THE EDUCATIONAL MOVEMENTS IN KHYBER PAKHTUNKHWA WITH SPECIAL REFERENCE TO ANJUMAN-I-ISLAHUL AFAGHINA: (1901-1947)

By:

MUHAMMAD SOHAIL
Ph.D. Scholar

INSTITUTE OF EDUCATION AND RESEARCH, UNIVERSITY OF PESHAWAR
DECEMBER, 2015

THE EDUCATIONAL MOVEMENTS IN KHYBER PAKHTUNKHWA WITH SPECIAL REFERENCE TO ANJUMAN-I-ISLAHUL AFAGHINA: (1901-1947)

A thesis submitted to the Institute of Education & Research, University of Peshawar in partial fulfillment of the requirement for the award of the degree of

DOCTOR OF PHILOSOPHY IN EDUCATION

DECEMBER, 2015

APPROVAL SHEET

Title of thesis: **The Educational Movements in Khyber Pakhtunkhwa with Special Reference to Anjuman-i-Islahul Afaghina: (1901-1947)**

Name of Student: **Muhammad Sohail**

Accepted by the Institute of Education and Research, University of Peshawar, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education, with specialization in Educational Administration.

VIVA VOCE COMMITTEE

Dean, Faculty of Social Sciences
University of Peshawar

Director
Institute of Education and research,
University of Peshawar

External Examiner

Supervisor

Member

ANTI PLAGIARISM TEST CERTIFICATE

INSTITUTE OF EDUCATION & RESEARCH
UNIVERSITY OF PESHAWAR

DQE, Univ. of Peshawar
Desp: No 1527 /DQE
Date 27/11/15 Sig:

Anti-Plagiarism Test Certificate
For PhD Thesis

Plagiarism Detection Software Used:	Turnitin (HEC Recommended)
Name of Scholar:	Mr. Muhammad Sohail
Level of Thesis/Research Proposal:	PhD thesis
Department/Institute/Centre:	Institute of Education & Research
Title of Thesis / Research Proposal:	The Educational Movements in Khyber Pakhtunkhwa with Special Reference to Anjuman-i-Islahul Afaghina: (1901-1947)
Turnitin Paper ID(s):	Paper ID (604917712) (report generated on 24-Nov-2015)
Matching (Similarity) Index Found:	04% (Four percent) In figure and words both (comments)

Undertaking by the Supervisor:

I undertake that I have thoroughly analyzed the similarity report. The material(s)/Content(s) taken from different sources is/are properly acknowledged. The document has no form of Plagiarism and the work is original as per HEC Plagiarism Policy.

Name & Signature of Supervisor: ..... Dr. Hafiz Muhammad Iqbal Mohmand

Head of Department/Institute /Centre signature with Office seal: ..... Shafqat Perveen. Director Institute of Education & Research University of Peshawar

Countersign by Director (QE) /Focal Person Anti-Plagiarism Tests .....
Dr. Syed Munir Ahmad
24/11/15
Director Quality Enhancement Dept University of Peshawar

TurnitinID# 605272604
Similarity Index- 03 %
Dated - 24-11-2015

Dr. DQE

FORWARDING SHEET

The thesis in title *The Educational Movements in Khyber Pakhtunkhwa with Special Reference to Anjuman-i-Islahul Afaghina: (1901-1947)* submitted by Mr. **Muhammad Sohail**, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education has been completed under my guidance and supervision. I am satisfied with the quality of this research work.

Dated:_____

(Dr. Hafiz Muhammad Inamullah)
(Supervisor)

DECLARATION

I, Muhammad Sohail, Roll No. 04, a student of Ph.D, at Institute of Education and Research, University of Peshawar, do hereby solemnly declare that the thesis titled *The Educational Movements in Khyber Pakhtunkhwa with Special Reference to Anjuman-i-Islahul Afaghina: (1901-1947),* submitted by me in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education, is my original work, except where otherwise acknowledged in the text and has not been submitted or published earlier and shall not in future, be submitted by me for obtaining any degree from this or any other university of institution.

Dated:_____

_____

Muhammad Sohail



In the Name of

ALLAH

The Most Merciful,

and the Most Compasionate.

Dedication

This Humble effort is dedicated to

Prof. Dr. Ihsan Ali (S.I)

Who Pragmatically Sustained the Vision of Bacha Khan

ACKNOWLEDGEMENTS

The researcher is highly indebted to his supervisor Dr. Hafiz Muhammad Inamullah, whose valuable guidance, encouragement, inspiration, close supervision and untiring efforts helped in timely completion of this strenuous task. The teachers in the IER, University of Peshawar, equally deserve the attribution, particularly Dr. Munir Ahmed Syed, Dr. Amjid Ruba, Dr. Arshad Ali, Dr. Muhammad Neman and Dr. Abdul Rauf. The mentor of this research is Dr. Syed Waqar Ali Shah, Chairman, Department of History, Quaid e Azam University, Islamabad. Dr. Fazli Rahim Marwat, VC, Bacha Khan University and Dr. Asrar Khattak, VC, City University, Peshawar intrinsically motivated to this hard task. Dr. Abdul Rauf, department of Political Science, UO Peshawar and Dr. Taj Muharram, Chairman, department of History, UO Peshawar, helped in directing towards the research cycle. The researcher tributes to Mr. Asfandyar Durrani the PhD scholar, department of history, UO Peshawar who helped in collection of data. Dr. Abdul Karim, University of Hawaii, United States of America, provided in-depth information regarding the educational movement of the Khudai Khidmatgars.

My special thanks are due to the Pashtu writers and poets who helped me in gathering the 'Pakhtun' journal before partition. They include Dr. Zubair Hasrat, Pakhtunkhwa study Centre, Bacha Khan University, Jauhar Ali Khalil of village Regi Peshawar, Mian

Wakil Shah Faqir Khel of Mardan and Munnawar Farman Ex MPA. I am thankful to Nigar Ali Khan, Sajjad Afridi, Saeed Khan in the Directorate of Archives and libraries, Peshawar, to allow me extra time and access than deserved. The staff of the Bacha Khan Research Centre, Peshawar deserve more than enough thanks for providing me every material needed. They include Mr. Zalan Momand, Zahid Buneri, Ihsanullah and Rehmat Shah Sayal.

The tour of Afghanistan and India for data collection were sponsored by the Bacha Khan, chair, Abdul Wali Khan University, Mardan, for the attribution, I have no words to express. My special thanks are due to Mr, Ahrar Hussain, department of education, Jamia Millia, Delhi and Ustad Abdullah Bakhtani in Kabul.

I am grateful to the ex- students of Azad High School Utmanzai, who were approached so many times for interviews, always found jubilant. They include the key informants Dr. Jehanzeb Niaz, Mr. Dost Muhammad Khan and Abdul Majeed, deceased. Muhammad Aurangzeb Utmanzai, Muhammad Nawaz Khan and Mumlikat Bibi of village Wardaga Charsadda, Naheed Akhtar of village Rajjar, Gul Wahid Utmanzai, Zakirullah Utmanzai, Mir Wais Khan Utmanzai, Alam Khan Utmanzai, Ali Bahadar Utmanzai, Syed Muhmmad Tariq Utmanzai, Ayub Jan Khan Utmanzai and Nisar Muhammad Mirzagan Charsadda helped me in exploring the reality of the Anjuman-i- Islahul Afaghina.

Mr. Tilawat Shah, Director Libraries in the Provincial Assembly Khyber Pakhtunkhwa and Roohul Amin in the Peshawar High Court extended full cooperation to see and check the Assembly proceedings. Salim Raz and Faseehuddin in the Peshawar Research library, Warsak road, Peshawar helped generously to consult books and other material.

Col (R) Sher Shah, Dr. Jehanzeb Khalil, AWKUM, Dr. Hafiz Muhammad Irshadullah, AWKUM, Dr. Amir Zaman, AWKUM and Muhammad Idrees, AWKUM, deserves exceptional thanks that help me out during my study. Jamshid Iqbal of Fazli Haq College Mardan contributed in one of the Azad School in preserving its record. Khan Zaman Kakar, Noorul Amin Yousafzai and Behroz Khan of VOA Deewa Radio, through their discussions explored the rich contribution of the literary services by the Khudai Khidmatgar movement.

The staff and librarians of the Tribal Research Center, Peshawar, Islamia College University, Peshawar, National documentation center, Islamabad, National Archives, Lahore, libraries in the Area study center, Department of History, Political Science, Pakistan Study Center, University of Peshawar provided all stuff, for which I am grateful to them.

Last but not the least, my wife and children deserve exceptional thanks who suffered a lot during my study.

Mohammad Sohail

CONTENTS

Forwarding sheet.....i
Declaration ii
Acknowledgements.....v
List of tables xvi
List of Figures.....xvii
Abstract xix
INTRODUCTION 1
Pre Anjuman-i-Islahul Afaghina Scenario, 1910 3
Anjuman-I-Islahul Afaghina, 1921 5
Significance of the study 7
Statement of the problem 9
Aims and Objectives 9
Methodology 9
Sources of Data Collection..... 10
Scheme of study 11
Review of Related Literature..... 12
References and notes..... 23
CHAPTER 1 25
THE SOCIO-EDUCATIONAL SCENARIO OF KHYBER PAKHTUNKWA IN EARLY DECADE OF THE 20TH CENTURY.....25
1.1 Socio-educational background of the province 31
1.2 Education in Swat state 36
1.3 The school of Maulana Fazli Mehmood Makhfi..... 37
1.4 Conclusion..... 40
References and notes to Chapter-1 42
CHAPTER 2 46
EDUCATIONAL MOVEMENTS IN KHYBER PAKTHUNKHWA: 1901-1947 46

2.1 Missionary schools 46

2.2 The Educational movement of Haji Sahib Turangzai (1859-1937) 51

2.3 The Khalisa High schools..... 58

2.4 The Sanatham Dharam Schools 59

2.5 The Movement of Anjuman Himayat-i-Islam 60

2.6 Conclusion..... 61

References and Notes to Chapter-2 62

CHAPTER-3 65

THE ESTABLISHMENT OF AZAD SCHOOL UTMANZAI AND ANJUMAN-I-ISLAHUL AFAGHINA 65

3.1 The Formation of First Azad School Utmanzai and Anjuman-i-Islahul Afaghina 66

3.2 Teachers of the Azad School Utmanzai 78

3.3 Management of the school 82

3.3.1 Curriculum..... 82

3.3.2 Medium of instruction 83

3.3.3 Co-curricular activities in the school..... 84

3.3.4 The Annual meetings of Azad High School Utmanzai 86

3.4 Prominent visitors to the Azad School Utmanzai..... 111

3.4.1 Visit by Sir Abdul Rahim 111

3.4.2 Visit by Sardar Villa Bhi Patel, Mr. Mahadev Desi, and Miss Manibhen..... 112

3.4.3 Visit of the Jawahir Lal Nehru 113

3.4.4 Visit of the Khudai Khidmatgar Minister of Education 114

3.4.5 Visit of the Mahatma Gandhi 114

3.5 Prominent students of the Azad School Utmanzai 117

3.6 Former Prime Minister India Manmohan Singh, as student of the Azad School..... 118

3.7 Exceptional student of Azad High School Utmanzai 120
3.8 Problems and issues in the Azad School and Anjuman 122
3.9 Conclusion..... 124
References and notes to Chapter-3 126
CHAPTER-4 135
AZAD SCHOOLS OF ANJUMAN-I-ISLAHUL AFAGHINA IN KHYBER PAKHTUNKHWA AND ITS MANAGEMENT.....135
4.1 Azad School Dosehra Charsadda 142
4.2 The Azad School Khadi Killi (Khanmahi) Charsadda 143
4.3 Azad Islamia School Ismaila, Swabi 145
4.4 Azad School Mansehra..... 148
4.5 Azad School Swabi 148
4.6 Azad School Turangzai 149
4.7 Azad School Gandalf, Tribal territory in Mohmand agency 151
4.8 Azad school Manki Sharif, Nowshera..... 152
4.9 Islamia School Amankot, Nowshera 154
4.10 Azad School Pabbi 155
4.11 Azad Islamia School Banda Mulla, Pabbi 160
4.12 Islamia School Kochyan in the area of Mathra, Peshawar 160
4.13 Azad Islamia School Turlandi, Mardan..... 161
4.14 Azad Islamia School Shiekh Mohammadi in the area of Badabher 162
4.15 Azad Islamia School Sodher in the area of Kalu khan, Mardan..... 164
4.16 Azad Islamia School Akbarpura, Nowshera 164
4.17 Islamia School Zaida, Swabi 165
4.18 Azad Islamia School Bajauri Kalan, Peshawar city 166
4.19 Islamia school Kheshki Bala, Nowshera 166
4.20 Islamia School Jamal Garhi, Mardan 167
4.20.1 History 168

4.21 Islamia School Chaudhanan, Dera Ismail Khan 169
4.22 Islamia School Nawi Killi, Swabi 171
4.22.1 Funding 171
4.23 Islamia School Kalu Khan, Mardan 172
4.24 Azad Islamia School Yar Hussain 173
4.25 Azad Islamia School Turlandi, Swabi 173
4.26 Azad Islamia School Dagai, Swabi 173
4.27 Azad Islamia School Sra Cheena, Swabi 174
4.28 Azad Islamia School Menai, Swabi 174
4.29 Azad Islamia School Ismaila Lahore, Swabi 175
4.30 Islamia school Jalsai, Swabi 175
4.31 Islamia school Baki, Swabi 175
4.32 Islamia school Manki, Swabi 176
4.33 Islamia school Torder, Swabi 176
4.34 Azad Islamia School Urmar Payan, Peshawar 177
4.35 Azad Islamia School Manerai, Swabi 178
4.36 Azad Islamia School Tarnab, Charsadda 178
4.37 Azad Islamia School spina Tanga, Bannue 179
4.38 Azad Islamia School, Hangu 180
4.39 Azad Islamia school Hoti, Mardan 180
4.40 Azad Islamia School Cheengai, Bajaur Agency 181
4.41 Azad Islamia School Biket Gunj, Mardan 181
4.42 Establishment of Azad Schools Utmanzai and the Contributions: 182
4.43 Cash Contribution Donated by Pakhtuns from USA: 189
4.44 The Khudai Khidmatgar/Congress ministries and Education 189
4.45 Conclusion 194
References and notes Chapter-4 199

CHAPTER-5 206

BACHA KHAN AND THE CO–PIONEERS OF AZAD SCHOOL SYSTEM 206

5.1 Maulana Mohammad Israel (1895-1979) 206

5.1.1 Participation in Hijrat movement 207

5.1.2 Joining Anjuman-i- Islahul Afaghina 208

5.1.3 Joining Jamiat ul Ulamai Hind 208

5.1.4 Formation of Jamiat ul Ulamai Afghan 209

5.15 Shariat Bill Conference 209

5.2 Fazli Mehmood Makhfi (1884-1948) 210

5.3 Khadim Mohammad Akbar 212

5.4 Abdul Akbar Khan Akbar 215

5.4.1 As president of the Anjuman-i- Islahul Afaghina 218

5.5 Mian Akbar Shah 221

5.6 Amir Nawaz Khan Jalya; the secretary of Azad schools (1910-1979) 223

5.7 Pamphlets of Jalya Khan 225

5.7.1 Jalya Khan and drama ‘Dard’ 227

5.7.2 Journal ‘Angar’ of Amir Nawaz Khan Jalya 232

5.7.3 Jalya as secretary of Azad School Utmanzai 234

5.7.4 Recognition of Jalya services by Bacha Khan 235

5.8 Master Abdul Karim (1907-1961) 239

5.8.1 Contribution and services of Master Karim 240

5.8.2 Literary services 242

5.8.3 Julay Guluna 242

5.8.4 The history of Yousafzai tribe 242

5.8.5 The history of Pashtu language 243

5.8.6 Pakhtunistan 243

5.8.7 The Autobiography 243

5.8.8 Master Karim as a teacher and Headmaster of Azad High School Utmanzai 244

5.9 The Educational Movement of Anjuman-i-Islahul Afaghina and Pashtu literature 246

5.10 Conclusion 263

References and notes to Chapter-5 266

CHAPTER-6 275

THE EDUCATIONAL SERVICES AND PHILOSOPHY OF BACHA KHAN 275

6.1 The book 'My life and struggle' 275

6.2 The 'title' Bacha Khan 276

6.3 Bacha Khan; his life and struggle for Educational services 278

6.4 Family background and education of Bacha Khan 280

6.5 Change in the life of Bacha Khan 281

6.6 Bacha Khan: An Educationist 283

6.7 Bacha Khan's first educational movement, 1910 284

6.8 Bacha Khan's second educational movement, 1919 285

6.9 Bacha Khan's final and Successful Educational Movement 286

6.10 The emergence of first Azad School, 1921 287

6.11 Conclusion 293

6.12 Bacha Khan's Educational philosophy 298

6.13 Progress Report 307

6.14 Affiliated schools 307

6.15 Curriculum 308

6.15.1 Methodology 308

6.15.2 Standard of Education 309

6.15.3 Islamiyat Section 309

6.15.4 Technical and Vocational section 309
6.15.5 Construction 310
6.15.6 Staff 310
6.16 In respect of the Anjuman members 311
6.17 In respect of the nation 312
6.18 Bacha Khan Idealism 315
References and notes to Chapter-6 330
REFERENCES 337
Appendices 352
Appendix-A: School in the Province (NWFP) 352
Appendix-B: The Peshawar University Bill 360
Appendix-C: Some of old Photographs of Bacha Khan 367

LIST OF TABLES

Table-1.1: Number of educational institutions in different provinces of the Subcontinent from 1901-02. 30

Table-1.2: Education by Religion, Sex, and Locality, number per mille who were literate. 32

Table-3.1: Student's enrolment in Azad School Utmanzai 75

Table-4.1: The List of Azad schools (Charsadda) 135

Table-4.2: List of student enrollment in Azad School Pabbi (1936) 158

Table-6.1: The Literacy Ratio according to census reports and the contribution made by the Anjuman-i-Islahul Afaghina. 295

LIST OF FIGURES

Figure-2.1: Missionary School 47

Figure-2.2: Admission and Withdrawal Register of Edwardes School, showing name and other details of Bacha Khan (1901-1910). 48

Figure-2.3: Inauguration stone of the resident of Ex-Governor Yar Muhammad Khan, used for Missionary School Peshawar 48

Figure-2.4: Showing the 114th celebrations of the Edwards school 49

Figure-3.1: The picture taken at the annual meeting of the Azad school Utmanzai, 22 23 April, 1930..... 107

Figure-3.2: Mahatma Gandhi in Azad school Utmanzai, 08/05/1938..... 116

Figure-3.3: Bacha Khan and Mahatma Gandhi with other senior members of Khudai Khidmatgar Movement 117

Figure-3.4: An old school-time application of Indian Ex-Prime Minister, Manmohan Singh, in his own hand writing (1935). 119

Figure-3.5: The admission withdrawal register, where the entry of Manmohan Singh was entertained. 119

Figure-3.6: A glimpse of an application of a student and the teacher's remarks of Azad High school, Utmanzai 121

Figure-4.1: A cutting of an Official documents showing opening details of an Azad school at Village Dosara in 1934. 142

Figure-4.2: A cutting of an Official report showing cause of closing an Azad School in 1926. 144

Figure-4.3: An Official letter showing request regarding transfer of teacher in 1926. 144

Figure-4.4: An Official document showing details of participants of Annual Meeting of Islamia High School, Rustam (1926). 162

Figure-4.5: Document showing details of persons interested in opening Islamia schools in different villages of district Swabi in (1934). 166

Figure-4.6: Statement showing details of annual meeting held at Tarnab Azad Madrassa in (1926) 179

Figure-5.1: Secrete statement regarding visit of Amir Nawaz Jaliya's visit to an Azad School at Village Utmanzai (1935) 235
Figure-5.2: Secrete statement regarding visit of Amir Nawaz Jaliya's meeting with ex-redshirts regarding fund raising for Azad School at Village Utmanzai (1935)..... 236
Figure-5.3: Documents discussing meeting of Amir Nawaz Jaliya's and Taj Mohammad, Secrectry Azad School at Village Utmanzai (1935)..... 236
Figure-5.4: Documents showing details about the visits of football and Volleyball teams Azad School at Village Utmanzai (1935).. 237
Figure-5.5: Secrete statement regarding appointment of Amir Nawaz Jaliya's as Secretary, Azad School, Utmanzai (1935) 237
Figure-5.6: Secrete statement regarding resignation of Amir Nawaz Jaliya's as Secretary, Azad School, Utmanzai (1935) 238
Figure-5.7: Statement showing statement regarding the dispensing of Amir Nawaz Jaliya's Services as Secretary, Azad School, Utmanzai (1935)..... 238
Figure-5.8: Statements regarding a famous piece of verse from Khadim Mohammad Akbar on title page of Pakhtun Magazine (1930) 260
Figure-6.1: A secrete statement informing about the student switching from Government School to Islamia School and Death of Azim Khan, founder of school (1934)..... 297
Figure-6.2: A page from confidential diary about collection of funds for Islamia School at Nawi Kalli (1934) 298

ABSTRACT

Anjuman-i-islahul Afaghina was an educational, social, intellectual and political awakening movement often strived for the reformation of the Pakhtun society before partition. The educational services offered by the Anjuman contributed in quantity and quality to the disadvantaged Pakhtuns of the North West Frontier province, now Khyber Pakhtunkhwa. The literacy ratio of the province enhanced by 0.9 % between 1921 and 1931 after the establishment of the Anjuman-i- Islahul Afaghina in 1921, which was phenomenal at that time. The previous decade showed a decline in the literacy rate. Apart from its quantified goal, that it achieved, qualitative enrichment visualized in the form of creative learning. After the merge of the Anjuman in Khudai Khidmatgar movement in 1931 at its annual meeting, a new era of educational paradigm started in shape of education through non- formal mode. The Khudai Khidmatgar movement, innovative in approach, attained formidable success in educating the masses. Its awakening effort resulted in two consecutive wins for it in the general election of the province in 1937 and 1946. However, the regime foe, as usual, to its birth, de seated them twice. They, preliminary, were given ministries and not the government. The movement hosted a new theory of leadership attainable through training. Similar is the case with administration, management and supervision of an educational entity, to which 'leadership training' can add an organizational excellence. No doubt, the foe of the movement, the locals, and regimes across the Durand line, made extra ordinary barriers to it. However, the history upon the Pakhtuns, will preserve it, for the rest of the time. Its intellectual worth is sublime. The prose, poetry

and other dictions of the Pashtu literature developed incredibly during the movement. The Pashtu drama, jingoistic poetry, poetic competitions, stage dramas, Azad Poems, trip writings and poetic associations, all have genetic roots in the movement. The Anjuman established more than 104 Azad schools in the entire province with some of them in tribal territories too. The number of students instructed from the schools was more than 9200, who was educated by more than 546 teachers. Half of the schools were forced to shut down, as a result of massive brutal treatment of the regime after the 1930 massacre of the Qissa Khwani Peshawar. The efforts, however, we're not able to exhibit some of the schools in black and white, to the heritage of the history.

INTRODUCTION

History is an integral or description of past events or facts written in the spirit of critical inquiry to find the whole truth. It is not merely a catalogue of chronological events, but a true integrated account of the relationship between persons, events, times, and places[1].

Education was imparted indigenously through formal and non-formal modes in the subcontinent before the British regime in which oriental instruction dominated. However, in formal education the movement of Farangi Mahal (Darsi Nizami) and Madan Mohan of Banaras Hindu University are prominent. The latter got enormous recognition through its contribution.

The educational movements during British Raj were dominantly Muslims oriented; they were Aligarh, Deoband and Nadwatul Ulama and Jamia Millia movements.

In Khyber Pakhtunkhwa, the educational movements in 1901-1947, were that of Haji Sahib Turangzai, Anjuman-i-Islahul Afaghina, Khalsa movement of Sanatham Dharma, Anjuman Himayat-i-Islam and the Islamia college movement. However, most of the scholars upon the history of Khyber Pakhtunkhwa, consider only the role of Haji Sahib Turangzai and Anjuman-i-Islahul Afaghina (the society for the reformation of Afghans) under the recognition of a 'Movement' and the rest were not[2].

India was fully occupied by the British army in 1857, leaving the nation in suppression and ruffle. To uplift the nation, some intellectuals started their

struggle to educate the masses and decrease the social backwardness. The Muslim community established various educational institutions under individual as well as collective efforts. The Mohammadan Anglo Oriental college, Aligarh, Dar al-'Ulum Deoband, Nadwatul'Ulama' Azamgarh, Anjuman-i-Himayat-i-Islam' Lahore, Madrasatul Islah U.P and Jamia Millia, Delhi like institutions, were the pragmatic result of those movements[3].

The efforts of the above institutions put a great contribution in awakening the Pakhtuns to revive and reform their society in light of their own culture and Islamic foundation. The then named North West Frontier Province, established in 1901, after bifurcation of Punjab, was having a 4 % literacy ratio at the time of establishment, which was further decreased in the coming decade, as shown by the census reports of 1911[4].

Educational institutions in the period of 1901-1947 included Public institutions, Darul Ulooms (Religious educational institutions), Missionary schools, Anjuman-i-Himayat-i-Islam schools, the Islamia College, the educational institutions of Haji Sahib Turangzai and Azad schools of Anjuman-i-Islahul Afaghina. To achieve the purpose of the study Anjuman-i-Islahul Afaghina movement of Azad schools will be studied in detail. While studying the Anjuman, the system of Azad schools, special attention will be given to the educational services and philosophy of Abdul Ghaffar Khan (Bacha Khan) - the founder of Anjuman-i-Islahul Afaghina.

The founder of Anjuman-i-Islahul Afaghina; Bacha khan (1890-1988), was a social reformer, pragmatic statesman and Muslim evolutionary leader. The

20th century produced two other prominent political leaders: Mahatma Gandhi and Quaid-e-Azam Mohammad Ali Jinnah. Bacha Khan was different from the above two contemporaries; a well prepared platform and stage of education, politics, nationalism, and recognition was not available to him like the aforesaid two high profile politicians.

Marwat (2012) is of the opinion that the pioneers of Anjuman-i-Islahul Afaghina were more pragmatic for their ideas. The movement was also prominent among all because favor was not available to it like Aligarh and Islamia college movements[5] .

The movement was made to bring reforms and get Pakhtuns educated which had the history of intolerance, enmity, revenge, discord and disharmony. It is that very difference which makes this movement, distinguished from other movements of the time. Eswaran (1984)[6], Gandhi (2004)[7], and Shah (2007)[8] have placed Anjuman-i-Islahul Afaghina in a more sublime category of rustic educational approaches.

Pre Anjuman-i-Islahul Afaghina Scenario, 1910

Some intellectuals laid the foundation of two Darul Ulooms Islamia, one in Utmanzai (Charsadda) and the other in Gaddar (Mardan). Among them the main contributors were, Bacha Khan (1890-1988), Haji Fazli Wahid alias Haji Sahib Turangzai (1859-1937), Maulvi Fazli Rabi, Maulana Abdul Aziz, Maulvi Taj Mohammad (1870-1943), Fazli Mehmood Makhfi (1884-1947)

and renowned spiritual and religious figure of Deoband Maulana Mehmood ul Hassan in 1910 [9].

Bacha Khan and Haji Sahib Turangzai established small Madaris in other villages by visiting and convincing masses towards the importance of education for their children. The Utmanzai based Madrassa was established in front of small hill located in the entrance of the village from adjacent village Turangzai-2 km far away from Utmanzai, the native town of Haji Fazli Wahid. There is a Girls High Secondary School, established on that property now[10].

As these pioneers were very respectable figures in the masses, children were admitted in the Madaris in an adequate proportion. This was the beginning of a new era of inclination towards education. While these Madaris were getting enough recognition, the British Government felt a threat from them and ordered to arrest Haji Sahib Turangzai. The intention of the government was conveyed to Haji Sahib by one of his followers, and Haji Sahib left for Lakaro (Mohmand Agency), the tribal territory. Afterwards, the Government abolished the educational system and arrested all the teachers of Madaris. Bacha Khan left Charsadda to avoid being arrested[11].

In 1910, Bacha Khan, and Maulvi Abdul Aziz of Utmanzai established a Madrassa in Utmanzai, and began visiting other areas with a view to set up more Madaris *schools*.

According to Raj Mohan Gandhi (2004)[12], Bacha Khan and a friend of him opened a school in Utmanzai in 1910 and sought to enlist support for a network of schools elsewhere. He directed the people's attention towards

education and created a sense of its need and importance among the Pashtuns. In this way, work on constructing Madaris began and enough in number, were established in a short time.

After the departure of Haji Sahib Turangzai to Mohmand Agency, the British regime made a surveillance of all his followers. Bacha Khan, too, was no exception in this regard and he was followed everywhere. The government also targeted the Mosque considering it a threat[13].

Bacha Khan was arrested in 1919 under Rowlet Act. When he was released, he tried another systematic attempt to eradicate illiteracy, un-Islamic norms and customs and traditional feudalism with disharmony.

This time he was accompanied by Fazli Mehmood Makhfi. A Madrassa was formed in Khalonu (Dir). It received enormous gratitude amongst the masses. But unfortunately the Nawab of Dir, with the help of Political Agent of the government, banned the entry of both Bacha Khan and Fazli Mehmood Makhfi to Dir. The Madrassa was abolished. The students and teachers were given serious life threats[14].

This attempt was also unsuccessful as far as the continuity of the system is concerned

Anjuman-i-Islahul Afaghina, 1921

The third attempt was made after conclusive analysis of the previous two movements. In fact, the findings were that, all previous attempts were individual efforts without involving enough masses and other stakeholders.

For this purpose Bacha Khan visited as many as 500 villages and made the masses convinced to educate their children. After getting enough support, he realized that it was the best time to launch a systematic, well organized, traditionally strong and a modern approach of formal, technical and vocational educational movement.

A grand jarga of influential persons was held in the presence of the celebrities. After consecutive nine days of the contemporary discussions, a society was formed called' Anjuman-i-Islahul Afaghina in April, 1921.

Mohammad Abbas Khan was elected as the first President, Abdul Akbar Khan Akbar of Umerzai as General Secretary, Khadim Mohammad Akbar of Prang Charsadda as vice president, Barrister Ahmed Shah of Prang Charsadda as in charge school affairs, Mian Abdullah Shah of Qazi Khel Charsadda as finance secretary, Maulana Mohammad Israel of Utmanzai as director religious education, Mian Abdul Rauf Shah of Rajjar as controller of examinations, Haji Abdul Ghaffar of Utmanzai (member), Mian Fazli Akram of Utmanzai (member), Mian Jaffer Shah Kaka Khel (member), Haji Shah Nawaz of Utmanzai (member), Ghulam Mohiuddin of Tangi (member), Taj Mohammad Khan of Charsadda (member) and Khan Abad Khan of Utmanzai [15]. A three member committee comprising of Abdul Akbar Khan, Khadim Mohammad Akbar, and Barrister Mian Ahmed Shah, was made to prepare the constitution for the purpose.

The constitution was prepared in twelve days. The stated objectives were agreed upon to be the promotion of unity amongst Pakhtuns, the eradication of

social evils, prevention of lavish spending on social evils, encouragement of Pashto language and literature, and the creation of ' real love' for Islam among Pashtuns. The only agent through which these targets were to be achieved, was recognized as, the education. As stated, one of the top most priorities of the Anjuman was to educate Pashtuns [16].

On the 10th of March 1921, before the formation of the' Anjuman-i-Islahul Afaghina, the first branch of Azad Islamic Madrasa was established at Utmanzai, followed by many more branches in different areas of Peshawar Valley. According to Akbar (2009), fifty seven such schools were opened in three years from 1921 to 1923. Gradually this number increased to 134.

Significance of the study

There were many socio-educational movements in the then N.W.F.P for the promotion of education, but Anjuman-i-Islahul Afaghina was prominent amongst all in many ways. The missionary schools did not find a place among the common masses. The Islamia Collegiate School and College were located in Peshawar and was not accessible to all. Darul Ulooms (Religious educational institutions) were rare at that time. The Anjuman schools got popularity in a short spell of time due to the formation of strong management committees. Rustic approach, accessibility, and public ownership, were some of the parameters that were translated to these institutions.

The number of educational institutions established, their teachers and students, their co-pioneers, the system of education in those institutions, and the

contribution made by all, is a rich historical achievement, still hidden. Perhaps, it will be the first study on this topic.

It is also pertinent to mention here that one of the strong paradigms of the Azad Madaris school system was the promotion of Technical and Vocational education. Interestingly, all the research work done so far, has not revealed this aspect of the educational movement in a conclusive manner. This study, thus, multiplies the significance and importance to a great extent and will be a valuable document for all times to come.

The study is to explore the system and policy of educational movement of the Anjuman-i-Islahul Afaghina with the administrative modes, curriculum, examination and funding system.

The study of educational movement of Anjuman-i-Islahul Afaghina, the contribution made by it and the impact upon the status of Pakhtun society, in particular, and upon the formation of new era, in general, needs to be explored. The Khudai Khidmatgar movement was the first non-formal educational movement. This study will explore the role of Khudai Khidmatgar movement, as the first non-formal educational movement and its everlasting effects on the socio economic conditions of Pakhtun society. The overall purpose of the topic is to carry out a study into the history of educational movements before independence with reference to Anjuman-i-Islahul Afaghina (1901-1947) in Khyber Pakhtunkhwa.

Statement of the problem

The study intends to make a historical view and the impact of the educational movements in Khyber Pakhtunkhwa; with special reference to Anjuman-i-Islahul Afaghina (1901-1947).

Aims and Objectives

The main objectives of the study are:

1. To explore the educational reform movements before partition (1901-1947) in Khyber Pakhtunkhwa;
2. To explore the role of Anjuman-i-Islahul Afaghina in the promotion of education;
3. To find out the services and life struggle of the Co pioneers of the Azad Madaris school system;
4. To find out the number of educational institutions and to explore the educational system that is curriculum, administration, examination, funding and Co-curricular activities of the Azad Madaris School;
5. To gather and integrate the educational vision of Bacha Khan and present them as a cogent and coherent educational philosophy.

Methodology

The nature of the study is historical by method. Best (1994) defines History as "the meaningful record of man's achievement". According to Scott and Morrison, Historical research is the systematic collection and evaluation of

data to describe, explain and understand the actions and events that occurred in the past[17].

Cohen[18] while discussing Historical research explains that biographic research aims at presenting the important facts about the life, character, ideas, and contributions of eminent educators, philosophers and scholars in the field of education.

Some interviews were also conducted from the key informants, including the students of the Azad Madaris school system, close family members of Bacha Khan, the relatives of the teachers and students of Azad schools. Some intellectuals of the profile, who wrote books, articles on related topics were also interviewed. The relatives of the Co pioneers of the Azad school system were also included in the list of interviewers.

Sources of Data Collection

For this study, both primary as well as secondary sources were used. The research papers, diaries, memorandums and files, etc., at the Directorate of Archives and Libraries (Khyber Pakhtunkhwa), Tribal Research Cell (Peshawar), Military Staff Library (Peshawar), FATA Research Centre (Islamabad), National Documentation Centre (Islamabad) and National Defense University Library (Islamabad), Jamia Millia Delhi (India), Indian Office Library (London), library of the Khyber Pakhtunkhwa Provincial Assembly, Bacha Khan Research Centre, Peshawar, Peshawar research library, Warsak Road, experts' opinion and internet material etc., were fully utilized.

The libraries of the department of History, Political science, Pakistan study center, Area study center, IER and Pashtu Academy in University of the Peshawar proved a great hub with the one in the Islamia College University, Peshawar.

Scheme of study

The present research study has been organized into the following five chapters in addition to the introduction and conclusion.

Chapter 1 The socio-educational scenario of Khyber Pakhtunkhwa in early decade of the 20th Century

This chapter discusses the status of the British NWFP in education since its formation in 1901. A view has also been discussed before the formation of the province in education.

Chapter 2 Educational Movements in Khyber Pakhtunkhwa in 1901-1947

In this chapter all the educational movements, individual or collective, have been given in historical perspective and their role in promoting education in the province.

Chapter 3 Anjuman-i-Islahul Afaghina- the formation of Azad School Utmanzai

In this chapter the formation of the Anjuman-i-Islahul Afaghina, its organizational structure, motto and the establishment of Azad School Utmanzai is discussed in detail.

Chapter 4 Azad schools in other villages, educational system in Azad schools, i.e. Management, curriculum, Examination, Co-curricular activities

This chapter is about the list of all Azad schools that were established in the province and tribal territory along with its management, teachers, number of students and funding system.

Chapter 5 Co –pioneers/ supporters of Azad school system

The collective role of the co-pioneers are portrayed in detail in this chapter.

Chapter 6 The educational philosophy of Bacha Khan

The educational philosophy of Bacha Khan has been integrated in this chapter along with a conclusion.

Review of Related Literature

Much has been written on the life and struggle of Bacha Khan and Khudai Khidmatgar movement so far. There are 24 books written in Pashtu language, 36 in Urdu while 46 in English on the movement and personality of Bacha Khan. There are 320 research articles written on the same theme, according to Lashari (2008)[19]. In his book 'Safeer Insanyat, Bacha Khan' he mentioned all the research work made so for on the personality and contribution of Bacha Khan, up till 2008. The author also listed a number of themes upon which a conclusive research work is called for, in which Educational services of Bacha Khan, was at the top, to which the author failed to carry the work, he concludes. However, the number of books, he mentioned is less than original.

The most authentic, genuine and sublime work about AIA is made by Bacha Khan himself in his autobiography. It was published in Kabul in 1983 for the first time, and several editions were published from time to time in different languages. The early pages of the book explain the background of the establishment of the Anjuman followed by the key contributors. The pre Anjuman attempts to educate the masses, was also mentioned. The book shows that before the Anjuman, a school was also established in Utmanzai in 1910. Another effort was made in 1919, by establishing two schools, one in Dir the other in Gaddar Mardan.

The biographer of the book was Fazli Rahim Saqi and her daughter, Mumlikat Bibi. The researcher interviewed Mumlikat Bibi and she explained that how the book was written. It was completed in four months in Jalalabad. Bacha Khan used to dictate the views to Fazli Rahim Saqi and after an hour, he checked himself and corrections were made, if necessary.

Bacha Khan was in prison, when most of the schools were established in 1922. The annual meetings of the Azad School were regularly attended by Bacha Khan, where, he spoke out about education. The book is a guide for researchers to carry out in-depth study on different issues.

Whenever the researcher found some trouble or difficult, 'My life and struggle' of Bacha Khan was read out again and again.

So far, three PhDs are accomplished on the Khudai Khidmatgar movement. The first ever was undertaken by Dr. Abdul Karim Khan from Hawaii University, United States[20]. The second successful attempt was made by Dr.

Mukulika Banerjee from Oxford University. Later she published a book having the title' The Pathan's Unarmed' opposition and memory in the North West Frontier by Oxford University Press, 2000, a Bengali lady from Oxford University. Banerjee studied the Khudai Khidmatgar movement as social anthropology. She concludes that by 1930, Bacha Khan had completed the first stage of a long journey which involved many. The social and educational project with political mobilization turned into a political movement which, in strength, scope and numeric was unprecedented in the history of Khyber Pakhtunkhwa. The educational movement was marginally treated by her by including three interviews of the ex-students of the Azad School system. Further she only discussed the social aspects and the contribution as educational movement, was not undertaken.

Another significant work was completed by Dr. Syed Waqar Ali Shah from Oxford University. Waqar Ali shah's work is also published by the Oxford university press in 1999 having the title' Ethnicity, Islam and Nationalism: Muslim politics in the North West Frontier Province, 1937-1947.

In the above studies the educational services of the Anjuman-i-Islahul Afaghina is discussed very marginally. All of them emphasized, on the period of the movement after 1929, when the KK was established. They also made a brief history of the period in which informal education by the movement was attempted in a successful way and mode.

The educational perspective of the province is briefly discussed by Dr. Syed Waqar Ali Shah, in his early chapter of the work. However, he concluded that no record of the number of schools, students and teachers was found.

Ashfaq Ahmed contributed to the treasure by making his PhD on the Journal ‘Pakhtun’ launched by the Khudai Khidmatgar movement, from the University of Peshawar in 2014. Another significant work on the same Journal was undertaken by Syed Iftikhar Hussain Shah from Area study center Peshawar. Both these researches have explored the Journal ‘Pakhtun’ with various angles.

Both the intellectuals explored the contributions made by the journal towards the reformation of the society. The overall educational philosophy is portrayed by the two authors by including a chapter on education. However, it is too, little to explain the contribution by Anjuman-i- Islahul Afaghina.

Khan Abdul Wali Khan in his book ‘ Bacha Khan aw Khudai Khidmatgaree’ Vol 1, throw light on the formation of Anjuman-i- Islahul Afaghina in chapter 1. He was also the student of Azad School Utmanzai in 1921, and hence shared his views on the system of education of the AIA. Since, it is eye witness documentation; its analysis is the rich historical conclusion. The book shows the mode of education, the medium of instruction, the curriculum, students and teachers. However, the detail is very scanty.

The most significant work on Anjuman-i-Islahul Afaghina is contributed by Abdul Akbar Khan, Akbar in his book ‘Da Barisagheer Pak aw hind pa Azadai ki da Pukhtanu Barkha, Zama da Jwand Sara Taralee Hallat’ (The Pashtun’s struggle in the freedom movement of the sub-continent, and my life). This book is published in 2009 by his son Sher Shah. The writer was the Co pioneer of the Anjuman, hence he portrayed complete picture of it conclusively. The

early pages explain the historical background of the establishment of the AIA. He had also made the list of the Anjuman members who sponsored and made great input in the establishment of Azad schools. The system of the Azad schools was discussed in detail. The mode of education, examination system, curriculum, Co-curricular activities and funding system is emphasized in the book. However, the names of only 14 teachers and that too of Azad School Utmanzai only, are given. The number of the Azad schools acknowledged is only 42, and that too, have no detail.

