

SWAT VALLEY: A HISTORICAL ODYSSEY FROM ANTIQUITY TO MODERNITY

Ayesha Iqbal

ayshaiqbal45@gmail.com

MPhil Scholar, Department of History & Pakistan Studies, University of Gujrat, Gujrat, Pakistan

Gulsion Nasim

PhD Scholar, Department of History & Pakistan Studies, University of Gujrat, Gujrat, Pakistan

Corresponding Author: *Ayesha Iqbal (ayshaiqbal45@gmail.com)

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ABSTRACT

Swat valley is usually called as the “Switzerland of Pakistan”. The objective of this article is to explore the complex history of the Swat region which is shaped by the diversity of cultures, foreign invasion, and the complexities of internal issues. The history of the region is being presented in a summarized way to highlight the significance of this area. This region has been a part of several civilizations from ancient to the merger of Pakistan including the Alexander invasion, the Gandhara civilization, the Mauryan and Kushan empire, the Hindu shahi period, the advent of Islam, Mughals and Yusufzai. The article reviews significant literature and research on Swat's history, highlighting key works by scholars like Sultan-i-Rome, Allah Bakhsh Yusufi Yousafzai, and Roshan Khan, among others. Archaeological findings, biographies of Swat's rulers, and accounts from Chinese travelers enrich our understanding of Swat's cultural heritage. This article aims to provide a complete history of Swat extending thousands of years, examining the major political development region. Even today this region is important because of its beauty, opportunities, and challenges. Overall, the article offers the history of one of the most fascinating and heavenly regions of Pakistan.

Keywords: Swat Valley, Gandhara, Swat State, Yousafzai, South Asia

INTRODUCTION

Swat is known as the Switzerland of Pakistan and is located in the Khyber Pakhtunkhwa. The valley is known due to its beauty. In this region with the beauty, we also found the remains of ancient civilizations prominently Gandhara. Therefore, it is not only an attraction for the nature lovers but also for the student of history or who have interest in learning history by exploring the remains of the ancient period. The purpose of this study is to under the rich history of the Swat from

the ancient to the present day. This study includes: ancient period in which pre historic period, Alexander invasion and then the Buddhist period including Mauryan and Kushan. Then it includes the Hindu Shahi period in Swat and the Islamic period in which Yousafzai, Mughals period includes. It also added the pre-State and state period to the merger with Pakistan till the extremism in Swat. Overall, it enables the reader to have comprehensive information about the history of Swat.

LITERATURE REVIEW

Swat is blessed that it has the historical records of literature. A number of researches have been done on the History of Swat. A number of research articles and books has been published on the history of swat by local and foreign authors.

Sultan-i-Rome¹ is one of the major names who worked on the history writing of Swat. His books including the *Swat Through the Millennia: Prehistoric to the Early Twentieth century*² *Swat State (1915-1969): From Genesis to Merger*³, and several articles provide a detailed history of Swat from the prehistoric time to the merger with Pakistan. *Swat Through Millennia* is a book which provide a reader an overview from the ancient pre-historic including the Mauryan, Indo Greek, Scythian, Yousafzai and Mughal. The other book *Swat State* as known by the name that it is a complete history of State with the background and socio cultural and political condition during the swat state period and also discussed the development under the walis period.

Urdu literature is also available including the books of Allah Bakhsh Yusfi *Yousafzai*⁴ and *Tarikh e Riyasat e Swat*.⁵ *Yusufzai*

Qoam ki Sarguzasht by Roshan Khan is also a comprehensive account of Yusufzai and history of Swat cannot be completed without Yusufzai. *Swat Tarikh Ky dorahy par* by Sultan-i-Rome.

For the ancient period the reports of archeological studies are available e.g., *Excavations in a Rock Shelter near Ghālīgai* by Giorgio Stacul.

Besides this the biographies of the Swat rulers and travelers accounts are available. *The story of Swat biography* of Miangul Abdul Wadod⁶ and *The Last Wali of Swat*⁷ is the biography of Miangul Jahanzeb who was the wali of Swat at the time of merger with Pakistan. The accounts of Chinese travelers in India also gave an information about Swat and “*Tibetan Travelers to Swat Valley*⁸”. And the translated work of Chinese travelers by Samuel Beal “*Buddhist Records of Western World: Translated from the Chinese of Hiuen Tsiang*”⁹.

Some excellent works on the social organization and history of swat are available e.g., Fredrik Barth’s book *Political Leadership among Swat Pathans*, Charles

¹ Sultan-i-Rome earned a PhD on “*Swat under the Walis*” from University of Peshawar in 2000. He is retired as professor from Government Post-Graduate Jahanzeb College, Saidu Sharif, Swat.

² Sultan-i-Rome, *Swat Through the Millenia: from Prehistoric to the Early Twentieth century*” (Karachi: Oxford University Press, 2021).

³ Sultan-i-Rome, *Swat State (1915-1969): From Genesis to the Merger* (Karachi: Oxford University Press, 2008).

⁴ Allah Bakhsh Yusufi, *Yusufzai* (Peshawar: Sadiq Commission Agency, 1960).

⁵ Allah Bakhsh Yousafi, *Tareekh e Riyasat E Swat* (Karachi: Muhammad Ali Educational Society).

⁶ Muhammad Asif Khan, *The Story of Swat as told by the Founder Miangul Abdul Wadud Badshah Sahib to Muhammad Asif Khan*, trans. Ashraf Altaf Hussain (Peshawar: Ferozsons Ltd,1962).

