

## ADMINISTRATION OF DIR UNDER NAWAB SHAH JEHAN

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### Abstract

*Dir the land of lofty mountains, snow peaks, lush green valley, transparent streams and industrious people, remained shrouded for a long time in obscurity, unknown to the outside world. It is very difficult to say that how and when Dir became the residential area but it must be said that due to the beauty, plenty and security, this area will have become the residential area from long age. Dir was invaded by Alexander, then came under the Budhist, the Mughal and important event was the settlement of the Yousafzai tribe in the area by defeating Swatis and Dilazaks in sixteenth century. The followers of Mullah Ilyas ruled for more than three centuries, and then a period of politicization and democratization started. Muhammad Shah Jehan ascended the throne after the death of his father Nawab Aurangzeb khan in November, 1924 and declared himself as the new Nawab of Dir and ruled till 1960. He was a tyrant ruler and ruled with an iron hand. He introduced some administrative reforms in army, judiciary, executive, and in legislation in his principality. His rule was not different than a dictator's. He snatched the power from his father and imposed his own constitution to show his mighty power. This paper is an attempt to discuss the administrative setup of Nawab Shah Jehan in detail. The data has been collected from books and personal interviews.*

### Keywords

Dir, Nawab Shah Jehan, Administration, Jirgah, Shariah, Dastural Amal.

### Nawab Muhammad Shah Jehan

After the death of Nawab Aurangzeb his son Shah Jehan succeeded his father as the Nawab of Dir and ruled from November 1925 to 8<sup>th</sup> October 1960.

### Early Life

Nawab Muhammad Shah Jehan was the eldest son of Nawab Muhammad Aurangzeb. He was born in Barwal Bandi Dir (Barawal Bandi, a tehsil in Dir state) on 24 Safar 1316 A.H (1885 A.D). It was that time when his grandfather

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Nawab Muhammad Sharif Khan was exiled from Dir and lived as a refugee. Shah Jehan received his early education according to his family tradition from a teacher named Fazal Azim Jan under the supervision of his father. He got religious education and also studied the classical books of Persian and Urdu. It is said that he showed great interest in studying political and historical books and other allied literature. He also had keen interest in the studying of current affairs of the state and its problems. Shah Jehan was intelligent and shrewd, that's why his father nominated him as his successor and heir apparent (Waliahad). The British Government too conferred on him the title of "*King of the British Empire*" Kingdom.<sup>1</sup>

### **As a Waliahad**

After his appointment as *Waliahad*, he was given the charge of two tehsils i.e. Maidan and Barwal Bandi. He made Barwal Bandi as his headquarter from where he successfully handled all the affairs and problems of Maidan. As a *Waliahad* and the Governor he fought several battles, in which he was once defeated and was victorious in the others.<sup>2</sup>

### **Accession to the Throne**

During the life time of Aurangzeb both his sons, Shah Jehan and Alamzeb were trying to get power. So Nawab divided the state between the two brothers. Alamzeb became ruler of Jandol and Shah Jehan of Barawal. Immediately after the death of Aurangzeb Khan in November 1924, a war of succession started between Alamzeb and Shah Jehan, due to which, two parties emerged. One who supported Shah Jehan and the other was in favor Alamzeb. Some of the personalities like Mohammad Zarif Khan of Rabet, Mohammad Arif Khan of Shihzadi, Sardar Malik of Khungi and Amerejan Akhundzada were on the side of Shah Jehan and supported him for the post of ruler (Nawab), while Khan Of Rabat, Sherullah Khan of Shizadia and a few other personalities were on the side of Alamzeb for his nomination. Because of the opposition and strong support between the two brothers, it was difficult to say that who would be the next ruler after Aurangzeb Khan.<sup>3</sup>

At the time of his father's death, Shah Jehan was present in Dir proper, so he declared himself as the Nawab of Dir and celebrated a short ceremony of his accession in the presence of few Sahibzadgen-i-Dir. Still he was very worried about getting power against his brother Alamzeb. Therefore immediately he send a message to the *Khawaneen* "elites" of Sindh area (nowadays that area is known as Balambat). In the message Shah Jehan promised the Khawaneen that if they did not allow Alemzeb Khan to enter Dir, they will be rewarded with a variety of posts and prizes.<sup>4</sup>

