

Swat State during 1849-1969: A Historical Perspective

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Abstract

Swat was one of the 560 princely states of India which later on became part of Pakistan in 1947. As compared to other states, it existed for a shorter period i.e., 1918-1969. However, in short span of time, Swat state had to its credit for being one of the most affluent, peaceful and prosperous states. In this paper, a historical perspective of that state has been given. It also highlights the historical background, emergence of the state and biographies of its forefathers and rulers. A short review of the reigns of Mian Gul Abdul Wadud alia Badshah Sahib and Miangul Abdul Haq Jehanzeb (Wali of Swat) is also part of the paper. The concluding point of the paper is 1969 when Swat state was merged with Pakistan.

Historical Background

There are several references about the old name of Swat. In some old books, it has been mentioned by the name of 'Udeyan'.¹ In Sanskrit it is called 'Ujjana' which means garden or park. From this, it is known that Swat has been famous for its beauty and attraction down through the ages.

Some historians are of the opinion that from the very beginning the valley was known as 'Sawad' which means

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1 Allah Bakhs Yusufi, *Yousafzai* (Karachi: Mohammadan Educational Society, 1960).

black; this label might have been applied because of the dark soil of the area, which was extremely conducive to agriculture. Subsequently, this word got distorted to the present name i.e. Swat.² Another theory is that the Mughul Emperor Zaheer ud Din Babur referred to this area by the name of 'Sawad' in his writings.³

Of all the theories regarding the origin of the name Swat, the most plausible is that it was named after a Swati tribe settled here which accompanied the Sultan Mahmood of Ghazna in circa 1100-1101 A.D.⁴

In 333 B.C. the valley of Peshawar including Swat was called *Gandhara*. Then Raja Arans was the ruler of Swat which was a sacred seat of Buddhism.⁵ In 304 B.C. a General of Alexander, Salux, invaded Swat and occupied it. Salux handed over Swat to Chandragupta, the Raja of Punjab. The Raja, though a follower of Jainism, gave complete freedom of religion to the Swatis and it was in this era that Buddhism flourished. Hundreds of monasteries and Stupas were erected.⁶ In 45 A.D. Raja Kinishk ruled over the areas of Kabal, Kashghar, Bukhara, Peshawar and Swat. His capital was Bagram which later on came to be known as Peshawar. Whenever the mood assailed him, the Raja would generally use Swat as a resort area. After Kinishk, Ram ruled over this area turning Khadoo Khel in Buner, into his capital. A pool in this area known as Ramkahand is the memorial of Raja Ram.⁷ In the year 20 A.D. Raja Vareth became the ruler of this area with his headquarters at Takht-i-Bhai. Like Kinishk, he also used to visit Swat occasionally. Raja Bati assumed the control of Swat on the death of

2 Mohammad Asif Khan, *Tarikh-i-Riyasat-i-Swat*, [Urdu: History of Swat State], 37.

3 Khan, *Tarikh-i-Riyasat-i-Swat*.

4 Khan, *Tarikh-i-Riyasat-i-Swat*.

5 Shah Nazar Khan, *Swat Da Tarikh Pa Panrho Kai* [Pashto: Swat in the Pages of History] (Saidu Sharif: Jehanzeb College, 1983), 9-10.

6 Khan, *Swat Da Tarikh Pa Panrho Kai*, 9-10.

7 Saranzeb Khan, *Tarikh-i-Riyasat-i-Swat* [Urdu: History of Swat State], (Peshawar: Azim Publishing House 1984), 27.

Vareth, and was in turn succeeded Raja Hodi. A town called Hodigram, presently called Udigram, in Swat is named after him. The last Buddhist ruler of Swat was Raja Geera, whose reign lasted upto 1100 A.D., when he was defeated by Mahmood of Ghazna.⁸