⁷ Fredrik Barth, *The Last Wali of Swat: An Autobiography as told to Fredrik Barth* (New York: Columbia University Press,1985)

⁸ Giuseppe Tucci, *Travels of Tibetan Pilgrims in the Swat Valley* (Calcutta: The Greater Indian Society, 1940).

⁹ Samuel Beal, *Buddhist Records of Western World: Translated from the Chinese of Hiuen Tsiang Vol.1* (London: Kegan Paul, Trench, Trubner &Co Ltd, 1906).

Lindholm, *Generosity and Jealousy: The Swat Pashtun of Northern Pakistan, The Pathans 550b.c -1957 AD* by Olaf Caroe;¹⁰ and *A general report on the Yusufzai* by H.W. Bellew¹¹. Akbar S. Ahmed, *Millennium and Charisma among Pathans and Social Organization of Yusufzai Swat: A Study in Social Change* by Makhdum Tasaduq Ahmad¹². *Swat: An Afghan society in Pakistan* by Inam-Ur-Rahim and Alain Vairo

Etymology and Geography

Swat in history has been known by the different names some are following

- Suvastu in ancient Sanskrit and Greek literature
- Ou Chang/ U chang na (Chinese travelers)¹³
- Uddiyana/ Udyana (the tribe udi)
- Swesta (white and clean water of river Swat)
- Suadat (shiny and white place)
- Aswad (fertile Black soil, Muslim invaders gave this name)
- Sawad (Mughals)¹⁴
- Saut (Arabic word)

¹⁰Olaf Caroe, *The Pathans*, 550 B.C.-A.D. 1957, repr. (Karachi: Oxford University Press, 1976)

¹¹ H. W. Bellew, *A General Report on the Yusufzais*, repr. (Lahore: Sang-e-Meel Publications, 1994),

¹² Makhdum Tasaduq Ahmad, *Social Organization of Yusufzai Swat: A Study in Social Change* (Lahore: Punjab University Press, 1962).

¹³ Samuel Beal, *Buddhist Records of Western World: Translated from the Chinese of Hiuen Tsiang* Vol.1 (London: Kegan Paul, Trench, Trubner & Co Ltd, 1906), 119.

¹⁴ Babur memoir referred swat as Sawad.

- Su (sun), At(land): Suat (land attributed to sun)¹⁵

The ancient geography according to the sources is that Udhiana lay to the north of Peshawar and covered the whole hilly region of the Hindukush range and Dard Country from citral to the Indus. According to the dr. Swati Uddiyana consist of the Modern-day districts of Swat, Dir, Bajaur, Chitral and Malakand Agencies. From the accounts of Chinese travelers, the country is about 5000 li in circuit¹⁶ which is approx. 833 miles in circuit. And swat valley is not extended which means Udiyyana include not only valley but also the neighboring regions¹⁷. The political geography of Udiyyana remain changing in history and varies in different period so different writes also take Udiyyana as only for Swat. Sultan-i-Rome raise the point in his book with reference that Gandhara and Udhiana is not the same. He argues that Swat/ Uddiyana has never been geographically and politically the part of Gandhara. The misunderstanding raised because the presence of Gandhara Art in Swat.¹⁸ Other historian Allah Bakhsh Yousafi and Fazal Khaliq include Swat in Gandhara region.

In the present-day Khyber Pakhtunkhwa Province of Pakistan, the Swat Valley is located between 34° and 35° North and 72°

¹⁵ Sultan-i-Rome, *Swat Through the millennia: from Prehistoric to the Early Twentieth century* (Karachi: Oxford University Press, 2021), 1. And. Sultan-i-Rome, *Swat State (1915-1969): From Genesis to the Merger* (Karachi: Oxford University Press, 2008), 13.

¹⁶ Samuel Beal, 129.

¹⁷ Sultan-i-Rome, *Swat Through the Millennia*, 5-6.

¹⁸ Ibid., 6-7.

and 74.6° East. It is a subdivision of the NWFP's Malakand division, and it includes the districts of Swat (Swat Tehsil and Matta Tehsil).¹⁹ Begin with the height of 2000 ft above the sea level at the juncture of the Swat and Panjkora rivers to the northern peaks, which range in height from 15,000 to 22,000 feet.²⁰

Pre-Historic and Proto-Historic Period

Archeological excavations and findings give the evidence of human settlement in Swat in prehistoric and protohistoric Italian mission and University both played an important role in the findings of pre and proto historic periods. The archaeologists have found the stone tools and pottery from swat dating back to 2nd²¹ and 3rd Millenia's B.C. In the result of the excavation near the Ghālīgai cave, the stone tools found in swat valley have the similarity with Soan valley²² in Pakistan Kashmir and Sarai Hola and Afghanistan. The excavation of rock shelter in Ghālīgai is dated back to 3000 BC. Through the excavation of graveyards, it has been proved that the migration taken place

¹⁹ Badshah Sardar, "Buddhist Complex of Nimogram Swat, Pakistan: Its History, Classification, Analysis and Chronology", *Ancient Pakistan* (2016): 40-44.

²⁰ Sultan-i-Rome, *Swat State (1915-1969): From Genesis to the Merger*, 15.

²¹ For details see Giorgio Stacul, Excavations in a Rock Shelter near Ghālīgai (Swāt W. Pakistan). Preliminary Report, *Istituto Italiano per l'Africa e l'Oriente (IsIAO)*, East and West, September-December 1967, Vol. 17, No. ¾ (September-December 1967), 185-219.

