

The Reflection of Swat Crisis in Folk Poetry

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Abstract

Swat crisis has deeply influenced and still continues to influence the daily lives of the people of Swat. The crisis has been interpreted by different people according to their understanding on the basis of academic training, political affiliation, religious orientation, social and economic background. Apart from academic and political activists there is a very sensitive class of poets who saw the crisis from their own perspective. These poets, despite their different social background, diverse religious and political orientation have one point in common: they feel the sufferings of the common people and express it in their poetry. The poetry of tribal people is more valuable as compared to the poetry of other areas. Here the poets express first hand information, they are not victims of media and propaganda. They observe their surroundings minutely with their unique style and sensitivity. Their poetry, during and after the crisis, is full of events faced by the people of Swat. They have composed poems regarding the miseries of the people, not only when they were compelled to vacate their homes, but also about institutions responsible for the crisis; they have criticized their leaders, the clergy and the state actors, and have presented the hardships of the people. They have also suggested solutions, emphasizing education, unity and discipline.

The present paper is an attempt to bring into limelight some glimpses of the poetry of crisis. Mainly focusing on Swat, Buner and in rare cases outside the area, data for this paper was collected through field survey and private interviews with the poets of the area. An attempt has been made to focus on those poets who have not published their works due to different constraints, who belong to different social backgrounds and are mostly poor; few are illiterate and none of them is a university degree holder.

Inter-relationship of poetry and history

Literature has played its positive role in portraying social and political life in human history¹ and for their important role in every era poets are

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¹ Hakeemullah, 'Pushto Ghazal Par 9/11 key Asaraat', in *Pakistani Zaban wa Adab par 9/11 key Asaraat*, conference proceeding, held 7-11 August

called the eyes of a nation.² Poetry is considered one of the oldest forms of expression. Human race has found it much easier to express and memorise the verses instead of prose. Poetry is a very important source of history. Homer's *Iliad*, in 8th century B.C., is the story of Trojan War that had taken place hundreds of years before.³ According to Aristotle history and poetry are clearly distinguished by one obvious thing, history relates 'what has been' and the poetry 'what might be'.⁴

He claims that poetry is chiefly conversant about general truth and history about particular. A purposeless poetry is valueless in comparison to the poetry which contains specific purpose and thought to some specific ideology of nations. The latter is linked to the national development and plays an important and helpful role in the destiny of a nation, such poetry provides valuable evidence to historians.⁵

Swat crisis: an overview

The Yusafzai tribe migrated to Swat in 16th century, they did not establish a government in Swat, but lived there according to their own tribal traditions.⁶ Swat state came into being in 1915 when a tribal *jarga* brought Sayyid Abdul Jabbar Shah to Swat. After its merger with Pakistan in 1969, Swat, Dir and Chitral were declared districts with a different status, named Provincially Administered Tribal Areas (PATA) and put under the administration of North West Frontier (Now Khyber Pakhtunkhwa). Before the merger, the state had its *Dasturul Amal*—code of conduct, which had fulfilled the demand and requirement of the people. Cases were decided according to that code of conduct. After merger with Pakistan the government promulgated PATA Regulation, a complex and unwelcoming law. The delay in resolving cases through judicial process created discontent among the people and speedy justice was demanded by different segments of the society. Tahrik-e-Nifaz-e-Shariat-e-Muhammadi (TNSM) became much popular and dominated

2010, organized by Institute of Literature, Urdu, Persian and Languages, University of Peshawar.

² Yar Muhammad Maghmoom, *Da Azadai Tahreek au Pukhtu Shayeri, 1900-1947* (Pukhtu) (Peshawar: Pukhtu Academy, 2007), p.27.

³ Beverley Southgate, *History: What and Why? Ancient, Modern, and Postmodern Perspectives* (New York: Routledge, Taylor & Francis Group, 2004), p.15.

⁴ *Ibid.*

⁵ Yar Muhammad Maghmoom, *op.cit.*, pp.31-2.

⁶ Justine Fleischner, 'Governance and Militancy in Pakistan's Swat Valley' at http://csis.org/files/publication/111014_Fleischner_SwatValley_0.pdf.