Chinese Travellers in Swat

The Sino-Swat relations are quite old. Raja Ashuka, a prominent Buddhist ruler of Gandhara, played a vital role in the development of Buddhism. He started sending preachers abroad. A few missionaries went to China and converted a number of Chinese to Buddhism. As a result, some stalwarts visited Swat and wrote their travelogues. In 403 A.D. a Chinese tourist Fahian came to Swat via Hindu Kush and stayed for four years after which he left for India.⁹ In his memorandum, he writes that Buddhism flourished during that time up to the extent that there were 1400 monasteries and Stupas. Another traveller Sung Yun came in 519 A.D. In his travelogue he mentions that Buddhism held a complete swing in Swat. He goes on to say that the land is beautiful and fertile and the inhabitants are by and large cultivators.¹⁰

In 360 A.D. Hivan Tasang, another Chinese traveller, entered Swat via Kabal and found that Buddhism was declining. According to him, most of the monasteries had been destroyed. However, he had great admiration for politeness of Swat People. In 572 A.D. another Chinese tourist Vekeng came to Swat. He was so much impressed by Buddhism that he became a Monk in a monastery.¹¹

The visits of these travellers strengthened the diplomatic as well as cultural relations between Swat and China. This resulted in an exchange of ambassadors between the two countries. During the summer season, the princess of China

8 Khan, *Swat Da Tarikh Pa Panrho Kai*, 11.

9 Mohammad Perviz Shaheen, "Swat Kai Leeyai Cheen Ki Fauji Kumak" [Urdu: Chinese Armed Support for Swat], *Weekly World Islamic Times*, Islamabad (October 1984): 16.

10 Shaheen, "Swat Kai Leeyai Cheen Ki Fauji Kumak".

11 Khan, *Tarikh-i-Riyasat-i-Swat*, 29.

used to visit Swat. The impact of Chinese over the culture of Swat is quite clear. Most of the villages in Swat, Shangla and Buner are named in Chinese style i.e. Shing, Patan, Martung, Chinkoi and Chinkali etc.¹²

Invasion of Mahmood Ghaznavi and Advent of Islam

During the reign of Caliph Hazrat Usman (577 – 656), Muslims occupied the territory of Khurasan. As a result, Islam was spread in Afghanistan; but Chitral, Dir, Swat and other mountainous areas were still out of control. When Mahmood became the ruler he started his invasions into India.¹³

In 1100 A.D. the last Buddhist Raja Geera was ruling Swat. Sultan Mahmood entered Swat through Bajaur and Dir.¹⁴ He divided his army into two parts. He appointed Ayaz as a commander of the first group in order to occupy Nekpi-Khel and Shamuzai. Leading the main body himself, he crossed the river Swat and came to Hodigram, the capital. Here he appointed Pir Khushal as the chief of the expedition. Pir Khushal besieged the fort of Hodigram where Raja Geera was staying, and captured it. Raja Geera was killed in the battle; and as a result the Buddhist era came to an end.¹⁵

In the army of Sultan Mahmood, there were tribes of Swatis and Dalazaks. After the occupation of Swat, these tribes were settled in Swat. Because of some misunderstandings between the two tribes, there was internecine warfare which resulted in the Dalazaks being moved from Swat. They settled in Mardan and Peshawar areas. Even today, roads, buildings and localities in Peshawar and Charsadda are named after Dalazaks.¹⁶