²² Sarfaraz Khan, *Beginning of Archaeology in Malakand-Swat (1926-1956) Protagonists, Fieldwork and the Legal Framework*, PhD dissertation (Taxila Institute of Asian Civilizations Quaid e Azam University Islamabad, 2015), 41-43.

from various cultures and places. On the basis of graveyard excavation Giorgio Stacul gave his opinion that during 2400 to 400 BC large migration done from the Iran and central Asia while the data said that graveyard explored from the era 1200 to 800 BC. In 400 BC there were some other people with different culture probably Indo Aryans²³. In the 6th century BC, the region politically remains the part of Achaemenid Empire. Swat remained the part of Persian Empire. The Achaemenid influence was ended a half century before the arrival of the Alexander.²⁴

Alexander Invasion

After the conquest of the areas of Modern-day Afghanistan attacked on Bajaur, at the Arigaion after the intense war Alexander succeeded to took over the control of Bajor²⁵. It is considered as the first war on the land of today Pakistan. Alexander invaded Swat in 327 BC. He crossed the Panjkora river towards Swat and attacked on the great city Massaga whose natives called Assakenians who had a large strong Army including 2000²⁶ Cavalry, 30000 Infantry and 30 elephants. The people of Massaga fought courageously but failed due to the

²³ Sultan-i-Rome, *Swat Through the Millennia*, 14-16

²⁴ Ibid., 17.

²⁵ Allah Bakhsh Yousafi, *Tareekh e Riyasat E Swat* (Karachi: Muhammad Ali Educational Society), 28.

²⁶ Aurel Stein, 'Alexander's Campaign on the Indian North-West Frontier. Notes from Explorations between Upper Swat and the Indus', *The Geographical Journal* (London), 70/5 (November 1927):424

According to Yousafi and Sultan-i-Rome both it was 20000 Cavalry.

death of the Chief.²⁷ At the Massaga Alexander wounded for the second time but in just nine days Alexander took over the control of Massaga. After the Fall of Massaga Alexander marched towards Ora and Bazira. Alexander Cunningham said it is present day Rustam Abad in District Mardan and located between Swat and Indus River therefore it is strategically important. Alexander took over the control of Ora and Bazira also.²⁸ The purpose and motive of the Alexander invasion on Swat was to clear the communication route between Afghanistan and the areas alongside the Indus. After this successful campaign and after making arrangements Alexander march towards west of the Indus. He left his governor in Swat and Swat rebelled in 326 BC or 324/23 BC. Macedonian lost their control on Swat in 324/23 BC and as the Alexander left, they resumed their independent power.²⁹

Buddhist Period

Buddhist period is when the Buddhism rise in the region and Gandhara art and culture appeared which include the Mauryan empire. After the Greek power decline in the region. Mauryan Empire rise around 321 BC. Seleucus marched towards India and wanted to took back the control of the region but Chandragupta Maurya succeeded to have a peaceful treaty with him. History does not say much about the rule of Chandragupta Maurya and Bindusara but have records on the development of Buddhism by Asoka in Swat. Asoka worked for Buddhism he built

stupas. Some exaggerated numbers are also told that 84000 stupas³⁰ were built by the Asoka. During this period a mission of Monks arrived in Gandhara including Swat for the teaching of Buddhism.³¹ Facilities and good survives i.e., wells, rest houses, monasteries were provided to the pilgrims. After the death of Ashoke his empire disinterested. Through the Archaeological excavations pottery and tools have been found from Swat of Mauryan period. Chinese travelers Hsiang told that in on the both sides of river there were 1400 Sangramas (monasteries) and 18000 priest. They practice meditation and recite text.³²

The coins of Indo-Greek and Indo Scythian was also found in the archeological excavations. Manendar, a Greek king controlled over Swat region. After his death his wife Agathoklecia came into power after her a sub king Zolius I ruded Swat for a short period of time. After him Appolodutus came in power and was overthrown by the Saka Chief Maues. A Scythian tribe The Sai of Upper Ili occupied Swat.

The first Kushan Empire king Kadphises I captured the territories to the south of Kabul and Kanishka extended his rule over the Kabul Valley, Bacteria, south and east in India. The position of Swat valley is uncleared that it was the under the direct rule of Kushan Empire or has the independent status. Different author argued

²⁷ Allah Bakhsh Yousafi, 30.

²⁹ Sultan-i-Rome, *Swat Through Millenia*, 40.

³⁰ Ibid,50.

³¹ Inam-Ur-Rahim, Alain Vairo, *Swat: An Afghan society in Pakistan: Urbanization and Change in a Tribal Environment* (Genève: Institute universitaire d'étudesdu développement, 2002),44.

³² Samuel Beal, 120.

differently that Rafiullah said that Udiyana became a solid part of Kushan Empire but Rome disagreed. Either Swat was under the direct rule of Kushan or not but it enjoyed a great prosperity under the rule of Kanishka because it was on the edge of all roads which connected India, Afghanistan and central Asia. The Kushan empire receive a set back from the Sassanian empire in the third century CE. But it was not under the direct rule of the Sassanian because after defeating the Kushans they found allies here in valley. Some writers argues that the white Huns plunders and destroy the valley but others do not agree with them to put all the responsibility on the invaders.

The first Chinese traveller fa-hian came to swat in 400 AD. He came to Swat to find such book which had not introduced in his country. He came with other religious pilgrims and he used the word Uddyana for swat. Second Chinese traveler was Sang Yun who came in 519AD. The famous Chinese traveler Hueing Sang visit swat in 630 CE and it was the period of decline in the Swat Valley. He said there was 18000 thousand monks and becoming less in number now and 1400 monasteries that are generally dislocated now. Wu Kung reached swat in 742 AD. He told that in Swat people was not killed instead the worst punishment was to expel from country³³

Hindu Shahi Dynasty

³³ Imran Khan Azad, "Swat: Ghandhara and Drada" in *Sarbuland by Zubair Torwali* (Swat: Adara Bray Taleem O Traqi,2021),83-84.

