

**A POLITICAL BIOGRAPHY OF SYED AKBAR SHAH  
(1793-1857)**

**By  
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**NATIONAL UNIVERSITY OF MODERN LANGUAGES  
ISLAMABAD**

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## ABSTRACT

History is considering the real recognition of an area from which new generation have much more to learn, to participate in his daily life events and play a vital role in the society. North West Frontier Province of the sub-continent assumed a noteworthy job in the geopolitical history of the area. The land was prevalently occupied by Pukhtuns. Since forever it stayed under steady dangers from its north-western and eastern sides. The invaders who control Frontier were Persians, Macedonians, Muslims, Mongols, Sikhs and finally the British colonial government. Truth be told, that the tribes of Frontier always gave tough time to the invaders, and considered Pukhtuns as a big hindrance in their forward walk towards India. The short period from 1799 to 1849 the frontier was mostly dominated by Sikhs dynasty established by Ranjit Singh. Before the Sikh kingdom Frontier was under the control of Durrani Empire and Barakzai Dynasty of Afghanistan.

Apart from all these Frontier also witness of various political movements and struggle of different Muslim leaders. Syed Akbar Shah of Sathana was one them, he was the political representative of Frontier at the first half of 19<sup>th</sup> Century and fought many battles against Sikhs, try to gain freedom, the battle of Pir Sabaq Nowshera in 1823 was most famous. Syed Ahmad Shaheed's Jihad Movement is also significance chapter of frontier's history. Syed Akbar Shah loyally and bravely support him and also played a leading role throughout his movement. Syed Akbar Shah Also remains as a king of Hazara and Swat States.

The researcher finds out that how Syed Akbar Shah contribute to the geo-politics of Frontier, and what kind of role played by him in Mujahedin Movement. The researcher also attempts to highlight the administrative system of Syed Akbar Shah as a ruler of Hazara and Swat states. And his accomplishment and achievements.

**Keywords:** Frontier, Syed Akbar Shah, Movement, Swat, Pakhtun, Yousafzai.

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## List of Abbreviations

N.W.F.P	North West Frontier Province.
EIC	East India Company.
A.D	After Departure of Prophet Eisa (A.S).
B.C	Before Christianity.
KKH	Karakoram Highway.
KP	Khyber Pakhtunkhwa.
Frontier	North West Frontier Province.
Jirga	A tribal council in Afghanistan and Pakistan tasked with resolving issues.
Lashkar	Group / Army.
Mujaheedin	Muslims who fight against infidels for Islam.
Nazrana	Tax / Bestowment.
Jagir	Assets / Property.
Landai	Brief / Short.
Jagirdars	Landlords.
Amir	Head / General.
Ulama	Islamic Scholars.
Lakhkarian	Fighters.
Hujra	Dormitory, male guest house and a center for social

activities as well as a council hall.

Khanqah	A place where members of the <u>Sufi faith</u> meet and do their <u>spiritual rituals</u> .
Dahwa	Proselytizing or preaching of Islam.
Ushar	One-tenth, agricultural produce of land tax, levied on the Muslims.
Zakat	Zakat is an <u>Islamic finance</u> term referring to the obligation that an individual has to donate a certain proportion of <u>wealth</u> each year to charitable causes.
Shariat-e-Islamia.	The fundamental religious concept of Islam, Islamic law, Sharia,
Quam	Nation.
Astana	Residence.
Mashaikh	Mystics, Holy Persons, Sufis.

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**DEDICATION:**

I would like to dedicate this Research Work to my Family

And to those who devote their life for Islam and loyal to this land.

## CHAPTER 1

### HISTORICAL BACKGROUND OF SWAT STATE

#### 1.1. Swat State: Geography, History, People and Tradition

The most beautiful, lush green, and well-known Swat Valley is found in Pakistan's Khyber Pakhtunkhwa Province. Swat district has a population of 2,309,570 people, making it the fifteenth largest in Khyber Pakhtunkhwa province, according to the 2017 National Census. In comparison to the rest of Pakistan, Swat has a significantly cooler and wetter climate. Swat is one of Pakistan's most well-known tourist destinations, with lush woodland, verdant high knolls, and snow-capped mountains.<sup>1</sup>

Swat was one of India's 560 princely states that became part of Pakistan after the country's independence in 1947. On November 23, 1947, Mian Gul Abdul Wadud (Badshah Sahib) announced Swat's accession to Pakistan. On November 24, 1947, Pakistan's Governor General, Quaid-i-Azam Muhammad Ali Jinnah, signed the Accession Act. General Agha Mohammad Yahya Khan, Pakistan's President and Chief Martial Law Administrator, announced the incorporation of all Frontier states, including Swat, into Pakistan on July 28, 1969. Swat was officially recognised as a part of Pakistan and given the status of an administrative district, as well as being included to the Malakand Division. The areas which include in the Swat State were now the district of Swat, Buner and Shangla.

Swat district, in Pakistan's Khyber Pakhtunkhwa province, is located between 34°-40° and 35° north latitude and 72°-74° to 6° east longitude. It rises fast from a starting elevation of 2,000 feet above sea level near the confluence of the Swat and Panjkora rivers. Swat has an average elevation of 3,220 feet above sea level. Swat State, on the other hand, is located between 34°-10° and 35°-52° north latitude and 72°-06° and 73°-20° east longitude. Swat covers a total area of 5,337 square kilometres. In terms of administrative divisions, Swat is bordered on the west by

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<sup>1</sup> Sajjad Ali, History of Swat till the rise of Taliban and the role of FM radio. International Journal of Academic research in Business and Social Sciences, August, 2013. Pp 52-54.

Chitral, Upper Dir, and Lower Dir, on the north by Gilgit-Baltistan, on the east by Kohistan and Shangla, and on the southeast by Buner.<sup>2</sup>

The District is the home of the descendant of the Yousafzai Tribe of Pakhtuns. Syeds, which are also living in the district, they are the descendant of Syed Ali Tirzami (R.A) better known as Pir Baba. And Akhund Khel are also the inhabitants of the district, they are descendants of Akhund Derweza Baba, Swati tribe and other tribes are Mandars, Ajars, Gujjars, Kohistanis and some non-Muslims such as Sikhs and Hindus are also living in small amount in Swat District.

There are a few references to Swat's previous name. It was referred to as 'Udeyan' in certain old books. It is known in Sanskrit as 'Ujjiana,' which meaning nursery or park. Swat has been recognised for its majesty and fascination throughout history, as seen by this. Some historians believe that the valley was once called as 'Sawad,' which means 'dark,' and that this name was given to it because of the region's dark soil, which was extremely beneficial to agriculture. This word was twisted into the modern name Swat along these lines. Another theory is that the Mughul Emperor Zaheer-ud-Din Babur mentioned this region in his writings as 'Sawad.' One of the most plausible theories about the origins of the term Swat is that it was called after a Swati tribe who came here and accompanied Sultan Mahmood of Ghazna in roughly 1100-1101 A.D.<sup>3</sup>

Swat region have seen many civilizations, remained a part of an ancient Gandhara Region, part of Uddiyana kingdom and so many historical army expeditions like invasion of Alexander the great, the Mahmud of Ghazna, Mughal Army expedition especially at the time of King Akbar, the movement of Mujahideen for the independence sate against Sikhs and Britishers in 18<sup>th</sup> century, and finally the attempt of Britishers.

Gandhara was an ancient land associated many civilizations and empires, located in the northern areas of Pakistan and eastern areas of Afghanistan. Peshawar mostly remained the centre of Gandhara kingdom. The kingdom started from first millennium BC to the 11th century AD, and the civilization was at peak from first century CE to 6th century CE. The northern areas of Pakistan

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<sup>2</sup> Sultan-i-Rome, Forestry in the Princely State of Swat and Kalam (North-West Pakistan) A Historical Perspective on Norms and Practices, 2005. Pp 18-20.

<sup>3</sup> Fakhr-ul-Islam, "Swat State during 1849-1969: A Historical Perspective, Pakistan Journal of History and Culture, (Vol. XXXV, No. I) 2014". Pp, 98-99.



include Peshawar, Mardan, Sawabi, Swat, Dir, Charsada. Swat also remained an important part of Gandhara kingdom, there are many archaeological sites in the district.<sup>4</sup>

The Uddiyana was 600 BC civilization, which include the High Valleys of Swat, Bajuwat, Buner, Chitral and Pangkora. It was an important province of Persia in the reign of King Devios I (522-486) for 200 years until Alexander the Great conquered the area in 327 or 326 BC. The centre of Uddiyana Kingdom was Swat. Buner was also an important part of the Kingdom. There are many archaeological sites in the district, which belongs to Uddiyana civilization. The ruins include residential colonies, caves, stupas, statues, and beautiful architectures.<sup>5</sup>

The son of Philip, the student of Aristotle and the founder of Alexandria Empire, Alexander the Great attacked on Buner in 327 BC. After the captured of Bazeria (Barikot Swat) Alexander marched toward Buner through Karakar Pass moved toward koh-e-Arnas (Mahaban; the fort on the top of mountain in lower Buner) through Barando (the river of Buner) and Ambela Pass.<sup>6</sup>

In the 11th century, Sultan Mahmud of Ghazni deployed army led by Pir Khushab to fight Raja Geer, the last monarch of the Hindu Shahi of Gandhara. The Buddhist monarchy in the region was destroyed by Mahmud of Ghazni's forces. Islam developed in the area after Buddhism. There were Swati and Dalazak tribesmen among Sultan Mahmud's army. Following Swat's control, several clans settled in Swat. Dalazaks are being relocated from Swat due to internal conflict between the two clans. They lived in the Mardan and Peshawar areas.<sup>7</sup>

The Yousafzai tribe originated in Kandahar province of Afghanistan, later on moved toward Kabul. The paternal uncle of first Mughal emperor Babur and the governor of Kabul Mirza Ulugh Beg killed 700 men of Yousafzai tribe and ousted them from Kabul. At that critical time, they moved toward northern areas of Khyber Pakhtunkhwa. The Swati Pakhtun tribe given sheltered to them but after some time because of inner divergence between Swati Pakhtuns and Yousafzai

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<sup>4</sup> Fakhr-ul-Islam, Swat State during 1849-1969: A Historical Perspective, Pakistan Journal of History and Culture, (Vol. XXXV, No. I) 2014. Pp, 99-101.

<sup>5</sup> Rafi-us-Samad, The Grandeur of Gandhara; The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul and Indus Valleys, Algora Publishing, 2011. p.162.

<sup>6</sup> Sultan-i-Rome, Forestry in the Princely State of Swat and Kalam (North-West Pakistan) A Historical Perspective on Norms and Practices, 2005. Pp 20-21.

<sup>7</sup> Fakhr-ul-Islam, Swat State during 1849-1969: A Historical Perspective, Pakistan Journal of History and Culture, (Vol. XXXV, No. I) 2014, p, 100.

Pakhtuns the wars happened. Swati tribesmen were defeated and pushed them toward Hazara mountains regions. Yousafzai tribe settled permanently in Swat, Buner, Mardan, Sawabi, Dir, Malakand, Tor Ghar and Shangla, now are the districts of Khyber Pakhtunkhwa.<sup>8</sup>

The founder of Mujahideen Movement Syed Ahmad Shaheed Baralvi (1786-1831) who was the famous fighter against cruel rule of Sikhs and also Britishers, mostly in the region of Khyber Pakhtunkhwa. He defeated Sikhs many times. However, in the battle of Shaidu in 1827, Syed Ahmad lost 6,000 Mujahideen because of some rebel Pathan leaders. In this bad situation, 200 Mujahideen including Syed Ahmad entered Buner through Dara-e-Hind and camped in Chenglai village of lower Buner. After one month, Syed Ahmad again started preaching of Jihad in all over Swat and Buner.

The Yousafzai tribe, Syeds and other tribes of the district fully supported Syed Ahmad and again Mujahideen raised with great number, won many battles against Sikhs. Panjtaar village of lower Buner was remained the centre of Mujahideen for four years. Syed Ahmad Shaheed Baralvi Demolished many anti-Islamic laws and customs through preaching and Jihad and restored original Islamic laws and knowledge in the district. The core concept of Mujahideen Movement was to establish an Islamic state to protect the rights of the Muslims of sub-continent in that critical condition.<sup>9</sup>

## **1.2. Statement of Problem:**

After the death of Mughal King Aurang Zeb the Muslims were failed to stay united and to proceed their power in the Indian sub-continent. The political and social supremacy of Muslims were terminated. Hence the most of the Northern parts of India were captured by East India Company, the Marhattas were dominant in the southern and central India. Maharaja Ranjit Singh ruled the north-west of Indian subcontinent (Punjab, Kashmir and Khyber Pakhtunkhwa), who was an autocrat and oppressive in manner. In the other hand Muslims rulers facing internal challenges, like internal disharmony and conflict between each other for power gaining in different tribes of

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<sup>8</sup>Ibid, Pp, 100-101.

<sup>9</sup>Haider Ali Akhund Khel, Buner Khudu Khel: Tarikhi, Takhqiqi aur Saqfati Jaiza, Graphics world Mingora Swat, 2008, pp.76, 77.

Muslims especially in Afghanistan and in the Sub-continent. The Ottoman Empire was also weak in the end of eighteenth century and could not solve the problems of Muslims.

In that adverse condition Syed Ahmad Baralvi started a Mujahideen Movement, to unified Muslims to improve their inferior situation. Dr Jahanzeb Khalil stated in his doctoral research that to submit before Allah and to follow the Sunnah of Muhammad (PBUH) is main objective of Mujahedeen Movement. However, the frontier was very important in the geo-politics in the Indian sub-continent.

In the movement of Syed Ahmad many of brave leaders joined him and sacrificed their life for Islam and for the betterment of Muslims. Among them, Syed Akbar Shah of Sathana was one of the most valuable and respected. He was one of the most dominant political leaders in Frontier at 19<sup>th</sup> century but unfortunately much of the historian did not gave more importance as compare to his personality. So, it is necessary to go through research on this matchless freedom fighter to contribute in the literature.

The present study discusses and evaluate the genuine data points about the life and political struggle of the freedom fighter Syed Akbar Shah. That how he played a leading role in geo-politics of Frontier and also in Mujahedin Movement. And how he tried to prevail over Sikhs Empire and played significant role before Mujahideen Movement and seek independence for Muslims. The present study also investigates the political circumstances and state affairs during the era of Syed Akbar Shah as a ruler of Swat and Hazara States.

### **1.3. Objectives of the study:**

The objective of this research study is to focus on the following sectors;

- To analyse the struggle of Syed Akbar Shah for independence against Sikhs and Britishers.
- To discuss the role of Syed Akbar Shah in Mujahedin Movement.
- To examine the political role of Syed Akbar Shah in Frontier.

### **1.4. Research Questions:**

1. What efforts did Syed Akbar Shah made to countered the Sikh's Empire for independence?

2. What kind of role played by Syed Akbar Shah in Mujahideen Movement?
3. How Syed Akbar Shah had an influence on the Geo-politics of Frontier?

### **1.5. Methodology and Sources of Research:**

The qualitative Method of research methodology is applied for the accomplishment of this research work, qualitative approaches be touched in collecting data. The research is basically relying on primary and secondary sources of information. The primary data collects through different books, governmental records, especially of Swat, Buner and Hazara districts. Various news article like as in newspapers of, The Dawn, The Express etc., finds some authentic data and information. According to my topic, the secondary data is assembled from many books, articles and journals for accomplishment of the research work. It is an historical Research.

### **1.6. Literature Review:**

This research is based on the literature that is helpful in understanding the political biography and strategic achievements and role of the astonishing leader Syed Akbar Shah of Sathana in geopolitics of Frontier. For collecting authentic data, the researcher finds out the following literature to ascertain the facts and figures relevant to the research topic.

The historians always gave much prestige to North West Frontier Province, they wrote about the events, movements, battles and statistical changes happened in frontier. The short period from 1799 to 1849 the frontier had mostly captured by Sikhs. To terminate the Sikhs empire, the most important Mujahideen movement was started by Syed Ahmad Shaheed Baralvi in the area. The movement was started from central India but Frontier was the centre of its actions. Frontier was the ground field of Mujaheedin Movement in which they fought many battles with Sikhs. (Hasan 1974)

Mujaheedin Movement of Syed Ahmed is unavoidable and important segment in the history of Frontier, because of his virtuous and genuine character for Islam. Syed Ahmad got extraordinary regard and love from the people of the region. He is still remembered with love and respect. (Mahmood 2014)

Geographically, Buner was the important area for Mujaheedin. One of the tribe head Faith Khan gave advice to Syed Ahmad to made the Panjtaar as a headquarter. So the Panjtaar Village of lower Buner remains the capital of Mujaheedin for about four years. )Akhundkhel, Buner Khudu khel 2008)

Olaf Caroe the author of the book ‘‘The Pathan’’ mentioned Syed Akbar Shah that he was leading the *Lashkar* in Pir Sabak war against the Sikhs and so closed to win. And he also mentioned that he was the leading and one of the strong figure among the friends of Syed Ahmad Shaheed. (Caroe 1958)

Muhammad Shafi Sabir mentioned Syed Akbar Shah in his book ‘*Tazkara Sarfaroshane-e-Sarhad*’ that ‘‘he was a descendent of Pir Baba Buneri RA. He reduced incredible reparations for elevating the religious and public activity of the general population. His family is scattered all through the frontier however many of them live in Mangal Thana, Takhta Band, Sathana and in around Buner. Initially, they have a place with Asadabad in Kunarh Province of Afghanistan. The individuals from their family are known as ‘*Tirmidhi Sadaat*’ or ‘*Sadaat Sathana*’’. (Sabir, *Tazkara Sarfaroshane-e-Sarhad* 2005)

Syed Akbar Shah, a descendent of Syed Ali Tarmizi better known as Pir Baba, was called from Sathana and made the ruler of Swat. He governed from 1849/50 until his deceased in 1857. (Sultan-i-Rome 2009)

Saidu Baba, (Abdul Ghafoor) as he is called by the general population, had numerous adherents and disciples, and used incredible impact. People used to reveal to him that they needed harmony and equity. "You won't become our Ruler, since we can't pursue your tough religious Standers. We request you please to summon us a Ruler!" He replied: "It is extremely troublesome here, suppose that I picked a ruler from one clan, another clan will be upset, and would not acknowledge it. However, there is a Syed, a descendent of Pir Baba, (Syed Ali Tirzami) his name is Syed Akbar Shah, if you agree, and we will bring him." Being of a Syed family living somewhere else he was neither related to a specific clan or a specific territory, and he was actually extremely faithful and a generally amazing man. So the clans in Swat acknowledged Syed Akbar Shah as their ruler. (Barth 1995)

Because of his abilities, Amir-ul-Mujaheedin Syed Ahmad Bareilvi had a great level of belief in Syed Akbar Shah and relied on his advice on a regular basis. When the Syed Ahmed needed to leave Umb for Panjtar in September 1827, he handed over leadership of the Umb Fort to Sheik Buland Bakht Deobandi and instructed him not to make significant decisions or pronouncements without the approval of Syed Akbar Shah. )Sabir, Tarikh-e-Subai Sarhad 1986)

About the Islamic State of King Syed Akbar Shah, Parvash Shaheen writes in his book 'Gul Varine Sowke' that "an historical Islamic state was formed in land of Swat and Syed Akbar Shah had been chosen their king, and appointed Akhund Sahib as its Chief Justice. This sharia government continued to function very well till the 1857. The official language of this state was Persian. Syed Akbar Shah had done such a practical and historical work for the first time to issue a newspaper. Who had greatly developed this land so from this place the first brick of the journalism building was laid. At the time, it was a work to enlighten the people of this land from the state affairs. Because it was very difficult to keep track of such a large tribal area, which was impossible without a newspaper. The newspaper name was Al-Jihad. Abdul Ghaffar Peshawari of Toro Mardan was the editor of that newspaper, Abdul Ghafoor also help him."

Parvash Shaheen also said regarding to the political atmosphere of Swat State that in that state the divergence among the tribes became cold for about 10 years, but when Syed Akbar Shah Bacha died, so for the throne, a war broke out between Akhund of Swat's son, Mian Gul Abdul khaliq and Syed Akbar Shah's son, Mubarak Shah. Mubarak Shah defeated him, but he himself could not get the support of the people." (Akhunkhel 2019)

The battle for independence in India began in 1857 and spread to Frontier at the time of Syed Akbar Shah's death on May 11, 1857. The regime came to an end with his death. The British were scared of Syed Akbar Shah, as evidenced by Sir Hurbert Edward's remarks that if the aggressor Swatis' king had been alive at the time of the 1857 war, the consequences would have been severe. (Fakhr-ul-Islam, Swat State durnig 1849-1969: A Historical Perspective 2012)

All the above literature examined by the researcher, many authors touched the role of Syed Akbar Shah, but there is no complete source which clearly highlight the political activities and Struggle of Syed Akbar Shah for independence. The study organized and analyse the authentic data about this freedom fighter, and also investigate the political role played by him in Frontier.