12 Shaheen, "Swat Kai Leeyai Cheen Ki Fauji Kumak," 16-17.

13 Khan, *Tarikh-i-Riyasat-i-Swat*, 32.

14 Khan, *Swat Da Tarikh Pa Panrho Kai*, 29-30.

15 Khan, *Swat Da Tarikh Pa Panrho Kai*, 31.

16 Khan, *Tarikh-i-Riyasat-i-Swat*, 32.

Entrance of Yousafzais

As mentioned earlier, owing to the differences between Swatis and Dalazaks, the latter were expelled from Swat. During the reign of Ulugh Beg, some misunderstanding began between him and the Yousafzai tribesmen. Ulugh Beg convened a *Jirga* of Yousafzais at a Darbar. When the leaders of the tribe were assembled, on orders from the king they were systematically massacred. The remaining people of tribe, who survived, migrated from Kabal towards Gandhara led by Malik Ahmad Khan. In those days Sultan Owais was the ruler of Swat. Malik Ahmad Khan moved along with his army to invade Swat. He split the army into two parts. One of the contingents attacked Swat via Moora Pass (a pass at the back of village Thana Malakand) while the other from Malakand pass. The Swatis were thus besieged by the Yousafzais from both sides and were routed. Subsequently, they tried to re-group in the upper valleys of Swat. Clashes between Swatis and Yousafzais continued for the next twelve years. Eventually, the Swatis were defeated and expelled from Swat. Thus Yousafzais occupied the valley of Swat.¹⁷ Sultan Owais escaped to Kafiristan (a valley in Chitral).¹⁸ After the occupation by Yousafzais, there was no genuine government in Swat. Instead, it was a sort of loose knit society. Every clan had its own chief called 'Khan'. His status was like an absolute ruler. The Khan considered it his duty to help his ally. On account of minor differences, clashes continued for months due to which hundreds of men were killed. This era of killing and looting continued until 1918.¹⁹

Swat and Mughals

In 926 A.H. Zaheer ud Din Babur replaced Ulugh Beg as the king of Kabal. Babur occupied Ghandhara. He also wished

17 Abdul Gafoor Qasmi, *Tarikh-i-Riyasat-i-Swat* [Urdu: History of Swat State], (Peshawar: Hamidia Press, 1939), 27-29.

18 Qasmi, *Tarikh-i-Riyasat-i-Swat*, 31-32.

19 Sirajuddin Khan, *Sarguzasht-i-Swat* [Urdu: The Story of Swat] (Lahore: Al-Humra Academy, 1970), 7-10.

to invade Swat but, instead, married the daughter of Shah Manssor, a Yousafzai chieftain. He accomplished his purpose through social relations and close ties with the rulers of Swat. Through this move Swat, in turn, kept its sovereignty.²⁰

Around circa 1588 A.D. Akbar 'the great' decided to annex Swat and for this purpose, he sent a strong contingent led by Zen Khan, Hakim Abdul Fatah and Raja Birbal. A battle was fought at Buner. Thousands of Mughal soldier's along with Birbal and Abdul Fatah were killed; amongst the Generals Zeen Khan was the lone survivor.²¹ Emperor Jehangir, rather than resorting to force used diplomacy to bring the Yousafzais into line. This, they tried to bring about by settling Khattak tribes in the Yousafzai area. As a result a chain of clashes and skirmishes began between Khattaks and Yousafzais, thus diverting their force from Mughul held areas. When Kushal Khan Khattak revolted against Mughuls, Yousafzais in Swat joined hands with the Khattaks. In order to drive a wedge between this alliance, Aurangzeb sent message of friendship to Yousafzais through the Sahibzada of Benawar, as a result, cordial relations were re-established between Swat and the Mughal Emperor. Aurangzeb did not impose any tax on Swat. After the death of Aurangzeb, Mughal rule began to decline. So Swat once again became an open tribal area.²²

Emergence of the State

As mentioned earlier that in the beginning, there was no organized government in Swat, but instead it was a loose knit tribal society.²³ Every tribe had its own chieftain called 'khan'. Several skirmishes occurred as a result of minor differences and these clashes continued over several years. Killings and kidnappings were common during those days.

20 Zebsar Taj Mohammad, *Uruj-il-Afghan* [Urdu: The Rise of Afghans] (Lahore: Gilani Press), 10.

21 Khan, *Tarikh-i-Riyasat-i-Swat*, 35-36.

22 Khan, *Tarikh-i-Riyasat-i-Swat*, 37.

23 Khan, *Sarguzasht-i-Swat*, 10-11.

Lives and properties of the people were not safe. However, the situation improved because of the sincere efforts of some reformers like Hazrat Abdul Ghafoor, Miangul Abdul Wadood and others.²⁴

Hazrat Abdul Ghafoor (Saidu Baba)