Turk Dynasty was also ruled over Swat for some time in 745 CE but it is also written by the authors that Swat was not totally annexed by Turki shahi but only a part of it. After the Turk shahi dynasty within passage of time Hindu Shahi tool control of the Swat. In 10th century CE Hindu Shahi took control of north west frontier of India and some of Afghanistan. Near Barikut, swat an inscription belonging to the Raja Jayapal has been found. This inscription has the names Sri-Jayapal deva, Parramabhataraka and Mharajaadhiraja mention on it. Sultan-i-Rome wrote while quoting Habibullah Khan Khattak that during the most 9th and 10th century Swat remained under the local rulers of Swat. While it was also mentioned by Koul Deambi that there are no details about the Jayapal in the records but points the extension of his empire up to the Swat Valley. It was considered that the last ruler from Hindu Shahi Dynasty was the Raja Gira in Udigram as the Capital. But at the time of Mahmud invasion neither Raja Gira found nor the Udigram as capital. It is also argued by the authors that it was a local Hindu raja who ruled over Swat. A castle was found name as the Raja Gira fortress. Gulini said it was used by the rulers of the city as a citadel while stein said that fortress having sheltered at times by the large population.³⁴

Advent of Islam

³⁴ Further details Yogendra Mishra, *The Hindu Sahis of Afghanistan and the Punjab, A.D. 865-1026* (Patna: Sm. Sushila Devi, 1972).

In the 1001-2 CE Mahmud of Ghazna invaded lower Swat and suppressed the other religions Buddhism which was well flourished in Swat over the centuries. Mahmud Ghazni Plundered, burnt the temples and monasteries in Swat. Some Historians agree on this point that the Islam came in Swat at larger level when Mahmud of Ghazna invaded on Swat and most historians agree on that he had plundered and destroyed the symbols i.e., monasteries and temples in Swat but others argued that Muhammad of Ghazna never personally came to Swat. The date of Muslims occupied the upper Swat but in 1984 inscription of Ghaznavid was found on a mound of Raja Gira which mentioned the date 1048-49 CE it providing evidence for the Swat Conquest of Ghaznavid. Raja Gira fortress was also siege by the Ghaznavid. After Mahmud Ghazni, his descendants keep coming to power and then Ghorid and other dynasties ruled for some time till the rise of Yousuf Zai.

Yousufzai and Swat

Yusufzai came to Swat during the sixteen century the exact date of their settlement is rarely mentioned as 1515 CE.³⁵ Some considered that during the 5th century CE Yusufzai could not stand against the invaders from west or central Asia and migrated to Afghanistan.³⁶ But this point is not mentioned in most writings. The

Yusufzai are a large tribe of Pashtuns /Afghans and they were settled in the Qandahar region due to the war and natural calamities they settled in thanki and Garra near Dasht e loot.³⁷ Elphinstone referred Noshki and Garra as the original seats of Yusufzai.³⁸ At the end of thirteen or the start of fourteen century they migrated to Kabul. Roshan khan wrote as giving the reason of migration that Ghor or Khel defeated the all Hashi (Yusufzai, Ghugyani, Tarklani, Muhammad zai) and expelled Hashi from country and they settled in Kabul.³⁹ Yusufzai emerged as the strong power in Kabul. Yusufzai extended their support to Mirza Ulgh Beg who was from the house of Timur Lang. Firstly Ulgh Beg treated well Yusufzai because he need their support for the throne. Yusufzai has the power in the region they plundered the villages and challenged the authority of the Ulgh Beg. The relation started getting worst in the end of fifteen century CE. Ulgh Beg then attacked on the Yusufzai with the help of Ghugyanis⁴⁰ but defeated then he through a conspiracy a large massacre of Yusufzai happened. The massacre of Yusufzai happened in 1485 CE⁴¹ or 1490 (Mughal

³⁵ Khair ul Hakeem Zay, *Balai Swat: Tareekh k tanazur main* (Swat: Shoaib Sons Publishers & Booksellers, 2007), 64. Bellew,64.

³⁶ Allah Bakhsh Yusufi, *Yusufzai*, 217. Allah Bakhsh Yusufi, *Tarikh e Riyasat e Swat*, 42.

³⁷ Dasht loot is the present-day part of Iran and Afghanistan and a portion of Baluchistan Pakistan as described in Sultan-i-Rome, Swat through the millennia, 123.

³⁸ Mountstuart Elphinstone, *An Account of the Kingdom of Caubaul*, Vol.2 (Karachi: Oxford University Press, 1972),9.

³⁹ Khan Roshan Khan, *Yusufzai Qoam ki Sarguzasht* (Karachi: Roshan Khan and Company, 1986),19.

⁴⁰ The rivalry between Yusufzai and Ghugyani started with the abduction of Sultan Shah's daughter and her marriage issue for detail see Khan Roshan Khan, 22.

⁴¹ Jameel Yusufzai, *Mamlakat e Yusufzai ky Qabail* (Lahore: Maktaba e Jamal, 2021),11.

