the beginning of the seventeenth century. These were Ismaili's, by the preacher of Pir Nasir Khusraw who come from Badakhshan by the purpose of preaching after that, whose faith afterward spread slowly to the east finally reaching Yasin and Hunza between 1792 and 1829. In 1398 CE an expedition against the westernmost valleys of Kafiristan. The area related to present-day Nuristan, then called Kafiristan by the Muslims, was thus left as the last stronghold of the ancient polytheisms of Peristan, until the Afghan Amir Abdur Rahman Khan in 1895 obtain the submission and the (at least formal) adaptation of the last independent polytheistic communities, the mysterious 'Kafirs of the Hindu Kush', who had moved Kipling's imagination. A little cut up of the polytheistic world of the Hindu Kush-Karakoram managed however to survive: the Kalasha people of southern Chitral, a population of only a few thousand, whose area was left by the Durand Agreement of 1893 on the British side of the border, fugitive the movement and still practice their ancient religion to this day in the three small valleys of Bumburet, Rumbur and Birir. Since all the speakers of Indo-European languages have long entered the orbit of one or the other of the great historic religions – Christianity, Buddhism, Zoroastrianism, Hinduism, Islam – the Kalasha represent not only the last remnant of the pre-

Islamic cultures of Peristan, but also the last observable example of a 'tribal' Indo-European religion. The complex pre-Islamic world of Peristan raised the interest of British colonial agents, explorers and adventurers from the very beginning, when the area was still largely unknown to Europeans not only in its human, but also in its physical, geography. In the course of the nineteenth century these British envoys collected a wealth of data which are still precious today for anthropologists, linguists and historians. Professional scholars started finally to investigate the region in the early decades of the twentieth century, but it was only after the Second For a detailed reconstruction, with indication of the sources, of the progress of Islam.), about 4 two British adventurers in British India who become kings of Kafiristan. In each valley, however, a varying percentage of the population has converted to Islam. (Pellò, 2016)

Kalasha

In the tenth and eleventh century, the Kalash ruled over Lower Chitral, up till Hurbuns. In 1220, the tribe of Khow defeated Bal Singh, the Kalash ruler, and pushed them to the south western valleys of Chitral. Living with the Khow, they gradually embraced Islam. But those in the valleys of Bomborate, Birir and Rumbur clung to their own religion and culture.

Until the 1970s, not much was known about this tribe that resided in the south west of Chitral, in the three valleys of Bomborate, Birir and Rumbur. This pagan tribe of 3,000 people follows its own distinct culture and traditions. Their origin is still not known. Either their original home is Syria or Tsiyam, the old name of Thailand. From here, they migrated to Afghanistan and then to Pakistan. The Kalash are illiterate but clever people, and excel as masons and craftsmen. They have a friendly temperament and are fond of music and dancing. Their native language is Kalasha or Kalashamun.

Shubgali

These tribes live in Gabore in the north, Langoor Butt in the south and the valleys of Bumboret and Ambore in the south west. In the last decade of the nineteenth century, they came from Noristan (Afghanistan), their homeland, due to Ameer Abdur Rehman Khan's forced exchange to Islam. In 1926, they embrace Islam. In their families, women work while men love gossip and sports. Their favorite pastime is to play with snow in winters. There was a time when they were known for their skill in arrow shooting.

And many other researches has been says that.

Marco Polo, who passed through the Pamirs, referred to the country as Bolor. History relates that first a Chinese army and then an Arab (Mongols?) army invaded Chitral from the north by the Broghal pass when the upper part of the country is said to have been converted to Islam. The southern district remained non-Muslim till very late and were then converted to Islam. A Mongol tribe called Yarkhuns invaded Chitral via the Broghal pass and may have given their name to the Yarkun valley. They were opposed by Somalek, leader of the Khows. Another incursion is attributed to Changez Khan and his Tartars. (Khan, 1980)

Chapter 3

Historical background

Pir Nasir Khusraw life history

According to books and peoples during the interviews pir Nasir khusraw was a great and prominent Ismaili Muslim Missionary. Nasir khusraw was a Persian poet, philosopher, traveler, scholar and Preacher. Nasir Khusraw was born in Qubadyn in 1004 AC Iranian province of Khurasan. Nasir Khusraw was live luxurious life, He learn and memorized the Holy Quran. According to peoples when Nasir Khusraw was 40 years old he starting questing such as why the world exists? And what could be the effect behind the happiness and sadness of human being? He ask the teachers about the existence of various things but no one can satisfy him. When Nasir khusraw was 42, according to people he saw a dream. He saw someone saying to him those who search will find this was the sign indicating the Fatimid Imams who were lived in Cairo Egypt. After he saw the dream he start travelling toward Egypt. After the saw dream he become convince to change his life style using the guidance. After the dream his life is completely change and leave home his family and province of Khurasan around the year 1046 AD. During his massive journey he went through Herbon and other many other cities of the region and finally reached in Cairo Egypt. His journey has have documented in his famous book- *safarnama*.

