



Radical Media: The Story of the Fazlullah Radio in Swat



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Abstract: *This study qualitatively analyzes the role of an FM Radio Station in escalating militancy and penetrating radical thinking among the people of Swat. The Fazlullah radio was an illegal broadcaster initially established for the translation of the Holy Quran but later switched to radical content and challenged the writ of the government. The study finds that the legitimate media channel being licensed for serving the national interest could not strategically counter the contents of this radio by airing contents for immediate gratification of the information needs of people; consequently, the community had to depend on this radio. The Fazlullah radio, through his agenda set for contents, has badly influenced people's minds and caused massive destruction in the valley by ultimately compelling its residents to leave their hometown and become internally displaced persons. The radio has spread violence through its radical content in the region, and that affected the whole of Pakistan.*

Key Words: Radical Media, Fazlullah Radio, Swat, Militancy, Talibanization

Introduction

Radical Media

The term "Radical Media" refers to alternative, tactical, or activist media that manifests in social movements or goal-oriented political activism for penetrating a society to achieve certain goals. Downing J. (2001), while introducing the term "Radical Media" in 1984, argued that this is the humanistic, socio-political model of disintermediation, which coincides in terms of coverage with other branches of media such as alternative, tactical and activist, but at the same time, it differs from conventional mass media in terms of ideological behaviour. The behavioural practice based on ideological conviction makes radical media significant in amplifying social or radical movements. The mechanism of the Fazlullah Radio in Swat for broadcasting various content was almost the same in nature as it gave people an alternative medium of communication, with a humanistic touch by addressing their core issues, that impetus to a movement which ended in the devastation of Swat Valley- a district in the Malakand Division of Khyber Pakhtunkhwa- Pakistan (Dogar, A, Shah. I & Faisal. A, 2023).

Illegitimate Broadcaster

The radio, which is not licensed and authorized by the Pakistan Electronic Media Regulatory Authority (PEMRA) to go on air, can be measured as an illegal or illegitimate broadcaster regarding

operationalized definition. In this review, unlawful radio broadcast implies the Fazlullah Radio, which assailants or Taliban utilized to advance aggressiveness and radicalization in the valley of Swat. It also challenged the writ of the then government and influenced its listeners to join the *Tehrik e Taliban Swat* (TTS) against the un-Islamic policies of the rulers. Fazlullah used to interpret the teachings of Islam and Jihad in his own way, and those who were not following his agenda were declared non-believers of religion, which according to TTS, was a sin. He used to motivate his followers through radio transmission to fight against those non-believers.

During the season of rebellion in Swat, there were over 120 unlawful FM radio broadcasts across the area, and people constantly complained about the radical content being aired. The militants in various parts of the province used to force these broadcasters to air their content, mainly against the government and implementing Islamic Law (defence. pk, 2010).

The Inter-Services Public Relations (ISPR, 2014), while explaining its strategy for countering the operation of such illegal broadcasters, argues that it has a defined policy to deal with radical media. It is dealt with in three ways; to suppress its transmission by applying a more powerful transmission line to block the illegal sound waves, to dismantle the structure physically and to use the same frequency for airing contents that serve the state's interest. The ISPR went for the third one, and consequently, Fazlullah frequently changed the frequency of his radical radio.

Radio in Pakistan

Radio was brought to Pakistan when the British colonialists involved this medium of correspondence for misleading publicity purposes from the beginning in the state (Khattak, 2006). Oddly, the essential radio was established in the North West Province, by the British Indian Empire, and the province is currently known as Khyber Pakhtunkhwa. This radio broadcast was laid out in Peshawar in 1935. The rationale for this choice was to add worth and viability to the exposure and misleading publicity of the Great Game weapons store; reserve; the Game among Russia and the British Crown (Khan, 2010).

According to the Pakistan Electronic Media Regulatory Authority (PEMRA) 2022, currently, the number of FM radio stations, including commercial and non-commercial, is 256, out of which licenses of 21 radio stations have been cancelled for not complying with the rules and regulations. In Khyber Pakhtunkhwa, the number of the commercial radio station is 23, while the non-commercial is 10. Similarly, there are 40 radio stations; including 33 medium wave (AM) and seven short wave broadcasters in Pakistan. These stations remain on air for 300 hours daily and broadcast content in 21 languages while reaching 80% of the area and 95.5 % of the total population of Pakistan.

