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In this post, I will give the breakdown of the population of the old Mirpur District of the princely state Jammu and Kashmir, roughly covering the current districts of Mirpur, Bhimber, Kotli, as well as a portion of Bhimber Tehsil which now forms part of the Nowshera Tehsil of Rajouri in Indian administered Kashmir. In 1941, the total area of Mirpur District was 1,627 square miles (4213.91 square kilometres). Since I started writing on this blog, I have had many inquiries about clan and family history, and I would ask you read my latest post, which gives more information on a new project of mine, to produce a family record book or encyclopaedia on the clans and families in the Indian subcontinent, particularly in areas of Northern Pakistan and Jammu and Kashmir, notably Gujar Khan, Jhelum, Gujrat, Chakwal, and Mirpur (including Kotli and Bhimber districts). We have set up a Facebook page, Clan Histories of Northern Punjab and Jammu, so please join, if you are interested or know who can help, please comment below or message and I will respond.Coming back to this blog, the results are from the Census of 1931. Mirpur was part of the Jammu region of the princely state of Jammu anf Kashmir, and not Kashmir, which is erroneous. I would therefore ask the reader also to look at my post Caste, Tribe, Language and Religion of the Jammu Province according to the 1931 Census of India, which gives an overview of the Jammu region before the start of the Kashmir conflict in 1948.Ethnologically, Mirpur region has much in common with neighbouring Pothohar, in particular the Gujar Khan Region, with Jat cultivators, a smaller Rajput aristocracy and a group of castes connected with particular occupation often derogatorily refered to as Kammi. Traditionally, landownership was associated with particular groups, such as the Jat, while the kammi were largely landless. Almost all the population, including the large ethnic Kashmiri population spoke Mirpur Punjabi, also referred to as Pahari or Pothwari. This language is extremely close to the Pothwari spoken in Gujarkhan.Mirpur District in 1931Mirpur was the western most district of the Jammu province. It formed the heart of the Chibhal region, with the Manawar Tawi, an important source of the Chenab, forming the eastern portion and Jhelum the west, Punjab in the south and Poonch and the Pir Panjaal in the north. This region formed the easiest route into the Kashmir valley along the Bhimber, Rajouri and Shopian route, also known as the Mughal Road. Over 80% of the population was Muslim, and most of the population spoke Pahari. After the first Indo-Pak War of 1948, the district was divided by the armistice line that later became known as Line of Control. There was also an exchange of population, with Nawshera now about 90% Hindu and Sikh, while the Mirpur Division is now entirely Muslim. About one third of the district was Jat, who belonged to all three religions. Most of the larger clans such as the Kalial, Nagyal and Thathaal had sections which belonged to all three religion.Brief Description of the Muslim GroupsJatsAs I have said more then 80% of the population in the district was Muslim, of whom the Jat formed almost 40% of the districts Muslim population. In Mirpur, Jats still reside in their traditional heartlands of Chakswari, Dadyal, the city of Mirpur and the countryside surrounding Mirpur, which is overwhelmingly Jat. The main Jat villages near Mirpur are Ban Khurma, Chitterpury, Balah-Gala, Kas Kalyal, Khambal, Khroota, Purkhan, Sangot and Dheri Thothal as well as many villages around the Khari Sharif area.The Jat population was in term divided into numerous clans, all claiming descent from a common ancestor. Among the larger clans were Aadrah, Bangial, Badhal / Budhaal , Chandral, Dahiyal, Gangaal, Kalyal, Kanjial, Kanyal, Khabal, Khatreel, Manjaal, Mariyal, Matyal, Nagyal, Rachyal, Ranyal, Rupyal, Sagwal, Susral, Thathaal, Pakhreel and Punyal.RajputsThe second largest group were the Rajputs, almost 13% of the total Muslim population. The Chibs were the dominant clan in Bhimber, while the Gakhars (including Sakhaal sub-clan) in Mirpur and the Mangral in Kotli. Other important clans were the Jaral in Bhimber, Narma and Thakyal in Kotli and the Sahu in Mirpur. Along the Punjab border, next to Jhelum and Gujrat, there were several communities of Bhao, Panwar and Sohlan. The Minhas and Sahoo were largely concentrated in Mirpur tehsil. Included within the Rajputs were the Bains, who were heavily