

The Administration of the State of Jandol Under the Rule of Ghazi Umra Khan: A Historical Analysis

Muhammad Shoaib¹

¹Pakistan Studies Graduate and Visiting Lecturer at Government Post-Graduate College Timergara

Email: hs7793406@gmail.com

Abstract

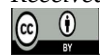
This research is an analysis of the life, campaigns, and governance of a 19th-century ruler of Jandol. His name was Ghazi Umara Khan. He is remembered in the history of the region as a great warrior leader dubbed by Winston Churchill as the Napoleon of Pathans. The current status of Jandol is a Tehsil of the District Lower Dir. But in history, it was a small princely state in Khyber Pakhtunkhwa, Pakistan. Although an influential ruler and fighter against British colonialism, the academic works on Umara Khan are negligible in exploring his role in historical literature, leaving a gap in comprehending the role of the ruler in regional politics and the identity of the Pathan. This qualitative study is based on secondary sources, such as archival materials and literature reviews, to rewrite the life of Umara Khan, military campaigns, and administration policies. The primary data has been used in the shape of observation of the historical markers and records, as well as interviews with the family members of the ruler. The contribution of the work is introducing to the reader the role of Umara Khan in shaping the local and regional processes, the outlook of Pathan resistance and leadership, and adding value to historical records of the princely states in colonial India.

Keywords: princely state, Nawabism, leadership, resistance, troop mobilization.

Introduction

Jandol is a small valley and administrative Tehsil in District Lower Dir Khyber Pakhtunkhwa. After the Dir valley, Jandol is the second largest valley in Dir. It is the most ancient valley, this route was mostly used by all those that attacked India in the past. It is bordered on the north by Barawal, on the east by Maidan and on the west by district Bajaur and on the northwest by Afghanistan, total area of Jandol is 144 square miles, During the British Raj Jandol was a small Muslim princely state, yet it yielded the great warrior Umra Khan. In 1860, Umra Khan was born at the home of Khan Aman Khan in Jandol in the village of Barwa currently known as Samar Bagh. Umra Khan got an early education at home. This boy with bright eyes and a sweet temperament gained an important place in his family since childhood. In the life of their father, there was a war of succession between Umra Khan and his elder brother. (Ali, 2012) After his father died in 1879, Muhammad Zaman Khan got the throne of Barawa. Umra Khan, along with his younger brother Muhammad Shah, was deported from Jandol, and they took refuge in the house of Ghulam Muhammad of Swat. In 1880 Umra Khan performed Hajj and met with Maulana Rashid Gangohi who inspired him for jihad, when he came back he decided to kill his brother and went to Jandol, he went to his brother's fort in Barwa and during night time he opened fire on him and killed him, and the next day he declared himself as the king of Barwa, after restoring the

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Corresponding Author Email: Basharatali@qcu.edu.pk

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royal authority and organizing the administration, he decided to control the neighboring areas, with the help of khan of Bajour he attacked on Munda, Sadber Kali and Khema and conquered these areas (Macmahan, 1895).

After becoming fully fledged ruler of Jandol he grew up the hands of friendship toward the British, in response the British government recognized the Jandol state and many agreements were signed between them, after consolidating his position in Jandol, in 1883 Umra khan decided to extend the boundaries of his state to Dir and thus he invaded Dir and captured the areas of Timergara, Maidan, Hajjiabad, Talash, Shamoza in various battles with the Khan of Dir Sharif Khan and up to 1884 he captured half of the Dir, and lastly in May 1890 the whole of Dir came under him, and He appointed Muhammad Shah Khan as a Governor of Dir and himself went back to Jandol, (Macmahan, 1895). And started a campaign against the Wali of Swat and conquered some areas of Swat as well (Ali, 2012).

In 1891 Umra Khan attacked on the provinces of Afghanistan and captured Asmar, Marwara and Barikot, in response Amir Abdur Rahman of Afghanistan wrote a letter to British against him, British warned Umra Khan and signed Durand line agreement between Afghanistan and British India. and this was the turning point in the cordial relation between Umra Khan and British, Umra Khan was a man of strong determination he had vision of uniting the whole the area from Chitral to Peshawar for that purpose he built strong army (Churchill, 1898). In 1892, the Mehtar of Chitral exiled his son, who came to Jandol and requested Umra Khan to attack Chitral. Umra Khan attacked Chitral and captured Drosh fort. The Mehtar complained to the British about him. The British wrote to Umra Khan, “left Chitral or he will be out of India by force (Nevill, 1977).”