Research Question

RQ: What type of content was aired by the Fazlullah Radio that led to radicalization in the valley of Swat?

Theoretical Framework

Theories are intended to make sense of, work out and grasp peculiarity and, by and large, to look up to and widen the current information on an issue or point inside the constraints of the critical bound presumptions. The current study is based on two theories, the agenda setting and the dependency theories of mass communication. The agenda-setting theory by Dr. Max McCombs and

Dr. Donald Shaw describes the ability of the news media to influence the public agenda. It deals with how media attempts to influence its consumers, resulting in establishing the hierarchy of news prevalence. The content is put in an order so that the consumers start believing this is important for them. The theory also decides how much the media influences the public and proposes that media has an incredible impact on their audience by ingraining what they ought to think about rather than what they actually think about (McComb and Shaw, 1968).

This is how the Fazlullah Radio in Swat influenced the audience in the valley and made them think the way TTP wanted them to think. One of the important reasons was that people had no access to any other medium of communication like television, cable networks and even newspapers in most parts of the area, so they had to depend on the radio. The second part of the study, which deals with public perception of the radio, is based on the dependency theory of mass communication. The dependency theory believes that the more a person becomes dependent on the media to fulfil his information needs, the media becomes more important to that individual (Rokeach and DeFleur, 1976). Since people of the areas had no other option left to them for the gratification of their information needs, especially when there was a war-like situation in the valley, they had to depend on the only medium available to them, which was Fazlullah Radio. It is believed that Fazlullah and his companions, with a radical approach, have exploited this dependency factor and influenced a sizable number of the population in their favour. Resultantly many of them joined the TTP against the government.

Research Objectives

- 1 - To analyze the content of the Fazlullah Radio regarding radicalization in the area
- 2 - To assess the impact of the Fazlullah Radio on the local community and their response to TTP

Literature Review

The literature available regarding the Fazlullah Radio in igniting radicalization in the valley of Swat helped the researcher understand why people used to listen to this broadcaster. Since the study is based on data transmitted during 2007-09, when the militancy was at its peak, literature of that time and afterwards was quite helpful in understanding the radio's agenda, also known as Mullah Radio and peoples' dependency on it.

Hermansky (2022) emphasized the role of FM radios in facilitating decentralized and region/province-based media structures, empowering local voices to have a say in media representation and content. It also talks about the role of the radio in engaging listeners in topics that are directly related to their lives. It increases their dependency on a specific broadcaster for getting the information that needs to be gratified. The same happened to the Fazlullah Radio in Swat which compelled people to listen to it for information about day-to-day happenings, especially related to militancy.

However, significant changes occurred in the broadcast landscape after the fall of the Taliban regime in 2001, and likewise, with the establishment of the PEMRA, a number of licenses were issued to different parties for establishing their FM radio channel. This technology also reached the Taliban in Swat and they started utilizing it by establishing a radio, that later on got popularity with the name of Fazlullah Radio. The study investigated its role in spreading radicalization in the Swat Valley vis-à-vis public response to its constant that influenced them to join militants (Dawi, 2022).

Khan (2010) argues about the job of media concerning its importance in affecting the public plan. It says that the absence of incredible skill on the part of the administration of any news source can influence the cause they are made for. Whenever controlled reasonably, they can contribute a great deal to the general public to reconstruct society. This was one of the reasons that the broadcasters being run and owned by the government badly failed to attract listeners, and they were left with no choice but to switch to Fazlullah radio for the gratification of their information needs (Khan, 2010, p. 16-27).

Zafar, Rabia (2011) asserts that after the arrest of Sufi Muhammad in 2001, Maulana Fazlullah, who was also his son-in-law, dominated and built connections to the *Tehrik e Taliban Pakistan* (TTP). Fazlullah gained popularity as the 'Radio Mullah' for operating more than 30 unlawful FM radio broadcasts to communicate his extreme perspectives like his resistance to female instruction, polio vaccination and asking people to join him in *Jihad* against the political government. Fazlullah pronounced *Jihad* (War) against the Army of Pakistan in July 2007 in retaliation for its attack (according to Fazlullah) on the *Lal Masjid* in Islamabad, the capital of Pakistan.