The book of Abdul Akbar Khan was published in 2009. Many researchers have quoted his unpublished document before 2009, and they all are of the opinion that there is a problem of authenticity of the published work. There is something missing in the publishing work.

The researcher approached to his son and publisher of the original document. It was studied and much of the school affairs documented, were found in the unpublished document. The names included in the unpublished work were used as snowballing effect, further explored the Azad school system.

Abdul Khaliq Khaliq's *Da Azadai Jang* is another eye witness expression of chronological and contextual order to the birth, development and diversity of the Anjuman-i-Islahul Afaghina. He was the key competitor and organizer of the annual meetings and, as a nationalist poet, won prizes in the annual meetings of the Azad School Utmanzai. He served as editor of the journal 'Pakhtun' and thus was a keen observer of the incidents and expressions that were reported in the tri monthly magazines. He narrated the proceedings of the

annual meetings of the Azad School Utmanzai. He was also the eye witness of the Qissa Khwani Bazar massacre in 1930.

Dr. Sultan-i-Room in his book 'Khyber Pakhtunkhwa Essays on History' published by Oxford University press in 2013, have 14 historical essays on Khyber Pakhtunkhwa. The last essay is 'Role of Abdul Ghaffar Khan in politics and promotion of education'. It is, perhaps the first research work which is directly titled on the educational contribution. Beside it, chapters on Geography, origin of the Pakhtun, Pakhtu (as code of life), British occupation, the Durand line agreement, uprising, Formation, constitutional development, Khudai Khidmatgar movement, Muslim League, the referendum, tribal administration and role of Sahibzada Abdul Qayum Khan in politics and the promotion of education, are all having somehow related with the Bacha Khan and his role in education.

Sultan-i-Room discusses in detail the silent features of the educational system of AIA, and Bacha Khan's role in promotion of education. He mentioned the two unsuccessful attempts of forming educational institutions in 1910 and 1919. The unsuccessful attributions were because of discontinuation, as the colonial government with the help of local favors, demolished the schools established by Bacha Khan and his colleagues. He regarded the Mullah role as negative in recognizing modern education. In his other contemporary work 'Swat state'; 1915-1969, he mentioned the ever first school of Swat state, which was established by The Anjuman-i-Islahul Afaghina with the help of Maulvi Fazli Mehmood Makhfi in 1922.

However, only secondary sources were taken into consideration, while making analysis of the role of the Anjuman. There are only nine pages about the Anjuman-i-Islahul Afaghina and its role in promoting education. The width and breadth of the movement are lacking, hence it explained the role of the Anjuman, very narrowly.

Another, as valuable, authentic and primary book is written by Ahmed in 1991 titled as 'Khudai Khidmatgar Tahreek' Vol. I and II (Khudai Khidmatgar movement). It is the autobiography of the writer, exploring the realities about the origin and developments of the movement with his personal involvement, zeal and experience. He explained his views in a very smooth and common language. He was the student of Azad School Utmanzai in 1922-25, and leader of the students' union. Later, he joined the Anjuman-i-Islahul Afaghina and Khudai Khidmatgar movement, and is the eyewitness of many happenings, incidents and historical events related to both, him and Bacha Khan. He passed many years in the company of Bacha Khan and his memory recalled so many hidden truths. (Abdul Wali Khan Vol 1)

Ahmed Kaka narrated that how Bacha Khan started his mission, from where, he was inspired and how he was dealt by British Rulers. He also explained that the educational movement started by Haji Sahib of Turangzai, was joined by Bacha Khan in 1910. He also mentioned the names of different teachers, their style of teaching, curriculum and administration of Azad School Utmanzai, during his study over there. He is the observer of all annual meetings that were held in the school. After his education, he remained part of the movement, and spent much time with Bacha Khan, even in jail or in the struggle.

He also explains how different dramas were played in the school premises and outside it to awaken the nation and reform them. However, no detail of the number of schools is found in the book, nor any other detail is mentioned anywhere else.

The book written by Professor Farhad Jan 'Khudai- Khidmatgar movement in N.W.F.P, its nature and direction', is a source of first-hand information regarding the movement. In his third chapter 'the movement of reformation' throw complete light on the educational, religious, social, economic and political reformation. The book was written in 1992, and the eye witness Khudai Khidmatgars were interviewed, which is rich historical documentation.

The book of Ali Khan Masood 'La peer Rokhana Tar Bacha Bacha Khan pore Da Pakhtanu Milli Mubarezee ta Katana' (from peer Rokhan to Bacha Khan-jingoistic history of Pashtoons) published by Danish Publisher Peshawar in 2000. The book is comprised of 946 pages having a long historical review on the history of Pakhtun nationalist that made the reformation of their society. There is a separate chapter on the theme of 'Bacha Khan's educational and reformative struggle' having 21 pages. The journal of Bacha Khan's 'Pakhtun' is also included in one of the chapters.

The writer has just cited the book of Bacha Khan and very scanty analysis is given. There is no detail of the number of schools and other aspects about the educational reform movement of Anjuman-i-Islahul Afaghina.

Dr. Abdul Rauf in his research paper 'Socio- educational reform movement in NWFP- a case study of the Anjuman-i-Islahul Afaghina' published in Pakistan

Journal of History & Culture, Vol. XXVII/2 (2006), explains the movement in a chronological sequence of events and in complete grip of research rationales.

The author conclusively included the mission and motto of the Anjuman with its administrative and managerial skill of sharing and devolution of the responsibilities. He mentioned three dimensional role of the Anjuman. The notable people of the Anjuman were asked to increase the financial support, while the second group was assigned the duty to enlist new members. The most intellectual group was asked to monitor the day to day affairs of the schools.

It was very difficult to propagate and spread the message of the Anjuman at that time, due to lack of communication tools and hence, according to Abdul Rauf, a special group was organized to do mobilize the masses. The group was dominated by the personnel, who were either good speakers, or learned scholars of the Holy Quran. Students of the school usually joined this group in touring the villages and establishing new Anjumans.

The paper explored the number of schools established by the Anjuman-i-Islahul Afaghina, as 51, where 3212 students were enrolled by 1924. The writer further concludes that agitational politics in the subcontinent, and their effects in then NWFP, slowly and gradually diverted the energies from education towards agitation.

The paper is very rich in sequence, citation, chronological order, analysis, and had open the ways for the new researchers. Still, the number of schools and

the enrollment mentioned is an incomplete task, left over for further exploration.

Stephen Rittenberg's, Ethnicity, Nationalism, and the Pakhtuns: The independence movement in the India's North West Frontier Province, Durham, Carolina Academic press, 1988 is another book written on the movement and after effects. The writer concludes that educational movement was a partial success. He termed these institutions as ad hoc bodies, often strived for qualified staff and funds. The Utmanzai Azad School was an exceptional institution, he concluded. The purpose of the Azad schools was to offer Islamic instructions, fostering the Pakhtun culture and the sense of developing ethnic self- awareness and pride, according to the writer.

There is a very subjective analysis made while referring them ad hoc bodies. Similarly, while making judgments about the irregular scheme of studies, the writer completely ignored, that all such institutions were affiliated with Jamia Millia, Delhi in 1923. The first badge of the students passed their matriculation under the control of the University of Punjab in 1922. Hence, the assumption of the irregular scheme of study is ridiculous.

The intense inquiries, which were felt during study of the book of Abdul Ghaffar Khan 'My life and struggle', were quantified by the magazine 'Pakhtun'. It was initiated in May, 1928 and the last episode published in August, 1947. It was banned four times before 1947. Its total strength of publications from May 1928 to August 1947, is 220. It was very hard and unfortunate to find all those copies from individual custody, as no institutional

safety was ensured during materialization. However, no other source can better explain, the worth and scope of the Khudai Khidmatgar movement, as these manuscripts of ‘Pakhtun’ magazine can.

The researcher found more than 100 copies and it added the worth of literature. In fact, without reading them, Bacha Khan’s educational vision may never be integrated.

The interviews of the Ex-students of Azad schools, multiplied the snowballing effect of the enquiry and exploration for the movement. The researchers, who made their work before 30 years, who interviewed the companions Khudai Khidmatgars of Bacha Khan, proved another significant literary consideration.

The most fertile exploration proved, was the record of the files in the directorate of Archives and libraries, government of Khyber Pakhtunkhwa, Peshawar. The hub made an irrefutable collection of the contribution of the Red shirt movement in 1921- 1947. The record of the Jamia Millia Delhi and Nehru memorial library favored the in-depth search. The Cunningum papers in the library of Southampton University and Indian office, library London, UK, added the asset of search.

References and notes

[1] Ghaffar, A. (2005). *Research in Education and Social Sciences*: IER University of Peshawar. P.62

[2] Rauf, A. (2007). *Pan-Islamism and the North West Frontier Province of British India* (1897-1918) pp28-31

[3] Ibid, p.29

[4] Gazetteer of the NWFP, Peshawar District, 1931.

[5] Marwat, F. (2012, September 21). The role of Anjuman-i- islahul Afaghina in promoting education. Lecture presented at Conference on Bacha Khan's educational services in BKM, Peshawar.

[6] Eswaran, E. (1995). *Nonviolent soldier of Islam; Badshah Khan*. Delhi: Gandhi peace foundation.pp1-4

[7] Gandhi, R. (2004). *Ghaffar Khan, Nonviolent Badshah of the Pakhtuns*. New Delhi: Penguin Viking.p.3

[8] Shah, W.A. (2007). Bacha Khan. Peshawar: Bacha Khan Trust, pp. 3-11

[9] Ibid,p.11

[10] Khan, W.A. (2009*). Bacha khan aw Khudai khidmatgaree, Vol 1*; Charsadda: Bacha Khan research centre.pp27-31

[11] Shah, W.A. (2007),P.19

[12] Gandhi, R. (2004),p.30

[13] Khan, W.A. (2009),p.31

[14] Shah, W.A. (2007),P.32

[15] Akbar, A.A. (2009). *Da Barresagheer pa Azaday ki da Pakhtanu Barkha*. *Aw zama da jond sra taralee halaat*; Peshawar: university publishers, pp.8-17.

[16] Ibid,p.15

[17] Cohen, I., Morrison, I. (2001). *Research Methods in Education*: London: Routledge. P.65

[18] Ibid, p. 211.

[19] Lashari, H. (2008). *Safeer Insanyyat Bacha Khan*; Bacha Khan Research centre, Peshawar, Pp. 482-5113.

[20] Khan, A. (1997). *The Khudai Khidmatgar (Servants of God): Red Shirt Movement in the North-West Frontier Province of British India, 1927-1947;* Department of History, University of Hawaii.

CHAPTER 1

THE SOCIO-EDUCATIONAL SCENARIO OF KHYBER PAKHTUNKWA IN EARLY DECADE OF THE 20TH CENTURY

The Indian North-West Frontier region was faced with multifaceted issues, including social and educational during the 19th Century[1]. The British annexation of the Punjab, in 1849, brought them in direct contact with the inhabitants of Pashtun land. For this region, they devised rather revised their policy and initiated the concept of *Tribal* and *Settled* areas with their sole objective to serve their ulterior motive of civilizing this uncivilized race. The Pashtun race was called as 'Martial' but in a time when they needed their services[2], yet they were considered 'Savage' and divinely ordained with the inability to be ruled by the White Man, and Rudyard Kipling was very much active in propagating the deserving authority of the British Raj as the Britishers were thought to have been divinely appointed to rule the inefficient and irresolute Pathans. The coming years witnessed the passage and approval of the FCR in the British parliament, and which is, unfortunately, existed till present day but in a slight modified manner. The second Anglo-Afghan war, the treaty of Gandamak, the forward policy of Lord Litton (1876-1880) and supported by Lord Rippen (1880-1884), strengthened their place in the Indian North-West Frontier Region. After that, Amir Abdul Rahman Khan, the Afghan Ameer during 1880-1901, settled his boundaries with Russian Empire and was desirous to move in the same direction of the British Indian government. Initiated at his request the British government sent a mission

under Sir Mortimer Durand and concluded the boundary agreement as and how they wished for in 1893. Ameer Abdul Rahman Khan halfheartedly accepted the agreement and then concentrated on internal stability of his country. The famous Frontier uprising sets this region ablaze and from South and North Waziristan through Mohmand and Kurram up to the Malakand and Chitral, the whole Frontier region turned against the Raj. Mullah Paiwanda, Mulla Siad Akbar, Hadda Mulla, Sartor Faqir and Akhund of Swat rose in open revolt after the famous *Maizer incident*[3].

With the arrival of Lord Curzon as viceroy to India, in 1899, the process of re-formation started and the settled areas of the Indian North-West Frontier region were grouped into a province in 1901-the region was lagging behind in the educational, political and social fields. According to then educational records/census report, there were only 17 high schools, no middle school and 135 primary schools in the province. Interestingly, all these schools were not under the direct restraint of the regime[4] .Yet there exist other parallel systems of education in the region. They were affiliated with Anjuman-i-Himayat-i-Islam, Missionary schools (Christian), the Islamic schools of Haji sahib of Turangzai and the DB (District Board) Schools run by the district boards-independent from government authorities. Similarly, we notice eleven Dar-ul-Ulooms purely run and funded by the religious multitudes of the province which operated till 1947[5].

Khyber Pakhtunkhwa formerly (North West Frontier Province) has a long and unique chronicle, which is molded by its significant Geo strategic nature. It is the junction of three significant geographical areas like Asia- South Asia,

Central Asia, and China. It remained part of the Sikh Kingdom of Punjab. The settled area of the province remained part of the Punjab Province until it was made a separate province in 1901 during the tenure of Viceroy Lord Curzon and named as North West Frontier Province[6].

There were five settled districts at the time of formation, namely Hazara, Peshawar, Kohat, Bannue, and Dera Ismail Khan. The agencies of Dir, Swat, and Chitral; the Khyber Agency; the Kurram Agency; the North Waziristan agency; and the South Waziristan agency were also linked as part of political agencies beside the narrow line of territories which separates the tribal and settled belt called Frontier Regions Frs. The FRs were not part of the province, but have been connected to the adjoining settled or administrative districts for administrative purposes.

According to Mehmood, S (1973), the agency of Swat, Dir, and Chitral included the princely states of Chitral, Dir, and later the newly swat state, as well as the Malakand Protected Area or as it is commonly called the Area of the Malakand agency.

The areas of Kala Dhaka now Tor Ghar and Kohistan area were defined as part of the provincially administered tribal area (PATA). Under the Interim Constitution of Pakistan, 1972, and their status was retained in the constitution of the Islamic Republic of Pakistan, 1973[7].

Before the formation of NWFP, The Districts of Peshawar, Kohat, and Hazara were under the direct control of the Board of Administration at Lahore. However, they were formed into a regular division, under a commissioner, in

about 1850.The territories of the, then districts of Bannue and Dera Ismail Khan were put under one deputy commissioner, forming part of the Layyah division, till 1861 when two deputy commissioners were appointed and both districts were included in Derajat division[8]. This administrative structure continued till the formation of the NWFP now Khyber Pakhtunkhwa.

The new province of North West Frontier Province was formed on 9th November 1901, on the same date, on which the British king was born. The inaugural ceremony of the province was held on the 26 April 1902 by Lord Curzon, in a big procession of 3000 in the Shahi Bagh, Peshawar[9].

According to Olaf Caroe[10], the creation of the new province puts a solution to the Pakhtun concept and demand of oneness, beside all other things. He commented that "It did something to get together the districts and the tribal territory"

The first type of administrative structure of the province was as;

1. Peshawar District with headquarter in Peshawar
2. Hazara District with headquarter in Abbottabad
3. Kohat District with headquarter in Kohat
4. Bannue District with headquarter in Bannue
5. Dera Ismail Khan with headquarter in Dera Ismail Khan

The present study has focused the above regions in the field of educational promotion and their impact on the society, however studying the role of

Anjuman-i-Islahul Afaghina in the entire region, the educational institutions established under the umbrella, will be studied in detail.

Education never remained the priority of the British rulers for some reasons or other in this part of the subcontinent. The neglecting was attributed to the Punjab government's pre- occupation with the problem of security, law, and order than with other, administrative matters. Besides, the subordination of administrative developments into strategic consideration by the British authorities remained a root cause of slow progress[11].

The Frontier now KP districts made very little progress in education. The department of Public instruction of the Punjab took place in 1854, when it was put under a Director. Educational institutions were made under the new system in Punjab; however, the frontier districts were ignored. Amongst the 31 districts of the Punjab, the five Frontier districts were by far the least advanced in regard to education in 1901, when the NWFP came into existence[12]. The total expenses that were made in education in 1902-03 were only Rs. 29,937.

Punjab's attitude was considered as a stepchild in the frontier region, as portrayed by Sir George Ross Keppel (1911) in these words. "……Very little interest was taken in Pathans education by the Punjab government, which always looked upon the trans- Indus tract more as a stepchild than as a child"[13].

The table shows the number of educational institutions[14] in different provinces of the Subcontinent from 1901-02.

Table-1.1: Number of educational institutions in different provinces of the Subcontinent from 1901-02.

Name of the province	Total number of schools
Madras	19093
Bombay	8219
Bengal	45922
East Bengal	2776
United Provinces	6773
Punjab	2257
Burma	3927
Central Provinces	3035
NWFP	154

Source; NWFP Gazetteers 1914

The number of schools, in NWFP, shows the attitude of the authorities towards education and social upheavals of the masses of the region. This educational despoil also made a significant effect on social, economic and even on constitutional developments. The reforms in 1909 were not introduced in then NWFP, on the plea, that the frontier people were backward and uneducated[15].

1.1 Socio-educational background of the province

According to the census report of the 1921, the total population was 50, 76,476. Out of it, 93 per cent were Muslims. The remaining 7 per cent inhabitants were non-Muslims[16]. Hindus were in high proportion, followed by Sikhs and Christians. The dimension of the population that was residing in Towns was recorded as 7 per cent. Trade and supplying food stuff to the military made the Hindu community to prefer Towns and urban centers. The Sikhs too, were followed by the Hindus in trade and commercial enterprise. The Army and administrative officials were mostly European Christians. The Pakhtuns were relatively dominating the province, even so, there were other factions like Awans, Gujars, Jats, Balochis in Hazara and Dera Ismai Khan. Beside tribal territory, where Pashtu was spoken by almost all, 56 per cent of the population of the province mother language was Pashtu. Withal, the remaining 42 per cent were either Hindku speakers or others. The rural population was making their livelihood from farming[17].

The province was one of the most backward in education in the Indian provinces before 1947. Muslims in general and Pakhtuns in particular were far behind in Education as compared to other communities of the province. Christians were better educated, followed by Sikhs and Hindus.

The accompanying board indicates the education by religion, sex, and locality, number per mille who were literate[18].

Table-1.2: Education by religion, sex, and locality, number per mille who were literate.

Districts	*Muslims* *M/F*	*Hindus* *M/F*	*Sikhs* *M/F*	*Christians* *M/F*
Hazara	17-1	392-41	321-59	858-676
Peshawar	27-1	340-124	450-180	915-616
Kohat	28-1	330-21	578-67	818-730
Bannue	22- -	351-13	572-90	603-639
Dera Ismail Khan	32-1	442-44	465-109	834-683

Source: Census of India 1911, Vol XIII, P.188

Granting to the census report of 1911, only 25 males could fulfill the criteria of literacy, out of every 1000 individuals[19]. The next decade noticed improved figures of 25 to 43. The inhabitants were more inclined towards the sword than the pen. As shown by the 1911, census report as, "…. Has always despised education as fit only for Hindus and cowards. He had little need for spelling, but much for swordsmanship, and if the hamsaya *neighbour* of an alien creed, whom he employed to look after his money matters, cheated him so flagrantly that even his ignorant master could not overlook it, there was short "shrift" for the accountant, and a fresh start was made with a clean sheet"[20].

The significant approach towards agriculture was another case of low literacy, as there was no need of literate individuals in it[21]. The secular nature of

education and course content also made the people detached from interest towards getting their kids educated[22]. Poverty was another strong agent, boys were considered economic assets, and thus were attractive towards small wages. Another cause of the slowness was the preexisting illiteracy, as; it is directly proportional to illiteracy. The rivalries amongst Pakhtuns was also the main obstacle towards establishment of schools[23].

The above table also indicated a more significant literacy ratio of the Sikh community. It is believed that the high proportion of literacy amongst Sikhs was due to the fact that Sikhs picked up rudimentary Gurumukhi for the purpose of reading the scriptures. It was adverse in the case of the Pakhtuns, to whom, Hindi and Urdu, both were foreign languages[24].

Since, Islam was central to the society of the province, the role of religious leaders was as much, significant, too. They included the *mullah, sufis, pirs, sayads, and mians.* A great variation was observed in the sacred opinion of these institutional powers. Many of them were against the modern education[25]. Since, they have a strong hold in the society, their sayings, were obeyed.

When the NWFP was formed in 1901, there were three kinds of educational institutions: private schools, community gifted schools and local board schools[26].

According to Progress of Education in India, 1897-98_ 1901-02, Government of India "In NWFP the government does not manage any schools and colleges. The 17 secondary schools and 135 primary schools which are under public management are all maintained by Municipal and local Boards. There are also

11 secondary and 27 primary schools under private management. The former receives grants mainly from provincial Revenues: the latter from provincial, local boards and municipal funds in nearly equal proportion"[27]

Educational institutions were divided amongst following categories according to the Gazetteer of the district Peshawar 1901-02[28].

1. Public Schools

2. Private Institutions

3. Indigenous schools

4. Native institutions of western type

5. Aided Institutions

The private schools or indigenous schools were set up by three main communities, the Muslims, Hindus and Sikhs. The Muslims established their Mosque schools, Maktabs and Madrassas. In Maktabs the Maulvis and Imams taught chiefly the Quran by rote, taking no fees from the pupils. In madrassas, instruction was confined to the teaching of Arabic and Persians. Girls also attended schools where the Quran was taught to them by the wives of men who were teachers by profession.

The Hindus had their Patshalas and the Sikhs their Gurumukhi schools: instruction in both was confined mainly to sacred scriptures. They also maintained mahajani schools where commercial instruction was imparted to students. The private schools could not draw any attention of the government,

particularly those schools that were imparting religious instructions. In 1901, there were 927 private schools (indigenous) in the settled districts with 13,636 pupils[29].

The aided and government schools were divided into two main categories, primary and secondary, the latter having middle and high classes. Secondary schools were further classified into Anglo vernacular and Vernacular; according to whether instruction in English did or did not form part of their regular curriculum. High schools were all Anglo- Vernacular, while middle and primary schools were of both kinds. In the Anglo- Vernacular school's emphasis was given to the teaching of English, and in the higher classes, instruction in all subjects was imparted through the medium of English. The high schools had two classes; the middle schools three. The primary school level comprised of two stages: the upper primary with two classes and the lower primary with three classes. More than half of the school- going children did not study beyond the upper primary stage[30].

The course of study in the secondary schools was the same as those prescribed for them in Punjab. In the Anglo- Vernacular middle schools, the curriculum consisted of vernacular languages, English, arithmetic, history, geography, mensuration, elementary science and drawing; geometry and algebra were optional. The same course was taught in the vernacular middle schools with the difference that the English did not form part of the curriculum. The high schools prepared students for the matriculation examination of the Punjab University[31].

In 1901-02, there were 154 primary schools for boys in the province, of which 131 were maintained by local Boards, 16 were aided, and 7 unaided. These primary schools enrolled 7,365 students.

The 1901 census report shows, that the Muslim community was the most backward in education, amongst three main communities, the Hindu and Sikh. Though, they were 92 % of the total population in 1901, from among its, the percentage of boys attending any kind of educational institution was only 11.7 compared with 36.3 and 22.3 per cent in the case of Hindus and Sikhs, respectively[32].

There were Khalsa schools run by the Sikh community which were established before 1912[33]. The Islamia College Peshawar had been established in 1913 under the co-auspices of Sahibzada Abdul Qayum (1863-1937) and Rose Keppel (1866-1921). However, the system of education which excelled in quality and quantity in the entire region were, those of the Anjuman-i- islahul Afaghina, 134 according to Wiqar Ali Shah (2008)[34], 67 to Dr. Abdur Rauf-(2007)[35], 87 to Sadiq Jarhak 2012[36], 92 to Fazlur Rahim Marwat-1996[37]. But the archival records, personal sources and other secondary sources have confirmed this number as103 till this day[38].

1.2 Education in Swat state

The effectiveness and fame of the schools of the Anjuman-i-Islahul Afaghina spread over to other areas like the one in the state of Swat, the very first school in the state, was also established by the Anjuman.

According to the Dr. Sultan-i- Room the areas that were attached to the state of swat were deprived of formal education before the partition of the subcontinent. The situation was same as was in NWFP. The tribal territory was also suffering during the British Raj. The modern approach of education was not travelling through these valleys, as it was the buffer zone. The Geo strategic position of the area also made it a zone of negligence in education. A small proportion of the population was enjoying the indigenous education which was, too, of religious worth. There was no movement of education from the government, unlike, other parts of the province. Nor was there any public interest shown to send and educate their children outside their state. The statements of Mian Gul Abdulwadood and Mian Gul Jehanzeb also show that there was complete illiteracy in the state[39]. However, the letters between the British Raj and the state owners show that there were rare knowledgeable persons of oriental languages like Persian and Arabic.

Mian Gul Abdul Wadood, illiterate himself, knew the importance of education in the affairs of the state.

1.3 The school of Maulana Fazli Mehmood Makhfi

The first ever school, that was established in the state of Swat, was that of Fazli Mehmood Makhfi on the eve of Anjuman-i- Islahul Afaghina movement. This school was established in March 1922. In the intelligence reports of the British regime, it was blamed that faction of the Balveshk movement had found in the area by Makhfi. It was the Russian organization, and the Indian chapter was headed by him, according to the extracts from intelligence. It was

operated by Maulvi Ubaidullah and Ahmed Hassan. The report said, "The movement is led by Makhfi of Balveshak ideas. His intention is to open schools in the whole tribal areas. It is learnt from different sources that three such like schools are already being established, two in Bajaur and one in Swat. Education is free in these schools. The education will be imparted like the Irish method of ten fain, where the students will receive history and other amended subjects. The inculcation of hatred towards the British, be given in these schools, so as to spread amongst tribes".

Maulvi Abdul Aziz was very near to Mr. Abdul Wadood. Maulvi. Abdul Aziz was the companion of Bacha Khan's educational movement in the settled districts of Peshawar valley. It can be concluded by his close relation with Abdul Wadood that a school was formed well before 1922[40].

The formation of Atchison College, Lahore, Edwards and Islamia College Peshawar like institutions, were the direct intentions of the Britishers to win the sympathy of the elite class. According to Singh, R (1989), after 1857 when India was brought under the direct control of the British royalty and parliament, some serious thought was given to providing higher and better education to a class of people whose sympathy it was necessary to win in the political interests of the Britishers[41].

The Edwards Mission High school and college was established in 1855 for the purpose of missionaries. In 1853, Lord Dalhousie appointed Major Herbert Edwards as commissioner Peshawar division. He was a deeply pious Christian. Edwards in his speech remarked[42].

"It is, of course, incumbent upon us to be prudent; to lay stress upon the selection of discreet men for missionaries; to begin quietly with schools, and wait the proper time for preaching."

The students were attracted towards the school, as the number reached to 219 from 90, by the year 1861. The school received Rs. 240 annually as grant in aid from the government. The school was raised to the status of a high in 1883-84 and the number of students increased to 500. In 1872, a boarding house was established for the Pathans of good families.

Other missionary schools were started in DI Khan, Bannue and Nowshera in 1872-73. Of them, the successful one was that of DI Khan.

The famous Darul Uloom Sarhad- the Islamia collegiate school was established in 1911, by two renowned scholars, Sir George Ross Keppal and Sahibzada Abdul Qayum Khan. It was upgraded to college in 1913. The main purpose of the establishment of Islamia College, as framed by Ross Keppel, is to keep tribal and influential Pathans, quite[43].

In 1890, the Anjuman-i-Himayat Islam opened a primary school in a tenanted building in Peshawar city[44]. The Anjuman members collected Rs. 4000 subscriptions and purchased land for the school. The building was established in 1905. It was named as Islamia School. The school is now, called as GHSS No. 3 Peshawar city.

The civil society of the Peshawar cantonment established, Frontier high school in 1910. The president of the organizing committee was Deputy

Commissioner Peshawar. The school was nationalized in 1950 and named as GHS No 2 Peshawar Cantt[45].

A Hindu Seth PT Gardhari Lal Salwan, established a primary school in missionary style in 1895. It was nationalized after 1947, and it is called GHS Salwan now a days. Former Pakistan president, Gen, Mohammad Zia ul Haq remained a student over here[46].

The church missionary society started a school for girls in 1908. It was named as 'Elizbeth School. It was established in Dabgari Garden near the mission Hospital. Perhaps, it was the first girls' school in the province.

The missionary society also established Saint John Cathedral School, for the children of their servants. It was initiated in 1904 in the area of Lalkurthi[47].

The National High school, Peshawar was established on 5th June, 1895. The building was constructed by Roose Kepel in 1913 during his premiership of the Province[48]. It was shifted to the new building in 1916. A hall of 80× 40 feet is named after him. The new name is Government Centennial Model School Peshawar city, formerly known as GHS No 2, Peshawar city.

The Government High school, Peshawar was established before 1888. It is called GHSS No 1, Peshawar city now a days. However, the inaugural board pasted in front of the school, shows the year of establishment, as 1927[49].

1.4 Conclusion

The Muslims populated province of N.W.F.P was the most backward province in education in the entire India. The inhabitants of the province, mostly

Pashtuns, were ignored in education by the Britishers, due to their geo-strategic location. It was the gateway of the invasions, so there must be no or low resistance in the strategic way of it, which needed illiterate subordinates. Their energies were diverted towards other social multiplicities, detached them from trade, commerce, business and decision making stakeholder ship. Several primary schools in the province were offered to be established after successful participation of the villagers in the World War 1.

The Pakhtuns, as a nation, is very passive in combating with collective efforts, did not materialize the situation, as was deemed, as for as education was concerned in the early decades of the twentieth century. The other three communities, Christians, Hindus and Sikhs, individually and collectively, generously participated in establishing schools of their own desires. The education lovers Muslims, too, benefited from those schools.

The mode of education at the time, offered to produce servants to the government. For the purpose, most of them were picked during the education, either in 5th grade or above. Education was forcibly, as a discontinuation, did not sparkle the self-esteem and self- realization, hence the purpose was dipped.

References and notes to Chapter-1

[1] Javed, A. (1981). *Bar-i-Sagheer Ki Tehreek-i-Azadi Ka Azeem Mujahid*, Urdu, Lahore: p.23

[2] Ahmad. (1991). *Khudai Khidmatgar Tehreek*, Vol: 1, Pashto, Peshawar: University Book Agency, pp.5-

[3] Tendulkar, D. (1967). *Abdul Ghaffar Khan: Faith is a battle*. Bombay: Popular Prokshan.

[4] District Gazetteers Peshawar. (1901).

[5] Personal diaries of Maulana Mohammad Israel in the custody of his grandson Maulana Hasan Jan.

[6] Baha. L. (1978*) N.W.F.P Administration under British Rule1901-1919;* Islamabad, National Commission on H, S. Historical and Cultural Research, p.13: Shah, W. (1999). Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-1947. Oxford: Oxford University Press.

[7] Constitution of the Islamic Republic of Pakistan 1973, in Mahmood constitutional development of Pakistan, p. 880

[8] Administrative Report of the North West Frontier Province from 9th November 1901 to 31 St march 1903;

Peshawar, printed at the NWFP Government Press, 1903, P, 6

[9] The Cambridge history of India, Vol 6, Delhi; S Chand and Co, 1964, p.468

[10] Caroe, O. (1958). *The Pathans*: 550 B.C.-A.D. 1957. London: Macmillan; p.420

[11] Hussain, G. (1982). *Hundred years History of the university of the Punjab*, Lahore pp.1-45

[12] Report on Punjab Education 1900 and Gazetteers 1911

[13] Baha, L. (2013*). History of Islamia college, Peshawar Vol;1 (1913-1953),*p.14

[14]District Gazetteers Peshawar. (1911).

[15] Sultan-i-Room. (2013). *The North West Frontier (Khyber Pakhtunkhwa) Essays on History.* Karachi: Oxford university press.p.390

[16] Census of India 1921, Vol xiv, p. 11

[17] Shah, W. (1999). Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-

1947. Oxford: Oxford University Press.

[18] Census of India 1911, Vol XIII, P.188

[19] Ibid,p.189

[20] Census of India 1911, NWFP, p. 176

[21] Ibid, p. 175

[22] Shah, W. (1999). *Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-*

1947. Oxford: Oxford University Press.p.9

[23] Census of India 1931, NWFP, Peshawar, p, 166; Yousafi 1984; Karachi; shah, p.10

[24] Census of India 1921, Vol XIV, pp, 172-3; Shah, p. 12

[25] Khan, A. (1996). *Bacha Khan aw khudai khidmatgare* Vol I, P.13

[26] Baha, L. (2013). History of Islamia college, Peshawar Vol;1 (1913-1953),p.5

[27] Gazetteer of the Peshawar District, 1897-1898, p.113

[28] Ibid,p.119

[29] Census of India, 1911, NWFP, P.176

[30] Ibid, p.194

[31] Shah, W. (1999). *Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-*

1947. Oxford: Oxford University Press.P.11

[32] Report on popular education in the Punjab and its dependencies, 1899-1900, p. 87

[33] Imran, I. (2002). Educational Institutions. In *Peshawar Saddar Tareekh Ki Ayeeni Me* (p. 317). Peshawar: Shah Book Store.

[34] Shah, W. (2008*). Bacha Khan*; Bacha Khan Research centre, p.

[35] Rauf, A. (2006). Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina.

Pakistan Journal of History & Culture, XXVII/2, pp-32-33

[36] Jarak, M. (2012). Da Azad Schoolonu Jurawana aw Sallana Jalse. In *Da Bacha Khan Zangaray* (p. 27). Quetta: Pashtu Adabi Ghurzang

[37] Marwat, F. (1996). *Celebrities' of NWFP.* (p.232). Area study Centre: University of Peshawar

[38] Sohail, M. (2014). *The Educational Philosophy and Services of Bacha Khan*; J. Appl. Environ. Biol. Sci., 4(7S) 157-165, 2014, Text Road Publication ISSN: 2090-4274

[39] Room, S. (2013). Samaji awr Saqafati Pehloo. In *Riyasat Swat* 1915-1969 (pp. 176--182). Mingura: Shoab

[40] Ibid, p.

[41] Singh, R. (1989). *Educating the Indian* elite; sterling publishers New Delhi,P.2

[42] Eugene stock, *A history of the church missionary society*, Vol ii, p. 206

[43] Ross Keppel to joint Secretary, government of India, January 8, 1913, Indian Education Proceedings, Vol 9194, May 1913

[44] Imran, I. (2002). Educational Institutions. In *Peshawar Saddar Tareekh Ki Ayeeni Me* (p. 317). Peshawar: Shah Book Store

[45] Ibid, p.305

[46] Ibid, p.307

[47] Ibid, pp. 310-318

[48] School record of GCMHS, Peshawar city

[49] School record of GHSS No 1, Peshawar city

CHAPTER 2

EDUCATIONAL MOVEMENTS IN KHYBER PAKTHUNKHWA: 1901-1947

Movement is an individual or a collective effort to achieve the defined goals. Social movements refer to the individual, group or organizational focus on social issues. Social movements are the outburst of the lack of educational, economic, social, political, democratic rights and freedom of expression[1].

Education is the responsibility of the state, however, in the colonial period; it was taken by the individuals and groups to deliver it to the community. The state education was designed for a certain cause; hence, its aim was to produce servants and not citizens.

The main educational institutions in the province of Khyber Pakhtunkhwa in the early decade of the twentieth century; were the result of the social, religious or other contemporary movements. The educational campaigns in the province can be categorized amongst following; Darul ulooms (Islamic institutions), Missionary schools, Anjuman-i-Himayat-i- Islam schools, the Islamia college movement, the educational movement of Haji Sahib Turangzai and Anjuman-i-Islahul Afaghina movement of Azad schools.

2.1 Missionary schools

The first missionary school was commenced in the area in Kohati Gate Peshawar, naming Edward Mission School in 1853. The school is regarded as the pioneer among all institutions in the area[2]. It was established at a time

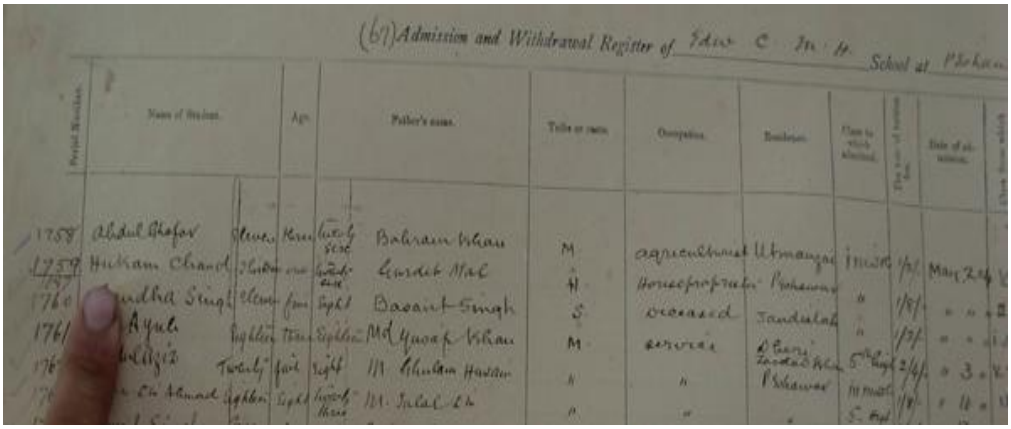
when learning and studying was considered a big sin. It was the efforts of Sir Herbert Edwards, the British commissioner of Peshawar, who established it in Retti Bazar as primary school[3]. The school was then shifted to the historical Kohati Gate. Robert Croft was appointed as its first principal.



Figure-2.1: Missionary School

The school was affiliated with Calcutta University in 1920 followed by the University of the Punjab in 1934. In 1952, it was affiliated with the University of the Peshawar. It was a great center of learning not only for the region, but students from Afghanistan and central Asia were admitted here. Amongst them, Dr. Khan sahib, the former chief minister of the NWFP did his matriculation from this school. Sahibzada Abdul Qayum Khan, too, former chief minister, studied over here. He too remained a teacher in this school for some time. Sardar Abdul Rab Nishtar, the former federal minister of Pakistan, Patris Bukhari, a well-known literary person and General Yahya Khan, the late president of Pakistan remained students over there. Dr. Najibullah, the former president of Afghanistan, also studied in this institution[4].

Bacha Khan also studied in this school until the commission was offered to him in the British Army. The school holds the honor to host initial classes of Edward College for ten years from 1901 to 1910[5].



(67) Admission and Withdrawal Register of Edw. C. Mi. H. School at Peshawar

Period Number	Name of Student	Age	Father's name	Tribe or caste	Occupation	Residence	Class in which admitted	Date of admission	Date of withdrawal
1758	Abdul Ghafar	Eleven	Khudai Dad	Baharam Khan	M	agriculturist	Utmanzai	1st Mid.	1/1/	March 24
1759	Hukam Chand	Eleven	Gurdet Mal		H	Shopkeeper	Peshawar	"	1/1/	" "
1760	Sudha Singh	Eleven	Sgt	Dasaint Singh	S	deceased	Jandalak	"	1/1/	" "
1761	Ayub	Eighteen	Eighteen	Md Yusaf Khan	M	service	Peshawar	5th High	2/1/	" 3 "
176	[illegible]	Twenty	fair	Ghulam Hasan	"	"	"	"	"	"
176	Ex Ahmad	Eighteen	Sgt	M. Jalal Kh	"	"	"	"	"	"

Figure-2.2: Admission and Withdrawal Register of Edwardes School, showing name and other details of Bacha Khan (1901-1910)

Source; Ihsanullah, Bacha Khan Research Centre, Peshawar

The current school building was utilized as a palace of the Peshawar governor Sardar Yar Mohammad Khan from 1823 to 1829. His younger brother Sultan Mohammad Khan used it from 1831 to 1834. The edifice was turned over to the school in 1853. There was a church in the school used by the British officials for worship.

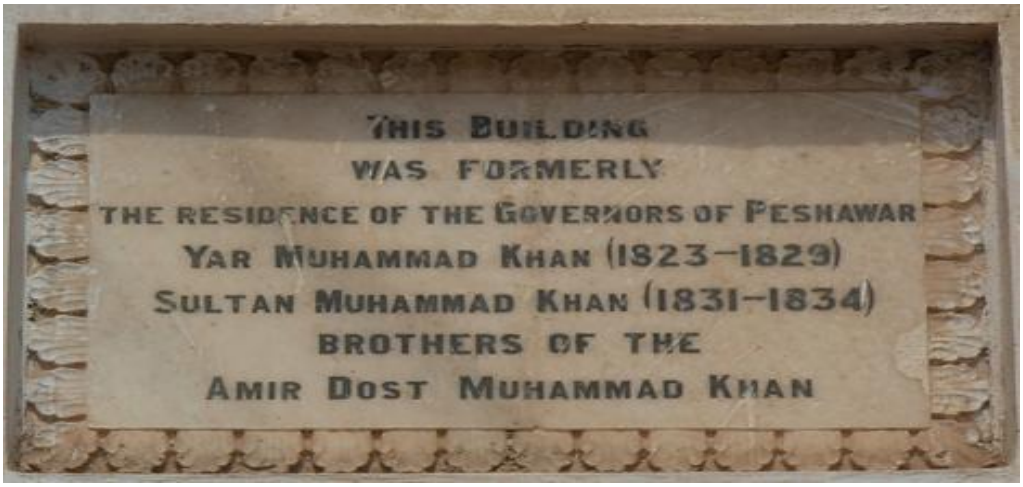


Figure-2.3: Inauguration stone of the resident of Ex-Governor Yar Muhammad Khan, used for Missionary School Peshawar

Although the primary aim of the school was to preach Christianity as Edwards in his speech mentioned it.