In 1894, Umra Khan sent an expedition against the Kafiristan but got defeated, he himself goes there and conquered the areas of Drosh, Nasrat valley, and Kamdesh in 1895. Realizing the rise and popularity of Umra Khan British sent a force to Gehrait which was badly defeated by him it was the beginning of wars between British and Umra Khan, another group of troops were set out to safeguard the fort of Chitral they entered the fort and remained in siege surrounded by the army of Umra Khan, time to time many severe battles were fought and several soldieries were killed and wounded from both sides, British decided to help their besiege army and sent The Chitral Relief force beside this they also joint hands with the opponents of Umra Khan, when in 1895 the force reached Malakand Pass the forces of Umra Khan from Dir, Bajour, Swat and Malakand were waiting for them in the full spirit of jihad and a bloody war was fought but mujahedeen got defeated, Umra Khan ordered his commander-in-chief Abdul Majeed but he joined British, British army continued their march towards Munda, mujahedeen in different occasions of Amada, Chakdara, Timergara and Gosam present strong resistance to British, but on 15 April they reached Munda where Umra Khan himself fought with British after sever battles Umra Khan planned to flee to Afghanistan to organized a strong army to recapture his territory from British invasion, and on the night of 17th April He delivered an emotional address to his followers and leave Jandol.

Ghazi Umra Khan was openheartedly welcomed by Amir Abdur Rahman, and official protocol was given to him. He started social work and opened a Madrasah in Chardarah. While living in Afghanistan, he was always thinking of how he would recapture his land from British expansion, but life did not suit him, and he died on 10 September, 1904 and was buried in Chardara (Dirvi, 1989). In 1880, after becoming Ruler of a small town of 600 square kilometers in the Jandol

valley, he started expanding his state, and in a short span of time he expanded the boundaries to the southwest of Chitral, Nuristan valley, Skhakot, half of Utmankhel, some part of Bajour, Rani Zai, Adin Zai, and up to half of Swat. His courage to invade Afghanistan and challenge the British shows that Umra was a man of courage and bravery. Besides this, Umra Khan also tried to unite all Afghans and Pashtuns and to establish a Sharia state. He emerged as the true, loyal, and brave son of the Dir land, but due to the betrayal and disloyalty of his own people, he was forced into exile. He is still remembered with golden words among the Pashtuns.

The history of Pashtuns is full of those brave heroes who left remarkable marks in history, but still some of the heroes are unknown to the world and one of them is Ghazi Umra Khan, this research is conducted to bring to light the life of Umra Khan, there is not much data available on the life of Umra Khan, beside this the available data is not enough much to know about Umra Khan, and the most important is that this research will fulfill the gap exist since long time. Apart from it, an attempt is made to highlight the factual position of Umra Khan in history.

Literature Review

Inadequate historical taste on the part of the Pashtuns and the writing of the majority of the Pashtuns history by British authors, whose majority of works were written from the colonial perspective, has unfortunately obscured the heroic deeds of many of the Pashtuns heroes of British India, including Umara Khan. Even so, there are enough written records to provide information about various aspects of Umara Khan's life. Among these are Suleiman Shahid's Gumnam Riasat (Anonymous state) and Munshi Habib-ur- Rahman's Riasat-e-Dir. Riaz-ul-Dastaan-e-Dir, a few examples include Tarikh Kay Aienay Main (Dir State through History), Dir Wa Bajure (Dir & Bajure), Dir Aaj Our Kal, and The Story of Dir by Hassan (Dir Present & Past). These writings primarily discuss Dir's history, from ancient times to the present, including Umara Khan, who ruled Dir from 1890 to 1895, and other kings.