The study further investigates that during August - December 2008, Militants assumed command over most of the region, and an expected 80,000 young ladies were constrained out of schools, as Fazlullah and his companions were not for female education in Swat. Later on, because of public pressure, Fazlullah eased a few limitations, restrictively permitting young ladies they study just up to fifth grade.

When the government of Pakistan passed the *Nizam e Adl Regulation* in February 2009, in February 2009, the Spokesman of TTP, Muslim Khan, began forceful public articulations against the territory of Pakistan, saying that all parliament, democracy and constitution are not Islamic and people have to join them against it for ensuring implementation of Islamic laws in the country. The video wherein the Taliban were freely lashing a young lady aggravated the cross-country disdain for aggressors. In particular, Fazlullah and Sufi Muhammad's kin began battles in the encompassing areas of Buner and Dir. The establishment had no choice except to launch a military operation, started in September 2009 as *Rah-e-Rast*, that ended with the running away of Fazlullah and the arrest of his father-in-law, Sufi Muhammad. Resultantly, the government of Pakistan took control of the area and established its writ in Swat (ibid, 2011).

Martin, Gus (2011) argues about the significance of psychological oppression while clearing up the historical backdrop of radicalization that led to terrorism in different parts of the globe, giving instances of the French Revolution of 1789, the German Propaganda System by the Nazi party, Algerian fear based oppressor gatherings, Palestinian political dissidents, Tamil Tigers and Afghanistan battle against the Soviet Union in 1979.

As far as he might be concerned, a large portion of the time, illegal intimidation and viciousness are likewise advanced by an extreme way to deal with patriotism, politicalism, bigotry and social contrasts and each pioneer with these pronouncements utilized different ways of spreading their perspectives and thoughts among individuals, getting hold of them for their characterized objectives (Din, J. U. et al (2022). Fazlullah worked on the same pattern and influenced the minds of people in his favour, convincing them as if he was the only well-wisher of them, state and religion while the politicians, local elders and military could not protect the areas mentioned above, especially the religion (ibid, 2011).

Khalid Aziz (2010), in his article "Criminalizing the Female in Swat," says that Fazlullah Radio has an immense amount of mass due to its popular style of presentation, resolving issues faced by

the local community as its audience, especially problems faced by the women population of the area, mainly related to households, their male members of the family and some social as well as religious obligations. It made women of the area listen to the radio regularly and correspond to it through telephone calls.

He contends that the Fazlullah Radio served a few purposes of fanatics and radicals, first spreading data of the assaults, presenting dangers to a few targeted populations, and illuminating the government regarding their strategies. Furthermore, the radio additionally helped TTP Swat gather cash, acquiring the local population's physical and moral help. Thirdly, Fazlullah influenced the minds and hearts of people through his radio presentations in such a way that they never raised their voices against them; rather, they supported the radical approach of militants in Swat.

Ali, Mukhtar (2009) talks about several illegal FM radio stations that led to radicalization in Khyber Pakhtunkhwa (previously known as the North West Frontier Province) under different names but similar agendas. An illegal and radical FM radio was started in Khyber District (the then Khyber Agency) by Haji Namdar, the leader of "*Tanzim Amr Bil Maroof Wa Nahi Anil Munkar*" in 2003. He appointed Mufti Shakir of a *Deobandi* Faction and started propaganda against the *Barelvi* group in the area. To counter the propaganda, the rival group headed by Pir Saif Ur Rahman installed his FM radio, and the opposing views being broadcasted by both broadcasters led to radicalization in the area. Later on, Mangal Bagh of Lashkar-e-Islam reorganized the radio and started issuing religious decrees through radio. After gaining public support through his radio broadcaster, Mangal Bagh challenged the writ of the government in the area and started a parallel administration. Commander Tariq Afridi also started an illegal FM radio in the same era at Darra Adam Khel, while broadcasting of a similar nature in Charsada, Mardan and Swabi flourished simultaneously for radical preaching in the areas. The Fazlullah radio, started by Imam Dheri Swat, was the best (to militants) and worst (to government) example of radical broadcasting in Pakistan that caused huge devastation and led to militancy in the area.