Accessed on 2-10-2012.

the scene.⁷ TNSM demanded that Islamic law must be implemented in the whole Malakand division, and for that purpose there was an arm disruption in 1994. The turmoil of 1990s did not change the attitude of the government to resolve the issue and delaying tactics were used to prolong the tension. The 9/11 incident changed world politics and led to the US invasion of Afghanistan. The TNSM chief Sufi Muhammad led a crowd of about 10,000 to Afghanistan for *jihad* against the US and its allies, and on his return from Afghanistan, he was arrested along with his son-in-law Fazlullah.⁸ The latter was released from jail after seventeen month imprisonment. After his return from the jail he started a private FM radio broadcasting channel in his own village Mam Dheri.

After the Lal Masjid operation in Islamabad, Fazlullah declared *jihad* against the government and started offensive measures against Pakistani security institutions and government assets.⁹ To counter Fazlullah, the state machinery responded and Pakistan Army launched four operations in Swat from 2007-2009. As a result of those operations, the army although partially cleared the area from Taliban but on the other hand it brought immense damage to Swat. It directly affected every walk of life and hundreds of thousands of people were forced to leave their homes and migrate to other parts of the country.¹⁰ The deep rooted consequences of this crisis influenced all spheres of life.

The beauty of Swat in the eyes of poets

Swat is famous for its beauty and is usually called Switzerland of the East. Large number of visitors from all over the world come here and enjoy the beauty and hospitality of its people. Naqib Ahmad Jan, a local poet, wrote about the Swat valley in the following Urdu verses:

⁷ Sultan-e-Rome, 'Crises and Reconciliation in Swat'. *Pakistaniaat: A Journal of Pakistan Studies*, 3:1 (2011), pp.53-79.

⁸ Ihsan Haqqani, *Swat ka Muqqadama* (Mingora: Shoaib Sons, 2009), p.20.

⁹ Qandeel Siddique, 'Tehrik-e-Taliban Pakistan'. at http://www.diiis.dk/graphics/.../RP2010-12-Tehrik-e-Taliban_web.pdf. Accessed 23-09-2012.

¹⁰ Zahid Ali Khan, 'Military Operations in FATA and PATA: Implications for Pakistan'. at http://www.issi.org.pk/publication-files/133999992_58398784.pdf, p.133. Accessed on 2-10-2012.

هے دیکھنی جو جنت ارضی تو آئیں
 کرنی ملاحظہ هے دلکشی تو آئیں
 دیکھو گے هر نظر په دلفریب وادیاں
 گویا هے کوه قاف یہاں اڑتی هیں پریاں¹¹

Come if you want to see heaven on earth
 Come if you want to see the beauty of nature
 You would see enchanting valleys
 As if fairies have come down on earth.

Comparing its beauty with the rest of the areas, the poets give preference to its flowers and springs and consider River Swat as very special. Eitaab Bunerī compares the beauty of Swat in the following way:

په ستانه ې د کوم کوم ځایی شروع کړم
 هم کمال دے هم جمال د سوات په زمکه
 خکلا گانې ې بلها دی په هر لوری
 سیند بڼکاره دے لکه خال د سوات په زمکه¹²

From where should I start the description of its beauty?
 There is awesome beauty in Swat
 There is enchanting beauty everywhere
 River Swat presents spectacular sight of breath taking beauty

څو ځ به سپرلی ته انتظار کوی د گلرو په نیت
 مظلومه سوات کښې خو په هر موسم گلونه کیږی¹³

Why one may wait for the onset of spring
 O Mazlum! There is spring in Swat all the time.

دوی چي دمغرب د بهاریو صفت شروع کړو
 ما ورته د سوات د پسرلو خبری وکړے¹⁴

¹¹ Naqib Ahmad Jan, recorded by Ishtiaq Ahmad in a meeting at his residence in Swat on 8 February 2013. It is pertinent to note that all unpublished poetry has been referred in this manner. Ishtiaq Ahmad recorded the poetry during his visits to the residence of different poets in Swat on the dates mentioned against their names. On the request of the poets the exact name of their villages have not been mentioned.

¹² Eitaab Bunerī, 09 February 2013.

¹³ Fazal Hussain Mazloom, 11 February 2013.