According to Sultan Khan (son of Alamzeb), the clash between Alamzeb and Shah Jehan started when the former came to know that his father was killed

by Shah Jehan. He started the journey from Jandool to Dir, to see his father for the last time. When he reached to Jehan Batti Pass, he was blocked by the worker of Shah Jehan and did not allow him to enter Dir.<sup>5</sup> A “*Jirgah*” of *Khanwaeen* of all the tribes of *Sindh* and *Talash* area was called for the nomination of the next ruler of Dir state. After a long discussion among the supporters of both sides, it was decided to go first to Dir for the “*Fatihakhawani*” of the late Nawab Mohammad Aurangzeb and the issue of succession to the throne would be discussed later on through mutual consultation.<sup>6</sup>

After a few days the *Maliks* and *Khawaneen*, came to Dir for the “*Fathi Khawani*”, but when they decided to leave, they were made to stay there as personal guests of Shah Jehan for several days. The intention behind this was that, Shah Jehan wanted to convince these *Khanwaeen* to support his succession to the throne. For that purpose they were given some more prizes to decide the issue of succession in favour of Shah Jehan.<sup>7</sup>

After a long struggle at last Shah Jehan succeeded and accomplished his mission and all the tribes assured Shah Jehan of their allegiance. Thus the threat and opposition from Alamzeb ended and Shah Jehan was satisfied. After a few months in 1925 the formal accession ceremony of Shah Jehan was held in Chakdara, which was attended by the *Khawaneen* of the state and high officials of Indian Government and thus Shah Jehan ascended the throne and was formally acknowledged as the 3<sup>rd</sup> Nawab of Dir.<sup>8</sup>

Nawab Muhammad Shah Jehan ruled Dir more than 35 years. He was autocratic ruler and followed his father’s administration. He modified the existing laws and rules for his own purpose. He used to keep people in his grip and no one could break the law of the land. Those who violated the laws they would be brought to book. Thus, he ruled longer than his predecessors.<sup>9</sup>

### **Executive of Nawab Shah Jehan**

After becoming the ruler Nawab Muhammad Shah Jehan divided Dir state into nine Tehsils, (v.i.z) Tehsil Dir, Tehsil Kohistan, Tehsil Timergara, Tehsil Balambat, Tehsil Uch, Tehsil Barawal, Tehsil Munda and Tehsil Samarbagh (previously known as *Barwa*).<sup>10</sup>

### **Council of Ministers**

Nawab was the head of the state and had occupied supreme power. Having doctoral power his ministers were responsible to him and he was answerable to none, nor could he be impeached by some authority. His cabinet was comprised of Tehsildar, Subidar, Qazi, Foreign Minister, Mushr-i-Mall, Meer Munshi and State Merza.<sup>11</sup>

### **Tehsildar**

Tehsildar was officer in charge of the whole Tehsil, who performed the duties of a *tehsildar* in the civil affairs while in military affairs he was the military commander.<sup>12</sup>

### **Subidar-i- Khazana (Minister for Finance)**

Finance minister was known as *Subidar-i-Khazana*. He was responsible for looking the income and expenditure of the state treasury. He was directed to inform Nawab on a weekly basis. Nawab himself, too, keep vigilant eye on the accounting of the ministers,<sup>13</sup>

### **Mushri-i-Mal (Revenue Minister)**

*Mushri-I-Mal* was to be the revenue minister of Dir state. He was responsible for collecting all beads of revenue and was bound to keep a written record of it. Mushar-i-Mall was authorized to remove Tehsildar or to veto any of his orders.<sup>14</sup>

### **Meer Munshi. (Personal Secretary)**

Personal secretary was known as *Meer-i-Munshi*. His duty was to inform Nawab about day-to-day happenings and to inform him about the daily record of events and meetings of Nawab. He also was responsible for dispatching massages and letters to the ministers of Nawab's council.<sup>15</sup>

### **State Merza**

*The* responsibility of State Merza was to keep the record of civil and military cases, the value of gun powder and weapons, and attendance of the army. He also had the responsibility to keep a record in written about the salaries of the ministers and army officers. The head of all *Merzas* was known as state *Merza*.<sup>16</sup>

### **Foreign Minister**

Nawab was having relations with other states i.e. Swat and Chitral, for this purpose a Wazir-i-Kharija (Foreign Minister) was appointed. The foreign minister of Nawab Muhammad Shah Jehan was Fazal Ghaffoor. He was the only educated person in the state who had received education up to 8<sup>th</sup> grade and was the most qualified person of state. He held meetings with Viceroy of India and Shah of Iran. He also met Quaid-i-Azam Muhammad Ali Jinnah with whom he discussed the relation of Dir with Pakistan.<sup>17</sup>

### **Tehsildars and Minister of Nawab Shah Jehan**

Raza Khan Wardag Tehsildar of Adanzi, Hazrat Ali Kaka of Timergara, Abdullah Jan of Balambat, Muhammad Zaman of Lallqalla, Talib Jan Of Mund,

Mahmood Jan of Hayaseri, Gull Zarin of Dir Proper And Murad Khan of Barawal Bandi.