Hazrat Abdul Ghafoor was born in 1794 A.D. at 'Jabri' a village in the Shamozaï area of Swat.²⁵ The name of his father was Abdul Wahid. He belonged to 'Safi' tribe and received his early education at home. Later on, he came to Gujar Garhi (Mardan) where he started taking lessons from Maulana Abdul Hakim, a well-known scholar of the time. For some time he remained in Ziarat Kaka Sahib (Nowshehra) and Chamkani (Peshawar). He also spent few years in Tordher with Maulana Mohammad Shuaib. In 1876 A.D. he became a religious recluse in village 'Baikai' on the banks of river Indus and remained there for twelve years.²⁶ During 1828, he came to Namal and then to Salim Khan. Because of his piety, the title of *Akhund* was conferred upon him by the people. After forty years, i.e. in 1845 he returned to Saidu Sharif and started his reformatory work. He also took part in the Ambela war of 1863. However, there is a controversy about it that in this war the British secretly joined hands with the Chiefs of Buner namely Aseem Khan Ashazai, Ahmad Khan Suzai, Ajab Khan and Zaidullah Khan against the Mujahideen. According to Abad Shahpuri, the *Akhund* of Swat succumbed to this conspiracy; he retreated towards the Buner valley along with his disciples and vacated Ambela. Because of this step some critics believe that the *Akhund* gave up active resistance against the British.²⁷

24 Khan, *Tarikh-i-Riyasat-i-Swat*, 39.

25 Siraj Mohammad Nishtar, "Baba-i-Saidu" *Monthly Pashtu*, Peshawar University, (Feb 1982): 123-25.

26 Mulana Mohammad Nabi, *Alam-i-Pukhtun Riyasat-i-Swat* [Urdu: Swat as Symbol of Pashtoons], (Karachi), 10-16.

27 Abad Shah Puri, *Syed Badshah Ka Qafrah* [Urdu: The Caravan of Syed Badshah] (Lahore: Albadar Publication, 1981), 243-44.

Saidu Baba was a man of determination and strong will power. He was overwhelmed by the spirit of Jihad. In 1835, he fought against the Sikhs at the request of Amir-i-Kabal, Dost Mohammad Khan. Because of knowledge and deep piety, he was not only famous in the Subcontinent, but according to Blue, he was remembered with regard in Afghanistan and Iraq. In Iraq, Mosul and in its surrounding areas, Blue mentions that his followers numbered one thousand, whereas the number of his *Mureeds* [Urdu: followers] on the whole were in millions.²⁸ His preaching and general reformation led to the first ever government in Swat. To introduce and establish government amongst the unruly tribes of Swat was a landmark which would be remembered for a long time. He died in 1877 A.D. and was buried in Saidu Sharif.²⁹

First Sharia Government

Saidu Baba was a spiritual king. He was not interested in wealth and power, for being a religious divine, all that was immaterial to him. Instead, he sought for the improvement of the living conditions of the Yousafzais. Partially to negate the menace of the British, and mainly to establish a modern state that would improve the lot of the people, he felt the need for an *Amir* [Urdu: ruler]. So in 1849 A.D. he convened a *Jirga* of the representatives of Swat, Buner, Dir and Bajur at Saidu Sharif.³⁰

He put forward the need of an organized government to combat any future threats against the tribes. He urged the participants of *Jirga* to choose their own *Amir*. All the *Jirga* members agreed to his proposal and invited him to take charge but he refused. Instead, he proposed the name of Syed Akbar Shah, a descendent of Pir Baba. Syed Akbar

28 Shah Puri, *Syed Badshah Ka Qafleh*, 16.

29 Yusufi, *Yousafzai*, 425.

30 Khan, *Tarikh-i-Riyasat-i-Swat*, 88-89.

Shah was thus chosen as the first *Amir* of Swat with Ghaligai as the capital of the newly born state.³¹

Syed Akbar Shah was an intelligent and just man. He started running the state based on Islamic Sharia. Although his plans for the state were fairly far-sighted, yet in five years the very foundations of the state were rocked. It is said that the officers of Syed Akbar Shah created a state of tyranny owing to which the people of Swat opposed him and the state was almost on the brink of civil war.³²