Figure-2.4: Showing the 114th celebrations of the Edwards school

"It is, of course, incumbent upon us to be prudent; to lay stress upon the selection of discreet men for missionaries; to begin quietly with schools, and wait the proper time for preaching."[6]



Figure 2.5: The teachers and old students of Edwards's school

The history to divert the Pathan's religion was not new for the Britishers. To begin with the Mughal King Akbar, failing to overcome them, exploit them

with offering wealth. He knew that Pathans as a nation are staunch Muslims and can well be misdirected in the name of Islam and as instinctively money lovers can conveniently be brought by wealth[7]. The coming rulers exploited the two failings, the greatest Khushal Khan's son Behram Khan was deflected to the Mughals, several efforts were cleared to obliterate his own father[8]. The British engaged the same prescription to begin with followed by Mughals, Sikhs and Durrani rulers. Another gain to this Akbari prescription made by the Britishers was to draw in the ferocious and warlike tribesmen towards their religion by teaching and preaching Christianity in the educational institutions. In one case they are disposed towards Christianity, they would automatically become loyal to the crown and consider British enemies as their own[9].

No doubt the missionaries worked for their aims, yet modern education was passed on with due spirit. Religious families, too, admitted their children in missionary schools, as there was no other alternative. Secondly the instruction taken over in the missionary schools was recognized in services, hence the affordable class approached them with no faltering.

The other prominent missionary schools were established in Dera Ismial Khan, Bannue, Mardan, Abbottabad, Haripur, Utmanzai (Charsadda), Malakand and Swabi[10]. The exact names used for these schools were;

1. Penal high school, Bannue

2. Saint Jones Primary school, Peshawar

3. Lady Griffith high school, Peshawar city

4. Christian Mission school, Dera Ismail Khan

5. Missionary Primary school, Utmanzai

6. Missionary high school Mardan

7. Missionary high school Haripur

8. Missionary school Swabi

9. Missionary school, Dargai, Malakand

10. Abbot memorial school, Abbottabad

2.2 The educational movement of Haji sahib Turangzai (1859-1937)

Haji Fazli Wahid alias Haji Sahib Turangzai was born in 1859 in the family of Haji Fazli Ahad in village Turangzai, Charsadda. His forefathers belonged to a respectable and spiritual continuity of Saadat. His mother belonged to a religious family of Zyarat Kaka Sahib, Nowshera. He received his early education from Maulana Abubakar in his home town. He proceeded to a religious Darul Uloom in Tehkal, Peshawar. This madrassa was directly controlled by Maulana Najmuddin alias Hudda Mullah[11].

He was impressed with his class of learning and preaching. He came back to his native town after education and began growing. He also went to Deoband, where he met with Maulana Mehmmod ul Hasan. He performed his Haj with Maulana Mehmmod ul Hasan and Maulana Rasheed Ahmed Gangohi, the two

mentors of the Deoband Madrassa. On return back home, he was awarded the name of Haji Sahib of Turangzai[12].

In 1908 he made a seditious preaching in his Mosque cum Madrasa, and was arrested. In 1914, he tried, with small success, to bring on the villagers to boycott the government school in favor of the mosque[13]. The educational movement of Haji Sahib was started in 1910, the initiative took in the home town Turangzai, Gaddar (Mardan) and Utmanzai.

The inclination towards education and reformation was in repercussion towards the growing effects of the missionary schools in the valley. The province was, as far as educational control was concerned, in complete grip of missionaries. The Edwards mission school attracted the influential class of the valley, on the southern side it was a Penal mission school in Bannue and the one in Dera Ismial Khan. In 1907, the establishment of a missionary school in Utmanzai[14], worried Haji Sahib and he started thinking how to grip the situation.

Haji Sahib, after consultations with close companions, like Maulana Mohammad Israel, Maulana Aziz and Maulana Shakirullah get hold of to a three dimensional objective of the establishment of the Azad Islamia schools[15].

i. To educate the people of the NWFP, who suffered great hardships at the hands of Sikhs and British during their rule.

ii. To compete with the growing missionaries.

iii. To give lessons of Jihad with formal education.

He started his mission by establishing Azad Islamia schools in different villages of the region. After performing his second Hajj in the year 1899, he started preaching in the areas of Mardan and Peshawar. His mode of teaching and preaching, attracted many to popularize him in the community. The public support that he received during his visits, were properly channelized towards donating in cash and kind for the formation of the Azad Islamia schools. The inaugural institutions were established in Gaddar Mardan and Utmanzai Charsadda. It was followed by the one in Tehkal Payan, Peshawar. By the year 1913, following were the Azad Islamia schools established by Haji Sahib of Turangzai[16].

The list of the schools[17] that were established by Haji Sahib of Turangzai, is as;

1. Azad Islamia school of Gaddar Mardan
2. Azad Islamia school of Utmanzai, Charsadda
3. Azad Islamia school of Kaforderi, Peshawar
4. Azad Islamia school of Gul Bela, Peshawar
5. Azad Islamia school of Tehkal Payan, Peshawar
6. Azad Islamia school of Urmar Miana, Peshawar
7. Azad Islamia school of Akbarpura, Nowshera

8. Azad Islamia school of Banda Mulayan, Nowshera

9. Azad Islamia school of Jehangira, Nowshera

10. Azad Islamia school of Torder, Swabi

11. Azad Islamia school of Manerai Payan, Swabi

12. Azad Islamia school of Naudeh, Swabi

13. Azad Islamia school of Turlandi, Swabi

14. Azad Islamia school of Ismaila, Swabi

15. Azad Islamia school of Kalu Khan, Swabi

16. Azad Islamia school of Adina, Swabi

17. Azad Islamia school of Garhi Kapoora

18. Azad Islamia school of Garhi Daulatzai

19. Azad Islamia school of Garhi Ismailzai

20. Azad Islamia school of Kota, Swabi

21. Azad Islamia school of Turu

22. Azad Islamia school of Gujar Garhi

23. Azad Islamia school of Shahbaz Garhi

24. Azad Islamia school of Mohammand Nari, Charsadda

25. Azad Islamia school of Dargai

26. Azad Islamia school of Gul Abad

27. Azad Islamia school of Umarzai, Charsadda

28. Azad Islamia school of Agra Miayana

29. Azad Islamia school of Agra Payan

30. Azad Islamia school Rajjar, Charsadda

31. Azad Islama school of prang Charsadda

32. Azad Islamia school of Kharakai, Charsadda

33. Azad Islamia school of Tangi, Charsadda

34. Azad Islamia school of Peshawar city.

The archive record shows that there were eleven schools established in Charsadda, one in Peshawar city, eight in Swabi, four in Nowshera and eight in Mardan[18]. However, Aziz Javaid in his book 'Haji Sahib Turangzai' while describing the list of the schools, misquoted some information.

He took the list from the archive records, which shows 32 schools. And in details of the school he mentioned the schools of Anjuman-i-Islahul Afaghina. The detail about the Azad school Kalu Khan, Yar Hussain, Turlandi and Sra cheena is no way listed in the schools of Haji Sahib, rather these schools were established by a Khudai Khidmatgar Syed Nasrullah Jan, who was teased by the followers of Haji Sahib and engaged him in court cases about the

ownership. The only school that was common with both Haji Sahib and Anjuman, was that of Azad School Nawi Killi, now renamed as Kernal Sher Khan killi[19]. The case of the ownership was also won by Syed Nasrullah Jan in the court of civil judge Mardan[20].

The archival record and other research material about the contingent of the schools of Haji Sahib Turangzai, are dumb. Sidiqullah Rekhteen, in his book *Da Muhtamim Jond* referred the interview of Fazli Mabood, the son of Haji Sahib Turangzai, that number of Azad schools established by Haji Sahib were 70. While mentioning Muhammad Mir Shah Qadri from the book, the scholars and sufis *Ulamai au Mashiakh Sarhad*, the number of schools were 50[21].

About the schools of Haji Sahib, the only authentic document found was the personal diary and unpublished book of the Hakim Mohammad Aslam Sanjri[22]. He was much closed to Haji Sahib as his personal assistant and as an active member of the Hizbullah[23]. According to his unpublished document, the schools were funded by the followers of the Haji Sahib in different parts of the province, were 32. The land too, was donated by the followers, or the schools were opened in the Mosques. However, the curriculum included only religious learnings and no modern subjects were included in it[24].

The popularity as a public figure and symbolic status of the religious elite, forced the British authorities to presume him as ‘symbolic elite of the Muslims of the region. They make an attempt through Sahibzada Abdul Qayum Khan to participate in the inaugural ceremony of the Islamia College, Peshawar. And for the purpose the scholars, religious and influential figures in settle and

tribal belt, were invited to the opening ceremony, which was the Mosque of the Islamia College. Haji Sahib of Turangzai laid the foundation of the Mosque of the Islamia College, Peshawar on March 21st, 1912[25].

The political objective of the establishment of the Islamia College, Peshawar as reported by Lal Baha, referring Ross Keppel, was to keep quiet the people of the province and the tribal belt. He expressed it:

"If the college become a success, as there is little doubt that it will, I believe that the effect on the peace of the border will be very great eventually as I shall try to get in all sons of the tribal Maliks, the chiefs of the next generation, to attend the School and to learn that the Feringhi and his administration are not so black as they are painted."[26]

Hardinge supported and approved the idea by expressing:

> "Quite certain that the spread of education is the most satisfactory means of revolutionizing the situation in the North-West Frontier and keeping the tribes quiet."[27]

No doubt, Haji Sahib, mark out, the sense. There was no Feringhi in the inaugural ceremony of the Mosque, however the establishment of college ceremony, conducted in area of the Peshawar Museum nowadays, was refused by him in the presence of Ross Keppel sitting at the stage. The act annoyed Sahibzada Qayum, the Hindu Press and Missionaries, who were also against the formation of such a gigantic institution[28].

Haji Sahib continued his efforts in educating and reforming the society through his Madaris and preaching. His main focus was the British Raj, against which, he preached for Jihad. He asked the Pakhtuns to help him in getting rid of the British imperialism. The government could not afford silence over his role, decided to arrest him. He was informed before his arrest by one of his followers, he succeeded to escape to Buner, followed by Lakaro Mohmand tribal territory in April, 1915[29].

After his escape to Tribal belt, the authorities banned the Madaris and arrested the teachers, thus put an end to the reformative educational movement of Haji Sahib of Turangzai in 1915[30].

2.3 The Khalisa high schools

The Sikh community established two schools in Peshawar; one was Khalisa High school in cantonment area and the other, Nanakpura School in the city region. The Khalisa high school was established in 1930, in church style. Sahibzada Abdul Qayum was invited by the Sikh community for the initiatory ceremony. In 1947, after independence, it was renamed as Muslim Model School and was operated on self-base. The school was nationalized in 1950 and was renamed as GHS No 4 Peshawar. It was again renamed as GHS No1 Peshawar Cantt in 1960. The admissions, withdrawal from the school shows that students from all religion were admitted over here. However, the Sikh community was dominating[31].

The other school built by the Sikh community was the Khalisa Anglo vernacular middle school Peshawar cantonment. The phenomenal attitude of

the Sikh community towards education ranked them at the top. Moreover, they imparted education in these schools in their own language, which was the cause to attract a high population towards education. Following is the list of Khalisa schools in the province.[32]

1. Khalisa High school, Peshawar city
2. Khalisa Anglo vernacular Middle school Peshawar cantonment
3. Khalisa Anglo vernacular high school Bicket Gunj, Mardan
4. Khalisa Anglo vernacular Middle school Mardan
5. Khalisa High school, Haripur
6. Khalisa Primary school, Lakki
7. Khalisa High school, Bannue
8. Khalisa Primary school, Bannue
9. Khalisa Primary school, Bannue

2.4 The Sanatham Dharam Schools

The Hindu community established the Sanatham Dharam schools in different part of the province.[33] They were;

1. Sanatham Dharam high school, Peshawar city
2. Sanatham Dharam high school, Mardan

3. Sanatham Dharam high school, Bannue

4. Sanatham Dharam Primary school, Bannue

5. Vedic Bharthi college Dera Ismail Khan

2.5 The Movement of Anjuman Himayat-i-Islam

The Anjuman-I Himayat Islam was founded by Barrister Fida Muhammad Khan in Peshawar. He made the Anjuman to establish Islamia schools in the city. The first Islamia School was established in a rented building in 1890 with the help of Babu Ghulam Haider Khan and other enlightened community of the city. The school, after upgraded to middle in 1902, was shifted to the new building in front of Kabali Gate. The land was purchased and the new construction was made worth Rs. 32000 in 1936. It was nationalized in 1950 and renamed as Government High school No 3, Peshawar city.[34] Following is the list of other schools that were established by the Anjuman-I Himayat Islam.

1. Islamia Primary school, Mohalla Khudadad, Peshawar City

2. Islamia high school, Kohat

3. Islamia high school, Dera Ismail Khan

4. Islamia high school, Bannue

5. Islamia High school, Haripur

6. Islamia high school, Abbottabad[35]

2.6 Conclusion

The educational backwardness of the province, since its establishment in 1901, was due the fact that Muslims were not persuaded towards education, nor they established schools for their own children. Contrary to it, the Non-Muslims established the educational set up, where education was given irrespective of the cast and creed. Out of eight high schools in Peshawar city, only one was initiated by them. The rest of the schools were established by Christian, Sikh and Hindu community. The schools of the Haji Sahib of Turangzai were pure religious and they, too, were stopped in 1915. The barriers that were fronted by the Haji Sahib, during his movement, never faced by other individuals and communities. The process of the recognition and subscriptions of these schools, were highly discriminated. Education was never in conformity with uniform standards, gradually the different schools confined themselves to preach their own agenda of religion, rightly observed and reported by the provincial assembly in 1946.

References and Notes to Chapter-2

[1] Oxford dictionary

[2] Baha, L. (2013). Background of Modern Education in NWFP. In *The History of Islamia college*, Peshawar, Vol 1 (1913-53) (Ist Ed., Vol. 1, p. 07). Peshawar: Dr. Maqsood Ali.

[3] Edwards Memorial Nursery School. (n.d.). Retrieved October 27, 2013.

[4] School record of Mission school, Kohati, visited on 23/10/2014

[5] Ibid

[6] Eadon, S. (1935). *A History of the Church Missionary Society* (Vol. 2, p. 206).

[7] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., p. 310). Kabul: Daulati Matba.

[8] Spain, J. (1962). *The way of Pathans* (Ist ed., p.109). Robert Hale, London.

[9] Javaid ,A .(1981).*Haji Sahib Turangzai*; Idara Tahqeeq o Tasneef Pakistan, Nafees printers Lahore,p.66

[10] http.www. *Some account of the Afghans, and of the Church Mission*, retrieved on 14/9/2015

[11] Maulana Najmuddin alias Hudda Mullah was spiritual follower of Khazrat Akhun of Swat. He was too, a spiritual Leader, treating the sickened phobia in the spirit of his learning. He also participated in Jihad against British Raj in the massacres of Malakand, Chamarkand, Butkhela, Pir kili and Chakdarra. In many places Hai Sahib of Turangzai accompanied him in the battle field. Haji Sahib, was a student and spiritual follower of Mullah Hudda.

[12] Sabir, S. (1990). Haji Sahib Turangzai. In *Tazkira Sarfaroshani Sarhad* (pp. 223-224). Peshawar: University Book Agency.

[13] Directorate of Archive, Peshawar, Bundle 45, Serial number 744

[14] NWFP Gazetteers, 1911, Directorate of Archives, Peshawar,p.309

[15] Javaid, A. (1981). *Haji Sahib Turangzai* (1st ed., p. 66). Lahore: Idara Tahqeeq o Tasneef Pakistan.

[16] Directorate of Archives, Peshawar, Bundle 44, Serial number 711-719

[17] Javaid, A. (1981). *Haji Sahib Turangzai* (1st ed., p. 70). Lahore: Idara Tahqeeq o Tasneef Pakistan.

[18] Directorate of Archives, Peshawar, Bundle 70, Serial number 58

[19] Directorate of archives, Peshawar, Bundle 84, 85, 85 A

[20]Directorate of Archive, Peshawar, Deputy commissioner list, Bundle 51, File 279

[21] Rekhteen, S. (1987). *Da Muhtamim Jond* (1st ed, p.86) University Book Agency, Peshawar.

[22] Hakim Mohammad Aslam Sanjri (1895-1977) was the son of a prominent freedom fighter Qazi Gul Ahmed. He along with his brother Ghulam Mohyddin and father, were imprisoned for four years. They were very harshly treated by the authorities. Sanjri saib then moved to Lakaro, Mohmand agency and joined Haji Saib of Turangzai. He remained personal assistant and translator of Haji Saib for a long period. He was a Hakeem (doctor), having the shop in the Qissa Khawani Bazar, Peshawar. He remained the political advisor of the Afghan king Amir Amanullah Khan from 1914-1927. The information are taken from the personal diary of Hakim Mohammad Aslam Sanjri.

[23] Hizbullah was initiated by Maulana Mehmmod ul Hasan before 1913. It was the after effects of the Balqan war, when the Turkey Khilafat was kept in danger. Initially it worked underground but in 1913, Maulana Abul Kalam Azad announced it formally in Calcutta. Haji Sahib of Turangzai was the president of Hizbullah in NWFP. The purpose was to form an organisation to gain support for jihad. Aslam Sanjri's diary,p.8

[24] Sanjri, A. (1955). Unpublished document, p.10

[25] Baha, L. (2013). Foundation Ceremony. In *The History of Islamia college, Peshawar,* Vol 1 (1913-53) (Ist Ed., Vol. 1, p. 44). Peshawar: Dr. Maqsood Ali.

[26] Rose- Keppel to Hardinge, October 27, 1911, Hardinge papers, Vol.82. Reported by Lal Baha, p.52

[27] Ibid, p.52

[28] Sanjri, A. (1955). Unpublished document, p.22. referring to his father personal diary of Qazi Aslam Sanjri

[29] Waqar Ali Shah, S. (2007). *Bacha Khan* (p. 04). Peshawar: Bacha Khan Research Centre.

[30] Ibid, p.5

[31] Imran, I. (2002). Educational Institutions. In *Peshawar Saddar Tareekh Ki Ayeeni Me* (p. 317). Peshawar: Shah Book Store. Pakhtunkhwa, Peshawar.

[32] N.W.F.P Legislative Assembly debates, 14th September 1939, Volume vi

[33] Ibid, p.381

[34] Ibrahim Zia, M. (2011). *Peshawar Mazi Ki Dareechu se* (2nd ed., p. 301). Peshawar: Zia son's printers.

[35] Directorate of public instructions, Peshawar; History of Islamia schools, record section.

CHAPTER-3

THE ESTABLISHMENT OF AZAD SCHOOL UTMANZAI AND ANJUMAN-I-ISLAHUL AFAGHINA

The Anjuman-i-Islahul Afaghina and Azad School Utmanzai is discussed under following themes.

1. Genesis of first Azad school Utmanzai
2. The Anjuman committees and their duties, fundraising, propagation, school matters
3. Building and location of Azad high school
4. Donations and donators
5. Bacha Khan vision for schools
6. Problems and issues in school
7. Management of school and management committee
8. Inauguration ceremony
9. Prominent visitors of school
10. From Azad high school Utmanzai to other Azad high schools
11. Appointment and selection of teachers
12. Boarding house

13. The Headmasters of Azad schools, Maqsood Jan khan, Amir Mumtaz khan, Master Karim

14. Teachers of Azad schools

15. Other activities in schools i-e sports, etc.

16. Poetry completion in school

17. Awards and prizes

18. Promotion of Pashtu language and literature in Azad school

19. Medium of instruction

20. Awakening of Pakhtuns for social reformation

21. Annual meetings

22. Bacha Khan addresses for students

23. Curriculum

24. Administration

25. Examination system

3.1 The Formation of First Azad School Utmanzai and Anjuman-i-Islahul Afaghina

The failure of Hijrat movement to Afghanistan, not only awakened the Pakhtun intellectuals, but force them to struggle for the social uplift of the community. Before the formation of the Anjuman-i- Islahul Afaghina, Bacha

Khan successfully founded the Azad School in Utmanzai on first April 1921.[1] According to Akbar (1977), Bacha Khan sent a delegation of nobles to Lakaro - a tribal area in Mohmand Agency where he was staying with Haji Sahib of Turangzai. He just returned after Hijrat movement and was planning to do something in education in the tribal belt. The delegation told him that Bacha Khan had opened a Madrassa in Utmanzai, and that he was invited to work with him to serve the nation, instead of visiting abroad. It was March, 1921. [2]

However, Shah (2007) is of the opinion that Anjuman-i-Islahul Afaghina was established before the formation of the first Azad School in Utmanzai. He narrated that;

> "To pursue some of these goals and objectives, on 1st April 1921, the Anjuman-i-Islahul [3]Afaghina (the Society for the Reformation of Afghans) was formed with Ghaffar Khan as its President and Mian Ahmad Shah as Secretary. On 10 April, 1921, nine days after the formation of the Anjuman, the first branch of Azad Islamia Madrassa was opened at Utmanzai, followed by many more branches in different areas of the Peshawar Valley."

Abdul Rauf (2006) is of the opinion that Azad School Utmanzai was established before the Anjuman-i-Islahul Afaghina. He explained that after the establishment of the first Azad School, it was needed to form an association to take care of the school. He elaborates that the founders felt the intense need

for an association which could undertake the responsibility for its supervision.[4]

Bacha Khan in his own autobiography ‘ My life and struggle ’ did not show any date of the formation of school and Anjuman, however the title of one of the chapters is arranged as ‘ Intellectual revolution, educational and reformative struggle, Azad high school of Utmanzai and Anjuman-i- Islahul Afaghina, the presidency of Khilafat Committee. Likewise, while explaining the subtitle in the heading as ‘Azad school of Utmanzai and Anjuman ‘, it is concluded that while mentioning Azad school before the Anjuman showing that Azad school was launched some days before the formation of the Anjuman. Bacha Khan in his own words depicts the situation as,

“We founded the Azad School Utmanzai in 1921, with the help of Qazi Attaullah, Mian Ahmed Shah, Haji Abdul Ghaffar, Mohammad Abbas Khan, Abdul Akbar Khan Akbar, Taj Mohammad Khan, Abdullah Shah and Khadim Mohammad Akbar. In conjunction with, we also established an Anjuman to create love, nonviolence, nationalism and to promote unity amongst Pakhtuns with eradication of social evils”[5].

Having gone through the archive records, some primary sources and authenticity and genuineness of the secondary sources, it is proved that the Azad school Utmanzai was established on first April 1921, however at the same time the struggle for the creation of an Anjuman was initiated. The development of a constitution for the Anjuman, took some time to launch it,

after the school was founded. The Anjuman was made in the second week of the April, 1921.[6]

The school was set up in the house of Akram Khan and boarding in his guest house (Hujra). It was situated near' Dhab Bridge' called ' Dhab Pul' in the local accent, just in front of the shrine of the Syed Shikkh Jalal Bukhari in the entrance of village Utmanzai coming from Charsadda. There were five classrooms initially, besides the three boarding rooms and an office for Anjuman in the building,[7] according to, Abdul Majid[8] and Dost Mohammad Khan[9].

The inaugural ceremony was attended by more than 200 people, including persons from all walks of life. The honor of being the host was given to Akram Khan, who whole heartedly sponsored in cash and kind. The treat in lunch was offered by the Abbas Khan. Mohammad Khan, a cousin of Bacha Khan was the organizer of the whole program. Haji Abdul Ghaffar presided over the meeting. Khadim Mohammad Akbar inspired the participants with an emotional speech inclining them towards education. At last, Bacha Khan thanked all, particularly, Haji Mohammad Akram Khan for his generous contribution. (Abdul Majid[10], Mohammad Alam[11], Shahnawaz Khan[12])

After the initiative of the Azad School, a meeting was called in the Hujra of Mohammad Abbas Khan. It was attended by Khadim Mohammad Akbar (Charsadda), Maulana Mohammad Israel (Utmanzai), Mian Abdullah Shah (Qazi Khel Charsadda), Akbar Khan (Utmanzai), Fazli Akram Mian

(Utmanzai), Abdul Akbar Khan Akbar, Haji Abdu Ghaffar (Utmanzai) and Bacha Khan[13].

The discussion was aimed at, social, political and educational situation of the region. All the mentors expressed their views. It was decided that Azad school Utmanzai will be considered as central institution, and other likewise schools be established in other villages.[14]

It was also suggested that an association for the social uplift be formed to stop un-Islamic traditions in the society. Furthermore, the unity amongst Pakhtuns, eradicating social evils, discouraging disharmony, and creation of real love for Islam and brethren, were selected as areas of the target.[15]

A three member committee comprising of Abdul Akbar Khan, Khadim Mohammad Akbar, and Barrister Mian Ahmed Shah, was asked to prepare the constitution for the purpose. The proposed constitution was prepared in twelve days, with following clauses.

1. The agreed name was selected as Anjuman-i-Islahul Afaghina- the association for the reformation of Afghans.

2. All the decisions shall be made by consensus.

3. The association will comprise of regular office bearers.

4. The matters of accounts be kept on and be presented annually in its meeting.

5. The office of the Anjuman is to be decided by the members.

6. The advisory council will comprise of fifty members.

7. The advisory council will necessarily meet twice in a month.

8. The advisory council will take the responsibility to bear the expenses of the Anjuman as well as the school.

9. No subscriptions be allowed from common people whatsoever, like other organizations.

10. All the members of the advisory council will donate a minimum sum of Rs. 50 annually.

11. The sub Anjuman be established in other villages, abiding the constitution be mandatory on all such associations. The members were asked to refrain themselves from all kinds of enmity with the people. The members will also avoid any kind of unethical disputes in the court of law. The members will not work for the Britishers. All the members will love their native language and will work for its promotion.

12. The Anjuman will organize a Pashtu poetic competition annually in Utmanzai. The poets will be given an invitation to attend annual meeting of the school, too.

13. The Anjuman will encourage the patriotic poets, and will help the poor's one.

14. The Anjuman will publish a newspaper, if permission was given to it.

15. The association nomenclature was decided as; one president, two vice presidents, one general secretary, one assistant secretary and one treasurer.

16. An inspector is to be appointed for the examination of the schools[16].

The proposed constitution of the Anjuman-i- Islahul Afaghina was presented to its members at a meeting held in front of the school. After thorough discussion, a clause was included, on the eve of Maulana Mohammad Israel. It was to open a new section in the school for the instruction of religious learning that is Quran, Hadith, Fiqqa and Arabic language. The suggestion was approved. The office bearers were also finalized at the meeting. They were; Mohammad Abbas Khan as president, Mian Abdullah Shah as secretary, Khadim Mohammad Akbar as vice president. Mian Abdul Maroof Shah was selected as the in charge examinations and vocational education in the schools[17].

The following members of the advisory council levy the subscriptions.

1.	Abdul Akbar Khan	Rs. 500
2.	Bacha Khan	Rs. 500
3.	Mian Abdullah Shah	Rs. 500
4.	Mohammad Abbas Khan	Rs. 500
5.	Kunda chachi	Rs. 500
6.	Haji Abdul Ghaffar Khan	Rs. 500

7.	Taj Mohammad Khan	Rs. 500
8.	Faiz Mohammad Khan	Rs. 250
9.	Ghandal Khan	Rs. 250
10.	Haji Shanawaz Khan	Rs. 50
11.	Ghulam Mohyddin	Rs. 200
12.	Inayatullah Khan	Rs. 100
13.	Adil Shah	Rs. 50
14.	Zareen Khan	Rs. 50
15.	Mohammad Akbar Khan	Rs. 50
16.	Mian zyarat shah kaka saib	Rs. 50
17.	Mian Ahmed Shah	Rs. 250
18.	Madad Khan	Rs. 50
19.	Abdullah Khan of zareenabad	Rs. 50
20.	Hakim saib of Garhi Hamid Gul	Rs.50
21.	Mian Fazli Latif tangi	Rs. 250
22.	Inayatullah kahn umerzai	Rs. 50
23.	Abdul Rauf of katozai	Rs. 50

24.	Pyar bhabi wife of Sadullah khan	Rs. 50
25.	Mohammad Shah	Rs. 50

The Anjuman was then divided into three separate bodies[18]. One committee was deputed the authority to increase membership, the other to make propagation and the third one to generate funds. However, Bacha khan, while deputizing the duties to the right persons, selected educationists to care about school matters. In one of the annual meeting, while emphasizing the division of work amongst right persons, he stated his famous saying which proved a proverb in the Pashtu language in latter days. He used to say *kar la khalak ogoray, khalko la kar ma goray;* find right persons for the job demanded, and don't spoil the job by incorrect selection[19].

The propagation task was of enormous challenge. This assignment was beautifully and skillfully undertaken by Maulana Mohammad Israel, Mian Ahmed Shah, Abdul Akbar Khan, Master Karim, Ahmed and to a great extent the success was delivered by the students of Azad School Utmanzai. Ahmed[20], while describing the situation, was too, inspired by a student's speech on the occasion of Eid Prayers in Eidgah, Charsadda. The oratory of the students and other members of the Anjuman, no doubt, played an important role in mobilizing people. The group of students and Anjuman members visited the villages, delivered speeches in the Mosques and community centers (Hujra). The patriotic songs, multiplied the inspirational feelings, by the students[21].

Table-3.1: Student's enrolment in Azad School Utmanzai

OPENING DATE	1/04/1921	Students
No of students in June 1921		70
23/07/1921		85
23/10/1921		135
27/04/1922		300
Up gradation to Middle in	1922	
18/10/1935		252 Middle 72 Prim 180 girls 06
04/8/1933		246 boys 27 girls total 267
11/ 4/ 1936		220
21/10/1939		267
10/4/1940		290
12/4/1944		378
19/4/1946		411

Source: Archive records Bundle 85, 43, 1, 84, 84 A, personal diaries, Interviews[22]

The Azad School Utmanzai was merged in the District Board School in Utmanzai in 1946, after an executive order of the then chief minister NWFP, Dr. Khan Sahib. Similarly majority of the Azad schools were merged in the respective DB schools in the respective villages. The exceptional cases where the Azad School Pabbi, Yar Hussain, Swabi, and Tarnab which continued even after the independence of Pakistan[23].

There was a DB school in Utmanzai, which was opened as a missionary school before in 1907. However, after complete failure as missionary, it was discontinued. In 1907, the same school was given to District Board authorities. The land for both the schools was donated by the Bahram Khan- father of Bacha Khan and Mohammad Abbas Khan- a landlord of the village[24]. After taken by District Board, the school could not attract the common masses, except few land owners and families of some upper class, in 1907. In later years, the DB school attracted the Hindu, Sikhs families, as shown by the record of admissions. But comparing both the DB and Azad School Utmanzai, it is concluded that the previous one had 849 students since its birth to 1947, the latter was an example of quantity and quality for the uplifting of the society to sublime norms, traditions and contributions. The DB school created servants, while the Azad School produced the mentors and pioneers of the society[25].

The land for DB school was donated by Behram Khan- the father of Bacha Khan. The preliminary land was 3 Canals. Mohammad Akram Khan donated his home and guest house for the Azad school Utmanzai. There was a land of 16 jirib (80 kanals) in front of the Azad School Utmanzai, which was used for

annual meetings and all the dramas were staged in the same area. The land was used for khilafat and other meetings, too. The land was donated to the DB school after merging of Azad School in it. The land was given away by Mohammad Abbas Khan for Azad School in 1921, when he was elected as the first president of the AIA. Both the lands are now part of the Government Higher Secondary school in Utmanzai[26].

After the removal of Dr. Khan Sahib from the ministry in 1947, Qayum Khan became the new chief minister. He was a follower of Khudai Khidmatgar movement, but latter detached with the movement and found the ministry in connection with the strong opposition with Bacha Khan and his movement[27]. Qayum Khan ordered to demolish the Centre of the Khudai Khidmatgars in Sardaryab. He also issued the orders to build a government school on the combine land of Mohammad Abbas Khan and Bacha Khan. Sher Afzal Khan, the son in law, of Mr. Abbas Khan was told by the Tehsildar that the CM issued an order to establish a school in the land, far to remove the heritage value of the place used by the AIA for the freedom movement and school meetings. All the residents of mohalla Parich Khel gathered and hurriedly established homes in the land, which belonged to Mohammad Abbas Khan. However after checking the revenue record it was found that the remaining land was purchased by Bacha Khan. It was about 3 Jaribs. The government school was established in that very land by Qayum Khan in 1949. However, the present land of the school is more than 3 Jaribs, showing that the land from Mohammad Abbas Khan[28]was also taken away for the purpose. [29]

3.2 Teachers of the Azad school Utmanzai

1. Mohammad Jan of Utmanzai first ever teacher
2. Abdul Rauf of Rajjar first ever Headmaster
3. Amir Mumtaz Khan of Bannue Headmaster
4. Maqsood Jan Khan of Bannue Headmaster
5. Master Abdul Karim of Utmanzai Headmaster
6. Abdul Qayum Headmaster
7. Mian Abdul Sattar Headmaster
8. Maulana Mohammad Israil in charge Religious Education
9. Maulana Shakirullah
10. Mohammad Ismail of Utmanzai Teacher
11. Husnuddin Durrani of Utmanzai Teacher
12. Bhai Jan of Utmanzai Teacher
13. Salahuddin of Charsadda Teacher
14. Akbar Khan of Utmanzai Teacher
15. Sahib Haq of Utmanzai Teacher
16. Fazli Mehmood Makhfi of Bajaur Teacher

17. Ihsanullah of Utmanzai Teacher

18. Abdul Qadir who later joined the Govt school in Utmanzai

19. Abdul Hakim s/o Mullah Abdul Ghafoor

20. Qari Abdul Ghafoor

21. Abdul Sattar

22. Shad Muhammad Khan s/o Malik Sultan

23. Kifayatuulah

24. Mian Ahmed Shah

25. Amir Mumtaz rejoined the school in 1938

26. Abdul Kafi who took training in Vardha on school funds

27. Mohammad Anwar of Charsadda

28. Mohammad Jan of Charsadda

29. Mohammad Ismail of Charsadda

30. Mohammad Akbar of Charsadda

31. Salahuddin of Charsadda

32. Mohammad Anwar of Prang

33. Sahib Haq

34. Mian Abdul Qadir of Akbarpura

35. Litaf Gul of Utmanzai

36. Fazal Karim s/o Fazal Mohammad

37. Abdul Kafi s/o Swat Mullah of Utmanzai

38. Amir Nawaz Khan Jalya of Utmanzai

39. Shad Mohammad Khan of Rajjar

40. Obaidullah Khan s/o Dr. Khan Sahib

41. Mohammad Umar of Umerzai

42. Bazad Khan of Hazara second master

43. Shiekh Sabir of Chamkani B.A Jamia Millia

44. Abdul Ghaffar

45. Hastam Khan of Tangi[30]

46. Amir Khan

Source; Archives bundle 84, 43, 85, 1, 14, 14 A and interviews

All these teachers were not paid attractive salaries, rather they served the nation on a very meager pay. The salary of the Headmaster was only Rs. 30 per month while, teachers designated as second master and third master were given Rs. 25 and 20 respectively. All the teachers were earning more in their previous jobs. Fazli Memood Makhfi was working as publicity officer in the

Government, was on high pay roll as Rs. 55. Similarly Khadim Mohammad Akbar, patwari by profession, was taking much salary, sacrificed only to serve the nation without taking a single penny in AIA. [31]

Hussnuddin one of the teachers of the Azad School was the father of a famous poet Shamsuddin Muflis Durrani and Saddudin alias Jan khan. He was born in 1890 and died in 1944. He was naib tehsildar in Malakand. On the eve of Bacha Khan, he resigned from the service and joined the Azad School as a teacher. He was also imprisoned by the British raj during his teaching[32].

Maulana Mohammad Israel was, in this regard, another exceptional case. He was in charge of religious education in the AIA. He worked in a school as a teacher and used to visit villages with the Anjuman members to incline the people towards trade, commerce and to remove false and un-Islamic beliefs[33].

Most of the teachers were qualified from Deoband Madrassa, Aligarh College, Islamia College Peshawar and missionary school Peshawar. However, the Deoband school of thought dominated over the Azad school system. Some of the students of Azad School later joined the institution as teachers after completion of their study. Master Karim was amongst them, who took a scholarship for higher studies by the Anjuman, and later, after graduation, both from university of the Punjab and Aligarh, joined the Azad School Utmanzai as a teacher. He was promoted to Head Master afterwards his deep involvement and services in Azad School Utmanzai.

3.3 Management of the school

The most significant feature of the all the Azad schools was the strong management committees. The fiction of the Anjuman that was deputed to look after the schools, were influential in the masses that inspired people to admit their children in the schools.

The composition and configuration of the management committee of the Azad School Utmanzai proved as sublime inspirational worth, however, the traditional feudal system sometime discouraged the environment towards educational dapple of the area.

The learned religious scholars played a pivotal role in promoting mobilization and strength of trust. For the purpose of collective trust, Bacha Khan appointed Haji Sahib of Turangzai, as patron in chief of Azad schools[34].

3.3.1 Curriculum

The school curriculum was initially taken from the Islamia Colligate School Peshawar. English, Mathematics, History, Geography, Urdu, Islamiyat and vocational subjects were compulsory. In the coming years, it was refined and some more subjects were included in the course. In 1922, in its annual meeting, the Anjuman decided to introduce technical and vocational education in the course contents. Teachers and skillful persons were appointed to demonstrate the technical skills of tailoring, hosiery, carpentry, cap making, weaving etc. The section of religious education took the plan to enhance the conceptual learning of the holy Quran and Hadith. In this way the traditional religious figures of Mosques who were totally dependent on villagers, were

made independent to teach and earn by making their own stuff and to sell it in the village. Normally this stuff was set in a show in the mosques, and was sold out to the villagers[35].

3.3.2 Medium of instruction

The medium of instruction was Pashtu, being mother tongue; it received gigantic recognition from the masses. English language was considered as medium of civilization and Urdu as a sophisticated communication language in those days[36].

Initiating Pashtu as medium of instruction was the first ever example, in any kind of institution in the history of the province. Education in the maternal language not only enhances the conceptual learning, but to create, develop and invent new things and theories. The medium of instruction in the Azad School worked in developing creative thinking, logical display of expressions and happen to make new ideas and thinking. This artistic inculcation given birth too many new things in the history of Pashtu language and literature. The first ever drama in the history of Pashtu literature was written, staged, and directed in the Azad School Utmanzai in 1924. It was a sublime work in each and every department.

The themes were superb, the selection of students as actors, the stage preparation, the arrangements, display and the directions was a rich historical enterprise of all times. After the dramatic display, the students of DB school rushed to the Azad School for admissions. The DB schools were involved to

produce servants, and the Azad School to nurture the artists, thinkers, patriots and conscientious nation.

3.3.3 Co-curricular activities in the school

The school curriculum was not merely intellectual, it was focused on social behavior a lot. Co-curricular activities were accepted as part of the curriculum. The weekly Bazmi Adab – literary sessions were arranged in a meaningful way, and it transformed the youth the self-realization and the aesthetic sense. Beside it sports and games were a regular part of the school scheme of work. Abduulah Bakhtnai narrated that when Bacha Khan was arrested under FCR in 1921, he was busy to prepare Foot Ball ground in the Azad School[37].

On October 28, 1934 Abdul Wali Khan took the volleyball and the Football team to Haripur and Peshawar for a competition and the team won the title. The team was accompanied by Abdul Wali Khan, Amir Nawaz Khan Jalya secretary Azad School Utmanzai, Abdul Karim- Headmaster and Ihsanullah second master. Similarly the Lady Cunningham on March 13, 1937, in a visit to school, given away a golden ring, trophy and cash prize to Abdul Wali Khan for participating and winning in a sports competition under his captaincy by the Azad school teams in different games. The prize was received by Mr. Abdul Ghafoor- a student of the school in the absence of Abdul Wali Khan[38].

When Bacha Khan was imprisoned in the Haripur jail in 1943, he requested the superintendent jail to provide Badminton stuff. He himself prepared the ground in the jail premises and regularly played Badminton along with his colleagues[39].

The school sports, society was responsible to arrange school sports activities within the premises and outside the campus. Abdul Wali Khan was appointed as first secretary of the society followed by Amir Nawaz Khan Jalya, Abdul Ghafoor, and Fazli Rahim.

There was another society named as a literary society, established for promoting literature, art, and poetry. Abdul Ghani Khan was its founder secretary amongst students, however the annual Pashtu poetry competition and annual meeting of the school was beyond students' capacity and was taken by the Anjuman.

The annual meetings and Pashtu poetic competitions are the rich creative contribution of the school and Anjuman. The first annual meeting was held on 27th April 1922. The first drama was staged by the students, which was viewed by 900 audiences. The meeting was arranged by a committee comprised of the Mian Akbar Shah, Akram Khan, Mohammad Akbar Khadim, Abdul Akbar Khan, Abdullah Shah Deobandi, Aziz Khan of Munaf Kili, Abbas Khan, Maulvi Shakirullah and Dad Mohammad. The school teachers Mohammad Jan of utmanzai and Mohammad Anwar of Prang worked as stage secretaries. To motivate the students towards study some prizes were distributed amongst the students. Abbas Khan's mother and widow of Shahbaz Khan donated Rs. 500 in school funds. The prizes included copies, books, pencils and other learning material[40].