### **1.7. Limitation of the Study:**

Keeping in view the time and data imperatives, this examination has been restricted to the political activities of Syed Akbar Shah of Sathana who played a leading role for the autonomy of Muslim and attempting to make an Islamic state. The study briefly describes the historical backdrop of the Era from which the exploration theme is taken (Eighteenth and Nineteenth centuries) and particularly discuss the Sikh Empire and Mujaheedin Movement in that period. The research concisely clarifies the historical backdrop of Frontier, focus on the political role of Syed Akbar Shah of Sathana. And analyze the political achievements and aims of Syed Akbar Shah of Sathana for the betterment of Muslims. The study includes the Syed Akbar Shah role as a ruler of Swat and Hazara states. In short the study is limited to the life and political biography of Syed Akbar Shah from 1793 to 1857.

### **1.8. Significance of the Study:**

History of Frontier is the most important episode in the geopolitics, because of having many important historical personalities. Among those personalities, Syed Akbar Shah who had a greater role in the politics of Frontier. He leads the resistance against the Sikh Empire and also against the British Rule. He never ever subjugates to the Sikh kingdom and also to the Britishers. He was also one of the most loyal friend of Syed Ahmad Shaheed Baralvi, a leading figure in Mujahideen Movement. He served as finance minister of Mujaheedin movement and later on became the prime minister of the state of Peshawar establish by Syed Ahmad Baralvi. He also did a great rule as a king of Hazara and Swat States. Many writers had touched the life and political role of Syed Akbar Shah but there is no arrant book on his entire life and struggle.

The taken political role of Syed Akbar Shah is very important to the Pakhtun history as well as in the history of Pakistan where as a freedom fighter he played an important role for the peace and unification of Frontier region. Therefore, every leader and reformer can get knowledge how Syed Akbar Shah remain successful in maintaining peace and unified different tribes of Frontier. This research work enables the readers to know how Muslim of Frontier established the Swat State under the supervision of Syed Akbar Shah.

## **1.9. Organization of the Study:**

The study is classified into the following chapters.

### **1.9.1. Chapter:1 Historical Background of Swat State:**

In the first chapter of the research work, contain the historical Background and history of Swat State. The chapter also consists of a research proposal. It's also Explain the Statement of Problem, objectives of the study, Research Question, Research Methodology, Review of literature, significance of the Study and Organization of the Study.

### **1.9.2. Chapter: 2 Syed Akbar Shah; Family Background and initial career:**

In the second chapter of this research study elaborate Syed Akbar Shah's family background and his initial political career. This chapter also explain the short history of Frontier, the political scenario of Frontier and investigate the political role of Syed Akbar Shah in Frontier. And discuss the participation of Syed Akbar Shah in the Battle of Pir Sabaq Nowshera 1823.

### **1.9.3. Chapter: 3 Syed Akbar Shah's role in the Jihad Movement 1826-1850:**

In the third chapter of this research work describe the Mujahedin Movement in Frontier, influence of Mujahedin in politics of Frontier. And also discuss the role of Syed Akbar Shah in Mujahedin Movement. That how he helped Mujahedin throughout in the movement.

### **1.9.4. Chapter: 4 Syed Akbar Shah as a ruler of Hazara and Swat States:**

In the last chapter of this study explain the political history of Hazara and Swat. And also discuss that how the States of Hazara and Swat were formed and what role played by Syed Akbar Shah in the establishment of the states. And how he rules as Amir of Hazara State and Swat State.



## CHAPTER 2

### SYED AKBAR SHAH; FAMILY BACKGROUND AND INITIAL CAREER:

#### 2.1. Parentage:

Syed Akbar Shah was born at the house of Syed Shah Gul, popularly known as Shah Jee of Sathana, in 1793 at Sathana. Syed Zamaan Shah, Syed Akbar Shah's grandfather, moved to Delhi from Takhta Band Village Buner. During his travels, he became acquainted with an Afghan Sardar in Chach<sup>10</sup>, who allowed his daughter to marry Syed Zamaan Shah. The emperor offered him vast holdings in Nowshera while he was in Delhi, but Zamaan Shah was uninterested in property or wealth, so he gave those lands to someone else and continued his travels. Later, he was given property in Sathana by a few Utmanzai Sardars, where he established his 'Astana' (residence).

It is mandatory to elaborate the history of Sathana shortly. The Sadaat Tirmidhi were much respected throughout Frontier, so whatever they settled, the area was known by 'Astana' later the word Astana became Sathana. Syed Akbar Shah's grandfather Syed Zamaan Shah firstly settled in Sathana. The real village of Sathana was on the west bank of Indus River but because of a huge flood in 1841, the village was destructed. After that the village was rebuilt some distance away from the river, where now the present day Sathana is located and is the town of Haripur District, Khyber Pakhtunkhwa. Sathana became famous due to Syed Akbar Shah birth place and residence.

The Pashtuns all throughout Frontier respected Syed Zaman Shah since he was a descendant of Syed Ali Tirmidhi (Alias Pir Baba). The holy story of the great grandfather of Syed Zaman Shah wrote by Muhammad Shafi Sabir in his book Tazkara Sarfaroshan-e-Sarhad that Hazrat Syed Ali Tirmidhi better known as Pir Baba Rahmatullah Alaihe was extremely regarded and venerated figure among the Ulema and Mashaikh of the Frontier. He came to Buner in the middle of sixteenth century (1540) and stay over there until decease in 1583. During this period, he preaching true

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<sup>10</sup> Chach is a region located between Peshawar and Islamabad at the northern tip of Attock District, Punjab.

Islamic principles and abolish many non-Islamic rules and culture throughout Buner and its environs.

After subsidence, he went to Pakli (now Hazara District), where he died, and his body was returned to Sathana and buried there. Syed Zamaan Shah had two sons, Syed Shah Gul (Shah Jee) and Syed Shah Mardan, Shah Mardan passed away when he was younger. In Gandaf, Syed Sher Shah's daughter married Syed Shah Gull. The Sadaat of Gandaf<sup>11</sup> also the descendent of Pir Baba. Syed Azam Shah, Syed Akbar Shah, Syed Omar Shah, Syed Imran Shah, Syed Asghar Shah, and Syed Shah Madaar were Syed Shah Gul's six sons. Syed Akbar shah, the most ingenious of his offspring, was visionary and had a strong love for Islam. Allah bestowed upon him intelligence, leadership abilities, and true initiative attributes. According to family custom, Syed Azam Shah, Syed Akbar Shah's elder brother, would be the likely heir after his father died, but due to Syed Akbar Shah's extraordinary qualities, he gladly put his name up. After his father, Syed Akbar Shah became the chief of the Sadaat of Sathana.

For motivating the general population's religious and public activity, he performed great penances. His family is dispersed throughout the Frontier, but the most of them live in Mangal Thana, Takhta Band, Sathana, and the Buner area. Initially, they are based in Asadabad, Afghanistan's Kunarh province. 'Tirmidhi Sadaat' or 'Sadaat Sathana' refers to members of their family.<sup>12</sup> Fig 1:0 is show the family tree of Syed Akbar Shah of Sathana.

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<sup>11</sup> Gandaf is a town of Swabi District of Khyber Pakhtunkhwa. It's attached to the Indus River.

<sup>12</sup> Haider Ali Akhund Khel, Buner Khudu Khel, p.98.

**Table 2.1 Family Tree of Syed Akbar Shah**

<b>Family Tree of Syed Akbar Shah</b>					
Syed Ali Shah Termizi ( Pir Baba Buneri)					
↓					
Syed Mustafa Shah					
↓					
Syed Abdul Wahab ( Mian Abdal Baba)					
↓					
Syed Zaman Shah of Sathana					
↓					
Syed Gul Shah (Shah Jee)					
↓					
Syed Azam Shah	<b>Syed Akbar Shah</b>	Syed Omar Shah	Syed Imran Shah	Syed Asghar Shah	Syed Madaar Shah
↓					
	Syed Mubarak Sh				

## 2.2. Education:

There is no such source to clearly describe the education of Syed Akbar Shah, but he must have knowledge of Quran and Hadith and also knew the basic principles and laws of Islam. It's all due their family background, he belongs to spiritual and educated family. Syed Akbar Shah grandfather was enlightened with spiritual knowledge and people all over Sub-continent gave him so much respect, even Mughal king granted him great honour and allotted him a vast land near Nowshera. His family reputation was also at peak due the descendent of Syed Ali Shah Termizi alias Pir Baba Buneri, he was a great saint and Islamic scholar of 16<sup>th</sup> century. He came to Buner at 1540 A.D by the request of his teacher, at that in Buner and its surroundings the true Islamic laws and principles had been ignored and people started norms and principles against Islam. By the grace of Almighty Allah, Syed Ali Shah Termizi demolished all the un-Islamic costumes and norm with his preaching and enlightened the area with true Islamic norms and laws. He had many followers and disciples. So due to that family link Syed Akbar Shah must had a knowledge of Quran and Hadith.

It's not conformed that Syed Akbar Shah studied in a proper education institute, but he was well aware from the geo-politics, that's why he was one of the strong political figure of 18<sup>th</sup> century in Frontier. And he gains that knowledge through experience, to unify the tribes, and to lead the

troops of tribesmen of Frontier many times against Sikh Empire. He also served as a finance minister of Mujahedin movement, due to that service it's cleared that he must be literate.

### **2.3. Historical Background and Political Scenario of Frontier:**

Frontier experiences a lot of remarkable encounters due to its geographical location. As the doorway to the subcontinent, having extensive history of encroachment by the invaders who looked for the wealth of India. Round About 2000 BC, from the west the Aryans<sup>13</sup> marched towards Sub content. These warriors entered through Frontier and first settled along the Swat, Gomal, Kurram and Kabul Rivers. Throughout the span of a few hundred years an ever increasing number of Aryans entered the subcontinent and relocated eastwards into cutting edge India. The Persians defeated Gandhara<sup>14</sup> in the sixth century BC and made it the Provinces of the Achaemenid Empire<sup>15</sup>. As a subjugated region, Gandhara gave privilege to the Persian rulers.

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<sup>13</sup> The word Aryan means "civilized", "noble", or "free". Central Asia were the real origin area of Aryans. later settled on the Iranian Plateau, as known as Indo-Iranians. Later they travelled towards India and made North India as their residence.

<sup>14</sup> The word Gandhara means the "Land of Fragrance" was an ancient land associated many civilizations and empires, located in the Northern areas of Pakistan and Eastern parts of Afghanistan. It's remained the part of many civilizations from first millennium BCE to the 11<sup>th</sup> century AD. The Northern areas of Pakistan included Peshawar, Mardan, Taxila, Sawabi, Swat, Dir, Charsada, Malakand and Buner.

<sup>15</sup> The Achaemenid Empire, also known as the Old Persian Empire or the First Persian Empire, was an ancient Iranian empire founded by Cyrus the Great in Western Asia. Xerxes I, who conquered most of northern and central ancient Greece, including Athens, in 480 BC, brought the empire to its pinnacle. The empire's territory stretched from the Balkans and Eastern Europe to the Indus Valley in the east.



*Figure 2.1 Map of N.W.F.P*

In 327 BC Alexander's military attacked the Indian subcontinent. While Alexander was occupied with stifling the hills tribes of Swat and Kunar Valleys, his commanders entered through the Khyber Pass. Before moving towards South, Alexander stay at Taxila. However, Alexander didn't remain long in the subcontinent but the Greek culture had leave great impact on the life style of the subcontinent.

Despite the fact that the Arabs had been in touch with the Pathans since the centre of the seventh century, it was in 1001 A.D when Mahmud of Ghazni overcome Jayapala, the last Hindu Shahi King of Gandhara. He then, at that point continued South to Punjab. His progressive missions decreased Hindu standard in Frontier, to extent contributed to spread Islam in the subcontinent.

The Founder of Mughal Empire Baber, first entered the subcontinent by means of the Khyber Pass in 1505 and took Kohat and Bannu prior to getting back to Kabul. His fifth and last walk into the landmass started in 1525 and after a year he conquered India, to overcome the last Lodhi ruler and became the Emperor of Delhi. Babar made good relations with numerous tribes in Frontier, including the Yusufzais Tribe.

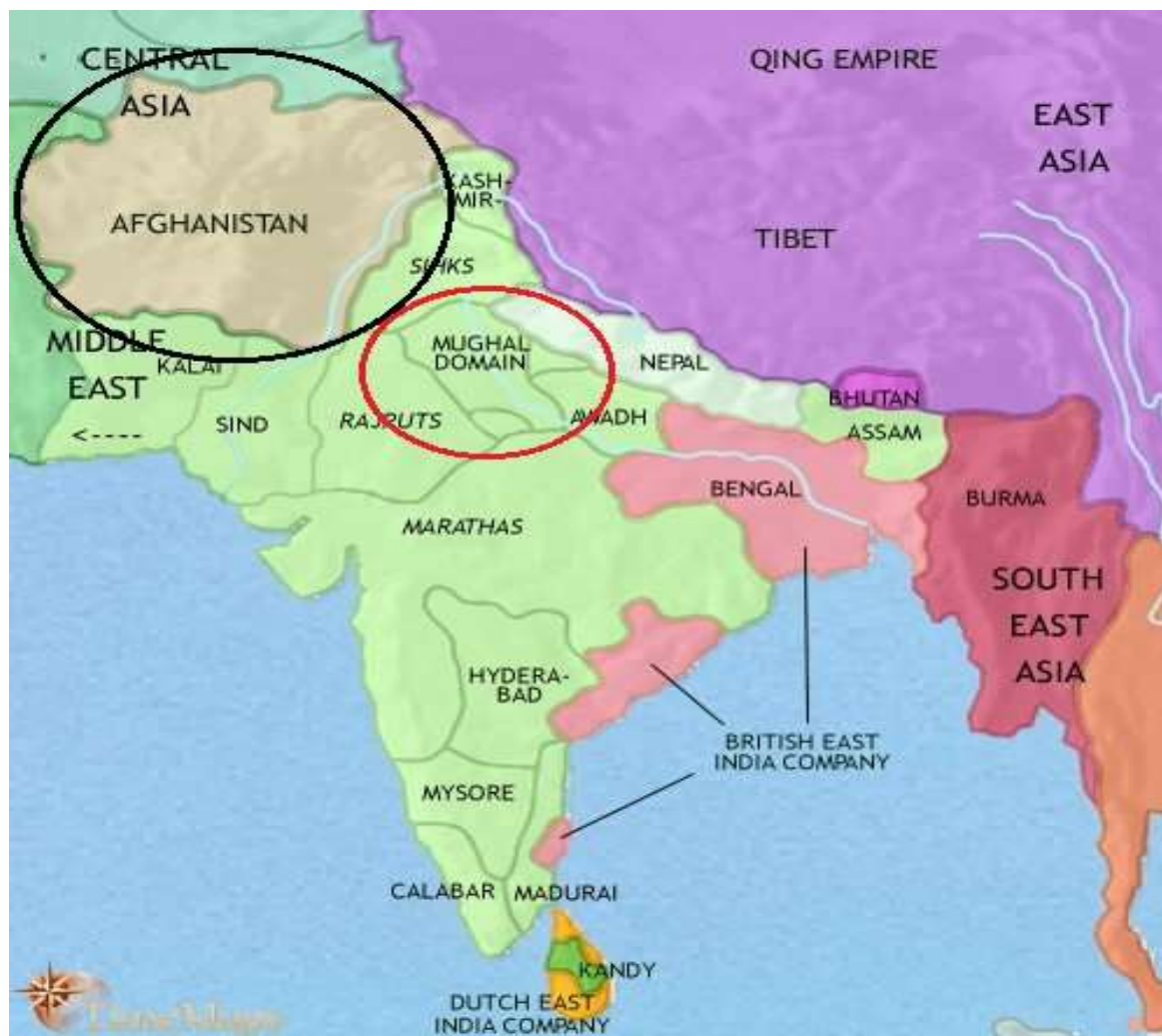
After Babar his son Hamayun succeeded him. He resumed his father policy towards Frontier tribes and continued good relations with them. But Sher Shah Suri from Pashtun clan defeated Hamayun and set up Suri Empire<sup>16</sup>. As a Pathan ruler his relations were good towards the different tribes of Frontier. After about 16 years Hamayun recaptured India. After one year his son Akbar succeeded his throne. The various tribes of Frontier had aggressive towards Akbar rule, however at the result Akbar fought many times with Frontier tribes, especially the clans of the Yusufzais and Khattaks. Khushhal Khan Khattak framed a collusion with the Mughals during the rule of Emperor Shah Jahan. However, the Yusufzais were against the Mughal rule in Frontier. Shah Jahan selected Khushhal Khan Khattak the watchman of the ruler's parkway to Peshawar and affirmed his position as the tribal leader. The Khattaks broke binds with the Mughal Empire during Aurangzeb's era because of a dispute with a Mughal Governor over toll assortment.

After Aurangzeb's passing in 1707, the Mughal Empire split into contending realms and Nadir Shah, a Persian ruler, overseen the region with the help of Pathans. After Nadir Shah his successor, Ahmad Shah Abdali, dispatched a few missions from the Peshawar Valley into many spots across India. Abdali's rule was briefly hindered when the Marathas attacked in the mid-1750s, yet he prevailed with regards to recapturing command over Frontier in 1761. The territory stayed a piece of Afghanistan, under the Durrani Empire, which had been set up by Ahmad Shah Abdali, till its subjugate by the Sikhs in 1818.<sup>17</sup>

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<sup>16</sup> The Suri Empire or Afghan Dynasty was established by Pashtun leader Sher Shah Suri, who defeated Hamayun the Second ruler of Mughul Empire in 1540. The Suri Dynasty ruled mostly the northern part of the Subcontinent almost 16 years from 1540 to 1556.

<sup>17</sup> Altaf Qadir, *Reforming the Pukhtuns and Resisting the British: An Appraisal of the Haji Sahib Turangzai's Movement*, M/S Roohani Art Press, Blue Area, Islamabad, 2015, pp 1-7.



*Figure 2.2 Map show the area of Durrani Empire and Mughal Empire during the first half of 19th century*

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<sup>18</sup> Altaf Qadir, *Reforming the Pukhtuns and Resisting the British: An Appraisal of the Haji Sahib Turangzai's Movement*, M/S Roohani Art Press, Blue Area, Islamabad, 2015, pp 1-7.



*Figure 2.3 Map show the dominance area of Sikh Empire at the first half of 19th century.*

The Durrani Empire, also known as the Sadozai Kingdom and the Afghan Empire, was an Afghan dynasty founded in Eastern Central Asia, the Middle East, and South Asia by Ahmad Shah Abdali. The Durrani Empire ruled over much of what is now Afghanistan and Pakistan, as well as parts of



north-eastern and south-eastern Iran, eastern Turkmenistan, and north-western India. It was the best Muslim dominion of the second half of the eighteenth century, after the Ottoman Empire.<sup>19</sup>

After his father, Ahmad Shah, became the chief of the Abdali Tribe, he was the son of Muhammad Zaman Khan Abdali, the dominating leader of the Abdalis. His father was a commander in the army of Nader Shah. After overcoming the instability in the Nader Shah clan, Ahmad Shah Abdali conquered Afghanistan in 1747, capturing Kandahar, Ghazni, Kabul, and Peshawar on his way to becoming King of Afghanistan. After his promotion, Ahmad Shah Abdali changed his surname to "Durrani," and became known as Ahmad Shah Durrani. In 1749, the Mughal emperor handed over control of a large portion of northwest India to the Afghans. He then dispatched a military force to conquer the areas north of the Hindu Kush and south of the Amu Darya. However, all of the other tribes began to join his forces. Ahmad Shah Abdali launched several attacks against India, claiming responsibility for Kashmir and the Punjab areas. He dismissed Delhi Emperor in 1757, but he permitted Alamgir II, the Mughal king, to remain in ostensible authority as long as the king recognised Ahmad Shah's authority over the province south of the Indus.

Timur Shah Durrani, Ahmad Shah Durrani's son, became the Durrani tribe's successor and leader after his father died in 1772. Under Timur Shah, Kabul was designated as the empire's new city, while Peshawar was designated as the winter capital; nonetheless, the empire disintegrated at this point. Timur Shah Durrani died in 1793, while Syed Akbar Shah was born in Sathana the same year.