In 1857, the war for Independence started in India, and it spread into NWFP (now Khyber Pakhtunkhwa) at the time when Syed Akbar Shah breathed his last on May 11, 1857. With his death, the *Amarat* came to an end. The British were afraid of Syed Akbar Shah as it is evident from the statement of Sir Hurbert Edward that if the ruler of the militant Swatis had been alive, the ultimate result of 1857 war would have been of a more permanent nature.³³

Islamic Government

After the death of Syed Akbar Shah, an organized government could not be established. Since the descendents of Saidu Baba were held in great esteem, therefore, people turned to them for help. The *Akhund* of Swat also called Saidu Baba, left two sons behind him; the elder son was Miangul Abdul Hanan while the younger was Miangul Abdul Khaliq. In 1877, when Saidu Baba fell ill in Saidu Sharif, Abdul Hanan and Abdul Khaliq were encamped in Talash (Dir) along with their Army.³⁴ When the news of the death of Saidu Baba reached Talash, Abdul Hanan without informing his younger brother, came directly to Swat. He took over all the wealth and property of his father and the people recognized him as the heir of Saidu

31 Farehan Sheda, *Da Swat Baba Ji Sahib* [Pashto: The Leader of Swat], *Monthly Pashtu*, the University of Peshawar (Feb., 1982): 126-27.

32 Qasimi, *Tarikh-i-Riyasat-i-Swat*, 56-57.

33 Yusufi, *Yousafzai*, 424.

34 Khan, *Tarikh-i-Riyasat-i-Swat*, 130-35.

Baba.³⁵ When Abdul Khaliq came to know about how his elder brother had betrayed him, he was heartbroken and came back to Saidu Sharif for the purpose of religious vigil. Abdul Hanan was decadent by nature and could not don the mantle of Saidu Baba. On the other hand, Abdul Khaliq because of his moral fibre, sincerity and nobleness was ideally suited. People thus recognized him as the real heir of Saidu Baba and they came from far-flung areas to benefit from his knowledge and spiritual blessings. He helped the needy and the down trodden by running a *langar* [Urdu: public kitchen]. He not only educated people but also brought a number of practical reforms. He used to solve all problems strictly according to Islamic *Sharia*. In order to maintain law and order he used to send his *shaikhan* [Urdu: followers] to the remote areas,³⁶ whereas he himself attended to Judicial matters in and around Saidu. His main achievement was that he succeeded in controlling the militant tribes of primitive Swat without using physical power. He died in 1892 and left two sons i.e. Miangul Abdul Wadood and Miangul Abdul Manan. With his death, the Islamic government in the region came to an end.

Miangul Abdul Wadood: The Founder of Modern Swat State

Miangul Abdul Wadood, also known as 'Badshah Sahib' was born in 1877.³⁷ He did not receive formal education. In his biography it is mentioned:

Due to family differences I could not receive formal education. When I was a boy of ten years, my father died resulting in the burden of responsibilities falling on my shoulders. I was thus compelled to shoulder this burden because I was the eldest son. My younger brother was but an infant. I had, therefore, to acquire education which stood me in great stead, though not a formal one. Undoubtedly this knowledge gained by experience, I have felt, was a blessing in disguise for me.³⁸

35 Khan, *Tarikh-i-Riyasat-i-Swat*, 138.

36 Khan, *Tarikh-i-Riyasat-i-Swat*, 140.

37 Miangul Faroush, *Swat Manzil-i-Tarraqqi Ki Taraf* [Urdu: Swat on the Road to Progress] (Peshawar: Jehanzeb Printing Press, 1968), 7.

38 Khan, *Tarikh-i-Riyasat-i-Swat*, 154-55.

This young boy of ten years then was the head of a family, ward of his younger brother, spiritual heir of *Akhund* of Swat and religious leader of the people — all rolled into one. He did full justice to his responsibilities with God-given ability and statesmanship. The first problem he faced was his cousins, Said Badshah and Amir Badshah, who were entertaining vain hopes of becoming the rulers of Swat through a conspiracy to kill Abdul Wadood.³⁹ Abdul Wadood warned them but they did not abstain. He thus, had no choice but to remove them from his way. Said Badshah and Amir Badshah were killed in 1904 and 1907, respectively.