Habibul Hassan was assigned the ministry of Subidar-*I- Khazana*.

Toor Khan was *Mushr-i-Mal*

Nor Muhammad was the *State Merza*.

Habib-ur- Rahman was the *Meer-i- Munshi*.

Fazal Ghaffoor was the Foreign Minister of Nawab Muhammad Shah Jehan.<sup>18</sup>

### **Judicial System of Nawab Muhammad Shah Jehan**

Judicial system before Nawab Muhammad Shah Jehan was not so developed and organized, for resolving issues, no set of organized laws was available. After becoming the ruler of Dir., Nawab Shah Jehan reorganized the judiciary. A set of laws was introduced consisting of both *Shariah* law and prevailing costumes and traditions of land.

The cases were broadly divided into two forms i.e. criminal cases like murder, injury, defaming a woman, interest on loan , mortgages etc. Theses cease were solved by appointing a “*Jirgah*” which was comprised of responsible elders, tehsildar and Qazi of the area, who would decide the case according to *Shariah* and customs and tradition of the state. The tahsildars were responsible to send a copy of that decision for the approval to the court of Nawab, and at the end Nawab had to put their signatures on the decisions and those decisions were implemented immediately.<sup>19</sup>

The second type of cases were civil: consisting of property disputes, marriages, and divorces etc. These cases were solved according to *Shariah* for which Qazi courts were established in every Tehsil. Qazi was to be appointed by Nawab with the consultation of tehsildar and other elders of the Tehsil. Every Qazi was given either land or monthly salary for the performance of his duties. In the capital Dir proper, there was a Supreme Court headed by *Qazi-ul-Quzzat* appointed by Nawab after interviewing him. It was an appellate court against the decision of Qazi. Qazi-ul-Qazat had the power to revise or to keep the former decision valid.<sup>20</sup>

Nawab had also given authority to his subjects for appeal against the decision taken by the lower courts or Qazi-ul-Qazat. Nawab himself would appoint another *Jirgah* for resolving the dispute. The second *Jirgah* would then consist of Nawab Muhammad Shah Jehan, Qazi-ul-Qazah, tehsildar of concern Tehsil, Qazi and other elders of the state. Here the petitioner would have given an option for deciding the dispute according select *Shariah* or custom of the area. The decision of second *Jirgah* would be considered final. The decision would have to be implemented immediately by Nawab himself in letter and spirit.<sup>21</sup>

## **The Legislature**

The legislature of Nawab Muhammad Shah Jehan comprised of the nobles of all leading tribes of Dir. The prominent tribes were Sultan Khel, Painsa Khel, Osa Khel Bahader Shah Khel, Mast Khel and Syeds. The Sardars and Khans of the tribes were permanently stationed in the capital; Dir. Arrangements for their food, shelter and lodging were made at state expense. The *Jirgah* was like a legislative council and was authorized to amend any law or to scrap it altogether. However the supreme and final decision for any law was in the hand of Nawab. He could amend and could change any law passed by *Jirgah* without showing any reason and then no one had the power to change or show their unhappiness to the said words of the Nawab.<sup>22</sup>

A part from the Jirga there was a constitution of Nawab Muhammad Shah Jehan, which he had inherited from his father Nawab Aurangzeb. On ascending throne he amended the said constitution. Every tehsildar was required to be fully acquainted with the said constitution. General people were also acquainted with the constitution of Dir. The constitution was known as *Dastural Amal Riyasat-i-Dir*. When Nawab Shah Khesro becomes the ruler of Dir, the constitution was amended as then known as *Dastural Amal Riyasat-i-Dir Tarmeem Shudda*. This amended constitution remained law till 1969.<sup>23</sup>

## **Main Provision Sections of Nawab's Constitution**

Nawab Shah Jehan framed a constitution for his rule and enforced it after becoming the ruler of Dir state

The following are some of the articles of the same constitution of the Nawab Mohammad Shah Jehan.