In addition to the works mentioned above that are written in the context of Dir's history, other works include Muhammad Shafi Sabir's Tazkira-e-Sarfarooshan-e-Sarhad (History of the Heroes of Sarhad), which is written in the context of the Mujahideen who fought in various conflicts against the British in the North West Frontier. Umara Khan has also been incorporated into it. Additionally, Munsir Azizuddin's Tarikh-e-Chitral (History of Chitral), a condensed history of Chitral, contains important details about Umara Khan's Chitral campaign. In addition, Pir Muazzam Shah's Twarikh-e-Hafiz Rahmat Khani and Bahadar Shah Zafar Kaka Khel's Pukhtana Da Tarikh Pa Ranra ki (Pashtuns in the Light of History), Muhammad Shafi Sabir's Tarikh-e-Suba Sarhad (History of N.W.F.P.), and Bahadar Shah Zafar K Both Sarwani's Makhzani-e-Afghan (Sages OF Afghans) and (Histories of Hafiz Rahmat Khani) having a little on the problem.

The huge work has been done by the colonialist authors, for instance, H.C. Thomson's A Narrative of the Events in Chitral, Swat, and Bajure: The Chitral Campaign. Wylly's book: The Border Land: The Country of the Pathan. Gen. Sir Andrew's book Tribal Fighting in NWFP. Similar to this, L. Harris' book British Policy on the North West Frontier of India 1889-1901 is a useful resource for learning about British policies on the Frontier and its successes, failures, and effects.

In addition, Aurthur Swinson's *North West Frontier: People and Events 1839-1974* offers a thorough account of the people, territory, social structures, and battles waged on the North Western Frontier. Other books include *Sultan-I-Swat Rom's State: From Genesis to Merger and The North West Frontier Province (Khyber Pakhtunkhwa) Essays on History*. There is sufficient information about the history, geography, people, social and political organizations, tribes, and wars fought in Malakand in George Madman's *The Romance of the Indian Frontier*, McMahon and Ramsay's *Report on the Tribes of Dir, Swat, and Bajure*, and Winston Churchill's *Story of the Malakand Field Force*.

Research Gap

Inadequate historical taste on the part of the Pashtuns and the major part of the literature is written by the British authors, whose majority of works were written from the colonial perspective, has unfortunately obscured the heroic deeds of many of the Pashtun heroes of British India, including Umara Khan. Even so, there are enough written records to provide information about various aspects of Umara Khan's life.

Methodology

Methodologically, this research is based on qualitative methodology, which was adopted due to the nature of the information and the research gap. The data that was used to get help from was secondary and primary as well; the data collection tools were interviews, and scrutiny of books, articles, and research papers. The sources for secondary data were libraries and internet websites. As for primary data, the family members of the ruler were interviewed. The sampling technique used in the study was non-random, key informed individuals, and the purposive documents were analyzed. Furthermore, the collected data were historically and thematically analyzed by using an interpretive approach. The study was conducted in specific consideration of the research ethics.

Overview of the Princely State of Jandol

Jandol is a small valley in Khyber Pakhtunkhwa; it is the second-largest valley in Dir after the Dir Valley. Jandol is 144 square miles in size and is bordered by Barawal to the north, Maidan to the east, District Bajarwal to the west, and Afghanistan to the northwest. During the British era, Jandol was a small Muslim state. It is the oldest valley, and everyone who has ever attacked India has mostly travelled along this road (Dirvi, 1989). Before the merger of the Dir state into Pakistan in 1969, Jandol was a Tehsil (Hidayat n.d, p. 32). In February 1977, it was promoted to a sub-division. The two Tehsils that currently make up Jandol are Tehsil-e-Samar Bagh and Tehsil-e-Munda. Three hundred and thirty-nine villages and nine Union Councils are there in Jandol (personal communication with Deputy Commissioner's Office, Timergara Dir). Overall, there are 189375 people residing in Jandol as of the 1998 Census (Shahid, 2007, p. 29). From Timergara District Headquarters, the valley is located roughly 15 kilometers away; they all identify as Muslims and adhere to the Sunni sect of Islam. One provincial representative represents the whole Jandol sub-division, which elects one MPA to the provincial legislative assembly. Jandol is the home of Mr. Siraj-ul-Haq, the current Amir of Jamat-e-Islami and the former senior minister of finance of Pakhtunkhwa. The people of Dir and Jandol actively participated in the Jihad of Kashmir at the time of India's partition, where they fought bravely (Drive, 2003, p. 103).

