

SOCIAL PERSPECTIVE OF BABUZI DURING THE SWAT STATE ERA (1917-1969)

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Abstract

Administratively the present- day Swat district of the present day Khyber Pukhtunkhwa province of Pakistan is divided into seven tahsils. Tahsil Babuzi is among one of them which comprises of the Babuzi area. The importance of Babuzi lies in the fact that the Swat State capital, Saidu Sharif, was part of it during 1917-1969. The Swat State was formed by a jargah at Kabal whih in 1915 proclaimed Sayyid Abdul Jabbar Shah as the king of Swat. Later in 1917, Sayyid Abdul Jabbar Shah was deposed by the jargah and Miangul Abdul Wadud (1917-1949) was installed in Kabal as the ruler of the Swat State. Miangul Abdul Wadud was succeeded by his son Miangul Abdul Haq Jahanzeb, ruler of Swat State (1949-69), who ruled till the merger of Swat State with Pakistan in 1969. Both Miangul Abdul Wadud and Miangul Jahanzeb took initiatives for the social amelioration of their subjects. In Babuzi area various steps were taken for social advancements. The steps taken in social sector were numerous. They included promotion of education, development in health sector and socio-cultural changes. This paper aims to analyze the social perspective of Babuzi (1917-1969). Moreover, this paper will also discuss the social structure of Babuzi, social developments in Babuzi during the period 1917-1969, and social institutions in Babuzi.

Key Words: Babuzi, Swat State, Miangul Abdul Wadud, Miangul Abdul Haq Jahanzeb, Social developments, Waish, Hujrah, Jargah etc.

Introduction

Babuzi lies on the left bank of the Swat river which separates Babuzi from Nikpi Khail on the north. The boundaries of Babuzi are connected to the Aba Khail in the west, Maturizi in the east, and Ilam and Dwasaray mountains are contiguous to it on the southern side. Babuzi is between Manglawar and Manyar including the suburbs of Jambil, Kukarai, Marghazar valley, Saidu and Mingawarah.¹ The area of Babuzi is 297 square km with geographic coordinates are 34° 46' 26.0" N latitude and 72° 21' 50.0" E longitude.² The soil and surface of Babuzi, because of its drainage from Swat River and its tributaries, is a most productive one.³

From the social point of view, majority of people in the Babuzi are the descendants of Babu, the grandson of Yusuf. The descendants of Babu are Aba, Barat, Bami, Aka and Maruf.⁴ The social stratum of Babuzi also includes: *dawtaryan*,⁵ *sirimar/stanadars*,⁶ *kasabgars*, Gujar, and Ajar etc.

As Babuzi remained an integral part of Swat State during 1917-1969, where besides economic developments, certain steps in the social sector were also taken. This paper attempts to cover the gaps in the social perspective of Babuzi and explore answers to questions like, the social structure of Babuzi based on the division of land, *stanadars* and their significance. The condition of education in Babuzi during the Swat State period, share of Babuzi in the *turiwran* and *garzindah waish*, motivation of the Swat rulers to develop their state, why the practice of land exchange was ended, To inquire whether were all the changes in Swat simply the result of the decisions of the ruler of Swat in any one year, and whether their initiatives failed or were partially successful?

Babuzi: A Brief Historical Background

The known ancient history of Babuzi are based on the account of Arrian, a Greek historian. Arrian mentioned the Alexandrian conquest of Ora (Udigram) in his account. Subsequent history of Babuzi after Alexander's invasion shows the imprints of Mauryans, Indo-Greeks, and Kushans. Swat also remained under the rule of Hindu Shahis. In the 11th century, Mahmud of Ghazna defeated Hindu Shahi ruler, namely Raja Jaipal, and stayed in Peshawar till the spring of the next year (April 1002 CE). During Mahmud and his general exploits, Swat was not spared. Mahmud of Ghazna dispatched his general "Arsalan Jadhlib to lower Swat with a view to cut off enemy retreat to the mountainous tract".⁷ Thence

onwards, secondary sources along with oral traditions show various viewpoints about Raja Gira, Rajgrha⁸, Udigram and presence of Hindu Shahis in Babuzi area. Over the course of time, Swati Pukhtanah settled in Swat including the area of Babuzi and established their rule. In the early sixteenth century two rulers were ruling different areas of Swat, the capital of one of them was Manglawar and of the other Baligram: both of them fall in the Babuzi area.⁹ The Yusufzi tribe took the possession of Swat from the Swati Pukhtanah in the sixteenth century. Since Yusufzi's control over Swat, they evolved a political system called *dalah* system which remained in practice till the formation of Swat State in 1915.¹⁰

Etymology of Babuzi

The word Babuzi (erroneously written as 'Babozai, Babuzai) is comprised of two words i.e. Babu and Zi, the word Babu is noun and *zi/khail* is a Pukhtu word which means descendant.¹¹ Thus the term Babuzi means the descendants of Babu.

Babuzi and their Social Geography

The inhabitants of Babuzi are Yusufzi in general. The Yusufzi tribe is bifurcated into Akuzi and Nuzi. Akuzi, reside in Swat, are bifurcated into Baizi and Khwazuzi. The people of Babuzi belong to the Baizi subdivision of Akuzi-Yusufzi.¹²

According to Inam-ur-Rahim and Alain Viaro, the proportion of ethnic Pukhtun in Babuzi is less as compared to other regions of Swat. This is because of the development of Mingawarah into an urban territory which led to the influx of immigrants, not only from the surrounding areas, but also from down the country. These immigrants were not only the residents of others areas of Swat, but also from the Panjab who had established silk factories in Babuzi.¹³

The Babuzi's principal villages are Amankut (formerly Katilai), Takhtah Band, Balugram and Qambar where Bazid Khail reside. Barat Khail reside in Udigram, Gugdarah, Tindudag and Panjigram, and Bami Khail reside in Mingawarah, Naway Kalay, Kukarai and Manglawar. Aka Khail and Maruf Khail reside in Mingawarah, Manglawar, Jambil, Sanghutah, Dangram, and Ingarudhirai.¹⁴

Genealogy

The genealogical pattern of Babuzi is: Babu bin Bazid bin Aku bin Yusuf.¹⁵ Babu (the grandson of Yusuf) had two wives. His

descendants from the first wife are Aba Khail, Barat Khail, and Bami Khail; while from the second wife are Aka Khail and Maruf Khail. All these descendants are further subdivided.¹⁶

Social Structure of Babuzi

The social structure of Babuzi based on the division and ownership of land is discussed below.

Dawtaryan

In the social structure of Babuzi, *dawtaryan* (singular: *dawtari*)¹⁷ were the land owning class. They held land ownership under Shaikh Mali's *Daftar*. Each *dawtari* held a vote in the communal *jargay*. "The greater share in the *dawtar* provided greater role, say and respect. This is also evident from the proverb: (جمروز وروکے دے خو قمیر یی لوئے دے) meaning: Although Jamruz, then a *khan* of Qambar, is small, his Qambar (the village or locality he represented) is big and thus he is big and has greater say and significance in the *jargah* and communal affairs"¹⁸.

Sirimar

Sirimar were those land owners whose lands were not exchanged in the periodical re-interchange of locality or village like *dawataryan*. The *sirai* lands were their permanent possession. The *sirimar* term was also extended to those people who received lands from Babuzi as a gift.¹⁹ Mostly, the *stanadar* section owned *sirai* lands in the Babuzi area.