A monthly, hand written magazine 'Nargis' had also been published from the Azad high school Utmanzai in 1933. It contained articles written by the

students of the school. The magazine not only cultivated the students taste towards journalism, but to creativity. The magazine was also inculcating the art of running a newspaper[41].

3.3.4 The Annual meetings of Azad high school Utmanzai

The annual meetings of Azad high school Utmanzai, often taken in the month of April, are affluent historical worth of sublime administrative skills, Poetic worth, intellectual creativity, visionary exhibition and managerial development. These functions were held regularly, however, had adverse effects when Bacha Khan was imprisoned. The very first meeting in 1922 was attended by 900 audiences and the figure reached to 800000 in 1930, when dramas were staged in the huge ground of the school. The poetical competitions attracted thousands of people as folk portrayals have phenomenal magnetism[42].

The last meeting of the Azad School Utmanzai was held in March, 3, 1945 which was chaired by Bacha Khan. The presence of 100 women, 400 children made an audience of 3000. Salar Amin Jan Khan acted as stage secretary. Amir Nawaz Khan Jalya son of Farid Khan, a Khudai Khidmatgar of utmanzai, in recognition of his services, was awarded with a medal of a crescent and a star. Amir Nawaz Khan Jalya was secretary Azad School and he let the school open at a time when all the prominent Khudai Khidmatgars were behind the bars[43].

The annual meetings of the school from 1922 to 1945 and their proceedings are precious literary intrinsic art. It was creative and archetype. In 1922

edition, Bacha Khan was imprisoned for three years, and hence it was presided over by Haji Abdul Ghaffar Khan. Mohammad Abbas Khan remained president of the Anjuman till December 1922. In December 1922, Abdul Akbar Khan, Akbar was elected as President of the AIA[44].

The first annual meeting was held on 15th April, 1922. By the time the number of the students in the school was 100 and 26 in primary and middle respectively. The school ground was full of audience. The annual report was presented by Khadim Mohammad Akbar, in which the income and expenditure statements were presented. Maulana Shah Rasool, emphasized on the importance of education for both male and female[45]. The president of the AIA, Abdul Akbar Khan, Akbar in his address explained the need and role of the Anjuman and the sacrifices that Bacha Khan was suffering for it. He also emphasized on the economic and spiritual status of the nation mentioning the problems that they were facing. The remedy was also given that was unity, ignoring false beliefs, the eradication of social evils, prevention of lavish spending on social events, love with maternal language, and the creation of 'real love' for Islam among the Pakhtuns.

The Anjuman purpose was to educate the Pakhtuns with a modern approach of progress and true religious education. All others exploited their illiteracy by inclining their energies towards their own interest[46].

On the speech, the then assistant commissioner Charsadda summoned Abdul Akbar Khan and his colleagues that why speeches against the government were made in the school. They explained that it was educational speeches only

for enhancing the enrollment and patriotism, upon which all were absolved from the allegations that the local police made against them[47].

In 1923, the Anjuman members were succeeded in establishing Azad schools at villages Turangzai, Umarzai, Sherpao, Tangi, Katozai, Meerzai, Sreekh, Kangara, Tarnab, Dildar Garhi, Cheena, Charsadda, Ghunda Karkana, Zareen Abad, Skhadhand, Munaf Killi, Khaddi kili, Gulabad in Charsadda Tehsil. Similar schools were established in Adina, Bargarhi, Nawi Killi, Rustam, Turlandi, Garyala, Manerai, Bamkhel, and Marghuz in Swabi tehsil[48].

Similarly[49] Azad schools were also established in Lahore, Jehangira, Kheshki, Nowshera, Manki, Pabi, Azakhel and Zyarat Kak sahib. The Anjumans and schools were also set up in the villages of Bahadar Killi, Kaga Walla, Speena warai, Pandu, Chamkani and Tehkal in Peshawar tehsil.

Mr. Maqsood Jan of Bannue remained Headmaster for one year and in 1923, his brother Amir Mumtaz Khan was appointed as Headmaster.

The annual meeting of the school was held on 4th September 1923. In the absence of Mian Ahmed Shah, the Anjuman appointed Abdul Akbar to act as secretary. The speakers attributed the role and sacrifices of Maulan Zafar Ali Khan towards freedom movement[50]. The Anjuman also passed joyousness resolutions over his release from jail. Another resolution was also passed for the release of Bacha Khan.

The next annual convocation of the school was held on 3rdJune 1924 under the chair of Mian Said Umar alias Spin Mian of Zyarat Kaka saib. The audience,

including 500 women was comprised of 2000 persons. Speeches were made by Said Umar Mian, Abdul Akbar Khan and the secretary of the institution. Expenses, income and expenditure of the institute were discussed. It was reported that Rs. 14000 and Rs. 7000 represent the income and expenditures respectively, of the school for the last three years. Prizes were distributed among students. At the end prayers were offered for the release of Bacha Khan[51].

The next pre meeting episode was held at the Azad School Utmanzai on the first August 1924, attended by about 200 persons. Abbas Khan s/o Shahbaz Khan of utmanzai was in the chair. The president and Secretary, Abbas Khan and Abdul Akbar Khan, spoke of the valuable services, rendered to the nation by Abdul Ghaffar Khan, a political convict. They informed the audience that Bacha Khan will be released from the jail in the first week of August. They proposed presenting him a medal with an inscription of "Fakhre Afghan" on it. A chugha of Kaddar will also be presented on behalf of the public of Hashtnagar[52].

It was suggested to make subscriptions for the occasion and Rs. 200 was collected on the spot. It was also decided that the students of the school should meet Bacha Khan at Qazi Khel Bridge in Charsadda with flags in their hands[53].

The Headmaster of the school Amir Mumtaz Khan of Bannue deputed different group of students to prepare well come doors in the way from Charsadda to Utmanzai. Similarly, students were grouped for similar

preparation to Attock, KharAbad, Nowshera and Mardan. The government was aware of such kind of well come and thus did not disclose the date and venue of the release of Abdul Ghaffar Khan[54].

Bacha Khan was released from jail in September 1924 after three years. The students of the Anjuman schools made a warm well come to him and a grand procession was held in the premises of the Azad School Utmanzai. Ahmed, then a student leader received him in front of the school and took him in the slogans towards the school building. Abdul Karim, another student accompanied Ahmed in making slogans in favor of Bacha Khan. In a short span, 50000 people gathered at the premises[55].

Bacha Khan spoke on the occasion and urged the nation to get freedom. Bacha khan told the audience by exemplification of a lion and a goat.

One day a flock of sheep was attacked by a lioness. She was pregnant. She gave birth to a cub during the attack. The lioness died in the course of birth, and her cub was forced to live and grow with the flock of the sheep. It learned the same manners to graze and even bleat. One day a lion attacked the flock and was astonished to see a lion cub diverting away from him, scared and bleating like the sheep. Irritating, he managed to catch the cub and snatch it away from the flock, down to a nearby river. “Look in the water”, he commanded the cub. “You are not a sheep, you are a lion! You have nothing to fear. Stop bleating like a sheep and roar! Bacha Khan asked the audience that you are a free nation by genesis and not slaves and now it’s time for you to do struggle for freedom[56].

The next years saw a regular weekly visit of the school by Bacha Khan. In 1925 and 1926, the AIA was strengthened through visits of almost 500 villages in the province. The Anjumans and schools were opened throughout the province[57].

The annual meeting of 1926 was a start of a new era in the history of Azad schools. The meeting in the morning attracted thousands of persons to watch the Pashtu stage drama "Tarboor" written by Abdul Akbar Khan Akbar. The students of Azad School played different roles; Hazrat Gul acted the role of a peasant, Abdul Wali Khan acted as orphan, and Ahmed, Saadat Khan, Pir Mohammad Khan, Hanifullah Khan, Saadullah Khan, and Abdul Karim also played different characters. The role of the orphan was so classic that spectators rushed to throw him money. Another spectator was near to open fire on the Villon; however the audience made an interruption to guide him. At night there was a huge poetical competition for which the theme was already given[58].

The year 1927 also contributed a phenomenal annual meeting which presented another play "Taleem Jadeed, Tahzeeb Jadeed" (Modern Education and Civilization) along with a poetical competition at night. It was held on 16th April 1927. The number of audience reported was 2000 including 100 women. After recitation of the Holy Quran, a poem was sung by a student Mohammad Amin of Suliman Khel.[59] It was in Pasthu asking the Muslims to awake from the slumber. Mian Jaffer Shah, President of the reception committee read out an address which cautions an appeal to Muslims to educate their male and female children. He advised the Muslims to take a trade, learn agriculture,

technical and industrial work. He requested the audience to give necessary help to the ‘Anjuman’. Mian Hamid Gul of village Zyarat Kaka sahib was voted to the presidential chair. Mian Shamsul Haq of village Turangzai in his speech emphasized on the brotherhood, unity, and teachings of Islam. He criticized the Mullah who was against the learning of foreign languages. He asked the audience to help the Anjuman.

Haji Abdul Ghaffar Khan the secretary of the Anjuman read out the annual report of the school. Abdul Ghani Khan s/o Bacha Khan made a speech advocating the necessity of female education for national progress. Maulvi Sahib of Boobak made a speech and asked the Muslims to be abided by the teaching of the Holy Quran, if they wanted national progress. Mian Mohammad Sidique[60] alias Kasai Mian also delivered a speech. He said that he had also established a Madrassa on Gandab tribal territory, on the eve of Fakhri Afghan. He advised the public to educate their children and help the Anjuman. [61]

The students of Azad School played a drama on the stage. The theme of the play was that the property of the ‘orphan’ is usually usurped by their relatives and they can receive no justice at the hand of Khans, Mullah, Pleader, Government officials and through the courts[62]. The sketch of the play was as;

i. That Khan owes their fiction feelings have no sympathy with the poor.

ii. That Mullah’s are working theoretically and not systematically.

iii. These pleaders are selfish. They are minting money and did not help the poor when they are needed.

iv. That patwari's are accepting gratification for revenue papers.

v. The police constables are taking bribes the in the execution of warrants.

vi. That zalidars of irrigation department levies less than real assessment of revenue on bribes.

vii. That the courts in the cases of poor's were influenced by the interested khans and no justice was done to them.

viii. The educated persons of the society were also criticized through this play that they have no sympathy with their brethren as the system of education does not give them such inspiration[63].

The play was so wonderfully dramatized that Sahibzada Abdul Qayum Khan the pioneer of Islamia college Peshawar, Saad ud din Khan judicial commissioner and Dr. Khan Sahib requested the organizers for a re stage. It was replayed and was so appreciated by Sahibzada Abdul Qayum Khan[64].

After the play the students of the Azad School sang a poem in a chorus asking the Muslims to get religious education and urged them to contribute in a system of education having their own curriculum and school. In the next session more than 100 poets participated in the poetic competition. The theme was given as '*Ka zalmi charta da pa khpal watan qurban she'* (if the youngsters sacrifice for their home land). The first, second and third prizes

were given to Abdul Khaliq Khaliq of Manki Sharif, Fazli Mehmood Makhfi and Dr. Ahmed Gul of Kohat respectively[65].

The prominent figures that were present on the occasion of the annual meeting were; Qazi Attaullah and Ali Asghar pleader of Mardan, Barrister Mian Ahmed shah, Mohammad Ibrahim Khan of cheena, Mir Rehman of Rajjar, Allah Bakhsh Yousafi pubisher of Sarhad, Bazad Ahmed Khan of Bannue, Haji Mohammad Akram Khan of utmanzai, Mian Fazal Ahmed of Qazi Khel, Sherdil Khan, Ghandal Khan of Charsadda, Saadullah Khan of Zarinabad, Mohammad Azim Khan of Munaf kili, Sarbiland Khan of Tangi, Abdullah Khan of Tangi, Malik Abdulrehmen of Tarnab, Malik Adil shah of Turangzai, Nur Muhammad Khan jamadar, Zarin Khan of Turangzai, Arbab Wali Muhammad Khan of Gul Bela, and Arbab Abdul Rehman Khan[66].

According to Mohammad Younas Sethi the then commissioner Peshawar, Bacha Khan's father Behram Khan died in 1927, during Asar prayers in Ghanta Ghar Mosque in Peshawar city[67].

The next annual meeting in 1928 was a historical move, as the crowd exceeded the previous records. The Congress and Khilafat committees, along with Jamiat ul Ulema participated in the function beside other fictions of freedom movement at the time. The stage drama 'Orphan' was watched by a record spectator of more than 50000[68].

The poetical competition of the patriotic poets arranged at night was also historical for record audience. The meeting was presided by Haji Abdul

Ghaffar. Khadim Mohammad Akbar, Torsam Khan of Dosehra, and Maulana Fazli Wahid of Sherpao won first, second and third prizes respectively[69].

The next two years saw a phenomenal change in the structure of the Anjuman. The rift between Bacha Khan and Mohammad Abbas Khan changed the scenario. The latter not only resigned from the Anjuman, but also stopped the annual subscription to it. The changing situation in the Afghan government, the brutal removal of Amir Amanullah Khan, and the plan to appoint Habibullah Khan (Bacha Saqau), have had exceptional effects on the politics of the then NWFP in general and upon the Anjuman in particular[70].

To help Nadar Khan against the brutality of Bacha Saqau, the Anjuman decided to help him in cash. A sum of Rs. 12000 was collected and it was delivered to Nadar Shah in Khost, Afghanistan by the Anjuman members Abdul Akbar Khan, Khadim Mohammad Akbar and Mian Fazli Akram. The Anjuman also decided to help and admit eleven Afghan students in school and boarding, which were left unhealed at the time of the invasion of the Bacha Saqau[71].

Another organization was formed at a meeting in Utmanzai, on first September 1929. It was named as *Da Zalmo Jirga* Youth League. The Anjuman members from all districts participated in the meeting held at the Hujra of Bacha Khan. The meeting was chaired by Khushal Khan Bareekab. The majority of the Anjuman members opposed the new name, however Bacha Khan opined that the Anjuman has some limitations, and the new Jirga will work without those boundaries. A committee was established for the draft

of a constitution. The constitution committee was confused on the word *Razakar* 'volunteer' and spontaneously the word *Khudai Khidmatgar* servant of God was spoken by Abdul Akbar Khan[72]. However, according to Abdul Rauf (2006)[73], the word Khudai Khidmatgar was the initiative of Mian Ahmed Shah. Bacha Khan in his autobiography explained that the word was his initiative[74].

After the establishment of the new organization 'Khudai Khidmatgar' in 1929, Bacha Khan visited as many as 500 villages for the purpose of membership and formation of volunteers round the province. It was a successful adventure, and volunteers were recruited in each village. The visit was ended on the 16th April, 1930. The annual meeting was held on 20th and 21st April 1930, according to Bacha Khan[75]. However, Abdul Khaliq Khaliq[76] documented the dates of the meeting as 19th and 20th April, 1930. The intelligence reports of the special branch[77] file 1782 reported the dates of the annual meeting as 20th and 21st April 1930.

It was an awakening period for the entire province. The Khudai Khidmatgar reached the venue of the meeting from throughout the province in groups. The camps made for each *tapa* region, were decorated with banners mentioning the names of the Anjuman members who sacrificed for the movement. One such door was specially made for the Kunda *chachi*[78] the widow of Bacha Khan's uncle Saman Khan. The total enrollment was about 100000 Khudai Khidmatgars. They were all in the red uniform. That is why the movement is also called the Red shirt movement. The most beautiful and attractive camp

and office belonged to the Khudai Khidmatgars of the Nowshera lead by Mian Sarwar Shah[79].

At night the poetical competition *Mushaira* enhanced the panorama. The theme was *jang da azadi la hamesha zalimi watali dee* "The youth has always rushed to the freedom movement". This time the award was given to Gul Ahmed of Marghuz Swabi. He made the presentation in a course which forced the audience for a huge appreciation in clapping and dancing. His two verses were;

Jang Da Azadai la hamesha zalmi watali dee

Raobaree ghunche da gulo nan saba ki tali dee

Baz de da aghyaro pa mung nore hamle na kawe

Mung da zra pa weenu batooran warla satale dee

The youth has always rushed to the freedom movement

They will bring bunches of flowers in a few days

Let stop the foreign eagles more to attack

To fight we have grown valiant on blood of ours[80]

The first session started at 11 am till 1 pm. The meeting opened with a recitation from the Holy Quran. Haji Shahnawaz Khan of Utmanzai, on behalf of the Anjuman, thanked all the participants. To meet the expenses of the Azad School, he proposed the admission through tickets. A dialogue took

place between two students of the Azad School. One was representing the Azad School while the other was the DB School. The theme was conveyed that the DB school students know nothing about their religion. The government school students hope some job security, while they are unaware that thousands of degree holders are unemployed. The government school student was offered to join the Azad School[81].

Fida Mohammad s/o Faiz Mohammad of Utmanzai in his speech, urged the Pakhtuns to admit their children in Azad School. Qazi Attaullah exhorted the Muslims to give up wrong customs and evils. Asmat pyari of Charsadda asked the Pathans to educate their girls and persuade them to use local clothes instead of foreign made. Khushal Khan of Barikab, in his address, stress on the need of unity among Pathans. He appreciated the role of the journal 'Pakhtun' started by the Anjuman.

Abdul Ghaffar Khan in his speech on this occasion said that they should follow the commandments of God and practical sacrifices were needed if they want to compete with other nations. He criticized the apathy of the *Khans* landlords on wasting money on lavish food and ceremonies instead of spending it for the national cause. He exhorted the people to propagate Islam, as mere prayers were of no avail. They need to be united like 'English' who had come to rule over them from 7000 miles. He compared the living of a European with that of an Indian and referred to the large number of people who had been victims of Malaria, influenza etc. during last year. He criticized the civilization of the British government by not allowing education in their own language in Azad School Utmanzai in particular and in the system of

education in general. The only remedy was to become true Muslims, give up foreign clothes and make sacrifices with their money and lives. The government found the Pathans ready for sacrifices and would not be ready to extinguish the flame by making arrests of him and his colleagues. He asked the women folk to discard the foreign cloth and use *Swadeshi* local to help Indian industry. He exhorted the people to establish Khudai Khidmatgar bodies. At the end he advocated the unity among Pathans and asked them to take this message to them that a flood was coming and they should safeguard themselves against it[82].

The drama 'Khudai Khidmatgar' was staged on the next day that was April 21, 1930. It was also written and directed by Abdul Akbar Khan Akbar. The theme of the play was a poor peasant, who was affected by the injustices of the rulers, poor economic conditions and his role in social uplift of the nation as Khudai Khidmatgar. The students who acted in the play were Khanmir Hilali of Peshawar, Ahmed of Charsadda, Abdul Wali Khan, Abdul Karim Khan, Saadullah Khan, Pir Mohammad Khan and Saadat Khan of Utmanzai along with Hanifullah of Garhi Hamig Gul[83].

A boy appeared on the stage with torn clothes and described the wretched condition of peasants. A ten years old small boy followed him in a similar dress and said that he had no chappal, cap and clothes. He is fed up with the life and would prefer a suicide. Eid day is enjoyed everywhere, but it was a mourning day for him. Oh rich man what you can know about it. Many years have passed in vain with the hope that in the spring they will harvest the wheat

crop and there will be a plenty of money. Don't describe your wretched condition, nor beg from anyone because it is disgraceful.

Father comes next advising his son that they will get a good crop this year and condition will improve. During the conversation of the father and the son, a boy comes running on the stage crying that flood has come and save you. A fourth boy recites a poem that the flood had devastated the country and destroyed the crops and had left the peasants destitute of everything and that even God does not pit these wretched people. Whatever calamity descends from heaven before reaching the earth, it enquires after the house of *zamindars* peasants. Whenever the King turned against his subject fruits in the garden dry up and at the time of ill luck even a sharp sword gets blunt.

Again a small boy appears telling his father that it was 'Eid' day and they had no flour of wheat in their home and had no cap on his head.

The fathers tell the boy to be patient saying that they could not expect to have better days as long as *Muslamans* had not turned true Muslims and the Pathans had not united and the tyrant government had not ceased to exist. The son tells his father that he will forget all the promises he had made by buying better clothes and a new cap.

In the meanwhile another son of the *Zamindar* appears on the stage that his brother has died. The peasant rushed to the village and contacts the Hindu 'Banya' for a loan because he had nothing in his home for funeral ceremony. The 'Bunya' is sitting on the stage with a cash book in his hand. The' Bunya' did not respond to the request of the peasant. He tells the peasant that he had

no money at the time, but as he was a good man, that's why he will arrange Rs. 40 on the pledge of the ornaments as security. The peasant tells the 'Bunya' that his wife's ornaments had already been pledged last year for the payments of land revenue. The loan and interest upon the ornaments exceeded the value of the ornaments. The 'Bunya' tells the peasant to mortgage the fertile land near the village. The *Zaminadar* told the 'Bunya' that he had lost the land during settlement days. The 'Bunya', at least agrees on the loan Rs. 40 on the security of his home. The 'Bunya' informs the peasant that he shall have to execute a receipt of Rs. 100 on account of forty Rupees principal and future interest, etc. the peasant does not dare to object to this and fixes his thumb impression on the receipt of one hundred rupees.

He takes forty rupees and then recites a few verses on the wretched condition of his class. While returning home, the zamindar is arrested by the tehsil authorities, as he had not paid the revenue tax. The peasant tells the authorities that his son was lying dead in the home and he was going to arrange the funeral. He promised to clear his dues after the burial of his son. The official show no sympathy and retorts that he was always putting forward false excuses. The peasant, then recites a few verses the purport of which was that peasant were ruined on account of the excessive land revenue and that the crops were not up to the mark. The officials drag the peasant to the lock up. The peasant again recites some verses that his son is dead and the revenue officials put him in the loch up. He would prefer death to his life of humiliation and prays the God to end the days of the tyrant rule.

Then the peasant is allowed to go home for funerals on receiving some bribes from him. The official realizes that he had done a bad thing, but he was compelled due to low salary to meet his home expenses. The peasant while going home recites the verses describing how the whole machinery of the government was corrupt from low ranked official to a higher one. He mentioned that the government cup was full to the brim and its days were limited as it was itself arranging for its own destruction and before long it will go bag and baggage. The assistant commissioner and the canal officials tell the peasant that they were themselves responsible for the failure of the crops.

Next to it, the two men appeared, one exchanging the national views and the other an old school. The first describes the various troubles of his nation to which the other replies that it was no concern of his to think over those matters, as he believed on the principle ‘ Eat drink and merry’. He describes the various facilities in the shape of road, railway, post office, etc. which the government had introduced. He had a motor car and delicious food to eat, why he should care for the excessive land revenue. The other man (National) tells him that motor cars and luxury food is not long lasting. The government never cared for his friend when the question of money was involved and he further told him that the man arrested for the land revenue was the grandson of a mutiny veteran. He did not become a slave to take in his wealth. The pay of three local subedars was not equal to an ordinary British soldier, in case the educated class did not take up the national cause the remaining wealth will also go into the hands of foreigners. Sleeping nations could not survive. The use of foreign made things made us slaves. We dislike local commodities. He

promised not to use foreign made things. He took off his coat and burnt it in the pindal before the audience saying that it was sign of slavery. If people followed this example, it will bring the government to its knees. The tyrannies had reached the highest level and the young men like him are needed.

A *charpai* was brought to the stage and a typical *khan Bahadar* appeared to take his seat on the *charpai* in his usual way. He calls his servant and tells him to bring his son before him. The father addresses his son that he had served the government for the whole of his life and that was invited to the important functions of the but the Deputy commissioner had summoned him that his son was entertaining national views. The Khan told his son that he conveyed the will wish to the DC and he will stop inviting him in the functions if he continues his national views. He thought that his son will follow him. He further said that he knew everything but he had brought to put up with it. Everyone knows that the tyranny of the government had reached its limit. The canal department was the worst of all in corruption. He addresses his son that *Qaum ki Bachee* 'oh national son' get out you displease the officers.

The son replied that he had not done any harm to the officers. He is serving the poor community. He preached that people give up drinking alcohol. If the officers are displeased with it, let them burst their hearts. In spite of all your services and loyalty, can you tell me that what was the result of the deputation you took for the remission of land revenue?

The father replied that they failed in their request. Here the Tehsildar arrives. The Khan saluted him. The Tehsildar asked the Khan for the payment of the

revenue. The Khan tells the Tehsildar to report to the government that the people had no means to pay the revenue. The Tehsildar said that it was not his business and that he will report it to the DC.

Here the canal authorities bring two defaulters under arrest whom the Tehsildar ordered to be taken to lock up and they recite a poem describing the irritable condition that they could not pay the revenue and preferred grave to lock up and that their little one‘s were destitute at home and they were being taken to the lock up.

A little son of one of the defaulter weeps and his father tells him to pray to God to deliver them from the tyrant government. Another man, on witnessing the condition of the defaulters promises to serve the country and his nation and to bear all hardships which might come upon him from the government. He further says that he will prepare a practical programme and that it was a sin for a Muslim to remain indifferent as long as his demands had not been fulfilled. Another man appears and congratulates him the change of his mind and ask the “Khudai Khidmatgars” to get themselves prepared for the occasion. In the meanwhile it was announced through the beats of drums that there will be a meeting on Friday in Utmanzai. A pleader who was passing by, asked the drummer, as to what it was about, and the drummer informed him. The pleader made an excuse that he could not come to the meeting as he was going to attend a reform meeting in shahi Bagh. The drummer sarcastically replied that the reforms were waiting for his speech?

Mullah Khan Mir, of Peshawar came on the stage and said that Abdul Rauf- a Khudai Khidmatgar had been arrested. He did not know what his offense was. He was not a thief, or a murderer. Unluckily he bore love for his nation and country. He advised his community to unite and give up all the evils and get free from slavery. That was the only offense that he had committed. After his arrest the Khudai Khidmatgar announced a meeting. They must have noticed that the temperature of the government rose to 107 degrees and its body trembled. The government started propaganda through its own henchmen. It dismantled the boat bridge on the Peshawar Charsadda road so that the people may not gather and exchange views.

The sacrifices of Abdul Rauf would not go in vain. He will be encouraged if his work was kept continued and that he offers himself for the services of the country and nation. He gets a notice from the District Magistrate to appear before him and to showcause why he should not be put on security U/S 40 FCR for creating hatred against the government by making speeches for the uplift of his community which are liable to lead to a breach of peace.

A boy aged 18 years dressed in a suit and a hat on his head holds a court as District Magistrate. Mullah Khan Mir is produced handcuffed by two policemen before him. The District Magistrate reads out the contents of the notice to Khan Mir that you speak of freedom, nationalism; exhort people refrain from drinking and to manage their own affairs and so on.

Mullah Khan Mir replies that the use of liquor was against religion and injurious to health. That it was the duty of every Muslim to do it. That the

American government had enacted statue prohibiting liquor, while shops have been open here in India for sale. That he preached unity and love. If it was the crime the presiding officer was himself guilty of it that had come from 7000 miles to the service of his nation. It is strange that the same thing is an offense for him while it was not so for a presiding officer. Every nation should have its own government. India was not as now as it was before. Each and every child was prepared to break the chains of slavery. The time is very near that he will leave this country bag and baggage. As a Muslim, he was not prepared to furnish any security and ready to bear all hardships as was the case with the companions of the Holy Prophet of Islam.

"As regard the apprehension of the breach of the peace" I would say that it is a peaceful war and we were creating any mischief-it was quite a different matter if you created any mischief in order to fail this movement. The responsibility will rest on you. We do not want to create trouble in India.

District Magistrate; there is no need talking any further. The DM ordered the police to take him to the lock up.

Mullah Khan Mir then recited a poem purporting to be that he was being sent to jail for the fault that he aspired to serve his country. The English were white faced, but their hearts were black. They are committing plunder and mete out no justice.

Gul Ahmed of Marghuz Swabi entered along with his colleagues and they sang a poem in a course.

"Young men had always gone out to fight the battle of freedom- they will come back with bunch of flowers in a few days" and it made an end to the play.

Haji Shah Nawaz Khan was given a standing ovation for the excellent arrangements of the meeting and drama.

The parade was made after the play in uniform by the Khudai Khidmatgars. A historical photo was also sketched on the occasion. It was the 21st April, 1930.



Figure-3.1: The picture taken at the annual meeting of the Azad school Utmanzai, 22 23 April, 1930

The year 1930 saw many massacres in the shape of bloodshed incidents in the different areas of the province immediately after the successful annual meeting of the movement on April 20 and 21. As mentioned earlier the annual meeting was also attended by the congress committee of the Peshawar. It was represented by Agha Lal Badshah, Agha Gul Khan, Karim Bakhsh Sethi, Agha Jan Mohammad and Lal Usman and Ali Gul[84].

The organizers of the annual meeting invited the Peshawar Congress committee to speak on the occasion. In his speech Mr. Agha Lal Badshah, made a fervent appeal to the participants to join the civil disobedience movement against British imperialism, to be commenced on 23 April, 1930[85].

The congress committee in a huge procession at Shahi Bagh, Peshawar presided by Ali Gul Khan, decided to picket on liquor. The congress and Najawan Baharat Sabha members were; Agha Syed Lal Badshah, Maulana Abdul Rahim Popalzai, Maulana Hilali, Dr. Ghosh, Ghulam Rabbani Sethi, Rahim Bakhsh Ghazniwi, Sanobar Hussain, Abdul Rehman Riya, Roshan Lal and Lala Pera Khan etc. at night all the congress leaders were arrested, however Allah Bash Barqi and Ghulam Rabbani Sethi escaped. The police arrested them on the next day from the office of the congress committee. At their arrest, a huge crowd assembled and asked the authorities to let them go without bars in their hands. The police agreed and the two leaders were followed by the crowd of almost 20000. They crowd also entered along with them in the Kabali Police station. The police in depression called the Deputy Commissioner for help. The DC, without analyzing the situation asked the army for help. In the meanwhile, the army lorry of armored core reached. The lorry rushed into the Kabali gate crushed ten to twelve people, seven were killed on the spot and the remaining injured. The refractory crowd sets ablaze the armored car. It resulted in an indiscriminate firing on the people, killing round about 250 and injured more than 700[86].

After the 23, April massacre of the Qissa Khwani Bazar Peshawar, the government decided to arrest all the prominent Khudai Khidmatgars in the

province. Bacha Khan himself was arrested near the Nahaqi Police station followed by thousands of them in the province.

Utmanzai, Prang and Charsadda were seized by the army and Khudai Khidmatgars were brutally beaten and arrested after Qissa Khwani massacre. The two sons of Sardar Ganga Singh were killed by the army near the Municipal committee building on GT road on 31 may 1930. The masses made a procession in the protest lead by Hakim Abdul Jalil Nadvi in the city area. The furious British Army fired on the procession near the Ghantagar Bazar and eleven people were martyred in the incident. Another massacre happened in the area of Mardan in Takkar, in which many Khudai Khidmatgars were martyred. It was due to the killing of the assistant commissioner Mardan Mr. Merfy, who entered in a crowd for beating them. The killings were continued in the Hathi Khel Bannue, where a procession was targeted[87].

Khadim Mohammad Akbar was arrested and so brutally beaten in the hot season of June in the Dera Ismail Khan jail. He was unconscious in the jail for many days, compelling the government to release him. But he lost his senses afterwards. This was a huge lost to the Anjuman schools. All these tragedies happened from April- August 1930[88].

The Khudai Khidmatgar leadership sought help from the Muslim league, but unfortunately they didn't respond to the request, due to its anti-imperialism policy of the KK, which doesn't suit to the Muslim League.[89] On the eve of Sahibzada Abdul Qayum Khan and other leaders in the movement, the Khudai Khidmatgar leadership asked the Congress for help.[90] The successful alliance

between Congress and Khudai Khidmatgar resulted in affirmative by an agreement of the Arun Ghandhi pact. All the political convicts were released from the jails, including prominent Khudai Khidmatgars on March 5, 1931. Bacha Khan along with Agha Lal Badshah, Pir Bakhsh Khan and Abdul Rasheed were received by the historical crowd in the Peshawar city. They offered prayers at the memorandum of Martyrs in Qissa Khwani and Bazari Kalan[91].

The year 1930 in general and the Qissa Khwani massacre in particular paved unprecedented lost to the Anjuman and Azad schools[92]. It was the time when all the energies of the movement were diverted towards freedom rather than the reformation of the society[93]. However, the approach was modified and formal education replaced the informal mode in the coming years through Khudai Khidmatgar movement.

The next annual meeting of the Azad School Utmanzai was held on 15 April, 1931. It was this particular meeting when the Anjuman-i-Islahul Afaghina was merged into the Khudai Khidmatgar movement.

The rift between Khudai Khidmatgar movement and provincial Congress committee in 1931, and subsequent decision of alliance or merge, also deactivated the Educational activities of the movement. As a result, many Co pioneers detached themselves with the movement, including Abdul Akbar Khan, Akbar, Barrister Ahmed Shah and Khadim Mohammad Akbar, the former isolated himself from all kinds of activities other than literary which continued till his death, the latter migrated to the Swat state after illness[94]. The

school affairs were handled by the Amir Mumtaz Khan, Master Karim, Amir Nawaz Khan Jalya, Obaidullah Khan and Khan Abdul Wali Khan, afterwards.

3.4 Prominent visitors to the Azad School Utmanzai

The congress and Khudai Khidmatgar alliance proved to be the outburst of the latter by recognizing its services throughout the India. Its active participation in the All Indian Congress meeting at Karachi in March 1931, with 80 active Khudai Khidmatgars in uniform, making regular parades, and assisting in performing duties on different camps, were appreciated everywhere. People from different regions and provinces used to see and visit the NWFP camp, under the control of an active and efficient battalion of Khudai Khidmatgars lead by the Sarwar Shah of Nowshera.

3.4.1 Visit by Sir Abdul Rahim

The school affairs were handled mostly by the Headmasters, particularly Master Karim's role was exceptional. The first prominent visit was made by Sir Abdul Rahim[95] on November 20, 1935. He was accompanied by the captain Nur Muhammad. He was received in the school by the following figures of the Khudai Khidmatgars.

1. Dr. Khan Sahib
2. Arbab Abdul Ghafoor Khan of Tehkal
3. Ali Asghar Khan
4. Ghulam Muhammad Khan of Lundkhwar, Mardan

5. Umar Khan of Munaf Kili, Charsadda

6. Qaim Shah, Public Prosecutor

7. Ali Gul Khan

8. Abdul Had

9. Qazi Attaullah

10. Kamdar Khan of Kalu Khan

11. Sultan Muhammad Khan of Mohmand Nari, Charsadda

12. Shad Muhammad Khan of Rajjar, Charsadda

13. Sarfarz Khan

14. Khan Bahadur Saadullah Khan

The students of the Azad School, Utmanzai, headed by Abdul Karim Khan Headmaster welcomed him in the entrance of the school. The headmaster, Abdul Karim briefly outlined the history of the institution. He also gave a detail of financial position. Sir Abdul Rahim in his speech, expressed full sympathy with the organizers of the school[96].

3.4.2 Visit by Sardar Villa Bhi Patel, Mr. Mahadev Desi, and Miss Manibhen

Sardar Villa Bhi Patel[97], the president all Indian national congress visited the school on November 29, 1936. He was kept company by the Mahadev Desi[98],

the personal secretary of Mahatma Gandhi and Miss Manibhen. Their visit shows the significance of the institution and the role that it was contributing to the promotion of education towards freedom movement. These visits not only magnified the role of the institution, but it was the recognition of the avails of the Khudai Khidmatgar movement, its followers and leaders.

He was received by Amir Mohammad Khan Hoti, Dr. Khan Sahib, Abdul Qayum, Dr. CC Gosh, Qaim Ali Shah. Ahmed Kaka welcomed all the honorable guests in the school. Mr. Abdul Karim, the headmaster of the school in his welcome address, thanked all the celebrities on their historic visit to the school. Sardar Villa Bhi Patel, in his speech, thanked all for giving him such warm welcome. He stressed the students to take advantage of the patriotic education that Azad School was imparting to them. He enjoined the audience, that in his next visit to NWFP, he foresees the freedom of this nation.

3.4.3 Visit of the Jawahir Lal Nehru

Later on the elections of 1937, Pandi Jawahir Lal Nehru visited the province and he devoted one full day to the Azad School Utmanzai. He was accompanied by the Bacha Khan, Mian Jaffer Shah, and the minister for education NWFP, Amir Mumtaz Khan, Arbab Abdul Rehman Khan and Amir Mohammad Khan Hoti. The visit was scheduled on 16th October, 1937. Approximately 3000 people attended the function in the premises of the school, organized for the visit of Jawahir Lal Nehru. The proceedings were presided over by Bacha Khan. The roads and school building were very much decorated with flags, according to Dost Mohammad Khan, a student of the

school at that fourth dimension. The students were allowed to chant only three slogans. They were, Hindustan Azad (freedom of India), Fakhre Afghan Zindabad (live long the pride of Afghans- Bacha Khan) and Allaho Akbar (God is great)[99]. After recitation of national songs, the headmaster Abdul Karim, read out an address of welcome on behalf of the students. He regretted the guests to the lack of bad financial position, the school held.

Pandit Jawahir Lal Nehru expressed his delight at the opportunity offered to him by visiting the Frontier province and Azad School. He said that although, Utmanzai, was a small village, but it was well known throughout the India for the sacrifices which its inhabitants had made in the noble movement of freedom. He assured the audience the complete freedom was near, due to their sacrifices[100].

3.4.4 Visit of the Khudai Khidmatgar minister of education

The honorable minister for education, Sameen Jan Khan, visited the Azad School Utmanzai on 21st April 1938. He inspected the school and examined them in their studies. He appreciated the performance of the students and gave a cash prize of Rs. 200 to the teachers and students[101].

3.4.5 Visit of the Mahatma Gandhi

Mahatma Gandhi during his visit, reached to Utmanzai via Mundha Bridge. He stayed in the congress office in Utmanzai on the 6th May, however, was taken to the Bacha khan home in Shahi Bagh for onward stay.

He inspected the Azad School in Utmanzai, on 8th May, 1938. He was received by eight students at the school gate. The congress flags round the road and school attracting the glory of the historic village. The proceeding opened with the recitation from the Holy Quran followed by the national poems, which the students sung in a chorus. Abdul Karim, the headmaster of the school, in his welcome address, shows his jubilation over the arrival of the Chief Guest. He, in his welcome address told that the school was anxiously waiting for his visit since a long time. He thanked Mahatma Gandhi, for hosting Bacha Khan, for such a long extraordinary hospitality in his home. He said that Pathans also wanted to pay great tribute to him, but could not resist, due to his heavy responsibilities of Indian problems rested on his shoulder. They were fortunate enough to meet him in an amazing place founded by Bacha Khan 20 years before the congress movement in 1930. Concluding his address, he assured Mahatma Gandhi that the students would take active part in the struggle of freedom whenever the situation demands so.

Replying the address Mahatma Gandhi said that he was highly delighted to see organization in the red shirts and general public which had assembled in the last night. He would not like to recapitulate his speech which he had delivered at Charsadda meeting but would like to reply to the silent points raised in the address. The address said that he kept Bacha Khan for six years in India, mind that he was a prisoner. And were they prepare to keep him in the same capacity? At this the crowd laughed. He assured the audience that he will come again when the weather would change. Proceeding, he said that the address had assumed him that they will take active part in the freedom

movement. He told that nonviolence is his first and last lesson. He assured them that no power would surpass the strength that he had achieved by nonviolence. A man with an arm and sword can be defeated, he added. However nonviolence is that weapon which cannot be snatched and defeated. Concluding, he said that the use of nonviolence always resulted in success and he prayed that the students of this school would surely succeed by following the cult[102].



Figure-3.2: Mahatma Gandhi in Azad school Utmanzai, 08/05/1938



Figure-3.3: Bacha Khan and Mahatma Gandhi with other senior members of Khudai Khidmatgar Movement

A visit to the Azad Islamia School, Pabbi branch was honored by the renowned Muslim leader, Maulana Zafar Ali Khan. Apart from him, no Muslim leader visited the school in the entire period[103].

3.5 Prominent students of the Azad school Utmanzai

The Azad School Utmanzai had the history of producing thousands of the students who later gained the fame of celebrities in the different fields of life. In the initial days, it enriched the countless panorama in the shape of Abdul Ghani Khan and Abdul Wali Khan. The former was the philosopher, poet, architect, sculptures', artist, engineer and a historian while the latter was a statesman, writer, historian and a researcher of sublime recognition.

The second badge of the students' lists comprised of the Ahmed, a freedom fighter, choreographer and a student leader. His fellows included Abdul Karim alias Mater Karim, a writer, critic, literary person, and an educationist.

The list include the great persons like Mian Mohammad Numan, Abdul Malik, Abdul Khaliq, Mohammad Naqeeb Khan, Ameer Mohammad, Suhbat Khan, Ghulam Sarwar, Abdul Sattar, Dost Mohammad Khan, Suhbat Khan, Pir Mohammad Khan of utmanzai, Mullah Shahzada of Turangzai, Fazal Mohammad, Ashrafuddin and Qamar of Charsadda, Faqeer Mohammad of Rajjar, Fazli Rahim of Agra, Gul Baz , Aziz Mohmmad, Siraj, Gul Mohammad of Babara, Abidullah, Akbar Khan, Hidayatullah Khan of Qazi Khel, Amanullah and Bala of Bannu.

3.6 Former Prime Minister India Manmohan Singh, as student of the Azad School

Professor Dr. Mohammad Jehanzeb Niaz was also the student of the Azad School Utmanzai. According to Dost Mohammad Khan, Manmohan Singh, the former Prime Minister of the India studied over in the Azad School and was migrated to the DB school in Utmanzai in 1936. The application in the school record shows that he remained here in the school.