concentrated in the Mirpur tehsil, most of which now forms part the Mirpur District. The Bhatti, who were closer to the Jat in customs, as they tended to be owner-cultivators were seperately enumerated, and in 1931 numbered 1,664. Another quasi-Rajput group were the Badhan, who numbered 532. In the case of the Badhan, it is very likely among them many would have declared themselves as Jats. In neigbhouring Gujrat and Jhelum Districts, the Badhan are simply a Jat tribe.Major ClansThe 1931 Census of India was the last one that collected information on the various clans of the Rajput community. Below is a list of clans belonging to the Muslim Rajputs:TribePopulationChib7,376Mangral6,827Ghakkar5,085Jaral3,470Narma2,048Manhas1,161Khokhar1,009Sao / Sahoo834Bains678Bhao569Chauhan279Janjua218Salehria/Sulehri45Bomba7Other Clans836GujarsThe Gujjars came third, making up almost 10% of the population. Most of these Gujjars were connected with those of northern Punjab, speaking Pothwari and not Gojri, the language spoken by the Gujjars of the rest of the state, including the Kashmir valley. Among the larger Gujjar clans we find the Awana, Bajwal, Bajar / Bajaar, Bajral, Bhalot, Barwal, Bamna, Bhatti, Bhumla, Chauhan, Chechi, Deedhar, Dhodi, Gorsi, Jarah, Kathana, Kataria, Kalas, Poswal / Paswal and Thakaria. Important Gujjar villages include Pramekot, Rahimkot, Riat, Dadyal, Bhalot Chowk (Mirpur), Mandi Village (Dadyal),Sahalia (Dadyal) Saliah (Dadyal), Kund (Dadyal), Khoi Ratta, Anderla Kothera, Shaheen Abad, Dakkhana, Phalini, Khor, Ghayeen, Kerjai, Barali Gala, andNidi Sohana,allinKotliDistrict.BafindaThe Bafinda, whose traditional activity was weaving, differ from the previous three, in that they were not traditionally landowners. The name Bafinda, or Bafand, is derived from the Persian word baften, meaning cotton dresser. When cotton cultivation stopped in Kashmir with the advent of foreign-made fabrics, they largely shifted to carpet weaving but now are engaged in many vocations. In 1931, they were still village artisans, practising there traditional occupation of weaving. There was not a single village in the Mirpur region that did not contain a few houses. However in some villages in the Mirpur District where there was a significant population of Bafindas, such as Chak Gaiyan in Judhal, as well as Mohra Kanyal in Onah, and in Battli, and in Arra Dharmat.Other AgriculturistsThe other large groups associated with agriculture were the Awan, Arain, Maliks and Sudhans, the last two groups were found only in Kotli. The Arain population of Jammu and Kashmir were equally divided between Jammu and Mirpur regions, and they were usually found in most Rajput villages, often working as tenants. The Awan villages such as Mohra Malkan and Ghaseetpur Awan were found mainly near the Jhelum, while a similar number were found in Kotli. While Maliks were found in eastern most part of Kotli, and were said to have been settled in the region on the orders of Emperor Akbar. Finaly, the Sudhan were found along the border with Poonch District, many of whom were claiming a Pathan origin. It is possible that some Sudhan would have declared themselves as Pathan in 1931 Census, thereby inflating the figure for that caste.Kashmiri MuslimsBy the early 20th Century, the district was home to a substantial community of Kashmiri Muslims. By 1931 they numbered 8,554, and in the Mirpur region now formed a distinct caste, in status slightly above the artisan groups, but below the landowning community. Most of them had switched to speaking Pahari, as this was the language of the dominant Rajputs. Its interesting to note that in 1931, only 759 people in the district spoke the Kashmiri language.Major Clans of the Kashmiri MuslimsThe 1931 Census of India also collected information on Kashmir Muslim castes. In Mirpur District, by 1931 these divisions were getting blurred, as there was a high degree of intermarriage between various groups of Kashmiri.TribePopulationMir2,463Bhat1,616Dar994Lone677Shaikh338Rather205Wyene138Ganai111Paray76Magre41Tantre40Hajjam / Khalifa14Khwaja13Pandit8Other Clans / Kashmiri Miscellaneous1,820Artisan CastesAbout 20% of the district population was made up of castes that were associated with certain occupations such as Tarkhan (carpenters), Jogi (labourers), Lohar (smiths), Nai (barbers), Jheer (water carriers), Darzi (taylors), Khatik (butchers), and Machi (bakers). Slightly seperate from these kammi groups were the Mussali (2,068) and Mirasi (1,235), who like the Chamars and Meghs among the Hindus, were