In the normal situation almost all the poets used to write romantic poetry or they focused on social issues, after the crisis they found a new field for their writing because it left deep scars on their mind. Sarwar Musakhail thus narrates:

زمارنگينه د سرونو سواته
 شه د حالاتو بدرنگي او خوږې
 چاله نظره کړې چې لوتی شولې
 زما په خيال خپل گل رنگي او خوږې¹⁵

Oh! My beautiful Swat, a land of fascinating hues and colors
You have become bereft of colors due to vicissitudes of time
The foe has bad intentions for you
It seems your extreme beauty has become your foe

The poetry written during the crisis has discussed many events which clearly reflect how the poets understood the phenomena. Following is a sketch of the sufferings of the people as observed by different poets:

[illegible]

My beautiful land has suffered tremendously
My heart bleeds on the destruction of my fascinating land
My land is going through the horrific period of its history
Old and young mourn alike on this destruction

¹⁴ Muhammad Ayaz Khalil, 08 February 2013.

¹⁵ Sarwar Musakhail, 12 February 2013.

¹⁶ Sardar Alam Sater, 12 February 2013.

Regarding the law and order situation the poets observed:

دژوند د سوداګرو خبره هر ورځ راځي

دى ښار ته په سوغات كېنى يو سرهږه ورځ راځي¹⁷

The merchants of people send every day

The cut off head of an innocent at-least as gift

نن ې وئيل چي ښار ته ځي الله دى روغ راوړه

نه اوس ښكړې غواړمه نه درنه پيزوان غواړمه¹⁸

She prayed! May you come back safe today

I do not demand for nose ring and bangles any more

The role of the army has been widely criticized by the people of Swat.

There is a general impression that instead of hunting the militants they have mostly tortured the general public. One of the poets laments in the following way:

داسوات خو كړبلا ده حسينيان بكنې قتلېږي

پرتمې دى ديزيدورته لښكري په دى غرونو¹⁹

Swat resembles Karbala where Hussainites are dying

Yazid's troops have pitched themselves on the mountains.

Migration and local poetry

The military ordered the people to leave their homes and migrate to safe places during the operation. There was no proper and organized means arrangement. Orders were issued to vacate villages in very little time. Neither was there any facility for sick, old and children nor any means of transportation. The people including sick, old, children and women traveled for many kilometers by foot. This gloomy sight has been depicted in the following manner:

پېښى مې تنې كې په مزل مزل شوې

توان مې په تلو د وړاندې نور نشته دې

لگ مې په غيږ كېنى بابا جانا واخله

زما ماشوم وجود كېنى زور نشته دې²⁰

¹⁷ Darwaish Durrani, 8 February 2013.

¹⁸ Muhammad Gul Mansoor, *Os Bangri Chala Wakhlam* (Pukhtu) (Takhtbai: 2010), p.81.

¹⁹ Muhammad Raziq Wisal, 12 February 2013.

My feet are swollen due to blisters
 I don't have any strength to continue walking.
 O! My beloved father hold me in your arms
 My feeble body does not have any strength.

ريڙهي پيئي ٿي په مزلو باندی اوسولیدی
 زما ڌڄام پيښته پيغلے چي اوتري زغاځتي²¹

The soft beautiful feet of the women have been despoiled
 who are running to and fro for protection of their honour.

زړه زما به غايه دی غيگر به کوره شوم دے
 خدايه! سوات په امن کې دلبر به کوره شوم دے
 لڼه قيصه دا د خپل وطن به درته وکړمه
 خان به کوره شوم دے نوکر به کوره شوم دے²²

I am homeless and have lost every thing
 O God! Bring peace in Swat my beloved is homeless
 Let me narrate the woeful tale of my country
 The rich and poor both are homeless.

The stature of leadership in local poetry

The poets have blamed their leaders and are of the opinion that the policies and vested interest of their leaders were responsible for the miseries of the people. General Musharraf, MMA government in NWFP and all others have been criticized for being incompetent. The poets consider that none of them has the courage to speak the truth. Everyone of them has been working for vested interests and depicted Pukhtuns as terrorists.