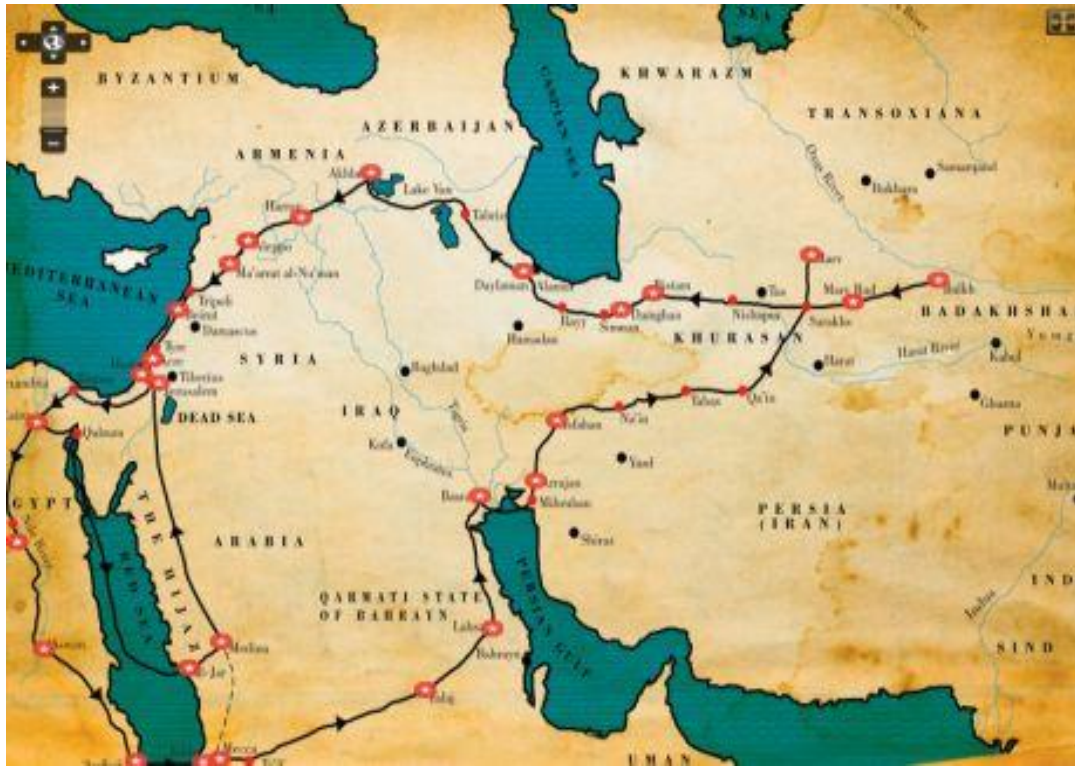


Figure 3: Map (source: google)

The afar-nama is record of an expansive journey undertaken by a Persian poet and philosopher, Nasir Khusraw, in the mid-11th CE century. He travelled from Central Asia to the Mediterranean Coast, Egypt, Arabia and back and appears to have compiled his Safar-nama in the latter half of the same century. (khusraw, 1077)

In cairo Pir Nasir Khusraw meet with the great and well known Ismaili Dai Muinuddin Shirazi after he meet Shirazi guided him to meet the Fatimid Caliph Imam Mustansir Billah. Imam Mustansir Billah was eight Fatimid Caliphs and eighteenth Ismaili Imam. After Nasir Khusraw was appointed to high rank Fatimid Dawa chamber, and he was later perceive as the hujja of greater Khurasan in his home province. Nasir Khusraw continued has journey north through Arabia and then Iran, and going eastward back home to Balkh on 1052, for the Fatimid daw'a