### **Marriage-Divorce and Disinheritance**

#### **Section 9**

Those marriages would be considered legitimate and legal which are valid according to the dictates of Shariah.

#### **Section 11**

A mere claim against a person that he has promised to engage his daughter or son with the son or daughter of a plaintiff shall not be deemed as sufficient proof unless the complainant supports his claim with evidence.

#### **Section 14**

Every male person has the right to divorce his wife without showing any reason. But the divorce papers must be attested by the concerned Tehsildar.

## **Section 15**

In case of a divorce, the relevant injunctions of *Shariah* must be followed strictly i.e. only that act of divorce shall be valid and legal which is according to Sharia.

## **Section 17**

If a husband has sold the ornaments or clothes of his wife before the divorce, the dispute shall be settled by a locally constituted *Jirgah*, if the divorced woman demands.

## **Section 23**

Every owner of property has the right to disinherit any of his heirs, but he had to show the reason. It should be attested by Tehsildar. Disputes about such cases of disinheritance shall be settled according to the laws of *Shariah*.<sup>24</sup>

## **1. MURDER**

### **Section 39**

Killing a woman found guilty of a sexual offence is not culpable. However if there exists evidence that the murder has been committed for vengeance or some other motives, then a *Jirgah* will decide the matter.

### **Section 40**

No one has right to keep a woman with him in his house after accusing her of illicit relations with some other person. If however, the accused woman is kept alive at home for three months, then the complainant's accusation shall be deemed as false. Afterwards any complaint or action against such a man or women shall be deemed as against law and the government. In such a case, the Government will rightfully ask him to furnish surety for not harming the blamed ones.

### **Section 41**

The killing of a dacoit, a house-breaker or a thief or thieves caught red-handed is not culpable.

### **Section 43**

All cases of homicide other than those mentioned in section 39 and 41, are illegal and culpable. In such cases, the accused shall be liable to a fine in addition to declaring him as an "enemy" of the victim's family. The amount of fine, in no case, is less than Rs.1000/-. In certain special cases, if the government thinks it just, it may hand over the accused to the victim's family for Qisas.

#### **Section 46**

The man declared as an “enemy” shall refrain from residing in or visiting the village of the victim or his/her nearby neighbourhood. It is on him not to transgress the borders as specified by the government. In case of violation, after proof, he will be liable to a fine of Rs.200/- on first violation and Rs.100/- for each such violation afterwards.

#### **Section 47**

- a. The area of demarcation for the purpose as described in section 46 will not be less than 12 miles i.e. the person declared as “enemy” shall refrain from approaching the village of the victim and an area of 12 miles around it.
- b. General road from Chakdarra to Lowari is exempted from this restriction. On the said road the passage of the “enemy” is not culpable, notwithstanding the fact that a part of this road runs through the demarcated area of restriction.

#### **Section 48**

Dir proper and all the headquarters of the state Tehsils shall not be included in the area specified as restricted. The area of Dir proper is protected area where no person declared as foe, be considered as committing violation of restriction. The area as specified in section 47 covers an area two miles in diameter for Dir proper, half a mile diameter for Tehsil headquarters and one “Farlang” (1/8 mile) for all other Qillas (Forts).

#### **Section 60**

No way, adopted by the heirs of the murdered person for killing the person declared as “enemy” is culpable i.e. hiring someone, or through relatives or appointing servants for this purpose. No such appointed person shall be prosecuted.

#### **Section 63**

If a person flees from the spot of his crime and is chased by his rival and he reaches within the boundaries of protected area as described in section 48, the chaser shall abandon the pursuit. He will not cause his killing within the specified protected boundaries.

#### **Section 70**

If a murder is committed at night time and the murder remains untraced, all the inhabitants of the village within the boundaries of which the crime has been committed will be held responsible for it.

They will have firstly to trace out the murderer, or in case of failure, to pay a fine or Rs.1000/- collectively.

## **Section 75**

If a person, other than the husband, tortures a pregnant woman so much that she loses her pregnancy which is of more than 5 month's maturity, the accused shall be deemed a murderer and he will be treated under section 43.<sup>25</sup>

## **2. INJURIES AND HURTS**

### **Section 76**

Inflicting an injury on an innocent person with a gun, pistol, sword, dagger or axe shall be liable to a fine of Rs. 50.