In 1908, he went to perform Hajj. On his return from Hajj, once again, he was engulfed in difficulties.⁴⁰ On the one hand he faced internal crisis while on the other the Nawab of Dir attacked Swat. Syed Abdul Jabar also started creating disturbances. Abdul Wadood fought against all these elements with faith and tenacity. In 1914, at the invitation of some people, Syed Abdul Jabar invaded Swat.⁴¹ Abdul Wadood, in spite of a staunch resistance, failed and had to say goodbye to Swat, settling at Darbar (Chakdara). Here he bided his time and eventually regained Swat by defeating Abdul Jabar Shah.

In 1917, a *Jirga* at Kabal declared Miangul Abdul Wadood as the ruler of Swat.⁴² He was given the title of '*Badshah Sahib*' and in this way the Modern Swat state came into being. He had limited resources, when he first took over the responsibilities of kingship. There was neither treasury nor regular army nor even any basic civil structure. People were deprived of the light of knowledge. Swat was disconnected from the rest of the NWFP. There was no communication system. Basic necessities of life were scarce. These difficulties were further magnified by the raids

39 Akbar S. Ahmad, *Millenium and Charisma among Pathans* (London: Ronthlege and Kegan Paul, 1976), 103-04.

40 Ahmad, *Millenium and Charisma among Pathans*, 104.

41 Ahmad, *Millenium and Charisma among Pathans*, 108-10.

42 Khan, *Tarikh-i-Riyasat-i-Swat*, 244-46.

of the Nawab of Dir. Badshah Sahib fought on all these fronts and established peace in Swat.

Upon becoming the ruler, the British government started supporting the Nawab of Dir, who was the main rival to Badshah Sahib. But Badshah Sahib established cordial relations with the British government which enabled him to have a strong hold over his opponents. In 1926, the British government recognized him as the relations of Badshah Sahib with the British can be seen from a letter which he wrote on September 30, 1929 to the Chief Commissioner NWFP., Sir Norman Boltan on his return from Britain. In that very letter Badshah Sahib writes:

...I am very pleased to learn of your safe return from home and am sending my eldest son Jehanzeb and my *Wazir* to welcome you on my behalf....⁴³

In this connection Capt. Hay, the political Agent Dir, Swat and Chitral, wrote a note on 26 May 1932. He says:

The *Wali's* (Miangul Abdul Wadood) relations with the government are defined in one agreement, that of 3rd May 1926. In this the *Wali* has undertaken to be loyal to the British government and give it open and active support when required to prevent raiding, not harbour outlaws, not to permit anti government propaganda in his territory and to accept control of government over Swat forests. ...In return the government has recognized him subsidy of Rs. 10,000/- Per Annum.⁴⁴

Accession to Pakistan

In 1947 when Pakistan came into being, Badshah Sahib declared the accession of Swat State to Pakistan on November 23, 1947. Quaid-i-Azam Mohammad Ali Jinnah, the Governor General of Pakistan, accepted the Instrument of Accession on November 24, 1947.⁴⁵ Badshah Sahib announced his resignation in favour of his son Jehanzeb. Badshah Sahib, for 32 years, fulfilled his duties as a mystic

43 Home Department NWFP, Tribal Affairs Section File 12-S.S.T.S. (Peshawar).

44 Home Department NWFP, Tribal Affairs Section File.

45 Home Department NWFP, Tribal Affairs Section File.

and mendicant. One of his great deeds is his resignation in favour of his son with his own will.