Research Methodology

The research is both quantitative and qualitative in its nature; quantitative in the way that the data has been collected through a survey, where 120 respondents were interviewed through a structured questionnaire, and qualitative in the way that the responses were analyzed based on themes being aired during the selected period. The respondents were selected through purposive sampling, and people who were accessible to interview were taken as a data source. Besides, the available audio record of Fazlullah Radio was also considered in order to verify responses, given by respondents during the survey.

During the process of data collection, the researcher utilized three unique instruments, which are additionally called the 'examples of in-depth interviews,' (Smith, M.J 1999, for example, 1) collective or individual interviews by using the structured questionnaires: 2) Focused Group Discussion with the residents of Swat and journalists who work in the area, coordinated inside the ambit of the review to figure out the climate and effect of the radio's items on audience members and 3) scrutiny of the contents for analysis along with themes, broadcasted by Fazlullah Radio.

Analyses and Discussion

Maulana Fazlullah's Profile

Fazlullah, whose original name was Fazl e Hayat, was the elder son of Beldar Khan, born in 1975 in Imam Dheri, a village of Tehsil Kabal in Swat district. He was from a humble background and

underprivileged class of the Babukar Khel tribe, having two sisters, and three brothers, younger than him. One of his younger brothers was mentally not well. After getting his primary education from a government school in his village, Fazlullah did his matriculation from a Government High School in Dherai. He was admitted at Jehanzeb College Mingora to continue his studies, but soon let it as having no interest in education.

The right leg of Fazlullah was infected by polio. Because of his joyful company, many people gathered around him to have a light discussion on day-to-day issues. After leaving the college, Siraj Uddin helped Fazlullah and his brother Fazle Rasheed to install a chair left, that used to take visitors from Imam Dheri to Fiza Ghat and get Rs. 1500/- per month from the investor. Fazlullah also opened up a small shop near the chair left to earn more money.

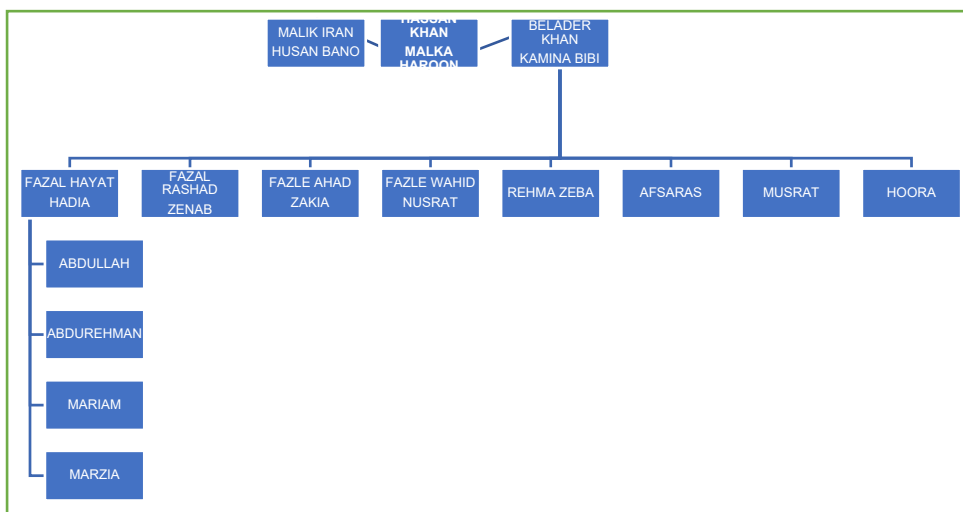
In 1994, getting inspiration from the Maulana Sufi Muhammad's *Tehreek-I-Nifaz-I-Shariat-I-Muhammadi* (TNSM), Fazlullah started religious education in a seminary at Maidan (Dir), and people started calling him Maulana Fzalullah, but like college education he left that too incomplete. However, it added a title of Mullah or Maulana with his name for his followers. Sufi Muhammad wedded his little girl to Fazlullah.

In 2001, when Sufi Muhammad declared the *Jehad* (war) against NATO powers, Fazlullah effectively joined his force and remained with Sufi Muhammad till the movement wound up in Dera Ismail Khan Jail. He was detained there for two years.