Moreover, money spent on the treatment of the injured person on proof, shall be received as treatment charges. If the injured person dies because of the injuries he sustained, the accused shall be deemed to have committed a culpable homicide. In such a case, the real cause of death of the deceased is in doubt, and then *Jirgah* constituted locally will decide the point.

### **Section 77**

Injury to an organ, with stone, stick, etc. other than weapons as mentioned in section 76, shall be compensated as follows:

<b>S. No.</b>	<b>Nature of injury</b>	<b>Organ</b>	<b>Fine</b>	<b>Treatment expenditure</b>
1.	If the injury is simple	Head	Rs.12	Rs.6
2.	If the injury is grievous	Head	Rs.25	Rs.12
3.	If the injury is severe	Head	Rs.100	Rs.50
4.	If bone is broken	Finger	Rs.80	Rs.40
5.		Leg	Rs.100	Rs.50
6.		Ribs as per rib	Rs.50	Rs.20
7.		Teeth as per tooth	Rs.50	Rs.20
8.	Loss of eyesight	Eye	Rs.500	Rs.250
9.	When chopped off	Ear and Nose	Rs.500	Rs.250
10	When injury grievous	Ear and Nose	Rs.50	Rs.20

No enmity shall be declared against the accused for inflict such hurts.<sup>26</sup>

### **Section 80**

If a person has been beaten without inflicting open injury on any organ and he remains unable to live an active life for several weeks, the accused shall be liable to pay Rs.100/- per week as government fine and equal an amount as treatment expenditure and compensation for the bed-ridden beaten person, after a Jirgah considers and concludes as such.

If the victim has caused and provoked the fight himself, the case shall be decided according to the *Jirgah's* opinion.<sup>27</sup>

### **3. ABDUCTION**

Abduction, whether it is of a woman or a minor girl, or of a male or female child is a serious crime. On abduction of a boy or girl for some revengeful end or "BOTH A BARAMTHA" (Receipt of discovering) purposes, the accused shall be liable to pay Rs.1000/- at least as government fine and all the expenses of the aggrieved relatives incurred during the search of the abducted person. In default of payment of the said amount the accused shall be punished with rigorous imprisonment for 5 to 10 years.

### **Section 89**

For abduction of a married women, the accused shall be liable to a government fine of Rs.500/-. Moreover the abducted woman and abductor shall be declared as rival of the abducted woman's family. The family of the woman includes both the wife's and husband's relatives.

### **Section 91**

On abducting a married women or an unmarried girl and selling her outside the state territory, the accused shall be liable to a fine of Rs.2000/- per head. Furthermore, the accused shall be declared as rivals of the legal heirs of the woman or the girl as the case may be.

### **Section 93**

The government shall, in no case, hand over any woman declared as enemy to her husband, not with standing the fact that the husband is willing to furnish surety for her safety.

## **Section 95**

For molesting a woman with evil design, against her will, the accused shall be liable to a fine of Rs.1000/- after a complaint is lodged by the woman's relatives and the charge is proved. In this case however, the accused shall not be declared as an 'enemy'. Moreover his entry within the village limits (which means on area of one mile around the village) shall be prohibited. In case of violation, the relatives of the woman will have the right to kill him.<sup>28</sup>

## **4. MUSKETING AND FIRING:**

### **Section 97**

Firing at any person illegally, with the intention to kill him, even if it causes no injury to the person, is a capital crime. In such cases the accused, one or more (as the case may be) shall be liable to a fine of Rs. 500/- per head. However, they shall not be declared as 'enemies' for future. They will have to furnish heavy sureties, which will be confiscated on violation.<sup>29</sup>

## **5. ARSON**

### **Section 98**

To set someone's house, corn stocks or cane stocks on fire, to cause him losses intentionally, the accused, on proof, shall be liable to a fine of Rs. 200/- per head and also compensation for the losses sustained and damage caused.<sup>30</sup>

## **6. CHEATING AND FRAUD:**

### **Section 101**

Cheating and fraud are considered as sever crimes. The accused shall be fined according to the nature of the case after a Jirgah enquires into the case and ascertains the truth. The complainant shall also be compensated for the losses he suffered due to the fraud or cheating.<sup>31</sup>

## **The Army of Nawab Muhammad Shah Jehan**

Army of Dir was not organized during the rule of Nawab Aurangzeb, when Nawab Muhammad Shah Jehan assumed power; he introduced some necessary reforms in his army. Except Nawabzada Alamzeb, his younger brother, he had never fought anyone, but he kept an active army. The army of Nawab was of two types viz *Nazami Fauj* and *Qaumi Fauj*. *Nazami* army was the regular army which was equipped with the then modern weapons and they were regularly paid in form of cash or piece of land from the treasury of state. *Nazami Fauji* was given proper training and a special type of uniform so that the people could easily distinguished them from *Qaumi Fauji*.<sup>32</sup>