and preacher. When there he put his life into danger for the success of daw'a. the peoples pressure against him accumulate even in his hometown of Balkh he had to go Yumghan. In 1060 Nasir Khusraw go toward Yumghan and protect himself under thr court of Ali Bin Asad intellectual Ismaili prince in the hilly region of Badakahan. Nasir Khusraw wrote his *diwaan* in Badakhshan which consists of more than 15000 lines. He make a number of prose work, they all of them in the Persian literature. When he come to Yumghan due to very hard work effort and struggle the Ismaili Daw'a spread in whole Central Asia. Including a very broad area, the areas Afghanistan, Kazakhstan, Kirgizstan, Tajikistan, Uzbekistan, North West part of Iran also known as Khurasan and Northern Areas of Pakistan and particularly in Chitral Garam Chashma according to native peoples in Garamchashma Chitral. (qayyum, 2019)

In Garam chashma many verbal traditions are related to Nasir Khusraw like *Pathak* and *ziarat* Nasir Khusraw. After 1060 AD Peer Nasir Khusraw visited Garam chashma, he stayed for a short time in the area. Then nasir khusraw return to yumgan. Finally Nasir Khusraw died in 1080 AD in Yumgan Badakhshan. He is glory to this day in central Asia as a great saint, poet, philosopher and preacher. Nasir Khusraw made Yumgan a center of his teachings and wrote most of his famous books there. He also sent Da`is and na`ibs from there to different regions of the world for preaching. Nasir Khusraw was a prolific writer on religion, the philisophy and history. Some of his famous books are as follow;

1-Safar Nama (Book of travels)

2-Diwan (Book of Poetry)

3-Wajh u din (the Face of Religion)

4-Zadal Musafirin (Travelling Provisions of Pilgrims)

5-Gushayish wa Rahayish (Book of Knowledge & Liberation)

6-Roshnai Nama (Book of Enlightenment)

Research finding and analysis



Figure 4.Nasir khusraw shrine

Peer nasir khusraw shrine

Pir Nasir Khusraw shrine is located in central Garam Chashma (injigan) 45 km away from Chitral city. And distance of almost 2 hours from Chitral town. He was born in Qubadyn in 1004AD in Iranian province of Khurasan. Pir Nasir Khusraw shrine one of the famous marginalized shrine in Garam Chashma area. Pir Nasir Khusraw was a Persian poet philosopher, Ismaili scholar and preacher he is also revered as a prominent Dai of the Fatimid era (10th -11th century). During interviews the locals said that after 1060 AD Peer Nasir Khusraw himself visited in Garam Chashma for preaching and teaching of the Shia Ismaili Muslim sect.

According to the peoples and traditions peer Nasir Khusraw had performed 40days meditation (chilah) in a cave collected in Garam Chashma. In this practice a mendicant remain seated in lonely cell called *Chilah Khana* for 40 days showing total dedication to God and seek higher spiritual will power. After completed forty days meditation Nasir Khusraw again appeared and came to his hut namely Ziarat, and continue preaching.

According to interviews and verbal traditions also clues of inscriptions Nasir Khusraw had come to Garam chashma (Injigan) through Dorah pass and spread Shia Ismaili sect of Islam among the non-Muslims. His Ziarat located in the centre of Garam Chashma is a place of great respect and veneration for the Ismaili's. Also other sects of Islam give due respect to the place. A very famous Khalifa Tahmur Shah of Gram Chashma preserved some manuscripts related to Peer Nasir Khusraw in a mountain` cave which I had seen on during my oral research about the Peer.

Pathak (Injigaan's most fascinating seasonal festival)

Human beings are consisting of physical body and inner soul which maintain its existence similarly nation's endurance and identity is depend on the preservation of its historical events and its commemorations. These nations cannot be remembered and alive when they eliminate their special memories and historical incidents; they would be perished and might not be remained for a long time. Festivals are the most stimulating source of keeping historical event perennial and nations can also earn lot of profits from these festivals. The tradition of festivals started probably since the inception of human life which are still running actively and will remain. Festivals are the essential part of human life. These are the requisite source to maintain nations' unity and integrity. Almost every nation observes festivals which are integral part of

their life, in the same way festivals also play a major role for their building and unity. Festivals are thought to be major sources of contributing cultural and group cohesiveness.

Festivals are celebrated not only for entertainment but also reform people's fashion of life. Many festivals are celebrated with some kind of performance and also hold specific objectives and goals inside.