Dependent Non-Land Owners

The dependent non-land owners included the Gujar (also called Gujran: an ethnic group), *shpanyan* (also *shpunkyan*; an ethnic group: *bizugar* and *gadbanah* –shepherds), *brakhikhwarah* (tenants), *dihqanan* (ploughmen on crop-share; cultivators; peasants), and *kasabgar* (professionals) like *mulan/imaman* (prayers-leaders), *ingaran* (blacksmiths), *duruzgar* (carpenters), *nishanchyan* (standard-bearers), *jalawan* (ferryman), *julagan* (weavers), *nandafan* (cotton husker; cotton dressers and cleaners), *parachkan* (also called *tataran*: shopkeepers; carriers; peddlers; owners of donkeys, mules and horses doing the job of transporting grain, manure etcetera for the landowners and receiving a share in the harvest: they are also an ethnic group like Gujar), *shakhilan* (leather workers), *chamyan* (cobblers; shoes-makers;

tanners; curriers or workers in leathers), *ubahwari* (water-servers), *kulalan* (potters), *astazi* (messengers), *ghubana* (village cattle grazers), *kakhyan* (village's fields-guards), *tilyan* (oil-pressers; and soap makers), *sarkhamaran* (tailors), *baghwanan* (gardeners), *dubyan* (dyers), *pansaryan* (druggist; perfumes), *zargarana* (gold and silver smiths; jewelers), *tayar-khwarah* (those who received cooked meals or food), *tangah-sari* (those who can be hired for a *tangah*, i.e. one-third of a rupee), *marayan* (slavers), *nayan* (barbers), *daman* (musician; ballad-singers; pimps), and so forth. This majority had no voice in the *jargay* (singular; *jargah*) in selecting or electing the heads (*malakan* and *khanan*) or other communal decision making. Their lot was to follow their respective heads or *naikan* (landowners/householders/employers).²⁰ Each of the above professional had a significant role in the evolution, working, and modalities of the social system.

Social Groups in Babuzi

The different social groups in Babuzi are as under.

Kasabgars

The term *kasabgar* is similar in meaning to English word artisans and professionals. Makhdum Tasadduq Ahmad mentions that "all artisans were not *kasabgars*". It includes *nai* (barber), *ingar* (blacksmith), *tarkan* (carpenter), and *kakhyan* (village's fields guards), while *chamyar* (shoe maker), *tili* (oil presser), and *jula* (weaver) were not in the category of *kasabgar*. Payment to the *kasabgars* for their professional services was given not in cash but a piece of land or fixed share was given to them for every harvest.²¹ Dr. Sultan-i-Rome mentions that the professionals retained their position and services with their *naikan*.

Moreover, they were under no compulsion to go with their present *naikan* to the other or the newly allocated locality or village in the interchange of villages and localities in the periodical re-allocation under the *waish* or to remain behind and join the service of the new comers.²²

Parachkan

Parachkan as a social group were engaged in trading activities. Parachkan are of two types, one were those who owned donkeys and mules and transported grains from one place to another, and also brought merchandise, and the second were those who maintained shops and sold various articles of daily use.²³ Parachkan helped the farmers by delivering manure (*diran*) to the fields. In return of this service, they received

twentieth portion from the products of the crops as remuneration/share. Inam-ur-Rahim and Alain Viaro also mentioned two types of *parachkan* i.e. external, whose work was transportation of different commodities, and internal, whose duty was to bring grain from the field to the houses.²⁴ In regard to the landed property of *parachkan* in Babuzi area, Inam-ur-Rahim and Alain Viaro state:

During the early days of the State the Paracha [*parachkan*] purchased part of Dautar [*dawtar*] from Aka Maruf and Bamikhel [Bami Khail], and they became the owners of 40 Brakha in the Dautar [*dawtar*] of Mingora [Mingawarah] village containing 20 Brakha of Aka Maruf and 20 Brakha in the Dautar [*dawtar*] of Bamikhel [Bami Khail]. After sometime the Bamikhel [Bami Khail] refused to admit the shares of Paracha [*parachkan*] and redistributed the 20 Brakha among them from the Dautar [*dawtar*] given to Paracha [*parachkan*]. The Paracha [*parachkan*] being weaker politically were not able to re-establish their claim. The Aka-Maruf however did not follow their brothers and admitted the claim.²⁵

Dihqan and Faqir

Dihqan (ploughman) is an agricultural labourer who worked with the landowner or a peasant in a plot of land and to whom tools, seeds and animals, etc. were provided by the landowner/peasant. In return of their service, they received one-fifth share of the yield.²⁶ “Whoever lived in the house of a Pukhtun was called *faqir*”.²⁷

The *faqir* usually occupied a separate hamlet or village in the hills or mountainous areas. Their occupational rights over particular fields tended to be inherited.²⁸ Makhdum Tasadduq Ahmad has called the “tenants as *dihqans* and [the] *faqirs* as agricultural labourers”.²⁹ The *faqirs* were not necessarily agricultural labourers, as whoever lived in a Pukhtun or Stanadar or some- one else’s house were called his *faqir*.

Dam and Sha Khail

The *dam* as a social group were engaged in music and dancing.³⁰ In Babuzi, the famous place for the dancers and singers was/is Banr, Mingawarah. Where, the famous dancers during the Swat State era were Ajminah, Aminah, Gul Hurirai, Gul Sabawun, Minu, Mumtaz, Nargas, Kharu, and Shinugai.³¹ Though the people looked down on the *daman*, but sometimes wealthy people married the *damanay* (dancing girls).

The *Sha Khail* used to weave the frame with leather threads and were involved in activities such as thong, sieve making and winnowing instruments.³²

Ghasil

The profession of *ghasil*³³ was not common in Swat. It was only practiced in Babuzi. The *ghasilan*, were not only male but also few women *ghasilay* performed the compulsory bathing of the dead (the males of the males and women of the female ones) and received pay in cash or kind at the end of every harvest for their work.³⁴

Social Groups outside the *Tal*

In addition to the social groups, a number of ethnic groups were not part of the *tal*.³⁵ They are:

Gujran

Gujran are omnipresent, unique and are found in every area of Swat. They belong to Hindustani origin, probably Jat or Rajput.³⁶ According to *Social Organization of Yusufzai Swat*, some of the Gujars were hereditary tenants of the Pukhtuns.³⁷ Gujran are living in Babuzi at Katilai (Amarkut), Manglawar, Marghazar, Qambar, Salmapur and Takhtah Band and other areas and villages as well.³⁸

Ajar

Ajar, an ethnic group, are breeders of goats and sheep having no permanent abodes. During summer they grazed their flocks on the green pasture known as *banday* in northern and north-eastern hill of the Swat.³⁹ They are also called *shpanyan/shpunkyan*.

Akhun Khail

They are the descendants of Akhun Darwizah. Besides other areas, in Babuzi they are in the villages of Salampur and Spal Bandai. In the *waish* of Shaikh Mali, the Akhun Khail were allotted *dawtar*.⁴⁰

Stanadars

Infact the *stanadar* belong not to a single ethnic group which remained outside the *tal* of Pukhtuns. They viewed themselves superior

to the Pukhtuns. Most of them preferred to marry inside their own group.⁴¹ The different groups in *stanadars* are as under:

Akhunzadgan

Sometimes, “they are called *pirzadgan*. They are the descendants of saints of merely local or tribal reputation”.⁴²

Miangan

A section of *stanadar*, who are the descendants of those saints who were not Sayyids.⁴³ But the common people call Sayyids also as *miangan*.

