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The entrance of Islam and its expansion in the region of Baltistan (Pakistan)

REVIEW: Before the arrival of Islam and its extension from the eighth century AH in Baltistan, a region in northern Pakistan, Buddhist Hinduism was prevalent. Since then, Islam has replaced these rituals and has gradually been accepted by the people. The research seeks to find out what factors and grounds could bring the people of this land to Islam. It seems that factors such as the migration of scholars and missionaries from Iran and Kashmir, especially Mir Syed Ali Hamedani, Syed Mohammad Nourbakhsh, Mir Shamseddin Araghi, Syed Ali Tusi, and Syed Mohammad Toosi has played an important role. In addition to Sadat, the scholars of Sufism, poets and local rulers like ... have played a major role. This research has focused on local resources and descriptive-analytic methods on how to enter and distribute Shias in the Baltistan.

Keywords: Baltistan, Pakistan, Ulema, Islam spread, Local rulers,

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Baltistan is located in northern Pakistan on the Indian border. It is divided into five sections: Sijrdu, Shgar, Khaploo, Kahramang and Rondo, which in the past ruled each separate section. In the past, the rulers and churches of the Mat pun dynasty ruled in the house of the clan, however, and in the tribe of the Young dynasty, the Baltistans were under different regimes under the Chinese, Tibetan, and Indian governments. In the eleventh century AH, during the time of Ali Shir Khan, the Baltistan government was a powerful government. Which included the Kargall, Lahaq and Gilgit areas, and Chitral, in 1840, the area was under double rule and was liberated by Pakistani government. After the release of Pakistan, the people of the region were severely fighting the two provinces and liberated the Baltic States from the Sikhs. Joined the government of Pakistan - before Zoroastrianism in the area, the Zoroastrianism, Bon Cues and the smell There was a widespread disillusionment - in Baltimore, before the eighth century, all Buddhists were there. In the eighth century AH, the first Syed Ali Hamedani came from Kashmir to Baltimore, where Islam spread Shi'a religion. People accepted Islam in their hands - Afterwards, he propagated Islam in the area. Shamsuddin Iraqi made him in Baltistan, demolished all the idols and built mosques and houses instead. After that, ulama and mollagen came from Iran and Kashmir to Baltistane. In the Baltimore until the 19th century, all Shi'a people were collaborating with scholars in promoting the Shiite religion of local rulers. It was a significant activity - still known as a Shia region. Here, 90 percent of Shiites live. Shiites were divided into NoorBaksheesh and Ismailia tribes, but local people never accepted the Ismailia beliefs. Some Ismail's from outside the area were for business. The work has entered the area - Nurbakhshieh was also divided into three groups. These are known as Nurbakhshieh Imamate, Sufi and Hamedaniyeh.

Research hypothesis:

The arrival and expansion of Islam in the Balstane region has been carried out by scholars, scholars and missionaries of the indigenous and non-Broman countries.

. About the Baltic States, native writers of this book have written books on various topics. Like the history of Baltistan, written by Yusuf Hussein Abad. The history of Jammu has been compiled by Heshmatullah Khan, Teaching and Civilization from Hassan Husarat. But the history of Islam has been neglected and no research and research has

been carried out, although it has been for six centuries and has passed through the entrance of Islam there. Therefore, it is feared that the historical and Islamic works of this web site, due to neglect, will be totally forgotten and destroyed; therefore, I want to investigate this issue in order to preserve the history of Islam in this region.

Necessity of research:

The subject matter of the research (Islamic history in Baltistan) is important for today's and future generations and those who are interested in the history of history, for hundreds of years it has remained hidden from the glittering glance of history, and nobody has addressed this issue. The material that has been lost in this area is through the passage of time and the destruction is eroding. Therefore, I felt it necessary and necessary to put an end to this and to preserve the work of the ancients. This is important thanks to the officials of the University of Tehran, in particular my supervisor, Mr. Hassan Hazrati ZedAZ. I hope that the researcher's will use this science.

Research goal:

- 1= With Latin, the purpose of this research is to get acquainted with historical facts and to learn from historical trends. Moreover, the efforts of the ambassadors of Islam must be preserved and transferred to subsequent generations.
- 2= Investigation and clarification of the date of Islam's entry into the land of Baltistan
- 3= Understanding the developments in Islam in the Baltimore and providing a comprehensive study to the nation and generations.