Historical background

The exact history of Pathak is unknown yet according to 'Saadat family' it was started by Peer Nasir Khusraw when he successfully completed his 40 days meditation (Chilla) and preached Islamic theologies in Chitral district (Injigaan), specifically in *Garamchashma*, for the first time. It is said by many people that Pathak is an old popular festival which had been celebrated in northern areas of Chitral. In Chitral region *Lotkuh*, the original and rustic form of Pathak is still celebrated yet in many regions it is distorted with the passage of time. The reason of its continuation in Lotkuh is because of the Saadat family's interest and love for their culture. Including Ismaili communities it is also celebrated by many Sunni Muslims as well. It starts from first February and lasts for two days. In many places of Chitral Pathak has been given up but in Lotkuh region it is still celebrated enthusiastically yet Nauruz festival is still active and fresh which starts on 21st of March.

Way of celebration

On 2nd February every year Pathak was celebrated in Garam Chashma. Before the celebration festival Saadat family conducts a special meeting five days earlier in Garam Chashma. Some elders, like *Khalifas* and *Qazis* discussed the associated matters and observational requirements. They also pay visits to many villages to recall the instructions of how to celebrate in a proper

way, even the local folk are educated make the day more effective. Informers are sent to different areas or houses and specific people are given specific responsibilities. Many volunteers are allotted to go many places for giving information about the festival meeting, news and activities. One who conveys the news of *Phatak* is so-called “*Pathageen*”. These Pathakeen are offered many traditional gifts such as dry foods, homemade items and some money etc.

On the very day some other community leaders are received who are invited and together they pay a visit to the sanctuary of Nasir Khusraw’s memorial (Ziyarat). Pathak festival traditionally begins with the visit of different villages,

The celebration is similar to Muslim *Eid* with some extent. People go to one another houses and exchange best wishes. Across Chitral different parts of the region people are invited for the festival. Many days before people of every class-children, elders, male and female- prepare new dresses and decorates their houses. Houses are cleaned and decorated with full of care especially the traditional style of Chitral houses are known as Baipash. The day before festival is known as *Samoon* when people restlessly wait for tomorrow. On the festival day many interesting activities are done: flour is sprinkled on the pillar of houses and over people shoulder, guest are served local sweet dishes. The most unusual and special sweet dish is made which is known as Shoshpalaki and many milk-made items are also presented with full of passionate hospitality. Every household brings Piniki to Ziyarat. Cake are mixed with butter or Daisi Ghee and distributed to everyone who is considered to be consecrated.

Festivals are undoubtedly celebrated across the world. There are no festivals or Tehwaar which do not hold some specific objectives and goals. The significances of this festival are many, some of which are:

Firstly it's a source of connectivity, brotherhood, unity, faith and love. It is the day when people meet each other, share love and respect and celebrate it peacefully without hurting anyone. Secondly because of the festival people clean their houses and street. They mutually consult and embark on cleansing and decoration. So it has a quality to teach and instruct people that how to life in proper way. People go to visit Nasir Khusraw's shrine like other people do across the world. It show the devotional love for the saint personality. It automatically recalls the religious teaching and the holly instructions. .Above all festival is message of love and peace which enhance and strengthen unity. It flourishes relationships and a rich source of forgetting the straits and frets of time

Belief of the visitors

Belief is the strong aqeedat and the faith of the visitors of shrine ziarat. The visitors practice of Mannat is connected with strong belief. The visitors come to the shrine to make Mannat will fulfill their desire and solved social problems . According to the native peoples and regular visitors during interviews he answered me that, if visitors have strongly belief and aqeeda come to the shrine and make Mannat the shrine fulfill their Mannat, No one leaves the shrine with empty hands. The researcher observed that most of the visitors decorated the shrine of Pir Nasir Khusraw after the fulfillment of their mannats. During the interviews Visitors belief about the blessings of shrine and considered them alive. In their view, he could listen to the visitors and work as mediator between them and Allah. By and large they believed that shrine know their problems.

Hot spring

Soviet sources mention various holy places in the hilly region of the Pamirs (badakshanby chitral mountain range), which are specially venerated by the local ismaili population. They are

generally related to the memory of the great Ismaili poet and saint, Peer Nasir Khusraw. One have been mentioned the sacred spring (hot spring) in Garam chashma. (Wimbush, 1985) The hot spring located in Garam Chashma near Pir Nasir Khusraw shrine. Garam chashma also known as hot spring and famous for its naturally boiling spring which are famous for healing effect on skin disease, bone pains, gout, headaches. According to the locals interviews he said that, the hot spring emerge the time of Peer Nasir Khusraw. During interview a local doctor said that the hot bath was a kind of physiotherapy, but from medical point of view he could not explain this mode of treatment.