Mulan

Mulla is sometimes called *stanadar*. Generally, they are considered and treated as *kasabgar*.⁴⁴ They received one *pau*⁴⁵ of land in return for their services, but in many cases a fixed amount of grain was given to them.⁴⁶ In return, they had to offer prayers in mosque, perform funeral and other religion related ceremonies.⁴⁷ But there is another type of *mulan/mulyan* who do not fall in the aforesaid category and did not perform the aforesaid duties and functions.

Sahibzadgan

According to the *Military Report on Dir, Swat and Bajaur*, the “*sahibzadgan* are considered the descendants of *mulan*, who gain reputation due to sanctity and learning”.⁴⁸ While Makhdum Tasadduq Hussain considered *sahibzadgan*, those Sayyids whose ancestors were saints.⁴⁹

Sayyid

They claimed to have the descendants of the Prophet Muhammad (SAW) through his daughter Fatimah (RA).⁵⁰

Minorities

A.H. McMahan and A.D.G. Ramsay have mentioned that Hindu *banyas* (shop-keeper, money lenders) are found in Mingawarah in Babuzi, Swat. The Pukhtun population treat them well.⁵¹ The Sikhs and

Hindus continue to inhabit the area facing no threat to their person, property, and religious freedom.

Social Institutions in Babuzi

Pukhtun society was/is not isolated, there were certain social institutions which held the people together. The important social institutions are described below.

Hujrah

Hujrah is an old institution of the Pukhtuns. Fredrick Barth mentions that “*hujrah* is a trait of Pukhtun lineage found in those areas where the Pukhtuns are dominant”.⁵² Generally, every village was inhabited by a common Pukhtun ancestry, where almost all male members of family sit and spent their leisure time in *hujrah*.⁵³

The property of *hujrah* is not personal but belonging to all Pukhtuns of the corresponding block of village or of the whole village. It played a crucial role not only in men’s life but also in Pukhtuns lives as a whole and served as a guest house and a sleeping place for unmarried males. It was from *hujrah*, that marriage procession started and the bier was carried to grave.⁵⁴ Inside *hujrah* many cots and beds were kept for guests. Besides, *rabab* (stringed instrument), *mangay* (percussion instrument), *sitar* (stringed instrument), and a place for fire was fixed. In summer, men slept in the courtyard of *hujrah* under the open sky.⁵⁵

Jumat/Mosque

Mosque is an important community-level owned institution in Pukhtun society. Mosque, similar to *hujrah*, is an institution where male members of the society are required to offer prayer five times a day. In addition to prayers, men assembled and solved their issues there. Besides teaching Quran to the children, often *nikah* was performed in mosques. The prominent mosques in Babuzi are Allah-u-Akbar and Saidu Baba Mosques.

Jargah

Jargah is a consultative assembly, forum and a council of the tribal chiefs. It was in *jargah* where issues of common interest and communal affairs were discussed and decided not by majority of votes but by consensus or unanimity after deliberations.⁵⁶ “*Jargah* resolved

inimical issues, cooled down tempers, strove for amity, effect settlements, mediate between parties, and bring normalcy in cases of tension and disputes". It provided a forum for solving common, communal, tribal, and inter-tribal problems, and problems between families.⁵⁷ But when the Swat State came into being, the issues were solved at *tahsils*, and *hakimis* by the state officials with judicial powers and jurisdictions.⁵⁸

Social Developments in Babuzi (1917-1969)

Steps for the social developments in Babuzi were taken, during the period 1917-1969, in the following sectors.

Communication

Miangul Abdul Wadud had realized that for the consolidation of the state, improvement in communication sector was necessary. In March 1906, Miangul Abdul Wadud discussed the purchase of motor-car and the extension of road with the political agent. After coming to power in 1917, he desired to construct a road from Landakay to Saidu, the capital of Swat State. In February 1923, the villagers were asked to provide either labour or money, though the people were resentful but did not reject the proposal.⁵⁹ In 1923, the road link in Thana (Tanra) was extended to Mingawarah which connected it with the rest of the region. Within few years Mingawarah was connected by roads with Madyan and Buner. The Kanju road connected Mingawarah and Tahsil Babuzi with the region across the River Swat.⁶⁰ Similarly, the main road from Mingawarah to Charbagh was constructed in 1949 along a road from Manglawar to eastward Malam Jaba with the support of Austrian Government.⁶¹ Roads were constructed to connect all the major parts of the state. The areas of the state were connected to the rest of the country through the main Mingawarah-Malakand and Buner-Madyan roads. Miangul Abdul Wadud claimed that official recognition of the British government facilitated the work of construction.⁶²

Besides road networks, bridges were constructed for internal connection. Among them three were constructed over Swat river: the wooden bridge near Kanju, the iron bridge near Puldherai [now Bagh Dherai] and Madyan. In Babuzi, Amankot-Faizabad bridge, Chitawar bridge, Mingawarah bridge and Mulababa bridges were constructed for the connection of near areas. Due to these roads and bridges, Mingawarah became the commercial centre of Swat State.⁶³ As a commercial centre,

Mingawarah city was/is populated with professionals who mainly came from Fatehpur, Matta, Kabal and Khwazakhila. The main trade in Mingawarah was owned by *parachkan*.⁶⁴ According to Abdul Qayyum Balala, the *parachkan* of Mingawarah Swat traded with the Tibet Khatan, Khanjrab, China. Kashghar, Yarkand, Samarkand, Bukhara, Badakhshan and Balkh.⁶⁵

Health Facilities

The rulers of Swat State gave attention to health sector as well. In this respect, the first dispensary was opened at Saidu Sharif in 1927 in Babuzi area. By 1947, Central State Hospital and Saidu Sharif hospital were established in Babuzi. The Central Hospital was for men and Saidu Sharif was for women. "Allocation of separate hospitals was done away with after Dr. Najibullah took charge as the head of the hospitals and the health department. He converted both hospitals into general hospitals".⁶⁶ Besides hospitals, dispensaries were also opened at Kukarai (1964) and Chitawar (1969).⁶⁷ The ruler was himself the supreme head of the health department. The head doctor of the Saidu Sharif Hospital: first, Dr Ghulam Muhammad, and later Dr. Najibullah supervised all the hospitals and dispensaries and to distribute medicine to them.⁶⁸

Veterinary Hospital

As the capital of the Swat State was situated in Babuzi, the state founded veterinary hospital in 1950 at Saidu Sharif aimed to improve the socio-economic condition of the farmers through enhanced productivity of their livestock. The department had the vision to change the traditional subsistence livestock farming system to commercial enterprise system through improvement of breed, feed and comprehensive health coverage. Apart from increase in milk and meat production, it aimed to overcome infectious and non-infectious diseases.⁶⁹

Education

Before the formation of the Swat State, there was *madrrasah* education which was replaced with modern education. Concerning developments in the fields of education, Sultan-i-Rome mentions:

With some assistance from the [British Indian] Government he [Abdul Wadud] has constructed and opened A. V. middle school at Saidu, and he has opened twelve primary schools in his state, his total expenditure on education being [Rs.] 18000 p. a. [per

annum]. At the Wali' [the Bacha] request these schools are now regularly inspected by a Government officer of the Education Department.⁷⁰

In this regard, the first primary school was opened by Miangul Abdul Wadud at Saidu Sharif in 1922.⁷¹ This primary school was upgraded to middle in 1928 and to high in 1940 and was named Wadudia High School.⁷² For administration, initially the Head Master of Wadudia High School was in charge of all the schools and educational affairs. It was in the era of Miangul Jahanzeb (1949-1969), a new department under a Director of Education was established which accelerated the pace of modern education. In 1950, work on the building of Jahanzeb College started and was completed in 1951, students to class XI were admitted in the college in September 1952. The shape of Jahanzeb College building is "E". as a symbol of education.⁷³ To accommodate the students from far flung areas the state constructed Saidu Hostel in 1953, and Mingawarah Hostel in 1956.