The structure of *Nazami Fauj* can be compared with the structure of Pakistani army, the hierarchy of *Nazami Fauj* was: Nawab Muhammad Shah Jehan was the head of army and supreme commander. The head of *Nazami Fauj* was known as *Sipah Salar*, equivalent of the chief of army staff. Under *Sipa Salar* there was *Subidar* who would then be the head of *Jamadar*, *jamadar* then would be the head of *Havaladar*, who would be the leader of constables. The *Nazami Fauj* was further divided into two categories, the first was *Suba-i- Noker* and the second was *Shoba-i- Ardal* and *Teyar Khor*.<sup>33</sup>

### **Shoba-i-Nokar**

*Shoba-i-nokar* was the army who would be on duty round the clock. They used to go in *Lashker* to fight against their rivals and also to work in official constructions. The hierarchy of *Shob-i-Nokar* was: 20 constables under one *Havalder* known as *Havaldari*. Then *Hahavaldar* and 20 constables under *Jamadar* worked and were known as *Jamadri*. The head of *Jamadars* was *Sobidar* under *Sobidar* there were 100 constables, 5 *Havalder* and 2 *Jamadar* working and it was known as *Sobedari*. The total strength of *Nazami Fauj* was 6000 of which 1000 were having horses and was known as *Sawara*, others were known as *Paidal*.<sup>34</sup>

The salaries of army were according to their ranks. Constables were given 36 rupees per six months. Against the cash salaries sometimes and having area of 1 ½ *Moti* was given to each constable. (*Moti, the land equal to four and half canal*). *Havaladar* received 40 rupees per six months of 2 *Motis* of land; *Jamadar* was receiving the salary of 120 rupees or 3 *Motis* of land, and *Subedar* 300 rupees or 4 *Motis*.<sup>35</sup>

The second type of *Nazami Fauj* was *Shoba-I- Ardali* and *Tayar Khor*. These constables and officers were the reserve army. They performed their duties only when they were needed in the time of emergency. Otherwise they were free and were living at their homes. In this army one *Subidari* was consisted of 100 constables, of them one *Sobidari* was appointed to keep watch on the cannon of Nawab and the second *Sobadari* used to guard the residential area of Nawab Muhammad Shah Jehan. The salary of *Ardal constables* was 20 rupees per six months and 12 of *Tayar Khor* constable. Other officers of that group were having the same salaries as that of *Subadri Nokar*. Sometimes they were given some piece of land which the officers of *Shuba-i-Nokar* receive.<sup>36</sup>

### **Qaumi Fauj or Malathar**

The second type of army was *Qaumi* or *Malathar Fauj* which was not a regular army. *Qaumi fauj* was comprised of local people provided by all the tribes and *Khels* of the state on the demand of Nawab. The bigger the tribe, the larger would be the contribution to *Malathar* and vice versa. This category of army was known as “*Begaryan*” and usually they were called for the construction

of roads, forts and rest houses. This army was hire as labour force for construction and their work was called *Begar*. The strength of *Malathar* was upto 20 thousand. Qaumi Malathar was paid cash salary from the state treasury and there were no ranks of *Havaldar and Jamadar*, but different areas had their own units of *Begaryan*. The head of *Begaryan* had their leaders who were to be the chief of that tribe and was known as Qaumi Sobidar. The Qaumi Sobidar would be either Khan or Malik of related tribe. All the unites of Malathar were under the administrative control of Tehsildar of concern tehsil.<sup>37</sup>

### **Education, Health and Other Facilities**

Nawab shah Jehan was a traditionalist. He did not like the people to receive modern education and want to keep his subjects in ignorance. He did not provide any facility to his subordinates. He was against of western education; therefore, he did not build any school or college. Those who were interested in receiving education they were punished hardily. The writer of *Yousafzai Afghan* had an interview with local resident of Dir Abdul Mateen Khan said,

*“I had received some education at Thana (Area of Malakand Agency). I used to teach a few children at my village, someone informed the Nawab about my activities. He called me and asked about the matter. I denied the charge, but the Nawab still had his doubts. Then the Prime Minister of Dir State, Habibul Hassan interceded for me and requested him to spare my life. So I was released.”*<sup>38</sup>