Timur Shah Durrani had 24 sons, and three of them, the rulers of Kandahar, Herat, and Kabul, fought for the throne after him. At the age of 23, Zaman Shah, the governor of Kabul, took control of the capital and became Shah. A considerable lot of his relatives were detained on their appearance in the capital for the reason, amusingly, of choosing another Shah. The fights among Timur's relatives that tossed Afghanistan into unstable condition, likewise gave the appearance to the intercessions of outside powers.

Haider Ali Akhundkhel, wrote in his book '*Zaila Buner ki Wadiyan*' that at the era of Shah Zaman Lahore was the province of Afghanistan. He appointed Ranjit Singh as the governor of the Lahore

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<sup>19</sup> Barfield: *Afghan Dynamics, Cliodynamis* (2012) Vol.3, Iss,1

Province. Ranjit Singh became the last governor of Lahore from the Afghanistan. When Shah Zaman was dethroned, Ranjit Singh declared his independence. He then turned his attention to the Afghan nation and took advantage of their disunity to capture Attock Fort from Fateh Khan. So gradually Ranjit Singh getting prominent in Frontier.<sup>20</sup>

So till 1818 the Frontier was under the rule of Durrani Empire and after that Ranjit Singh captured the Frontier. The loss of Frontier was mainly because of the internal clashes between Timur Shah's sons, for seeking the throne. And also due to the conflict among the major Afghan Tribes, Sadozai (Durrani) and Barakzai Tribes for gaining the power. However, the British and Sikh influence at Zaman Shah era of Barakzai dynasty was also the obstacle in the unity of Afghan leaders. From that adverse condition of Afghanistan, the Sikh took advantages and captured many important areas of Frontier.<sup>21</sup>



*Figure 2.4 Map of Durrani Empire at the time of Ahmad Shah Abdali and Timur Shah Durrani*

<sup>20</sup> Haider: Zaila Buner ki Wadiyan, Musharraf Printing Press, Peshawar.2019. p 102

<sup>21</sup> Ibid,102-103

## **2.4. Syed Akbar Shah's role in politics:**

Syed Akbar Shah, the most ingenious, visionary and had a strong love for Islam. Allah bestowed upon him intelligence, leadership abilities, and true initiative attributes. According to family custom, Syed Azam Shah, Syed Akbar Shah's elder brother, would be the likely heir after his father died, but due to Syed Akbar Shah's extraordinary qualities, he gladly put his name up. After his father, Syed Akbar Shah became the chief of the Sadaat of Sathana.

As a chief of Sadaat of Sathana he experiences a lot and take positive steps to lead his clan and also try to unite the different tribes of Frontier. For the unification of Frontier's tribes, he met with tribe's leaders to discuss the core issues of Frontier and also the aggressive moving of Sikh's Army towards Pakhtuns territories. Syed Akbar Shah had a greater role in the politics of Frontier and well known to all tribes. He was the most vocal and dynamic obstruction pioneer against the Sikh Regime's cruelty. It was he who unified the tribes and made the Lashkar of tribesmen against the Sikh's Army due to the call of Jihad by Azim Khan the brother of the Afghan's King Dost Muhammad Khan. He led that Lashkar in the battle of Pir Sabak, however the Sikh's Army were well trained and equipped with modern weapons. The battle was won by Sikhs but they paid a lots, one of the most valuable General Phoola Singh was killed in that battle. Most of the battles were fought by the Pakhtun Tribes under the leadership of Syed Akbar Shah. So in their initial career he played extremely a greater role in the geo-politics of Frontier, although he failed to counter the Sikh's Army to recaptured the Pakhtun's territories, whereas he tried his best and rendered his political impacts in the area. The role of Syed Akbar Shah as a leader of Pir Sabak's War was considered their initial course of action in the politics.

## **2.5. Background of the Battle of Pir Sabaq:**

Before the battle of Pir Sabak<sup>22</sup> Nowshera, there were many clashes happened between Afghans Sardars, local tribes of Frontier and Sikh troops. The Afghan position in the fort of Attock<sup>23</sup> served as a vital resupply point for any forces crossing the Indus. Afghan candidates of the Kingdom of Kabul dominated this fortress, as well as the majority of the domain along this outskirts, in the mid-

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<sup>22</sup> Pir Sabak is a village of Nowshera in Frontier, modern days in Khyber Pakhtunkhwa province of Pakistan.

<sup>23</sup> Fort of Attock is situated in Attock District, it's was built by Mughal King Jalaludin Akbar. Now a northern district of Punjab Pakistan.

nineteenth century. The Sikhs fought and won this battle on the banks of the Indus, led by Dewan Mokham Chand, Maharaja Ranjit Singh's commander, against Azim Khan and his brother Dost Mohammad Khan, who were fighting for Shah Mahmud of Kabul. Sikh leaders such as Hari Singh Nalwa, Hukam Singh Attariwala, Shyamu Singh, Khalsa Fateh Singh Ahluwalia, and Behmam Singh Malliwala took an active role in the conflict. The Sikhs' major conquest of the Durrani and Barakzai took place here. With the conquest of Attock, Kharak Singh's side order, and Mir Diwan Chand's supreme order. Muzzaffar Khan and his children defended the location with commendable bravery, but they couldn't stop the inevitable Sikh attack. Hari Singh Nalwa played a key role in the fortress's capture. Peshawar becomes puppet when Shah Mahmud's child, Shah Kamran, murdered their Barakzai Wazir Fateh Khan in August 1818 the Sikhs exploited the subsequent disorder and their military officially crossed the Indus and entered Peshawar, the late spring capital of the Kingdom of Kabul (Afghanistan), interestingly. From there on, Hari Singh Nalwa<sup>24</sup> was deputed towards Peshawar to keep up with the Sikhs pressure.

From Attock, the Afghans represented the Hazara-i-Karlugh,<sup>25</sup> Gandhgarh,<sup>26</sup> and Gakhar<sup>27</sup> domains. The upper districts of Pakhli,<sup>28</sup> Damtaur, and Darband provided revenue to Kashmir. Various attempts by the Sikhs to collect revenue from Hazara-I-Karlugh were unsuccessful, as was the lack of visible Sikh managers and authorities. Pakhli, Damtaur, and Darband were expected to recognise the Sikh victory in Kashmir. Hari Singh and his companions returned to the Punjab fields after a visit to the Kashmir Valley, and they took the traditional troop route through Pakhli, hoping to get praise from the district. The Sikh request for Nazrana came about as a result of the typical "battling and mulcting," but the party was successful in their main purpose. These clashes were remembered as Pakhli Conflict (1819) in the history.

In 1822 the Mankera and Mitha Tiwana were primarily in charge of the Sindh Sagar Doab. Nawab Hafiz Ahmed Khan, a Durrani relative, had a great influence in this area. Aside from Mankera, he was in charge of a vast region guarded by 12 fortifications. The legislative leaders of Attock,

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<sup>24</sup> Hari Singh Nalwa was one of great commander of Sikh Army, and remains the governor of Kashmir at the time of Ranjit Singh.

<sup>25</sup> *Hazara-i-Karlugh* were the Turkic soldiers that founded and ruled from 14 century to 17 century, now the current *Hazara* area of Khyber Pakhtunkhwa province of Pakistan.

<sup>26</sup> Gandhgarh: A part of Haripur District of Khyber Pakhtunkhwa province of Pakistan.

<sup>27</sup> Gakhar: A clan founded in the northern of Punjab.

<sup>28</sup> Pakhli: was the old sultanate of the Mughal district of Punjab, now part of Hazara Division.

Mankera, Mitha Tiwana, and Khushab declared their independence when the Afghan guideline was debilitated in Kabul. Ranjit Singh hailed the Shahdera Dussehra of 1821, which took place across the Ravi River. Hari Singh, the Governor of Kashmir, was well-versed in the area where the Maharaja was now concentrating his efforts. Nalwa was dispatched on the double to join the Lahore Army, which is currently enrooted to the Indus River. Hari Singh Nalwa, accompanied by his Kashmir detachments, had crossed the Jehlum with the Maharaja and his forces at Mitha Tiwana. At the beginning of November, the Sikhs began hostile operations.

Nawab Mohammed Khan, Hafiz Ahmed's cousin, had erected a 12-stronghold barrier around Mankera.<sup>29</sup> 1) Haidrabad, 2) Maujgarh, 3) Fatehpur, 4) Pipal, 5) Darya Khan, 6) Khanpur, 8) Jhandawala, 9) Kalor, 10) Bhakkar, 11) Dingana, 12) Chaubara The Sikh armed forces encircled these fortresses, and Mankera became the final stronghold to be conquered. A couple of years' prior, the Nawab of Mankera had taken a keen interest in Mitha Tiwana's demise. The Tiwanas, who are now Sikh feudatories, were ecstatic to be able to repay the Nawab's favour. The power was divided into three portions, one of which was under Hari Singh's command, and each segment entered the Mankera realm by a different route, enrooting each of the three segments near Mankera town. Nalwa's authority was on the west side of the castle, and Mankera was blockaded.

Mankera's fortress persisted in the Thal. It was made of mud and surrounded by a dry trench with a fortification of consumed brick. No wells were allowed to be sunk within a range of 15 kos by the Nawab in order to seal off the focal point. Hari Singh Nalwa, along with other leaders and jagirdars, established their position inside the long discharge of the place on the evening of November 26. They found old wells, which their workers dug up and replaced with new ones. They pushed closer to the trench on the evenings of December 6–7. The conflict that followed was severe and resulted in a large number of deaths. The assault against Mankera's fortification lasted 25 days. The Nawab finally admitted defeat, and the remaining Saddozai fortress surrendered to the Sikhs. The Nawab was given permission to proceed to Dera Ismail Khan, which had been granted to him as a jagir.

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<sup>29</sup> Mankera: Now an administrative subdivision of Pakistan's Punjab province's Bhakkar district.

## 2.6. The Battle of Pir Sabaq Nowshera 1823:

According to Gazetteer of the Peshawar District, in 1897-98, that Durrani leaders in 1823, not set in stone to attempt his solidarity with his new force, and progressed with a huge armed force from Kabul to Peshawar. The Sikhs crossed Indus to meet him. Ranjit Singh, with the choicest part of his military, crossing the Kabul waterway at Akora, walked up the left bank of Kabul stream, sending Karrak Singh with the rest of his power by the right bank, to keep within proper limits the soldiers anticipated from Peshawar.

Azim Khan having dispatched his sibling, Sammand Khan, to raise the Khattak and Yusufzais, who promptly complied with the request, followed himself by a power walk to Nowshera. He discovered Samand Khan previously drew in with the adversary, on the plain toward the north of Kabul waterway, between that town and Pir Sabak, however couldn't go along with him on the record of stream. The Pathans battled with frantic fearlessness, yet couldn't make head against the prevalent numbers and discipline of the Sikhs; much of the time energizing m anyway upon some low slopes contiguous, they pushed ahead valiantly upon the foe, who started to falter towards evening, however recovered their benefit when Ranjit Singh, holding onto a norm, himself drove them to triumph. The final turning point was made at nightfall by a party of 200 Yusufzais, who fell chivalrously battling. In this activity 10,000 Pathans are said to have been killed. Also, with them fell that heroic old Sikh officer,

Phula Singh, the gutsy head of the Akhali or immortals, who five years before had driven the way into the break at Multan, and was on this event, was no less prominent for his chivalry. The Sardars Azim Khan and Dost Muhammad Khan who had not participated in the challenge, escaped to Kabul and Ranjit Singh, progressing to Peshawar, made the four siblings at that place his recognition, and after a short stay, pulled out past the Indus. His take-off was accelerated by the activity of Afridis, who caused an immersion in the Sikh camp by opening the banks of the Bara stream in the expectation of loot during the subsequent disarray. Azim Khan didn't long endure this embarrassing loss, and at his passing Dost Muhammad acquired the main authority at Kabul.<sup>30</sup>

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<sup>30</sup> *Gazetteer of the Peshawar District, 1897-98, page-65.*

Altaf Qadir mentioned in his article that “Ranjit Singh profited from the common conflict (1819-26) between the Sadozai and Barakzai. He involved Hazro in 1818 and sent a mission under the order of his confided in delegate Bawa Phaddi. Khattak clan leaders Feroz Khan Khattak, Najeebullah Khan and Elahi Bakhsh Khan killed the Sikhs, a demonstration that incensed Ranjit Singh. The Sikh armed force fought back, pushed the Khattaks; and grabbed hold of Attock, Khairabad and Jahangira<sup>31</sup> in 1818. Ranjit Singh's leader Sham Singh announced there was no coordinated armed force in Peshawar this knowledge worked with him. Ranjit Singh progressed and attached Peshawar to Punjab. The Governor of Peshawar Yar Muhammad Khan ran away to Ashnagar before the appearance of the Sikh armed force. Sikh soldiers annihilated the fortress of Bala Hisar and consumed close by towns, including Chamkani<sup>32</sup>. Joke Singh held onto fourteen cannons from Yar Muhammad Khan and 25 thousand rupees as accolade from Peshawar Arbabs. Following three days stay in Peshawar, Ranjit Singh left for Lahore and named Jahandad Khan, ex-Faujdar of Attock, as manager of Peshawar, while Sham Singh was sent as his subordinate official. Ranjit Singh additionally left a little post in a recently developed fortress at Khairabad (Nowshera). He likewise conceded Jagir to Barakzai siblings. During the following one year, Ranjit Singh had the option to assume responsibility for Kashmir. Yar Muhammad Khan recovered Peshawar with the assistance of Afghan tribesmen after a short span however he sent Hafiz Rohullah as his minister to Lahore and paid one lakh rupees as a badge of acknowledgment as a feeder of the Sikh Durbar.

### **2.6.1. Durrani response and its impact:**

The siblings of Yar Muhammad Khan and other Afghan clan leaders were troubled at the Sikh ascendancy. Muhammad Azim Khan censured Yar Muhammad Khan for honouring the Sikhs. He reclaimed Peshawar in 1822 and settled on a decision for Jihad against the Sikhs then, at that point, raced to Nowshera. He sent his senior sibling Abdul Samad Khan to look for collaboration of Yusufzais and Khattaks. He guaranteed the tribesmen that he would bear all costs of the conflict and ammo yet the entirety of his guarantees were to no end. Muhammad Zaman Khan, nephew of Azim Khan obliterated the extension at Attock, to viably trap Sikh post to west of the Indus. Ranjit

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<sup>31</sup> Jahangeria: Now a town in the Khyber Pakhtunkhwa province of Pakistan.

<sup>32</sup> Chamkani: A village near Peshawar. located the North East of Peshawar.

Singh knew about the strategical significance of North West Frontier for protecting his regions and had effectively built up his soldiers in Nowshera.

The neighbourhood individuals and the Afghan troops were hanging tight for Azeem Khan's soldiers to provide them with some much needed help. Azeem Khan sent five boats for their assistance yet those were hit by General Ventura and were suffocated in the stream. Azeem Khan, for obscure reasons didn't cross the Kabul River to interface up with the tribesmen. Olaf Caroe commented on the job of Azim Khan: "Meanwhile Azim Khan on the other bank had been latent. He didn't look to cross the waterway or even to kill the impact of the Sikh Artillery, worked from the southern bank, where his Army stood. That evening he withdrew. He had barely even been occupied with the fight, and no legitimate reason has been presented for his conduct. After nine years, Alexander Burnes heard in Peshawar that he dreaded for his fortune, or then again that his men were overwhelmed by the yells of the Akalis on the northern bank. Their interjections were credited to the appearance of new fortifications".

As per a few sources, Ranjit Singh spread the gossip that the Sikhs had caught the group of concubines and depository of Azeem Khan at Mechani, in this manner, the previous was stunned and needed to reach there right away. Ranjit Singh understanding the circumstance focused his gunnery and infantry on the lakhkar and left a little separation under General Ventura to forestall any intersection by Azeem Khan. At long last, after the fourth assault drove actually by Ranjit Singh and his own guardians in the evening, the lakhkar understood that Azeem Khan had removed from the fight and deserted his partners.

This, combined with the shrinking assaults by the Sikh mounted guns broke the lakhkar's purpose to energize again under their Pir Sayed Akbar Shah. They scattered in chaos, the Sikh triumph was finished. The fight continued for two days and one evening. The primary justification for disappointment of lakhkarian was the absence of preparing against the very much prepared Sikh soldiers. Afghani has remarked on Azeem Khan's job that he might have arrived at the field on the second day of the battle, had he embraced the way from Pir Pai and crossed the waterway Kabul



by Momen Khan Dheray. That way, he might have never been impeded by the Sikh armed force and might have helped the lakhkar.<sup>33</sup>

One might propose that this choice was conceivable before Azeem Khan's appearance in Nowshera since during fight it would have been difficult to leave and return to the conflict spot in one day. In any case, it ought to be perceived that embracing it very well may be better choice when contrasted with the cautious loss of Pukthuns. Azeem Khan's withdrawal from the combat zone has never been clarified completely: some say he accepted his sibling had gotten back to recover Peshawar at the command of the Sikhs, others quality his retreat to weakness or dread of being cut off by the fierce Sikh assault. It appears to be that regardless of his call for Jihad against the Sikhs he was neither arranged nor had arranged any methodology for the forthcoming fight. Azeem Khan passed on soon after the clash of Nowshera. Das composes that he was unable to confront the 'Ulama and masses and serious self-destruction by poison in Kabul. In any case, Qazi Ataullah Khan commented that he was extremely worried because of his part in the battle and passed away at Lata Band town on the way to Kabul because of too much drinking.

Azim Khan weakness brought about a deceitful result on the ancestral culture of the wilderness and none would trust in Muhammadzai Durrans as a pioneer, as Sir Olaf Caroe commented, "No Yusafzai, Afridi, or Khattak is restless to depend in the expression of a Muhammadzai Sardar for it is farfetched on the off chance that he will be there on the day". Nonetheless, Azim Khan was by all account not the only purpose of such conniving standpoint, his siblings were similarly dependable in light of the fact that they were against the call of Jihad and had wouldn't help him in the mission.<sup>34</sup>

### **2.6.2. Role of Syed Akbar Shah in the Pir Sabaq:**

The scene was set for the popular Battle of Nowshera. The month was March, 1823, and the spring downpours were late, and the water in the Indus were low. Ranjit chose to cross the incomparable Indus by the memorable fortress close to the town of Hund. Jihad had been lectured, and gatherings of tribesmen lined the Yusufzai bank yelling their rallying calls and insulting the Sikh horsemen.

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<sup>33</sup> Altaf Qadir, Sikh-Pakhtuns clashes in the Frontier: Assessing the battle of Pir Sabaq, Nowshera 1823.p,87-89.

<sup>34</sup> Attullah Kahan, Da Pukhtanu Tarikh, University Book Agency, Khyber Bazar Peshawar. 2004. Pp 189-218.

The lashkars of Yusufzai and Khattak tribesmen had now assembled to the quantity of 20,000 under the command of a notable Sadaat, Syed Akbar Shah, of the ancestry of Syed Ali Tarmizi better known as Pir Baba Buneri. They moved in a solid position dependent on the little greatness of Pir Sabaq, a mountain on the north bank of the Landai River just east of the present Risalpur. Their fortifications involved some different hillocks a mile further west, referred to Pathans as Tarakai and to the British officer as the Marble Rocks. Azim Khan with his Kabul troops had at this point progressed along the fundamental street from Peshawar, in any case, suspicious of his impact over the ancestral volunteer army on the other bank, and questioning the devotion of his siblings, took post, without intersection, upon the primary street approximately three miles east of the present Nowshera Cantonment.

The fight is named not obviously after the cantonment, which didn't then exist, however after the old town, just about a town, of Naukhar (Nowshera), upon the Landai River's north (left) bank. For the explanation that its primary wrath seethed round Pir Sabaq slope, it is likewise some of the time alluded to by that name. Consequently, the Durrani regulars under Azim Khan were isolated by the expansive and profound Landai River from the massed tolls of the tribesmen. The Maharaja confined a little power to one side (south) stream bank to keep Azim Khan under wraps and go about as escort for his weapons which he kept versatile upon the principle street, running now directly upon the waterway bank. His primary powers, both pony and foot, he sent against the clans whose guidelines waved on Pir Sabaq slope and on the Tarakai hillocks behind it. He realized all around OK which was the considerable foe, and had taken the proportion of the Durrani and his soldiers.