communities of outcastes.The Bazigar, were an interesting tribe of peripatetic nomads provided entertainment to settled village communities. They were probably undercounted on account of there nomadic lifestyles.Other GroupsIn addition to the groups described, the district was home to castes such as the Sayads and Mughals, traditionally associated with land holding and the Khojas or Punjabi Shaikhs, who were converts from the Hindu Khatri caste. Like the Kashmiri, the Khoja were largely traders and merchants. Another Muslim group that deserves a brief note are the Domaal, a Rajput caste traditionally associated with Poonch. Finally, the Pathans in the district were largely migrants, about 117 in 1931 still spoke Pashto, although the figure was probably higher. Unlike the Kashmiri, the Pathan groups had only recently established themselves in the district. Some of those who resgistered themselves Pathans maybe members of the Sudhan tribe.In 1932, the numbered 1,239.Major Hindu CommunitiesAmong the Hindus of Mirpur, the Jat, formed a significant elements, with the larger clans being the Aasar, Aassle, Bhatti, Bhangre, Chahal, Gill, Dhoor, Jhal, Kjaal, Nagyals, Nathyal, Ranyal, Pajhaal, Smotra, Thathaal, and Tohre. The Rajputs, mainly Bhao, Charak, Chib and Minhas formed an important element in Bhimber. Three interesting communities that were only found in the region were the Basith, Mahajan and Muhial. The Basith claimed a Rajput status, were generally cultivators and outside Mirpur were only found in Poonch. After the 1948 War, the Basith community was made refugees. The Mahajan or Pahari Mahajan were found in the all the towns such as Koti, Mirpur and Nawshera, and were largely traders. The Mahajan of Mirpur town were a particularly wealthy community. The Muhial Brahmans were the landowners and soldiers of the Pothohar region, and a substantial section found in the Mirpur region. In addition, the district was home to two large Dalit communities, the Megh (weavers) and Chamars.Major Clans of the Hindu RajputsBellow is the population of the Hindu Rajput clans in the district. The majority belonged to Chib tribe, as was the case among Muslim Rajputs.TribePopulationChib6,118Manhas387Narma49Charak33Bhao17Chauhan10Salehria/Sulehri10Jaral6Other Clans836Major Sikh CommunitiesMirpur was the western most region that was inhabited by Jatt Sikhs. The Jatt Sikhs and Jat Hindus shared the same clans, and intermarried with each other. The Sikh population of Mirpur differed considerably from those of Poonch and the Kashmir valley, who are largely Brahman. In Mirpur, the Sikhs were divided almost evenly between the Jatts and the Khatri/Arora castes, who were traditionally associated with trade.Religion-wise Language-wiseLanguagePopulationPercentagePunjabi203,81059.11%Pothwari (Lahnda)50,88115%Lahnda (Chibhali)34,31410%Dogri27,8608%Pahari15,2004%Gojri9,7473%Kashmiri759Pashto117Other Languages2,059All344,747100%As we can see for the census figures, a majority of the population claimed Punjabi as their mother tongue. However, speakers that declared Chibhali, Pothwari, Pahari, Punjabi and even Dogri all spoke the effectively the same language. In my post on the census of the Jammu Province, I go into some details as to background of the language called Lahnda in the census. Briefly, Lahnda, also known as Lahndi or Western Punjabi, is a group of north-western Indo-Aryan language varieties spoken in Pakistani Punjab and in parts of the neighbouring Pakistani administered Jammu and Kashmir and Khyber Pakhtunkhwa. These terms are exonyms and are not used by the speakers themselves. Indeed, Lahnda, the word taken from Punjabi word lahnda for the setting sun, was coined by William St. Clair Tisdall (in the form Lahind) probably around 1890 and later adopted by a number of linguists notably George Abraham Grierson for a dialect group that had no general local name. In the Mirpur region, most of those who those who spoke Lahnda languages used local terms such as Pahari in Kotli, Chibhali in Bhimber, and Pothwari in Mirpur tehsil for what effectively the same language. Those who declared Punjabi and Dogri were also speakers of this language, which was unwritten had no standard form. For example, Dogri was generally declared a first language by many of the Hindu Rajput tribes that lived in the district, who spoke exactly the same dialects as their Muslim neighbours.One more thing the census showed was the distinction between caste and language. For example, about one-third of the Gujjars spoke Gojri, while only a