Figure 5: Hot spring

Pir Nasir Khusraw related pictures

During my research I have almost done whole picture related in Pir Nasir Khusraw. The Mountain of Zhiture Gol Garamachashma where some Manuscripts associated with Pir Nasir Khusraw, preserved in a rock cave by locals and famous Khalifa Tahmur shah. This mountain is 8 Km away from Garam Chashma and 54 Km away from city Chitral.

During research there are many artifacts and manuscripts associated with Peer Nasirhusraw, preserved in a rock cave located in Garam Chashma. Name description of the artifacts given below

- Steel Punja (sign of hand)
- Socks
- Ring
- Shoes
- Wooden paper safe (It's a piece of wood having a hole from the middle with paper in use to preserve. The paper inside this wooden hole has a length round about 7-8 meter.



Figure 6: Pir Nasir Khusraw



Figure 7: Mountain of Zhiture gol

The Mountains of *Zhiture Gol* Garam Chashma. Where some manuscripts associated with Pir Nasir Khusraw. Preserve by locals and Khalifa in the cave.



Figure 8: Mouth of the cave

Mouth of the cave where Peer related items are preserved in a big box.



Figure 9: Chaddar

An old white shirt (Qameez) .Associated with Peer. On this shirt some Quranic verses are written with black Ink. According the locals the Quranic verses written by Pir Nasir Khusraw.



Figure 10-11: Chaddar

The same shirt of the different angles.



Figure 11: Stone

Three expensive precious stones aslo associated with Peer nasir khusraw. According to locals interviews said that Peer Nasir khusraw brought himself from Badakhshan.



Figure 12: Chappans

Four different color Chapans associated with Pir



Figure 13: Golden Ring

Golden Ring also associated with Peer



Figure 14: Chiragh-dan

Chiragh-dan associated with peer

According to the local peoples Peer along with a peoples sit around this Chiragh-dan to preach them.



Figure 15: Chiraghdan Pathak festival

The ritual Chiraghdan, Khalifa Roshan this Chiraghdan during Pathak festival.



Figure 16: Chiraghdans

Different types *Chiraghdan* made in pure iron related, Pir Nasir Khusraw



Figure 17: Meditation cave

The mountain cave where Peer nasir khusraw performed 40 days meditation (chilha). According to native peoples during interviews. This Mountain located in garamchashma area near Peer Ziarat.



Figure 18.Horse footprints

According to local people when pir first time arrived in this area with his horse. The footprint related to per horse.



Figure 19.miracle stones

Miracle stone sign of fingers associated with peer.

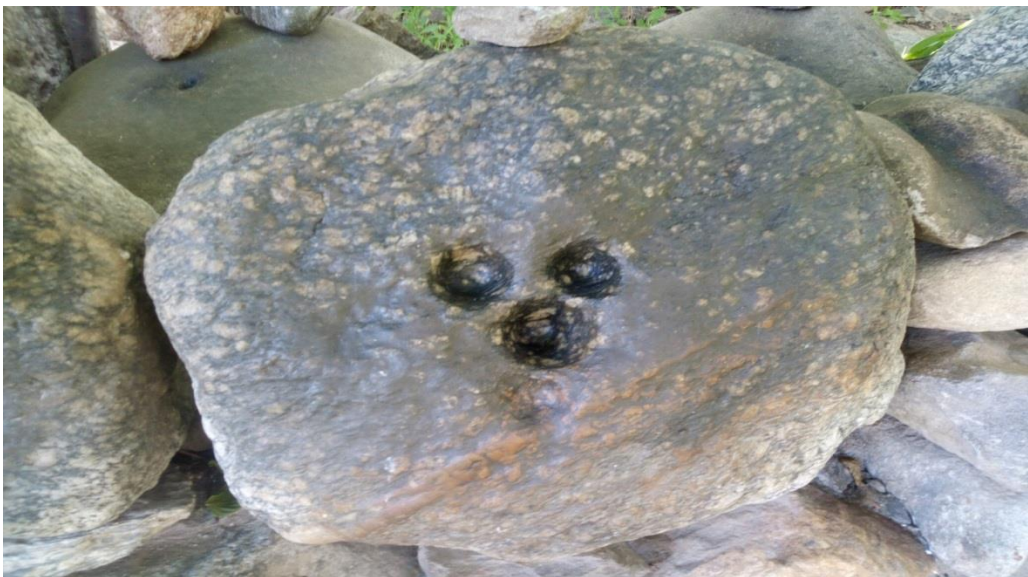


Figure 20.Cup Mark stone

Cup mark style near Pir Nasir Khusraw ziarat stone



Figure 21: Cup Mark

These stone located in near shrine during my research I observed every visitor touch and tawaf them.