The role of local scholars in the propagation and spread of Islam

In promoting the religion of Islam in Baltistan, after the ulama and missionaries who came from outside of Baltistan, local and local Baltistan scholars have played a significant role. Particularly, some of them have suffered a lot because of their efforts in the country, although Islam expanded in the eighth century, but it became commonplace to

other parts of the world and other cities. Even ordinary and illiterate people are also aware of religious laws. Below are the names of some of the outstanding Baltastean scholars:

1- Ayatollah Sheikh JivedNasr al-Islam:

In the seminary of Najaf Ashraf, he studied science and after studying al-Muhammad's sciences, they returned to the area and on the way back to Tehran were some time in the Qajar court, and then went to the district of Baltistan and engaged in propaganda.

2. Ayatollah Sheikh Ali Gharavi Broulmo:

3- SyedMahmoud Shah Razavi:

In addition to propaganda in Baltistan, they propagated in the Kargil, and thousands of Pourik's illuminations admitted to him the Shia religion.

4- Syed Mohammad Razavi

5- Syed Abbas Mousavi Shargar

Effect of Islam and Persian on Belti Literature:

In the year 822, after the assassination of the Tibetan King, Drama Baltistan was politically isolated from Tibet. In the late 14th century AD, Mir Syed Ali Hamdani Islam entered Baltistan. By the beginning of the sixteenth century, all the people of Baltistan had been overlooking Islam, and with this flow of the Baltastean region, they separated from Tibet in religious and cultural terms. While before that, students from Baltistan went to Tibetan schools to study science. After thirty years of studying in science, they returned to their homeland with a documentary degree. The religious and cultural relationship between the Tibetans also had an effect on language and literature, and this is where the people of Belti began to translate Belti language literature. That Baltistan had previously shared with Tibetans. After the spread of Islam in the language of Belti, Islamic terms in Arabic and Persian replaced the Buddhist religious terms. New words and sounds were created by the emergence of new states and new streams of Belti language. The Muslims of Belti left their former lines and forgot about it because they considered the old tradition to be Buddhist culture, and after having used religious poetry in Baltistan, many words and phrases related to different subjects

from Arabic and Persian were introduced into this Was tongue In addition, the transformation of art and culture, industry, and science and commerce led to a lot of tongue language.

Language and Tradition:

Belti language is part of Tibet's great language. This language is slightly different in Balst, Tibet, Lech, Kargal, Bhutan, Sakm and Northern Nepal. And many people in India and China are also talking about this. The tune of the different regions varies, but it has not been different from writing. According to Mr. HusseinAbide, the peak of this language is in the second half of the 7th century AD. Tibetan king Tson Gumbo (670-50) sent his own Enunami minister from the Tahvinmi tribe to his son and a number of court investigators to India where he studied script and Sanskrit language. After studying the Sanskrit language, they created a Tibetan language. That script includes 30 letters and 4 Arabs. He completed the first book of Tibetan language literature in 653. After compiling this book, they started translating religious books from Sanskrit to Tibetan. And historical books related to the religion, religion and the family of the Shahi, and the relatives of the treasures of slander and legends. In the stories, Kisser's story is still famous, but not in the form of a letter

Demographic composition

The population of Beltistans, according to the 1951 figure, was 125,162. In 1961, 13,195 people, in 1972, amounted to 16,765,692 in 1981, 232960 in 1998, 30,755 people.

At present, the population is about half a million people, as from other parts of Pakistan, many people have migrated to this area for living and for security purposes and live in this area-

The region is made up of a variety of tribes that come here from different parts of the world and are blended. Among the most important are the Mughal Aryan, Tibetan and Aztec tribes - now about 7% of the Aryan race and 4% of the tribes of Shin Yashkan, ambush And secondly, they are called the people of the 'Bourbonah' area - these tribes live on the heights of Shanghoshgar, Rondo, Svedto, Khermang and Gelter. After the arrival of Islam, Sadat came to the region to promote

Islam and they settled in the area. Some of them came from Iran and some others from Kashmir - from Sadat Mousavi, Razavi and Hosseini.

The population of the Shiite population in the Baltistan.

Sekadoo.

1-Shi'a Muslim 87 percent

2. Nourbakhshieh 10%

3-Other followers 3 percent conversation

Gangche

1-Shi'a Ashrani 12%

2. The noorbakhsh part is 77 percent

3. Other followers 10% conversation

In this statistics, Shi'a proportionality in the whole Baltistan region is 90% higher.

In the 12th century, Ibrahim Shah Moghupon founded an independent monarchy in Baltimore - they say about Abraham Shah Mogopon that he had come from Iran or Ashraf Baltistan - after the establishment of the Baltistan government, the contact with the Tibetan region was cut off, and this The language known as Blotty became famous - after the spread of Islam in the language of Blotti Islamic terms, Arabic and Persian replaced the religious terms of Buddhism.