په شريښندويي ياد کړي يو خپل هر بيان کښي
 زمونږه مشر مدام داسي هوښياري کړي ده
 افسوس چي مونږ له يونا اهل مشري کړي ده²³

They used to call us terrorists
 Our leader has always showed such cunningness
 Alas! Our leadership is inept.

²⁰ Sater.

²¹ Salem Miankhail, 9 February 2013.

²² Muhammad Gul Mansoor, *op.cit.*, p.31.

²³ *Ibid.*, p.64.

هلتہ زما د سر سودا کوی د غیرو سره

دلته چي راشی د غیرت اوننگ خبری کوی²⁴

They sell us to other for their vested interest
But when they are among us they talk about self-respect.

The poets have also blamed the people at helm of affairs for being deceptive. They have been on the pay roll of 'others'. Both the military leadership and Pukhtun nationalists are criticized in this context.

دلته کهنې چي شوک چرته زموږه مشر شومے دے

خان ي د اغیار سره په مال ملگرمے کړے دے²⁵

Whosoever becomes our leader
He is on the payroll of 'others'.

The poets, representing the collective wisdom of the community blame the political leadership for not resolving the issues confronting the masses. They wrote about their plight much before the situation got worsened. Saqib and Sirhindi have referred to this situation in the following verses:

د پښتنو داسي رهبر نشته چي دا وواځي

دا زما قام دے زه خپل قام يوازي نه پریدمه²⁶

There is no one among the Pukhtuns leaders who could say
I will stand by you through thick and thin

نه ي دوه کسه روغ کړل نه ي قام امن کړلو

زه ستاسو مشریم خو زه پنخپله شریم

کړیوان شلیدم وینم ظلمونه کړی کورم

زه ترینه سترگی پټوم بیه څنگ د قام رهبریم²⁷

²⁴ Muhammad Ilyas Saqib, *Da Namar pa Seera* (Pukhtu) (Mingora: Jan Kitab Kor, 2012), p.61.

²⁵ *Ibid.*, p.83.

²⁶ *Ibid.*, p.89.

²⁷ Muhammad Hashim Jan Sirhindi, *Shaledaley Grewan* (Pukhtu) (Mingora: Jan Kitab Kor, 2010), p.98.

Neither he resolves the differences nor maintains peace
 I am more than a leader to you although I am an evil
 I am witnessing the worst sort of atrocities
 Yet I close my eyes from all this, then how am I leader

Apprehensions of the people

The poets consider the present wave of militancy a part of the game which has been playing in the region for the last few decades. They categorically state that Pukhtuns are not terrorists rather victim of the aforementioned game. Saqib has reflected this feeling in the following verse:

شرنه ڪڍو شر پسند نه ٿيو مون پر ٿول امن پسند ٿيو
 خوبس چي پڻتانه ٿيو ٿيو تور راباندي لڳي²⁸

Neither we do fight nor are we terrorists, we are peace loving
 We are Pukhtuns yet we are blamed as terrorist.

We can also find the apprehension of the people in the poetry. They consider the present situation a war against the Pukhtuns.

روزانه مری
 پڻتانه مری
 نارینه هم
 زنانه مری
 تل د امن
 په بهانه مری
 څوڪ چي پوي شی
 په معنی مری
 امی ثاقبه
 بل څوڪ نه مری
 روزانه مری
 پڻتانه مری²⁹

²⁸ Muhammad Ilyas Saqib, 12 February 2013.

²⁹ *Ibid.*

Every day,
 Only Pukhtuns are dying
 Men and women
 They are dying in the name of peace
 The people who understood
 They knew why they are dying
 O Saqib!
 No one else is dying
 Every day
 Only Pukhtuns are dying.

ما د ظالم نه ٽپوس او ڪڍو ڇي ماوڻي وڙني

وئيڻل ي ستاد پڻ ٽونخواه سره رشتو جوڙه ده³⁰

I asked oppressor why you are killing me
 He told me that I am the resident of Pukhtunkhwa

Poets not only narrate the events but also express their concerned about the future of their nation. Mirajuddin Sangeen of Swat of the opinion that current continuous oppression is a systematic plan to push the people towards inferiority complex.