Later on, individuals in the area saw Fazlullah as a comparatively changed man since he had transformed into a pious soul. He offered regular prayers and conveyed strict messages in the town mosque. Mostly his sermons were based on topics related to socio-religious issues of the area, respect for elders, rights of women, wives and neighbours. His addresses contacted the hearts of individuals since he used to banter on social issues in the radiance of Islam and his verbal articulations added more fascination to it, as generally, ladies began checking out the talks. That is the reason that he had no conventional degree in religious education, but people began calling him Maulana Fazlullah.

Figure 1

Profile of Maulana Fazlullah.



A sum of 120 respondents filled out the questionnaires during the survey interviews. The respondents belonged to seven different areas of Swat, including 64 males and 65 females, who shared their opinions about Fazlullah Radio for this research.

The larger part (55) of the respondents (45%) were between 21 and 34 years of age, while the respondents within the age bracket of 34-44 were 34 (28%), so the accumulative number reaches 83 %, which means people with a mature age group and mindset respondents to the questions.

Out of 56 females interviewed for the research, 30 were housewives. 27 is the second biggest number identified as students of various grades. 55% of the total respondents had their education qualification between 14 and 16 years of education, which is known as B.A. and M.A., respectively, in the context of the education system in Pakistan. Additionally, 56.7 per cent of respondents were from Mingora, the financial capital of Swat, and Saidu Sharif, which indicates that the radio was similarly famous and tuned in the principal urban communities of Swat as well, which popularized the radio across the valley.

Regarding the 1st question regarding respondents' information regarding any radio, with special reference to Fazlullah Radio, the responses (table 1) show that 99 % of the respondents had some awareness of radio broadcasts, having worked in Swat during 2007-09. Of those who had some awareness of any radio broadcast, 44% referenced the Fazlullah Radio; it was important to them while tuning for any radio, as being the only source of information in those days. Among the rest, the second noteworthy ratio regarding any other radio was 16.6, which was recognizable to people in Swat, and that was 'Swat FM 96'. 12 % of the respondents knew about BBC, 9.9 % had some awareness of Mashal Radio, and 7.2 % had data about Pakistan Broadcasting Corporation (PBC).

Table 1

About respondents' awareness of radio broadcasts.

	1	2	3	4	Total
Fazlullah Radio	83	13	2	0	98
BBC	6	12	8	1	27
Mashal Radio	3	9	8	2	22
PBC	8	4	3	1	16
Swat FM 96	19	14	3	1	37
Other		10	11	1	22
Total	119	62	35	6	222
Missing	1				
Total	120				

The second question was regarding respondents' familiarity with the Fazlullah Radio and how long they used to listen to this radio; the responses (table 2) show that 89% of the respondents knew about the Fazlullah Radio in Swat, as they had thought of the channel when inquired. It demonstrates that this radio predominantly worked in the valley as residents of the area were familiar with it. Regarding the duration they have paid attention to Fazlullah Radio, 51.4 % were the ones who paid much time to this and have been listening to the radio for 1-2 years, and 26.7 % paid attention to it for over 2 years.

Table 2

Respondents' Familiarity with Fazlullah Radio.

	Frequency	Per cent	Valid Percent	Cumulative Percent
Less than 1 year	23	19.2	21.9	21.9
1-2 years	54	45.0	51.4	73.3
more than 2 years	28	23.3	26.7	100.0
Not Answer	15	12.5		
Total	120	100.0		

As per the sound record of the items aired by Fazlullah Radio, people had to have a relationship with this radio for regular listening. Fazlullah and his friends made various declarations during the transmission, including giving messages to various individuals, so they needed to pay attention to it to adhere to the guidelines given to them for living their lives according to the mandates and directives of the Taliban. This is the reason the table shows that individuals in the locality had much acquaintance with this medium.

In the third question, the respondents were asked to give marks 1-5 to the given radio stations for rating their popularity amongst the audience. The responses show that as per 85 % of respondents, Fazlullah Radio was Extremely famous during this period. Supporting the prior contention that because of the inaccessibility of Cable and other correspondence organizations, individuals needed to listen to this radio while a Fear factor, discovering refreshed insight into the continuous circumstance and keeping themselves informed about any declaration or dangers, were different motivations to draw in individuals towards this radio. Certain individuals used to listen to BBC, PBC, and Swat FM, yet the ratio is low.