The fight opened with an incensed hand to hand battle between the ancestral Ghazis and the Sikh Akalis. The wild head of the Amritsar fan, Phula Singh, was killed, and the Sikh pony could establish no connection with ancestral footmen, favourably posted among the stones of the hillocks that here toss the plain. The fight started to conflict with the Sikhs. Billows of Yusufzai and Khatak fighters fell with the greatest possible level of heroism on the penetrated Sikh infantry and split it up. A happy ancestral development was then remained on one flank by a solitary Gurkha regiment of the Maharaja's military, which took square and terminated consistently at the propelling swarms. The Sikh mounted guns from the other bank made great play, and the development was checked. However, the ancestral valour was not spent. The duties resigned again among the rough hillocks,

and three endeavours were made by the energizing Sikhs to convey the key-position at Pir Sabaq. All were spurned. At the fourth exertion the slope was conveyed, just through the presence and individual appeals of Ranjit Singh himself at the top of the overcomers of his Gurkhas and his guardian of pony. Afterward, Ranjit conceded to Colonel Wade, the British specialist at his court, that of his restrained soldiers it was the Gurkhas alone who had stood firm under the attacks of the tribesmen.<sup>35</sup>

Meanwhile, Azim Khan on the other bank had been latent. He didn't look to cross the waterway or even to kill the impact of the Sikh ordnance, worked from the southern bank, where his military stood. That evening he withdrew. He had barely even been occupied with the fight, and no substantial reason has been presented for his conduct. After nine years, Alexander Burnes heard in Peshawar that he dreaded for his fortune, or then again that his men were overwhelmed by the yells of the Akalis on the northern bank. Their interjections were credited to the appearance of new fortifications. The proportion of ancestral misfortunes on this event can be taken by any guest to the immense burial grounds south of the Tarakai hillocks close to Nowshera. These demonstrate the veracity of a penance that is as yet recalled. Regardless of the butcher, the following morning the tribesmen mobilized and announced their status to continue the battle under their Pirzada, Syed Akbar Shah. In any case, Azim Khan had gone, and they were without face or support, and the day was Ranjit Singh's. Azim Khan, broken in heart however without an injury, kicked the bucket not long after the fight. His record in this battle lives after him: no Yusufzai, Afridi or Khatak is restless to depend on the expression of a Muhammadzai Sardar, for it is dicey on the off chance that he will be there on the day. Shah Shuja, the Saddozai, with his respect for, and trust in, the free Afridi or Yusufzai, and his unwearied endeavors to accomplish his point, has left a better memory. The clans barely knew the malicious Saddozais, Mahmud and his child, who didn't pass their direction. With Azim Khan lapsed all demonstration of unanimity between the twenty enduring siblings of the Pinda Khel.

Dost Muhammad Khan prevailed to Azim's situation in Kabul, and Yar Muhammad in Peshawar. With Yar Muhammad were three others, the oldest Sultan Muhammad, of whom there is a lot to tell. A gathering of five different siblings, Purdil, Kohandil, Sherdil, Mehrdil and Rahmdil,

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<sup>35</sup> Caroe, *The Pathans 50 BC – AD 1957*. ST Martin's Press, New York, 1958. Pp 295-296.

children of a Ghalji mother, held Kandahar. In Herat the Saddozai Mahmud, and his child Kamran, actually practiced a dubious power. After the fight Ranjit Singh progressed to Peshawar, killing and ravaging as he went. He battered down the Bala Hissar and terminated the reasonable royal residence inside, where fourteen years' sooner Shah Shuja had gotten Elphinstone so gloriously. He cut the cypresses and muddled the bowls of the nursery of Shah Leman beneath the Fort, and permitted his cavalry to assault the square miles of heavenly plantations, plum, peach, apricot and pear, the magnificence of Peshawar. Indeed, even the mosque of Mahabat Khan, the central mosque of the city, appears to have been destroyed. The structure was raised by Aurangzeb's lead representative around 1670, and the first is said to have been a more modest form of the incomparable Badshahi Masjid in Lahore. The current plaster is a helpless substitute for sandstone and marble, and is plainly a reproduction of early British occasions, flawless enough however typical. That Peshawar contains no compositional landmarks of any worth is expected basically, to the decimations of 1823.

However, Ranjit didn't remain in Peshawar. He acknowledged Yar Muhammad's delicate of accommodation and went south. He probably felt the scorn exploding around him. Between the homicide of Fateh Khan in 1818 and the Nowshera clash of 1823, Shah Shuja made one of his fretful endeavours to recapture his lofty position. In 1816 he had gotten for himself a respected rest in Ludhiana, yet his musings actually meandered to Kabul, or if nothing else to Peshawar, and he limited the British thought that he had looked for refuge. At the beginning Azim provided him with some expectation of help, wards Sind and Dera Ghazi Khan. These held for some time and, continuing thus north, he again reoccupied Peshawar for a couple of days, yet was driven out and for the third time took asylum with the Afridis in the Khaibar slopes. Be that as it may, again Chora demonstrated excessively near the principle street for security, and back went the vagabond to Sind, where he lived for a year, just to be constrained out by Azim's tension on the Haidarabad bosses.<sup>36</sup>

By 1821 he was in home again at Ludhiana. in any case, this was removed, and Shuja attempted his fortunes to-Ranjit Singh had now prevailed with regards to bringing Peshawar, with Kohat, Bannu and the Derajat under his ostensible influence, however the total decrease of this new

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<sup>36</sup> Ibid, p 297.

territory was never affected by the Sikhs. Ranjit's powers were ceaselessly extended in laborious fighting against the clans, even where he had prevailed with regards to getting the accommodation of Durrani lead representatives. In the primary long periods of his occupation he was not even ready to build up request in the Indus lot extending north-east from Attock and accepting what is currently the lower part of the Hazara area. The Yusufzai and various regions on the two banks of the Indus above Attock rose in revolt in 1824, just a year after the Battle of Nowshera, under the leadership of Syed Akbar Shah, their Pirzada. This was the one who had been in charge of the ancient blockade at Pir Sabaq the previous year. Syed Ali Tarmezi, who addressed to all Yusufzais as Pir Baba and named the holiest shrine in this ancestral region after himself, held a place among that noteworthy group of Syeds. A relative of Pir Baba, Syed Zaman Shah, was perceived by the later Mughals as a head of impact in Swat and Buner, and got an order and a jagir in Hazara to help it. Syed Akbar Shah was his grandson.

Syed Akbar's extraordinary nephew, Syed Abdul Jabbar Shah, aware of the family custom, he has him-self been a central entertainer on the phase of ancestral governmental issues in Swat and Buner. The family is one which in an amazing degree and more than a few ages has shown an ability to join the characteristics of mastermind and man of activity, a blend that can deserve Pathan admiration. On the Sikh side was Hari Singh Nalwa, the ideal Sikh officer, unpleasant yet trustworthy, courageous and real, and the most running of every one of Ranjit's commanders. Ranjit had left him with the troublesome and risky Peshawar order when he, when all is said and done, returned in 1823 to Lahore.<sup>37</sup>

Syed Akbar Shah's post at Sathana was sited inverse Tarbela, a couple of miles over where the Indus issues finally from its mountain support and pours out in many channels between the Chachh and the level grounds of Swabi. The Utmanzai part of the Mandanr Yusufzais held then, at that point, keep actually, lands on the two banks of the stream, and under Syed Akbar Shah's troops had been dynamic in raising the tolls which had so almost crushed the Sikh regulars at Pir Sabaq. Hari Singh, tracking down the tactical exertion of holding the trans-Indus domain too incredible a strain in face of the harsh aggression of the populace, focused on the enslavement of the Pathan and various inferior Hazara clans The Mashwanis, a Yusufzai Bamsaya clan that inhabit in the

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<sup>37</sup> Ibid, 297-298.

fastness of the Gandghar Mountain above Torbela, to control them and their ostensible masters, the Yusufzais of Kalabhat, he built a post close to the present Haripur, which actually bears his name. Sathana, scarcely fifteen miles from Haripur, however secured by the stream, had the option to wait and turned into the nodal focus of ancestral opposition. Hari Singh assaulted the tribesmen at Nara at the doorway to the slopes, and got a chosen check, experiencing weighty losses and acting naturally injured. Lying crippled on the slope, he was simply ready to return to Haripur by speaking to the valour of a Yusufzai who respected his mental fortitude. This carried Ranjit Singh by constrained walks to his wilderness, with the object of uncovering the Syed Akbar Shah's base camp at Sathana. He fizzled. The Indus by then was excessively profound and quick for a military to cross, and he needed to satisfy himself with a second showing of his ability to constrain a section, by swimming his cavalry across close to the Pihur ship in an extremely courageous activity under his French officer, General Allard. Thus he continued on a round walk through Topi and Kotha, getting back to Attock via Jahangira.

Ranjit Singh's presence of force was hardly remunerated by Yar Muhammad's re-established protestations of devotion from Peshawar. This battling brought to birth another threat, a social event energy. There emerged one of those abnormal and impressive uprisings among the Pathans which every now and then breadth across the Frontier mountains like a woods fire, conveying all before them. As on a past event there followed a response, yet the fire isn't completely extinguished. It keeps on bearing slowly until a new wind blows.<sup>38</sup>

There are clashing stories about the quantities of troops. Sikh authority sources record 45 thousands Khattak and Yusufzai volunteers under the command of Syed Akbar Shah and Abdul Samad Khan 25 thousand Sikh soldiers were driven by General Ventura. Nonetheless, most sources affirm that there were 20,000 Pukhtuns and 25 thousand Sikh soldiers. One can securely gauge that troops that experienced each other in the field were roughly somewhere in the range of twenty and 25 thousand each.

The 'Ulama<sup>39</sup> and commoners were uniformed by Muhammad Azim Khan and Syed Akbar Shah, one of the relatives of Syed Ali Shah Termizi famously known as Pir Baba, to join Jihad against

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<sup>38</sup> Caroe, *The Pathans 50 BC – AD* "1957. ST Martin's Press, New York," 1958. Pp 298-300.

<sup>39</sup> Respected persons in Muslim society, having Islamic knowledge.

Sikhs. Pukhtuns under their otherworldly authority had arranged a mass development against the Sikhs before the beginning of Syed Ahmad Bareilvi's Jihad development (1826). Larger part of individuals, especially the 'Ulama were discontent with Jagirdars of Peshawar as they would not like to work under the organization of the "heathens". Muhammad Azeem Khan's announcement of Jihad and Syed Akbar Shah endeavours finished in the battle of Pir Sabaq, Nowshera in March 1823. Azim Khan had pronounced jihad against Sikhs and coursed a message in Kabul for the Holy conflict by declaring that "whoever needs to give his life for God should join our group for Jihad.

Ranjit Singh was with his military on the eastern side of Indus, while on the contrary bank a Lashkar of 20,000 was being leading by Syed Akbar Shah. The majority of the Pukhtun scholars accepted that the lashkar was made out of just the Yusufzai. They have disregarded the presence of Khattaks and strict administration. Almost certainly the quantity of Yusufzai and Mandar<sup>40</sup> clan leaders was noticeable when contrasted with other Pukhtun clans. For example, among them were Ismail Khan and Ibrahim Khan of Ismaila, Sarwar Khan Amazai, Anand Khan and Shikar Khan of Shewa, Muqarab Khan and Fatih Khan of Zaida, Mansoor Khan of Galyarha, Dalil Khan of Toru, Ibrahim Khan of Kalabat, Amir Khan of Hund, Ashraf Khan of Zaida, Muhammad Khan and Ahmad Khan of Hoti, Tawus Khan of Jamal Gharay, Hamza Khan of Rustam, Faqir Khan and Ghazi Khan of Totalay were driving their separate tribes. The longing for jihad can be envisioned by the energy with which a ton of teens got the conflict together with only a blade or knife in hands. The presence of strict world class and clan's men other than Yusufzai and Mandar can be better evaluated from their burial chambers in Nowshera Kalan who inspired nearby individuals for a "sacred" war. Practically all strict elites, 'Ulama and ancestral pioneers accumulated with the soul of strict energy, as they were educated that already Sikhs had annihilated mosques in Kashmir in 1818. Presumably, ancestral fervours can't be disregarded as Sikhs had killed some Khattaks during their assault on Attock and Jahangira.<sup>41</sup>

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<sup>40</sup> A tribe of Pashtuns in Frontier, which participated in the battle of Pir Sabaq, Nowshera along with Yusufzai tribe and others.

<sup>41</sup> Altaf Qadir, "Sikh-Pakhtuns clashes in the Frontier: Assessing the battle of Pir Sabaq, Nowshera 1823". p,81.

### 2.6.3. Beginning of the Battle:

On 25th March 1823 Maharaja's soldiers moved from Attock fortress and arrived at Koh Teri close to the bank of River Kabul, one kos from Nowshera. Ranjit Singh accomplished a guarded shock by making a mounted force charge upon the 'Ghazis' before their planning was finished. In any case, this methodology didn't accomplish the outcomes as the tribesmen were on the pinnacle of the Pir Sabaq slope, from where they could make an extremely dynamic utilization of terminating and stone tossing. The Khalsa armed force had intended to catch the regions at the bank of the stream and keep on advancing on the riverside of Kabul holding onto all the plane space of Doaba and Ashnagar.

Ranjit Singh had utilized a few very much prepared unfamiliar officials in his military including General Allard and General Ventura. Following idea of General Ventura, he chose to start the conflict against the tribesmen immediately, on the grounds that they dreaded the chance of assault by Azeem Khan's soldiers who had effectively crossed the Khyber Pass. He had coordinated a multitude of a few thousand tribesmen and weapons, all things considered.<sup>42</sup>

However, a large portion of the Sikhs administrators were reluctant to start battle immediately, yet needed to follow orders by Ranjit Singh. The treacherous General of Sikh Army, Sardar Ji Attary Wala who recently went against Ranjit Singh and went with Azeem Khan, gotten once again to help the Sikhs. He mentioned pardon from Ranjit Singh on the grounds that the conflict had embraced a strict character as he had been paying attention to enemies of Sikhs strict mottos by Azim Khan troops.

In the early evening one part of the soldiers was coordinated at the right half of Tarakai hillock. General Ventura and General Allard were requested to reach straightforwardly at Nowshera and ruin Muhammad Azeem Khan's pushed from the Nowshera Chahan side. Both the Generals came to immediately with eight companies and two weapons. Ranjit Singh requested Sahaye Singh, the chief of the Khalsa armed force, to ascend the mountain. Sahaye Singh alongside Mahan Singh moved to the mountainside. At the point when one fourth of the soldiers had ascended the

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<sup>42</sup> Ibid. p,81.



mountain, the Pukhtun assaulted them and an immense terminating was completed. Albeit the Akalis were battling effectively, they couldn't spurn lakhkar who later prevailed to the pinnacle.<sup>43</sup>

The Afghan soldiers promptly terminated such countless stones that an uncountable number of warriors were killed. During the conflict, the one of the Afghans' warriors killed Satgor Sahaye Singh by head shot. Mahan Singh was cut by another contender. Seeing the present circumstance, the Khalsa armed force<sup>44</sup> withdrew. In the primary period of the conflict, the Sikh armed force withdrew and many were killed while Afghans descended the mountain to ground-in their reinforcement. On the opposite side, Sardar Phula Singh was standing prepared for a counter assault. He assaulted Afghans and exceptional battling proceeded for thirty minutes. During this battling numerous Sikhs leaders like Phula Singh, Gurba Singh Manas, Karam Sing Chahal and Balab Dhar Singh<sup>45</sup> were killed by Pukhtuns alongside 200 men. Hence, the enduring soldiers started to flee.

The circumstance was troubling for Ranjit Singh and he requested his administrators to stop the escaping troops and shoot on the off chance that they didn't acknowledge their request. Ranjit Singh actually began instructing and requested every one of the four units, infantry contingent and hold troops to assault by and large. At this stage, the lashkar was gotten between the Sikhs from different sides and terminating killed a significant number of them. Afghans confronted the Sikh ordnance with swords yet soon they began to separate when they understood their failure to remain against the immense Sikh armed force. The Khalsa armed force picked the lakhkarian individually from the mountains and killed them. It is said that the Pukhtuns ran from the aggressors, yet such a proclamation need more exploration. Mr. Moorcroft remarked on the clash of Nowshera that the Pukhtuns would have won the day, had not the trained regiments of the Sikhs stood firm. Capt. Swim, the English occupant of Ludhiana has expressed that 2,000 Sikhs and 3,000 Pukhtuns were killed.

The wonderful feature of the fight was the battle between the two renowned strict characters of both the religions: Sikhism and Islam; Akali Baba Phula Singh, who had retained the Guru Garanth, and the Muslim otherworldly figure Shaikh Muhammad Shoaib prominently known as

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<sup>43</sup> Ibid, p,82.

<sup>44</sup> Khalsa Armed Force, Sikhs Army of Maharaja Ranjit Singh.

<sup>45</sup> Generals in the Khalsa Armed Forces of Ranjit Singh in the battle of Pir Sabaq, Nowshera, 1823.

Todery Baba. Phula Singh was killed in the war zone and Muhammad Shoaib was lethally injured and passed on of those injuries on 27 March 1823. Presently, places of worship have been based on burial chambers of both the pioneers. Shaikh Muhammad Shoaib holy place is situated in Tordher town Swabi and the Akali Baba Pula Singh burial chamber is arranged at Pir Sabaq, Nowshera.<sup>46</sup>

Children and devotees of Shaikh Muhammad Shoaib like Akhund Abdul Ghafoor (1794-1877) prominently known as Saidu Baba had additionally taken an interest in the fight. One of the writers of that time named Moeze, a member of the conflict has given the subtleties of the fight in a long epic, which turned out to be exceptionally well known in Pukhtun writing. He lauded the chivalrous and brave job of various Pukhtuns clans and tribes like Akozai, Salarzai, Khudu Khel, Ghadaizai, Norezai, Ashezai, Ismailzai, Akhund Khel and Yusafzai.

As per Sir Olaf Caroe, that ancestral misfortunes can be assessed by anybody visiting the huge cemetery in south of Tarakai hillocks close to Nowshera. One can discover sufficient confirmations of the ancestral penance that is as yet recalled. The misfortunes of Khattak clan, who lived close to the disaster area, lost their bosses like Feroz Khan Khattak and Noroz Khan Khattak alongside other various individuals of his clan. The graves of killed individuals arranged close to the waterway Kabul and the two sides of G.T street uncover the degree of this fight. The vast majority of them are visited by individuals until this day to offer appreciation to their amazing privilege. These incorporate five siblings for example Faiz Talab, Altaf Khan, Sherdad, Muhibullah and Pir Khan children of Sarwar Khan, are usually known as pinzapiran (five peers).

#### **2.6.4. Loses on both sides:**

In this conflict, 3,000 Muslims and 2,500 soldiers of Ranjit Singh including Sikhs, Muslim and Hindus were killed at the Pir Sabak, Nowshera. The excited cooperation and penances are proof of the soul of Jihad, there are a great deal of burial places recorded by history specialists like Afzal Raza who in Akhora Khattak in which those are have a place with this fight whose burial chambers are close to the bank of stream Kabul. Besides, in Nowshera Kalan there are a great deal of burial places known as '*chihalgazi*'. It is a Persian word meaning forty-meter-long, so it is the burial

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<sup>46</sup> Haider: Zaila Buner ki Wadiyan, Musharraf Printing Press, Peshawar.2019. p 104-110

chambers of those saints who were not known around then and individuals covered them by and large in a solitary burial place.

### **2.6.5. Strategy of Ranjit Singh before the Battle and its consequence:**

Besides, lakhkarian<sup>47</sup> were sufficiently excited yet needed of preparing, assets to proceed with a long conflict or more all visionary administration. Besides, Ranjit Singh achievement was conceivable by making contrasts among the Barakzai siblings. He had made great relations with Yar Muhammad Khan and Sultan Muhammad Khan before the conflict of Nowshera and Yar Muhammad Khan had acknowledged his over-lordship. This prompted contrasts among the Barakzai siblings which brought about the Pukhtun's disappointment, After the triumph of Sikhs, the four Barakzai siblings who recognized the over-lordship of Ranjit Singh, for example Yar Muhammad Khan, Sultan Muhammad Khan, Pir Muhammad Khan and Said Muhammad Khan offered him a yearly recognition.