negiglible number of Kashmiris spoke Kashmiri. Despite the numbers of languages referred to in the Census, the region was monolingual speaking a language that is now called Pothwari-Pahari.Caste-wiseReligionCaste or tribePopulationMuslimsJat103,096Rajput35,534Gujjar26,414Bafinda9,958Kashmiri8,554Malik7,512Awan6,507Mughal6,467Tarkhan6,340Arain5,776Sayyid5,074Lohar4,675Machhi4,551Kumhar (Ghumiar)4,493Teli3,988Hajjam (Nai)3,783Sudhan2,521Shaikh2,106Mussali (Muslim Shaikh)2,068Darzi1,889Bhatti1,664 Jhinwar (Jheer)1,635Jogi1,328Pathan1,239 Mirasi1,235Dhobi589Badhan532Rangrez514Bazigar345 Sonar127Domaal97 Khatik94Khoja81Bharai61 Dervesh45Mochi45Qalandar33 Bakarwal29Safiada9Turk 7Banjara3Other Muslims6,928HindusJat14,460 Brahman11,685 Rajput7,475 Chamar6,014 Khatri3,641Mahajan3,365 Basith (Vashith Rajput)2,817 Megh1,573Brahman Muhial1,565Barwala695Sonar (Soni)629Jhinwar (Jheer)483Tarkhan446Lohar291 Kumhar (Ghumiar)239Gorkha234Sadhu 157Dom151Jogi143Arora129Labana127Nai106 Chhimba91Gardi51Chuhra40Others931SikhJat4,951Arora1,168Khatri1,045Sonar (Soni)145Rajput93Brahman68Kumhar (Ghumiar)41Tarkhan23Mahajan16Jhinwar (Jheer)11Megh10Christians82Jains8Total344,747SourcesCensus of Jammu and Kashmir State 1931332515N 73382E / 33.42083N 73.63389E / 33.42083; 73.63389Khatar Dilawar Khan or Kathar Dilawar is a village near Dadyal, Azad Kashmir, Pakistan. According to 1998 census of Pakistan, its population was 3,269.[1]The village consists of Gakkhars.The village was originally called Kathar and renamed in 1975 when it changed to its current form.The village was where the first Boys and Girls College was established by Dilawar Khan efforts. Also, it was the first village to have a land line telephone exchange. He founded the Kashmir Chamber of Commerce and served in 1990 as chairman of the Mirpur Development Authority.During the Gora Raj, 'Dilawar Khan', from a Gukhur family, was a great freedom-fighter. After independence, he took a commission as an officer in the Pakistan Army. He is responsible for the merging of the AJK Regiment with the Pakistani Army (See ref: history of AJK Regiment). He retired as a Brigadier with many military and civil honors. He died in 1994. He is still considered the most known and respected person among the Azad Kashmir. The Gukhars claim him as their greatest leader.^ "Village List Mirpur AJK | PDF".This Azad Kashmir location article is a stub. You can help Wikipedia by expanding it.vteRetrieved from " mountainous and beautiful region of Azad Kashmir is home to several impressive fortresses that have played a significant role in the region's history. These imposing structures, which were once built to defend against invaders, and to assert control over the local populace, now stand as monuments to a chaotic period of history. The surviving fortresses in Azad Kashmir, and their architecture, is a fascinating exploration.Like most Mughal roads connecting their provincial capitals, the road between Lahore in Panjab and Srinagar in Kashmir was dotted with Serai (inns), wells, and forts. Bhaghsar was the largest of these forts, located halfway between these two important cities, most likely built during the reign of Akbar in the 16th Century. Not only was it a resting point for Mughal royalty travelling to Kashmir, but it also helped protect the Samahni valley.It is one of the few concentric forts in Pakistan, with an outer and inner wall offering multiple layers of defence. Yet being a Serai, it has many chambers built into it to accommodate the royal entourage of the Mughals emperors during their tours of Kashmir. On one such expedition, Emperor Jehangir fell sick and died and had to be embalmed so his body could reach Lahore. His entrails were buried outside the fort, and a tomb marked the burial spot. Later the fort was used as an administrative centre by the Dogra government. Accessing the fort can be difficult because of its proximity to the Line of Control (LOC).Named after a local Hindu deity, Mangla Devi, this historic fort was built on an isolated hill on a meander of the Jhelum river, protecting the point where the river enters the plains of Punjab. It was well-defended, with cliffs on all four sides. It was one of the last strongholds of the small state of Chibhal before the Sikh empire defeated them in 1822. Its northern wall was partly destroyed during the construction of the Mangla Dam in the 1960s. Currently, it hosts a small museum about the construction of the Mangla dam and offers excellent views of the surrounding area.4. Ramkot Fort, Dadyal, MirpurLike Mangla