Old Belief Religions and Beliefs

The people of Baltistan are 100 percent Muslim and followers of Shi'ite Muslims form the majority of the region - pre-Islamic, most of the Buddhist region, and some of them were Hindus, before the fourteenth century AD, "Dave" and "Dave's material." Were worshiped in the name of Boone Chees and before that they were Zoroastrians.

During the time of the Muhammad Khan in this region, Islam has been spread by Iranian propagandists - Syed Ali Hamedani was one of the first to enter Baltistan in 783 AH. When Hamedani entered Khaploo, Ibogh Moghimi Khan welcomed them and accepted the religion of Islam and became the ruler of all the people of the Muslim region. When Mir

Syed Shamsuddin Iraqi came to Baltistan, the governor of Surdvo formally welcomed them and helped them in promoting Islam.

The Entrance of Shiites in the Baltistan

Baltistan is considered a special area of Shiites. The main cause of the plurality of followers of the Shi'a religion is Muhammad-e-Islami in these areas.

Therefore, the great spiritual cleric of Syed Mir Ali Hamedani along with Syed Tajedin, along with 700 Iranian people, was considered by the middle of the eighth century AH (14th AD) While migrating from Iran to Baltistan, they were recruited by their own good deeds and Hindu and Buddhist settlers who called the Dyer in the name of the liberating and revolutionary teachings of Islam - the Hindus and Buddhists of the group recited to it and handed allegiance to him. - In the trade between the great fellows and people of that region (Baltistan) D, also Rvdadhay who was among them, who inhabited the area directly converted to Islam and Shiism.

Mir Syed Ali Hamedani was first introduced in Baltistan in 783 AH - he advised those who had been pagans in Baltistan and Kashmir for many years as the religion of Islam and the religion of the Shi'ite Tana.

In Baltistan, Nourbakhshieh was promoted by numerous Enlightenment missionaries, and it became much sought after, but not long before, the majority of them accepted Shiite propagandistic propaganda and survived the imitation of the Mujtahid-at first there was no difference between the Shi'a and the enlightenment of those who The imitation of Syed Mohammad Noorbakhsh was called the "Paradise Light", and those who accepted the imitation of the live mujtahid were Shi'ites - self-effulgence was divided into three groups: Graf Sufi Imāmi Noorbakhshieh, Sufi Noor Baksheesh, Nour Baksheesh Imamieh Hamedani, the head of this group, Syed Allah Hussein Is.

Cultural Centers

A. Mosques

There are little or no mosques in all Shiite neighborhoods and villages, but around 40% of the daily mosques are held at regular intervals. Five hundred mosques are destroyed and there are no activities in them.

B-Hosseiniyeh

In all neighborhoods and in the Shiite village, there are small and large Hosseiniyahs - the Shiites have a certain interest, attraction and religious zeal for the construction of Hosseiniyeh. And in this way they do not deny anything. The Shiite Hosniyyah has a particular climate.

Religious institutions

Thoughts, beliefs, and religious activities are usually promoted and institutionalized by religious institutions-these institutions that are diverse and promote each individual ideology and doctrine-have deep historical, social and religious backgrounds in the region. Religious institutions have the authority to organize religious beliefs and influence the various segments of the population, depending on their activity and audience.

A) Clergy

The clerical institution is one of the oldest, most stable and strongest religious and social institutions in the region - the clergy has grown steadily over the last few centuries, and it seems that the beginning of its growth was Mir Syed Ali Hamedani alam The Great Shiite of the Twelfth Imam returns in the 14th century AD.

The second turning point in the evolution of the clergy institution dates back to the time of Sheikh Jawad Nasser al-Islam and other local local scholars.

However, the rising trend in the clergy class since the establishment of the Islamic Republic of Iran since the beginning of the 1980s and the influx of young Shi'a generation into religious education in Schools in Iran and inside Pakistan and in the Baltistan region reached their peak.

B-Akhund

They have a lot of penetration in the Baltistan community - they solve some religious transactions of the people - where there are no scholars, the clergy do religious ceremonies - most of the mullahs in the neighborhoods give their children Quran and teach the jurisprudential rulings. .

The interaction of the Baltimore Shiites with other religions

The Baltistan Shiites have peaceful coexistence with other religions and do not have any kind of disagreement with other religions and live like Muslim brothers-the Baltistan Shiites respect all Islamic religions - in the Baltistan, Shiites and the four sects of the Sunni community are comfortable in each other's communities.