In Babuzi area, the Swat State took steps for the promotion of female education as well. In this regard a separate Girls School was opened in 1926 at Saidu, followed by Girls High School at Saidu in 1957. Similarly, a primary school for girls was established at Saidu in 1960 and another primary school at Mingawarah in 1962.⁷⁴

Advancement in the field of education was made during the rule of Miangul Abdul Haq Jahanzeb (1949-1969) as well. In this concern Khwaja Shahabuddin, governor of the North West Frontier Province, told Miangul Abdul Haq Jahanzeb to open schools as they were needed. In 1969 there was one college, 4 high schools, 5 middle schools and 10 primary schools in Babuzi.⁷⁵

Religious Education

Religious education was also encouraged in the Swat State era. For this purpose Darul-ul-Ulum at Butkarra was opened in 1943, which was later moved to opposite side of the Grassy Ground. The syllabus of Darul-ul-Ulum consisted of Arabic grammar, Aristotelian logic, Islamic jurisprudence as expounded in *Hidaya*, *Hadith* and *Tafsir* or exegesis of the Holy Quran.⁷⁶

Status of Women

The Pukhtun society is patriarchal, where the authority of male over female is presupposed.⁷⁷ The females were “not only deprived of rights to inheritance but widows and unmarried daughters and sisters of the deceased, where there was no son or male descendants, were considered, along with the property left, as the possession of the close male agnates, who were heirs to the property. They were married off without their consent”..⁷⁸ They were entitled to receive only the products of the lands that were given to women in their *mahar*.⁷⁹ The rule of inheritance in Swat State was *riwaj*, not *shari’at*.⁸⁰

Sports and Local Games

In Babuzi different games both indoor and outdoor were played.

Outdoor Games

The games played in Babuzi were not limited to boys only but the girls also enjoyed them. As per Shah Wazir Khan Khaki’s analysis of ancient games played in Swat including Babuzi were numerous.⁸¹ The games that were purely outdoor included *aday* (ادے),⁸² *amphra kakay* (امپره ککے),⁸³ *angai angai* (انگی انگی),⁸⁴ *chitray* (چیتری),⁸⁵ *ghubah dabalai* (غوبہ د بلی),⁸⁶ *laynjah* (لینجہ),⁸⁷ *qat* (قط),⁸⁸ and *ragay* (رگے).⁸⁹ Similarly basketball, football, hockey and volleyball were also played. Inter-village tournaments were held and teams representing Swat as a whole were sent outside the state for competitions.⁹⁰ Besides, tournaments were organized among the school teams in order to test their skills in different games.

Indoor Games

The indoor recreational activities in Babuzi area were also played outside home in an open ground. These games were indoor/outdoor in nature. Some of these are *aladad* (الاداد),⁹¹ *qrumban* (قرمبان),⁹² *churlahbaba* (چورلہ بابا),⁹³ *diwalchi* (دیوالچے),⁹⁴ *ghal bacha* (thief and king), *gwatai* (locating a hidden ring in many hands), *patahbakrai* (پتہ بکری),⁹⁵ *shalghati* (شلغاتی),⁹⁶ *shapinpinakay* (شاپین پینکے),⁹⁷ and *tikan* (ٹیکان).⁹⁸

Other Games

The girl's recreational activities included playing with dolls, and *chindakh* (چیندک). While, the teenagers exercised hunting of sparrows by using catapult (*lindah*).⁹⁹

Iid Festivals and its Celebration

Two Eid festivals, Eid-ul-Fitr (*warukay akhtar*) and Eid-ul-Azha (*lui akhtar*), were celebrated for seven days every year. *Tambal* (percussion instrument) was the main instrument played by women in *Eid* celebration.¹⁰⁰ Similarly, an *Iid* fair (*milah*) was celebrated on the banks of Swat River near Mingawarah.¹⁰¹ During the *Eid* fair, different food articles were also sold.

Cinemas

Miangul Abdul Haq Jahanzeb, the last Wali of Swat who ruled during 1949-1969, facilitated entertainment facilities like cinemas.¹⁰² There were two cinemas in Tahsil Babuzi. These cinemas¹⁰³ were Tariq Cinema opened in 1962 and Swat Cinema opened in 1964.¹⁰⁴ Tariq Cinema was also called Cherru Cinema (چیرروسنیما). The Swat Cinema was located at Watkay Mingawarah and Cherru Cinema lied behind Tariq Hotel (Park Hotel), Makanbagh, Mingawarah.¹⁰⁵ In these cinemas, the people watched mostly Indian films before 1965 war.¹⁰⁶ Besides, the state regulated the schedule of these cinemas. The schedule was as under:

1. 3 pm
2. 6 pm
3. 9 pm
4. 10 am Special show on Sunday Morning.

While the state also ordered that each cinema shall close down its shows after 12 am.¹⁰⁷

Periodical Land Distribution (*Garzindah Waish*)

When the Yusufzi conquered Swat in the sixteenth century, they became its landowning class. The land owned by the Yusufzi tribe was divided according to Shaikh Mali's system of land division known as *waish*.¹⁰⁸ Historically, this *waish* marked the beginning of the Yusufzi rule in Swat.¹⁰⁹ "Under this system, the allotted land to the main branches of tribe were re-allotted after every five, seven or ten years (or any period fixed by the concerned sections), among the sub-branches of the main

braches of the tribe by drawing lots known as *khasanray*".¹¹⁰ The areas surrounding Mingawarah on the left bank of Swat river was the *dawtar* of Babuzi. They had occupied areas in Puran and Martung in Shanglah which were exchanged simultaneously after every fifteen years.¹¹¹ Some areas in Amankut, Saidu, Panjigram, Panr, and Sar Sardari were given to Miangan as *sirai* land and Saidu and Guligram were given to the Akhund of Swat.¹¹² The largest unit in this system for land measurement was *saray* which literally means a person. *Saray* is also called *brakhah* or *rupai*, which means a share. Half of *brakhah* or *rupai* was known as *adhilai/dhilai/nimkai*. One third of *paisah* was called *tirau* or *tangah* and one-fourth was known as *pau/dawnray*. A *rupai* was not uniform, some *khails* had twelve *paisahs* in *rupai*, and some had thirty six *paisahs*.¹¹³ In Babuzi, *brakhah* or *rupai* was composed of 48 *paisahs*. Each *paisah* in Babuzi produced annual crop of about 8-10 maunds "a maund is equivalent to hundredweight of maize".¹¹⁴

Permanent Land Settlement (*Turiwran Waish*)