Same was the case with the public health sector. Although the Nawab had built numerous forts, rest houses, and bungalows but really all these things were for his personal glory and power. There was only one veterinary hospital for Nawab’s pet dogs, where doctors perform their duties round the clock. There was no single hospital in the whole state. Only a small dispensary in Chakdara was established which was not sufficient even for the needs of the local public.<sup>39</sup>

The writer of civil services on the frontier Abdul Rashid meets Nawab Muhammad Shah Jehan and asked about the status of education in his state. Abdur Rashid concluded from his interview that Nawab was against of any education and any institution to be induced in his state. There was no hospital in the state and the local “Hakims” used to cure diseases. Children used to acquire only religious education in Maktabas. In the meeting while discussing thing with the Nawab, the writer drew his attention to the difficulties which his subjects were experiencing though lack of educational and medical institutions and suggested measures for removal of these difficulties. The reply of Nawab Shah Jehan was “what did the British gain by educating Mr. Gandhi and Mr. Jinnah.”<sup>40</sup>

Consequently it was very difficult for anyone to achieve education in home town. Those who were interested in getting education, used to go out of the

State. The logic behind this policy of Nawab was an ignorant idea that people will get awareness and it may be menace for the state.

Similarly in the administration of Nawab, the education and medical structure can be guessed from the incident.

It is said that in the area of Jandool, a Muallim (religious teacher) had opened a Madrassa for which he had sought special permission from the Khan of Jandool, Muhammad Shahbuddin Khan, the son of the Nawab Muhammad Shah Jehan. But when it came to the knowledge of the Nawab, he ordered his son to demolish the Madrassa and to give an exemplary punishment to the Muallim. The Nawab said further, by establishing Madrassas, we do not want to produce *Tarbooran*, (cousin rival) for ourselves.<sup>41</sup>

From this, it becomes clear that it was very difficult for anyone to get education during his life time. Therefore, the people of Dir state who wanted to get their children educated used to send them to Peshawar and other places outside of Dir state.

In nutshell the education development of the Dir state during the era of Nawab Muhammad Shah Jehan can be known from a saying of a Mer Manshi of Nawab that "Dir is like a hunting place which should be kept hidden from the world".<sup>42</sup>

Morally the Nawab of Dir was an unworthy and corrupt man. Due to his atrocities some of the people left their native land and became refugees in the neighbouring territories. His *Ex-Sobidar* Zarin Khan was one of them. He states,

"I was exiled to Takht Bahai, my only crime was that I refused his "*Bigar*" (labour without wages) and objected his revenue system".<sup>43</sup>

Political parties play an indispensable role in the political development of the country, while elections play a significant role in electoral politics. A democratic set up cannot be conceived without the existence of political parties and general election is very much necessary for the political process. An unelected body cannot be called democratic in the true sense of the term. Through the process of elections a feeling of participation in the governmental affairs of their country and a democratic consciousness and awareness of their rights is created among the common people and provides them political training.<sup>44</sup>

The Nawab of Dir Shah Jehan did not want political awakening among his subjects. Some people in 1943 AD announced the opening of the Muslim League branch office in Dir. As Nawab came to know he cracked down upon them and crushed them all. The president of Dir Muslim League Masood Hassan was assassinated by the Nawab army. In 1957, "*Jama'at-i-Islami*" was introduced as a political party, but Nawab exiled those people who supported the party.<sup>45</sup>

After the independence when Pakistan came into being as a democratic Islamic State, several small independent and autonomous states joined Pakistan. Many States who were ruled by Nawabs and other native princes also joined Pakistan, as they could not exist independently. The people of Dir State were in favor to join with Pakistan as they want their liberation from the oppression and tyranny of the Nawab. A political organization, the “Dir state Muslim league” had already been set up under the leadership of Akhonzada Muzaffar Said of Khall (a small village in Dir) and was affiliated with the Pakistan Muslim League. Many other prominent people of Dir had joined this organization and slowly and gradually its size increased and it got popularity among the common people of the State.<sup>46</sup>

When Nawab Shah Jehan becomes aware of the growing popularity and activities of *Jama'at-i-Islami* and Muslim League, he took serious notice of it. The Nawab cracked down upon them with full force, so as to nip the evil in the bud. According to Akhun Zada Bahrawar Said a former senator” report dated November 12, 1948.