Umara Khan: Life, Rise to Power and Foundation of his Nawabism in Jandol:

After the arrival of Tarkalanis, more than a century passed with no centralized governmental power in the Jandol region. In order to protect Jandol from the foreign invaders, a Jirga was called at Satbar Kalay, in which they ultimately chose Mast Ali Khan, the ancestor of Umra Khan, to rule Jandol in 1744. As a result, Mast Ali Khan became Khan of Jandol, the first ruler of Jandol (Shahid, 2003, p. 124). The sixth ruler in the line of the Mast Khail family was Aman Khan, the father of Umra Khan. A boy named Umra Khan was born in 1860 at Khan Aman Khan's residence in Jandol (lower dir), in the village of Barwa (currently Samar Bagh). Umra Khan received his early schooling at home; he got an education in the Quran and the Persian language from Hafiz Abdul Manan and Abdul Jaleel (Shahid, 2003). This guy with bright eyes and a good demeanor has had a prominent position in his family since he was a little child (Macmahan, 1895). His father, Aman Khan, died in 1879 and was succeeded by his eldest son Muhammad Zaman Umra Khan. Muhammad Shah was expelled from Jandol after Muhammad Zaman Khan succeeded to the kingdom of Barawa following the death of his father in 1879. They sought refuge at the Swat home of Ghulam Muhammad during his exile in Swat. He came under the influence of Per Sayed Akbar Shah. The Per was a follower of Walliullah's mysticism and, as such, was a staunch ally of the mujahedin movement against the British in Malakand. Umra Khan became his disciple and regularly attended his majlis, and it was at this time that the idea of waging jihad against the British was implanted in his mind. He went on hajj with him and performed the Hajj in 1880, and met the inspirational maulana Rashid Gangohi, who inspired him for jihad. If he hadn't encountered those people, he might not have attempted to usurp the kingdom of Jandol, since their teachings had ingrained in him a spirit of Jihad that required the attainment of temporal authority. So, when Umra Khan returned from performing the Hajj in 1880, he decided to take power from his brother. He travelled to Jandol, where he went to his brother's fort in Barwa, and during the night, he opened fire and killed him. The following day, he declared himself the king of Barwa in front of a massive crowd consisting of local people of Jandol and the Mashaaran of that area (Shahid, 2003).

Umara Khan's Expansionist Designs and Diplomacy:

The position of Umra Khan remained precarious even though he had been proclaimed Khan at Barwa. His two brothers, the Khan of Dir and the Khan of Nawagai at the time, were among his potential adversaries. The potential huddles that might have been in the path needed to be cleared. He allied with Dilaram Khan of Bajure and two additional minor Jandul clans to enhance his power. He resolved to take control of the surrounding lands after restoring the royal authority and setting up the administration. With the aid of the Bajour Khan, he launched an attack on Munda, Sadber Kali, and Khema and successfully captured these territories. By doing this, Umra Khan managed to take control of Sadber Kalay and Fort Munda, two significant forts. He then turned his attention to those lesser Khans who had joined forces with his adversaries and driven them all out of Jandol. He delegated management of the villages to his cousin Abdul Ghani Khan and brother Muhammad Shah Khan. Thus, he gained control over all of Jandol (Shahid, 2003, p. 143).

Despite, Umra Khan's opponents having significantly more military resources than he had, he was a brilliant tactician and opportunist. He was the man of both heart and mind. It may be fairly assumed that the seizure of his ancestral throne and the ensuing conflicts with the local khans

were a part of his plan to bolster his position in the area against the British. He had organized and well-trained his troops. In terms of strategy and daring, his opponents had little chance against him, that's why he quickly took over the entire of Jandol. When Umra Khan's grip on the entire Jandol became stronger, Umra Khan turned his focus on legislation, the formation of the army, the construction of forts, and other reforms in his empire. Umra Khan made Bara the capital of Jandol. He showed his hand of friendship to the British of sending a delegation to Peshawar commissioner, he was the first one among the rulers of these regions who established diplomatic relations with the British .responding warmly to this initiative of Umra khan, the British government recognized the state of Jandol, in this friendship many agreements were made between Jandol and Delhi for trade, cutting of forest and transportation of the road British on Dir Chitral road (frontier and overseas expedition, 1978). The beginning of these relations with the British was a great success for Umra Khan, where the British also benefited from the friendship of a strong ruler like Umra Khan in Jandol on the Afghan-India border (Robertson, 1898).