The permanent land settlement held in Babuzi comprised of four sections: Aka-Maruf Khail, Aba Khail, Bami Khail and Barat Khail. Long before, Aka-Maruf had *waish* with Bami Khail, and Aba Khail and Barat Khail had share with each other.¹¹⁵ According to permanent land settlement, the total land estate of Babuzi was 640 *brakhah* (*brakhay*) with each sub-section holding 160 *brakhah* (*brakhay*). The land estate of Babuzi in the surrounding of Mingawarah from Manyar to Manglawar was divided into two parts. One part including Mingawarah proper, Manglawar, Banjut, Jambil, Kukrai, and Ingaru Dhirai came into the possession of Aka-Maruf/Bami Khail and the other part which includes Udigram, Gugdarah, Tindudag, Panjigram, Balugram, Qambar, Takhtahband, Kula Dair, Rahimabad, Amankut and Marghazar excluding Salampur and Spal Bandai came into the possession of Aba Khail/Barat Khail. The Aba Khail/Barat Khail occupying different areas. Udigram, Panjigram, Gugdarah, Tindudag, Gulbandai, and Marghazar came under the ownership of Barat Khail with their main centre at Udigram. While Guligram, Chitawar, Baturha, Saidu, Amankut, Rahimabad, Balugram, Takhtahband, Qambar went into the hands of Aba Khail with their main centre at Qambar.¹¹⁶ The areas of Salampur, Spal Bandai and Sheratrap were the *dawtar* of Akhun Khail (descendants of Akhun Darwizah).¹¹⁷ According to Inam-ur-Rahim and Viaro:

The total landed estate of Babozai [Babuzi] was comprised [of] 640 *brakha* [*brakha*]. The Aka-Maruf and Bamikhel [Bami Khail] became the right holders of 160 *Brakha* [*brakha*] each,

however, they distributed the landed estate in an intermingled manner. In each village both the main Khels [*khails*] maintained landownership. The 160 shares of landed estate of Mingora [Mingawarah] contained dispersed ownership of both Aka Maruf and Bamikhel [Bami Khail]. The Mingora [Mingawarah] village with 64 Brakha [*brakha*] was equally divided, with Bar Minglore [Manglawar] occupied by Aka Maruf and Bamikhel [Bami Khail] occupied Koz Minglore [Kuz Manglawar], Jambil, with 14 Brakha, was given Aka Maruf. Kokarai [Kukarai] (32 Brakha) [*brakha*] and Dangram (14 Brakha) [*brakha*] were given to Bamikhel [Bami Khail]. Ingaro Dherai [Ingaru Dhirai] came under the ownership of Aka Maruf, while Naway Kalay and Watkay went to BamiKhail [Bami Khail].¹¹⁸

However, with the permanent land settlement, the *garzindah waish* did not completely disappear. It continued even after the merger. The *garzindah waish* was in practice in Babuzi areas i.e. Manyar, Aba Khail and Bami Khail up to 1980s.¹¹⁹

Socio-Cultural Changes brought by Swat State

The two rulers of Swat State, who ruled from 1917 till 1969, took steps for socio-culture changes in Swat including in Babuzi. In this regard, the personal forts of *khans* were disbanded and a chain of forts were built throughout the state linked to the capital, Saidu Sharif. Modern education was encouraged in Babuzi and post offices were opened to carry letters throughout the area. Decrees were issued to regulate rituals connected with circumcision and relating to marriage. Eating of *pan* (betel-leaf) and wearing a *lung* (loin cloth) were also banned. Similarly, attention was also given to health sector. Somehow Miangul Abdul Wadud disarmed the people, but, in fact, people could still retain arms and ammunition but with license from the state. Moreover, an effective system of road and telephone was spread out across the state. The typical role of *hujrah* in traditional Pukhtun society faded away with the rise of new systems. With the passage of time, the people constructed *dirah* for serving their guests. "Restrictions were laid out for marriages, from the amount of *mahar* to the number of people that could be invited to the wedding fest". It was decreed that whoever did not have a *nikah-namah*, the woman would not receive *mahar* from her husband.¹²⁰ The two rulers of Swat State improved the pre-state era's rudimentary roads and built a network of roads in view to connect the capital with the neighboring regions. In this regard in 1923, the road link in Thana (Tanra) was extended to Mingawarah. Within few years Babuzi had connections

through roads with Madyan and Bunair. The Kanju road connected Babuzi with the regions across Swat river. Similarly Miangul Abdul Wadud, ruler of Swat State (1917-1969), brought permanent land settlement. It not only helped Miangul Abdul Wadud to consolidate his position but with the permanent land settlement Swat, including Babuzi, became a place of peace and progress with beautiful buildings, farms and homes.¹²¹

Conclusion

As has been stated in the historical background the Yusufzi tribe firmly established themselves in Swat in the sixteenth century. In 1915 a state was founded by the elders of Yusufzi tribe at Chindakhwarah now commonly known as Kabal and nominated Sayyid Abdul Jabbar Shah as their ruler. Later on in 1917, Sayyid Abdul Jabbar Shah was deposed and the *jargah* nominated Miangul Abdul Wadud as their new ruler at Kabal, who shifted the capital to Saidu Sharif in Babuzi.

Keeping in view its various perspectives Babuzi has a rich history. Regarding social perspective of Babuzi, Babuzi is mostly inhabited by the descendants of Babu, the grandson of Yusuf. The descendants of Babu are Aba, Bami, Barat, Aka and Maruf. From these descendants of Babu, subsections are projected and further extended. Besides, the descendants of Babu, the Babuzi area is also inhabited by Akhun Khail, Sayyids, Miangan, Gujar and by the professionals or *kasabgar* etc., as well.

During the rule of Miangul Abdul Wadud and Miangul Jahanzeb, a number of steps were taken for the social welfare of the subjects. In this direction the state provided education, health facilities, and internal security to the people. The state abolished *garzindah waish* (periodical re-interchange) and introduced *turiwran waish* (permanent land settlement). Miangul Abdul Wadud, after consolidating his position, considered *garzindah waish* as a barrier to progress and development. To enlist the support of loyalist khans Abdul Wadud through the abolition of *garzindah waish*, whereby his enemies were permanently deprived of their lands and his allies permanently obligated. As per Akbar S. Ahmed the motive behind the reforms were personal and that favour and disfavour were conferred in the permanent settlement.¹²² Khushal Khan Khattak, who visited Swat in the seventeenth century, despised the Yusufzais for the practice of *waish* and mentioned that they lost their properties due to the drawing of lots from year to year and invaded themselves without using forces.¹²³ The permanent land settlement

ended a sort of semi-nomadic life of the people of Babuzi. In order to regulate offences, the state - imposed fines. There were fines for all kinds of offences i.e. murder, assault, theft, adultery, and so forth. Strict Islamic laws were followed as all fines were fixed by the local *jargahs* under the code of conduct or by the ruler.¹²⁴ Miangul Abdul Wadud had paid regard to the psyche of the people of Swat. He never had to compel them by force to abide by the law. He was well aware that they had a certain independence in their nature. Consequently, laws were implemented slowly and gradually, which succeeded after the passage of ten years or so.¹²⁵