The Sikh rule until 1849, except, a span during the presence of Sayyid Ahmad Bareilvi during 1826-1831. Outcomes of the Sikh Victory After getting Nowshera, Ranjit Singh's powers caught Peshawar and abutting regions including Jamrud. The Khattaks and the Yusafzai experienced tremendous setbacks because of the Sikh big guns and the appearing selling out by the Muhammadzai Sardaran prompting an absence of confidence in the Durrani's statement from that point onwards. Sikh soldiers caught ammo from as of late obtained region including 14 huge and 18 little firearms that additional to their rangers. Ranjit Singh's triumph was to check the high mark of his missions. His realm currently extended from the Khyber Pass in the west, to Kashmir in the north and to Multan in the south. With this triumph, he intended to ultimately drive further west and take the Afghan capital of Kabul itself. The conflict fiercely affected the remaining parts of Durrani power. They diminished Peshawar to ruins and got the Khyber Pass, so no Durrani fortifications could undermine them once more. In the ensuing years, Ranjit Singh's soldiers squashed the neighbourhood limited scope opposition and obliterated Nowshera Kalan, Pabbi, and Jalozi. The Sikh soldiers diminished to rubble all structures and Gardens of Mughuls and Pukhtun

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<sup>47</sup> The group of local people of Frontier, who took part in the battle of Nowshera under the leadership of Syed Akbar Shah of Sathana.

dedications including Qilla Bala Hisar. One of the significant purposes behind non-presence of the Mughul and Pukhtun structures in Peshawar is the loss of Pukhtun clans in this fight in 1823.<sup>48</sup>

#### **2.6.6. Peshawar under the Sikhs:**

In general, the emergence of the Sikh rule in the Peshawar was made possible by Ahmad Shah Abdali's conquest of the Indian Subcontinent. His invasion left a political gap that the Sikhs later filled while also degraded all Anti-Muslim armies like Maratha. Ranjit Singh was name the governor of Lahore, due to the Zaman Shah, the grandson of Ahmad Shah Abdali, invasion of India and annexed Punjab to his dominion in 1793. In 1801, Ranjit Singh declared himself free of Afghanistan. After the consistency of the Sikh's rule in Punjab, Ranjit Singh aimed towards Peshawar. He captured Peshawar from the Afghan Durrani Tribe in 1823 after the victory of the battle of Pir Sabak Nowshera. This battle was a clear victory for the Sikhs over Afghanistan and the Frontier tribes, resulting the occupation of Peshawar valley. Sikhs pillaged the city set fire to the Bala Hissar Fortress. They demolished a number of architectural landmarks, including the Mahabat Khan Mosque. Such treatment by Sikhs compelled Pashtuns to take action against them.

It was challenging to manage Peshawar's administration after taking it over. Sikh employed a brutal strategy to subdue and calm Peshawar. According to Dr. Salman Bangash in his book "The Frontier Tribal Belt," they maintained control over Peshawar via ruthless and brutal oppression as well as persistent military effort. According Dr. Salman, Ranjit Singh described Peshawar as "a necklace of knives put around my throat by Hari Sing." The Sikh rule in Peshawar did not use the word mercy. The Governor of Peshawar, General Avitable had brutally handled the city. The Peshawar was governed by Sikhs in a very brutal manner. He allegedly executed people by hurling them from the top of the mosque of Mahabat Khan. His governorship of Peshawar is portrayed as a rule of brutality and injustice, in contrast to his rule in Wazirabad, which is regarded as impartial and harsh. The Emirate of Afghanistan has attempted numerous times throughout the years to retake Peshawar, the country's winter capital. At the Battle of Jamrud in 1837, it was Emir Dost Mohammad Khan's final attempt.

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<sup>48</sup> Altaf Qadir, Sikh-Pakhtuns clashes in the Frontier: Assessing the battle of Pir Sabak, Nowshera 1823.p,89-90.

## CHAPTER 3

### SYED AKBAR SHAH'S ROLE IN THE JIHAD MOVEMENT

**1826-1850:**

#### **3.1. Introduction:**

Mujaheedin is an Islamic expression (single, Mujahid) and it imply the people who battle for the sack of Allah. The battle has different structures, including "Qital", the physical combat with any individual who become a threat to the lives, property, legalism and faith of Muslims. In Islam's cutting edge history in South Asian setting, the code word "Mujaheedin" alludes to the supporters and followers of Syed Ahmad Baralvi.<sup>49</sup> Mujaheedin Movement was an Islamic Jihadi Movement to restored the political, social, financial and religious status of the Muslims of Indian Sub-continent. Syed Ahmad Baralvi and Shah Ismail were the founder of that Movement. Syed Ahmad Baralvi's Mujaheedin Movement or Jihad Movement is a necessary and crucial element of Frontier history. Because of his sincerity and commitment to the cause of Islam, Syed Ahmad Baralvi received enormous respect and love from the people of the Frontier area during his visit, which is still remembered with honour and admiration. In his PhD research on the Mujaheedin Movement, Dr. Jahanzeb Khalil<sup>50</sup> says regarding Syed Ahmad Baralvi, "that the purpose behind his war was not common addition, popularity, or distinction, but to submit to Allah's desire and to follow the Sunnah of the Prophet" (PBUH). So a definitive explanation for the Mujaheedin Movement was to set up an Islamic State and tried to vanished un-Islamic laws and standards.<sup>51</sup>

Many courageous leaders of Afridi, Khattak, Mohmand, and Khalil tribes, as well as individuals from Swat, Buner, and Pakhli, joined Syed Ahmad Baralvi's fight for independence against Sikhs and Britishers in support of the Mujaheedin Movement. Around 1 lack Muslims from the Frontier

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<sup>49</sup> Waqar, "Mysticism, Religious Mobilization and Islamic Revivalism in British India: An Assessment of Mujahideen Movement after 1831", 2019, pp 71-72.

<sup>50</sup> Dr. Jahanzeb Khalil is now the Pro-Vice-Chancellor of Abdul Wali Khan University Mardan in Pakistan. He was previously the dean of Hazara University and the Abdul Wali Khan University Mardan's dean of Social Sciences.

<sup>51</sup> Mahmood, *Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement*, Pakistan Annual Research Journal Vol. 50, 2014, pp 175-176.

fought on Syed Ahmad's initiative in the Shaidu battle. During his final battle at Balakot, a large number of them committed to die beside him.

The Indian subcontinent, or simply the Sub-continent, the massive land of Asia, is the important chapter of the world's history, having most influential civilizations, distinctive and unmatched historical experiences, and also having contrary cultures, religions and political thoughts. This massive land had always in distinction and divergence from both external and internal. From the history it is clear that internally clashes between many nations were always occur in different regions of the sub-continent. At the era of eighteen and nineteen centuries the political supremacy of Muslims was going towards decline. The leading Ottoman Empire<sup>52</sup> of the Muslims was also facing many clashes; however, it could not truly lead the Muslims. The Indian sub-continent had also faced many challenges and clashes externally and internally. The Mughal Empire were just remains by its name and could not continue the political hold in the Sub-continent and lost control of many important regions.<sup>53</sup>

At the other hand in the world, new colonization seems to be coming. However, the East India Company sponsored by British was dominant in North East of India, In the central India Maratha were dominant. And northwest of India mostly captured by Sikh Dynasty. The Sikh dynasty was established by Ranjit Singh at the end of 18th century. At the Era of Sikh Empire, the Frontier were mostly controlled by Sikhs. As a result, political awareness, freedom movements and ideological associations seem to be at their peak in Frontier.

The North West Frontier Province of the sub-continent have a greater role and impact on the history, if we look at with a historical perspective it becomes evident that this area has been of political chaos. It's assumed a noteworthy job in the geopolitical history of the area. The land was prevalently occupied by Pakhtuns. Since forever it stayed under steady dangers from its north-western side. The intruders included Persians, Macedonians, Muslims, Mongols, Sikhs and finally

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<sup>52</sup> The Ottoman Empire established in northern Anatolia by Osman I at the end of 13<sup>th</sup> century and expanded by his successors to include all minor and much of south Eastern Europe. After setbacks caused by the invasion of the Mongol ruler Tamerlane in 1402. The Ottomans captured Constantinople in 1453 at the time of Sultan Mehmed. And the empire reached its peak in the time of Suleiman in the mid-16<sup>th</sup> century. It had greatly declined in 19<sup>th</sup> century and collapsed after World War I.

<sup>53</sup> Ashar Johanson Khokhar, Portrayal of Invaders and Conquerors of Indian Subcontinent: Analysis of History of Textbooks Studied in Pakistani Schools. Journal of International and comparative Education, 2020, volume 9(2). 108-112.

the British colonial government. Truth be told, that larger part of the invaders considered Pukhtuns as a big hindrance in their forward walk towards India.<sup>54</sup>

Before the Sikh Empire the Frontier (Khyber Pakhtunkhwa) was under the control of Durrani Empire of Afghanistan. It's also called the Sadozai Kingdom or the Afghan Kingdom, which was an Afghan dynasty created by Ahmad Shah Durrani, the territories of Durrani Empire were; Eastern part of central and south Asia, and Middle East. Mostly the empire was administered over the current nations of Afghanistan and Pakistan, just as portions of north-eastern and south-eastern Iran, eastern Turkmenistan, and north-western India, next to the Ottoman Empire, the Durrani Empire was the best Muslim domain of the second-half of the eighteenth century. At the time of Durrani Empire the Mughal kingdom in Subcontinent was very weak and could not lead the Muslims of Subcontinent in a true manner, due the weakness of the Mughal Empire, the Britishers, Maratha and Sikhs became dominant in the Subcontinent. Some the Muslim State also declared their independence from Mughal Empire.

The Muslims in that era were very spineless condition and going towards decline, getting weak economically, socially, politically and after Mughal Emperor Aurangzeb, also be short of a strong leadership. In that span of time the most important Mujahideen Movement was started by Syed Ahmad Shaheed Baralvi (1786-1831). It was the first collectively managed movement of the Muslims of subcontinent. However, the movement was started from the southern and central area of Pakistan but Frontier was the core of its activities. The Mujahedin fought serval times with Sikhs under the leadership of Syed Ahmad Shaheed Baralvi and successful many times like in the battle of Akora etc. The ultimate purpose of Mujahedin Movement was to abolish un-Islamic laws, norms, and customs and implement pure Islamic laws and principles. The struggle for this propose with preaching and also with Jihad to brought this piece of land under the Islamic laws and established an organized system, to secure the rights and life of Muslims in the Subcontinent.

The political, social, and economic downfall of Muslim society in the Indian subcontinent, which began in the eighteenth century, continued into the nineteenth. For all intents and purposes, Muslims' political incomparability had come to an end, and the operational force had completely

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<sup>54</sup> Belmekki Belkacem. *The Impact of British Rule on the Indian Muslims Community in the Nineteenth Century*, University of Oran, Algeria, 2007-8. Pp 27-31.

crippled itself in order to protect people's lives and property. In a letter, Syed Ahmad describes the decline of the Muslims and the collapse of the Mughal Empire as follows: "Enormous areas of the India has been caught by outsiders. They have taken on the strategy of severity and inequity. Legislature of Indian (Muslim) rulers has been evaporated. Nobody has mental fortitude to challenge them. Everybody has begun to think of them as his lord."<sup>55</sup>

The detachment of Muslims towards true principles of Islam were the main reason behind their failure. Islam's essential theological lessons had been corrupted and ignored. Several innovations and non-Islamic customs were presented and accepted. Mughal rule in India had almost vanished, and the political scene had been overrun by the British Empire, which was addressed by the East India Company, which controlled a large portion of northern India, the Marhattas in southern and central India, the Sikhs in the north-west, and many leaders of royal states declared his independence and implement his own system of administration.<sup>56</sup>

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<sup>55</sup> Nadwi, Life Sketch of Syed Ahmad Shaheed, Board of Islamic Studies Indore Bhopal, 1974.pp,12-13

<sup>56</sup> Ibid, pp,13-14





*Figure 3.1 Map of Indian Sub-Continent*

### **3.2. Takhti Lahore and attitude of its rulers towards the Muslims:**

In 1780, Ranjit Singh was born into the Sansi-Sandhawalia Sikh family in Gujranwala (now Pakistan). At the time, the Sikhs ruled over a large portion of the Punjab region, which had been divided into Misls factions. Sukerchakia Misils<sup>57</sup> commandant was Ranjit Singh's father, and he ruled a region in west Punjab from his base camp at Gujranwala. Ranjit Singh began to flourish when he was 12 years old. After a few missions, his opponents recognised him as their leader, and he united the Sikh tribes into one state, assuming the title of Maharaja on April 12, 1801, with Lahore functioning as his capital since 1799. In 1802 he captured Amritsar, a holy city.

He then spent the next few years attacking the Afghans, forcing them out of western Punjab, and seeking an open door of Afghans caught up in a single conflict. Shah Shuja, the deposed Afghan

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<sup>57</sup> Misils; were the 12 independent states of the Sikhs, which originated during the 18th century in the Punjab region and in the northern part of the Indian Sub-continent.

emperor, energised a significant number of clans and mobilised the British (East India Company) as the Sikh armed force against Barakzai lord Dost Muhammad Khan. Because of the shared conflict in Afghanistan and a British-sponsored invasion, the Sikhs were able to simply go into Peshawar. They found out how to take over the Pashtun dominion, which included Peshawar and its environs. So he established the powerful Sikh Dynasty which lasting half century. Maharaja Ranjit Singh, territories include today Kashmir, Punjab, and most of Khyber Pakhtunkhwa.

He was considered as an aggressive dictator. Lahore remains the capital of Sikh's Dynasty (Takhti Lahore). Muslims experienced a lot under his intense government. They were denied the right to freedom and the ability to practise and perform their religion. Following the capture of Lahore, Ranjit Sigh used Badshahi Mosque's large yard as a barracks for his military's horses and its 80 Hujras as apartments for his troops, while the Huzuri Bagh, the Maharaja's actual regal court of crowd was chosen as an encased nursery adjacent to the Mosque. Any Sikh who saw a Muslim praying in public was compelled to murder them on the spot. Calls to prayer and participation at mosques were both restricted. The butcher of a cow or a bullock, on the other hand, was executed.<sup>58</sup>

### **3.3. Syed Ahmad Baralvi and his political thought:**

Syed Ahmad was born in Rai Bareli, a small village near the cities of Lukhnow and Allahbad, on November 29, 1786. His father, Muhammad Irfan, was a member of a distinguished Audh group "It is renowned for its heavenly magnificence and strict academic standards. Syed Ilmullah, his wonderful exceptional grandfather, lived during Emperor Aurangzeb's reign and was a revered religious figure of his day. He also had the distinction of initiating people into the spiritualist's otherworldly way of life." Syed Ahmad was conceived at his family's ancestral Khanqah, 'Takiyah-I-Ilmullah,' which served as a focal point of direction for residents in the region. This Khanqah was founded by his grandfather.

Syed Ahmad had exceptional mental and actual abilities. Formal arrangement of strict instruction neglected to draw in him. Because of his tendency and demeanour popular researcher of that time "Shah Abdul Aziz reasoned that Syed Ahmed would learn minimal through proper instruction and

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<sup>58</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,176.

that his insight would come through profound means". He was unable to show a lot of revenue in proper strict instruction yet "on many events in later life he astounded more educated men according to him and work of confounded issues. He conveyed viable and amazing lessons. Syed Ahmad was widely regarded as a profound preceptor and went into his teaching because of his supernatural knowledge, character, and commitment to the reason for Islam. Individuals and recognised researchers of the time, such as Shah Ismail, Mawlana Abdul Haiy, and Maulana Mohammad Yousaf of Phulat, acknowledged Syed Ahmad as their profound preceptor and went into his teaching. Many people, including academicians at the time, expressed their faith in his rule by signing pledges of loyalty on his hand. According to a study conducted at the time by a researcher, 40,000 Hindus adopted Islam on his hand and millions of Muslims made vows and vowed fealty to him. And furthermore large number of Islamic Scholars, Hafizs and Muftis made vow and swore loyalty on his hand.<sup>59</sup>

Syed Ahmad was extremely influence by the lessons and principles of Shah Waliullah in regards to transformation and liberation of Muslim society. Syed Ahmad Shaheed was profoundly influenced by Shah Wiliullah's beliefs on the formation of the Islamic state and the spirit of Jihad, and he fully embraced the role of executor of the way of thinking of Islamism propounded by Shah Waliullah and his son Shah Abdul Aziz. Because of his natural tendency for Jihad, he joined the troops of Tonk's leader, Nawab Amir Khan, when he was seventeen years old. Syed Ahmad learned military procedures, tactics, and discipline throughout his time in Nawab's Army. This event played a crucial role in shaping him into an exceptional military leader in the years ahead. Syed Ahmad agreed to fight against non-Muslim powers. So he abandoned Tonk's Army when Nawab Amir Khan made peace with the British, and he didn't fight for Nawab after Tonk fell to the British.<sup>60</sup>

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<sup>59</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,176-177.

<sup>60</sup> Nadwi, Life Sketch of Syed Ahmad Shaheed, Board of Islamic Studies Indore Bhopal, 1974.pp,6-7.

### **3.4. Moving towards Frontier: Pakhtun's territory the destination of the Mujahideen:**

As his battleground, he chose Frontier's area. Syed Ahmad was certain that because the Muslim empire of Afghanistan was behind him and the people of the region were enthralled by Muslims who had a reputation for being respectable champions, his call for Jihad would attract a large number of Muslims. Because a large number of individuals in space were of Afghan descent, the Mujahideen would find safe havens in ancestral territories and Kabul against the Sikhs and then the British. Another factor in his decision to establish the Frontier was the widespread animosity, dissatisfaction, and suffering among Pukhtuns due to Sikh rulers' brutality. Syed Ahmad made contact with certain Afghans from Kabul during his visit to Rampur. They described Sikh atrocities against Frontier Muslims. On this occasion, he chose to conduct Jihad against the Sikhs in order to rescue Muslims from their harsh principles. The situation was ridiculous, and there was animosity between the Sikh rulers and the Muslim population of the country. Such widespread dissatisfaction continually provides fertile ground for insurrection in the general populace. Muslims in this area had been through a lot, and as a result, they could be efficiently coordinated to fight their oppressors.

### **3.5. Syed Ahmad's stay in the Frontier: Proclamation of Emarat and its consequences, local responses:**

In some regard Roshaniyya of the Emperor Akbar's era brought another translation of Islam, both relied upon the message of an additionally a reformer coordinator of the clans in arms, both met with starting achievement however finished with the passing, or the suffering, of the originator. Be that as it may, there, new development is suggestive of the extraordinary contrasts. Bayazid Ansari had battled the Mughal power; the Mughals were, ostensibly in any event, conventional Sunnis of the Hanafi school, and it followed that on its strict side his message could be, and was, addressed as blasphemy. (The Emperor Akbar's own strangeness, his Din Ilahi, isn't in point here; it may have slanted him to compassion for Bayazid, yet his state-make disallowed, and on this journey he cruised under conventional tones.) The reformer who currently emerged was fighting against the new-set up Sikh force, and he had the option to revitalize the devoted mistreated against the dictator who was addressed as an unbelieving worshiper of another god. He lectured an

outrageous type of strict zealotism, by his faultfinders viewed as Wahhabism. Regardless, he has been recognised by many, especially the most orthodox, as a genuine Mujaddid, a man sent by God once per century to reconsider the Faith and guide the faithful on the path of nobility, as the devout believe.<sup>61</sup>

The name of this Mujaddid was Syed Ahmad Shah. He isn't to be mistaken for Syed Akbar Shah, currently referenced, however their accounts are firmly woven. Ahmad was a Hindustani born at Baralvi, and consequently the records allude to him as Ahmad Baralvi; Syed Akbar Shah, was a relative of Pir Baba of Buner, a family pull among the Yusufzai for a long time. Syed Ahmad Baralvi had been a devotee of the famous Amir Khan, a head of hired soldiers in the missions pursued by the British against the freebooters in Central India known as the Pindaris. He leaved the army of Amir Khan when his power was separated toward the finish of the mission, and Amir Khan was perceived as Chief of Tonk in Rajputana. He went to Delhi, where his strict energy and devotion immediately pulled in a band of committed supporters, including some of the learned. He set incredible accentuation on the principle of the solidarity of God, and, criticizing what he viewed as the bad types of love then pervasive, endeavored to return to the Quran alone, without reference to the obstruct of the ancestors. A significant number of the informed him, while among the humbler society, the story runs, his appeals were viable to the point that even the Delhi tailors were moved lowed conscientiously to return leftovers of fabric to their managers.<sup>62</sup>

A travel was preached as the proper beginning for any undertaking, and Syed Ahmad's trip to Calcutta in 1822 with the purpose of embarkation was a success. After a four-year absence in Arabia, he returned to Delhi and appealed to the faithful to join him in a battle against unbelievers. In 1826, he left Delhi and travelled via Sind to Kandahar, stopping at the home of his old expert Amir Khan in Tonk. He ventured north via Ghalji region till he arrived at Peshawar in 1827, having received no comfort from Kohandil and the other Painsa Khel siblings who were then under lock and key. There, he appears to have been angered by Yar Muhammad Khan, the Painsa Khel Barakzai main delegate, who had twice declared his allegiance to Ranjit Singh. He advanced crossed the Landai River and the Samah to Panjtar, the citadel of Fateh Khan, a key Yusufzai Malik in the Khudu Khel hills north of Swabi, and finding the essence of revolt really spreading

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<sup>61</sup> Caroe, *The Pathans 50 BC – AD 1957*. ST Martin's Press, New York, 1958. pp 299-300.