Assessment of the Administration of the State of Jandol under Umra Khan

Umra Khan became the ruler of the Jandol small Valley's 600 square kilometers of Barwa in 1880. Fifteen years later, Umra Khan expanded the Jandol kingdom to include Drosh in the north, Skhakot in the south, and Chitral in the southwest, as well as a portion of the Nuristan Valley and Bajour. In addition to this, He established himself as the ruler of Swat and Chitral, and continued to lead it well. Umra Khan, who now held the reins of Jandol, requested rebel officers from Peshawar and Nowshera to join his council during the 1857 War of Independence. A Tehsildar was placed in each of the Tehsils that made up Jandol, and subedar and Jamal Dari system were also established there (Personal communication with Mushtaq Khan; Grandson of Ghazi Umra Khan, 2022).

Judicial System

The creation of the Sharia court system is regarded as Umra Khan's greatest accomplishment. In the northern territories, he was the first monarch to formally establish an Islamic civil court system. The Persian education system in Jandol was established by Umra Khan since it was the official language during his rule and remained so during the rule of the three late Nawabs. Umra Khan gave particular emphasis to the building of splendid forts in the state of Jandol. There were 42 forts from the Barwa, Miskene, Kambat, Munda, Shahi Pass, Balambat, Timergara and Shahzai at the time of Umra Khan's overthrow. These forts had walls 10 to 15 feet thick and 10 feet high (Personal communication with Yasir Khan; grandson of Ghazi Umran Khan, 2022).

Tax System (Begar)

Umra Khan also put into place the Begar system in 1890, which was utilized in Dir Jandol until 1960. As a result, he quickly gathered volunteers to help him clear the route of snow throughout the winter and help the state in any other state-related matters (Personal communication with, Hajji Abdul Samad, 2022). It was additional tax system imposed by Nawabs and Khan's. It was forcefully imposed on the people violently.

Strategic Approach

Umra Khan was the first ruler of the surrounding areas to create an arm factory when he erected one in the capital Barwa, in 1882 to produce firearms based on English weapons. In a time when anti-British sentiment was on the increase throughout India, but especially in Malakand, Umra Khan opened his eyes. The greatest fight ever fought against the British in Malakand, the Ambyla war, had been fought just three years after his birth in 1863, whereas the war of independence had been fought only three years before. The entire region's khans had banded together to fight the British during the conflict. The region was now filled with animosity toward the British as a result of this battle. Furthermore, Umra Khan had inherited his grandpa Faiz Talab Khan's dislike of the British from him, who had fought valiantly in the Ambyla War alongside his army against the British (Personal communication with Mushtaq Khan; Grandson of Ghazi Umra Khan, 2022).

Thus, the environment is anti-British because of all the aforementioned issues. His initial actions as king after assuming the throne of Jandol demonstrate his intent to arm himself against the British. He was aware that he couldn't conquer the nearby Khans without the British assistance and neutrality. He did this in an effort to win the British government's trust while also obtaining weapons and ammunition. He took control of all of Jandol, Dir, and some areas of Bajure by 1890. He had built forts all over his domain, and his military leaders had guarded them. He dispatched his emissaries to Chitral, Swat, Afghanistan, and other local petty Khans after seizing Dir so they could join him in a holy war against the British. However, Umra Khan believed it was prudent to care for the allies of the adversary before launching a successful offensive against the British. He repeatedly attacked Swat, Afghanistan, and Chitral's lands from 1890 until the Chitral campaign. He never revealed his true intentions to the British during these expeditions, but instead promised them that the goal of the attacks was to retake the ancestral territories that they had previously occupied. Although the reports from the spies had made the British fully aware of Umra Khan's true intentions, they were powerless to take any action against him, The British were unaware of Umra Khan's activities as long as they were concerned about the Afghan Amir's invasion of Swat and Bajur (Shahid, 2003, p. 143).