Education was encouraged in the Swat State. Both of the Walis gave priority to education. In this concern, the British, the locals and later on the Government of Pakistan supported the Walis. W. R. Hay mentions that services of the two senior masters at Saidu have been lent by the British government. The schools at Saidu, Barikot, Chungai and Kabal are paid for by the state out of its general revenues. The other schools are supported by a contribution of eight annas per house levied from the local population with their consent.¹²⁶ While the Government of Pakistan allocated a sum of Rs.1,00,000/- for the Swat State under 'Social Uplift Scheme', to meet a portion of expenditure for the construction of the college and science laboratory.¹²⁷ The first school opened in Babuzi was at Saidu in March 1922. In early 1930s Political Agent questioned Miangul Abdul Wadud's motive in educating people and warned Abdul Wadud that the educated would rise against him as those educated by the British were agitating against them. Hence Miangul Abdul Wadud closed all schools except the ones in Saidu Sharif and Barikot. During 1930s Miangul Abdul Wadud neither opened new schools nor were old schools re-opened. However, in 1940s Miangul Abdul Wadud upgraded Wadudia School to the level of high and opened new schools.¹²⁸ Miangul Jahanzeb in his era encouraged modern education and constructed Jahanzeb College, which educated both locals and non-locals. The local people also contributed to the promotion of education. In this respect, the locals provided lands for schools and playgrounds to the state free of cost. The state also supported female and religious education. Education helped the state in transforming the outlook and behaviour of the people.

During the rule of Miangul Jahanzeb, secularization and westernization began. Miangul Abdul Wadud banned cinemas and religious mendicants in Swat. In Jahanzeb's rule, the installation of cinemas was encouraged because Miangul Jahanzeb had great passion for western norms, values, and pastimes. In 1965, in Babuzi there were two cinema houses: Swat Cinema and Tariq Cinema.¹²⁹ Similarly, the female

celebrated their *Eid* festivals through visiting *ziarats*, but men had no place to celebrate. A *milah* was arranged by the state on the left bank of the Swat river, at the site of present Police Training School, near the Ayub bridge.

The role of the social institutions such as *hujrah*, *jumat* and *jargah* was also drastically altered. Similarly, after consolidation of the Swat State the personal forts of *khans* were disbanded and a chain of forts were built throughout the state which aimed to maintain the state's writ and contributed to social change from its own perspective. According to Akbar S. Ahmed quoted by Sultan-i-Rome:

With the emergence of the Wali [Abdul Wadud] and the State many aspects of the Khans' patronage are taken over by official administrative functions, for example, taxes and corvee labour. In return, the state provides free schools, hospitals etc. The Khan finds himself as a broker, for the peasant to the State.¹³⁰

Sultan-i-Rome states that this is partially valid, but the taxes and corvee labour were still received by the Khans. Similarly, affairs related to death, from the amount of *isqaat* up to the number of persons from single household allowed to go for condolence, to have tea or meal were regulated and rules laid out. Decrees relating to third marriages, for which reasons had to be given and permission taken from the ruler. Bringing tea to the *hujrah* was forbidden at one stage, although, not all these orders were obeyed by the people in entirety.¹³¹

Regarding relations with the British, Miangul Abdul Wadud had better relations with the British and Political Agents. Some of his policies and reforms such as education was guided by the political agent. As the political agent had warned Miangul Abdul Wadud about the possible danger of educating people. On 21 May 1923, Abdul Wadud held a *darbar* installing his eldest son as heir apparent. On the next *darbar*, his Wazir Hazrat Ali, read a long speech on his behalf where he announced his sincere friendship and loyalty to the British and advised the audience to do the same and to prove it with their words and deeds. The Chief Commissioner, went to Saidu Sharif on 3 May 1926 and held a *darbar* at which Miangul Abdul Wadud was recognized as the Wali of Swat. The title of Wali means ruler.¹³²

To conclude, both of the Walis committed themselves to bringing about change in the social structure of Swat in general and Babuzi in particular. Walis brought out schemes and changes having the support of

British, locals and later on of the Government of Pakistan which suggests that all schemes were not the result of unilateral action, as it is known from the correspondence of the Walis with the British Indian Government, local *jargahs* and Government of Pakistan. All the schemes were also not followed in entirety and had partial validity such as decrees related to death, *hujrah* and corvee labour. Similarly abolishing traditional *waish* was also due to some ulterior motive of the ruler.

In a nutshell, the state brought peace, prosperity and security to the region, which greatly changed and enhanced the social standards of living.

Notes and References

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²*Population and Household Detail from Block to District Level, Khyber Pukhtunkhwa (Swat District, 2017)*, Stable URL: https://www.pbs.gov.pk/sites/default/files/bwpsr/kp/SWAT_BLOCKWISE.pdf, n.p., 2017, accessed on 29 January 2022. p. 1; *TMA Babuzai, Khyber Pukhtunkhwa*, Stable URL: <https://vymaps.com/PK/TMA-Babuzai-110580300568935>, accessed on 12 March 2022.

³Abdul Qayum Balala, *The Charming Swat* (Lahore: Maqsood Publishers, n.d.), p. 86.

⁴Khan Roshan Khan, *Yusufzai Qaum ki Sarguzisht* (Urdu) (Karachi: Roshan Khan and Company, 1986), pp. 403-5.

⁵The land liable to re-allotment or interchange was called *dawtar* and its owner *dawtari* (plural: *dawtaryan*).

⁶*Sirimar* were the owners of *sirai* lands. The *sirai* were permanently given to *sirimar*.

⁷Sultan-i-Rome, *Swat Through the Millennia*, p. 101.

⁸Dr. Sultan-i-Rome mentions that “neither can Raja Gira be found among the Hindu Shahi *rajas* at the time of Mahmud’s exploits, nor was Udigram a capital of the Hindu Shahi dynasty”. Sultan-i-Rome, *Swat Through the Millennia: From Prehistory to the Early Twentieth Century* (Karachi: Oxford University Press, 2021), p. 101.

⁹The significant chapter in the history of the region commenced in the sixteenth century, when the Yusufzi tribe established themselves in Swat. After taking control over the territories of Sultan Awais, the last Jahangiri sultan. The Yusufzi tribe turned towards the Mutrawis. Dr. Sultan-i-Rome mentions that the “Mutrawi has been a large section of the Swati and considered themselves superior to the Swatis both in terms of ethnic stock and courage. They claimed themselves to be Yusufzi. On the eve of Yusufzi tribe occupation of Swat, the Mutrawis ruled over the areas from Shamilai Pass till Landakay and Murah. Mutrawis strongly resisted and had taken shelter in a fort at Baligram”. *Tawarikh Hafiz Rahmat Khani* clarifies that Baligram is situated in the precinct of the present-day Saidu Sharif. However, the Yusufzi tribe occupied the seat and fort of Mutrawi ruler, Malak Hasan. Since the Yusufzi occupation, Swat never came under the alien rule. The Yusufzi of Swat including Babuzi retained their independent position during the reigns of Babur,

Kamran, and Humayun. During Akbar's rule an expedition was sent to Swat but failed. Swat including Babuzi remained independent during the Durranis and the Sikhs rule. Sultan-i-Rome, *Swat Through the Millennia*, p. 114; Pir Muazam Shah, *Tawarikh Hafiz Rahmat Khani*. Urdu translation by Roshan Khan, p. 159; Sultan-i-Rome, *Swat Through the Millennia*, pp. 111, 114, 128; Sultan-i-Rome, *Swat State (1915-1969): From Genesis to Merger: An Analysis of Political, Administrative, Socio-Political and Economic Developments*, 2nd impression (Karachi: Oxford University Press, 2009), pp. 24-25.