Afghan 51)⁴². and the exact numbers of the killed is not confirmed because writers gave different numbers as seven hundred⁴³, eight hundred, nine hundred⁴⁴and according to the Gazetteer the numbers are much lower it stated as only seventy⁴⁵ men killed. They migrated to Peshawar under the leadership of Malak Ahmad Khan. Roshan Khan wrote about the number of Yusufzai that when they came to tree, they were less in numbers that they all can under a tree. They then settled in the territory of Dalaziks. And gradually extended their territory. Swat at that time was under the rule of Sultan Owais. Yusufzai had good relation that even they extended their bond to matrimonial relation. Malak Ahmad's sister was the wife of Sultan Owais. The murder of Sultan Owais' wife strained the relation between both. Yusufzai occupied the lower Swat during the Babur reign. But they made an agreement with Babur to limit them in Abuha in Upper Swat⁴⁶. In Humayun reign they further resume their activities and expelled Sultan Owais from the Territory. It almost took seventeen years to establish their rule in Swat.

Mughals and Swat

In 1504 AD Zahir ud din Babur, the founder of the Mughal empire in India" took the charge of Kabul after the death of Ulugh

Beg.⁴⁷ When Babur decided to march towards the India, Swat was in the route of Babur towards India.⁴⁸ Allah Bakhs Yusufi while telling the causes of this march that Babur knows the rivalry between the Yusufzai and Ulugh Beg and he had heard that Yusufzai were involved in the murder of Ulugh Beg. And secondly Babur invited Malak Ahmad Khan in Darbar and instead he sent Malak Mansur Ahmad. Sultan-i-Rome quoted the claim of Tawarikh Hafiz Rahmat Khani that Babur invited Malak Ahmad Khan to kill him as he got bribery from Dalazik for this. The act of not attending darbar Malak Ahmad himself Babur considered it disobedience and insult.⁴⁹ For the above-mentioned reasons Babur marched towards Swat via Bajour and after dealing with Bajour Sultan Mir Haider Ali Gabari he turned to Swat. But later he refrained from Swat because they were coming into the importance and used diplomatic tactics and establish matrimonial relation. He asked for the marriage with the daughter of Malik Mansur. Although some told a romantic story of this marriage that Babur fell in love with Bibi Mubarkan but he himself in his memoir never told something romantic but diplomatic.⁵⁰ After the marriage the relation of Yusufzai remained peaceful with Babur. A friendly

⁴² Himayatullah Yaqubi, *Mughal-Afghan Relations in South Asia* (Islamabad: NIHCR,2015), 51.

⁴³ Khan Roshan Khan,41.

⁴⁴ Jameel Yusufzai and Sultan-i-Rome both quoted these numbers with the reference of Akhun Darwiza.

⁴⁵ Gazetteer of Peshawar District,1897-98(Lahore: Sang e Meel publication, 1989),54.

⁴⁶ Khair ul Hakeem Zay, 64-67.

⁴⁷ Olaf Caroe,153.

⁴⁸ Sultan-i-Rome, *Mughals and Swat*,2.

⁴⁹ Allah Bakhs Yusufi,50. Also see Sultan-i-Rome 162-163.

⁵⁰ Zahiruddin Babur, *Babur-Nama: (Memoirs of Babur)*, trans. from the original Turki text by Annette S. Beveridge, 1st Pakistani ed. (Lahore: Sang-e-Meel Publications, 1975),

agreement was made between Mughals⁵¹. After that Swat enjoyed the independent position under the first two Mughal rulers Babur and Humayun. Humayun did not make any attempt to capture Swat. Akbar also did not penetrate in Swat until the death of Mirza Hakim in 1585 AD. Akbar got the complaints if Yusufzai' attacks and plundering the Caravans of trades on their way from Kabul to India or vice versa⁵². Akbar started an offensive campaign against the Yusufzai. Akbar sent an army under Zain Shah Kuka to conquer Swat and Bajwar in December 1585. It is believed that Akbar forces came to Swat against the Roshniyahs⁵³ but Sultan-i-Rome do not agree with it by saying that when Mughal forces proceeded in Swat the movement begun to fade away from Swat and also Akhun Darwiza didn't mention any debate with the Roshniyahs movement in Swat territories. It was Kashmir which caused the Akbar's march towards Swat. To have Kashmir under the Mughal empire Akbar sent a force to Kashmir under the command of Raja BagwanDas. Zayn Shah on his way to Swat against Yusufzai faced hardship and strong resistance so he asked for reinforcement. Akbar sent two forces one under the command of Raja Birbal and second under the Hakim Abul Fath. In 1586 these forces entered Swat and Mughals

faced a disastrous defeat in this expedition. Raja Birbal lost his life with the other 8000 Mughal soldiers⁵⁴. This defeat demoralizes the imperial army and forces in Kashmir did a peace treaty with the ruler of Kashmir on such points which did not satisfy Akbar. The Mughal forces again tried to establish Mughal rule in Swat and Bajwar under the command and Zayn Khan from 1587 to 1592 AD. But they did not get any real success. Even the Mughal historian Abu Fazal admitted that these areas were not subordinated to the empire Bellew claimed that Zayn Khan built the fort of Damghar in the valley and here severely punished Yusufzai⁵⁵. But Sultan-i-Rome doubted that he did not mention any source for this. Due to the failure of the Akbar forces next two Mughal emperors did not launch any campaign on this region. In 1667, during Aurangzeb rule Yusufzai came to plains to help their brethren against Mughals. In retaliation to this act Mughal commander entered in a village of Swat and destroyed it.⁵⁶ In the translated biography of Miangul Abdul Wadood he claimed that Swat remained a part of the Mughal empire during Aurangzeb rule but Careo contrast to this quote Miangul that Yusufzai of Swat region never became subject to any empire in the history and they never paid tax to Kabul and Delhi⁵⁷.