Fort, Ramkot was built on the Jhelum River, with the meandering of the river and the cliffs naturally reinforcing its defences. It defended the strategic location where Jhelum left the narrow upstream gorges and entered the flatter basin where Mangla Dam is now. The fortress was extremely well-defended, with an outer walled courtyard and an inner courtyard. These features and two large water tanks to store rainwater helped the fort survive the toughest of sieges. It also contained a small temple and separate rooms for military officials.The fort was most likely constructed by the Gakhar clan sometime in the 16th or 17th century, although some people believe the original construction was by the Ghaznavids in the 12th Century. The fort's architecture also points towards later Sikh or Dogra-era renovations. While it was used by the Dogras initially, it seemed to have been abandoned due to its remote location.Since the construction of the Mangla Dam, the fort has been surrounded by water on three sides and has only been accessible by boat. The location offers excellent views of Mangla Dam during summer.Located an hour from Islamgrah, Mirpur, this small Dogra-era historic site was used for administrative purposes such as tax collection. It was situated on a cliff and provided a good vantage point over the surrounding area. Very little of the fort survives today.5. Throtchi Fort, Gulpur, KotliAnother Dogra fort, built near the Poonch River, protects the road connecting Mirpur and the plains with the mountainous town of Kotli and Poonch. It was famously captured from the Dogras by Colonel Mahmood Mangral following a lengthy siege during the first Kashmir war.6. Bhrand Fort, Sehnsa, KotliLocated near Sensa, Kotli is part of a chain of Dogra forts on the east bank of river Jhelum. Built on a narrow rocky outcrop, it is one of the most miniature forts in Pakistan, with a near tower-like shape.7. Karjai Fort, Khui Ratta, KotliKarjai is believed to be a Mughal-era fort built by Akbar to help administer the newly conquered regions. Once one of the largest forts in the region, it is mostly in ruins. The fort offers impressive views of the area around Khuiratta.8. Baral Fort, PallandariA for defending the road between Rawalpindi and Kotli, it was constructed by the Dogras for administrative purposes. This national historic site was a simple square-shaped fort with four bastions.Red Fort, Muzafarabad 1951Ratta Qila (Red Fort) is located in Muzaffarabad city, on a meander of the Neelum River. It was built for the city's defence by its founder in 1646, Sultan Muzafar Khan of the Bomba clan. Later it would be used by the Sikhs and Dogras as a garrison until 1926, when a new military cantonment was built in the city. The Neelum River heavily damaged the fort and the 2005 earthquake, and the government of AJK has initiated a project to renovate it.This small square fort was built on a hill near the villages of Ain and Pana by Dogras, defending the east bank of Jhelum, which marked the boundary between British territories and the Dogra Kingdom. It is mostly intact.11. Qila Phaddar, BhimberLocated in the plains near Barnallah, almost nothing is known about the history of this fort. The construction style resembles many other 17th and 18th-century forts in the region. While the Dogra records mention dozens of forts used for administration purposes, this fort is absent. This suggests that the fort was no longer being used sometime in the 1900s. It was likely square, surrounded by a small ditch and a pond. Much of the fort has been cannibalized by houses in the nearby village, although some walls and gate remains.Much of the history of Mirpur was lost when the construction of the Mangla Dam in 1967 destroyed the old city. However, we know from accounts mostly from 1947 that the town had a wall and a small Sikh-era fort in the city's northeastern corner.13. Bhimber Fort, BhimberAnother Mughal fort on the Lahore-Sringar road was also used as a serai. In its original state, it must have been 70 meters across and of a square shape, with chambers housing soldiers and travellers built into its walls. Even after hundreds of years, many forts in Pakistan have continued to be used for administrative purposes. Likewise, the Mughal serai and fort of Bhimber became a thana of the Dogras and are still the site of many government offices.Forts were always built near rivers or on mountaintops when possible to use these geographical features to enhance their defence. In the case of mountaintop fortresses like Ramkot or