قتل و غارت پڪڻي ٻي شميڙه ڪڍي

ڄنگ دا حالات به بهتري راوڻي

عوام دويري غر ڪولي نه شي

دا خو احساس ڪمري راوڻي³¹

There are slaughtered every where
 How will the situation get better
 The people could not utter anything due to fear
 They are sliding towards inferiority complex

Apprehensive about their future, they suggest that speaking the truth will result in the assassination of the speaker.

ڪه غر دخلي نه دي اوباسي د خپل حق د پاره

انجام د خان دي په سرو وينو پڪڻي لت پت او گڻه³²

³⁰ Rohul Amin Amin, 9 February 2013.

³¹ Mirajuddin Sangeen, 12 February 2013.

³² Masud Shah Saud, 9 February 2013.

When you utter anything for your right
You will find yourself an example for other

The poetry of the crisis has also a reflection of the threats posed to the honour of the females. Sulaiman Fida has nicely depicted the picture in the following couplet:

پيغلو ڏسڻ ۾ لڳو ٿيڻ باندئي مولا س ڪيڏي
دلته رالوتى ڏاهو آخولا ڇه بل رنگه ده
نه ده چا مال نه ڏ چا سر او نه عزت خوندي ڏم
دلته ڪنهي امن او حيا خولا ڇه بل رنگه ده³³

O maidens keep intact your modesty
The values of the times have now been changed
Now the honour, property and existence of course is no more safe
Here the values of peace and modesty are of another kind

Shad Bunerī has described the behaviour of the armed forces with the general public in the following verses:

حالاتو ڀه ما ڪڙ ۽ وو خپل زور چي خبر ڏيڻ
ڙوندون راته جوڙ شوم ۽ وو پيغور چي خبر ڏيڻ
چي خوك مو وو ساتلي شاده خان له محافظ
هغوراله لوتل ۽ وو ٽول ڪور چي خبر ڏيڻ³⁴

When I came to know my condition had deteriorated
When I came to know my life had become a joke
O Shaad! The people who were our guards
They had looted our homes

These poets also have expressed the feelings of the people about the role of the security agencies. One of the common beliefs of the masses is that this whole mess has been created by the state agencies. The poets have narrated categorically:

³³ Sulaiman Fida, 10 February 2013.

³⁴ Shaad Bunerī, 11 February 2013.

مونڊ ڏهه غونه څنگ انصاف څنگ تحفظ او غواڻو
 څوڪ چي ڏوخت ڏ ظالمانو همنا پرا ته دي ³⁵

Whom could we ask for justice and safety?
 They are the supporters of oppressors.

راڻي ڏ خان نه زور اور جوڙاوي
 ماته زما په کور کڻي شر جوڙاوي ³⁶

They come as powerful people
 And oppress me in my home

Traditionally *lakhkar* were formed for the implementation of *jargah*—Pukhtuns council of elders, protect the tribe in crisis and at times approved offensive action on the opposing tribe. The Swat crisis changed the nature of tribal *lakhkar*. The state institutions were involved in *lakhkar* formation. They also armed the masses for the protection of their areas as well as fighting against the militants. Some of the Pukhtun intelligentsia objected to the officially patronized *lakhkar*. The people of Swat also did not like it and considered it a conspiracy against the local people. The poets gave their advice to the high ups that this is not a good practice. Peace can only be retained by peaceful means and violence begets violence as Rooh ul Amin Amin and Sulaiman Fida have depicted in the following manner:

امن په امن به راځي خو په دي نشي راتلے
 چي شي ټوپک ډهر پښتون ډهر بجي په غاړه ³⁷

Peace will come through peaceful means
 But not by putting the barrels over Pukhtuns shoulders

اے ډ افغان اولس واکداره په دي ځان پوهه کړه
 دلته به امن به ټوپکه به لښکره راځي ³⁸

O Leader of Pukhtuns! Do understand this
 That peace will come without gun and *Lakhkar* [Lashkar]

³⁵ Mirajuddin Sangeen, *op.cit.*

³⁶ Muhammad Hayat Hayat, 12 February 2013.