<sup>62</sup> *Ibid*, p 300.

madly in the Yusufzai fields and slopes. He founded a puritan radical colony here, which later became known as the Mujahedeen, and referred to English journalists as Hindustani Fanatics.

The teaching which directed Syed Ahmad's faithfulness is in question. His doubters say that, when in Arabia, he had turned into a severe Wahhabi of the Hanbali School of the Sunnah, while his admirers guarantee for him that, as a Hanafi, he stayed faithful to what in particular is conventionality in these parts. The curiosity of his message, these case, comprised distinctly in the reevaluation expected of a genuine Mujaddid. The contention is for the schoolmen and can't be settled. However, whatever the regulation, obviously Syed Ahmad's proclaiming fell on fruitful ground. Clans who flaunted they had never inside memory yielded in excess of an ostensible and impermanent accommodation even to Mughal or Durrani had really endured rout in open fight on account of unbelievers. It was an excessive amount to be borne. Not without equity the tribesmen credited their check to the gutless of the Barakzai leaders with their Kabul troops. Their disdain was raised to fever heat by the assaults and ravages of Hari Singh and the Sikh armed forces.

Keeping in mind Syed Ahmad Shaheed's entire battle, we may conclude that there were four crucial milestones in his development:

1. Establishment of the Islamic state.
2. Removal of non-Islamic customs and practises from society's reorganisation and refinement.
3. Reclaiming Jihad and bringing Jihad-related concerns to the attention of Muslims in the area.
4. To liberate the Muslims of the Frontier and Punjab from Sikh control.

In January of 1826, he embarked on an expedition with his 500-600 Mujahedeen. It was impractical to travel directly to the Pakhtun provinces through Sikh territory. As a result, he had to take a circuitous route that took him through Gwalior, Tonk, Ajmer, Rajputana, Marwarr, Sindh, Baluchistan, Qandahar, Ghazni, and Kabul. On the 24th of June 1826, he arrived in Pir Kot, Sindh, where he was warmly welcomed by Pir Sibghatullah Shah Rashdi. Under the leadership of Syed Ahmad, 20,000 people from Shikarpur and the surrounding area offered supplication. Shikarpur's leader, Agha Mohammad Kazim Shah, expressed his desire to join Syed Ahmad in Jihad, but Syed encouraged him to stay and assured him that he would be called whenever he was needed. It

displays the level of respect for Syed Ahmad among the people in that location. Syed Ahmad Shaheed attempted to join Amir Dost Mohammad Khan and his siblings for the sake of Jihad during his tour to Afghanistan, but he was unsuccessful. As a result, he fled the Kubul on November 15, 1826. At the end of November 1826, he arrived at Peshawar. Individuals in the territory realised that Syed Ahmad's goal was to unite the region in preparation for their Dahwa and Jihad for the establishment of an Islamic state, first against Sikh leaders in Punjab and then against the reigning British force. As a result, he was welcomed warmly in Chamkani and Charsadda, and a large number of Muslims swore to assist him in his fight against the Sikhs. He and his supporters left for Nowshera Kalan after a brief stay in Chamkani and Charsadda.<sup>63</sup>

### **3.6. Mujahideen's encounters with the Sikhs and its result:**

Before starting an armed campaign against Sikhs, Syed Ahmad told Ranjit Singh that he had to either accept Islam or be prepared to fight. Ranjit Singh, on the other hand, was evasive. The Sikh authorities of Lahore were alarmed by Syed Ahmad Shaheed's growing power. So, on the orders of Budh Singh, Syed Ahmad Shaheed, they deployed roughly 7000 well-equipped soldiers to attack Sikh forces in the evening. He formed a squad of 900 Mujahedeen under Allah Bakhsh Khan's direction. The battle was won by Mujahedeen. In that battle, 82 Mujahedeen were killed and another 30 to 40 were injured, while 700 Sikhs were slaughtered and 1,000 horses, weapons, and other war supplies were taken by Mujahedeen.

Following the victory in that battle, the Mujahedeen Movement became well-known in the area. As a result, a large number of people began to join Syed Ahmad Shaheed's crew. Various Sardars and Khans also pledged their allegiance to Syed Ahmad and offered their assistance to him. Among them were Fateh Khan Panjtari, Raees of Khadokhel, and Ashraf Khan, Raees of Zaida. Khadi Khan, Raees of Hund, was a well-known and strong figure who promised to assist and obey Syed Ahmad. Due to the sturdy stronghold and remarkable power of Hund's head, Syed Ahmad chose to set up his settle at Hund, which was seen as a defensive to point of force. Syed Ahmad Shaheed's successive achievements built a deep connection with the personalities of tribesmen and bolstered

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<sup>63</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,178-181.

individual trust in his effort. On 11 January 1827, he was chosen as Imam-ul-Mujahideen in a large social gathering.

Several Pathan notables, spiritualists, and ordinary people committed war under Syed Ahmad's authority at the gathering. Within the next two months, 80,000 people had joined his team. Syed Ahmad Shaheed received a letter of generosity from the Barakzai Sardars of Peshawar, Sardar Yar Muhammad Khan, and Sultan Muhammad Khan, recognising his new rank and accepting his power. The Durrani siblings, wary of the Syed's burgeoning reputation among Pathan tribesmen, decided that joining the gathering carried fewer risks than open resistance. To punish for their losses at Attock and Hazro, the Sikhs began to amass their force at Shaidu, with around 35000 well equipped men. Syed Ahmad Shaheed adapted his abilities to combat Sikhs as well.<sup>64</sup>

In March 1827, he went from Hund to Shaidu to meet the troops of Budh Singh, who were positioned there by Sikh forces. Yar Mohammad Khan, the leader of Peshawar, Sultan Mohammad Khan, the leader of Kohat, and their third sibling Pir Mohammad Khan also arrived with their 20,000 men, bringing the total number of warriors under Syed Ahmad's leadership to 20,000. Barakzai Sardar forces were stationed on the left side of the Kabul River. In the town of Shaidu, 33,000 Sikh warriors were under Budh Singh's command, and 20,000 hold-off soldiers under Hari Singh's command were stationed near the Attock river.<sup>65</sup> Just before the fight, Yar Muhammad Khan poisoned Syed Ahmad's evening food to kill him. Syed Ahmad led Mujaheedin in the combat zone despite his terrible illness and poor health. The underlying assault by the Mujaheedin was quite successful, with a large number of Sikh officers killed. Sardar Yar Muhammad Khan, who was clearly supporting Syed Ahmad, pulled his troops out of the combat when the fight was in its last stages and Mujaheedin's victory was assured. He cried "defeat, defeat" without hesitation and fled the war. Yar Muhammad's stunt completely transformed the situation. Muslim troops began to withdraw as their courage waned. In that state of turmoil, a few individuals who were committed to their cause continued to fight. Godhri Shahzada was one of these people.

Syed Ahmad was genuinely sick because of harming and required rest. He left for Swat and Buner. There he remained at the Chinglai, Koga, Takhta Band, Barikot, Ouch and different spots. During

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<sup>64</sup> Ibid, p 181.

<sup>65</sup> Nadwi, Life Sketch of Syed Ahmad Shaheed, Board of Islamic Studies Indore Bhopal, 1974.pp, 16-17.



his visit nearby, he visited and lectured individuals in the encompassing spaces of Buner and Swat, in order to change them, and to convince them to join his central goal. During this visit as indicated by Syed's own gauge, around 400000 individuals vowed the pledge of devotion on his hand.<sup>66</sup> Why did Yar Muhammad Khan deceive Syed Ahmad, it is being investigated. Sardar Budh Singh, according to Syed Abul Hassan Ali Nadvi, had obtained Yar Mohammad Khan's covert assistance prior to the Shaidu conflict, and it had been decided that Yar Mohammad Khan would run out of the front line with his soldiers. During this battle, over 6000 Mujahedin pledged shahadat. Yar Mohammad Khan's betrayal was a major factor in this massive loss of life.

Syed Ahmad wrote letters to Muslim rulers as well as prominent Khans and Maliks of various clans, informing them that when non-Muslims steal the land where Muslims live, Muslims, especially pioneers and rulers, must fight with heathens until their opportunity is restored. If this is not done, we will have transgressed and will not receive Allah's blessings in anything we do. He also began to look forward to the Muslims of Hazara becoming rid of the Sikhs' oppressive norm. Syed Ahmad finally chose Panjtar as his long-term base and settled after staying in better places in Swat and Buner. Panjtar is located in the north-west corner of Mardan District and is a focal point in the Khadu Khel region. Because it is surrounded by mountains, it is typically a safe and flawless location. Panjtar refers to a location that is surrounded on all sides by five mountains. Clan chiefs and ulema agreed to establish an Islamic government under the authority of Syed Ahmad on February 6, 1829, at a one-of-a-kind conference in Panjtar. They took a pledge of devotion at the hands of Syed Ahmad, willing to accept sharia implementation. Syed Ahmad began designating assigned rulers in various parts of the outskirts after another gathering of tribesmen on February 20, 1829. The primary designated authority, Maulvi Syed Muhammad Haban, was chosen (qazi-ul-qaza). Control of Peshawar Syed Ahmed and his powers were involved in Peshawar in 1830, but he opted to pardon Sultan Mohammad Khan despite the advice of many real colleagues. After nearly two months in charge of Peshawar, Syed Ahmed surrendered the city to Sultan Muhammad Khan on the condition that he remain subservient and uphold Islamic rule in the area. Moulvi Syed Mazhar Ali was appointed Qazi of Peshawar as a result. According to Syed Ahmad's instructions, he upheld Shariat precepts in the city. Wine, cannabis, and opium shops

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<sup>66</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,180-182.

were all shut down as a result of his acts. In any case, Syed Ahmad's decision to pardon Sultan Mohammad Khan and rename him Sardar of Peshawar was disproved when Sultan Mohammad Khan later exacted vengeance for his sibling's death by killing Moulvi Syed Mazhar Ali and planning and urging clan leaders to kill 150 of Syed Ahmad's Aamils (Soldiers) in one evening.<sup>67</sup>

### **3.7. The Peshawar under the Mujahideen:**

Syed Ahmad and his Ghazis were hailed as deliverers and won a prompt and excited reaction. Enlivened by strict enthusiasm and that thought of ancestral loyalism which requests the ejection of the gatecrasher, various groups of poorly focused tolls accumulated round the new pioneer from every one of the towns of Yusufzai and Khattak. Syed Ahmad's Hindustani supporters, presently expanded by enlisted people to almost 1,000 men, shaped the core round which the new armed force was coordinated. Also, he got secret, if questionable, support from the Barakzai leaders at Peshawar, who from being free rulers had been decreased by Ranjit Singh to the situation of tax payer lead representatives. His first exertion was coordinated against a solid power of Sikhs which had been pushed forward to Akora under the order of Budh Singh Sindhanwalia. The Sikh leader had wisely settled in a situation close to Shaidu, among Akora and Jahangira, and prevailed with regards to warding off the turbulent attack of the tribesmen, however with substantial misfortunes including Budh Singh himself, who was killed at the fight.<sup>68</sup>

Syed Ahmad asserted a victory, and had the option to separate an understanding from Yar Muhammad in Peshawar to regard the regions of the Yusufzai and absolved them from income raising raids. After a year (1829) the Syed Ahmad blamed the Peshawar lead representative for endeavoring to harm him, and assaulted Peshawar itself. Yar Muhammad was killed in the attack, and, yet for the unplanned presence of a Sikh power under the French general Ventura, Peshawar would not have been put something aside for his more youthful sibling, Sultan Muhammad Khan. Consistent with type, Ventura had come up to get for Ranjit Singh a since a long time ago guaranteed female horse of well-known variety named Leila, the match of a pony of equivalent

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<sup>67</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,183.

<sup>68</sup> Caroe, *The Pathans 50 BC – AD 1957*. ST Martin's Press, New York, 1958. Pp 300.

eminence named Kulhar, which the Maharaja had prevailed with regards to acquiring from the Barakzai siblings in Peshawar.<sup>69</sup>

The Sikhs then, at that point, pulled out east of the Indus. Ahmad currently crossed the stream into the Hazara slopes, raising the mountain dwellers, and assaulting a Sikh power under Hari Singh and another French general, Allard. Here he was beaten off. Not all that much, he re-crossed the Indus and again assaulted Peshawar; the Barakzai was crushed, and late in the mid-year of 1830 Peshawar was really involved for a very long time by Syed Ahmad and his Ghazis.

### **3.8. Mujahideen’s ouster from the Peshawar Valley and its repercussions; the last encounter at Balakot:**

Syed Ahmed and his powers were involved in Peshawar in 1830, but he opted to pardon Sultan Mohammad Khan despite the advice of many real colleagues. After nearly two months in charge of Peshawar, Syed Ahmed surrendered the city to Sultan Muhammad Khan on the condition that he remain subservient and uphold Islamic rule in the area. Moulvi Syed Mazhar Ali was appointed Qazi of Peshawar as a result. According to Syed Ahmad's instructions, he upheld Shariat precepts in the city. Wine, cannabis, and opium shops were all shut down as a result of his acts. In any case, Syed Ahmad's decision to pardon Sultan Mohammad Khan and rename him Sardar of Peshawar was disproved when Sultan Mohammad Khan later exacted vengeance for his sibling's death by killing Moulvi Syed Mazhar Ali and planning and urging clan leaders to kill 150 of Syed Ahmad's Aamils (Soldiers) in one evening.<sup>70</sup>

Syed Ahmad and his supporters elected to leave the province and concentrate their efforts on the Sikhs in Hazara and Kashmir, as they were perplexed by the Khans of Peshawar's injustice and double-crossing. Syed Ahmad relocated to Hazara after surrendering the Panjtar base. He set his yard in Balakot, a sleepy village in Hazara's Kaghan valley, believing it to be a safe haven for Mujahideen. The Mujahideen were attacked by the Sikh armed forces on General Sher Singh's orders. The Muslims in the area also spied on the Sikhs and pushed them via a mystery course towards the Mujahideen's camp. The Sikhs and the Muslims engaged in a bloody combat. The

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<sup>69</sup> Ibid, pp 300-301.

<sup>70</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,183.

Mujahideen fought bravely, but they couldn't face up to more grounded and powerful forces. The Mujahideen were defeated in the battle, in which Syed Ahmed Shaheed, Shah Ismail Shaheed, and many other followers of Syed Sahib accepted pain while fighting for the cause of Islam. With the martyrdom of Syed Ahmad, the Jihad could no longer be developed with the same zeal. A few of his students struggled to keep up with the development and were only partially successful. In any event, after Syed's death, the development desperately needed coordinated management and, as a result, couldn't be led for a long time.<sup>71</sup>

### **3.9. Syed Akbar Shah's participation in the Jihad Movement:**

The Sadaat of Sathana have solid connections with Syed Ahmad's movement since the formation of combined state at Peshawar. Syed Akbar Shah, a head of the Saadat of Sathana, was already performing as a finance minister in Mujahedin Movement. When Syed Ahmad established a state in Peshawar and an Islamic law were imposed, in that critical time, Syed Ahmad appointed Syed Akbar Shah as the Prime Minister of the State.<sup>72</sup>

Now it appears that Syed Ahmad has succumbed to folio of loftiness; he has guaranteed royal powers and struck a coin for the purpose of Syed Ahmad's mission, Sword-sparkled, Defender of the Faith. It's incredible to see Syed Ahmad so eager to throw himself forward for the clans, and especially for the warlike Yusufzai, right from the start. He was after each of the men from the down-country, whom the Pathan mockingly refer to as a Hindko (the word implies not a Hindu, but rather a Muslim from Hindustan, or even from the Panjab). Whether or if his belief spoke to the Mandanr Yusufzai of the Samah, it seemed unlikely that he would be taken in by the Yusufzai's wild slope men.

Then how could Syed Ahmad connect with frontier tribes? He owed his position essentially to the great well of Syed Akbar Shah of Sathana. Syed Akbar Shah was a demonstrated forerunner in ancestral fighting, in any case, more significant, a Syed of the place of Pir Baba, the Pirkhana of these clans. So Hindustani had gained notoriety for devotion and energy, and outfitted with the qualifications of four years' stay in the Hejaz. He probably intrigued Syed Akbar Shah with his

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<sup>71</sup> Nadwi, Life Sketch of Syed Ahmad Shaheed, Board of Islamic Studies Indore Bhopal, 1974. pp, 23-25.

<sup>72</sup> Waqar, Mysticism, Religious Mobilization and Islamic Revivalism in British India: An Assessment of Mujahideen Movement after 1831, 2019, pp 73-74.

truthfulness. Syed Akbar Shah and Syed Ahmad were not related by blood; yet, the fact that they were both Syeds under distinct circumstances may have inspired competition. It's to the two men's credit that it didn't turn out that way. They most likely helped each other sink all jealousies and turn out together for the normal end because they shared a disdain for Sikh fear. In any event, there was undoubtedly some quality in the other that both perceived, a magnanimity that binds men together for a cause.<sup>73</sup>

Olaf Caroe wrote in his book 'The Pathan' that, "Syed Akbar Shah was the initiatory supporter. However, it is obvious from what his relatives say that he, and his younger brother Syed Umar Shah, subside all pride of spot, and were prepared to enlist themselves under Syed Ahmad's pennant as his lieutenants. They were adequately large to offer him their devotion and unwaveringness, and to carry their devotees with them. He had come to convey the persecuted from the new oppressor, and they probably found in him a sparkle of the heavenly. So they followed and were happy. For some time, the reason flourished. Be that as it may, jealousies sneaked in, not between Syed Akbar Shah and Syed Ahmad, but rather between the religious leaders and the clan leaders. Personal responsibility conquered confidence, and the indiscretion of Syed Ahmad gave offense to his ancestral followers".<sup>74</sup>

Olaf Caroe mentioned in his book 'The Pathan' that, for the costs of the mission he had collected the typical ushar (tithe) and at the start this action caused little disappointment, for it concurred with ancestral ideas of the duty of a strict pioneer. However, when Ahmad started to lecture that all young ladies of marriage-capable age ought to without a moment's delay be married, and that the Yusufzai ought to leave their custom, predominant among the Khans, whereby little girls and sisters were just discarded to the affluent as a trade-off for huge shares, he cut across an unconventional proverb of the clan. The Yusufzai custom in this matter is still eminently severe, some say for reasons of greed, however more on the grounds that an ancestral marriage, in some sense difficult for an untouchable to fathom, is viewed as uncovering a family's feeling of disgrace and humility. Yusufzai won't generally wed his girl or sister outside the clan, or even external an extremely restricted sept inside the clan, and it was the custom to request a significant settlement from the planned spouse's family. What's more, when Syed Ahmad was denounced, as many say

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<sup>73</sup> Caroe, *The Pathans 50 BC – AD 1957*. ST Martin's Press, New York, 1958. Pp 303-304.

<sup>74</sup> Caroe, *The Pathans 50 BC – AD 1957*. ST Martin's Press, New York, 1958. Pp 304-305.

treacherously, of doling out ladies individually to his destitute Hindustani adherents, individuals were extraordinarily angered and made a connivance against him.