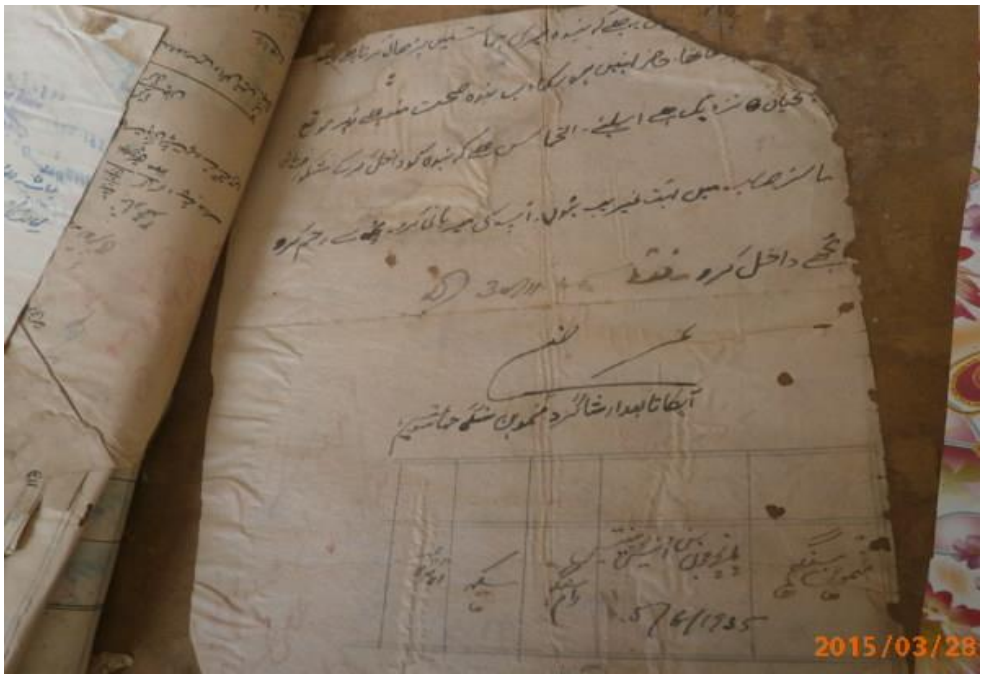


Figure-3.4: An old school-time application of Indian Ex-Prime Minister, Manmohan Singh, in his own hand writing (1935).

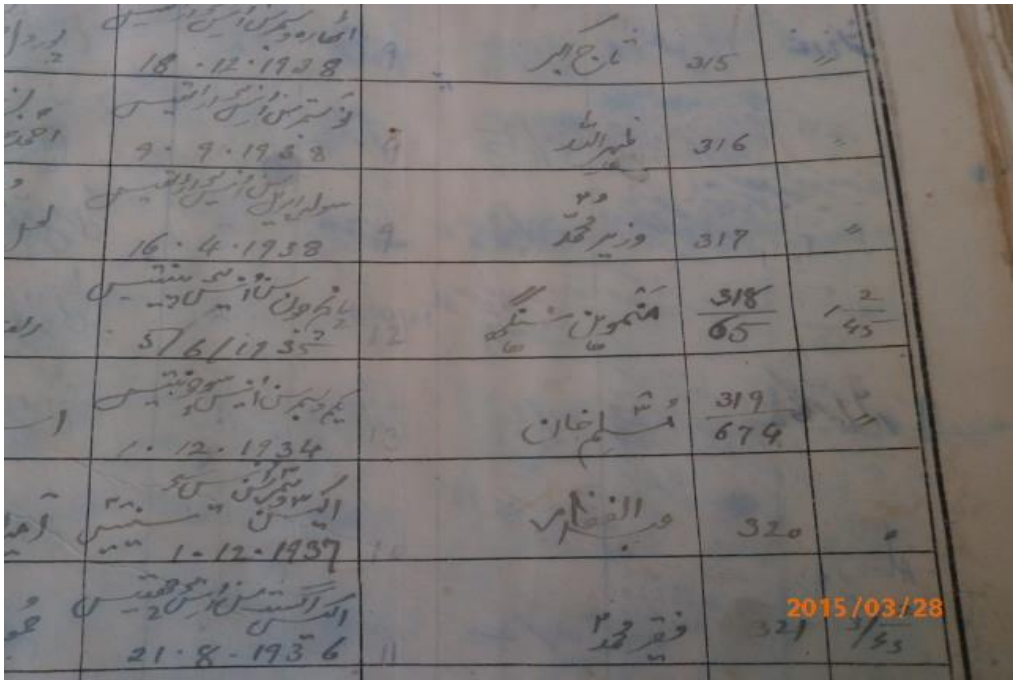


Figure-3.5: The admission withdrawal register, where the entry of Manmohan Singh was entertained.

3.7 Exceptional student of Azad High School Utmanzai

The village Rajjar, adjacent to Utmanzai, attracted many students towards Azad School Utmanzai. Although, there was an Azad school in Rajjar, but it could not receive the due fame, as the one in Utmanzai was nearer and more prominent in many ways. Dr. Jehanzeb Niaz, Mohammad Ayub and many more fellows were admitted in the Azad School Utmanzai. Among them, a student named Allama Faqir Mohammad Abbas Khan (1909-2015), was admitted too, in the sublime institution. He was the son of Malik Bahadar Khan of Mohammadzai tribe, Rajjar. He studied up to class 8th in the Azad School Utmanzai. Later, he did his matriculation from DB School Charsadda. He did his F.A, B.A and three masters in Pashtu, Arabic and Persian as a private candidate. He was appointed as clerk, and at the same time started writing books, articles, translations, compilations and explanations on the religion, social, literary and logical themes[104].

He started writing articles in monthly magazine 'Pakhtoon' in 1928. He wrote as many as five thousand and five books on his credit till 2014. He also have the honor to write an encyclopedia of thirty volumes, each of 500 pages. His name was also sent to world book of Genies record by a friend of Dr. Zahoor Awan[105]. He was awarded pride of performance by the then president of Pakistan Mohammad Ziaula Haq in 1984. In this competition, his competitors were prominent writers Amir Hamza Khan Shinwari, Mian Syed Rasool Rasa and Samandar Khan Samandar. He translated many Islamic books from Persian, Arabic to Urdu and Pashtu. A mission of Americans offered him one lac dollars for the translation of 'Angele' into Pashtu, but he declined.

According to Shamsuddin Muflis Durrani[106], Allama Faqir Mohammad Abbas had given all the credit of his intellectual development to the Azad School Utmanzai and the teachers of the same institution, which was purified latter by Maulana Abdul Qadir- former director of the Pashtu academy, university of the Peshawar. He died on May 8, 2015.

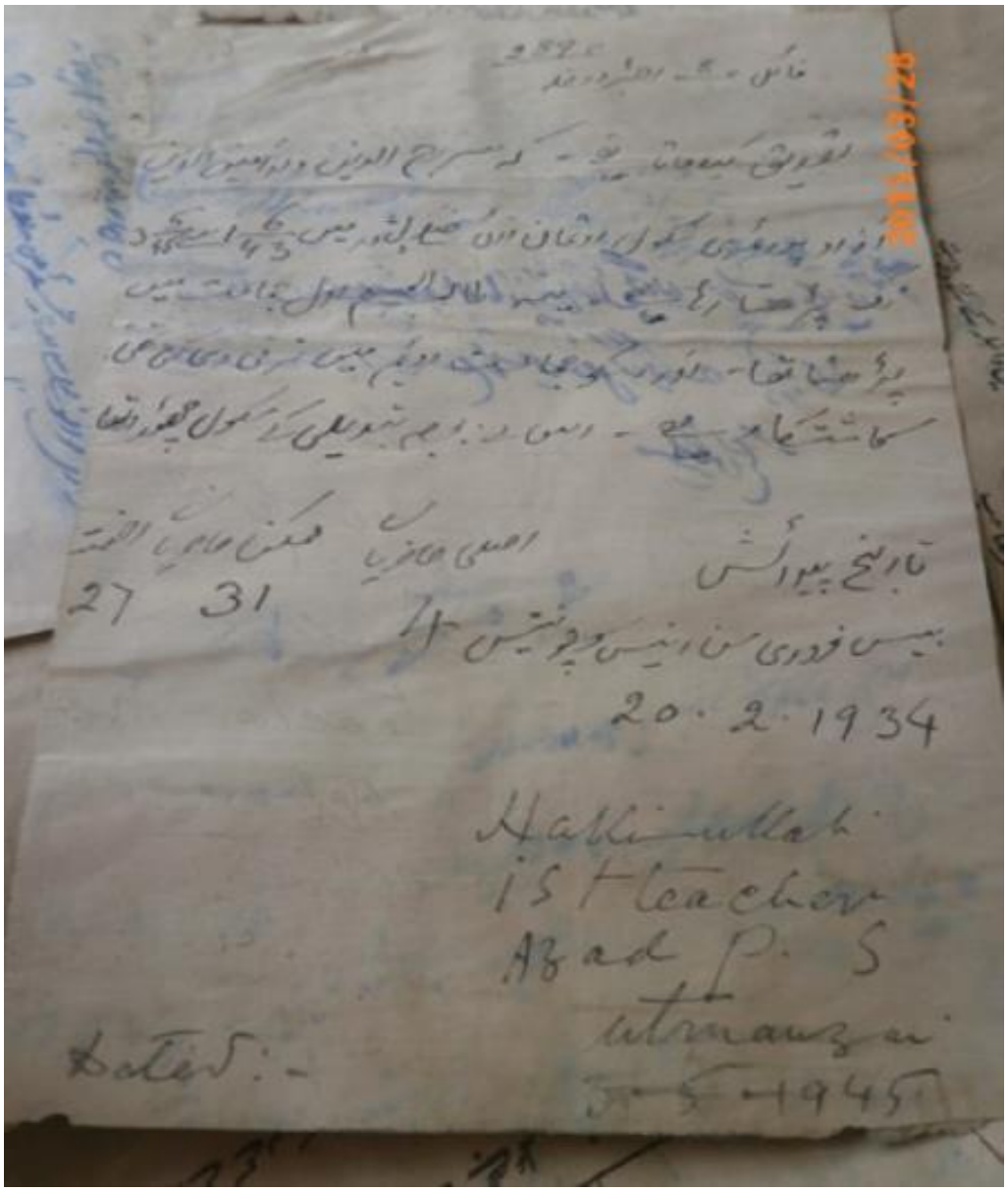


Figure-3.6: A glimpse of an application of a student and the teacher's remarks of Azad High school, Utmanzai

3.8 Problems and issues in the Azad School and Anjuman

The schools and Anjuman faced great hardships right from the establishment. These barriers were either financial and administrative or often hard tackling by the government. The social aspect had remained a nuisance, too.

The study of the record from 1921 to 1931, disclose that financial position remained strong, as compared to the next decade. The Anjuman members made regular subscriptions. Apart, Bacha Khan had purchased a land of worth Rs. 7000, the annual income of which solved financial constraints. However, the period observed disfavor of the government. The regular surveillance of the school activities, teachers and students, detached many of them from the Anjuman and school. According to Zyarati Kaka[107], a renowned general of the Khudai Khidmatgar movement, the viceroy in a meeting told to the Governor, that Azad School is not an educational institution. He termed it a weapon ready for destruction and directed towards London. Similarly, the British rulers spread out many rumors against the school.

Abdul Majeed[108] narrated such a story about rumors. One such example was the presence of a big sesame tree on the premises of the school. A rumor was spread out in the students that there are some supernatural happenings in the tree, this made the students harassed. Maulana Mohammad Israel, a religious teacher in the school with the consultation of other members of the Anjuman, decided to cut uprooted the tree. It made a positive effect on the students.

The other unavoidable problem was the patronage of the Mullah, who opposed the modern education as sin. This propaganda was tremendously tackled by

the Anjuman, through making close relations with the renowned learned religious scholars of the time. According to Abdul Wali Khan[109] these Mullah's were being paid by the British rulers to make this nation illiterate, so that an uneducated nation be used for the interest of the Imperialism.

The financial problems took growth over 1932. The reasons were the withdrawal of the Anjuman members, both from the membership as well as subscriptions. Mohammad Abbas Khan, Abdul Akbar Khan and Mian Ahmed Shah were such examples. Even, some of them made another jirga named Afghan Jirga, and they opposed the Anjuman activities in the newspapers and pamphlets. This was the repercussion of their grievances over the merging of Khudai Khidmatgar movement into the Congress.

Khadim Mohammad Akbar reacted to it in a famous verse.

(Bacha Imam za muqtadee wum…. Gandhi imam shu zaka zan la nyat tarama) …Bacha Khan was the leader and I was the follower.. Now Gandhi is leading that's why I am leaving. and (Ta che da zamzam oba kre gade da ganga sara.. starge be bya sanga lagawe da Mustafa sara……You mixed the water of the holy ZAM ZAM to the river Ganga…How will you face the Prophet in the divine[110]).

Another reason of the lack of funds aroused when Sultan Mohammad Khan, a relative of Bacha Khan took possession of the land that was associated with the regular income of the school. The land was purchased by Bacha Khan in 1923. He was advised so many times by the Anjuman members, but to no avail[111].

The sudden spread and regular meetings of the Khudai Khidmatgars in the entire region took the interest diverted towards their parades, mass meetings and agitational purposes. The subscriptions were utilized in those roles and thus the school activities took a breather with less priority.

Later on, the formation of Congress ministry in the province in 1938, an annual grant in aid was sanctioned to the school on October 15, 1938 to cope with the financial restraints[112]. In the same period the Head of the Jamia Millia Dehli, Mr Zakir Hussain, on the request of the Chief minister Dr. Khan Sahib, invited the teachers of the school for a teacher training. A group of the teachers received training both from Wardha College and Jamia Millia[113].

3.9 Conclusion

The Anjuman-i- Islahul Afaghina was a comprehensive movement which served and struggled not only for the educational uplift of the society, but for the social, moral, intellectual, physical, anthropological, literal, cultural and political awareness of the Pakhtun nation. The Pakhtun society was full of social evils, which was keenly observed by strong senses, a prescription was suggested, through the formation of the Anjuman-i- Islahul Afaghina. The Azad high school Utmanzai, as a centralized institution worked as a sublime educational light house for the whole province. The school worked as diverging and Anjuman as converging, in the sphere of lightening. The history of Pashtuns reveals that integrating the diversified nation, left the public figure in creating antiquity. The Anjuman strived for the integration, reformation, refinement and civilization of the society through its systematic educational movement.

The sole way of success to a desired destination was declared as collective efforts, for which the Anjuman, was launched. The initial success was the indulgence of the Landlords of the area of Hashtnagar, whose psyche of feudalism, if contemplated, is very intricate.

Winning the sympathies and contribution of the Islamic scholars of the time, was another step forward towards gaining the trust, particularly at the gross root level. The fulfillment of organizational excellence, administrative transparency and close supervision were the other characteristics of the movement of the Anjuman-i- Islahul Afaghina. Above all, it was the charismatic leadership, which, contrary to the other paradigms, focused on 'training' as one of the innovative style of leadership.

Reformation of the society through educational growth of quality and quantity in formal mode plus working in the society directly using informal and non-formal means, both continued side by side. Education, as the only trajectory, will not yield fruit, if society was not reformed, the Anjuman analyzed. The introduction of stage Dramas, poetic competition and huge annual meetings were steps of direct involvement of the society towards educating it, in a non-formal way. It made a massive awakening, which latter, played a formidable role in the freedom movement. In latter days, after 1930, it was assumed that freedom of the nation from the foreign rule, was more superior to education and reformation. Anjuman-i- Islahul Afaghina and Khudai Khidmatgar movement, the two sides of a coin, one the contemplatorary the other as pragmatic, culturally introduced the Pakhtun nation to the rest of the globe as a civilized nation.

References and notes to Chapter-3

[1] Akbar, A. (1972). *Safarnama Roosi Turkistan aw Afghanistan* 1920-21 (p. 11). Peshawar.

[2] Ibid, pp 209-211

[3] Waqar Ali Shah, S. (2007). *Bacha Khan* (p. 05). Peshawar: Bacha Khan Research Centre.

[4] Rauf, A. (2006). *Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina*. Pakistan Journal of History & Culture, XXVII (2), 176-176.

[5] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., p. 171). Kabul: Daulati Matba.

[6] History Sheets of Bacha Khan, List 3 Serial Number 6, Bundle 1. Police intelligence Reports, Directorate of Archive Khyber Pakhtunkhwa, Peshawar. (Hereafter D.O.A.), Peshawar.

[7] Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree* (1st ed., Vol. 1, p. 11). Peshawar: Bacha Khan Research Centre.

[8]Majeed, A. (2013, February 14). *Azad Schools of Anjuman-i- Islahul Afaghina* [Personal interview].

Abdul Majeed (1917-2014) was a family mason of Bacha Khan. He belonged to the village Utmanzai. His father Musa kaka died in 1976, was very active Khudai Khidmatgar. He is the eye witness of many events in the home of Bacha Khan in Utmanzai and Wali Bagh. I interviewed him so many times, when faced confusion in relating events of the movement of AIA and KK.

[9]Khan, D. (2013, February 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Dost Mohammad Khan (1924-2015), was a relative of Bacha Khan from village Utmanzai. He was a student of Azad School Utmanzai in 1942-46. He had the honour to work with four generations of Bacha Khan i-e Bacha Khan,

Abdul Wali Khan, Asfandyar Wali Khan and Aimal Wali Khan. He was a keen Khudai Khidmatgar. He was also the eye witness of many internal and external events related to the movement. He was interviewed more than 20 times. He was a historian of the province particularly on the Khudai Khidmatgar movement. His father Shanawaz Khan was also a close member of the Anjuman-i- Islahul Afaghina. He was brutally killed on July 3, 2015 while sitting in the office of ANP, Utmanzai in a continuation of target killing and terrorism that the Awami national party faced after 2007 in Pakistan.

[10] Abdul Majeed, op, cit.

[11]Khan, M. (2013, February 16). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Mohammad Alam Khan is a social worker and ex-chairman of the union council Utmanzai. He had close relations with the family of Bacha Khan. He is also the relative of Haji Mohammad Akram who donated his home for Azad School Utmanzai. He was born in 1930 and still alive. He remained a key informant to the history of movement, whenever approached.

[12] He was the father of Dost Mohammad Khan. The information was narrated by Shah Nawaz Khan to his son Dost Mohammad Khan.

[13] Akbar, A. (2009). *Da Barrisagheer Pak Aw Hind pa Azadai Ki Da Pukhtanu Barkha Zama Da Jund sara Taralee Hallaat* (Vol. 1, p. 25). Peshawar: University.

[14] Ibid, p. 6

[15] Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree* (1st ed., Vol. 1, p. 15). Peshawar: Bacha Khan Research Centre.

[16] Akbar, A. (2009). P. 06

[17] Ibid, p. 10

[18] Rauf, A. (2006). P. 13

[19]Naseem, K. (2013, February 18). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Naseem Wali Khan is the daughter of Amir Muhammad Khan of Mardan, a renowned Khudai Khidmatgar leader and wife widow of Abdul Wali Khan, she is the eye witness of the proceedings of the family of Bacha Khan.

[20] Ahmed, (1991). *Khudai Khidmatgar Tahreek*, (1st ed., Vol. 1, pp26-30).University Book Agency, Peshawar.

[21] Rauf, A. (2006*).* p.15; personal dairy of Master Karim in the custody of his son Mr. Muhammad Aurangzeb

[22] D.O.A, Police confidential Reports, Bundle 14, 84, 84 A, 85, Serial Number 1561- 1570, 1573- 1577, Serial Number 279, DC List, File 1779.

[23]Niaz, J. (2013, February 20). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Professor Jehanzeb Niaz, a student of the Azad School Utmanzai in 1942-46. He was the nephew of Bacha Khan and was amongst the students who made a parade to DB School Utmanzai, after an order of merger of the Azad School in it, in 1946. He has also narrated the story in his book 'Da Azadai Jang, Zama Da Jond sara tarale Hallat, sa leedalee sa Awredalay'.

[24] District Gazetteers, Peshawar 1901.

[25] The admission withdrawal registers and other record found in the DB School Utmanzai, now GMS Utmanzai.

[26] Saqi, F. (2014*). Da Sabar Jang* (p. 132). Charsadda: Pakhtunkhwa Study centre, Bacha Khan University: interview with Dost Mohammad Khan.

[27] Islam, M. (2003). *N.W.F.P Administration under Abdul Qayum Khan; 1947-53*; a PhD dissertation submitted to the department of History, University of Peshawar, p.143.

[28] Mohammad Abbas Khan (1885-1947) was a landlord of the Parich Khel village Utmanzai, Charsadda. He was the first elected president of the AIA in 1921. He donated to the Anjuman in cash and kind. He was the regular subscriber of the Anjuman. He had three sons, namely Ayub Jan Khan,

Shahnawaz Khan and Wali Mohammad Khan. He also donated funds to the boarding of the school

[29]Wahid, G. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Gul Wahid s/o Fazli Wahid of Utmanzai was a former student of Azad School Utmanzai in 1942. He is 90 years old still alive.

[30]D.O.A, Police confidential reports, Bundle 84, 43, 85, 1, 14, 14 A: interviews with Abdul Majeed, Dost Mohammad Khan, Shmsuddin Muflis Durrani, Jehanzeb s/o Azadi kaka, Jehanzeb Niaz, Mohammad Amin, Mohammad Zaman, Khan Badshah and Saaduddin Durrani.

[31]D.O.A Police Confidential Reports, Fie 279, Bundle 14, Peshawar.

[32]Durrani, S. (2014, September 09). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Saduddin Durrani, son of Husnuddin Durrani, his father was a teacher of the Azad school Utmanzai in 1936-46

[33]Roohullah, J. (1979, May 1). Maulana Muhammad Israeel. Alhilal, 09-13: Hasan, J. (2013, August 25). Azad Schools of Anjuman-i- Islahul Afaghina and Maulan Muhmmad Israeel [Personal interview].

[34] Ghaffar, A. (1983). p. 128

[35] Akbar, A. (2009), Pp 106-111.

[36] Ghaffar, A. (1983). p. 141.

[37]Bakhtani, A. (1964). Da Sooli aw Azadi Qaharman, Bacha Khan (p. 34). Kabul: Daulati Matba: *Zama Jond Aw Jadujuhad'* p.177

[38]D.O.A, Police abstracts and confidential reports, Bundle 84, Peshawar.

[39] D.O.A, Police confidential reports, Bundle 14 file 279, Peshawar.

[40]D.O.A, Police confidential reports, Bundle 84, Peshawar.

[41] (1933, July 13). . Daily Sarhad, pp. 3:D.O.A File 1782 page 229, of the Police Abstracts, Peshawar.

[42]D.O.A Police Abstracts Bundle 43, Peshawar.

[43]D.O.A Police intelligence Reports, Bundle 85, B files 1561, Peshawar.

[44] Akbar, A. (2009), p.19

[45] Ibid, PP. 51-55.

[46] Ibid, p. 56

[47] Ibid,p.57

[48] Ibid, p. 57

[49] Ibid, p. 50

[50] (1923, September 17). The Daily Zamindaar, pp. 04:D.O.A, File 1563, of the Police Intelligence Report, Peshawar.

[51]D.O.A Police Confidential Reports, Bundle 85, Peshawar.

[52]D.O.A, Police Confidential Reports, Bundle 85 File 1504, Peshawar.

[53] Ibid, p.23

[54] Ahmed (1991), p. 29

[55] Ibid, p. 23.

[56] Waqar Ali Shah, S. (Writer). (2014, December 21). Bacha Khan Life [Radio series episode, VOA, Deewa]. In Zama Jund Aw Jadujuhud. Washington: Behroz Khan. Rauf, op.cit. p.41.

[57]Ahmed,(1991), pp28-31

[58] Akbar, (2009), p. 53: D.O.A File 279 Bundle 14 of the C.I.D., Reports Peshawar.

[59] Haji Mohammad Amin was born in suleman khel in Badhabher, Peshawar. Latter, he was shifted to the area in Umerzai, and took control of the Mosque and Madrassa of Haji Sahib Turangzai. He used to participate in the annual meetings of Azad high school Utmanzai, actively and regularly.

[60] Main Mohammad Sidique alias Kasia Mian was the pioneer of the Azad School in Gandab, tribal area of Mohmand Agency. He also worked in the

educational set up established by Haji Sahib Turangzai. He also worked with Abdul Akbar Khan Akbar and Fazli Mehmood Makhfi in establishing four Azad schools in Bajaur agency.

[61] Habibullah of Turangzai was a patriot, poet, scholar and reformer. He was born in 1848 in Turangzai and died in 1939. The title Bacha Khan was given to Abdul Ghaffar Khan in his presence in a huge procession in the mosque of Haji Sahib of Turangzai, by Mohammad Akram of Utmanzai. Akram Khan and Habibullah were the two pioneers of the title.

[62]D.O.A, DC Files, Bundle 14,Peshawar: Akbar,op.cit.,pp76-78, Khaliq,op.cit.,pp89-91

[63]D.O.A, C.I.D Report, Bundle 14 File 279, Peshawar, Akbar, op.cit., p.55

[64] Maghmom, Y (2008*) Da Azadai Tahreek aw Pakhtu Shaeree*,P110-115: Akbar,op.cit.,p.116

[65] Akbar,(2009), p.54, Khaliq,op,cit., pp.84-85

[66] D.O.A, Assistant commissioner's report Charsadda, 16/4/1927, Bundle 14, Peshawar.

[67]Ubaidullah, M. (2015, April 17). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Maulvi Obaidullah, the owner of a Madrassa in Peshawar city, having close relations with famous Sethi's family on the then DC, Peshawar from the Sethi's family told him the fact about the death of Bahram Khan F/O Abdul Ghaffar Khan.

[68] Abdul Majeed (1917-2012) was a family mason of Bacha Khan. He belonged to the village Utmanzai. His father Musa kaka died in 1976, was very active Khudai Khidmatgar. He is the eye witness of many events in the home of Bacha Khan in Utmanzai and Wali Bagh. I interviewed him so many times, when faced confusion in relating events of the movement of AIA and KK.

[69] Khaliq,op,cit,.p.102

[70] Ahmed, (1991), p.434, Akbar, op, cit, p. 68, Khaliq, op, cit, p. 141

[71] Akbar, (2009), p. 63: D.O.A Bundle 14 of the police extracts, Peshawar.

[72] Akbar,(2009) p.80

[73] Rauf,(2006)op,cit,.p.26

[74] Ghaffar,op,cit,.p.358

[75] Ibid,p.383

[76] Khaliq,op,cit,.p.137

[77]D.O.A, Reports of the special branch Police, File 1782, Peshawar.

[78] Kunda Cahchi was the widow of Saman Khan- the uncle of Bacha Khan. She had the honor to sponsor Rs 500 for the Anjuman regularly. She also offered the breakfast and lunch to the boarding house of the Azad School Utmanzai.

[79] Khailq,op,cit,. p.139

[80] Maghmum,op,cit,p.180: Akbar,op,cit,.p.99: Khaliq,op,cit,.p.139

[81] Akbar,op,cit,.p.98, Khaliq,op,cit,.p.137,D.O.A File 1782, Peshawar

[82]D.O.A, File 1782, of the Police C.I.D Report, Peshawar

[83]D.O.A Police confidential Reports, Bundle 43,File 1773,Peshawar

[84]D.O.A File 1573 p 223,Peshwar, Waqar Ali Shah Research paper, www.qissa-khwani.com/2014

[85] www.qissa-khwani.com/2014

[86] Shah, W. (1999). *Ethnicity, Islam and Nationalism: Muslim politics in the North-West Frontier Province, 1937-1947.* Oxford: Oxford University Press,pp.144-151

[87] Ghaffar, (1981), op, cit, Pp375-410, Khaliq, op, cit, pp.195-197

[88] Altaf, K (1987. *Khadim Mohammad Akbar-Life and struggle* ,University of Peshawar, Journalism Department, M.A Thesis, p. 54

[89] Shah, W. (1999). *Ethnicity, Islam and Nationalism*, p.23

[90] Khaliq,op,cit, pp. 196-198

[91] Ibid, pp. 201-203

[92] Akbar,op,cit,.pp.116-120

[93] Rauf,op,cit,.p.29

[94] Dost Mohammad Khan, op, cit, Jehanzeb Niaz, op, cit.

[95] Sir Abdul Rahim (1867-1948) was born in Midnapur district. He did master in English literature from Culcutta University in distinction. He went to England for specialization in Mohammadan Law. He started legal practice in 1890. In 1907, he was appointed as lecturer in Islamic jurisprudence by Culcutta University. In 1907, he was appointed as Judge in the Madras high court. He made entry in social work and politics after retirement. In 1915, he presided over the meeting of Mohammadan Educational conference followed by the one, that of, Nadwatul ul Ulema. He became the education minister in the Bengal government in 1929.

[96]D.O.A, Peshawar Police confidential Reports, DC List, Azad school Utmanzai, Bundle, 85, files 1561-70

[97] Sardar Villa Bhi Patel was born in Gujrat in 1875. He did his bar at law from Britian. He joined Ghandhi in 1918. In 1931, he was elected as president of the Indian Nationa Congress. He worked as home minister of India from 15/08/1948 to 15/12/1950. He was appointed as the deputy prime minister of India in 1947. He worked on the slot from 15/8/1947 to 15/12/1950. He died on 15/12/1950 at the age of 75.

[98] Mahadev Desi (1892-1942), was independent activist. He was the personal assistant of Mohatma Ghandhi. He was born in Saras, Gujrat. He met Ghandhi in 1915, when Ghandhi ji asked to publish his book in Gujrati language. He joined Ghandhi ashwarm in 1917.

[99] Rauf,op,cit,.p.31

[100]D.O.A, Deputy Commissioner, List 1, Bundle 85, B File 1560-70, Peshawar

[101] Ibid, File 1563

[102]D.O.A, Police Abstracts, confidential reports, Bundle 64 files 1779, Peshawar

[103] Rauf,op,cit,.p.31

[104] Awan, Z. (2002, September 8). Mohammad Abbas Qadrya: Daily Aaj, p. 3.

[105] Ibid,p.3

[106] Durrani, M. (2015, July 3). *Mohammad Abbas Qadriya. Pakhtun*, 40-46.

[107] Jehanzeb, K. (2013, February 10). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview]. Zyarati kaka was renowned Khudai Khidmatgar general of village Utmanzai. An interview was taken by his son Jehanzeb, who is working in Pakistan Television, Peshawar Centre.

[108] Abdul Majeed, op, cit, Interview

[109] Khan, A (1995), p.25

[110]Room, S. (2013). Role of Abdul Ghaffar Khan in politics and promotion of Education. In *The North West Frontier (Khyber Pakhtunkhwa) Essays on History* (p. 395). Karachi: Oxford University Press:

Abdul Majeed ,op,cit: Bakhtani, op,cit

[111]D.O.A, Police Confidential Reports, Bundle 85. B ,Peshawar: Akbar,op,cit,p.187

[112]D.O.A, Police Confidential Reports, Bundle 85 B, 14, Peshawar

[113] Ibid, file 776

CHAPTER-4

AZAD SCHOOLS OF ANJUMAN-I-ISLAHUL AFAGHINA IN KHYBER PAKHTUNKHWA AND ITS MANAGEMENT

Following is the list of the Azad schools that were established during the two periods, the one established by the Anjuman-i-Islahul Afaghina between 1921-31, were named as Azad schools. Later on the formation of the Khudai Khidmatgar and the blending of the Anjuman-i-Islahul Afaghina to it in 1931, the schools were either renamed as Azad Islamia schools, or the newly established were named as the same. The tilt has been compiled after great privations of search and inquiry. The archives record in the Directorate of Archives Peshawar[1], was proved a large hub in this wish, however the in-depth inquiry took massive time. The books, newspapers and interviews contributed to the list in adding its strength. The details of the some of the schools were not found after massive hunt.

Table-4.1: The List of Azad schools (Charsadda)

S.No.	Name of the school	Establish-ment Year
1	Azad High school Utmanzai	20/03/ 1921
2	Azad High school Turangzai	1921
3	Azad High school Umerzai	1921

4	Azad High school Sherpao	1922
5	Azad High school Tangi	1922
6	Azad High school Katozai	1922
7	Azad High school Merzai	1923
8	Azad High school Srekh	1923
9	Azad High school Kangara	1923
10	Azad High school Tarnab	1923
11	Azad High school Dildar Garhi	1922
12	Azad High school Cheena	1923
13	Azad High school Charsadda	1923
14	Azad High school Ghunda Karkana	1923
15	Azad High school Zareen Abad	1923
16	Azad High school Skha Dhand	1923
17	Azad High school Munaf Killi	1923
18	Azad High school Khan Kilii	1923
19	Azad High school Khadi Killi	1923
20	Azad High school Gul Abad	1923
MARDAN BRANCHES		
21	Azad High school Gaddar	1910

22	Azad High school Adina	1921
23	Azad High school Nawi Killi	1914
24	Azad High school Rustam	1923
25	Azad High school Turlandi	1923
26	Azad High school Garyala	1923
27	Azad High school Manerai	1923
28	Azad High school Baam Khel	1923
29	Azad High school Marghuz	1923
30	Azad High school Jehangira	1923
31	Azad High school Lahore	1923
32	National school Swabi	1921
33	National school Mansehra	1921
34	National school Kota Swabi	1921
NOWSHERA BRANCHES		
35	Azad High school Kheshki	1923
36	Azad High school Nowshera	1923
37	Azad High school Manki Sharif	1923
38	Azad High school Aza Khel	1923
39	Azad High school Zyarat Kaka Saib	1923

40	Azad High school Pabbi	1922
PESHAWAR BRANCHES		
41	Azad High school Bahadar Killi	1922
42	Azad High school Kaga Walla	1922
43	Azad High school Speena Warai	1922
44	Azad High school Phandu	1922
45	Azad High school Chamkani	1922
46	Azad High school Tahkal	1922
KOHAT BRANCHES		
47	Azad High school Hangu	1922
48	Azad High school Dursamand	1922
49	Azad High school Naryab	1923
50	Azad High school Thall	1923
OTHER BRANCHES		
	Azad High school DIKhan	
	Azad High school Tank	
	Azad High school Kulachi	
	Azad High school Kohat	
	Azad High School Bajaur[1]	

[1] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., p. 366). Kabul: Daulati Matba.

	Azad High school Charmang	
	Azad High school Chengai Bajaur[2]	
58	Azad High school Bajaur	1923
AZAD ISLAMI MADRASSAS		
59	Azad Islamia Madrassa Gandaf TT	1921
60	Azad Islamia Madrassa Swabi	1931
61	Azad Islamia Madrassa Amankot	1934
62	Azad Islamia Madrassa Pabbi	1934
63	Azad Islamia Madrassa Banda Mullah	1934
64	Azad Islamia Madrassa Kochyan	1935
65	Azad Islamia Madrassa Turlandi	1935
66	Azad Islamia Madrassa Shiekh Mohammadi	1936
67	Azad Islamia Madrassa Sodher	1934
68	Azad Islamia Madrassa Turangzai	1921
69	Azad Islamia Madrassa Akbarpura	1934
70	Azad Islamia Madrassa Zaida	1934
71	Azad Islamia Madrassa Bajauri Kalan Pesh city	1934
72	Azad Islamia Madrassa Kheshki Bala	1934
73	Azad Islamia Madrassa Jamal Garhi	1934

[2] Ibid,p.699

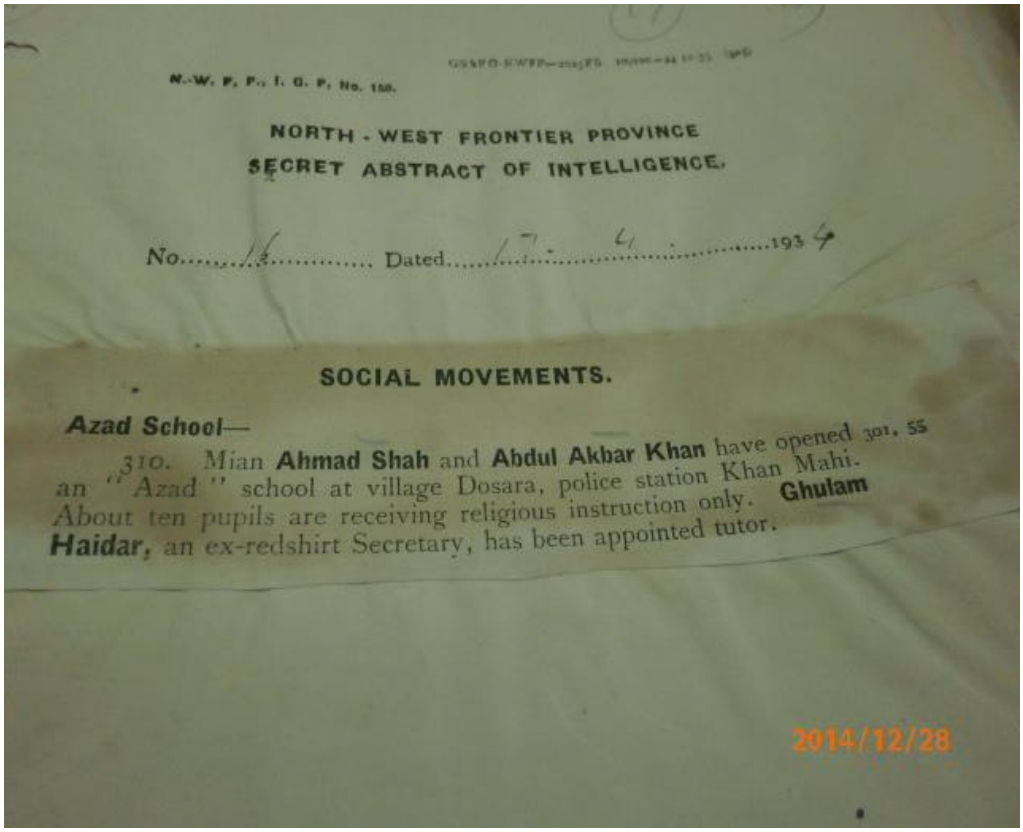
74	Azad Islamia Madrassa Chaudhanan DIKhan	1934
75	Azad Islamia Madrassa Kalu Khan	1934
76	Azad Islamia Madrassa Yar Hussain	1934
77	Azad Islamia Madrassa Dagai	1921
78	Azad Islamia Madrassa Sra Cheena	1934
79	Azad Islamia Madrassa Menai	1934
80	Azad Islamia Madrassa Lahore	1934
81	Azad Islamia Madrassa Jalsai	1934
82	Azad Islamia Madrassa Baki	1934
83	Azad Islamia Madrassa Manki Swabi	1934
84	Azad Islamia Madrassa Torder	1934
85	Azad Islamia Madrassa Doserah	1934
86	Azad Islamia Madrassa Urmar Payan	1934
87	Azad Islamia Madrassa Manerai	1934
88	Azad Islamia Madrassa Spina Tanga Domail Bannue	1934
89	Azad Islamia Madrassa Hangu	1931
90	Azad Islamia Madrassa Nawi Killi restarted after court case	1931
91	Azad Islamia Madrassa Hoti	1937
92	Azad Islamia Madrassa Bicket Ganj	1939

93	Azad Islamia Madrassa Rashakai	1921
94	Azad Islamia School Asota	1921
95	Azad Islamia school Mian Deri	1921
96	Azad school Fatimi by Narunji	1921
97	Azad Islamia school Ismaila	1921
98	Azad school Deh Bahadur Peshawar.	1931
99	Azad school Afandia Miana Malakand Agency	1930
100	Azad school Toti Malakand Agency	1930
101	Azad Islamia High School Galyarai, Maradan.	1931
102	Azad Arabic School Garhi Habibullah Hazara.	1931
103	Azad Islamia School Naudeh Swabi	1931
104	Azad school Musa Killi, Charsadda	1940

Sources; D.O.A, Bundle 84, 85, 85 A, 43, 44, 01, 11, 27, 08, Ghaffar, A (1983), Akbar, A (2009), Magazine 'Pakhtun' from 1928-1947, Personal diaries of Khadim Muhammad Akbar, Master Karim, Abdul Akbar Khan Akbar and Interviews.

The archives record, in one of its report dated 4th July, 1930[2], reported that there were several Azad schools in Malakand Agency. It was deduced from the examination papers that were developed for the Azad schools in Malakand Agency. A pile of the papers was showing the names of the schools as Azad

School Afandia and the other as Azad School Toti. Yet the remaining papers were without mentioning the school names.



N.-W. F. P., I. G. P. No. 150.

NORTH - WEST FRONTIER PROVINCE
SECRET ABSTRACT OF INTELLIGENCE.

No. 14 Dated 7-4-1934

SOCIAL MOVEMENTS.

Azad School—

310. Mian **Ahmad Shah** and **Abdul Akbar Khan** have opened an "Azad" school at village Dosara, police station Khan Mahi. About ten pupils are receiving religious instruction only. **Ghulam Haidar,** an ex-redshirt Secretary, has been appointed tutor.

2014/12/28

Figure-4.1: A cutting of an Official documents showing opening details of an Azad school at Village Dosara in 1934.