³⁷ Rohul Amin, *op.cit.*

³⁸ Sulaiman Fida, *op.cit.*

War in local poetry

The poets being more sensitive discuss all aspects of society. There is an elegant verse of Saqib:

زمانه که پوښتنه څوک د جنگ په حقله او کړې
د سترگو جنگ مې خوښ دې د بل جنگ په حق کې نه یم³⁹

If someone ask me about the war

I am not at all supporter of the war except in love

مونږه د مينې د نامي نه منکر خلق نه يو
مونږه په امن مټيان يو د شر خلق نه يو⁴⁰

We are peace loving people

We want peace we are not prone to fighting

After the start of the operation, behavior of the security forces toward local people became humiliating. Dozens of check post were established by the security forces and they enquired the people in such a way as if they have conquered an enemy's country. The general public was compelled to perform night watch duties. The poets narrating this state of affairs in their own style, have expressed their fears.

ده زړه هره خبره چې د ژبې سر له راشي
خو ستا په مخکېنې ژبه ږغول راته ډیر نگران شی
قلم پس مې رانیسی وائی څوک ی او د کوم غای ی
په دې وجه د کوره راوتل راته ډیر نگران شی⁴¹

I want to express my feeling

But could not due to prevailing fear

Search me at every step, asking, where have you come from

It is very difficult to come out from home now

Apart from the fear the poets also condemn the forces for not performing their duties and compelling the people to protect them. Fida has not only nicely referred to this situation but also questioned the efficiency of the army.

³⁹ Muhammad Ilyas Saqib, *op.cit.*, p.139.

⁴⁰ Muhammad Gul Mansoor, *op.cit.*, p.89.

⁴¹ Wali Rahman Wali, 9 February 2013.

ماتہ لیونے وائی جویم بہ نو
 کلہ ۛ نظر زما نظر تہ ۛی
 اوگورہ پہ ما خیلہ سوکی کوری
 دی بہ لہ پہ کرمو پینو سنگرتہ ۛی⁴²

They call me fool
 I am fool in their sight
 Look how they are getting protection from me
 How they would go to the battle field

پہ قدم پس رائہ پینتی کیری
 ما لاروے گنری زما پہ خاورہ
 پیژند گلو زما پہ کور کینی غواری
 داسی رامشہ دھیچا پہ خاورہ⁴³

I am interrogated at every footstep
 I am being treated as a stranger at my home
 I am asked to prove my identity
 O God! No one should be insulted in such a way

The depiction of *mullah*

Pukhtuns are emotionally attached to Islam. The *mullah* and religious class has always been respected but the crisis has leveled down the popularity graph of *mullahs* and now the people think about them in such a manner:

هغه د جنت دوزخ قيصے په بله واغوبښتی
 گرانه ده چې اس د يو ملا خبره سمه شی⁴⁴

The fairy tales of Paradise and Hell are no more believed
 It has become very difficult to deal with *mullah*

امے بے عملہ ملا مونړتہ مسئلې مه کوه
 لالچی ستا خو څر پخپله د ایمان تصویر دے⁴⁵

⁴² Sulaiman Fida, *op.cit.*

⁴³ *Ibid.*

⁴⁴ Ismail Darman, 8 February 2013.

⁴⁵ *Ibid.*

O un-practicing *mullah*! do not give us sermon
Your greed has distorted your faith

دى بعضو ملايانو ته واللہ كه بيشانه وكم
دوى زما د قوم نه اكثر لا رغلطه كړى ده⁴⁶

I shall not pardon those *mullahs*
Who have misguided my nation

مونږه پخپله به يو بل پورى يو بل حيران كړل
دا دامى وخت دى چې به يو بل موسجدى پريخودى
مونږه به ټول مسلمانان په يو ميدان راغونډ شو
خو كه زموږ ملا د كفر د فتوي پريخودى⁴⁷

We wondered one another when saw each other
In this time of confusion we stopped our prostrations
All Muslims would become united on one platform
If our *mullahs* abandoned the apostatizing *fatawa* (religious decrees)

Pray and advice by the poets

The poets, in their poetry, pray for peace and also advice the people to enlighten themselves through education.

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O Allah! Please accept my pray for peace
Let no one be killed in any bomb blast

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O Allah! Bring instability to those people
Who are instigating my poor nation for war

⁴⁶ Muhammad Ilyas Saqib, *op.cit.*, p.41.

⁴⁷ Muhammad Gul Mansoor, *op.cit.*, p.79.