Political and religious organizations of the Shiites of Baltimore

Although 90% of Shiites live in this area, the party and the political and religious group are powerful and all-powerful. Baltistan scholars have established associations for many years to promote the sciences of al-Muhammad. Some of the old formations are still active and others are disabled. They are as follows:

1- In 1946, under the responsibility of Syed Mehdi Shahrar, an association called the Imamieh Society was annulled, but this association was deactivated after several years.

2. In 1968, the Hajj at al-Islam and the Muslim community of Sheikh Ghulam Mohammad formed a society called the Baltistan Association for the Defense of the Rights. It was opposed by Soulzm and carried out a lot of propaganda against Suzelzm.

3. In 1974, all the BaltistanUmayyad's of Baltistan established a religious institution and selected as Syed Ali Mousavi as director general of the institute. The institute conducted a religious monthly called 'Hable al-Matin' from the Hussein Abad area.

Parties that are currently active are active among those parties under the broader mandate.

Imamie Student Organization

Jafarian Student Organization

Mohammadia is terrible

Islamic Elemental Setting

The political situation of the Shiites of Baltimore

Due to the low level of literacy among the Baltistan Shiites and the lack of cultural and economic facilities, the level of general

information and political philanthropy among them is also low - Shiites have political, political, cultural or religious activities on the political scene.

In the Baltimore, Shi'ites has been on the political scene since the reigning rulers. The sovereign ruler of Imam Ali Ali Shir Khan was Shi'a, and he tried hard to promote the Shiites of Ali Ibn Abi Talib, but at the time of the two Shiites, the Shiites were not happy with this rule - after the release The Baltistan has been in the political arena since the Shi'ites of the two Shiite Shi'ites in the field of politics.

Economic Situation and Livelihoods of the Shiites of Baltimore

The Baltistan Shiites and the Baltistan region itself are of particular importance in the eyes of the world because the region is geographically important for Pakistan, India, China and Kashmir, and therefore each country wants its region to be religiously this region is very important. Al-Qaeda Allah, the majority of this area is Shiites of Al-Muhammad. Therefore, other religions want to be most of them - because of this, the Wahhabis are secretly and obviously doing a lot of activities. Ismail also countless activities in each Neighborhood are doing.

There are different institutions in the region; they make money in this area. N G O, s come and have plenty of money in this region.

This area is a good place for tourists and tourists, so people from every corner of the world come for fun, so money comes in the area.

But the job of most people in this area is agriculture and agriculture. People do their needs in agriculture and horticulture - as well as working in and from government and non-government agencies. There are people who are Shiites, whose situation is very good, and they are good too - people and businesses are growing too much. In the present day, most people in this area are in good condition.

Internal strengths

1. Baltistan is an area in which 90 percent of Shiites are - all of them are together and uniform. In this area people do religious and religious ceremonies without any problems.

2. The people of Baltitan highly respect the scholars-so that whenever there is a difference between people, they immediately go to the scholars of their area, and the parties accept the decision of the scholars and in this way, the differences will be great. And stayed up.

3. About 95 percent of the Baltistan Shiites are allegoric of their jurisprudential issues-if, for example, an elderly woman is asked about legal issues, she will respond well.

4. For familiarization with the Holy Quran in every region and district, there are schools and small schools in which children and adults teach the lesson of the Holy Quran - thus, it can be said that more than 90% of people can read the Qur'an.

2-Internal weaknesses

Wherever you are, anywhere in the world and in the organization, there are at least some disadvantages. There are some weak points in the Baltistan area.

1. The Wahhabis are currently active in this area, but the Shiites are neglected and do not do anything for their future - the Wahhabis came to differentiate between light sections. Alan's illuminations were divided into two groups: one Shiites are consonant, but another group was also thought of by the Wahhabis.

2. The scholars of the region cannot satisfy the demands of the people of the region. Because of this, people are far away from the scholars. As the ulama were at the moment with the people, now the scholars are moving away from the people, and they are less likely to sit down and down with the common people. They do. These are the reasons why people disregarded the ulama.

3. There are differences between Shiites that cause division or disunity in this region-most importantly, partisan and regional disputes, and disputes between people on material possessions, which have created an encounter between people. Particularly during the election period, party disputes reach their peak, even in some cases, there is a physical encounter

between people, and this has a negative impact on the Shiite community, since most of the area is Shiites.

4. Another issue that is the cause of Shiite weakness is that, over time, the Shiite population in the area is reduced - because the Shi'ites sold plenty of land to their opponents and settled in the area and the Shi'a emigrated out of This area is witnessing the fact that in the Baltistan capital of Skardu, in the past, the population of the opposition was very small, but now centers have been built up and started their activities - since the majority of the Pakistani population is opposed, and the government is also They are cooperating so they can easily expand their activities - so far, the Shiites have not been able to sell Ground to prevent opponents.