Following the signing of the Durand Line Agreement, the British, by their actions, signaled to Umra Khan that the British would now set the terms for a friendly relationship. The agreement fell like a thunderbolt on Umra Kha. He initially showed his disobedience by stopping the postal service in his country in November 1893. The relationship between the British and Umra Khan began to deteriorate when Umra Khan attacked the province of Chitral despite British warnings. Conclusively, the majority of the writings on Umra Khan that are available were written by British authors give readers the impression that Umra Khan was a close ally of the British and wished they would grant him control over the entire region. In terms of his friendship with the British, it is accurate to say that he did so, but it was all a part of his strategy. Being a realist, he responded to the demands of the circumstance. He was aware that he couldn't fight the British with nothing. His friendship with the British was mostly intended to help him become stronger militarily. The information above demonstrates that he was not a devoted ally of the British but rather their worst foe (Personal communication with Mulana Hanif Ullah, (2022).

Umra Khan was an intelligent and cunning leader who ascended to power at a relatively young age. Born within Yusufzai's community and belonging to the Turkalani tribe, Umra Khan

pioneered the idea of constructing a big and powerful empire and greatly succeeded in doing so. His kingdom's "jandol" borders, which covered a total area of 25–30 thousand square kilometers as of April 19, 1995, included some portions of Dir and Jandol, Chitral, Upton Skhakot, Nuristan, Shamuzai, Bajour, and Arangbarang. He wants to cut off the region's North-West border with India in order to establish a sovereign Islamic state there.

Analysis of Weaknesses of the Jandol State During the Reign of Umra Khan

Although Umra Khan's brilliance and leadership abilities cannot be disputed, he also came to power at the young age of 20 and governed for fifteen years. Umra Khan made many excellent moves at the time, but some of his policies are equally deserving of criticism.

Justification of violence

If Umra Khan intended to unite the Pashtuns from the Hindu Kush to Peshawar and establish an Islamic empire, he would have utilized other means, such as meeting political and religious elders, instead of using force, but he always used the sword for that purpose. In the entire Frontier Province at the time, the religious leaders wielded more sway than the Khan and Malik. The other kings would have been powerless and would have automatically approved the annexation of the Jandol Empire if Umra Khan had taken their adherents into confidence (Personal communication with Abdul Samad, 2022).

Attacks on relatives and neighboring rulers for the expansion of the state

Umra Khan was the son-in-law of Mehtar Oman Malik, the ruler of Chitral, and Khan Rehmatullah Khan, the ruler of Dir. Umra Khan was also related to Swat, and one of his sisters married Amir Abdul Rahman. In his efforts to overthrow Chitral's throne, he spared no effort. Umra Khan may have had more influence in the surrounding districts if Dir and Chitral had been left unmolested. Because it was crucial to maintain friendly ties with Afghanistan, Umra Khan made a mistake by attacking that country. It was alleged that these tribes declined to provide a hand when the British were battling Umra Khan (Personal communication with Abdur Rauf Aka Lala, 2022).

Lack of Attention to the Governance System

During his 15-year reign, Umra Khan spent most of his time in war campaigns instead of improving the system of government, and due to frequent wars, the kingdom of Jandol could not develop enough in economic, educational, and other areas of life. Umra Khan's policies and the military officers of Jandol paled in comparison to the war preparations and activities the British began against him. Umra Khan did not make any special preparations for war, in contrast to how the British divided his army and exploited weaknesses in Umra Khan's home.

Conclusion

Ghazi Umra Khan, a minor Khan, rose to the position of Jandol king in 1890. Despite his hatred for the British and desire to drive them out of the area, he made friends with them in order to improve his standing at home. His administration was largely informal and traditional. He had more focused on the external affairs rather on internal administration. He was militarily assisted by the British Raj sent him weapons and ammunition, and he started attacking the countries of

his rivals and British allies. But was not assisted administratively. In a short period of time, he controlled nearly the entire area administratively. But lack of administrative genius and good governance system his rule ended. The immediate cause of the end of the rule was British colonialism. Whereas, the British Raj brought back its puppet governors who had been exiled by him. Thus, the Rule of Umara Khan ended.

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Appendix

- Personal communication with Mushtaq Khan; Grandson of Ghazi Umra Khan, (2022).

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- Personal communication with Abdur Rauf Aka Lala, (2022).
 - Personal communication with Yasir Khan; grandson of Ghazi Umran Khan, (2022).
 - Personal communication with Abdul Samad, 2022.
 - Personal communication with Mulana Hanif Ullah, (2022).