⁴⁸ Muhammad Ilyas Saqib, *op.cit.*, p.31.

⁴⁹ *Ibid.*, p.61.

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Take the pen and wipe out the blame of terrorism from you
O Pukhtun! You are being suspected as long as the gun is in your hand

The religious and social celebrations at the time of crisis

The poet presents the sorrow state of affairs and question how his nation can celebrate different religious and social festivals. One of the poets reflected the feelings of the people in the following way:

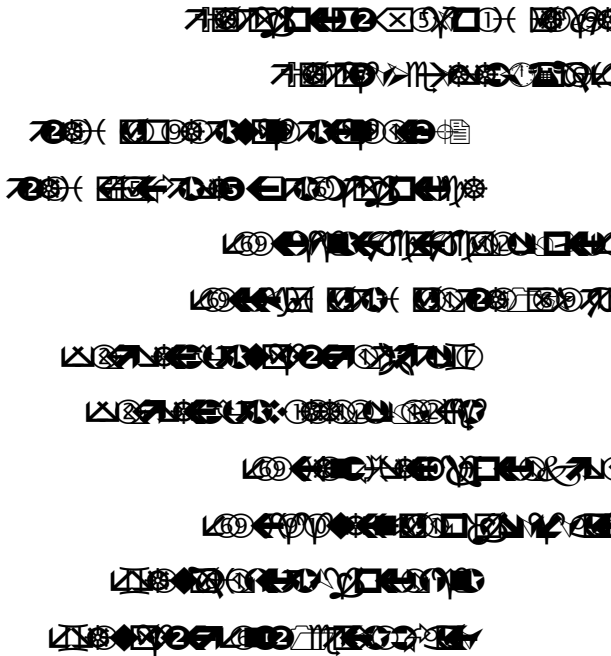
51

The heart of every person is full of grief and sorrow
O happy day of Eid! We are not in position to enjoy you
How we can welcome you in the series of miseries
We are being killed without any justification
The New Year is welcomed in the following way⁵²

⁵⁰ *Ibid.*

⁵¹ Ismail Darman, *op.cit.*

⁵² *Ibid.*



Welcome! New Year

Bring progress, knowledge and peace

Come so that we could envy each other

O New Year! Come with zeal and enthusiasm

Come with beautiful messages

Come like spring with beautiful flowers

Bring happiness to the dejected hearts

Bring freedom of our enslaved lives

Bring new ideas and perceptions in our life

Bring good sentiments to our life

O New Year! Bring the tide of progress

Bring a lot of happiness for us, despaired people

Conclusion

The Swat crisis is one of the darkest episodes of history for the people of Swat. They are peace loving people and emotionally attached to Islam. They have been exploited quite a few times in the name of religion. The religious class has mobilized them many times in the past and those aware of this fact used clergy for their vested interests. We have witnessed this in the uprising of 1897 and promulgation of Tahrik-e-Nifaz-e-Shariat-e-Muhammadi (TNSM). In the former case, Sartor Faqir

was leading while in the later Sufi Muhammad was the man who led the masses. Similarly in Swat crisis Fazalullah and his associates were the key persons who misused Islam for their vested interests and served the cause of the hidden agenda operating in the region since long.

In the crisis of Swat apart from religious circles, illiteracy of the Pukhtuns, unemployment and vested interests of different states, role of leaders and security agencies have also contributed their part. The crisis also provided some food for thought for the people to start thinking about their future. The poets and other literary persons wrote about the prevailing situation in their society, and advised fellow Pukhtuns to enlighten them with modern education as most of the evils emerge from darkness. The crisis has deeply influenced the people from every walk of life. The psychological, political, economic and social implications are visible everywhere.

The way out of the present crisis is not simple as many Pakistani and outside state actors are involved but the mess may be brought considerably under control if every individual is educated enough to differentiate between the truth and myths. The following verse sums up this remedy:

لَا تَلْزِمُوا فِيهِ الْقَوْمَ الْكَافِرِينَ

مَنْ يَرْفُثْ يَمُوتْ بِأَفْئِدَتِهِ

Take the pen and wipe out the blame of terrorism from you
O Pukhtun! You are being suspected as long as the gun is in your hand.