5. The controversy that threatens the Baltistan religious community is that people's attention to materiality has been greatly increased. Although religious ceremonies are well organized, they are less committed to religious orders.

6. The other thing that weakens the Shia community is that they do not pay attention to the education of the children. Insufficient attention to them makes the new generation away from religious teachings-that is to say, education is not given to them. Religious education is not given deeply; otherwise, it is all about trying to teach the new sciences - while the necessity of teaching new sciences cannot be denied because without it the society should be familiar with the encyclopedia of Ahlulbat and Vedini who is a reliable doctor and mechanic. And committed - to give the community, otherwise science and technology without morality and religion will end at the expense of the community-this danger with you Baltistan is that the media has been more open feel. Now, we see television in most homes and in some homes there is also the possibility to use the Internet and the satellite.

7. The problem that weakens the Baltistan Shi'a community is that consumerism and moderation have increased in this society, and this over time puts society in poverty and misery - and the wealth of the people, instead of spending the most important things. In a case that does not play any role in the improvement of religious and national life.

External stations

To improve the situation, the Shiites of Baltimore can do a lot of work and activities in terms of foreign opportunities - compared to previous times, there are institutions outside of Baltimore to support the Shiites, but this activity is small compared to Shi'a opponents - they must do so. In every neighborhood of Baltistan, Al-Muhammad's science will reach all male, female, and female alike from lovers of livelihoods - only if we can use good opportunities if we do not use the opportunities of the Shiites enemies we take advantage of these opportunities.

Including the Islamic Revolution of Iran, Pakistani Shi'a scholars, non-Pakistani scholars, the introduction of a foundation, and so on.

4. External threats

External threats are potential and actual risk factors for the Baltistan community.

The first threat is the threat of a military invasion of the area by the Wahhabis. For example, in 1988, under the rule of Zia al-Haq, with a thirty thousand people, they invaded the area and Wigilgut, which defeated the divine bounty and the attention of the Imam of the Araghaneh era of the late Wahhabi invaders. They had to face difficulties and they had to escape. These threats are also present, especially with the Taliban in Pakistan.

The second threat is a threat to the people's faith. This threat is a center made by Wahhabis' and Christianity in some areas of the Baltistan. They want to mislead people in humanitarian clothing - Saudi Wahhabis spend a lot of money on this, to the point where they have set up a university in the area. Another school was built by the Turks who are now studying a large number of Shiites at this nonprofit school.

The third issue that threatens this community is the cultural invasion that is carried out by satellites and the internet, since there is no restriction on the part of the government, people can easily use it, especially young people. As a result, young people many young people are ruined in this matter and cause moral misconduct.

Fourth, which threatens the Baltistan religious community, is the drug that, as it has been heard, has become a lot of youth drug addicts.

The strike that threatens the Baltistan community is that now a lot of land has been bought by the opposition. They are trying to place many people in their area in order to change the demographic composition of the area, resulting in the majority of the area that the Shiites form they will be able to convert to a minority so that they cannot play an effective role politically.

These are part of the foreign threats that exist for the Baltimore Shiite community, although there is a lot of further study. We need to study more and more so that we can rise to face them by identifying threats and turn them into opportunities.

Contents of the statement:

Before the eighth century AH, there was no news of Islam in this area. The people of this area were Buddhist or Hindu religions. In the corners of the Baltistan region, there was a big house. People were idolatrous in this house of worship.

Prior to Buddhism and Hinduism, there were local religions called Bun Cheos or Demit and Zaresth. Since the fourteenth century, three movements have begun to enter and expand Islam.

The first movement, Mir Syed Ali Hamedani, began in 783 AH and invited people to Islam. People accepted the invitation to Syed and converted to Islam.

The Second Movement was started by Syed Mohammad Noor-e Dasht. He was known as Caliph and the successor of Syed Ali Hamedani to the Baltistan region. They, like their predecessors, suffered much to promote Islam.

The Third Movement started Mir Shams al-Din Iraqi in 906-907 AH. And all the idols destroyed the houses.

He established mosques and monasteries instead of idols. After them, those who brought them with them engaged in the promotion and propagation of the religion of Islam.

In addition to the activities of the propagandists of Islam, local rulers like Makponian, however, also play an important role in promoting Islam. Because after the acceptance of Islam, they were very cooperative with the propagandists.

It can be said: the people of the district of Baltistan were connected with guidance, with dedication, sacrifice and sacrifice, and the sacrifices of Nosto and Immersed missionaries from the Prophet's family (PBUH) and servants in the Yazidi period.

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