In the fourth Question, the respondents were given the option to choose from; what was the reason people had to listen to Fazlullah Radio? The respondents were asked to give marks to every choice as their degree of understanding, with 5 as the greatest score and 1 as the least.

The responses show that the choice of Religious education got more marks, 205, while the element of fear with 129 is in the second position; likewise, the individuals who used to listen to Fazlullah Radio for news got 111 marks. These outcomes demonstrate that individuals used to pay attention to Fazlullah Radio for religious education, and Senior Journalist Ghulam Farooq (2013) is of the very view that individuals used to begin listening to this radio for issues related to religion.

The fifth Question was about the reason behind the popularity of Fazlullah Radio, and the majority of the respondents used to listen to it for the aggressive content against the government.

Table 3 shows that Fazlullah Radio was famous among the audience members due to its presentation style, and this choice got 165 focuses, which is the greatest. The inhabitants of Swat and media proficient during their meetings with the analyst during the study have affirmed that this radio was well known because of its catchy presentation style, which included local language and dialect, issues of the area, and Islamic references during the talks. Furthermore, the "we" factor likewise got a few focuses, as indicated by respondents they used to feel threatened and compromised, as if the announcement or discourse is about them, or their issues will be tended to by the moderators, so this component pulled in a huge number of audience members towards the radio.

Table 3

Reasons for the popularity of Fazlullah Radio.

	Arguments	Public Issues	Presentation	Relevancy	Simple Tuning	"We" Factor
N Valid	6	4	43	5	3	20
Missing	114	116	77	115	117	100
Total Points	21	14	165	15	12	36

Fazle Rabi Rahi (Personal Communication, 2013) a journalist, says that the presentation style of Fazlullah, Shah Dauran and their companions was so appealing and alluring, which caused individuals to pay attention to them to satisfy their requirements like figuring out answers for their fundamental issues, in the radiance of Islam.

In the Sixth question, the respondents answered about the effect and impact of the Fazlullah Radio upon them.

Table 4 shows that for 45.3 % of the respondents, the effect of Fazlullah Radio was significant, and for 24.5 %, the effect was very significant. This rate demonstrates that audience members of the radio were exceptionally impacted by the extreme items introduced on Fazlullah Radio, hence legitimizing the contention that it assumed a significant part in affecting the assessment of individuals and propelled them to follow the extreme plan of TTP. Since it used to introduce its own rendition of Islam, proclaiming the public authority un-Islamic while requesting that people fight against it, the study can conclude that Fazlullah Radio played its part in raising feelings against the government among the community.

Table 4

What was the impact of the Fazlullah Radio on you?

	Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Very Significant	26	21.7	24.5
	Significant	48	40.0	45.3
	Neutral	4	3.3	3.8
	Less Significant	13	10.8	12.3
	Insignificant	15	12.5	14.2
	Total	106	88.3	100.0
Missing System	14	11.7		
Total	120	100.0		

Q 7. How might you rate the job of the Fazlullah Radio in these areas? The respondents were to give marks to the job of this radio in exclusive areas like radical approach towards the administration, helping set the family debates, accommodating divergent opinion, granting religious education, managing public questions, diffusing feelings of fear, starting social changes, diffusing aggressiveness and surveillance. The choice of reviewing the job was 1: Highly Positive, 2: Positive, 3: Neutral, 4: Negative and 5: Highly negative.

As per results, in the event that we investigate the job of the Fazlullah Radio, in regards to an extreme position towards the public authority and its strategies, as 79.5 per cent of the all-out

respondents, it was profoundly pessimistic, subsequently supporting the prior contention which says that it prompted the local neighbourhood area to battle against the public authority and policing in the areas, consequently developing gloomy sentiments about them.

In a sound tape (TRO01), Fazlullah says, "Regarded individuals '*Qitaal*' (killing of individuals) has been requested by Allah, the Almighty and this word '*Qitaal*' is rehashed multiple times in Quran, while there is a notice of word 'Jihad' multiple times in Quran, so the people who have faith in Quran, they should realize that Jihad is the order of Allah and the briefest way to *Jannat* (Heaven). This Jihad will help you eliminate a wide range of sins and disasters from the general public. Execution of Sharia is essential, and Jihad is fundamental, which is unimaginable while sitting in your home; however, it needs planning. Allah says in the Quran, "Set yourself up for battling against '*Kafir*' (non-Muslims), in this manner we should prepare and afterwards go along with us in battling against the un-Islamic and majority rule arrangement, and clear way for the execution of Islam."