Burjun, this often meant that accessing water using wells would be impossible, so rainwater storage tanks were used instead. Top forts in Azad Kashmir were built near strategic roads at the ends of valleys or on isolated hills looking over the plains. Not only would this make it easier to defend the fort, but also make it easier to monitor enemy movements in the areas below.A 3-slit loophole at Padharr FortMany forts in AJK were built or renovated after the 17th century when gunpowder weapons had become common. This is probably why their architecture differs from older forts in nearby regions like the Rohtas Fort. Unlike the older fortresses, crenelations were only decorative, and instead, the inner wall would be full of rows of loopholes to attack the enemy. Many of these loopholes would have 3-slits instead of older designs which only had one. This would mean the defender could shoot at a wider angle.During the tumultuous period that preceded British colonization and the establishment of the British-backed Dogra Kingdom, the fortress served a functional defence purpose. However, during the peaceful 19th Century, these forts became local administration centres through which Dogras used to collect taxes, maintain law and order and carry out other governmental duties. Since these were also used as garrisons by local Dogra troops, they played an essential role in the Kashmir War (1947-1948). The pro-Pakistani rebels would easily capture most of the countryside, and Dogra troops often found themselves surrounded in places like aThrotchi or Mirpur, with these forts their only defence.These imposing structures not only provide a glimpse into the region's rich history but also serve as a reminder of the historical importance of this area. The fortresses of Azad Kashmir have played a significant role in the region's history, defending the local population and existing as symbols of power and control. Today, they continue to attract visitors drawn to their unique architectural features and fascinating history. As such, the fortresses of Azad Kashmir are an essential part of the region's cultural heritage and should be preserved for future generations to appreciate.This blog has been penned by Muhammad Saad Asad. Purchase includes free access to book updates online and a free trial membership in the publisher's book club where you can select from more than a million books without charge. Chapters: Mirpur, Azad Kashmir, Chakswari, Dadyal, Khari Sharif, Chattroh, Ratta, Azad Kashmir, Mehmunpur, Mangla, Chechian, Kathar Dilawar, Kakra, Mohra Malkan, Rajoa, Islamgarh, Amb, Chandral, Thalarajwali Khan, Pindi Subherwal, Potha Bainsi, Sarthalla, Nagial, Khadamabad, Sahalia, Kalyal Bhainsi, Chabrian Dattan, Dheri Thathaal, Ghaseetpur Awan, Kas Kalyal, Haveli Baghal, Mandi, Ghaseetpur Sohalian, Abdulahpur, Arah Jagir, Bani, Andrah Kalan, Siakh Pahaith, Mohra Sher Shah, Abdupur, Ghora, Chak Haryam, Burjan, Chatan, Bains, Khairi. Excerpt: Abudulahpur is a village in the Mirpur Tehsil of Mirpur District of Azad Kashmir . Demography According to 1998 census of Pakistan, its population was 215. History Like in many villages in the Mirpur region, many villages have immigrated to the United Kingdom . The Gakhar tribe makes up the bulk of the village population. References (URLs online) A hyperlinked version of this chapter is at Abdupur is a village in Mirpur Tehsil of Mirpur District of Azad Kashmir, Pakistan, not far from the town of Jatlan . According to the 1998 census of Pakistan, its population was 1,027. Like many villages in the Mirpur region, many of its residents have emigrated to the United Kingdom . References (URLs online) A hyperlinked version of this chapter is at Amb is a town in the Dadyal tehsil of Mirpur District of Azad Kashmir . It's a beautiful village just before Dadyal City going from Mirpur. It has a beautiful Mosque which was built in the 1980s. It also has a beach and mountains.The River Punch runs through Amb and most of Dadyal Demography According to 1998 census of Pakistan, its population was 2,740. Amb is one of the best places in Dadyal History Like many villages in the Mirpur region, many of its residents have emigrated to the United Kingdom . Most peo... Dadyal, ajk - On the occasion of World Tourism Day, the local administration of Dadyal Tehsil of Azad Jammu and Kashmir took an initiative to explore the lost glory of Ramkot Fort from its ruins and bring it to the limelight as an attraction for people. Though on the verge of collapse, it still offers everything to those having