In November 1830, he was obliged to give up Peshawar to Sultan Muhammad at a proper accolade, and, trailed by the trivial few and dedicated, he left for Hazara, where following a couple of months' irregular fighting he was astonished by the Sikhs and killed at Balakot at the lower part of the Kaghan Valley in May 1831. This story has a grotesque end. At the point when he set out for Hazara, Syed Ahmad left his delegates in the greater part of the Yusufzai towns. Ascending from the middle of the Yusufzai Samah stands the pine delegated segregated slope of Karamar. It very well may be seen through the incredible road of the Guides Mess garden at Mardan. It is a blessed spot, and hence the culmination remains tree-clad and it is a transgression for the dedicated to cut the littlest branch. One night that colder time of year, a reference point blasted upon this pinnacle, and on that signal each and every one of Syed Ahmad's representatives was killed. In Yusufzai thirty years' prior a town writer, Aman Akhund, formed a ditty on this topic that I have heard recounted a peculiar blending of pride and groan in memory of this Syed Ahmad from whom the clans had dismissed after they had revered him. In any case, the organization of Mujahidin whom he established have waited on, and his own memory has been kept green by the group of Pir Baba Syeds who were his driving devotees upon this line. The account of Syed Ahmad's short power exemplifies like that of Sher Shah and his replacements the strength and shortcoming of the Pathan ancestral framework. A pioneer shows up, and joins ancestral opinion in a flood of excitement that conveys all before it. For some time inside jealousies are dismissed, and an energetic faithfulness is approaching. People are discovered prepared to confront passing for a purpose, and nobody considers the consequences. Penance is noticeable all around. The peak of the wave blasts over the hindrance, and the triumph appears to be won. Then, at that point, the pioneer gives way to vain-wonder, the upgrade which gave solidarity comes up short, jealousy and malignance show their heads.<sup>75</sup>

As it was, Syed Akbar Shah was the driving force behind the Majaheedeen Movement. Syed Ahmad Baralvi, Shah Ismail, and other movement leaders would always advise Syed Akbar Shah in any

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<sup>75</sup> Ibid, pp, 305.

dynamic circumstance. He also served as the project's funder. Anyone who donated to the Mujahedin was delivered to Syed Akbar Shah for safekeeping throughout the subcontinent.<sup>76</sup>

Muhammad Shafi Sabir wrote in his book *Tazkera Sarfaroshan-e-Sarhad* that, “Maulana Ghulam Rasool Mahar in his book "Syed Ahmad Shaheed" composes that: "Syed Sahib was still in Kabul, Syed Akbar Shah with his brother Syed Asghar Shah, his companions Syed Noor Jamal of Mandi and Syed Kamil Shah came to visit him. Because of their truthfulness, the Ameer ul Mujahideen (Syed Ahmad) and other Ghazis treated them with much regard"<sup>77</sup>

Muhammad Shafi Sabir farther said in his book that Maulvi Syed Ja'far Ali Naqvi remarks in the book *Waqa'i* that, "The peculiarity of the Sadaats, particularly Syed Akbar Shah is beyond our depiction as it can't be expounded in a way that would sound natural to us. From the start till the end, he kept up with every one of his relations with genuineness. He was loaded with guarantee". Maulvi Sahib further expresses that: "How might I clarify his applause commendable habits or his excellence? Anyone who consume some moment in his organization knows that a decent charactered, amiable, devout, daring, kind, profound, and honest individual couldn't be found elsewhere in the Frontier."<sup>78</sup>

Syed Akbar Shah and his family were once honored by Syed Ahmad Barelvi, who made a visit to Sathana with his 250 Ghazis. The people of Sathana were all pleasant to him. Syed Akbar Shah's mother was still alive at the time, and everyone, including her, committed their loyalty (took Bait) to Syed Ahmad Baralvi. During his visit to Sathana, Syed Ahmad also made time to visit Hazrat Pir Baba's Shrine in Pacha village Buner. He remarked that after thinking at the sanctuary, "He (Pir Baba RA) was a man of remarkable understanding, and our Mashaikh owe him a great debt. I had the privilege of conversing with his spirit. He approached me, clasped my hands affectionately, and exclaimed Allah-o-Akbar three times." Later, for Fateha, Syed Ahmad went to Pir Baba's grandson, Syed Abdul Wahab's Shrine. Because of his abilities, Amir-ul-Mujahedin Syed Ahmad Barelvi had a great level of belief in Syed Akbar Shah and relied on his advice on a regular basis. When the Ameer needed to leave Umb for Panjtar in September 1827, he handed over leadership

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<sup>76</sup> Muhammad Shafi Sabir, *Tazkera Sarfaroshan-e-Sarhad*, 2005. p97.

<sup>77</sup> Ibid, p 97.

<sup>78</sup> Ibid, pp 97-98.

of the Umb Fort to Sheik Buland Bakht Deobandi and instructed him not to make significant decisions or pronouncements without the approval of Syed Akbar Shah.<sup>79</sup>

During his visit to Panjtar, Syed Ahmad Baralvi planned to dispatch a Lashkar of 250 men, led by Shah Ismail Shaheed, to Pakli, where they would be reinforced by the local clans. Syed Akbar Shah and his older brother, Syed Azam Shah, were gratified with Syed Ahmad Baralvi's decision. Later, Syed Akbar Shah confided in Maulana Syed Ismail that the majority of the Khans of Pakli are con artists and untrustworthy. They will be your ally, but they will remain on the sidelines as spectators during the combat. Regardless of whether Allah grants us victory, we will have the wealth and the honor, if not, we will not have much to lose and will return to our homes with our heads held high. Inayatullah Khan of Khan Khel, Abdul Ghafoor Khan of Agarwar, and Nasir Khan of Battagram may be more liable than the other khans to follow through on their commitments and devotions.

Syed Akbar Shah knew all of Pakli's Khans, therefore he was in a position to make this judgement, and the events that transpired proved his assessment to be correct. In truth, almost all of the Khans and Sardars in the Frontier were intensely competitive with one another. They never seemed to agree with one another. This was a big roadblock for the Mujahideen. It was definitely difficult for them to support any Khan in such a situation. Similarly, Nawab Payinda Khan of Umb was in this condition. On one front, he was fighting the Sikhs, while on the other, he was fighting his own brother. If we examine this scenario, it shows that Muslims have consistently experienced more as a result of their inside battling instead of because of an external power.<sup>80</sup>

Overall Syed Akbar Shah sincerely participated in Jihad Movement of Syed Ahmad Baralvi. He assisted Syed Ahmad Baralvi in the unification of different tribes of Frontier under his flag to take serious action towards the Sikhs, whom captured the Pakhtun's territories. Before Jihad Movement Syed Akbar Shah tried in the battle of Pir Sabak but face failure. When Syed Ahmad declared the Jihad against the Sikhs, he willingly joined his group. He remained the Jihad Movement financier and the leaders of the Jihad Movement always took advice and counsel with him in critical and significant decisions.

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<sup>79</sup> Muhammad Shafi Sabir, Tazkara Sarfaroshan-e-Sarhad, 2005. pp 98-99.

<sup>80</sup>Ibid. pp 99-100.



## CHAPTER 4

### SYED AKBAR SHAH AS A RULER OF SWAT AND HAZARA STATES

#### 4.1. Formation of Swat State:

After the martyrdom of Syed Ahmad Baralvi, Mujahedin Movement became weak and the Sikh Empire in Frontier also going towards decline due to the rising of Britishers. Furthermore, there was no proper government in Swat, yet rather it was a free weave ancestral society. Each clan had its own tribal leader called 'khan'. A few conflicts happened because of minor contrasts and these conflicts proceeded more than quite a long while. Murders and kidnappings were common during that time. Individuals' lives and assets were insecure. However, the situation improved as a result of the genuine efforts of reformers such as Hazrat Abdul Ghafoor, Syed Akbar Shah, and others.

It is important to mention a brief biography of Hazrat Abdul Ghafoor alias Saidu Baba, who was born in 1794 A.D. in 'Jabri,' a town in Swat's Shamozaï region, at the house of Abdul Wahid. He was accepted into the 'Safi' clan and began his education at home. Later, he travelled to Mardan, where he began collecting illustrations from Maulana Abdul Hakim, a well-known researcher at the time. He stayed in Nowshera and Peshawar for a long time. He also spent a short time in Tordher with Maulana Mohammad Shuaib. He became a strict loner in the town of 'Baikai' on the banks of the Indus River in 1876 A.D. and stayed there for quite some time. After forty years, he returned to Saidu Sharif in 1845 and began his reformatory work. He also took part in the 1863 battle of Ambela.

Saidu Baba was a responsible man with strong self-discipline. He was overpowered by Jihad's soul. On the request of Amir-i-Kabal, Dost Mohammad Khan, he fought against the Sikhs in 1835. He was well-liked in the Subcontinent due to his knowledge and deep devotion. His proclamation and general transformation prompted the establishment of Swat's first government. Presenting and establishing government among the boisterous clans of Swat was a watershed moment that would be remembered for a long time. He died in the year 1877 A.D. He was uninterested in wealth and power because, as a strict heavenly, all of that was irrelevant to him. All things considered, he

sought to improve the Yousafzais' day-to-day environments. He felt the need for an Amir in order to mitigate the risk of the British and, moreover, to set up a cutting edge express that would work on the parcel of people (ruler). So, in 1849 A.D., he convened a Jirga of Swat, Buner, Dir, and Bajur delegates at Saidu Sharif. He emphasised the importance of having a proper government in place to deal with any future threats to the clans. He encouraged Jirga members to choose their own Amir.

Everyone in the Jirga agreed with his proposal and welcomed him to take responsibility, but he declined. All else being equal, he suggested the name Syed Akbar Shah of Sathana, a descendant of Pir Baba. As a result, Syed Akbar Shah was chosen as the main Amir of Swat, with Ghaligai as the capital of the newly formed state. Syed Akbar Shah was a direct and astute man. He started running the state under Islamic Sharia law.<sup>81</sup>

Khan Roshan Khan also mentioned Swat State in his book 'Yousafzai Quam ki Sarguzasht' that "When Akhund Abdul Ghafoor settled in Swat, he turned his attention to the welfare of the natives of the Swat. As soon as they heard about the British rising in 1849, he gathered a Jirga and warned them of the dangers ahead. That they should choose a single person as their ruler instead of individuality so that the security of the nation can be managed in the best possible way. Seeing the nation in this state, he offered Syed Akbar Shah for the Emirate from the descendants of Syed Ali alias Pir Baba and first he pledged allegiance to Syed Akbar Shah.

## **4.2. Syed Akbar Shah as a ruler:**

### **4.2.1. Proclamation:**

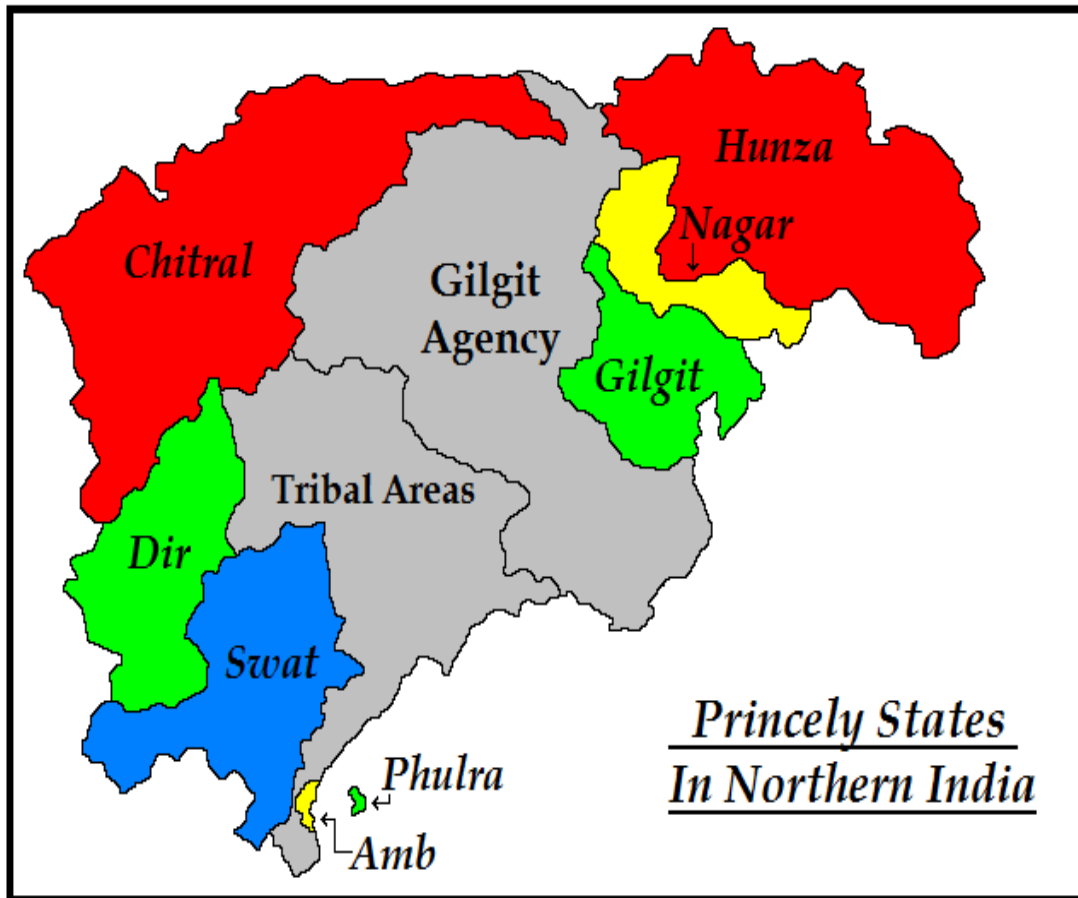
The Ghaligai was declared as the capital of Swat State. And Syed Akbar Shah started ruling under the name of Shariat-e-Islamia.<sup>82</sup> Haider Ali Akhund Khel writes in his book; 'Zaila Buner ki Wadiyan' that the reign of Syed Akbar Shah has proved from history that the sovereignty and independence of this tribal belt of Swat Buner has been assured for centuries. He has seen many bitterness of the past. There are many bloody rivers flowing. However, he has given priority to his

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<sup>81</sup> Fakhr-ul-Islam, "Swat State during 1849-1969: A Historical Perspective, Pakistan Journal of History and Culture, (Vol. XXXV, No. I) 2014", p, 102-105.

<sup>82</sup> Khan Roshan Khan, Yousafzai Quam ki Sarguzasht, Roshan Khan and Company Karachi, 1958, pp 334-335.

freedom. There must have been a lack of organized state among the people here (Yusufzai). But putting aside all differences against the foreign invaders, they jumped into the fray with their respective tribal factions in the form of a unity. The need for an organized state should have been felt at that time. And Syed Akbar Shah did unite the tribes of Swat under his leadership and maintain peace in the region.



*Figure 4.1 Map show the Princely States in the Northern India:*

#### 4.2.2. Cabinet:

Arsala Khan was the finance minister of Syed Akbar Shah and about which this verse of Pashto literature is often said that;

(چر گے چر گوری دسنبال کره

ارسلا خان د چر گواخلي فلنگونه)

Its means that; everyone should careful about their income because Arsala Khan collet tax even from the poor according to their income.<sup>83</sup>

The researcher did not find the literature which explain all their cabinet ministers of Swat State. So only his finance minister Arsala Khan was known to the people and it's because of his heavy tax implementation in the State, due to that the people of Swat remembered him in their folktales.

#### **4.2.3. Success and Failure:**

About the Islamic State of Syed Akbar Shah, Parvash Shaheen writes in his book 'Gul Varine Sowke' that "an historical Islamic state was formed in the land of Swat and Syed Akbar Shah had been chosen their Amir (ruler), and appointed Akhund Sahib as its Chief Justice. This sharia government continued to function very well till the 1857. The official language of this state was Persian. Syed Akbar Shah had done such a practical and historical work for the first time to issue a newspaper. who had greatly developed this land. so from this place the first brick of the journalism building was laid. At the time, it was a work to enlighten the people of this land from the state affairs. Because it was very difficult to keep track of such a large tribal area, which was impossible without a newspaper. The newspaper name was Al-Jihad. Abdul Ghaffar Peshawari of Toro Mardan was the editor of that newspaper, Abdul Ghafoor also help him." Parvash Shaheen also said regarding to the political atmosphere of Swat State that in that state the divergence among the tribes became cold for about 10 years.

The failure of the Swat State was considered, that the people of Swat which were not accustomed to the organized state and under the organize state they were not felt comfortable. The other reason was that Syed Akbar Shah appointed much officers and state soldiers out of Swat, and they don't aware of the tribe's customs and norms, due to that, they rule very strictly. When Syed Akbar Shah died, so for the throne, a war broke out between Akhund of Swat's son, Mian Gul Abdul khaliq and Syed Akbar Shah's son, Syed Mubarak Shah. Syed Mubarak Shah defeated him, but he himself could not get the support of the people.''<sup>84</sup>

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<sup>83</sup> Ibid. 145-146.

<sup>84</sup> Haider: Zaila Buner ki Wadiyan, Musharraf Printing Press, Peshawar.2019. pp, 143-145.

### 4.3. Hazara: The State

#### 4.3.1. Geography and Population:

Hazara is an administrative division in Khyber Pakhtunkhwa, located in the province's north-east corner. Haripur, Abbottabad, Mansehra, Battagram, and Kohistan are the five districts that comprise the province. Hazara remained a district until 1976, when it was renamed a division. The capital city of Islamabad is in the south, while Gilgit-Baltistan is in the north, and Azad Kashmir is to the east. The districts of Shangla, Buner, and Swabi are located on the western bank of the Indus River. The Indus River flows north-south through the division, forming a massive portion of the division's western border. Hazara Division also borders Tarbela, Pakistan's largest hydroelectric dam, and Kakul Military Academy, the Pakistan Army's major preparation establishment, is also located in Hazara. The Karakoram Highway (KKH) passes through Hazara Division for around 500 kilometres. Hazara covers an area of 18,013 square kilometres.<sup>85</sup>

According to 2017 census the total population of the Hazara division is 53,25,121. Its main language is Hindko, which is spoken primarily in Haripur, Abbottabad, and Mansehra. Battagram speaks Pashto, whereas Kohistani is widely spoken in the Kohistan region. Pashto is also spoken in the Mansehra regions of Kala Dhaka and Baffa, as well as some sections of Haripur. By ethnicity, the vast majority of people who speak Hindko are Pashtun. The Jadun, Tareen, Mashwani, Swati, Tahirkheli, and Dilazak clans are all of Afghan descent, however they speak Hindko.<sup>86</sup>

The Hazarwal identity (one who belongs Hazara) is linked to persisting feelings of suffering and separation. One explanation is the feeling of being a minority in the province, which is dominated by Pashto speakers. Hazara residents also feel cut off from the provincial capital, Peshawar, due to the large distance between the two cities, and the fact that the main route from Hazara to Peshawar passes through another province (Punjab). Individuals from Hazara have a stronger connection to Islamabad and Punjab than they do to Peshawar, owing to their greater proximity

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<sup>85</sup> Tayyab Ali Shah, "The Hazara Division of Pakistan: Growing Talibanization amidst Political Instability and Ethnic Tensions. Terrorism Monitor" Volume VIII Issue 17 April 29, 2010.p 6.

<sup>86</sup> Ibid, 6.

and ease of access. Nonetheless, the Hazarwal are regarded as inhabitants of a Pashtun area in Punjab, although they are not recognised as Pashtuns in Peshawar.<sup>87</sup>

#### 4.3.2. Ethnic division in Hazara:

The tribes in Hazara are the Awans, Bambas, Bibs, Dhunds, Dilazaks, Gakhars, Gujars, Karrals, Kureshis, Malliars, Mishwanis, Moghals, Pathans, Rajputs, Sararas, Swathis, Syeds, Tarins, Tanaolis, and Turks. yet, Dilazaks and Tarins may have been remembered as Pathans. The Bibs are a little and humble clan possessing a couple of towns in the Abbottabad tehsil between the Rash plain and the Thandiani range. They are maybe associated with the Awans, however the last don't concede the relationship. The Rajputs, who number 4,082, are dissipated in the District, for the most part as inhabitants, not owners, and likely incorporate various people who have no genuine case to the title. Different clans require longer subtleties.<sup>88</sup>



*Figure 4.2 Map show the areas of Hazara Division.*

<sup>87</sup> Ibid, 6-7.

<sup>88</sup> N.W.F. Province District Gazetteers; Volume I. A. Hazara District, 1907, pp 20-21.

### 4.3.3. Historical Background of Hazara State:

At the start of eighteenth century, the Hazara District was ruled by a Syed named Jalal Baba, whose buried in Bhogarmang valley. The Turks were seized, and the Swatis secured themselves in the northern piece of the District and in the slope country abutting toward the west. Essentially, the Tanaolis, of who's beginning little is known, were pushed out of their trans-Indus country round Mahaban by the Yusafzâis, and secured themselves in the plots presently called by their name. Pathan clan, additionally crossed the Indus, and appropriated the old Turk privileges in the country round Dhamtaur. The Karrals and Dhunds started to state their freedom of the Gakhars; the Pathan clan of Tarins gained a huge part of the privileges of the senior Gujar families in the Hazara plain and the Utmanzais, whom the leftover Gujars called across the Indus to Tarbela to fortify their position, gotten ownership by home loan and offer of a significant part of the land having a place with the people who had welcomed their guide.