About its job in setting a daily routine and living styles of individuals, the propensity is towards positive as 38.2 % of respondents believed that its part in this area was positive, while 16.7 per cent said it was profoundly good. This was why individuals got more reliant upon this radio, and Fazlullah's decision or declaration with respect to the families, mainly related to women's freedoms, was considered a definite word.

About Fazlullah Radio's approach of obliging dissimilar assessment in its transmission, the propensity is towards negative as per 46 % of respondents, it was negative and for 30 %, it was profoundly negative. It shows that Fazlullah Radio did not permit obliging dissimilar assessment during the transmission, as it used to introduce data and news, which the moderators like. There was no space for including a variant of the public authority authorities (the contrary party) or those who expected to have elective methodology towards the issues they used to examine on this radio. These figures demonstrate that it was contrary to the essential standard of objectivity and equilibrium of the telecom, so one can undoubtedly reason that it was a misleading publicity radio with its own extreme strategy, which challenged the writ of the government.

About its job in giving religious education to the local population, the propensity is positive as per 48.6 % of the respondents; its job in spreading religious education was profoundly certain, while for 21.9 per cent, it was positive.

Fazlullah Radio used to tackle individual debates regarding various issues connected with property and cash. Individuals used to call the radio to tell the issues they had with somebody nearby, so Fazlullah or his sidekicks used to caution a rival party, giving them a final proposal of setting up the question right away. They used to do this as they probably were aware of the outcomes. So the figures show that in this area the role of radio was positive, such as 39.2 % it was positive and 25.5 % it was exceptionally sure. As per media specialists, Fazlullah was an exceptionally shrewd telecaster who used to resolve issues of public interest first and afterwards entered his personal radical thoughts against the government, causing individuals to follow him, which led to violence in the valley.

Fazlullah Radio, through its transmission, used to spread dread by reporting different choices or news things containing data about killings of staff of the military and other people who would not submit to him, consequently making them absolutely reliant upon the radio that they could not stand to miss the transmission. Around here, as per respondents, the job with 71.3 % was exceptionally negative.

Fazlullah likewise presented himself as a reformer nearby, and at first, individuals got this impression from his extreme radio. At the point when I got some information about the job of Fazlullah Radio in tenderizing social changes nearby, the propensity was positive. As indicated by 40 % of respondents, it was positive, and to 25%, it was profoundly sure. As per the local neighbourhood area, individuals got tired of the nearby legal framework and its speed, and they were seeking Fazlullah Radio for social changes, which was fruitful, and dependent to some degree. Fazlullah acquired compassion for the local area and affected them with his extreme thinking.

The figures show that the job of Fazlullah Radio in diffusing aggressiveness in the space was exceptionally negative, and it was exclusively answerable for obliterating the tranquillity of the region through his extreme introductions. As per 81.5 % of respondents, its job was profoundly negative, and to 12 % of respondents, it was negative, accordingly finishing the scientist that Fazlullah Radio assumed its part in rising aggressiveness and radicalization nearby, causing immense destruction and relocation of the residents of the area.

In a sound tape (TROO1), Fazlullah was heard saying, 'Jihad' is compulsory for all Muslims, like fasting in the long stretch of *Ramazan*, and assuming somebody notices diets in *Ramazan* and does not go for 'Jihad,' it plainly demonstrates that they have faith in Islam hypothetically, not basically. I have a grievance against the neighbourhood mullahs (ministers), who truly do give information about *Ramazan*, *Namaaz*, *Zaka'at* and different things, yet they disregard 'Jihad' in their lessons; they ought to request individuals to come to 'Jihad' and battle for implantation from sharia in Swat".