Post Mughal and Pre-State Period

⁵¹ William Erskrine, *A History of India under the Two First Sovereigns of the House of Timur: Baber and Humayun*, vol. 1, 2d ed. (Shannan: Irish University Press, 1972), 338.

⁵² Farah Samrin, Yusufzais in Mughal History, *Indian History Congress, 2006-2007*, Vol. 67 (2006-2007), 296

⁵³ For details see Himayatullah Yaqubi, 101-140.

⁵⁴ Vincent A. Smith *Akbar: The Great Mogal*, 2nd ed. revised and enlarged, 1st Indian repro (S. Chand and Co., New Delhi, 1958), 168

⁵⁵ Sultan-i-Rome, *Mughal and Swat*, 05.

⁵⁶ Sultan-i-Rome, *Swat Through Millinia*, 171-172

⁵⁷ Olaf Caroe, 205.

The Mughal empire began to fall apart with Aurangzeb's death and it marked the beginning of the empire's decline. Ahmad shah Abdali took control of Afghanistan. he expanded his rule to Kashmir and Punjab. Eight times he crossed the Indus. In 1761, he devastated the Maratha confederacy's large and powerful army at the battleground of Panipat after ravaging the nation all the way to Delhi. The Peshawar valley's plains were included in the Durrani domain and they conquered Kashmir with the help and aid of Yusufzais, but Swat maintained its independence⁵⁸. Ranjit Singh, the Sikh governor of the Punjab, ascended to the position of king after the Durrani's lost strength. Along with establishing their control in the cis-Indus region, the Sikhs also expanded it into the Pukhtun nation in the trans-Indus.⁵⁹ Sikhs invaded Kashmir and then marched toward Peshawar in 1818.⁶⁰ But they never took over Swat. Sayyad Ahmad, a man from Brailly, India, visited areas of Swat while on his mission to tackle the Sikhs and abolish certain social and religious ills. He "encouraged the people to join his mission and to shun of the social and religious innovations" that were prevalent there⁶¹. Later, the English flooded the north-west because of the region's strategic importance and their imperialistic plans, and the Sikh rule began to fade.

⁵⁸ Caroe,249-326.

⁵⁹ Ibid.

⁶⁰ Inam-Ur-Rahim, Alain Vairo,75.

⁶¹ For details see Sultan Mahmood, Hafiz Nasiruddin and Muhammad Rizwan, "Struggle For Islamic State And Society: An Analysis Of Syed Ahmad Shaheed's Jihad Movement", *Pakistan Annual Research Journal*, Vol. 50, 2014. 175-188.

Practically, English authority began in Peshawar in 1846, but it was formally established in 1849 in Peshawar and the surrounding plains.⁶²

A new era in the history of Swat began with the conquest of the Punjab and the English control of Peshawar. Swat maintained its autonomy. It developed into a haven for "outlaws," refugees, and colonial rulers' foes from the British-occupied country, as well as a focal point for anti-British sentiment. Swat was a persistent source of motivation for the Pukhtuns under English rule to rebel against the English.

After being occupied by the Yusufzais, Swat was never ruled by Imperial Power. The Swatis themselves were unable to set up a formal administration that was led by one of them. Throughout Swat, they remained largely split into two divisions, each led by their own chiefs. The establishment of a government in Swat in 1849 was the turning point. The arrival of British power disturbed the Swati rulers, who were eager for their freedom. Jirgas were conducted, and the Akhund of Swat was consulted.⁶³

The Akhund was reluctant to take temporal authority for himself. He suggested that an individual previously unconnected to Swat be selected as the chief in order to resolve the problem. Additionally, he mentioned Sayyad Akbar Shah of Sithana (located on the bank of the river Indus), a man of vigor, intelligence, and genuine Islamic values, who was fit for the position and had the

⁶² Sultan-i-Rome, Swat Through Millennia, 202.

⁶³ Ibid.,203.

advantage of being a Sayyad. As a result, Sayyad Akbar Shah was welcomed and made king of Swat. He established Ghālīgai as his capital and ruled there until May 11, 1857, when Peshawar received word of the start of the War of Independence. Sayyad Akbar Shah was highly respected because he was a descendant of Sayyad Ali Tirmizi aka Pir Baba⁶⁴. When he controlled Peshawar and the neighboring country, he continued to serve as the Sayyad's treasurer and prime minister. He had frequent and close touch with Sayyad Ahmad's anti-British supporters.

Syed Akbar Shah was a morally upright and wise man. He began governing the nation in accordance with Islamic Sharia. Although he had very long-range aspirations for the state, within five years its basic underpinnings had been shaken. According to legend, Syed Akbar Shah's officers established an authoritarian government as a result of which the Swat population rebelled against him and the state was on the verge of civil war.⁶⁵

The Indian Independence War began in 1857, and by the time Syed Akbar Shah passed away on May 11, 1857, it had extended to NWFP (now Khyber Pakhtunkhwa). He passed away and Jirga held to decide either his son should succeed him or not. Jirga rejected his son Mubarak shah and govt was over⁶⁶.

⁶⁴ Caroe, 363-364.

⁶⁵ Fakhr-ul-Islam, "Swat State during 1849-1969: A Historical Perspective", Pakistan Journal of History and Culture, Vol. XXXV, No. I (2014),105.

⁶⁶ Caroe,364.