¹⁰Sultan-i-Rome, *Swat Through the Millennia*, p. 131; Sultan-i-Rome, *Swat State (1915-1969)*, pp. 21-8.

¹¹Khan, *Yusufzai Qaum ki Sarguzisht*, p. 394.

¹²Sultan-i-Rome, *Swat State (1915-1969)*, pp. 19-20.

¹³Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society: Urbanization and Change in a Tribal Environment* (Karachi: City Press, 2002), p. 137, 210, 211; Sultan-i-Rome, *Land and Forest Governance in Swat: Transition from Tribal System to Swat to Pakistan* (Karachi: Oxford University Press, 2016), p. 92.

¹⁴Khan, *Yusufzai Qaum ki Sarguzisht*, pp. 404-5.

¹⁵Allah Baksh Yusufi, *Yusufzay* (Urdu) (Karachi: Jauhar Publications, 1960), p. 543.

¹⁶Khan, *Yusufzai Qaum ki Sarguzasht*, pp. 403-408.

¹⁷According to Makhdum Tasadduq Ahmad, the collective membership of land by the *khail* is known as *dawtar*. Makhdum Tasadduq Ahmad, *Social Organization of Yusufzai Swat: A Study in Social Change* (Lahore: Panjab University Press, 1962), p. 14.

¹⁸Initially, Pukhtuns were entitled to hold *dawtar* but with the passage of time non-Yusufzai also obtained the status of Pukhtun by acquiring share in *dawtar*. Although, there are instances where, despite having gained a share in the *dawtar* they were not ranked in the category of Pukhtuns. Such as *parachkan* of Mingawarah. Sultan-i-Rome, *Swat Through the Millennia*, pp. 133-4; Ahmad, *Social Organization of Yusufzai Swat*, p. 14.

¹⁹Ahmad, *Social Organization of Yusufzai Swat*, p. 14.

²⁰Sultan-i-Rome, *Swat Through the Millennia*, pp. 132-33.

²¹Ahmad, *Social Organization of Yusufzai Swat*, pp. 14-5.

²²Sultan-i-Rome, *Swat Through the Millennia*, p. 137.

²³Ahmad, *Social Organization of Yusufzai Swat*, p. 15.

²⁴Balala, *The Charming Swat*, p. 70; Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 112.

²⁵Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 136; see also Sultan-i-Rome, *Land and Forest Governance in Swat*, p. 63.

²⁶Fredrik Barth, *Political Leadership among Swat Pathans* (London: The Athlone Press, 1970), p. 44; Abdul Qayum Balala, *Dastan-i-Swat: Swat Ka Tarikhi, Tahzibi aur Saqafati Manzar Namah* (Urdu) 2nd impression (Peshawar: Awan Graphics, 2019), pp. 154-5.

²⁷Fredrik Barth, *The Last Wali of Swat: An Autobiography as told to Fredrik Barth* (New York: Columbia University Press, 1985), p. 23.

²⁸Barth, *Political Leadership among Swat Pathans*, p. 45.

²⁹Ahmad, *Social Organization of Yusufzai Swat*, p. 15.

³⁰*Ibid.*, p. 16.

³¹Shaukat Ali, "Historical, Political, Social and Economic Perspectives of Mingawarah (1969-2017)" (BS Thesis, Department of History, Government Post Graduate Jahanzeb College Saidu Sharif Swat, 2018), p. 35.

³²Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 112; Ahmad, *Social Organization of Yusufzai Swat*, p. 16; Balala, *The Charming Swat*, p. 71.

³³The person whose profession was bathing the dead body.

³⁴Balala, *Dastan-i-Swat*, p. 156.

³⁵*Tal* was the combination of a group of people or *khail* who helped each other.

³⁶*Military Report on Dir, Swat and Bajaur* (Simla: Government Monotype Office, 1906), p. 18.

- ³⁷Ahmad, *Social Organization of Yusufzai Swat*, p. 17.
- ³⁸Shah Wazir Khan Khaki (50 years old), interview by the researcher at Amankut, verbal, 01 October 2023.
- ³⁹Ahmad, *Social Organization of Yusufzai Swat*, p. 17.
- ⁴⁰Khurshid (59 years old), interview by the researcher at Department of History, written, 10 August 2022.
- ⁴¹Ahmad, *Social Organization of Yusufzai Swat*, p. 17; Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 95; Sultan-i-Rome, *Swat Through the Millennia*, p. 134.
- ⁴²*Military Report on Dir, Swat and Bajaur*, p. 18.
- ⁴³Ahmad, *Social Organization of Yusufzai Swat*, p. 18; *Military Report on Dir, Swat and Bajaur*, p. 18.
- ⁴⁴Ahmad, *Social Organization of Yusufzai Swat*, p. 18.
- ⁴⁵A fraction of rupee equal to one-fourth of it.
- ⁴⁶Ahmad, *Social Organization of Yusufzai Swat*, p. 27.
- ⁴⁷Khurshid, interview by the researcher, 10 August 2022.
- ⁴⁸*Military Report on Dir, Swat and Bajaur*, p. 18.
- ⁴⁹Ahmad, *Social Organization of Yusufzai Swat*, p. 18.
- ⁵⁰*Military Report on Dir, Swat and Bajaur*, p. 18; Ahmad, *Social Organization of Yusufzai Swat*, p. 17.
- ⁵¹A.H. McMahon and A.D.G Ramsay, *Report on the Tribes of Dir, Swat, and Bajaur together with the Utman Khail and Sam Ranizai*, reprint with Introduction by R.O. Christensen (Peshawar: Saeed Book Bank, 1981), p. 17.
- ⁵²Barth, *Political Leadership among Swat Pathans*, p. 52.
- ⁵³Buner Khan, "Growth of Modern Education in Swat State" (M.Ed. Thesis, Institute of Education and Research, University of Panjab, 1963), p. 11.
- ⁵⁴Sultan-i-Rome, *The North-West Frontier (Khyber Pukhtunkhwa): Essays on History*, 2nd revised edition (Karachi: Oxford University Press, 2022), pp. 112-13.
- ⁵⁵Ahmad, *Social Organization of Yusufzai Swat*, p. 11; Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 120.
- ⁵⁶Sultan-i-Rome, *The North-West Frontier*, p. 98.
- ⁵⁷Sultan-i-Rome, "Social System of Swat Yusufzai", *Hamdard Islamicus* (Karachi), Vol. 50, No. 2 (April-June 2017), p. 96.
- ⁵⁸Administratively, Swat State was divided into *tahsils* and *hakimis*. The *tahsils* were smaller as compared to *hakimi*. The *hakim* headed *hakimi* and *tahsil* was under the jurisdiction of *tahsildar*.
- ⁵⁹Sultan-i-Rome, *Swat State (1915-1969)*, pp. 238-40.
- ⁶⁰Inam-ur-Rahim & Viaro, *Swat: An Afghan Society*, p. 228.
- ⁶¹Akhtar Ali, "Tahsil Charbagh: Historical, Political, Social and Economic Perspectives" (BS thesis, Department of History, Government Post Graduate Jahanzeb Saidu Sharif Swat, 2020), p. 27.
- ⁶²Sultan-i-Rome, *Swat State (1915-1969)*, pp. 238-40.
- ⁶³Inam-ur-Rahim & Viaro, *Swat: An Afghan Society*, p. 172.
- ⁶⁴*Ibid.*, pp. 212-3. Bacha, interview by the Researcher.
- ⁶⁵Balala, *Dastan-i-Swat*, pp. 146-7.
- ⁶⁶Sultan-i-Rome, *Swat State (1915-1969)*, pp. 225-26.
- ⁶⁷Balala, *Dastan-i-Swat*, p. 64; Shuaib Sultan (64 years old), interview by the researcher at Saidu Sharif, verbal, 7 March 2022.
- ⁶⁸Sultan-i-Rome, *Swat State (1915-1969)*, pp. 225-27.
- ⁶⁹Sardar Ali (36 years old), interview by the researcher at his office in Saidu Sharif, written, 07 March 2022.
- ⁷⁰Sultan-i-Rome, *Swat State (1915-1969)*, p. 214.
- ⁷¹*Ibid.*, p. 213.