4.1 Azad School Dosehra Charsadda

The school was established by Anjuman-i- Islahul Afaghina in 1923. Mr. Ghulam Haider was appointed as teacher, who was an ex- member AIA/ Red shirt secretary. The routine of pupils enrolled in the early month was 10. Mian Ahmed Shah and Abdul Akbar Khan Akbar were the innovators. Later on, the enrollment increased to 50. Ghulam Haider was a Red shirt general and was

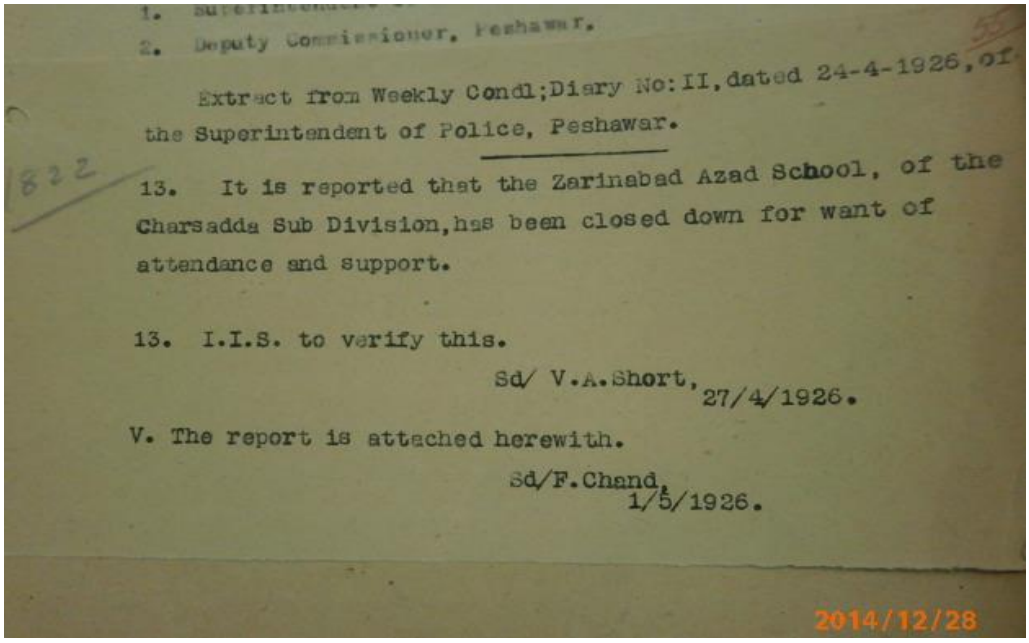
imparting education to the children in the school. The management committee comprised of the persons like the Mian Ahmed Shah of Qazi Khel Charsadda, Bahadar Khan, Alif Khan Lambardar, Zahuruddin and Mutaqmidin. On the eve of the Mian Ahmed Shah, the villagers promised all the support that was needed for the success of the school[3].

4.2 The Azad school khadi killi (Khanmahi) Charsadda

The school was founded in 1923 by Anjuman-i- Islahul Afaghina in a local Mosque in Khadi kili, Khan Mai Charsadda. The management committee comprises of the following personalities.

1. Fazal Akram Mian of Qilla Tehsildar
2. Sher Baz Hassan Mian of Khadi kili
3. Said Mohammad Mian of Khadi killi
4. Haji Almas Mohmand of Almas koroona
5. Pa khan Momand of Mehtar

In the inaugural year of its formation, the number of students reached 50. Just one instructor was appointed for the teaching who was paid Rs 20/ per month wage. The income of the school was derived from a land tax which is levied from the surrounding villages at the rate of Rs 1/= and four seers of corn on each pair of bullock. The construction for the school was built along a suitable domain[4].



1. Superintendent [illegible]
2. Deputy Commissioner, Peshawar.

Extract from Weekly Condl;Diary No:II,dated 24-4-1926,of the Superintendent of Police, Peshawar.

822

13. It is reported that the Zarinabad Azad School, of the Charsadda Sub Division,has been closed down for want of attendance and support.

13. I.I.S. to verify this.

Sd/ V.A.Short,
27/4/1926.

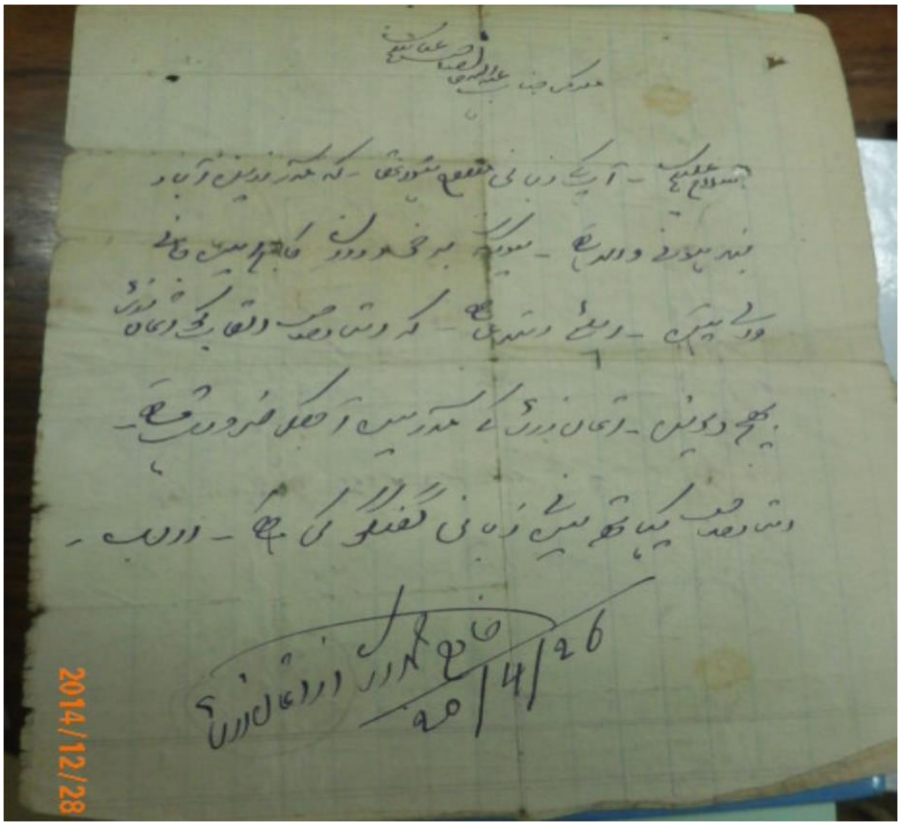
V. The report is attached herewith.

Sd/F.Chand,
1/5/1926.

2014/12/28

Figure-4.2: A cutting of an Official report showing cause of closing an Azad School in 1926.

Source; Bundle 85 list II S No 1573



2014/12/28

Figure-4.3: An Official letter showing request regarding transfer of teacher in 1926.

4.3 Azad Islamia School Ismaila, Swabi

The Azad Islamia School was established in 1922, the founder was Syed Nasrullah Jan. There were 120 pupils in its year of formation. There were four classes in the school, for which three teachers were appointed. The curriculum taught, belongs to Jamia Millia Delhi. Mr. Dost Mohammad was the first Headmaster, who was an ex clerk. It was a successful Madrassa having a strong (Anjuman) management committee comprise of the following persons.

1. Main Mir said the President
2. Mir Zaman Khan VP
3. Syed Rahatullah Secretary
4. Sher Hussain Treasurer
5. Mr. Nasrullah Khan Organizer

The Anjuman holds its meeting twice in a year. Every time more than 300 people attended the meeting. Beside the chief contributors, following personalities usually spoke on the social function of the meeting for the furtherance of education and fundraising. Maulvi Abdul Hakim of Zaida, Abdul Hanan of Zaida, Shah Rasool of Shahbaz Garhi, Sahib Haq of Amazo Garhi, Hafiz Mohammad Jamal of Adina and Nasrullah khan of Adina. At its meeting on 21/07/1923, a sum of Rs 40 was collected for school funds beside the issue of theological education in the school.

In daily 'Zamindar' of 7th august 1924, it is reported that an annual meeting of the Azad school Ismaila was held under the preside ship of Syed Habib Shah[5]. The meeting was attended by hundreds of audience belonging to Yousafzai. The meeting sparked a new hope amongst the masses. Pleasures of all times were the national and patriotic poems of the students of the Madrassa[6].

Sahibzada Khurshid of Adina made a historic speech, which made a great influence on the audience. Syed Nasrullah Jan spoke on the occasion in the last. He presented the annual report of the school. The meeting was ended with a prayer for the unity of Muslims and their ultimate success[7].

Azad School Tangi, Charsadda

In continuation of Azad School Utmanzai, and to establish a similar like school, a grand Jirga of the prominent figures of Tangi and surrounding areas, was held in the main mosque of Barazai, Tangi. The meeting was held on 28th and 29th September, 1922. An amount of Rs 357 was collected in subscriptions for the establishment of the school. It was decided to subscribe the same amount annually in harvest time. The sons of Abdul Majid Khan Deceased promised to give the proclaim of 75 jirib of land. Following individuals were picked out as office bearers of the Anjuman, to look after the school.

1.	Khalil ur Rehman grandson of mullah Manki	President
2.	Azizul Haq of Barazai	VP
3.	Qasim Gul	Secretary
4.	Badiullah	A Secretary

5.	Ghulam Mohiuuddin of Barazai	Member
6.	Karimullah of Nusratzai	Member
7.	Mohammad Hussain of Nusratzai	Member

Following persons made their addresses on the functions.

- Azizul Haq Teacher of DB School Tangi
- Abdul Hakim Teacher of DB School Tangi
- Hastam Khan Teacher of DB School Tangi
- Fazal Litaf of Barazai
- Rehmanuddin of Nusrat zai
- Abdul Rehman Akhunzada of Barazai
- Maulana Sahib of Katalg
- Sahib Haq teacher of Azad School Utmanzai
- Aminul Haq of Nowshera
- Shakirullah of Nowshera
- Mohammad Akbar of Utmanzai
- Saeedudin of Barazai
- Sahibzada Mukhtyar of Nusrat zai

- Swat Mullah
- Buner Mullah
- Bajaur Mullah
- Qaiser Gul
- Badiullah

All the speakers were confined to religious matters. Karim Bakhsh student of Middle school Charsadda and Abdul Wali Khan, the younger son of Abdul Ghaffar Khan of Utmanzai recited poems on Islamic subjects. The visit of DC and IB to that region caused a horrific effect on the organizers of the meeting and there was absolutely no talk of politics- except that the report of Turkish occupation and some news from daily Syasat were read, in which joy and pleasure was thrown to the audience[8].

4.4 Azad School Mansehra

The school was established in September 1921 by Ghulam Rabbani, initially in the village Mosque. The number of students on its first appearance was 30. The founder sought help from others and An Anjuman was formed[9].

4.5 Azad School Swabi

The school was established in May, 1921 immediately after the foundation of Anjuman-i- Islahul Afaghina. The sub Anjuman worked under the Ahmed Shah Ex Lambardar as president and Allah Dad, Akbar Khan as members. The

number of students reported were 60 in 1921.The school was opened in a Mosque initially. Following teachers were appointed against the pay mentioned over here[10].

1. Khan Mulla @ of Rs. 15 per month
2. Dost Mohammad @ of Rs. 10 per month
3. Akram Khan @ of Rs. 10 per month
4. Mir Ghazan @ of Rs. 10 per month
5. Mohammad Usman @ of Rs. 10 per month

4.6 Azad School Turangzai

The school was established in 1921, in a shamilat *common property*. Malik Adil Shah of Turangzai was a regular member of the Anjuman-i- Islahul Afaghina and was the founder of the Azad School Turangzai. He regularly went to the meetings of Azad School Utmanzai[11]. Mr. Abdul Khaliq s/o Mullah Ahmed of Charsadda remained the teacher for a long period. The number of students in 1921 was 36. The villagers gathered up the subscription in aid to initiate it. There were three teachers assigned in 1921. Afterwards, only Abdul Khaliq remained for most of the time. Mr. Abdul Khaliq was a patwari, and he resigned from it and was appointed in the school as teacher. The said teacher belonged to Charsadda and he was living in Turangzai in the house of Hukmat Khan. His wife also used to impart religious education to the girls of the village. The building of the school is situated in the village

'Shamilat Land' *Common Property of the villagers* and it was constructed by the villagers jointly.

It is worth noting that the one Mr. Ghulam Haider of Turangzai, whose house was washed out in the floods, occupied the building of the Azad School in summer vacations, but latter he retained it permanently. He believed that its permanent possession is a service to the Government[12]. The Archives record explores that Mohammad Akbar alias Khadim is endeavoring to get ownership of the Azad School Turangzai from Ghulam Haider Khan, who is residing in it, but he was unsuccessful[13].

It is also reported in the same file that Madat Khan, Malik Adil Shah and Dost Mohammad filed a civil suit against Sultan Khan and his sons for possession of the village Azad School in 1936.

Mr. Sarfarz Khan and Murtafi Khan of utmanzai, Muqarab Khan of Sherpao, Sardar Khan of Prang, and Abdul Rab of Katozai all ex Red shirts, visited Ghulam Haider Khan of Turangzai, on the 3rd February 1936 and advised him to revert the building of the Azad school Turangzai to Malik Adil Shah and others who have lodged a charge in the tribunal of the judicial E.A.C, Charsadda. Ghulam Haider Khan has, nevertheless declined to return to the building.

On August 11,1936, the court of judicial Magistrate while deciding the case of Malik Adil Shah, ordered Ghulam Haider Khan to vacate the school building and handover to the school management committee.

Afterwards again Mr. Abdul Khaliq, a teacher in the same school, restarted it with fresh zeal and students were admitted in the reasonable ratio.

4.7 Azad School Gandalf, Tribal territory in Mohmand agency

This school was started by Mian Mohammad Siddique alias Kasai Mian in Gandaf, tribal territory of Mohmand. According to Abdul Akbar Khan[14], Mian Mohammad Sidique met him in Lakaro Momand Agency in the company of Haji Saib Turangzai for the first time. When Bacha Khan visited Lakaro, he asked Fazli Mehmood Makhfi to accompany him in the formation of Madrassa in tribal areas. Fazal Mehmood Makhfi agreed with the idea and established four madrassa in Bajaur. While taking inclination, Mian Mohammad Siddique also established a Madrassa in Gandaf[15], within the parameters of Anjuman-i-Islahul Afaghina. He was a regular member of the Anjuman. According to archives record[16], 'Utmanzai Azad School meetings in 1927', Mian Mohammad Sidique delivered a lecture at the annual meeting of Azad high school Utmanzai.

He asked the audience to cooperate and donate in favor of the Anjuman to establish more madrassas in the area so that the nation can be empowered with the ornament of education and to compete with the other nations of the world. He also asked the public to admit their children in the school and help the Anjuman too[17].

4.8 Azad school Manki sharif, Nowshera

This Madrassa was started by Abdul Khaliq Khalil in 1927. Abdul Khaliq Khalil was a patriot and poet and remained a regular member of the Anjuman. He was the close companion of Bacha Khan, and as result of his strong affiliation, he was appointed as editor of the monthly journal 'Pakhtun' started by Bacha Khan. It was the tradition in Azad School Utmanzai to hold an annual poetry contest in its annual meetings. This competition was attended by as high number of people seen ever in social movement. In one such competition Abdul Khliq Khaliq sent his poem and was declared as first and picked up a prize. Later, he was inspired to establish a Madrassa in Mankey Sharif, too. According to Muzakir shah (2001), the Madrassa of Manki Sharif was established by Khaliq said in 1927. He made subscriptions for it. It was a successful school and children were admitted up to fourth grade. However, this Madrassa was taken by the government and it was upgraded to high school. The present GHS Manki Sharif is the continuation of that Madrassa. The poery of Khaliq saib that won first prize is as;

Da sarhad soba ba hum yao gulistan she

Ka zalmi chare pa khpal watan qurban she

(The province of Frontier will become a garden

If the youngsters sacrifices for it feel no burden)

Ka zalmo da Azadai qadar maloom kro

Khpal watan ba warkhkara laka zandan she

(If they are aware with freedom cost

They will find it prison, at least)

Pa de jond da ghulamai ba she pheemana

Ka haqooq Warta maloom DA kul insane she

(They will feel sorrow for this lifetime

If knew the rights of all, husband, wife)

Che da khpal wajood ikhtyar ye pa las na we

Pa tash noom ba sa ameer she sa ba khan she

(They don't have control of their physical structures

If rich or poor, they are paralyze)

Che pa khpal Quran Amal cowl no see

Faeda sa da ka pa num sok Musaman she

(Those who are not going according to the Holy Quran

How can they express themselves as Musalman)

According to Muzakir Shah the Madrassa was established by Abdul Khaliq Khaliq in 1927[18]. He made subscriptions for the Madrassa in the nearby localities. Pupils up to grade 4 were admitted into the school; later this school was selected by the government and upgraded to rank 10. The same outlook of the same school was also endorsed by Raj Wali Shah Khattak in the same course.

4.9 Islamia School Amankot, Nowshera

The school was built in a common property of Hinkyan Kandi known as Hafizan Mosque in 1934. Mullah Amjad Gul s/o Rahim Gul was appointed as its first instructor. Ten students were admitted in the first month. The Anjuman committee contained of the following people.

Mullah Din Muhammad, Amankot	President
Adnan Khan S/O Ziarat khan	V. President
Abdul Wahid	Secretary and cashier
Wali Muhammad s/o Janas Khan	Member
Mehmood s/o Mir Aslam	Member
Noor Ahmed s/o Abdul Latif	Member
Nasir	Member
Abdul Wahid s/o Fazli Rehman	Member

The school was opened on December 28, 1934. Initially, only lessons of religious education were imparted by the teacher Amjid Gul. However, it was decided that modern education will be started after the Anjuman is able to collect some reasonable funds for the school.

Mr. Sahibzada a Government contractor and Lakhkar Khan Lambardar, have assured to yield Rs. 50 and 40 respectively for the purpose of school. Adnan Khan and Wali Muhammad were Khudai Khidmatgars with the ranks of captain and were also convicted u/s 17 (1). The Hafizan Mosque had a room and a veranda with a courtyard, which accommodate about 150 students. The mosque was the common property of Mohalla Hinkyan and Lambardar Lakhkar Khan was the chief of the Mohallah[19].

4.10 Azad School Pabbi

A meeting was held at Pabbi on the evening of 24th February, 1934 under the presidency of Syed Hussain Ahmed Madani of Deoband for the opening of an Azad Islamia school in the village. The meeting was attended by 200 people and it was decided that religious instruction would be imparted in the Madrassa. The meeting was held in 'soori Jumat' (name of a Mosque). Beside Maulvi Hussain Ahmed of Deoband, Maulvi Abdul Khaliq of Akora Khattak, Maulvi Khalil ur Rehman of Shahab Khel delivered lectures emphasizing the need for religious education. It was also delivered in the speeches that the opening of school and imparting education is not only to please the Almighty Allah but to serve the creatures and humanity through peacefulness. The audience was asked to send their children to the Madrassa for education. The

lectures terminated at about 11 pm. The land for the school was offered by Nawab Khan Uncle of KB Gulab Khan. A box for the subscription was placed in the shape of Narai Mullah – a tea seller.

The organizing committee comprises the following persons.

1. Maulvi Inzar Gul
2. Maulvi Ahmad Ullah
3. Jamshed Ali BA Lambardar KK
4. Faseehuddin Mian
5. Fazli Karim agitator KK
6. Baz Mohammad KK[20]

The school building for the Azad school Pabbi was donated by Nawab Khan and his sons Mohammad Yousaf khan. Mr. Ahmadullah s/o Inzar Gul was appointed as the first teacher in the school. The school was looked after by Syed Ali Ahmed Ex Nazim Red Shirts, Baz Mohammad Ex Red Shirt (Col), and Fazli Karim Ex general secretary of KK Pabbi. There were two classrooms and a veranda in the school initially. The veranda is 42× 21 feet and was situated outside the fields in the west of the village. There were 55 students admitted in the first month after the establishment of the school. Subscription boxes were put in the shops of the following.

1. Saiful Malook Tea Seller

2. Ali Ahmed Grocer

3. Fazli Karim goldsmith

4. Sher Zaman tea seller

5. Master tailor

6. Katar shah sugar cane seller

All the above shopkeepers were reported as Red shirts and KK.

The Azad school pabbi was a second successful school after Azad school Utmanzai, and like the latter annual meetings were being held regularly in the school, which was attended by celebrities.

The archive record Bundle 84, is having a poster of the 13/4/1936, showing the annual meeting invitation to all. The meeting was proposed to hold on 25th and 26th of April 1936. It was attended by Maulana Fazli Samdani, Hazrat Shah of Bahadar Killi, Hazrat Haji of Akora Khattak, Maulana Shakirullah president Jamiatul ulamai Sarhad, Maulana Gulab Shah of Ziarat Kaka saib, Maulama Muhammad Akbar Khadim of prang Charsadda, Hakim Abdul Khaliq Khaliq of Manki Sharif and Khan Pir Bakhsh Khan.

Maulana Zafar Ali Khan, editor daily Zamindar was the chief guest on the occasion. A list of school register was also found having students enroll in the following way.

Table-4.2: List of student enrollment in Azad School Babbi (1936)

SNo	Name of student	Father's name	Class	Residence	Mohalla
01	Ahmed ud din	Mohammad Gul	4th	Pabbi	Khanesh
03	Tahir Shah	Yousaf	3rd	Pabbi	Ditto
04	Khan Mir	Bakht Mir	3rd	Chauki	Ditto
05	Zubair Shah	Sadaqat Shah	3rd	Pabbi	Khesta
06	Said Awar shah	Ali Ahmed KK	3rd	Pabbi	Khesta
07	Hikamt	Dedan Gul	2nd	Pabbi	Khesta
08	Zakhir Gul	Sarawr	2nd	Pabbi	Khesta
09	Jan Muhammad	Muhammad Gul	2nd	Pabbi	Khansaib, Numberdaar
10	Khush Rang	Sherang	1st	Pabbi	--do---
11	Ghanam Rang	Sherang	1st	Pabbi	--do--
12	Wazak Shah	Sherang	1st	Pabbi	--do--
13	Ghulam Rasool	Wazeer Zargar	KG	Pabbi	--do--
14	Jameel	Ajmeer	KG	Pabbi	--do--
15	Maula Bakhsh	Rahimuddin	KG	Pabbi	--do--

16	Zar Muhammad	Taj Muhammad	KG	Pabbi	Khesta
17	Said Muhammad	Tazagul	KG	Pabbi	Khesta
18	Ali Akbar	Gul Ahmad	KG	Pabbi	Khesta
19	Shad Muhammad	Ashraaf Gul	KG	Pabbi	Khesta
20	Khanzada	Faqeer Muhammad	KG	Pabbi	Khesta
21	Abdul Ghani	Ateequllah	KG	Pabbi	Khansaib
22	Zaamin shah	Said Shah	5th	Pabbi	Khansaib

Source; Bundle 85 A, file 1559, D.O.A

Azad school Deh bahadur, Peshawar

The school was sit up by Maulvi Badruddin of Deh Bahadur in the village. It was the necessity of the time to establish such like school in the locality, speaking at the opening ceremony by Maulana Badruddin in the village Mosque. The school was established on March 5, 1935. The number of students reached 40 in the preliminary year. No information found about the Anjuman committee and teachers[21]. However, it was found that Maulvi Badruddin was a follower of the AIA and had closed relationship with KK.

4.11 Azad Islamia School Banda Mulla, Pabbi

The school was opened on September 15, 1934 in Banda Mullah. The Anjuman established for the school was named as "Anjuman-i-Taleemul Quran" due to the fear of being targeted by the British regime. A dedicated property of the villagers called in local language as 'Shamilat" had the school building. Following teachers were appointed to impart religious and secular education to the students.

1. Mohammad Idress s/o Kundal
2. Abdul Muqeem s/o Mohammad Idrees
3. Qazi Fazli Rehman of Karvi
4. Saifur Rehman s/o Noor Baz of Banda Mulla

Mohammad Idrees was the main organizer of the school. The number of students in the opening year was 30, having only two classrooms. However, it is quite mentioning that no solid arrangements were being made for the expenses of the school. And it was assumed that the whole expenses will be made by the organizer himself at the start[22].

4.12 Islamia school kochyan in the area of Mathra, Peshawar

Azad Islamia School Kochyan was sit up in the village Kochyan, Mathra. Initially the building used was the village Mosque called 'Kuz Jummat' in the local language. In the opening year, Mr. Azizullah s/o Rizwanullah acted as a teacher and as well as the chief organizer.

Some forty students were admitted to the school. It was first opened in 1935. It was also revealed that the organizer Mr. Azizullah was a suborder Major in the Red shirt / Khudai Khidmatgar movement. The organizer is receiving 16 mounds of grain each year, which he had allocated to meet the expenses of the school. Mr. Amin Jan another red shirt is assisting Maulvi Azizullah in assisting to collect grain. There was no government school in Kochyan till 1935, that's why the school was successful at the moment[23].

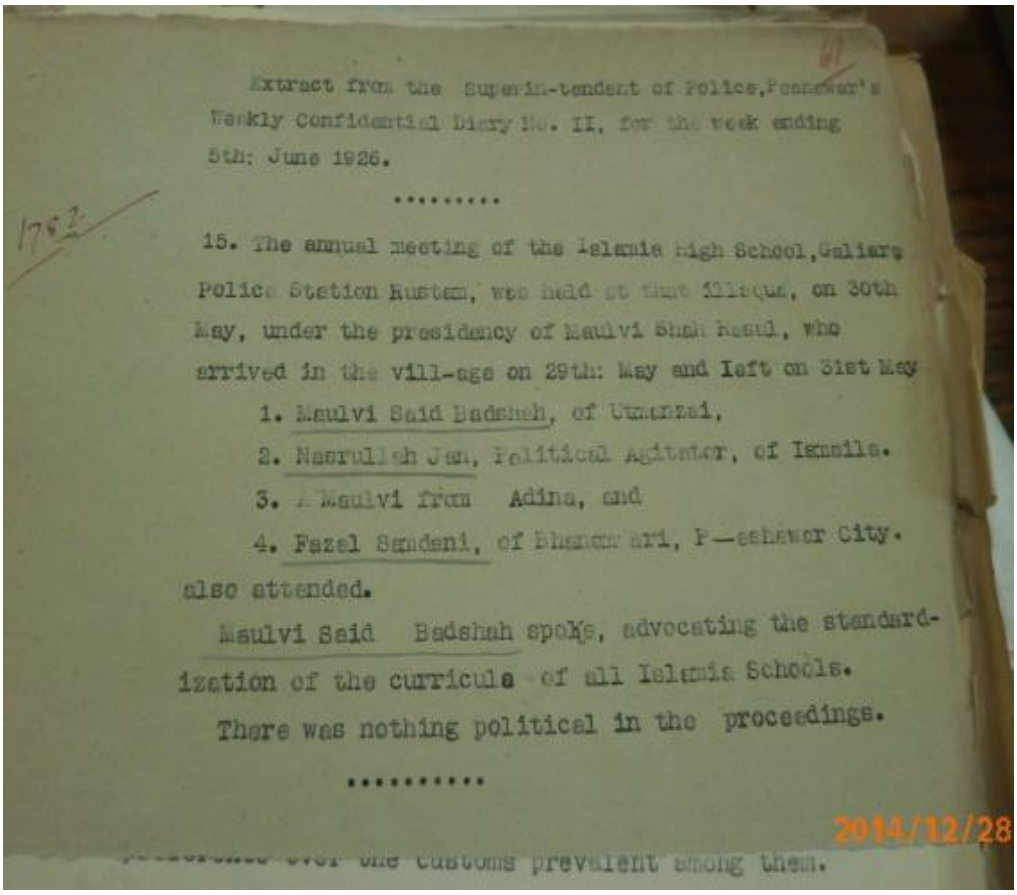
4.13 Azad Islamia school Turlandi, Mardan

Maulana Shad Mohammad of Turlandi and his party 'week Pakhtum' decided to set about holding marriages according to Islamic sharia. The maximum charges for each marriage will be Rs. 1 for each marriage, the money going into the funds of the local Islamia School.

The management committee of the Azad school Turlandi comprising of the following individuals.

Maulvi Shad Mohammad	President
Bakht Jamal Nawan Killi	Secretary
Mohammad quresh	Assistant Secretary
Shaukat shah	Treasure

Date of establishment of school 13/4/1936[24]



Extract from the Superin-tendent of Police, Peshawar's Weekly Confidential Diary No. II, for the week ending 5th: June 1926.

.....

15. The annual meeting of the Islamia High School, Guliara Police Station Rustam, was held at that village, on 30th May, under the presidency of Maulvi Shah Rasul, who arrived in the vill-age on 29th: May and left on 31st May

1. Maulvi Said Badshah, of Utmanzai,
2. Nasrullah Jan, Political Agitator, of Ismaila.
3. A Maulvi from Adina, and
4. Fazal Samdani, of Bhamm ari, Peshawar City.

also attended.

Maulvi Said Badshah spoke, advocating the standard-ization of the curricula of all Islamia Schools.

There was nothing political in the proceedings.

.....

customs prevalent among them.

Figure-4.4: An Official document showing details of participants of Annual Meeting of Islamia High School, Rustam (1926).

4.14 Azad Islamia School Shiekh Mohammadi in the area of Badabher

The school was started in the mosque of Yakoob Jan and Abdul Jabbar Khan. It was opened on July 03, 1936. The teachers appointed were;

1. Abdul Karim
2. Hajum Gul s/o Gul Ahmed
3. Yakoob Khan s/o Ahmed Jan

4. Mohammad Jan s/o Abdullah Jan

5. Abdul Manan s/o Ghulam Haider

The students reported initially at the time of opening were 45. The Anjuman committee was as;

1. Muas Ali Khan

2. Abdul Jabbar

3. Daud Khan

4. Farid Khan

5. Hazrat Gul

The school was opened in repercussion to the fact that most of the teachers in the government school Shiekh Mohammadi were qadianis *diverted to another religion*. Maulvi yakoob khan managed to open the school in a mosque.

Abdul Karim Khan Teacher, was a Niab salar *Assistant Salar* and Yakoob Khan, treasurer of Red shirts. Similarly Musa Khan, Farid Khan, and Hazrat Gul members of the managing committee were also Khudai Khidmatgars. All the teachers were also Imams of mosques *leading during prayers* and were getting 'faslana' *grains during harvest time* from the villagers as usual. There, was, therefore no need for additional funds for the school, which imparted religious as well as modern education. Consequent on the startup of the Azad Islamia School, the government school was shut down, as only five or half dozen pupils were entrusted in that[25].

4.15 Azad Islamia school Sodher in the area of Kalu khan, Mardan

The school was opened in the village property (shamilat) attached to the mosque of the village. The number of students was 21 at the early stage. Two teachers were appointed, Mr. Kabul s/o Ghafoore and Akbar. The management committee is made up entirely of volunteers;

1. Marrifat Shah
2. Akbar
3. Ghulam Haider
4. Sadullah of Sodher

The school was opened on May 06, 1934. One of the teachers Mr. Kabul was reported to have been dismissed from DB Lower School Sherpao. In June 1934 the number of students increased to 30.

In that location there was no government school in the village, merely one in Yar Hussain a big village near Sodher. The school was established in a Chapper *temporary veranda* attached to a mosque on the northeast corner of the village. The school was started under the instigation of Bakht Jamal leading the management of the above members[26].

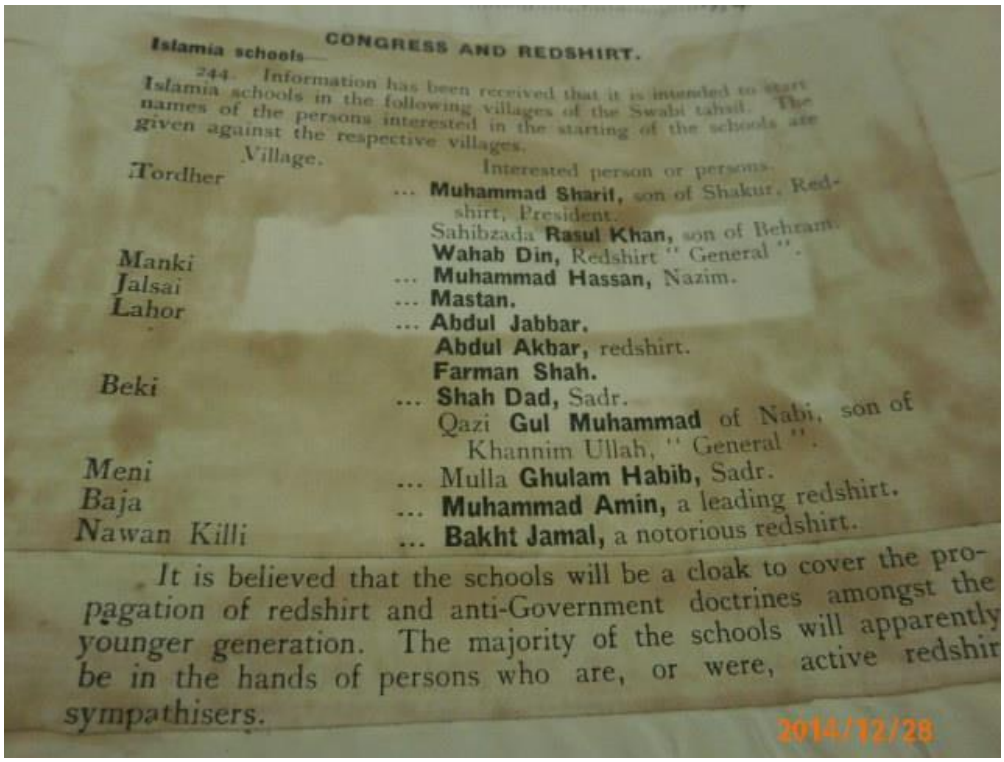
4.16 Azad Islamia School Akbarpura, Nowshera

The school was kept in a mosque which was under the charge of Maulvi Abdullah s/o Abdul Rasool and Matiullah s/o Abdullah of Akbarpura. The

school was initiated through the efforts of Maulvi Abdullah s/o Abdul Rasool and Matiullah s/o Abdullah of Akbar pure. They were helped by Jabbar, Mohammad, Abdullah and Guldin, all red shirts. The school was situated in a mosque Mohalla dhobyan and subscriptions were raised from people living in this Mohalla and from the shalam khel. Religious as well as secular education was imparted in the school. There was a government school in this village and about half a dozen boys left it to join the Azad Islamia School. As mentioned above, the school was having no building of its own and hence has practically no expenses to meet. Abdullah and his son Matiullah were the teachers and general managers combined, and doubtlessly they tried to get as much money as possible from the people. The mosque is composed of a room and a veranda and accommodated 70 students. The school was founded on July 20, 1934.[27]

4.17 Islamia School Zaida, Swabi

The school was opened on April 27, 1934 in a mosque named Mecca Mosque, which was not under the management of a particular 'Khel' of 'Kandi'. The mosque was a red shirt office during the movement. There were 20 students below the age of 8 years. Initially pure religious education was imparted. Maulvi Mohammad Ghufran a previous political convict in KK movement was the only organizer. He was a great teacher too. The managing committee was not established due the opposition of one Mr. Abdul Aziz Ex KK of Zaida. The school failed to raise any funds[28].



CONGRESS AND REDSHIRT.

Islamia schools.

244. Information has been received that it is intended to start Islamia schools in the following villages of the Swabi tahsil. The names of the persons interested in the starting of the schools are given against the respective villages.

Village.	Interested person or persons.
Tordher	... **Muhammad Sharif,** son of Shakur, Redshirt, President.
	Sahibzada **Rasul Khan,** son of Behram.
	Wahab Din, Redshirt " General ".
Manki	... **Muhammad Hassan,** Nazim.
Jalsai	... **Mastan.**
Lahor	... **Abdul Jabbar.**
	Abdul Akbar, redshirt.
	Farman Shah.
Beki	... **Shah Dad,** Sadr.
	Qazi **Gul Muhammad** of Nabi, son of Khannim Ullah, " General ".
Meni	... Mulla **Ghulam Habib,** Sadr.
Baja	... **Muhammad Amin,** a leading redshirt.
Nawan Killi	... **Bakht Jamal,** a notorious redshirt.

It is believed that the schools will be a cloak to cover the propagation of redshirt and anti-Government doctrines amongst the younger generation. The majority of the schools will apparently be in the hands of persons who are, or were, active redshirt sympathisers.

2014/12/28

Figure-4.5: Document showing details of persons interested in opening Islamia schools in different villages of district Swabi in (1934).

4.18 Azad Islamia school Bajauri kalan, Peshawar city

The Azad Islamia School Bajauri Kalan was initiated in the mosque of Mohalla. Maulvi Hakim Fazli Haq s/o Kallan Mulla of Bajauri kalan was appointed as teacher. He imparted education to 26 students initially. The school was opened in June 1934. Maulvi Abdul Qayum was the Anjuman president and Maulana Fazli Haq worked as secretary[29].

4.19 Islamia school Kheshki Bala, Nowshera

Gulabdin s/o Shahabuddin Batakzai of Kheshki Bala, Nowshera Kalan was a government teacher, but was dismissed from the service. He became secretary of the congress committee and was sentenced to two years R.I U/S 17 CLA

AA. On his release from the jail, he was reported to have applied to the DC Peshawar, for permission to open an Islamia school. The school was opened in a mosque known as Motadin Mosque, in village Kheshki Bala on August 11, 1934. The number of students in the month of August was 11. Gulabdin himself taught the students in Urdu and also given them lectures on religious subjects. Gulabdin visited the villages of Pirpie, Ziarat Kaka saib and Akora Khattak for subscriptions of Rs 10=. The classes' up to 4th grade were started in the school. In pirpai village, one of his subscribers was Risaldar Major Inayatullah khan. A letter found in the record showing that Gulabdin requested Amir Nawaz Khan Jalya of Azad high school Utmanzai on July 17, 1935 to inspect his school,and doing this he may be informed of his arrival. Amir Nawaz Khan Jalya was the secretary of Azad School Utmanzai at that time[30].

4.20 Islamia school Jamal Garhi, Mardan

The school was established in village Jamal Garhi PS Katlang Mardan. It was operated in the village property known as 'Khattak Mosque'. Following teachers were appointed in the school for pedagogical purposes.

1. Haya Khan s/o Nawab Nazaim of KK
2. Amir Gul of Jamal Garhi
3. Maulvi Abdul Qadeem of Sodher Mardan

The numbers of students enrolled in the first phase were 15. The management committee comprised of the following persons.

1. Khan, Mir s/o Qadir

2. Rahim Gul s/o Khair Mohammad

3. Usman s/o Sahib Gul

4. Samandar s/o Hashim

5. Qazi Mehmood s/o Khan Alam

6. Amanuddin s/o Rasool Khan

7. Ayaz Khan

8. Gujar s/o Zarghun Shah

9. Mullah Fahim Gul

10. Madai shah s/o Zarghun Shah

11. Khairullah

All the eleven persons were office bearers of Red Shirts and KK. The school was opened on June 22, 1934.

4.20.1 History

In June, 22, 1934 the Red Shirts of Jamal Garhi and the surrounding villages gathered in the Khattak Mosque. Mr. Khairullah of Jamal Garhi, Mr. Firdous Khan of Lund Khwar and Maulvi Mohammad Ishaq of Jalsai PS Lahore were prominent. The Maulvi made a speech and urged upon the audience the necessity of opening an Islamia school. For the present, in that respect is no building and an ordinary ‘chappar’about ten square feet was being constructed in the compound of the Mosque. Haya khan, Amir Gul, and Maulvi Qadeem were deputed as teachers. Haya khan was in the police department, but

resigned for the school. It was being proposed that eight kilograms of grain will be collected according to season as per ‘qulba’ *(Bullock pair)* from the village for the expenses of schools, to which the villagers had agreed. Two students Mohibullah s/o Usman and Hamesh Gul s/o Rehman Gul had left the government school and joined the Islamia School.[31]

4.21 Islamia School Chaudhanan, Dera Ismail Khan

The school was opened in the building of Sher Khan s/o Faiz Mohammad Khan Akhunzada of Chaudhanan.

Teachers;

1. Hafiz Mehmood s/o Maulvi Mohammad Afzal of Babar Bahanzai
2. Haji purdil s/o Din Mohammad of chauhanan
3. Haji Mohammad Amin s/o Mian Khalil (Maulana of Chaudhanan)
4. Ferozuddin s/0 Mian Amin

Students; 70

Management committee

1. Maulvi Mohammad Afzal s/o Ghulam Haider
2. Haq Dad Khan s/o Allah Dad Khan
3. Mohammad Usman s/o Mohammad Shakar
4. Haji Mehhmood s/o Maulvi Mohammad Afzal
5. Mohammad Jan s/o Haji Jumma

6. Sher Ali Khan s/o Shadi Khan

7. Saleh Mohammad s/o Ali Mohammad

The school was opened on June 19, 1934. Maulvi Mohammad Afzal, Amanullah and Haq Dad Khan, local suspects chaudhanan, were together in a jail, after their release, Amanullah committed suicide. The management of the landed property of Amanullah came into the hands of Maulvi Mohammad Afzal, the maternal uncle of Amanullah. Mohammad Afzal took out the sons of Amanullah from the government school to give them religious education. This was the beginning of a Madrassa. Afterwards the Maulvi induced the local students to join the Madrassa with the hope that no fee will be taken and books will be given complimentary. He also declared that undergoing instruction in a government school is KUFAR.

The managing committee was all the members of the congress and Red shirts KK. At the beginning there were no finances for school and no remuneration was given to the instructors. Books were supplied by Mohammad Jan, Mohammad Usman, Maulvi Mohammad Afzal and Hafiz Mehmood give instruction free and the rest of the teachers were promised the grant of corn collected as charity from the people from the estate of deceased Amanullah. Religious as well as secular education was imparted. Red shirts, like other schools, do not make a collective parade in the school. The school was started in a Mosque where 100 students were accommodated. There was a Government Vernacular Middle school in the village. About 89 students left the school for the Azad Islamia School. Sometime the students of the Azad

school shouted slogan like ‘Nara e Mustafa’ Bhar Denge Jailkhana *will fill up the prisons houses*.[32]

4.22 Islamia School Nawi Killi, Swabi

The school was established outside the village on the bank of the river. It was built of burnt bricks and having four rooms, a veranda and a courtyard. The land was in the possession of the school, bestowed to the Haji Sahib of Turangzai by one Purdil of Nawi Killi. In 1922, one Sarfaraz s/o Ghulam of the same village, erected an ordinary mud building on the side. In 1931, the building was made of burnt bricks. Bakht Jamal s/o Ghulam, of Nawi Kali, on release from jail on the 10th September 1933, served Sarfraz with a notice ordering him to vacate the school and the site. Srafraz objected. Bakht Jamal then obtained the assistance of 200 red shirts and took possession of the building and land on the 23rd September 1933. Sarfarz launched a complaint u/s 107/ 145 cr.p.c which was decided against him on the 19th March 1934.