“Fourteen villages of workers in Karo Dara and Dalka Khel Dara were burnt. Their crops were destroyed and women dishonored. About 2000 families were forced to flee the state.”<sup>47</sup>

Nawab Muhammad Shah Jehan was himself ignorant of the right of his subjects. They thought only for his personal interests and safety of regime. Dir remained backward especially in the field of politics. Its rulers never took the people into confidence in the affairs of the state. There were no such things as a councilor or an assembly. The whole administration authority vested in the hands of Nawab. In every matter his word was law, which was the reason that the people of Dir were politically immature and untrained before 1960. They were unaware of the right of franchise or an assembly, a Majlis-e-Mushawirat or neither an advisory council nor a non-political organization was allowed to interfere in any matter of the state’s administration or to have any advice. Despite its affiliation with Pakistan on 8<sup>th</sup> November 1947, no representation was given to Dir in the parliament.<sup>48</sup>

In this regard Dr. Khan Sahib had offered two seats to Dir in 1956 but the offer was rejected by the Nawab of Dir. Sikandar Mirza had also repeated this offer during his visit to Dir as President but it was again rejected by the Nawab, although he accepted a gift of 500 rifles from the President.<sup>49</sup>

In district Dir the political process began later than the other parts of the country. Despite its becoming a part of their own they did not comply with the orders of the government of Pakistan. But once this period of suppression was over the people of district Dir made a comparatively more amazing and inheritable advancement imbibing the true spirit of democracy than in their advancement in socio-economic sphere. Politically, the people of this area

became more conscious and well aware after 1960. A person of low middle class can fight election and play his due role in the field of politics. The people of this area were free from any bondage and normally they are not under any compulsion of a Khan or Nawab. The politics of “*Dalla*” (group) is no longer there. After the advent of political party, “*Dalla*” has lost its image and importance. People follow political parties rather than “*Dalla*” of a Khan or Malik. (*Dalla, A group of people who used to work as an electoral college for the election of MPA and MNA in Dir*)<sup>50</sup>

## **Conclusion**

Money and wealth can change the world. Akhond Ilyas came as spiritual leader in seventeenth century, but wealth changed his descendents and the thirst about the gaining power increase. For gaining command over the masses at some time they shake hands with the enemies just to quench the thirst of power. In the middle of seventeenth century the spiritual leadership changed into “*Khan*” of the area and then it was changed into “*Nawab*” at the end of nineteenth century. The period of “*Nawabi*” in Dir state was also at the ebb and flow. Like Mughal rulers, they also at a time were exiled, but again they got their power in Sharif Khan’s regime. The state also came under the dark ages during Shah Jehan’s period. Who ruled the state from 1925 to 1960, He introduces some reforms but behind all these reforms was his personal aggrandizement and lust for power.

Nawab Muhammad Shah Jehan who ruled the Dir state from 1925 to 1960, he introduced some measures of reforms in associative certain element for his people with the executive and the defense of the state and a partial enforcement of Shariah in the judiciary. All the reforms and administrative structure was framed for his own strength so that no one can challenge his mighty power. Because of his grip and control over the local people, he ruled more than 30 years and in that period no one got the courage to speak against him.

The executive structure was autocratic and he was having a dictatorial power. Any law passed by his Jirga could be called null and void and he was had the power to enforce any law as he wishes. In judiciary he was the chief justice. He would punish law brokers as he like. In the field of defense he was the commander in chief, he had appointed persons on high post of the state as directed by his desires. The constitution of Dir was framed as he directed. He had introduced some sections in his constitution which were against the Shariah. Education was not given to any person as he was of the view that these people will raised against him and his power will be objected. For keeping his subjects in ignorance he did not construct even a single school or college.

All these steps taken by Nawab Muhammad Shah Jehan were just for his own lust of power. He did not want anyone to share his power nor anyone to be of his level. Later on his rule was turning down but his own son and a new era of prosperity begun.

In October 1960, the Nawab Shah Jehan of Dir was arrested and sent to Lahore. His elder son Shah Khesrau Khan was selected the Nawab of Dir. After deposing the Nawab of Dir a new law was made for Dir, which was named as the Dir Administration Regulation (DAR). According to this law a proposed council was made and the process of election was suggested. In 1970 Yahya Khan abolished all the states and made Swat, Chitral and Dir as districts through a presidential order. Since then it has become an integral part of Pakistan and by virtue of its statutory meaning Dir District is the provincial periphery of the government of NWFP.

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