Last half of eighteenth century and start of nineteenth century Hazara came under the kingdom of Durrani's. A new age throughout the entire existence of Hazara opened with the attack of Ahmad Shah Durrani in 1748. It is plausible that the succeeding long periods of Ahmad Shah's reign saw a little reinforcing of the organization in Hazara. Be that, it was not to the interest of the Kabul Emperors to gather a lot of income. They had the option, as event required, to set up much soldiers from the District, and probably the best way to Kashmir lay through its middle. the leaders' enormous recompenses, and were happy with the little that stayed over. So they gave The north of the District they oversaw through the top of the Swati family; the Tanawal, Karral, and Gakhar slopes through their separate heads and the Hazara plain through the Kardars of Attock or the head of the Tarins. Be that as it may, by the start of the nineteenth century the Durrani government had become exceptionally frail and Hazara had no proper rule until 1818.<sup>89</sup>

In 1818 the force of the Sikhs was on the ascent, and it was about at this date that Ranjit Singh previously stated his freedom from the Kabul Empire. The presentation of Sikh principle into Hazara, in any case, didn't begin till 1818. In this year Hashim Khan, Turk of Manakrai, killed his individual tribal leader, Kamal Khan. The last's motivation was embraced by the Tarin leader Muhammad Khan, and to save himself, Hashim Khan betrayed with his country, and invite the

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<sup>89</sup> Ibid, Pp 122-124.

Sikhs. At his greeting Makhan Singh, the Sikh Governor of Rawalpindi, attacked Hazara with 500 soldiers, fabricated a stronghold at Serai Salch, and imposed accolade from the Haripur plain.

Entire of Hazara was enslaved, and from 1825 to 1827 remained nearly peaceful. In 1828 Hari Singh 1828-1830. collided with the Mujaheedin devotees from trans-Indus, and crushed them at Phulra on the right bank of the Siran west of Mansehra. The Mujaheedin 2,000 partners from Hazara, who were predominantly Tanaolis, escaped toward the start of the commitment, and the actual fan were sliced up to a man, including their chief, Ahmad Ali Shah, a nephew of the Syed Ahmad Baralvi. In 1830 the Mujaheedin returned to Hazara, and took control of the Konsh and Bhogarmang glens, and of the valley of the Kunhar down to Balakot, the Swatis and Kagan Syeds favoring them. Yet, they were met by a Sikh power under Sher Singh at Balakot, and crushed with incredible lost, the head of Mujaheedin Syed Ahmad Baralvi, with many loyal friends had being martyred.<sup>90</sup>

In 1837, Hari Singh was killed at the battle of Jamrud. He had made some meaningful difference upon this District, which just a solid hand like his could around then adequately control. Maha Singh succeeded Hari Singh as Governor of Hazara, later in October, 1837, maha Singh was replace by Sardar Teja Singh. In the accompanying four years a huge flood in the Indus, brought about by the blasting of a dam in 1841, At that time the Sikhs were battling with Painsa Khan in the slopes to the east of the Indus, and were set up camp at Kharkot, close to the waterway bank. The waters surged down with a strong thunder, clearing away the Sikh fortresses at Darband and Tarbela, various towns on one or the other side of the stream, including Amb, Painsa Khan's capital, and the entire of the Sikh camp, with weapons and a few firearms. At sight of this calamity the battling powers on the slopes above halted their battling, and on Painsa Khan's reaching out to the Sikh chief that God had made a decision about them and made the one as defenceless as the other, they isolated, and walked back to Tanawal and Haripur separately.<sup>91</sup>

At the end of 1841 Kaur Partab Singh, Maharajah Sher Singh, the replacement of Ranjit Singh, gave Kashmir and Hazara as jagir, to his son Kaur Partab Singh. Kaur Partab Singh came to Hazara through Kashmir, and selected Gulab Singh to be Governor of Hazara. On his re-visitation of

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<sup>90</sup> Mahmood, "Struggle for Islamic State and Society: An analysis of Syed Ahmad Shaheed's Jihad Movement, Pakistan Annual Research Journal Vol. 50, 2014", p,183-184.

<sup>91</sup> N.W.F. Province District Gazetteers; Volume I. A. Hazara District, 1907. Pp 124-131.



Lahore, he took Gulab Singh with him, and Arbel Singh was left as Deputy Governor of Hazara. In September, 1843, Sher Singh and 1846 Partab Singh were killed at Lahore, and the Darbar, who took over charge of the Punjab in the interest of the kid Dhulip Singh, on continuing the immediate administration of Hazara, sent Diwan Mulraj Dilwalia in Arbel Singh's place. He changed the method of collecting revenue, however his standard was cruel and annoying to individuals, and a significant number of them travel from their jurisdiction.<sup>92</sup>

In 1846, disruption of government at the Sikh capital that prompted the main Sikh conflict gave the clans of Hazara a chance which they couldn't avoid, and in the start of 1846, as the information on the British victory were gotten, the unsettling influences became general. The Dhunds, headed by their strict chiefs, the Pirs of Palasi, were quick to rise. They raged the Mari post in the Karral nation, and crushed two separations sent against them by Mulraj. It was not till the appearance of two new regiments from Lahore that the rising was put down. In the meantime, a leftover of the Majaheedin, pronouncing that Syed Ahmad Baralvi was not dead and would before long return, gathered at Kawai in Kagan, and being joined by individuals of Northern Hazara, assaulted the posts of Shinkiari, Bhair Kund, Garhi Habibullah Khan, and Agror, and slew their posts. The Mishwanis rose and raged the Sirikot post. The Khanpur Gakhars, drove by Raja Haidar Bakhsh Khan, took the Khanpur post, and repossessed themselves of their region. Furthermore, Nawab Khan, the Tanaoli head of Shingri, who had been sent determined to the Swatis by Mulraj, yet rather than calming the nation had been maturing revolt, held onto the fortress at Sherwan. Mulraj's craving to put down these unsettling influences had been deadened from the first by the refusal of his extra soldiers, who were cantoned at Rajoia, to walk into Northern. On the Jaduns rising and gathering at Bagra, and Gulam Khan, the Tarin head, collecting various devotees at Jagal, near Haripur, the Rajoia troops abandoned their cantonments, and walking to Haripur, here additionally on the seventh of March, 1846, different Sikh separations looked for shelter when the town of Haripur, where they were positioned, was assaulted, ravaged, and consumed by the tribesmen.

Gulam Khan currently took up his quarters in the town, while the Tarkheli chief laid down a good foundation for himself at the connecting town of Dheri, Nawab Khan and the Tanaolis, for certain Hindustanis, crossed the Dor to Manakrai and the Karrals, Jaduns, and Dilazaks digs in east of

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<sup>92</sup> Ibid, pp 131-132.

Haripur Their subsequent stage was to remove the channel which provided the fortress with water from the Dor, with the outcome that in twelve days the tanks of the post were depleted and the Sikh soldiers had no asset except for to Hazara. set up camp external the post. at Serai Saleh. battle. Shockingly they dispersed the tribesmen with little trouble, and supported by two regiments from Peshawar, they made some demonstration of rebuffing the towns closest Haripur, yet in all actuality Diwan Mulraj had lost courage, and concocted a message from Lahore, of withdrawal troops, he leaved Hazara in April,1846 and walked towards Hassan Abdal with their troops.<sup>93</sup>

#### **4.4. Syed Akbar Shah as a ruler of Hazara:**

##### **4.4.1. Formation of the state of Hazara:**

After the Sikh domain, the Hazara tribe leaders assembled a big Jirga and inclusively appointed, Syed Akbar Shah of Sathana as their supreme leader. An Islamic state was established in April 1846, and the Nawab Khan Tanaoli, and Gulam Khan Tarin, became Syed Akbar Shah's Ministers. What's more, all through the District an attempt was made to re-established the status which existed before Sikh principle, particularly with respect to the residency of land. This period is prevalently remembered in Hazara as the Landi Musalmani, the term 'Landi' means 'short' and 'Musalmani' means 'Muslim hood'. During the rule of Syed Akbar Shah in Hazara, an agreement was sign up between the Sikhs and the British Government in 1846. According to that agreement, Kashmir and their colonies were given to Raja Gulab Singh. And at the end of 1846, Raja Gulab Singh also took control of the territories toward the east of the Indus and toward the west of the Ravi river. However, Hazara district once again came under the control of Sikhs with the help of Britishers.<sup>94</sup>

##### **4.4.2. Cabinet:**

After the formation of Hazara State the two khans Nawab Khan Tanaoli, and Gulam Khan Tarin were nominated the ministers of Syed Akbar Shah, from the two major tribes, one from the Tanaoli tribe and the other one from the Tarin tribe from the region. They assisted the Syed Akbar Shah to run the state machinery. And consoled with them in state affairs. Due to that Syed Akbar Shah continue their ruling, because with the region khans he could not rule peacefully.

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<sup>93</sup> N.W.F. Province District Gazetteers; Volume I. A. Hazara District, 1907. Pp 132-134.

<sup>94</sup> Ibid, pp 134-135.

Apart from that there are no such which the researcher touched which having to define the State structure of Syed Akbar Shah in Hazara and the rest of their ministers and officers.

#### **4.4.3. Proclamation:**

Professor Muhammad Shafi Sabir wrote about Syed Akbar Shah in his book 'Tazkera Sarfaroshan-e-Sarhad' that, "In 1824, exactly one year after the battle of Pir Sabaq Nowshera, Syed Akbar Shah set out for Hazara. All of his responsibilities in transit were against the Sikhs, and he unquestionably aided the Mujaheedin campaign. Following Maharaja Ranjit Singh, there was widespread strife in the Sikh Kingdom, which left them basically crippled. They also suffered humiliating defeats as a result of the British. The foundation in the Hazara State and the Frontier crumbled as the public power crumbled. Although the Sikhs were cruel, there was still some form of administration in place. Individuals' lives, honour, and well-being are affected in the absence of government. In such a critical situation, Syed Akbar Shah proposed holding a magnificent Loya Jirga in Haripur Hazara, which would include delegates from all of the Hazara tribes. The Jirga concludes with the declaration that Hazara people would not be enslaved by any Raja or Sardar, and that no government other than an Islamic one will be recognised, with Islamic Shariah Law as the supreme law. Syed Akbar Shah was chosen as Hazara's leader, with Ghulam Khan Tarin and Nawab Khan of Shingarhi as his ministers, by the Jirga."<sup>95</sup>

#### **4.4.4. Successes and Failures:**

The entire region happily paid Zakat and Ushr, and conflicts and cases were resolved in accordance with Islamic law. As a result, for the first time in history, an Islamic welfare state was established in this region, bringing deliverance and peace to the people. In any case, as a result of the British dominance in 1849, this state was sadly given a brief respite. Locals refer to this brief period of Islamic rule as 'Landai Musalmani' (Brief rule of Muslims). Syed Akbar Shah's achievement and oblation for this reason, on the other hand, was remarkable and apparent to everybody.<sup>96</sup>

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<sup>95</sup> Muhammad Shafi Sabir, Tazkara Sarfaroshan-e-Sarhad, 2005. pp 104-105.

<sup>96</sup> Ibid, pp 105-106.

#### 4.5. Conclusion:

Syed Akbar Shah as it discussed before that, he was the descendent of the great saint and Islamic scholar Syed Ali Termizi better known as Pir Baba Buneri, being an offspring of Syed Ali Termizi, and the leading member of Sadaat of Sathana, he had been treated with honour everywhere in Frontier. He was also will aware of the political circumstances of the Frontier and Subcontinent. He always took leading part in the geo-politics of Frontier. He wants to unified the tribes of Frontier and to safeguard the political, social, religious and financial rights and life of the Muslims of Frontier against the non-Muslims, especially against the Sikh Empire. For that purpose, he struggled a lot and to some extent he successful to united the tribesmen, and fought many battles against Sikh empire, to seek independence from that infidel ruling. As a result, Syed Akbar Shah's political activities are a hidden chapter in Khyber Pakhtunkhwa's history. It took on the role of forerunner of the Pakistan Movement in the Indian Subcontinent. Syed Akbar Shah's political struggle became a source of inspiration for Muslims in India in their fight for the preservation of Muslim culture, the protection of their distinct identity, and the establishment of an autonomous Islamic state in this part of the world. Those Muslims who later fought for independence saw Syed Akbar Shah and his supporters as role models, as they fought valiantly against non-Muslim principles and risked their lives for Islam.

But unfortunately the history did not remember Syed Akbar Shah, as compared to their loyalty and sincerity to the Frontier and enthusiasm towards the unity of the Muslims especially the tribes of Frontier. Because he took parts in many wars against Sikh Army of Ranjit Singh and also remains a leading member of Mujahedin Movement, starting by Syed Ahmad Baralvi and Shah Ismail. Later on he also became the *Amir* (head) of the Islamic States of Hazara and Swat, which were fully based on Islamic Laws. At the first half of the 19<sup>th</sup> century the political scenario of Frontier was cleared that, Syed Akbar Shah was one of the Supreme political and freedom fighter, due to attempt of acquired independence, against Sikhs Empire of Ranjit Singh, for the Muslims of Frontier. Many writers wrote about his braveness and sincerity for his nations. Farhad Ali Khawar mentioned him in his book 'Gumnam Pakhtun Hero' "that in the early 18<sup>th</sup> century the Pakhtuns fought under the leadership of Syed Akbar Shah, almost all the wars against the Sikh in Frontier.

The battle of Pir Sabaq, Nowshera was end by victory of Khalsa Army, due to heavy loses, especially the lose their religious leader, general Phula Singh. This fight clarified that the Khalsa troops were more equipped and well prepared. The soldiers having had the heavy weapons and connected with a proper legislature of Punjab, was hard to challenge on the customary weaponries and systems, as were utilized by Pukhtuns. The fight was a conclusive won for the Sikhs and prompted their control of the Peshawar valley that fixed the further possibilities of Durranis and other Pukhtun clans. It is cleared that the tribe men of Frontiers, under the leadership of Syed Akbar Shah fought bravely and near to win, but due to direct took part of Ranjit Singh and cowardice of Azim Khan change the victory to defeat, because he didn't take part in the war directly and remains as a spectator from the west back of Kabul River with his troops. And left Syed Akbar Shah and his companions alone, in the battle field. And Syed Akbar Shah's companions had also lack of weapons and war tactics. So these were some reasons of failure in the battle of Pir Sabaq, Nowshera in 1823.

After the Battle of Pir Sabaq, the Sikh kingdom became more powerful and aggressive, they implement heavy taxes and also took revenges from those who took part in the Battle of Pir Sabaq, Nowshera. The Muslims of Frontier were going towards decline day by day. In that adverse condition, Syed Ahmad Baralvi and Shah Ismail came from India to the Frontier and started Mujahedin Movement to restored the previous position of Muslims in the region. The ultimate reason of Mujahedin Movement was the:

- Foundation of Islamic state.
- Reorganization and refinement of society from un-Islamic customs and practices.
- Reclamation of Jihad and bring issues to light of Jihad among Muslims of the locale.
- To free the Muslims of Frontier and Punjab from the grasp of Sikhs.

For achieving these goals Syed Ahmad Shah Started preaching all over Frontier, many local brave peoples and clan leaders joined his group. Syed Akbar Shah was also joined his caravan and invite the peoples and leader of the tribes to Mujahedin Movement. Muhammad Shafi Sabir wrote in his book 'Tazkara Sarfaroshan-e-Sarhad' that "As it was, Syed Akbar Shah the main character behind the Mujahedin Movement. Syed Ahmad Baralvi, Shah Ismail, and other movement leaders

would consistently advise Syed Akbar Shah in any dynamic situation. He was also Mujaheedin movement's financier. Anyone who donated to the Mujaheedin was given to Syed Akbar Shah for safekeeping throughout the subcontinent.’’

So the Sadaat of Sathana have solid connections with Syed Ahmad's movement since the formation of combined state at Peshawar. As it discusses before that he played leading role in the Mujaheedin Movement, remains as a finance minister of the movement and as well as served as a prime minister of the state of Peshawar established by Syed Ahmad Baralvi. Its cleared from all the statements that Syed Akbar Shah was one the strong freedom fighter and leader of the Muslims of the subcontinent. Because his objectives were not only relying in the Frontier, he wants the Muslims of the subcontinent free from any infidel ruling including Britishers.

Syed Akbar Shah also remains as a ruler of Hazara State during 1946. At the end of 1946 his government was demolished, due to rising of Britishers. But that short spin of time, at least the people of Hazara seen the outstanding government of Syed Akbar Shah. He unified all the tribes and imposed Shariah Law in the region. Everyone gladly payed Zakat and Ushar for the running of the government system. For short time but at least the tribes of Hazara inhaled the breath of peace.

At the point when Britishers captured Peshawar, Attock and Hazara from the last Sikh ruler Chitar Singh, on March 1849, Britishers took control of Frontier region without support of any group. Furthermore, arrived at the Swat line in a progression of corrective assaults against the Mardan regions and its surroundings. So the tribesmen of Swat felt danger to their life and freedom, they prepared to bound together themselves under single king to established legitimate state. In such manner, to save the standing of the land and to save the prestige of the tribes, the character of Syed Akbar Shah of Sathana was proclaimed the most appropriate for the kingship.

Aside from numerous different reasons in such manner, Syed Akbar Shah's past Jihadi vocation and being the head of the Sadaat of Sathana, was similarly satisfactory and regarded by all the Pakhtuns tribesmen in Swat. Akhund Sahib of Swat, likewise also like him as a reasonable character for the decision. Furthermore, in this way Syed Akbar Shah was consistently perceived as Badshah (Ruler) of the Islamic State of Swat in 1849. Syed Akbar Shah implement the Islamic

Shariah Law in Swat state. That Swat State was comprised of Swat, Buner, and Shangla now are the districts of Khyber Pakhtunkhwa Province of Pakistan.

Haider Ali Akhundkhel mention the Swat State in his book 'Zaila Buner ki Wadiyan' that, "this incredible state was not less than a gift. Since without precedent for history, two spiritual families (Syed Akbar Shah and Akhund Abdul Ghafoor) were accumulated on one plate form. What's more, Yusufzai tribesmen were behind them. As this state was solid hold for all the Indian Mujahideen, political dissidents and freedom fighters, on the grounds that even from here, the hearts of various tribesmen were loaded up with disdain against Britishers through letters. Jihadi messages kept on being conveyed to different districts. By sending jihadi troops on various fronts, they were battling against Britishers. Also, a way for battle of independence (War Independence 1957) was clearing.

Be that as the well of Allah, this Islamic state was arrived at end with the demise of Syed Akbar Shah on 11 May, 1857, a day before the War of Independence. The Britishers additionally considered the passing of Syed Akbar Shah an extraordinary misfortune for Muslims. These words expressed by an Englishman (Sir Herbert Edward) do the trick to demonstrate the above realities: Had these two (Syed Akbar Shah and Akhund Abdul Ghafoor) have been joined the War of Independence, in holding onto the 55th local infantry and at that point declared a jihad against us, no doubt that it would have burned down the valley of Peshawar and put us in significant troubles but Syed Akbar Shah passed away.

From the above Statement of Britisher general Sir Herbert Edward classify that the how much strong the state of Swat at the time of Syed Akbar Shah. Because during the life of Syed Akbar Shah as a king of Swat, no one dare to counter the Swat state including Britishers. However, the tribesmen of Swat became seen of an astonishing Islamic government, where's found Unity, harmony and political stability.

The outsiders like Britishers didn't set out to assault the state and enslaved it. The freedom fighter of the Frontier and Mujahideen got government support and a more secure solid hold as a coordinated authority. Although a few choices in this state were against the well of individuals of Swat and some depended on their preferences. One of them is that, Syed Akbar Shah mostly took outsiders in his army and they were not well aware from the norms and costumes of the people of Swat. Another reason was that; the people of Swat were not habitual to proper government system.

But aside from these the people of Swat lived in a peaceful environment and the skirmishes among the tribes were became cool for 10 or 11 years. At that way his rule was absolutely good, and fruitful for the rich and poor equally. Apart from some mistakes, he full fill his duty as a ruler, with honesty and adherence.

Syed Akbar Shah devoted his life for Islam, his ultimate objectives were:

- To unite the Muslims of Frontier.
- To free Muslims of Frontier from the Sikh and Britishers rule.
- To help Syed Ahmad Baralvi in the creation of an Islamic State.
- To restore the political, Social and Religious position of Muslim.

According to all the literature and movements, it is clear that Syed Akbar Shah was a true Islamic leader, at the any spot weather he was leading a troops in the battle or play a role as a ruler, he honestly completes his responsibility. A personality like Syed Akbar Shah truly inspired the people of Frontier due to his matchless manners and activities. This freedom fighter sincerely enlightened the way to freedom for the forthcoming generation.



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