interest in tourism, nature-exploring and past history. The masterpiece of the glorious architecture of 12th Century AD, the fort was built in 1186 by Sultan of Ghurid clan namely Ghiyath al-Din Muhammad, at top of a hill surrounded by blue waters of river Jhelum and Poonch on three sides. Ramkot Fort presents a beautiful landscape with blue river in the background and a majestic view from the top. The fort is located on the confluence of two mighty rivers and seems like a crown on a vertical cliff from blue waters. Due to its peculiar architecture, the Ramkot Fort is distinct among fortresses built in the Kashmir region. The architectural characteristics of Ramkot Fort suggest that it was also built in the period the Mangla and Muzaffarabad Forts were built. Punjab bans skin collection by banned outfits A large number of tourists and nature-lovers from AJK and different parts of Pakistan came here to celebrate the World Tourism Day on Sunday, September 27 with the officials of Teshsil Dadyal present there to welcome them. The families also, came to see this architectural glory of yesteryears and know about its historic importance. People, including men, women, children, who reached here to explore history found the forts location strategically more important than the forts as Lahore Fort (Shahi Qila), Peshawar Fort (Qila Bala Hisar) and Rohtas Fort. It can be reached through a gateway provided in the south east corner of the fort. It is the only entry/exit point for the whole fortified area. The gateway is strategically designed with firing sits covering almost every angle. However, the visitors seemed disappointed after seeing that the building was on the verge of collapse. The walls are falling with roofs already having vanished. Neither Azad Jammu and Kashmir government nor government of Pakistan, any organization paid any heed towards restoration of this dying glory. Waseem Sani, a local resident told this scribe that the authorities need to restore the fort which can not only attract foreign tours but generate considerable revenue for the state. SP Iqbal Town holds khuli kutchehry, resolves public grievances Today, one can see that the whole complex has reduced to ruins and with the passage of time, the process will expedite. The renovation of the fort can be a big attraction for tourists, nature-lovers, hikers and water sports-lovers and earn huge revenue for the government. According to the available information, Ramkot Fort was built in middle of blue waters of Jhelum and Poonch rivers and now surrounded by waters of Mangla Dam, the second largest water reservoir of Pakistan and 16th largest in the world, from all four sides. People can reach this site by using boats mostly from Haveli Bhathar village of Sayakh area of Dadyal Tehsil of Mirpur district. The other way to approach the fort is a boat from the water sports club located in Mangla Dam, which, after an almost 10-minute ride, would reach the northern extremity of the dam. Here, one can find a giant fort structure located on the summit of the hill. A short but steep climb uphill takes you to the fort. This tricky location must have been a strategic plus point for this fort in the past, but these days, it has become the reason for its isolation and wilderness. The structure of Ramkot Fort epitomizes the Muslim military architecture, being filled with war mechanism. There is a water tank at the front against the background of a building on a raised plinth. Bhara Kahu police recover body of unidentified young man People visiting the fort on the World Tourism Day have all praise for the efforts made by Dadyal local administration, especially the young and energetic Assistant Commissioner Sardar Zeeshan Nasir and asked the governments of AJK to grab this opportunity and ensure renovation of this historical fact of yesteryears. Welcome to Dadyal, on the banks of the River Jhelum, nestled in the picturesque region of Azad Kashmir. While this place is known for its natural beauty and the magnificent Mangla Dam, theres a side to Dadyal that often goes unnoticed the pervasive poverty that coexists with the grandeur of the dam. In this blog post, we will delve into the untold story of poverty in Dadyal and how it contrasts with the towering presence of the Mangla Dam. Lets start by talking about the Mangla Dam, an engineering marvel that stands proudly on the Jhelum River. Completed in 1967, the dam has been a symbol of progress and development for Pakistan and Azad Kashmir. It not only provides electricity to millions of people