The Last Wali Abdul Haq Jehanzeb

The last ruler of Swat State, *Wali-i-Swat*, Miangul Mohammad Abdul Haq Jehanzeb, was born on June 5, 1908 in the house of Miangul Abdul Wadood at Saidu Sharif.⁴⁶ Being the member of a family that had its forbears as famous religious divine, he acquired a good grounding of religion at home. For formal education, he was sent to Peshawar where he matriculated from the Islamia Collegiate School and then went on to pass his Intermediate examination from Islamia College. When the young Jehanzeb took admission in Third Year, his father called him back to Swat and asked him to participate in the state affairs. He himself says:

In 1926, when I was a student of 3rd year, a *Jirga* of Swat requested my father, Badshah Sahib, to include me in the state affairs. My father refused because he was in favour of me continuing my education. But on the insistence of the *Jirga*, Badshah Sahib ordered me to leave the college.⁴⁷

In 1923, when he was 15, his father appointed him as *Waliahd* [Urdu: heir appoint]. The British government, because of strained relations with his father, did not recognize him as *Waliahd* for 10 years. Finally, in 1933, the British officials did recognize him through a letter written on April 25, 1933 by the then Chief Secretary NWFP, who wrote to Badshah Sahib;

...After compliments, I have asked the Political Agent Malakand to convey to you the decision of the Government of India to recognize your eldest son Jehanzeb as your heir.⁴⁸

Soon after, the crown prince became fully cognizant with the affairs of the government; Jehanzeb did not get along with the Prime Minister, Hazrat Ali, because of a clash of

46 Miangul Faroush, *The Wali of Swat* (University Book Agency), 5.

47 Interview with Jehanzeb, the ex-Wali of Swat at Saidu Sharif, Feb. 25, 1986.

48 Home Department NWFP, Tribal Affairs Section, File 12-S.S.T.S (Peshawar).

personalities. This was spurred on also because Badshah Sahib always paid much attention to the advice of Hazrat Ali Khan which inspired the young Jehanzeb. Soon after his appointment as *Waliahad*, some opponents of Hazrat Ali Khan, namely Abdul Khaliq, Toreq Khan, Qasim Mian, Chaman Khan and Taj Mohammad Khan exploited the situation and provoked the young Jehanzeb against his father. They brainwashed him in such a manner that a conspiracy was hatched by the prince and his followers against Badshah Sahib. The plan was that in a sudden attack, Badshah Sahib would be arrested while the Prime Minister Hazrat Ali and other high-ranking officers would be killed. However, this conspiracy was leaked to Badshah Sahib and the plan was thwarted before it could be materialized. The *Waliahad* was ordered to leave the state. He settled in Hasht Nagar with Mian Khadim Shah Kakakhel. After some days, because of the good offices of the British and Mian Khadim Shah, reconciliation took place between Jehanzeb and his father. With this, Jehanzeb, once again started acquiring knowledge of state affairs. When his father was satisfied with his training, he was again designated heir appoint. Hazrat Ali Khan remained as premier, however, his brother Ahmad Ali Khan was removed from the command of the army.⁴⁹

In 1940, Badshah Sahib appointed Jehanzeb as Commander-in-Chief of the state army. He fulfilled his duties with sincerity and efficiency.⁵⁰ In 1942, when Ahmad Ali was removed from the post of Commander-in-Chief, his brother, Hazrat Ali tendered his resignation from the post of prime minister, as a token of protest. This was accepted immediately and Jehanzeb was appointed in his place.⁵¹

Coronation of Jehanzeb

Jehanzeb, in the dual role of premier and Commander-in-Chief, proved himself to such an extent that his father

49 Khan, *Tarikh-i-Riyasat-i-Swat*, 175-77.

50 Faroush, *The Wali of Swat*, 5-6.

51 Khan, *Tarikh-i-Riyasat-i-Swat*, 178.

delegated all powers to him and finally decided to retire. On December 12, 1949, a *Darbar* (coronation ceremony) was held at Sadu Sharif. Here, the then Prime Minister of Pakistan Nawabzada Liaqat Ali Khan, crowned him the *Wali-i-Swat* i.e. the ruler of Swat. At the time when he came in power, his age was 41 years, 6 months and 7 days.⁵²