100 students were enrolled in 1934 upto primary. Sardar Ghulam Sadiq an ex Red Shirt colonel of Nawi Killi was the working as Headmater. Khan Ghalib and Said Qadir, both KK, were teachers. After the resignation of Said Qadir, Gulab was appointed as teacher; however Said Qadir imparted religious education in a Mosque of Jaffer Khan.

4.22.1 Funding

There were 40 jarib of land attached to the school. It was decided by the villagers to collect tax on goods to a shopkeeper named, Khan Chand, a

Hindu. Out of the amount he received, Rs.160 per annum was allocated for school expenses. (AIG pol dairy 4/5/1934 Archive record)

This school was the continuation of Haji sahib Turangzai educational movement which was left over to the AIA.

A management committee of the school comprised of Bakht Jamal (president), while shaukat shah, Noor zaman, Asim Khan, Kiash and Roshan Khan as members.[33]

4.23 Islamia school Kalu khan, Mardan

This madrassa was also the continuation of the Haji sahib of Turangzai, later on taken by AIA. The management committee's comprised of Janas Khan s/o Nadar, Izzat s/o Asim, Qudratullah s/o Khad, Habibullah s/o Amirullah and Subhanullah.

It was situated outside the village near the bank of the river. It was originally started by Haji Saib of Turangzai in 1914, but when he left for tribal territory, the villagers lost interest in it and was closed.

Bakht Jamal of Nawi Killi repaired it in 1934 and reopened the school with the help of the KK, included in the management committee. Initially, Mohammad Akbar Khan s/o Mohammad Hasan was appointed as the only teacher. The boys were taught religious and oriental language education, 16 in number, in 1934. The KK of the village were deputed to collect subscriptions regularly in Jumma Prayers. In marriage ceremonies, money was also collected and was

deposited with Bakht Jamal, who made himself responsible for school expenses.[34]

4.24 Azad Islamia School Yar Hussain

About first March 1934, one Akram of Yar Hussain was induced by Bakht Jamal of Nawi Killi to allot a plot of land for an Islamic school. The management committee was comprised of Rahmatullah (Nazim), Samandar (president), Shamlaj (salar), Akbar shah (secretary) and Mehraban shah. The committee collected funds for the construction of the school. Initially started in a hut, Abdul Ghaffar alias kohat Mullah, worked as a teacher, had 20 pupils. Bakht Jamal was to look after all the arrangements of the school.[35]

4.25 Azad Islamia school Turlandi, Swabi

This school was also established in the plot allotted for the madrassa of Haji Sahib Turangzai. Mian Ahmed shah, along with Bakht Jamal of the AIA, visited the location on 15th Feb, 1934. They arranged mud and burnt bricks to construct the building. The management committee comprised of Noorullah (president), Mehmood (captain), shamroz and Kamash. All of them were KKs.[36]

4.26 Azad Islamia School Dagai, Swabi

An Islamia school was started by the Mehraban shah (KK) and Mir Hawaz (KK) in this village in 1932. The school closed down when both were arrested. Mir Hawas Khan restarted it again in 1934, after his release from the jail. He appointed Wazir Mohammad of Dhandoka as a teacher. The student's

enrollment reached to 60 in a short span of time. Grain was collected during harvesting season and sold out to make expenses for the school. Taj Mohammad of Turlandi and Fazli Hadi were appointed as additional teachers. Fazli Hadi was also a teacher in Sra china school.

The management committee included Taj Mohammad of Turlandi, Aslam of Dagai, Mir Hawaz of Dagai and Mehraban shah of Dagai.[37]

4.27 Azad Islamia school Sra Cheena, Swabi

The Islamia School Sra Cheena established in 1924 by AIA. The Anjuman members were collecting subscriptions from their colleagues. There was one big hall constructed in the school, in which 20 pupils were educated. The land was the common property of the villagers nearby the graveyard. Akhunzada Mohammad Ayaz was appointed as teacher. The managing committee included Mohammad Ayaz, Abdul Rauf, Khan Mohammad, Mohammad Ghaus and Munaf Gul.

They all were KKs. The number of students increased to 35 in 1 month and Fazli Hadi of Ismaila was appointed as additional teacher. The number of students increased to 50 in one year.[38]

4.28 Azad Islamia school Menai, Swabi

There was a congress office in the middle of the village. When Maulana Ghulam Mohammad, president CC returned from jail, he induced the villagers to open an Islamia school. Maulvi Ghulam Habib, a KK sentenced to three years jail too, was imparting education. The members of the Anjuman

committee were all Khudai Khidmatgars. The expenses of the school were made by the subscriptions received from all Khudai Khidmatgars. The management committees included Maulvi Ghulam Habib, Mohammad Khan, Mir Abdullah and Hurmast. The numbers of pupils recorded were 60.[39]

4.29 Azad Islamia School Ismaila Lahore, Swabi

Abdul Jabbar, Abdul Akbar s/o Azam and Farman shah s/o Mohibullah all KKs opened an Islamia school in Swabi. They appointed Shah Mohammad KK as a teacher. The teacher was convicted and sentenced two years under S.I U/S 376 I.P.C. After his conviction, the school was closed. After some time the management committee started another school in the mosque of Mian Jan. Farman Shah and Abdul Akbar were imparting education to 20 students.[40]

4.30 Islamia school Jalsai, Swabi

The KKs of the village Jalsai opened a school in the village in 1934. No record of the students, teachers and founders found.[41]

4.31 Islamia school Baki, Swabi

Shah Dad a well-known KK of the village opened a school in the Beki in 1933, after his release from the jail. It was constructed as new by making two classrooms, a veranda and a court Yard. About sixty students attended the school up to primary. Maulvi Gul Mohammad, a KK was asked to teach the students. There is a Government primary school in the village, from where 20 students discontinued and joined the Islamia School. Upon the increased

enrollment Mr. Zenur Shah was also inducted as a teacher. The students turned out drill daily on the system of KKs.

The management committees included Said Akbar, Amir Khan, Bostan, Abdul Ghafoor of Beki, and Aziz, Khuidada, Rasool Khan of Dheri.[42]

4.32 Islamia school Manki, Swabi

Mohammad Hasan s/o Hadi a KK opened a school in the village after his release from the jail. Nawab s/o Tawab was given the duty to instruct to the 25 students in his house. The number of students in the government school decreased to 56 from 64, and all joined the Islamia School. Mubarak Shah, a teacher in the government school asked his students to join the Islamia school, upon which, he was warned. The students increased to 30.

The management committee comprised of Mohammad Hasan s/o Khadi (Nazim of KK), Mohibullah s/o Hamidullah, Nawaz Jang Lambardar and Siffat Shah. Mohammad Hasan and Mohibullah worked as teachers. The school building belonged to Nawab s/o Tawab.[43]

4.33 Islamia school Torder, Swabi

Abdul Hameed s/o Rahim Gul a KK, on release from jail convened a meeting of the villagers for the opening of a school in the village. A site was selected for the construction of the school. However, the management committee failed to collect funds for construction. The school was started in the local Mosque. Initially, 20 pupils were admitted. The management committee included Abdul Hameed Nazim, Sahinzada Mohammad Sharif, Rasool Khan, Harif,

Sherullah, Ghafoor, Adam and Marifat Shah. Marifat shah also worked as a teacher. Upon the construction of the school, Abdul Ghani lambardar, Yousaf Khan, his son in law raised objections over the construction and made it disputed. The students were sitting in the Mosque of Sahibzadgan. The civil suit of the 'shamilat' land *common property of the villagers* was not resolved. Hanif Gul a KK was appointed as a teacher in place of Mahrifat Shah. Sahibzada Mohammad Sharif the leading member of the management committee of the school reversed his way in connection with the school. The difference appeared with the KKs in the election in which Sahibzada favored Hayal Khan of Toppi against KK candidate.[44]

4.34 Azad Islamia school Urmar payan, Peshawar

The school was initiated by Mr. Azam Khan a khudai khidmatgar of the village Urmar Payan in a Mosque in the village. The financial restrains could not allow the construction of the school; however, it was operated in a Mosque. About 13 mounds of wheat were collected from Mohalla Miskinkhel to adjust the salaries of the teachers. The inhabitants of Miskenkhel contributed a regular donation of the grain to the school funds. The number of students was recorded as 25. There was a building offered by a local KK, having two rooms of 18 to 12 feet. The number of students increased to 50. It was opened on March 11, 1934. The management committee comprised of Mr. Qasim Jan s/o Faqir Shah, Jumma Khan Lambardar, Shahjehan s/o Inzar shah, Sattar s/o Said Ghulam, and Mir Akbar. The school building was offered by Syed Qasim Shah and Ghulam Badshah of Urmar Payan. The teachers

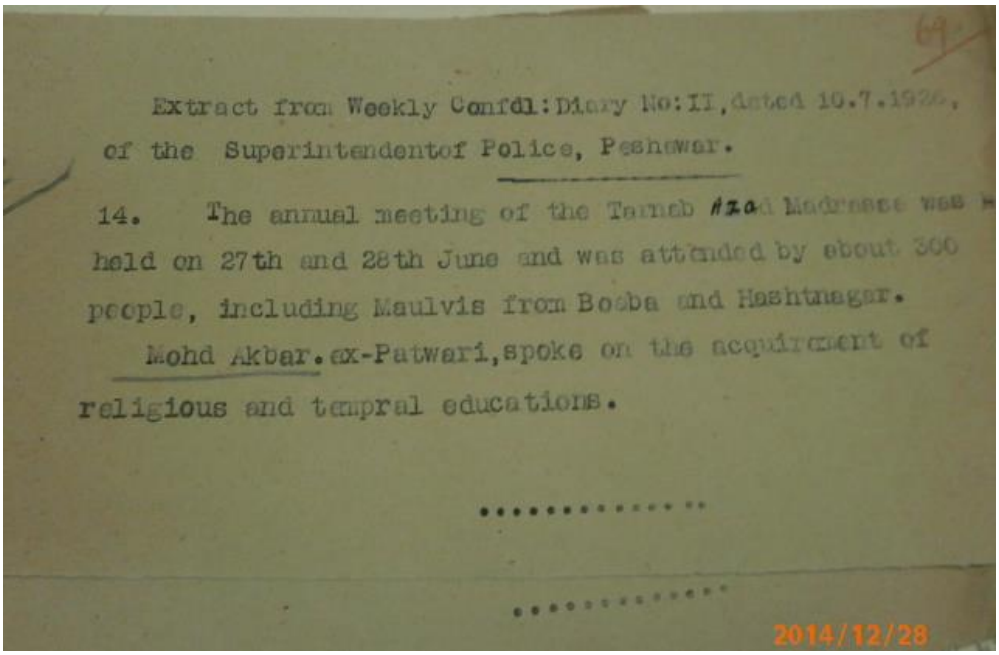
engaged to the pedagogy were Azam s/o Baz, Mohammad shah s/o Ahmed Shah, both KKs. There was also a DB school in the village.[45]

4.35 Azad Islamia School Manerai, Swabi

The school was situated in the north- west of the village on a triangular plot of the village property. It was opened in January 1934 by Sarwar Shah a KK. Sarwar shah collected money from all Khudai Khidmatgars of the village to construct the school. Mohammad Mullah was the only teacher available in the village to act as teacher. The management committee included Srawar Shah, Mohammad Usman and Sikandar Shah all KKs. There were 60 students enrolled in the very first month of the establishment. Sarwar Shah was also arrested for constructing the school. Gul Mohammad of Swabi was appointed as a teacher in place Mohammad Mullah.[46]

4.36 Azad Islamia school Tarnab, Charsadda

The Azad School Tarnab, was established by the AIA in 1922. There was another school in the village naming 'Madrssa Taleemul Quran', which was successfully affiliated with the schools of the AIA. In 1927, both the schools, after merging, functioned as Azad Islamia School, Tarnab. Bacha Khan, twice visited the school and addressed the students.



Extract from Weekly Confdl:Diary No:II,dated 10.7.1926,
of the Superintendentof Police, Peshawar.

14. The annual meeting of the Tarnab Azad Madrassa was held on 27th and 28th June and was attended by about 300 people, including Maulvis from Bosba and Hashtnagar.

Mohd Akbar.ex-Patwari,spoke on the acquirment of religious and tempral educations.

.....

.....

2014/12/28

Figure-4.6: Statement showing details of annual meeting held at Tarnab Azad Madrassa in (1926)

4.37 Azad Islamia school spina Tanga, Bannue

The school was established by the one, Mullah Hakim Khan s/o Ali Khan of Pia Mohammad Kali, Wazir Musakhel in 1934. He appointed Mohammad Akhia alias Latambar mullah s/o Said Ahmed, Mazad Khan s/o Zabita Khan, wazir of Balak kali, and Hakim Khan s/o Ali Khan wazir of pia Mohammad Khan kali as teachers. Latambar mullah worked both as a teacher and manager. A chappar *wooden veranda* was constructed to work as building of the school on the land provided by Mr. Hakim Khan. Mullah Akia and Hakim Khan and other teachers were all Khudai Khidmatgars.

They all were imprisoned in 1930. Zakat and other subscriptions were collected for financial purposes, of the school. The local Khudai Khidmatgars supported the school by human, material and financial resources.[47]

4.38 Azad Islamia School, Hangu

The school was opened under the Anjuman-i- Azad schools, Hangu, a sub Anjuman of the AIA, before 1931. Abdul Ghaffar Khan visited the school on the 10th of April, 1931. On his arrival, the KKs purchased 2000 yards of kaddar cloth to decorate routes and some 80 students assembled for his welcome with flags in their hands. The procession was mainly sponsored by the KKs like Ali Badshah, Ghulam Haider Khan, Abdul Rahim Khan and Ghulam Ahmed Khan. Forty out of 193 rupees that were collected for the annual meeting of the school were saved and transferred to the school's account. Pir Shahinshah of Kohat received Bacha Khan at Hangu. They were also accompanied by Qazi Muhammad Hussain of Dursamand, and Ghulam Mohammad Khan of Kohat. It was the 3rd anniversary of the school.

The invitation posters were published by Hamesh Gul, the secretary of the Azad School Hangu.[48]

4.39 Azad Islamia school Hoti, Mardan

The school was established about 1929 to 1930. More than 200 students attended the school in different time. The pioneers were Maulvi Zanullah of Gujar Garhi, Khushdil Khan of Hoti, Maulvi Mohammad Idrees and Qazi Abdul Akbar. They all were also in the management committee. One of the teachers Mr. Abdul Hameed was banned by the then education minister and in repercussion, the students made a protest in the different parts of the City.[49]

4.40 Azad Islamia School Cheengai, Bajaur Agency

The school established by the AIA in 1921, was look after by Mian Abdul Hakim Saib.[50]

4.41 Azad Islamia School Biket Gunj, Mardan

The school was established by the local Anjuman in the early 1930. Mr. Farman Ali took the initiative to collect funds. Qazi Abdul Akbar was the manager of the school. He invited the children from Swabi, Charsadda, and swat who were working in different shops, and admitted them in the school. All these children were orphans and for their education a special committee was formed to collect funds. Abdul Majid Khan, a lawyer, headed the committee.[51]

The schools established in tehsil Charsadda were directly controlled by Khadim Muhammad Akbar. The sub Anjumans and other statistics regarding the number of teachers, students, and salaries were kept in his personal diaries. The home of his grandson was washed aside in the extinguishing flood of 2009 in the Peshawar valley, hence the personal assets of his son Dr. Tila, were also flooded away. Nevertheless, before the flood, Major (Retd) Muhammad Nadeem and Khalid Khan of village Sardheri, the two relatives of Khadim Muhammad Akbar, held one of the diary, which is still safe.

According to that document, the Azad schools in Swabi were in control of Bakht Jamal, Nasrullah Jan and Sahibzada Khurshid of Adina. The aforementioned schools in Swabi, Mardan and Charsadda were established in

1921, after the birth of the AIA. The schools were abolished in 1930 after the arrest of thousands of Anjuman members. After their release, the Anjuman members restored them with the addition of the name 'Islamia Azad schools'.[52] In Charsadda the massive arrest of the Khudai Khidmatgars in 1931, forced the Anjuman members to close all the schools except that of Turangzai, Tarnab and Utmanzai, which continued till 1946.[53]

4.42 Establishment of Azad Schools Utmanzai and the Contributions:

Abdul Ghaffar Khan gave Rs.7000 to/ Fazle e Rahim Saqi to purchase land for school and 35 Jareebs was purchased.(A Jareeb is a term used as a unit for measurement of land; it is equal to four Kanal (s) while a Kanal is equal to 20 marla(s) and a marla is equal to 272 Square feet). The income of the said land was donated to the Azad School Utmanzai. Kunda Chachi, the Widow of Saman Khan, an uncle of Abdul Ghaffar Khan, offered to pay permanent annual donation of Rs.500/ along with food thrice a day for the boarding students. She even used to wash the clothes of the boarding students.[54]

Khadim Muhammad Akbar offers his own services for the Anjuman-i-Islahul Afaghina and served as its vice president. He had resigned from the government office where he served as Patwari. He belonged to Akorha Khattak, Nowshera and posted at Charsadda where he left government service after associating with the Abdul Ghaffar Khan's cause of serving Pakhtun community.[55]

Mr. Husnuddin Durrani, a Tehsildar in the Government of British India, resigned from his position and took up teaching at Azad School Utmanzai. This was his love for his motherland and the development of Pakhtun students.[56]

Amir Nawaz Khan Jalya sold his wife's ornaments to pay the school expenses. He was the secretary of Azad School Utmanzai. When all members of the Anjuman got arrested in 1934, he used to collect 1 kg corn flour from each house in district Charsadda and also collected Rs.1500/ to bear the school expenses. Some other valuable service was done by Akram Khan; he gifted his house for school building and Hujra *common place for guests* for boarding house of the school while he himself along with his family members migrated to another adjacent village Khan Mai. Moreover, he donated adjacent land to his house for school expenses in time to come.[57]

Mr. Amir Mukhtar Khan of Bannue, during a prison in Lahore with Bacha Khan discussed the socio-educational service for Pakhtuns and he boosted his two sons to teach the students in Azad School Utmanzai. They were Amir Mumtaz Khan [58]and Maqsood Jan Khan.[59] They had given up their education as a protest in favor of civil disobedience. Maqsood Jan khan was appointed as the first Headmaster of Utmanzai Azad School.[60] After the nationalization of Azad School Utmanzai, in 1946 by the Dr. Khan Sahib's government, Maqsood Jan Khan occupied the same post as he held previously. Ameer Mumtaz Khan was second after his brother to supervise the school as head master-this was due to the leave taken by Maqsood Jan khan to complete his study. [61]

Barrister Mian Ahmad Shah of Qazi Khel Charsadda left Aligarh for Charsadda in favor of nonviolence and started teaching at the Utmanzai Azad School voluntarily.[62] The schools were primarily run through a systematic approach. Anjuman-i-Islahul Afaghina had been established by Abdul Ghaffar Khan and his colleagues-friends in 1921, which had three objectives; i.e. to generate funds for schools, to teach the students in schools and establish branches of the Anjuman in school catchment area, i.e. Tappa /Mohallah but its main focus was on school administration.[63] This Anjuman kept and maintained the finances and other school record. Everywhere the membership drive was lead and members showed in two types, the youth/volunteers and the elderly personalities who organized/maintained the Anjuman activities.

These subdivisions of the Anjuman, as discussed in the first place, were run through the donations of the Anjuman members and of the public. Here, a detail of various donors is shared.[64]

The members of the first Anjuman (1921) who registered themselves as permanent members with the obligation (donation) to pay an annual contribution to run the expenses. The detail description is as follows:

Names	**Contribution:**
Abdul Akbar Khan (Umerzai)	Rs.500
Abdul Ghaffar Khan (Bacha Khan)	Rs.500
Ghulam Muhayyuddin (Tangi)	Rs.200
Muhammad Abbas Khan (Utmanzai)	Rs.500

Kunda Chachi (Uthman Zai)	Rs.500
Haji Abdul Ghaffar Khan (Utmanzai)	Rs.250
Adil Shah (Turangzai)	Rs.50
Mian Abdullah Shah Qazi Khel	Rs.500
Inayatullah Khan (Umerzai)	Rs.100
Faiz Muhammad Khan (Utmanzai)	Rs.250
Zareen Khan (Zareen Abad)	Rs.50
Fakhr-i-Qaum Mian Shib Ziarat Shah (Kaka Sahib)	Rs.50
Ghandal Khan (Charsadda Khas)	Rs.250
Taj Muhammad Khan (Charsadda Khas)	Rs.250
Muhammad Akbar Khan	Rs.50
Haji Shah Nawaz Khan (Utmanzai)	Rs.5065

Aside from this there were other contributors who were not members of this Anjuman and were consulted at several occasions who made themselves obligatory to contribute in cash and kind, and participated in annual sessions of the Anjuman. In 1927, they were included in the executive council of the AIA. They paid an annual amount in the following manner:[66]

Names	Contribution
Madad Khan (Turangzai)	Rs.50
Inayatullah Khan (Umerzai)	Rs.50
Adil Shah (Turangzai)	Rs.50
Ghulam Muhayyuddin (Tangi)	Rs.250
Zareen Khan Turangzai	Rs.50
Abdul Rauf Khan	Kind
Abdullah Khan Zareen Abad	Rs.100
Maulana Khalil Ur Rehman (Tangi)	Kind
Hakeem Khan (Garhi Hameed Gul)	Rs.50
Bahadar Khan Umer Zai	Kind
Mian Fazle Lateef (Tangi)	Rs.250
Maulana Shah Rasool (Bhar Garhai)	Kind
Pyari Bhabi W/O Saadullah (Charsadda)	Rs.50
Muhammad Shah (Khyal Garvi)	Rs.100
Maulana Mir Zai (Mir Zai)	Kind

The teachers who taught in Azad schools without getting any salary or with less than government school teachers were:

1. Maqsood Jan Khan and his brother Amir Mumtaz Khan of Bannu,
2. Master Abdul Karim of Utmanzai,
3. Maulana Muhammad Israel of Utmanzai,
4. Fazal Mahmood Makhfi of Dir who resided in Charsadda,
5. Maulan Arifullah of Utmanzai (Cousin of Maulana Israel),
6. Hastam Khan of Tangi,
7. Litaf Gul Utmanzai,
8. Maulana Khalil Ur Rehman Utmanzai,
9. Malik Hazrat Gul Utmanzai,
10. Husnuddin Durrani Utmanzai,
11. Muhammad Islam of Nowshera,
12. Mian Peer Saib, Abdul Maaroof shah Mian Saib
13. Ahmad Shah Mian from Prang Charsadda,
14. Amir Nawaz Khan Jalya of utmanzai.
15. Mohammad Jan of utmanzai.
16. Abdul Kafi

17. Abdul Rauf of Rajjar

18. Mohammad Ismail

19. Bhae Jan

20. Akbar Khan.

21. Salahuddin of Charsadda.

22. Mohammad Anwar of Charsadda.

23. Maulvi Shakirullah

24. Maulvi Asmatullah

25. Aziz Khan of Munnaf kili.[67]

While at the time of constructing new rooms to accommodate the overloading strength of the students, the mason's and labor's job was given voluntarily by teachers, students, Anjuman members and even the cook of the Utmanzai school boarding house contributed. Amir Mumtaz Khan (Head Master) and Husnuddin (teacher) worked as a mason, Mian Ahmad Shah, Khadim Muhammad Akbar and other students along with the mentioned cook worked as labor.

Muhammad Faheem, a carpenter by profession, also did his job of wood work and partly served as a mason, but without taking any compensation in the construction of the said school.[68]

Mr. Ghulam Haider Khan of Tangi paid one month salary to all the teachers of the Azad School Utmanzai. It was the time when salaries were not paid to the teachers and it reconfirmed the self-support mode of the organization. The mother of Abbas Khan Utmanzai and the widow of Shahbaz Khan donated Rs 500 for purchasing books and stationary for all students of the Azad school Utmanzai. Mr. Abdul Majid Khan and his sons had given proclaim of 75 jarib of land for the Azad school Tangi. Azizula Haq of Barazai, Badiullah of Barazai, Ghulam Mohyddin of Nusratzai and Karimullah of Nusratzai contributed Rs. 357 for the Azad School Tangi.[69]

4.43 Cash Contribution Donated by Pakhtuns from USA:

The Pashtuns who had been surviving in the United States of America, had the access to journal 'Pakhtun' and as a gesture of passion for their motherland and support to the Pashtun Struggle for Independence they contributed accordingly in cash accordingly; one of its volume listed the names of 43 Pashtuns who had their permanent abode in the Indian North-West Frontier Region but for some reason they existed in the USA.[70]

4.44 The Khudai Khidmatgar/Congress ministries and Education

The regime, after strong struggle, agitation and table talk at the second round table conference by the local and national organizations, the province was given the status of the Governor's province on 25th January, 1932.[71]

The British government, in 1935, decided to introduce new reforms, provincial autonomy and a system of communal electorates. The Congress and Khudai Khidmatgars were not satisfied with the reform package, mainly due to immense special powers to the governor – general and the introduction of communal electorates. The governor- general was authorized to declare emergency and suspend the constitution and assume all power to himself.[72]

In order to prolong their rule, the British regime, introduced a system to create a cleavage between two communities.

"Whenever a settlement was almost reached the government would take some step which upset the balance."[73]

Under the new act of 1935, the Khudai Khidmatgar movement was declared as unlawful association, which was, then, registered under Congress parliamentary board.[74] The government in way or other, tried to limit electioneering process of congress parliamentary board. As a result, Kamdar Khan of Kalu Khan[75] and Abdullah Shah of Mazara, were convicted guilty in assisting the operation of an unlawful association.[76] The election campaign was not allowed with the slogans of *Islam zindabad, Fakhre Afghan zindabad*, if found any, the KKs were convicted.[77]

Despite all these hurdles, the elections were held for a 50 member provincial assembly in February 1937. The government exhausted every means to vote down the congress candidates.[78] Nevertheless, many of the loyalists of the government were defeated. The Khudai Khidmatgars won 19 out of 35

contested seats, the Hindu- Sikh party won 8 seats, the Azad Party 03 and 16 independent candidates succeeded in the elections.[79]

With the help of George Cunningum, Sahibzada Abdul Qayum Khan was made the chief minister of the province with Rai Bahadur Mehr Chan Khanna as Finance minister, Khan Bahadur Asad Ullah Khan as Agriculture minister, Malik Khuda Bakhsh as speaker and Muhammad Sarwar as deputy speaker.[80] However, the installed government did not work for long.

On 3rd of September, 1937 in the session of the Legislative Assembly a motion of no confidence was passed by 27 to 22 votes. On the 7th of the September, 1937, Dr. Khan Sahib formed the government.[81] The cabinet included Qazi Attaullah Khan as Education Minister, Lala Bhanju Ram Ghandi as Finance Minister and Muhammad Abbas Khan as Health minister. The four parliamentary secretaries were Amir Muhmmaad Khan, Arbab Abdul Ghafoor Khan, Rai Bahadur Chaman Lal and Barrister Abdul Ghafoor Khan.

The ministry of Dr. Khan sahib worked till September 03, 1939. It worked for the educational uplift of the society apart from social development. Fifty new primary schools for boys and ten for girls were established during the two years, which was impressive in every aspect.[82]

The annual budget for education was raised up to 29 lac Rupees, in which a reasonable amount was allocated for female education for the first time.[83] The N.W.F.P compulsory primary education bill was initiated by Qazi Attaullah, the honorable minister for education in the assembly in October 1938, in the discussion of which Rai Bahadur Mehr chand Khanna, Arbab Abdul Ghafoor

Khan, Pir Bakhsh, Abdul Rab Nishatr, Mian Jaffer Shah, Pir Bakhsh, Sardar Aurangzeb Khan, Ajit Singh and Amir Mohamad Khan took part.[84]

Mian Jaffer Shah, a Khudai Khidmatgar member of the assembly initiated a bill of Pashto as medium of instructions in primary schools. He argued that our system of education is emphasizing on the languages rather than learning, which can best be attained through medium of Pashto as language of the majority. In his claim he exemplified the provinces of Gujrat, Sindh and Bengal, where children were educated in their mother tongue.[85]

A delegation of minority's members demanded the withdrawal of the books of the Anjuman-i- Himayat Islam, to which Hindus and Sikhs were obligated to read. The ministry of Dr. Khan Sahib approved their demand, and it provided an excellent opportunity for a massive campaign against him by the Muslim League. [86] It is worth mentioning that the Anjuman-i- Himayat Islam succeeded to establish one high school in Peshawar city, and were able enough to promulgate their own curriculum in the DB schools in 1936, whereas the minority community, established 07 out of 08 in the city, were not taken into confidence of such a decision. Qazi Attaullah, the minister for education, made it clear that the books be replaced by the other books of the Anjuman, and no restrictions are there where there are no Hindus and Sikh students. The ministry, resigned from the slot in September 1939, on the eve of the Central congress committee, by not taking into the confidence the Indian masses while indulging in the Second World War.

The ministry appointed some 24 new teachers, issued 940 scholarships, in which 93 were given to the Non- Muslims students. Apart from it 45 students of the Azad high school Utmanzai were awarded special scholarships to meet their educational needs.[87]

In the elections of 1946, Congress/ Khudai Khidmatgar gained an absolute majority by getting 30 out of 50 legislative seats. Dr. Khan Sahib formed the ministry on 7th March, 1946. This time a renowned educationist, Yahya Jan Khan was appointed as minister for education. The most significant honor by him, was the introduction and passing of the Peshawar university bill from the provincial assembly on 21 March, 1947. A total amount of Rs. 30 lacs were estimated with a recurring budget of 8 lac annually.[88] The bill was presented by Yahya Jan Khan and those who took part in the discussion were, Khan Abdul Qayum Khan Swathi of Hazara, Pir Shahinshah of Kohat, Khan Sahib Sardar Asadullha Khan of Kulachi, Lala Koto Ram of Bannue, Sardar Ram Singh, Abdul Aziz Khan, Sardar Partab Singh, Dr. Khan sahib and lala Kewal Ram. Significantly, not a single member of the Muslim League spoke on the bill, however latter, credited the establishment of the university after the partition and kicking off the congress ministry in august in 1947.

Secondly, 60 vernacular schools were moved to Anglo vernacular schools and separate teachers were appointed to teach English subject, to make the system unified. Salaries of the teachers were increased with an appropriate ratio.[89]

4.45 Conclusion

The number of schools established by the Anjuman-i- Islahul Afaghina was more than 104. The records of the most of the schools, before 1930, is missing. It is worth mentioning that historical study of a movement, which was targeted so viciously by the regime, could not be preserved. The record of the students that were appearing for SSC in Jamia Millia, Delhi was about 541. Even so, the list did not mention the detail of schools.

The schools that were established by the individual or collective efforts of the AIA members, were characterized by the ownership of the community. This phenomenal mannerism multiplied the quantity and quality to a great extent.

The list of the Azad schools shows that 22 were established in Charsadda, 09 in Mardan, 32 in Swabi, 10 in Nowshera, 06 in Kohat and Hangu, 10 in Peshawar, 04 in DIKhan and Tank, 04 in Bajaur agency, 01 in Mohmand Agency, 01 in Bannue, 02 in Hazera and 02 in Malakand agency. Where ever the Anjuman found some patriotic, devoted and responsible colleagues, Anjuman and schools, both were established.

The Anjuman members and management committees of the school were responsible to collect subscriptions and control other matters of the school. Centralized curriculum was provided by the AIA from Utmanzai office. The examinations were taken by the Anjuman members deputed from time to time, included Khadim Muhammad Akbar, Abdul Akbar Khan Akbar, Maulana Muhammad Israel and Bacha Khan himself. The able and penurious students

were sent to the main boarding house in Utmanzai, where scholarships were offered to them, too.

The devotion of the teachers, Anjuman members and management was exceptional in promoting education to the disadvantaged class. The assumption that the Qissa Khwani massacre of 1930, caused unavoidable loss to the system of schools, seems genuine. As a consequence of that, the British regime arrested all the teachers, Anjuman members, students, followers and admirers of the movement. The Khudai Khidmatgars round the province were humiliated brutally. When the KKs were released after the Gandhi Ervin Pact in 1931, some 34 more Azad Islamia schools were established in the province. Most of the schools were pushed to shut down after 1930 carnage.

The overall spirit of contribution by the Pashtuns showed their love for motherland which, to some, looked obvious because of they had Pashtun blood in their veins. Yet, what they needed, and which stimulated their inner self, was the true and dynamic leadership of the Abdul Ghaffar Khan and his fellow leaders; they seemed like sincere devotees to the uniform and gigantic cause to serve Pashtuns. This very spirit of putting their loyalties towards the achievement of targeted objectives resulted in bringing the so called '*savage', 'uncivilized'* and '*barbarian'* Pashtuns to establish a uniform platform- the Anjuman-i-Islahul Afaghina (Society for the Reformation of Afghans-Pashtuns). The aforesaid establishment was a reflection of the maturity in the minds of the Pashtun leaders who studied the then prevailing situation and felt the need for Pashtuns' survival with the influential element of the Pashtun revivalism. This revivalism was the brave and courageous deeds, their

forefathers had performed in the past and which had been remembered as Historical legacies and which had received acknowledgment.

The Pashtun leadership also felt (analyzed) the socio-educational and economic deterioration of Pashtuns at the hands of fellow non-Muslims as well as the rulers-government machinery. Consequently, they initiated the struggle to change their approach towards life and the British Indian Government. The British Indian Government was dealt with accordingly. Yet, the spirit and service of Pashtun leaders under the esteemed leadership of Abdul Ghaffar Khan proved helpful in reviving the nationalist spirit in the minds of Pashtun populations who supported their leaders positively and contributed a lot to serve their cause to changing the prevailing social-educational structure which was focused to boost up freedom struggle.

This contribution of the Pashtuns, discussed above, occupies a central position due to many reasons which guided and supported the Pashtun struggle for independence. They are, the creedless and sincere love for Pashtun land, the dedication to the true cause, the strength for survival of Pashtun nation, the need to own a collective responsibility in uplifting the educational structure of the coming generation (of Pashtuns), the spirit to serve, the courage to motivate and impress (influence) fellow Pashtuns, the ability to perform using every possible effort, the sense of understanding the logic behind the establishment of Azad School Utmanzai and understandability to know the value of education, analyzing the deteriorating position of Pashtuns and lastly, devising tactics to make up the tools to counter the existed evil practice-it was the famous saying which was utilized to keep the Pashtuns lag behind in field

of education from other fellow communities (nations), i.e. to suppress them and to ignore their progress rather not to allow them (Pashtuns) to get proper education. It was done due to the fear that they (Pashtuns) might have gone upward and develop themselves, and so, they were deliberately deprived of getting education; they were made prey to observe the fake religious obligation of "not to get education because it had been imparted by the English People" and that "those who get education will go to hill rather than heaven", as it was a common practice being persuaded by the British Indian Government using the most influential stakeholders in Pashtun Society. The weapon used for deteriorating the educational status of Pashtuns and to mobilize them not to receive education was spreading of the message,

"Those who will learn in schools will go to hell".

The service as well as contribution, in cash or in any kind, offered by the Pashtun leaders and public alike, proved fruitful and made the Pashtuns progress in field of education which enabled those (Pashtuns) to participate in the struggle for their independence from the British Raj. This change, from narrow understanding regarding rejection to get education, was replaced by the adherence to the notion of getting almost every child enrolled or at least persuading every Pashtun to enroll the children and supporting the Anjuman-i-Islahul Afaghina in its cause to establish Azad school, contribute to it either in cash or kind with the sole objective to raise the status of un-educated Pashtun to educated Pashtun who could, and who in later years, understand what was good for them (Pashtuns) and what wasn't. This contribution of almost all the native Pashtuns made this movement of educational reformation successful as

it was witnessed (proved) in the coming years when most of its graduates availed the opportunities to serve the freedom struggle, to participate in the political sphere of their province with dedication and rendered valuable service.

To sum up, the fact remains, which no one can deny and which is time tested, that this sense of contribution for the cause of strengthening the educational status of the Pashtuns was not possible without the un-tiring efforts of Abdul Ghaffar Khan and his colleagues-companions-who, if had not initiated the idea of establishing the school, would be valueless. Anyone when turns the pages of history regarding the educational reformation in Pashtun Society will agree to acknowledge without any hesitation the true services rendered by Abdul Ghaffar Khan and his fellows.

References and notes Chapter-4

[1]Directorate of Archives and Libraries, Khyber Pakhtunkhwa, Peshawar, Bundle 43, hereafter D.O.A

[2] D.O.A, Bundle 85, file 1764

[3] D.O.A, Bundle 85, List II, special Branch, Serial number 1545

[4] D.O.A, Bundle 85, List II, special Branch, Serial number 1573

[5] Zafar, A. (1924, August, 07). Daily Zamindar, p.03:D.O.A, File 1563, Deputy commissioner, List II, Peshawar

[6] D.O.A, Bundle 85, List II, special Branch, Serial number 1563: (1923, November 11). Daily Syasat, p.05

[7] Ibid,p.09

[8] D.O.A, Bundle 85, ListT II, special Branch, Serial number 1563

[9] D.O.A, Bundle 85, List II, special Branch, Serial number 1779

[10] D.O.A, Bundle 85, List II, special Branch, Serial number 1563

[11] D.O.A, Bundle 14, List I, special Branch, Serial number 279

[12] D.O.A, Bundle 85, B

[13] D.O.A, Bundle 84, List I, special Branch, Serial number 711

[14] Akbar, A. (1972). *Da Watan Da Azadai pa Silsila ki da Roosi Turkistan aw Afghanistan Safarnama1920-1921* (Vol. 1, p. 05). Peshawar:

[15] D.O.A, Bundle 14, Deputy commissioner List, Serial number 277

[16] D.O.A, Bundle 14, Deputy commissioner List, Serial number 279

[17] Ibid,p.3

[18] Shah, M. (2001). *Da Abdul Khaliq Jund Aw Adabi Khidmat,* (p.52). Khleeq academy, Peshawar.

[19] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559

[20]Iqbal, J (2011, August, 07). *Azad school Pabbi and its mentor, Chinnar Gul*, Daily Wahdat, Peshawar, p.03

[21] D.O.A, Bundle 85 A, Deputy Commissioner List, Serial number 1559,p.13

[22] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.14

[23] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.15

[24] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1561,p.16

[25] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.17

[26] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.18

[27] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.19

[28] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.20

[29] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.21

[30] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,P.22

[31] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.24

[32] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,pp. 26-28

[33] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,pp.31-37

[34] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,pp.38-41

[35] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.42

[36] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.44

[37] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.45

[38] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.46

[39] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.54

[40] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.56

[41] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.56

[42] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.58

[43] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.59

[44] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.60

[45] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.62

[46] D.O.A, Bundle 85 A, Deputy commissioner List, Serial number 1559,p.65

[47] D.O.A, Bundle 85 , Deputy commissioner List, Serial number 1561,p.34

[48] D.O.A, Bundle 85 , Deputy commissioner List, Serial number 1545,p.13

[49] D.O.A, Bundle 85 A , Deputy commissioner List, Serial number 1556

[50] Ghaffar, A. (1983), p.699

[51] D.O.A, Bundle 85 , Deputy commissioner List, Serial number 1561,p.37

[52] Personal diary of Khadim Muhammad Akbar, in the custody of Khalid Khan s/o Abdul Rehman Khan of village Sarderi, Charsadda, approached on 22/07/2015

[53] D.O.A, Bundle 85, file 1782

[54]Akbar, A. (2009). Da *Barrisagheer Pak Aw Hind pa Azadai Ki Da Pukhtanu Barkha Zama Da Jund sara Taralee Hallaat* (Vol. 1, p. 10). Peshawar: University.

[55] Ibid,p.174

[56]Nasruddin, D. (2014, September 14). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Nasruddin Durrani is the son of Hussnuddin Durrani, who was a teacher in Azad school, Utmanzai in 1928-42

[57]Khan, M. (2014, March, 13). *Azad Schools of Anjuman-i- Islahul Afaghina* [Personal interview].

Mir Wais Khan is the son of Amir Nawaz Khan Jalya. He had the Personal Collection of Amir Nawaz Khan Jalya, consulted at his residence in Utmanzai.

[58] Rauf, A. (2006). Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina. Pakistan Journal of History & Culture, XXVII(2), 40-41

[59] Ibid.p.17.

[60]Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., pp.84-85). Kabul: Daulati Matba.

[61]Nasruddin, D.(2014),op,cit

[62] Ahmad, (1991), p.13, See also Akbar, (2009). p.5

[63] Rauf, A (2010),pp.39-40

[64] Ibid, p.45: See also Dr. Sultan-i-Rome (2014), The role of Abdul Ghaffar Khan in politics and promoting education in the Khyber Pakhunkhwa; history on essays

[65] Akbar, (2009) pp.10-11: See also: Sohail (2014); *The Educational services and Philosophy of Bacha Khan*"ICCSS, 2014, J. Appl. Environ. Biol. Sci., 4(7S) 157-165, 2014, Text Road Publication ISSN: 2090-4274.

[66] Jamil, D. (1990, May 1). *Da Anjuman-i- Islahul Afaghina Salaana Report*. Pakhtun, 04-09.

[67] Sohail,(2014), pp.12-13

[68] Ibid,p.25

[69]Khan, D. (2013, February 12). *Azad Schools of Anjuman-i- Islahul Afaghina* [Personal interview].