Pir Khuja ahmad wana Ziarat

Pir Khuja Ahmad Wana another famous shrine in Garam Chashma area. Pir khuja shrine located in Birzeen villey about 25 Km away from Garam Chashma. During my research I saw a large numbers of people visit shrine looking for help in times of need. These needs can be varied financial problem; search of job, health issues, evil eye, educational achievements etc. According to believers People who seeking help in case of any problem stared visit shrine and make mannat for various problems. When visiting a shrine for various purposes to get rid of worldly desires, to fulfill their prayers, to attain spiritual satisfaction and to purify one from evil deeds. According the locals Pir Khuja Ahmad Wana Mureed of Pir Nasir Khusraw.



Figure 22: inside Pir Khoja Ahmad Wana

Belief of the people

During interview an old man (malang) that the saint alive they listen and fulfill wishes and various problems. He told me mostly visitors here every Thursday on shrine. And the native women has a concept and belief that shrine practice, removed their infertility. Can become mother of children by performing shrine rituals.



Figure 23: Khuja ahmad wana ziarat



Figure 24: Decorated Chiraghdan

Decorated Chiraghdan, pir Khoja Ahmad Aana related made in iron these Chiraghdan hundred years' olds preserve in shrine

Conclusion

Pakistan has rich in terms of Sufi shrines. There many famous shrines of Sufis in different parts of Pakistan. According to the researcher configuration, shrines are of two kinds, well known and marginalized shrines. The present research was conducted on marginalized Pir Nasir Khusraw and Peer Khuja Ahmad Wana Sufi shrines in district chitral Garam chashma valley. The researcher documented these two shrines located in different place in Garam chashma area. These are shrines much respected by the native people. Shrines are considered sacred place because of Sufis Peer.

Chitral valley has so far nominally studied by historians and researchers. But due to its geographic position as a connecting point between South and Central Asia. And accumulate special importance in overall culture and history of the figurative region. The present research is that find out the shrines in Garam chashma district Chitral Khyber Pakhtunkhwa and discussed about historical background and archeological significances of these Sufi shrines and find out the materials. Shrine sites are sacred places dedicated to Muslim Saints and centers of pilgrimage as well as where ritual performances attend with cultural and religious practices are conducted.

It is also important to look wisely to the overall values of the ritual practices conducted at the shrine sites. This is because of the fact that the shrine centers have been considered as important depositories of the traditional culture of many indigenous communities. These marginalized Muslim shrines of peer nasir khusraw garamchashma zone preserve several Muslim culture and most fascinating traditions like Pathak and Chiragh Coshan. The shrines are associated with traditions and rituals which symbolize the imagination and memorial about Pir Nasir Khusraw. . Very year beginning of February the native people celebrated Pathak festival related to Peer Nasir Khusraw memorial. According to the pathak festival and traditions Peer Nasir Khusraw

had performed 40days meditation (chilah) in a cave located in Garam chashma. Shrine got the respect of peoples forever these shrines became the source of inspiration and spiritual healing. Peoples visit the shrines with the hope of fulfillment of their desires. Mostly peoples come to the shrines to get rid from their problems. The most specific problems are illness, disunity, childless particularly male child and many others. Visitors believe that by visiting the shrines their problems are resolved. And another on Peer Khuja Ahmad Wana shrines located in birzeen valley about 25 KM away from Gram Chashma. People also respect this shrine. According to the researcher the Khuja Ahmad Wana Peer Mureed of Peer Nasir Khusraw.

These shrine sites was identified in Garam Chashma Pir Nasir Khusraw ziarat and Peer Khoja Ahmad Wana ziarat in Garam chashma zone, are religious places as well as places where the culture, historical and political development of the native people are deposited and show These shrine architecture is very simple and reconstructed by locals. One of the basic of the result shown in this study it can be concluded that rituals performed at shrines is the product of folk wisdom. These shrines are unique and different from any other shrines in Pakistan.

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