Sherin Zada, (Personal Communication, 2013) a senior journalist in Swat, says that the Taliban in Swat were essentially of three sorts to start with, 1: Real Taliban, who needed equity and sharia in the region, 2: who needed to get payback from the neighbourhood khans (medieval) and 3: Thieves and criminal leaning individuals. What befell them was that the second and third kinds of Taliban held hands and began unfortunate exercises, such as executing and lashing individuals. This collusion of them constrained individuals to do what they believed they should do, coming full circle in the ascent of radicalization and aggressiveness nearby.

Fazlullah, in one of his discourses on the radio, said that "the people who do not join our endeavours for carrying out the standard of Allah on the planet, will be answerable for every one of the large sins and wrongs (File name, 080212_002).

According to another sound bite, Fazlullah, while tending to warriors of the Pakistan Army, "O Army! Recall that you have tested Allah's writ and we will battle against you. You have killed Allah's fighters (Taliban) and individuals of smack will get the payback". (Document name MFU5)

Individuals in the valley of Swat were additionally of the view that TTP, through its radio broadcast, used to give a commitment to the listeners for setting up quality administrations in the local area, and to this inquiry, 36.4 % of respondents say that the job of Fazlullah Radio in observation was positive and to 9.1 %, it was exceptionally certain. This was likewise the explanation for why people began trusting in the contents of radio, which eventually made them followers of the extreme reasoning of Fazlullah.

Conclusion

The study concludes that the Fazlullah Radio while broadcasting radical content, played a role in rising hostility and militancy in the valley of Swat-Khyber Pakhtunkhwa. He began the radio transmission with a recitation from the Holy Quran with a Pashto interpretation of his own and

afterwards used it to resolve issues of the residents of the area in the illumination of Islamic lessons, which local area urged to share their nearby, even homegrown issues with Fazlullah through a phone. He professed to get guaranteed privileges of ladies during his presentations, consequently carrying a great crowd to him through FM radio.

During the research, the researcher gathered information through 120 surveys, getting some information about the job of Fazlullah Radio in various regions and its effect on people groups' lives. Besides, the content of the radio (something like 500 minutes of audio record) has additionally been examined to how it could pull in individuals to Talibanization through radical and extremist introductions and rouse them to battle against their own administration. The effect and role of this radio have likewise been estimated in Focus Group Discussions and detailed interviews with the community, journalists and experts.

The study finds that 99 % of the respondents were aware of radio broadcasts, working in Swat from 2007 to 09. It shows that this radio predominantly worked nearby as individuals were familiar with it. The outcomes show that as per 85 % of respondents, Fazlullah Radio was Extremely famous in Swat during this period, legitimizing the previous contention that because of the inaccessibility of Cable and different organizations, individuals needed to listen to this radio while the Fear factor, discovering refreshed insight into the continuous circumstance and keeping themselves informed about any declaration or dangers, were different motivations to draw in individuals towards this radio. Certain individuals used to listen to BBC, PBC, and Swat FM, yet the rate was low.

It was found during the investigation that for 45.3 % of the total respondents, the effect of Fazlullah Radio was critical, and for 24.5 %, the effect was extremely significant. This ratio demonstrates that audience members of the radio were extremely impacted by the contents broadcasted on Fazlullah Radio, accordingly supporting the contention that it assumed a significant part in affecting the assessment of individuals through revolutionary substance. Since it has been introducing its own variant of Islam, pronouncing the public authority un-Islamic while requesting that individuals battle against it, the specialist can presume that Fazlullah Radio assumed its part in the rising enemy of government sentiments among the local area.

The outcomes show that the role and impact of Fazlullah Radio towards the government and especially local administration, as per 79.5 per cent of the complete respondents, the impact was profoundly pessimistic, consequently legitimizing the previous case, which says that it prompted the area to battle against the administration and policing in the areas, subsequently developing gloomy sentiments about them. His radio played an effective role in rising violence in the valley through his radical presentations.

The information shows that the job of Fazlullah Radio in diffusing radicalization and hostility in the space was profoundly negative, and it was exclusively liable for obliterating the tranquillity, depression and unrest of the area. As per 81.5 % of respondents, its job was exceptionally negative, and to 12 % of respondents, it was negative, accordingly finishing the specialist off that Fazlullah Radio played its role in such an effective way in rising militancy and violence in the area, ultimately triggering huge devastation and displacement of the local community, before the operation was started for de-radicalizing the society and bringing peace.

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