but also serves as a reservoir for irrigation purposes, supporting the agricultural needs of the region. The Mangla Dam has undoubtedly played a significant role in transforming the landscape and the lives of many. However, as we explore the surroundings of Dadyal, we witness a stark contrast between the grandeur of the dam and the poverty that prevails in the area. Its almost as if the dams magnificence casts a shadow on the struggles of the people living nearby. Despite the potential for economic growth and development, poverty remains a persistent issue in Dadyal. Lack of access to basic amenities such as clean water, healthcare, and education continues to plague the lives of the locals. Its disheartening to see that the same river that powers the turbines of the Mangla Dam doesnt quench the thirst of those living just a stones throw away. Behind the scenes, there are countless stories of resilience and determination in the face of adversity. Families living in makeshift houses, struggling to make ends meet, are a common sight. Unemployment rates are high, and opportunities for growth are limited. The poverty in Dadyal is not just a statistic; its a reality that affects real people and their dreams. Its important to recognise that poverty is not an unsolvable problem. Efforts are being made by Kashmir Welfare Foundation, partner organisations and individuals to uplift the lives of the people in Dadyal. Initiatives focused on education, skill development, and entrepreneurship are slowly but surely making a difference. By empowering the locals with knowledge and resources, we can break the cycle of poverty and create a brighter future for Dadyal. Its time to bridge the gap between the grandeur of the Mangla Dam and the lives of those living in its shadow. As we conclude our exploration of the poverty hidden behind the magnificent Mangla Dam in Dadyal, lets remember that progress should not come at the expense of the people it is meant to benefit. Its crucial to address the underlying issues and work towards sustainable development that leaves no one behind. Only then can we truly appreciate the beauty of the dam and the resilience of the people who call Dadyal home. So, the next time you marvel at the grandeur of the Mangla Dam, take a moment to reflect on the unseen faces of poverty in Dadyal and the need for a more inclusive and equitable society. Ahmad, P. 2003. Nature of Land Rights in Kashmir Under Dogras18461947. Proceedings of the Indian History Congress 64: 82238. Google Scholar Alavi, H. A. 1972. Kinship in West Punjab Villages. Contributions to Indian Sociology 6, no. 1: 127. Google Scholar Allchin, B., and R. 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Google Scholar Dadyal has a rich history that is deeply intertwined with the broader historical narratives of the Mirpur District and Azad Jammu and Kashmir. Historically, the region has been influenced by various empires and cultures, including the Mughal Empire, which left a lasting impact on its architectural and cultural landscape.The town is known for its cultural festivals and events that celebrate its heritage and community spirit. Traditional music and dance play a significant role in local celebrations, reflecting the town's vibrant cultural identity.Dadyal's cultural fabric is enriched by its ethnic diversity, with various communities contributing to its unique traditions and customs. This diversity is evident in the town's cuisine, art, and daily life, making it a fascinating place for cultural exploration.Visitors to Dadyal can explore its scenic landscapes and enjoy outdoor activities such as hiking and picnicking in the surrounding hills and valleys. The natural beauty of the area offers a peaceful retreat for nature enthusiasts.The town hosts several cultural events throughout the year, providing opportunities to experience local traditions and festivities. These events often feature traditional music, dance, and food, offering a glimpse into the vibrant culture of Dadyal.Local markets in Dadyal offer a variety of goods, from traditional handicrafts to modern apparel, providing a unique shopping experience. Visitors can also enjoy local cuisine at various eateries, which serve traditional Pakistani dishes with a regional twist.The Quality of Life Rankings for Pakistan reflect how livable a city in Pakistan is. It considers factors like purchasing power, pollution, housing affordability, cost of living, safety, healthcare, commute times, and climate. A higher index score means a better quality of life.