- ⁷²Khan, "Education in Swat State", p. 23; Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 265.
- ⁷³Sultan-i-Rome, *Swat State (1915-1969)*, pp. 212-5; Khan, "Education in Swat State", p. 29; Bakht Taj, *Tarikh-i-Swat 320 Qable Masih ta Dawri-Hazir* (Urdu) (Mingawarah: Taj Company Publishers, 2015), p. 199.
- ⁷⁴Sultan-i-Rome, *Swat State (1915-1969)*, pp. 219-20.
- ⁷⁵Ibid., p. 216.
- ⁷⁶Ibid., p. 228.
- ⁷⁷Barth, *Political Leadership among Swat Pathans*, p. 22.
- ⁷⁸Sultan-i-Rome, *Swat State (1915-1969)*, p. 250.
- ⁷⁹Sultan-i-Rome, "Women's Right to land Ownership in Swat Areas: The Swat State Era and the post-State Scenario", *Pakistan Vision*, Vol. 8, No. 2, p. 120.
- ⁸⁰Sultan-i-Rome, *Swat State (1915-1969)*, p. 251.
- ⁸¹Shah Wazir Khan Khaki, *Pa Swat ki da Mashumanu Zaray Lubay* (Pukhtu) (Mingawarah: Shoaib Sons and Publishers, 2018), p. 18.
- ⁸²Ibid., p. 113.
- ⁸³Ibid., p. 61.
- ⁸⁴Ibid., p. 58.
- ⁸⁵Ibid., p. 43.
- ⁸⁶Ibid., p. 70.
- ⁸⁷Ibid., p. 110.
- ⁸⁸Ibid., p. 100.
- ⁸⁹Ibid., p. 67.
- ⁹⁰Ahmad, *Social Organization of Yusufzai Swat*, p. 51; Muhammad Faqir (69 years old), interview by the researcher at College Colony, verbal, 11 March 2022.
- ⁹¹Khaki, *Pa Swat ki da Mashumanu Zaray Lubay*, p. 32.
- ⁹²Ibid., p. 52.
- ⁹³Ibid., p. 77.
- ⁹⁴Ibid., p. 37.
- ⁹⁵Ibid., p. 55.
- ⁹⁶Ibid., p. 40.
- ⁹⁷Ibid., p. 79.
- ⁹⁸Ibid., p. 128.
- ⁹⁹Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 119.
- ¹⁰⁰Akhtar Ali, "Tahsil Charbagh: Historical, Political, Social and Economic Perspectives" (BS Thesis, Department of History, Government Post Graduate Jahanzeb College Saidu Sharif Swat, 2020), p. 29.
- ¹⁰¹Shuaib Sultan (64 years old), interview by the researcher at Saidu Sharif, verbal, 07 March 2022.
- ¹⁰²Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 254; Sultan-i-Rome, *Swat State (1915-1969)*, p. 252.
- ¹⁰³About the establishment dates of these cinemas, there are various opinions. But it is established that these cinemas were opened in 1960s.
- ¹⁰⁴Shaukat Ali (67 years old), interview by the researcher at Faizabad, verbal, 15 July 2022; Muhammad Rafiq (69 years old), interview by the researcher at Saidu Sharif, verbal, 11 March 2022.
- ¹⁰⁵Shoaib Sultan (64 years old), interview by the researcher at Saidu Sharif, verbal, 07 March 2022.
- ¹⁰⁶Akbar Khan (65 years old), interview by the researcher at City Mill, verbal, 20 February 2022.
- ¹⁰⁷Kitab No. 05, *Kitab-i-Indiraj Faisalajat wa Iqrarnamah*, at District Record Room, Gulkadah Swat, p. 174.
- ¹⁰⁸Ahmad, *Social Organization of Yusufzai Swat*, p. 12.

- ¹⁰⁹Akbar S. Ahmed, *Millennium and Charisma among Pathans: A Critical Essay in Social Anthropology* (London: Routledge & Kegan Paul, 1976), p. 35.
- ¹¹⁰Sultan-i-Rome, *Swat State (1915-1969)*, p. 230.
- ¹¹¹Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 135; A. L'E. Holmes, *Confidential Gazetteer of the North West Frontier*, Vol. 1 (Simla: Printed at the Government Central Branch Press, 1887), p. 145; Ahmad's *Social Organization of Yusufzai Swat* mentions that Babuzi *waish* took place after ten years, p. 12.
- ¹¹²Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, p. 135.
- ¹¹³Sultan-i-Rome, *Land and Forest Governance in Swat*, pp. 476, 482; Ahmad, *Social Organization of Yusufzai Swat*, p. 25.
- ¹¹⁴Barth, *The Last Wali of Swat*, pp. 70-1.
- ¹¹⁵*Ibid.*, p. 73.
- ¹¹⁶Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, pp. 135-6; Karim Bacha (58 years old), interview by the researcher at Rahimabad, verbal, 30 November 2021.
- ¹¹⁷Khurshid, interview by the researcher, 10 August 2022.
- ¹¹⁸Inam-ur-Rahim and Alain Viaro, *Swat: An Afghan Society*, pp. 135-6.
- ¹¹⁹Sultan-i-Rome, *Land and Forest Governance in Swat*, pp. 59-60.
- ¹²⁰Sultan-i-Rome, *Swat State (1915-1969)*, pp. 246-50.
- ¹²¹*Ibid.*, pp. 238-41.
- ¹²²*Ibid.*, p. 232.
- ¹²³Khushal Khan Khattak, *Swat Namah of Khushal Khan Khattak*, Edited and translated into English by Shakeel Ahmad, pp. 2-5.
- ¹²⁴*Ibid.*, p. 199.
- ¹²⁵Muhammad Asif Khan, *Tarikh-i-Riyasat-i-Swat wa Sawanih Hayat Bani Riyasat-i-Swat Hazrat Miangul Gul Shahzada Abdul Wadud Khan Bacha Saib*, 5th impression, (Mingawarah: Shoaib Sons Publishers and Booksellers), p. 276.
- ¹²⁶W. R. Hay, *Monograph on Swat State* (Simla: Government of India Press, 1931), p. 24.
- ¹²⁷Sultan-i-Rome, *Swat State (1915-1969)*, p. 217.
- ¹²⁸*Ibid.*, p. 215.
- ¹²⁹*Ibid.*, p. 252.
- ¹³⁰*Ibid.*, p. 247.
- ¹³¹*Ibid.*, pp. 247-9.
- ¹³²*Ibid.*, p. 97.