Swat State Era

A formal government could not be constituted after Syed Akbar Shah's passing. People turned to Saidu Baba's descendants because they were so highly respected and sought their assistance. The Akhund of Swat, also known as Saidu Baba, left behind two sons: Miangul Abdul Hanan, the eldest, and Miangul Abdul Khaliq, the youngest. When Saidu Baba became ill in Saidu Sharif in 1877, Abdul Hanan and Abdul Khaliq's army were tented in Talash (Dir). Abdul Hanan arrived in Swat without telling his younger brother after word of Saidu Baba's passing reached Talash.⁶⁷

Abdul Hanan had hopes of political legitimacy and was active in local party politics, but he failed to accomplish his goal. Abdul Khaliq lived a solitary religious life. Abdul Khaliq passed away in 1892, and Abdul Hanan around 1887.⁶⁸ Said Badshah and Mir Badshah, two sons of Abdul Hanan, and Gulshahzada and Shirin, two sons of Abdul Khaliq. All were minors at the time of Abdul Khaliq's death in 1892. They immediately started tussling with one another, and the Swat parties lined up behind rival Mianguls.⁶⁹

The 1877 birth of Miangul Abdul Wadood. He never attended school formally. His relatives Said Badshah and Amir Badshah presented him with his first challenge since they were plotting to assassinate Abdul Wadood in an effort to seize control of

⁶⁷ Yusufi, *Tarikh e Riyasat e swat*,77.

⁶⁸ W.R. Hay, *The Yusufzai State of Swat*,239.

⁶⁹ Ibid...

Swat.⁷⁰ They were forewarned by Abdul Wadood, yet they persisted. So, he was forced to get rid of them so he could go forward. Amir Badshah died in 1907, whereas Said Badshah died in 1904. Abdul Wadood in his biography accepted that both his cousins was shot by him but in self-defense.⁷¹

He travelled to perform the Hajj in 1908. Upon his return from the Hajj, he encountered problems once more. He experienced a personal dilemma on the one hand, and the Nawab of Dir attacked Swat on the other. The Dallas system in Swat also created problem. Swat constantly was in search a leader/ ruler. Abdul Wadood was offered the leadership but he didn't accept then Abdul Jabbar came to the scene.⁷² he came to Swat in 1914 at some people's invitation was Syed Abdul Jabra. Abdul Wadood then leave Swat, settling at Darbar (Chakdara). In this location, he bided his time before ultimately regaining Swat by overthrowing Abdul Jabbar Shah.⁷³ Sandakai mullah⁷⁴ with other political leaders set the stage for state ruler against the Dir nawab. But Abdul Jabbar had less power than Mianguls as they were the

descendants of akhund. Adding to it he was pro-British and a mullah revealed that he was a qadyani. He himself left swat by saying that people don't need his services⁷⁵

A Jirga at Kabul proclaimed Miangul Abdul Wadood the king of Swat in 1917. The Modern Swat state was established as a result of him being awarded the title "Badshah Sahib." When he initially assumed the duties of kingship, he was in a position of low resources. There was no Treasury, Regular Army, or even the most fundamental civil structure. The light of knowledge was denied to people. The NWFP as a whole was cut off from Swat. No mechanism of communication existed. Life's essentials were in short supply. The incursions of the Nawab of Dir complicated these challenges. Badshah Sahib fought on all of these fronts and brought peace to Swat.⁷⁶

As soon as Badshah Sahib assumed power, the British authorities began to back the Nawab of Dir, who was his main competitor. However, Badshah Sahib developed friendly ties with the British government, which gave him the edge over his rivals. The British authorities acknowledged him as a Badshah relative in 1926. Abdul Wadood also develops the communication system, schools, army of the state. He introduced the modern education system.⁷⁷

Abdul Wadood is commonly considered as the founder and first ruler of state but

⁷⁰ Yusufi, *Tarikh e Riyasat swat*, 78.

⁷¹ Khan, *Story of Swat*,10-14.

⁷² Sultan i Rome, *Swat State*, 4.

⁷³ Akbar S. Ahmad, *Millennium and Charisma Among Pathans* (London: Routledge and Kegan Paul, 1976),108-110

⁷⁴ His real name as wali Ahmad. He came to swat to purify the land from unislamic beliefs and then played a significant role in the formation of state. For further details see. Himayatullah Yaqubi And Muhammad Adnan, "Mullas, Babas and The Formation of Swat State: Understanding the Struggle of Sandakai Baba ", *J.P.H.S.*, Vol. LXIX, No. 3.

⁷⁵ Sutan e rome,64-80.

⁷⁶ Fakhar ul Islam, 107-108.

⁷⁷ See Yusufi,82-97, Sultan-i-Rome 212-264.

Sultan-i-Rome argue that he was neither the first ruler nor the founder. The founder of swat state were the political leaders of swat who united them. For 32 years, Badshah Sahib carried out his obligations as a mystic and a mendicant. His resign in favor of his son.