In June 1952, the Prime Minister of Pakistan, Khwaja Nazimuddin wished to appoint Jehanzeb as the Acting Governor of East Bengal. The Central government consulted the NWFP government in this connection. Before expressing his opinion, the Political Secretary to the Governor N.W.F.P., wrote a letter to Mr. Hidayatullah Khan, the then Political Agent of Malakand, Dir, Swat and Chitral. In that very letter he asked the Political Agent to give his opinion about the proposal. He writes:

...His Excellency (the governor) would like to have your opinion on these points as well as whether you consider it advisable to make such an offer to the *Wali* at the present time.⁵³

Mr. Hidayatullah Khan, in replay to this letter wrote:

....I very much doubt if he would be willing to leave his state for such a distant place for a temporary chance. As you know rulers of Frontier states can never leave their area without running the risk of losing them. In spite of the progressive ways of *Wali*, his state is not without potent enemies...⁵⁴

Due to the disagreement of Mr. Hidayatullah Khan, the proposal was dropped for the time being. In recognition of his memorable services for the betterment of his subjects, the *Wali* was decorated with many titles. In 1956, he accompanied the President of Pakistan on his visit to Iran. The government of Iran gave him the medal called "First class Humayun Medal".⁵⁵ In 1959, the University of Peshawar awarded him with the honorary degree of L.L.D. In the same year, he was appointed as honorary Brigadier in

52 Yusufi, *Yousafzai*, 485.

53 Home Department, NWFP Tribal Affairs Section File 37-S/54, (Peshawar).

54 Home Department, NWFP Tribal Affairs Section File 37-S/54, (Peshawar).

55 Home Department NWFP, Tribal Affairs Section, File No. 207. States (1) (Peshawar).

the Pakistan Army. Later on he was promoted to the rank of Major General. The President of Pakistan, General Mohammad Zia-ul-Haq declared him a lifetime Major General of the Pakistan Army in his speech in a public meeting at Kabal Golf Course, on December 17, 1984.⁵⁶

Between the years 1959 to 1961, he was awarded *Hilal-i-Quaid-i-Azam* and *Hilal-i-Pakistan*, respectively. In 1962, the government of Italy gave him 'Grand Official of the Order of Merit' Medal.⁵⁷

Merger of the State

On July 28, 1969, the President and Chief Martial Law Administrator of Pakistan, General Agha Mohammad Yahya Khan declared the merger of all the Frontier states, including Swat, into Pakistan. The *Wali* of Swat, Jehanzeb, was dethroned after ruling Swat for 19 years 7 months and 16 days. Swat was given the status of an administrative district and was added to Malakand Division.⁵⁸

Conclusion

Swat state was formally established in 1849 with the appointment of Said Akbar Shah as its ruler but actually recognised in 1918, when Miangul Abdul Wadood was elevated to the throne. His 33 years long reign was marred by clashes with internal and external enemies. The internal enemies were some of his family members and tribal chieftains. He defeated all of them either in straight war or subdued them with diplomacy. For external enemies, he fought against Abdul Jabbar Shah of Sithana and Nawab of Dir. However, the main challenge Badshah Sahib faced was his relation with the British Indian Government. The British authorities were supporting the Nawab of Dir, who was his main rival. But Badshah Sahib due to his farsightedness was able to overcome that situation and established cordial

56 The Daily *Mashriq*, Peshawar, 18 December, 1984.

57 Home Department NWFP, Tribal Affairs Section, File No. 207. States (1).

58 Fakhr-ul-Islam, "Swat Under Jehanzeb" (MA Thesis, Pakistan Study Centre, University of Peshawar, 1983-85), 87.

relations with the Britishers. With their help, he was able to have a strong hold over his rivals.

When Miangul Abdul Haq Jehanzeb replaced his father as Wali in 1949, all internal and external difficulties were overcome. He, therefore, paid full attention to administrative, social and economic development of the state. During his 20 years rule, he made Swat as one of the most prosperous princely states of Pakistan. He raised an army and police force for internal and external security. The revenue of the state was increased manifold through introducing Ushar system and taxation. Education was spread to every nook and corner of the state. Moreover, each part of the state was made accessible through a modern communication system.