Miangul Mohammad Abdul Haq Jahanzeb, the final king of Swat State and known as Wali-i-Swat, was born on June 5, 1908, in the Saidu Sharif home of Miangul Abdul Wadood. He received a solid theological education at home because he was a descendant of a prominent religious divine. He was given a formal education and sent to Peshawar, where he graduated from the Islamia Collegiate School and then passed the Intermediate test at the Islamia College. Young Jahanzeb's father asked him to take part in state matters when he was called back to Swat after enrolling in the third year.⁷⁸ His father designated him as Waliahd in 1923 when he was 15 years old. In 1933, he was acknowledged by British officials thanks to a letter that was written on April 25, 1933⁷⁹. The relation of the waliahd and bacha sahib described differently by different authors. Fakhur ul Islam wrote the crown prince was thoroughly informed about governmental activities; nevertheless, Jahanzeb and Prime Minister Hazrat Ali did not get along due to a clash of personalities. This was further encouraged by the fact that Badshah Sahib always paid close heed to Hazrat Ali Khan's counsel, which motivated the young Jahanzeb. Soon after he was

appointed as Waliahd, Hazrat Ali Khan's foes Taj Mohammad Khan, Chaman Khan, Qasim Mian, Abdul Khaliq, and Toreq Khan took advantage of the circumstances and incited the young Jahanzeb against his father. They brainwashed him in such a way that the prince and his supporters planned a plot against Badshah Sahib. The idea was that Badshah Sahib would be detained in a surprise attack while Hazrat Ali, the prime minister, and other senior officials would be slain. However, Badshah Sahib was made aware of this plot, and the plot was stopped before it could be carried out. It was mandated that the Waliahd leave the country⁸⁰. The other narrative is Badshah sahib was jealous so he asked wali ahad to leave country⁸¹. And he transferred power due to pressure by family but both Abdul Wadood and Jahanzeb didn't mention any clashes and he transferred power happily this narrative also accepted by different author e.g., Yusufi.

Jahanzeb excelled to the point where his father finally decided to hand over all of his authority to him and retire. Sadu Sharif hosted a coronation ceremony on December 12, 1949. Then-Pakistani Prime Minister Nawab Zada Liaqat Ali Khan gave him the title of Walii-Swat, or the ruler of Swat, here.⁸²

Jahanzeb was intended to be named the Acting Governor of East Bengal by Khwaja Nazimuddin, the Pakistani Prime Minister, in June 1952. In this regard, the Central

⁷⁸ Barth,

⁷⁹ Hay, 241.

⁸⁰ Fakhur ul Islam, 110.

⁸¹ Sultan-i-Rome,101

⁸² Barth,106-107.

government consulted the NWFP government. Prior to voicing his opinion, Mr. Hidayatullah Khan, the then-political agent of Malakand, Dir, Swat, and Chitral, received a letter from the Political Secretary to the Governor N.W.F.P. Mr. Hidayatullah Khan's disagreement with the situation led to the proposal was temporarily shelved. The Wali received numerous titles as reward for his noteworthy contributions to the welfare of his followers. He accompanied the Pakistani President on his trip to Iran in 1956.⁸³

Accession and Merger of Swat State with Pakistan

Abdul Wadood and Jahanzeb fully supported Pakistan. He wrote a letter to Jinnah on 8 August 1947 which he ensures his support to him. Even he said Swat is Muslim league. On November 23, 1947, Badshah Sahib announced Swat State's admission to Pakistan, which was then forming. On November 24, 1947, Pakistan's Governor General, Quaid-i-Azam Mohammad Ali Jinnah, approved the Instrument of Accession. Abdul Wadood got an annual allowance of annually ten thousand rupees by the govt of Pakistan he gave up to this allowance due to Pakistan financial condition.⁸⁴

Pakistan administration wanted to merge Swat state but it could not happen until 1969

wali had the great influence and had family relation with General Ayyub and he did not merge Swat. In 1969 the govt change and General Mohammad Yahya Khan, Pakistan's president and chief martial law administrator, proclaimed the union of all the Frontier states, including Swat, with Pakistan on July 28, 1969. Malakand Division added Swat and gave it the status of an administrative district. The reasons of merger were autocracy and democratic form of govt in all over Pakistan.⁸⁵

CONCLUSION

The article looks into the Swat region's rich and complex history, which spans millennia and encompasses many phases and eras, including the Alexander's invasion, the Buddhist era, the Hindu Shahi Era, Islamization of Swat valley a millennium ago, Swat state its merger and Swat in post-Pakistan times. It emphasized the region's significance as a crossroads of cultures and faiths, as evidenced by archaeological discoveries and historical records. Despite its historic beginnings, Swat is still vital today, providing both beauty and problems. Overall, this article is a thorough examination of one of Pakistan's most interesting places, enabling readers to dig into its fascinating history and present. The arrival of Islam in Swat not only brought Islam to the region, but it also resulted in the persecution of other religions, particularly Buddhism. Later rulers, particularly the Yousafzai tribe and the Mughals, shaped Swat's sociopolitical landscape. However, throughout the post-Mughal and pre-state

⁸³ Fakhar ul Islam, 112.

⁸⁴ Z.h. Zaidi, *Jinnah Papers The States: Historical And Policy Perspectives And Accession With Pakistan*, vol.8 (Islamabad, Quaid e Azam papers project government of Pakistan, 2003), 243-253.

⁸⁵ See Sultan e Rome, *Swat State*, 265-290.

periods, Swat experienced a period of transition and instability, which finally led to the formation of the Swat State. Swat State retained its autonomy during the tenure of Miangul Abdul Wadood and Miangul Mohammad Abdul Haq Jahanzeb, with the governing family controlling the majority of the leadership. However, when Pakistan shifted to democratic administration, there was increased push to unite Swat with the Pakistani state. The decision to integrate Swat with Pakistan was eventually eased by shifting political realities in Pakistan, notably under the leadership of General Mohammad Yahya Khan. The aim for unified administration over the country, as well as democratic values, drove the merger. Finally, Swat's union with Pakistan in 1969 represented Pakistan's greater tendency towards democratic rule and organize administration, bringing Swat closer to the country's overall political framework.

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