[70]Ghaffar, A. (1946, June 24). *Nanay Dunya*. Pakhtun, 07-10.

[71] Room, S. (2013). Constitutional development. In *The North-West frontier (Khyber Pakhtunkhwa): Essays on History* (1. publ. ed., p. 227). Karachi: Oxford Univ. Press.

[72] Azad, A. (1989). *India wins freedom*: (p.14). Vanguard Book Limited.

[73] Nehru, J. (1946). *The discovery of India* (p. 383). New York: The John Day Company.

[74] Azad, A. (1989),P.71

[75] Kamdar Khan of Kalu Khan Swabi was the president of the Congress parliamentary board.

[76] D.O.A, Bundle 08, File 15, p.15, Reports of the Special Branch, Peshawar.

[77] Ibid,p.85

[78] Jan, F. (1990). *Khudai Khidmatgar Movement in NWFP, its nature and direction*: (p.133), Peshawar.

The papers of Kamdar Khan of Kalu Khan and Ghulam Muhammad Khan Lundkhwar were rejected and they were convicted too.

[79]Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree*: (vol,1,p.211), Peshawar, Bacha Khan Research Centre,

Successful candidates of Congress were; Dr. Khan Sahib, Qazi Attaullah, Arbab Abdul Rehman Khan, Khan Abdullah Khan, Arbab Abdul Ghafoor Khan of Tehkal, Arbab Abdul Ghafoor Khan of Prang, Akbar Ali Khan, Haji Faqira Khan, Amir Muhammad Khan, Mian Jaffer Shah, Lal Jamna Das, Muhammad Afzal Khan, Pir Muhammad Kamran, Sameen Jan Khan, Dr. CC Gosh, Zareen Khan, Abdul Aziz Khan

The Hindu Sikh member were; Rai Bahadur Mehr Chan Khanna, Sardar Ajit Singh, Rai Bahadur Chamnalal, Rai Bahadur Ishrat Das, Rai Sahib Kunwar Bhan Bhaghi, Rai Sahib Parmnadad, Rai Sahib Roochi Raam, Sardar Jagat Singh

The independents were; Sir Sahibzada Abdul Qayum Khan, Khan Bahadur Sad Ullah Khan, Khan Sahib Abdul Majeed Khan, Nawazada Allah Nawaz Khan, Khan sahib Asadullah Khan, Barrister Azizullah Khan, Nawab Baz Muhammad Khan, Faizullah Khan, Pir Said Jalal, Malik ur Rehman Kayani, Sardar Muhammad Aurangzeb Khan, Nawab Nasrullah Khan, Mian Ziauddin, Nawazada Muhammad Saud Khan

The members of democratic party were; Muhammad Sarwar Khan, Khan Attai Khan, Raja Abdul Rehman,

[80] D.O.A, Bundle 08, file 18, Reports of the special branch, Peshawar.

[81] Jan, F. (1990).,p.135

[82] Ghaffar, A. (1938, May 1). Nanay Dunya. *Pakhtun,* 05-05; Provincial Legislative assembly debates, 1937, pp.603-615;

[83] Provincial Legislative Assembly debates on N.W.F.P compulsory primary education bill 1938, p.843

[84] Ibid, p.843-855.

[85] Ibid, p.604-605, debates on 28 September 1938.

[86] Shah, W. (1999*). Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-*

1947. (P.76) Oxford: Oxford University Press.

[87] Provincial Legislative Assembly debates of the N.W.F.P, 14TH September, 1939, Vol, 6.

[88] Provincial Legislative Assembly debates of the North West Frontier Assembly 21st March 1947, on the Peshawar University bill 1947, p.301-333.

[89] Provincial Legislative Assembly debates of the North West Frontier Assembly 20TH March 1945, on the increase of teacher's salary, p.125-131.

CHAPTER-5

BACHA KHAN AND THE CO–PIONEERS OF AZAD SCHOOL SYSTEM

5.1 Maulana Mohammad Israel (1895-1979)

Maulana Mohammad Israel was born in 1895, in the famous and historical village of Utmanzai Charsadda. His father's name was Maulana ShakirUllah alias Maulana Kaldan. His forefather belongs to the family of prominent religious scholar, Islam Mohammad Tareen Afghan alias Akhund Salak. Mohammad Zai tribe, during migration from Quetta was accompanied by Akhund Salak. The close relations amongst you, Mohammadzai and Treen tribes always gripped the in unity. Akhund Salak was religious scholar, writer, teacher and freedom fighter. Akhund Salak participated in a battle against the Tatars in Koh-e-Dooma in the time of Yousafzai.Manyy people embraced Islam due to his efforts at that fourth dimension.

Maulana Mohammad Israel took early education from his father Maulana Shakirullah. Later, he had further education from Maulana Mohammad Siddique and Maulana Qutbuddin khurghashti. He also visited Afghanistan and some other areas of the Khyber Pakhtunkhwa Province. Then he visited Bandung, in India for further written report along with Maulana Qutbuddin.

Maulana Mohammad Israel visited Delhi, accompanied by Maulana Saifureman- one of his father’s close friends. He got an education from Maulana Shiekhul Hind in Madrassa Alia Fateh Pori, Chandni Chowk, and Delhi, where he continued for one year in 1916. On the eve of Shiekhul Hind,

he was exalted to Darul Uloome Deoband. Further religious education was imparted to him by teachers like, Maulana Mohammad Ibrahim, Maulana Shabbir Ahmed Usmani, Maulana Izaz Ali, Maulana Rasool Khan, Maulana Syed Asghar Hussain, Hakim Mehfooz Ali and Syed Anwas Shah Kasmiri.

After completing his education, he returned to his native village Utmanzai in 1920. He started teaching in his Mosque, but, due to close relations with Haji Fazli Wahid alias Haji Sahib Turangzai, he was made administrator of Madrassas made by Haji Saib in different parts of the region. Maulana Mohammad Israel made all his efforts to reform and innovate the Madrassas according to the multidimensional strategy.[1]

5.1.1 Participation in Hijrat movement

He took on an active part in the Hijrat movement to Afghanistan against British Raj in 1920. He met Maulana Obaidullah Sindhi and Maulana Saifur Rehaman in tribal territory, who were engaged in freedom activities against the British regime at the time. Mulana Obaidullah Sindhi had given him the assignment to work as an attaché between them and Shiekhul Hind. Hence he was often seen taking the letters to Deoband. He was supposed to restrict with Maulana Shiekhul Hind's house and not to visit the Darul Uloom Deoband. Sometime he deputed someone else to complete the job. Once, while a bearer was given the letters of Shikhul Hind, Barrister Abdul Ghafoor, and Doctor Goosh, was caught in khairabad, but the bearer swallowed the letters before being arrested.

5.1.2 Joining Anjuman-i- Islahul Afaghina

When Anjuman-i-Islahul Afaghina was established in 1921, to educate the masses in a new dimension, and Azad school Utmanzai was established in the same year. It was decided that two types of education be imparted to the students, one the Islamic learning (theology section) and the other was modern education. Maulana Mohammad Israel was appointed as head of the theology section. Maulana Shah Rasool and Maulana Mufti Rasheed Ahmed Gangohi were his subordinates in the theology section. It was not a school but a movement of reformation of Pashtun Nation. It was an academy where students were given not only the formal lessons, but to give them the technique of written and oral skills. It was a school to produce patriots and students having pragmatic Islamic values and norms. Later this school made a great contribution in the freedom movement of the subcontinent. Maulana Mohammad Israel worked in the school till 1928.[2]

5.1.3 Joining Jamiat ul ulamai Hind

He was the founder member of Jamiat ul ulamai Hind in NWFP. He remained the organizer of it in NWFP. He represented the NWFP in Jamiat ul ulamai Hind meetings in Lucknow, Delhi and Karachi. He was addressing a big procession in Tangi Charsadda against British occupation and announced the 'JIHAD'. The British regimes order his arrest, and after some day's underground, he was arrested on 15th May 1929 by a police inspector Ghulam Mohammad.[3]

5.1.4 Formation of Jamiat ul ulamai Afghan

Some Afghan Ulamas *scholars* thought that struggle in our own environment is much needed in NWFP due to its geopolitical scenario. For this purpose Jamiat ul Ulamai Afghan was formed in April 1931.[4]The meeting called for this purpose was presided over by Maulana Fazli Haq. Maulana Faseehul Mulk alias Sahib Haq of Rajjar was elected as its first president while Maulana Khalilur Rehman as vice president.[5]

5.15 Shariat bill Conference

When he was released from the British jail, he again started the struggle for reformation the society. He stressed on the masses that freedom should be the first preference and the formation of a society that may have liberty to live according to Islamic Sharia. The campaign for Islamic sharia is launched like that of Anjuman-i- Islahul Afaghina that worked for the removal of un-islamic, outdated, and unnecessary wrong doings in Pakhtun society.

Women were being deprived of the legal and inheritance rights in NWFP for long times. So he started struggling for the inheritance act in the then NWFP along with other Muslim contemporaries of the time. For this purpose a huge procession was arranged in Peshawar with the theme at Shariat conference. The meeting was presided by Abdul Rehman of Gul Garhi. Hazrat said Anwar Shah, Maulana Kifayatullah, Maulana Ahmed Saeed, Maulana mufti Mohammad Naeem, and Maulana Zafar Ali Khan were amongst the prominent figures that attended the meeting. Maulana Mohammad Israel was died on, 15th August 1979.[6]

5.2 Fazli Mehmood Makhfi (1884-1948)

Makhfi belongs to a tribe of Mamond tarkalane. His forefathers resided in the Babu Garhi village, later on, they migrated to another village. His father Noor Mohammad migrated to Hasht-Nagar area in Charsadda. Makhfi saib was born in Pianda Khel Charsadda in 1884. He passed his Middle school from GMS Charsadda in 1898. He did his matriculation from Islamia School Peshawar in 1900. He was admitted for further education in Edwards College Peshawar. While he was the student of 2nd year in Edwards, when his uncle Sher Mohammad Khan; a teacher in Darul Uloom Islamia Agra admitted him in his own Madrassa. He joined Darul Uloom Deoband, where he remained under the influence of Maulana Mehmood ul Hasan.

Makhfi sahib joined the British service as a translator in the port of Gulf in 1909. The Britishers established the port in the area to sell their weapons on Arabs against Turks. The weapons reached to the tribal territory via Iran and Baluchistan. This act astonished them, to react, they strongly observe to depute a person who could know the languages of English, Arabic, Pashtu, Persian and Urdu. The lone mortal who knew all these languages was Fazli Mehmood Makhfi.[7] It was during this service that chauvinism stir up in his mind.

He also joined the movement of 'Hizbullah' initiated by Mehmood ul Hasan. He was acquainted to Haji Sahib Turangzai during this movement. Haji Sahib of Turangzai appointed him a teacher in the Islamia School Gadar (Mardan)[8]. He made journeys of Buner, Bajaur, Mamoond, Qhandaro and Lakaro along

with Haji Sahib Turangzai in 1914. For some time, he was shifted to the state of Dir in the area of 'seend' along with his cousins. He started the freedom movement from this particular area.[9]

He was much closed with Maulana Obaidullah Sindhi; who introduced him to Amir Amanullah Khan of Afghanistan. He joined the Moderates in Afghanistan. At that time of Jashne Isteqlal Afghanistan, he made a historic speech at the request of Amir Amanullah Khan.[10] The reaction of the Russian Ambassadors to his words was as; there will be no nation in the colony, if more people like Makhfi are born.[11] In the same days Makhfi saib established four national schools in Dir, Khal, Koto and Bajaur city and started living himself in Babu Qara 'Dandh'.[12] At the time of revolution in Afghanistan when Amir Amanullah Khan resigned from the Office, his children remained in there, which were packed away to Babu Qara to him.[13] When Nadar Khan took over the office in Afghanistan, he called upon Makhfi again in Kabul. He was offered to work in a daily newspaper 'Anees'. After the assassination of Nadar Khan, Makhfi saib joined Haji sahib Turangzai in the Lakaro-Mohmand Agency. Thereafter, he moved to the state of Dir' koto'. In 'koto' his 17 year old son named Fazli Mabood was died.

He came back to Charsadda in 1934. He remained home prison for one year. He was appointed as a senior teacher in Azad high school Utmanzai in 1934. In 1936, the prince of Dir state Mr. Shahabuddin invited him to Jandool. He was appointed as Headmaster in a school there. Makhfi sahib died in 1948 and was buried in Manogi' Dir'.

He was a fervent nationalist and freedom fighter. He worked practically in the struggle. His powerful pen also played a pivotal role in the movement.[14] His verse is full of patriotic feelings and reflections. His poems are considered the symbol of the jingoism and loyalty to the motherland. His powerful imagination nationalistic songs in a rhythm identify his place in the history of Pashtu poetry.[15]

He was the Shakespeare of Pakhtuns, rightly said by Bacha Khan, as he set a new trend of patriotic and nationalistic poetry against romanticism in the period, much needed for the nation. He was not recognized, as he deserved, in the history of the Pakhtuns, literature and poetry.[16]

5.3 Khadim Mohammad Akbar

Khadim Mohammad Akbar was born in 1893 in Charsadda. His father Mirza Ahmed, migrated from Akora Khattak, when he was posted as patwari in Charsadda. After matriculation, he was as well appointed as patwari.[17] He was a patriot poet, freedom fighter and a nationalist. His choice as a government servant stayed for no longer in front of patriotism and freedom fighting. He resigned from the service in 1919 and started chauvinistic poetry and publishing booklets.[18] The publishing and printing press were hesitant to publish his pamphlets. He used to reach around his poems along the circumstance to get six copies of it and distribute amongst the masses for informing and energizing their passion towards the freedom struggle. He did not tolerate any precincts upon his poetry. For his bold expressions, he faced

adversity of different varieties. He was imprisoned several times during his lifetime.

Beside a nationalist poet, he was a reformer, advisor, devoted to cause and a strong evangelist of the exemption. His boundless enthusiasm started with freedom and ended with the same mission. His reformation was also bound to his nation's goodwill. His struggle for the political rights of the nation also envisaged the ultimate end of freedom and awakening.[19] He also penned essays and made speeches in all parts of the province, but his poetry attracted a lot of the masses. His incredible poems were liked and communicated like folklore.

His family called for active participation in Hijrat movement in Afghanistan in 1919. Half of the family stayed in Kunduz, a city in Afghanistan till now[20]. He may be called the actual stimulus of the educational movement of the Anjuman-i- Islahul Afaghina[21]. His journey as pedestrian to all villages of the province with regular speeches and motivation towards reformation of the society is of worth value. He invited the masses to enlist themselves in the Anjuman.[22] To promote literacy and awakening, he inclined the members to open Azad Schools in their villages. Further, he motivated them to subscribe to the school funds.[23]

He educated the people about the hardships that Bacha Khan was suffering during his prison. He also wrote a book on the struggle and the movement of Bacha Khan, but so for the copy is not available. He remained the vice president of the Anjuman-i- Islahul Afaghina. He was against the role of

Mullah, who opposed the educational movement of the Anjuman. He worked with the Anjuman from 1921 to 1931. The non-violence theory of Bacha Khan made him deviated from the movement. He argued that Pashtun's history matches only with the violence. He exemplified that without violence Pakhtun is a snake without poison[24].

When Bacha Khan was arrested in 1921 and imprisoned for three years, he worked hard to establish the Anjuman and schools in the valley. His regular visits and inspection of the Anjuman schools never demoralized the teachers and managers of the schools. He worked as an inspector of schools as well as the examiner. The transcriptions of the annual meetings in the school and poetic competitions was mainly led by him.[25]

When the journal 'Pakhtun' was launched in 1928, he wrote regularly the editorial and day to day essays beside his nationalistic poetry. His abhorrence attitude towards British rulers and Hindus merchants, stand him in the line of Pakhtun, Muslim and Nationalism philosophy. He was arrested in June, 1930 and send to Dera Ismail Khan Jail. He was put in a narrow cage isolate. It was hotter in June adding the heat of Dera Ismail Khan, leaving him irate and cataleptic in the small cage.[26]

He was then, released on senseless condition, even in that situation, feeling guilty himself out of the jail and his fellows were still behind the bars. It followed a complete insanity to him. He was, then, taken away to Swat, far, the alteration of mood. It worked, but, to a more oversensitive behavior to Mullah, Pir and Khan Bahadars. He advocates the complete unity of the

Pakhtun nation. Besides, he is against the nature of the Pakhtun to like leadership and dislike worker ship. He urged that the Pakhtuns of this province were backward from others, due to likeness of foreign approach to education and culture.[27]

He had the credit of six books written by him. They are; Pakistan, Guldasta, Ghulam Nabi, Azad Nabi, Hikmat and Mum. He died in 1958 and is buried in the shrine of Mirzagan in Charsadda, named after his father's name. In his last two decades, he was senseless and according to his wife, he applied to collect pebbles in his skirt and shed one by one saying 'the nation is destroyed'.[28]

5.4 Abdul Akbar khan Akbar

A brief study of his life sketch and struggle reminds us a celebrity of the land who is a patriotic and reformative poet, statesman, teacher, drama writer, freedom fighter and a leader who can diagnose as well as cure the sickened nation. He was exactly the production of the age and time. The period and age in which he was born, was in search of reformation for the nation's integrity, culture, language, literature and social norms. He served the nation as a worker and led them as a visionary leader.

He was born in 1899 in village Umerzai, Charsadda in the generous landlord family of Abdul Qadir. His grandfather Arsala Khan was titled as *Sakhi* generous khan of the time. He received his early training from his village and afterwards admitted in Islamia School, Peshawar city in 1906. Teachers like Taj Mohammad Khan, Maulvi Abdullah Shah Hazarvi and Inayatullah

Mashriqi[29], in Islamia School inculcated the love, freedom and patriotism in his nurture[30].

He, then moved to Islamia collegiate school for his matriculation in 1916. He joined the Islamia College, Peshawar, for onward education in 1917, while he was in his first year, his life turned abruptly in that special year. His father's death, followed by the Russian Bolshevik revolution, the loss of Germany in the world war, left life lasting trajectories on his mind. He was fascinated by the heroic endeavors of Turkish leaders like Anwar Pasha, Jamal Pasha, Mustafa Kamal Pasha and Azmat Pasha. His mind was drawn to read daily Comrade, Alhilal, Zamindar and Amritaa Bazar Patrica in Harding hostel. A Bengali nationalist teacher in Islamia College, Mr. Bay stimulated his ideas towards writing in his own mother tongue. The outcome was the origination of the monthly Pashtu journal *rwaz* day. [31]

After winning the war in 1918, the Indian people were expecting freedom, which was foretold by the British Raj in case they were aided, if not complete freedom then a dominion statue. To a large setback for the citizenry of the India, the freedom struggle strengthened day by day. The NWFP was exceptional in this regard, as regarded by Maulna Zafar Ali Khan as *Sarzameen i bi ayeen* a land having no constitution[32]. The students of Islamia College, like other parts of the India, started agitation against the British Raj in 1919. After an agitation in the college premises, he was fined, however he left for Jamia Millia Aligarh, later shifted to Delhi for onward study. In Jamia Millia he met with great *khilafists* leaders and worked for the cause of independence.

Abdul Akbar Khan took active role in the Hijrat movement when the religious scholars declared India as Darul Harb abode of war in 1920. He joined the mainstream of the Hijrat movement along with the seventy thousand migrants to Afghanistan. He remained in the faction which was led by Bacha Khan. He stayed in a rented room in Kabul with his 200 self-supported companions. He met there with many persons of high fame like Arbab Raza Khan of Tehkal (Peshawar), Mohammad Akbar Khan of Barikab, Mohammad Akbar Qureshi, Mian Akbar Shah,

Abdul Qadir Sehri, Maulvi Mohammad Amin Masud, Changes and Wilayat Shah. He also contacted Maulana Obaidullah Sindhi, Iqbal Shaidai, Maulvi Abdul Haq Multani, Dr. Abdul Ghani, Dr. Noor Muhammad, Maulana Fazli Rabi, Mohammad Afzal, Ahmad Hasan, Abdul Sattar Khan, Nawab Salim Khan and Dr. Haryavarna[33].

Abdul Akbar Khan, then decided to move to Russia, Turkistan SSR and Bukhara on 5 August 1920. He was accompanied by 300 colleagues and friends. The journey is well portrayed by him in an artistic way of objectivity and rationalism in a book ‘the journey of Russian Turkistan and Afghanistan’ in 1950[34].

The rivalries amongst all factions of freedom fighters forced him to get back to his native land. Indeed, it was Jamal Pasha’s advice to exploit in a pragmatic mode in his homeland, for the freedom.

He met with the Afghan king Amir Amanullah Khan and Abdul Rehman Peshawari[35], the first Turkish ambassador to Afghanistan. The arrest of Shiekh

Abdul Haq by the Afghan authorities as spy of the British rulers, mellowed out the sympathy with Indian Muhajireens. Hakim Mohammad Aslam Sanjri[36] advised all the Muhajireen to go back and start struggle for the freedom in their own land.

Abdul Akbar Khan on return from Afghanistan, stayed with Haji sahib of Turangzai in Lakaro Mohmand agency, a tribal territory. He met there with Fazli Mehmood Makhfi, Mian Mohammad Siddique[37] of Ghandhab and they decided to work in education and to open schools in Bajaur. They streamlined the locations for the establishment of the schools. Bacha Khan on return from an unsuccessful Hijrat movement had established an Azad school in Utmanzai in March, 1921. However, his vision of collective effort to reform the Pakhtun society, attracted many intellectuals. He sent a delegation of elders and relatives of the Abdul Akbar Khan, Akbar to Mohmand Agency far to bring him back to his native land and contribute to the school opened by him[38].

5.4.1 As president of the Anjuman-i- Islahul Afaghina

Abdul Akbar Khan, Akbar, thus got together the movement of Bacha Khan and after the formation of the Anjuman-i-Islahul Afaghina, he was elected as the second president of it. He was likewise the primary contributor to the establishment of a constitution for the Anjuman, too.

He was as well amongst the main subscribers by donating annually with Rs. 500, besides accrediting his own lifetime to the movement. The slot of the president was not equally comfortable as in the cultural norms in the Pakhtun society. The organizational and managerial sciences, if not bred with the

leadership vision, never work in the community of perplexed nature. In case of Abdul Akbar Khan, the theory was crushed by his close observation and putting the hand along the nation's pulse. He was a good organizer, a skillful manager and a visionary leader.

Bacha Khan was arrested in 1921, from the premises of the Azad School Utmanzai, when he was engaged in preparing the football ground for the pupils. When he was released in 1924, he saw a fruitful tree spreading with full zeal. Some 44 new Azad schools and Anjumans were established in the three years round the province[39]. He married the daughter of Yar Mohammad Khan of Rajjar, in 1923.

During his term of office as the president of the Anjuman, he faced many adversities. The competition for the slot with Mohammad Abbas Khan and leaving for London by the secretary, Mian Ahmed Shah, the Mullah patronage for the school, lack of monetary resource for teachers, arrangement of annual school meetings were some of them, which were tremendously resolved through his in-depth class of prediction.

After the release of Bacha Khan in 1924 from the jail, the Anjuman got gigantic popularity amongst the public. It was the fourth dimension when his artistic man developed unforeseen. His poetic diction developed with a high measure of play writing talents. His patriotic poems got the popularity of awe-inspiring aptitude and his plays were seen by creating history, both in Pashtu literature and theatrical production[40].

The set pattern of the poetic competitions were all created by him. The pattern created a history towards a new trend of literature converging it from romanticism towards reformation. *Ka zalmi Charta pa khpal Watan qurban she* If the youngsters sacrifice for the homeland, *Ka de khyal DA azadai DA khpal Watan we* If you have a divine idea to free your homeland, *Jang DA azadai la hamesha zalimi watali de* the youngsters always initiated for the freedom of their homeland, these were some sublime patterns that attracted hundreds of poets and developed historical poetry[41].

According to Saadat Khan Jalbal[42], the Pashtu literature created a king and a king produced it in a transcendent manner. Although, the Pashtu drama is in more magnified and developed form today, but its founder is Abdul Akbar Khan, he remarked[43]. His poetry, plays and essays depicts the social injustices of the society, however he was not in favor of the communism[44].

He worked in the Anjuman till 1931, but after the alliance of the Khudai Khidmatgar movement with the Congress, and particularly the behavior of the Provincial congress members in Peshawar, he was forced to go into hibernation rather than to react like Khadim Mohammad Akbar.

His mind to organize a separate Jirga 'Afghan Jirga' along with his colleagues Khadim Mohammad Akbar, Haji Abdul Ghaffar, Mian Abdullah Shah, Pir Lal Badshah, Taj Mohammad Khan and many more flopped in attracting the common public. His political struggle continued till 1942, afterwards he was diverted to literary services. Most of his time was quantified for the literary and research effort. He put out his drama 'Jongara' in 1945. In the year 1949,

he published his book 'Zooming Nabi S.AW.A' followed by a collective oeuvre of his poetry 'Khawaga Trakha' in 1951. In 1968, he published his speeches and poems 'Adabi Paanga' followed by a research on 'Rokhanyan DA Mughalo Tarekyan' in the same year. In 1971 he wrote another book, namely 'Islam aw Musalmanan' and his famed journey of Russia and Turkistan was published in the twelvemonth 1973. He published another book 'Sarhadaat' in 1977[45].

His most important work on the Anjuman-i-Islahul Afaghina 'The Barrisagheer Pa Azadai ki Da Pukhtanu Barkha, Zama da Jond Sara arali Halaat' was published in 2009 by his son Col. R. Sher Shah. Abdul Akbar Khan, Akbar was died on 11 October, 1977[46].

No doubt the struggle and story of the Anjuman-i-Islahul Afaghina is incomplete without acknowledging the attempts of the Abdul Akbar Khan Akbar. The movement's propagation was led by him and in no time it spread in the whole province. He was mindful of the heartbeat of the Pashtuns' nature and was a strong observer of the acculturation, religion, norms and tradition they gave birth.

5.5 Mian Akbar Shah

The rich spiritual land of Nowshera, Badrashi had given birth to a freedom fighter and intellectual of the then N.W.F.P on 18th January 1899. He received his primary education in Nowshera and was admitted in the Islamia College for further education[47]. He, too, like other youngsters of pride could not concentrate on studies due to freedom movement. The space of politics was

already filled by Abdul Ghaffar Khan, through organizing a massive protest on the eve of the congress against Rowlett Act[48], on 6th April 1919 in Utmanzai Charsadda.

Like others, he too participated in the Hijrat movement to Afghanistan in 1920. When King Amanullah Khan signed a treaty with the British Indian, annoyed the Mohajireens, majority of them returned back home. A group of people believed to leave Afghanistan for Soviet Union, which they termed as the 'Land of revolution'. He, too, linked up the group, visited Bukhara, Tirmiz, Baku and Tashkent. He represented the Indian youth in the Baku conference. He was required to move rearward to the mother country and work in the region in the true spirit in the country. He reached home, but was picked up and set behind the bars. After discharge from the clink, he did his bar at law from Aligarh Muslim University[49].

He started his practice in Peshawar and joined the Anjuman-i-Islahul Afaghina for the reformation of the society, started by Bacha Khan. Mian Akbar shah contributed in cash and kind to the Anjuman activities, however his contributions were more painted after the formation of the youth league in 1929. The idea to accommodate all Pakhtuns and nationalists in the Jirga without any boundary of age another organization 'Khudai Khidmatgar' was formed in November, 1929. Mian Akbar joined it, and worked with the legendary Bacha Khan, whenever he visited the Khattak area. He spared no effort in making the Khudai Khidmatgar popularity in the area, particularly in Nowshera.

He worked beyond ego centrism and in the elections of 1937, he favored the less popular Mian Jaffer Shah from Nowshera.

5.6 Amir Nawaz Khan Jalya; the secretary of Azad schools (1910-1979)

Education remained a hollow sphere of the Pakhtun nation as a whole in the early 20th century, particularly in feudal mindset where all ease of life was available to them. It was for the sake of same attitude where parents started sending their children educated in the umbrella of integrated wholeness of the same class.

When Islamia College was established in 1910, it attracted so many families who can afford their child's education over there. The college received enormous recognition in the masses in short span of time due to favor from all sections of stakes. Actually, in the British Raj, it was Ross Keppel's idea undertaken by Sahibzada Abdul Qayum Khan and his colleagues. The British Regime made strong and ruinous attitude towards the formation of national schools, and favored institutions like Islamia College is still a question mark, as how they were in favor to educate the Pakhtun nation.[50]

Born in the Mohammadzai tribe in the house of Haji Mohammad Akram Khan on March 10, 1910, Amir Nawaz Khan Jalya opened his eyes in the village and streets of Utmanzai, Charsadda. He was sent to Islamia collegiate school in Peshawar, where he did his matriculation. Afterwards, he was admitted in Islamia College Peshawar for his FSc. It is quite mentioning that former President of Pakistan Mr. Ghulam Ishaq Khan was his desk fellow in Islamia

College Peshawar. But one decided to opt for the civil service and the other to take active participation in the freedom movement.[51]

It was during his college time when he took active participation in the freedom movement. The passion developed when freedom fighters made subscriptions for attending processions and meetings. Soon, he became in the hub of the British authorities. It was a time in his 2nd year, when he was blamed to throw stones on Ross Keppel's portrait in the Hostel. He was rusticated and was sent to jail. It proved the turning point of his life and he started his struggle in the freedom movement.[52]

He sacrificed his study on national interest and started awakening movement by writing pamphlets and booklets. In same mission, he started his own newspaper 'anger'. He also started writing patriotic poetry and plays, in which drama 'dard' received enormous recognition, both, in literature and freedom awakening movement. He wrote many rich historical dramas and poetry, but unfortunately, all his writing were seized to fire in the house of Azadi Kaka, his neighbor, in the period of the Khan Qayum regime.[53] It is quite mentioning that Amir Nawaz Khan handed over all his intellectual work to Azadi Kaka as fidelity. His political activities continued till the general election of 1970. He died on 12th November, 1979.

He was imprisoned so many times and suffered great hardships in jails. He was given harsher treatment in Pakistani jails after partition and had to say that' the British jails were more humanitarian than Pakistani jails in treating prisoners.[54]

5.7 Pamphlets of Jalya Khan

Jalya khan was under regular threat of the British authorities to be arrested. He escaped so many such attempts that were being made. At last, He was forced to disguise himself as a labor in Peshawar city and then moved to Sukker (Sindh). During his disguise in Peshawar, he interacted so many times with Sanat Ram, later the friendship moved into business partnership with the Lakshmi art steam Press. According to Mirwais Khan- his son, he sold out all the jewelry of his wife to run the press and newspaper 'Angar'.[55] His first poster that was published was about the release of Bacha Khan. He warned the government to release Bacha Khan and his colleagues. He had also given an ultimatum to the Government, if a negative response was being made. The poetic verses of Jalya Khan made more attractive this pamphlet. This was a successful attempt in awakening the nation. This poster made the regime scared, and he was searched in everywhere. As a result Jalya Khan always remained off the screen, but his activities increased day by day.[56]

His poster then published in the name of Mr. Faizullah Khan for the purpose to safeguard the celebrity being arrested. But the language, style and poetic notion shows that it was Jalya Khan's art. His 'appeal to humanity' as a heading proved him a person above all kinds of prejudices.

The above post was written at the time when people were engaged in the destruction of the discotheque. The mission was under the caption of 'picketing'. During 'picketing' a group of people had to wreck the discotheque, in repercussion, they were either arrested or tortured brutally.

People were regularly arrested and in reaction, pamphlets were published to boost their morals. Jalya Khan published his famous verses in the pamphlets like these;

Ma jara dala dalta okhki toyul mana dee

Da de qafas marghu da para shor kawal mana dee

Sare che wajne zanawar, rombe oba warkawee

Mung mazlomanu la oba hum warkol mana dee

Pa gatu loto ki gauhar wu za khbar na wum

Da zra pa wenu ki shar wu, za khbar na wum

Tama me na w ache Pakhtun ba domra zan kree qurban

Tale ki ekhe da khpal sar, za khbar na wum

Ma we Pakhtun ba pa nama we pate shwe we paktun

Wale paki pat prot jauhar wu, za khbar na wum

These poetic patriotic verses attracted the masses and had an effect of the heart touching blow on them. It was decided to publish all these verses to make it more public.[57]

He was so bold in publishing these pamphlets that once he published one against his own colleagues having the title of 'Dwa darghjan Khudai Khidmatgars'- two lie telling Khudai Khidmatgars.[58]

After the Indo-Pak war of 1965, Jalya published a pamphlet having the title of 'Alfozul Azeem' meaning 'A great success'. It shows his deep love to his country and nation.

5.7.1 Jalya khan and drama 'Dard'

Jalya Khan remained close with Bacha Khan and his Khudai Khidmatgar movement. Before Khudai Khidmatgar movement, he was an active member of the Anjuman-i- Islahul Afaghina- a movement for the reformation of Afghans. He was appointed as Secretary of the Anjuman, to look after all the Azad schools in the entire region. He had been clean observer watching dramas that were regularly staged at the annual meetings of Azad School Utmanzai from 1921 to 1930. Jalya khan made great contribution to the freedom movement, when Bacha Khan was behind the bars.

He published two booklets 'Dard' and 'Qanoon'. The booklet 'dard' was published in January 1931. In this connection warrants of arrest were issued against Jalya Khan and Sant Ram, manager Lakashmi art steam press, Rawalpindi, Peshawar branch. After 'Dard' a poem of him was published in weekly 'Angar' in which his new style of expression attracted Southerland's journal to republish it. It created a new chaos against British rule and finally on 6th November, 1931 the government again steps forward against him.[59]

A report of the CID explains that Jalya is a red- shirt ex-student of Islamia College, Peshawar who has already published seditious booklets 'Dard' and 'Qanoon'. Another report in the same files elaborates that "... At Babara (Charsadda) a meeting of all freedom fighters was held at night between 24th

& 25th March, 1931. In this meeting drama of Jalya was staged and, according to CID report, it was based on the booklet published by Amir Nawaz Khan Jalya. According to reports, about 2000 to 3000 audiences were present. It had over at 1; 30 am. This had given a great awakening to the people."[60]

In another file it has been reported that" Amir Nawaz Khan Jalya is trying to convey his prescribed booklet 'dard' to Afridi and Mohmand country through village Kafoorderi and Shabqadar.."[61]

However, one of the participants who acted in the drama 'Dard', told it was staged on 4th April, 1931.[62] Ahmed (1991)[63], explains that Bacha Khan along with other prominent Khudai Khidmatgars were in Karachi, Meanwhile, Amir Nawaz Khan Jalya, an educated youngster of Utmanzai, progressive, creative minded and smart person had published a booklet 'Dard' in which he presented the historical background of the freedom fighting process both in poetic and prose form. In this booklet, young Jalya has shown his full command over literature. The price of the booklet was two annas *pennies*. This booklet was circulated in the whole of Pakhtunkhwa by Gul Rehman shopkeeper of safer Khel, Babara and Ahmed Kaka of Babara and about more than 1000 copies were sold. This happened in 1931.[64]

Ahmed Kaka (1991), further explained the story of selling the booklet. When he approached one of the feudal lords of the area, he refused to buy it and further told him that he had no interest in freedom of India. Upon the approach of another educated feudal who was barrister by profession, he refused to buy it on the pretext that he was ignorant of Pashtu language.

However, on conveying the message of 'Dard', he wept bitterly and made a subscription of Rs 5. He also promised financial aid in the next meeting.[65]

The drama was assisted financially by seven persons providing all the apparatus and materials. The number of actors who acted in the play was 168 in number. The play was started by a sweet singer, singing the poem of Jalya Khan with some of the following verses.

Da Har Sa na de hog, mata da khpal watan zama

Qurban de she dad a na sar aw maal aw tan zama

Da bal watan guluna rata khkare kharo khas

Da khpal watan och dake de sarw o saman zama

Zalima gote da zama na pre kre hagha dam

Malmal che da dhake darta khkara shu fan zama

According to Ahmed Kaka (1991), the drama started at 9.00 pm and ended at 12.30 am. The same night some unknown persons attacked Captain Bareness who was assistant commissioner Charsadda at 1.00 am. His watchmen exchanged some bullets of firing. The attacker escaped. Captain Bareness approached the deputy commissioner, Peshawar and informed him of the drama staged, and also told him that anti- Government poems were recited in the drama.[66]

He also told the Deputy Commissioner, Peshawar that the drama had made the people so excited that they, in repercussion, attacked his bungalow. The

deputy commissioner called upon Mr. Mian Said Ahmed Shah, who provided a written statement in this respect and warrants of arrest were issued against all the Khudai Khidmatgars. On the 12th April, 1931 Babara was besieged at night time. In the morning time, many people, including the participants of the drama were arrested from different villages like Babara, Utmanzai, Charsadda, Geedar and Mardan. All were sent to central jail, Peshawar. However, Jalya khan was not amongst those perhaps escaped being arrested.[67]

The importance of the drama can be judged from the fact that, all the newspapers made front page coverage of it in all major cities of India. To know, how much, it was important for the authorities, the court proceeding were being published on a daily basis. The Peshawar based daily 'Angar' owned by Amir Nawaz Khan Jalya, in an editorial page titled in words like" the drama 'dard' to be on the stage of the court". Twelve persons were under trial and finally all of them were given six years of imprisonment. Lawyers and Barristers were invited from Lahore for appeals, but, to no result.[68]

Bacha Khan after his arrival from Karachi thanked Amir Nawaz Khan Jalya with the words. 'I am so happy to see that Khudai Khidmatgar movement is recognized in all over India and even the center of Great Britan- London, which is so confused about. This drama has received great popularity".[69]

Mohammad Aslam sharer, the resident editor, of daily 'Angar' was also arrested in the incident. This drama had a great communicative approach which made a superb effect on the masses. This shows ho Jalya had a firm control over the mass communications skills and psychology of the culture

and traditions. It had more effect than a film of today. It was greatly traumatizing, artistically arranged and professionally presented.

The jail, court and village made for the stage drama looked so original, that fixed the audience puzzled. As compared to Abdul Akbar Khan, Akbar, who was also staging the dramas these days, the drama' dard' attracted much more audience. It was the art of Jalya, which attracted thousands. He selected night time in order to camouflage the Government and safeguard the audience. It was done, intelligently, as just half dozen participants were picked out by the police in 168. Interestingly, all the six were apprehended with the help of tout, who acted on stage himself.[70]

He disguised himself in such a way that the British authorities could not recognize him, despite keen surveillances. This, disguise, too, worked for other participants tactfully and skillfully.[71]

Describing the drama, Bacha Khan, in his autobiography explained,

…. "When I arrived from Karachi the conflict of a little drama staged at Babara by some school pupils was in full swing. When I saw the deputy commissioner, Peshawar I told him that children are habitual of such like playing… the participants were arrested in the whole Charsadda. Besides, Babara was cordoned off by army…."[72]

The important thing about the drama, that the actors who represented in the play were all students of Azad School, started by Bacha Khan. It is explained by Bacha Khan himself in his autobiography.[73]

Amin (1991)[74] is of the view that due to jealousy and a personal conflict, Bacha Khan used words like 'little drama' for 'dard '. Nevertheless, the play was staged in 1931 and Bacha Khan written his autobiography in 1979. Bibi, M (2014)[75], in a recorded interview explained that she and her father Fazli Raheem Saqi arranged the autobiography in Kabul in 1978.

There was nothing told by Bacha Khan in this wish, however Jalya Khan and his efforts were greatly prized by him.[76]

5.7.2 Journal 'Angar' of Amir Nawaz khan Jalya

The 'angar' was started in 1927, according to Khaliq (1970)[77]. Some other writer shows its date of appearance as 1930. Ahmed (1991), declared it a 'daily' to impart the Pakhtun nationalism. It was published both in Urdu and Pashtu languages. The list of archive records in Britain, Afghanistan, Germany and Japan shows it an all-important newspaper, however, for Pakhtuns, it continued with the undue justice of recognition and importance.

The publication record shows that, initially it was issued weekly. It was banned for so many times during four years of its publishing.[78] According to Mir Wais Khan, the son of Amir Nawaz Khan Jalya once the journal was discontinued, due to fiscal restraints. It was restarted after selling of all the ornaments of his wife. The paper had six pages, as evinced by the issue of July, 1931.

Baha, l (1979)[79] considers daily 'Angar' as a revolutionary, and took a pivotal part in the freedom movement. The journal began its journey in 1930,

according to her. It brought out the news for five or six months. Syed Zia Jaffery was the editor of the Urdu section and Jalya Khan was honored with the Pashtu section. Abdul Wadood Qamar was the assistant editor, who contributed rich columns. The newspaper supported the Red shirt movement and its agenda and policy. It bore on its revolutionary zeal. [80]

The journal 'Angar' was published during the period of 1927-1940. When published regularly, it was a daily newspaper; however, its irregular publication sometime shows it a weekly journal. Amin, L (1990), declares it as a radical journal, as proven by its name, which means 'sparkle'.[81]

The daily 'Angar' faced another rivalry and that was from intellectual circumstances. Sanobar Hussain alias Kakaji started another bilingual weekly magazine' Sailab'. Kakaji was the preacher of the Lenin's philosophy, while Jalya was a nationalist. The poetic notion of the title page of the 'anger' shows it clearly.

Oya zara selaba angar bande takkar khuree

Bara da aw ka sellab de, da ba sar da sanoobar khuree

(Seventy thousand fluxes collide with 'anger' whether it is Bara or sailab, it will collapse sanobar)

There was a background for the above poetic notion, the newspaper of Jalya used to be published from the press of a Sikh in Karimpura, Peshawar by a manual press. Historically proved, river Bara after flooding in the monsoon, never reached in the area of Karimpura. It presents the historical keen

observations that were being made by Jalya. He had total command over the history of Pakhtunkhwa, as well as, on the poetic needs.[82]

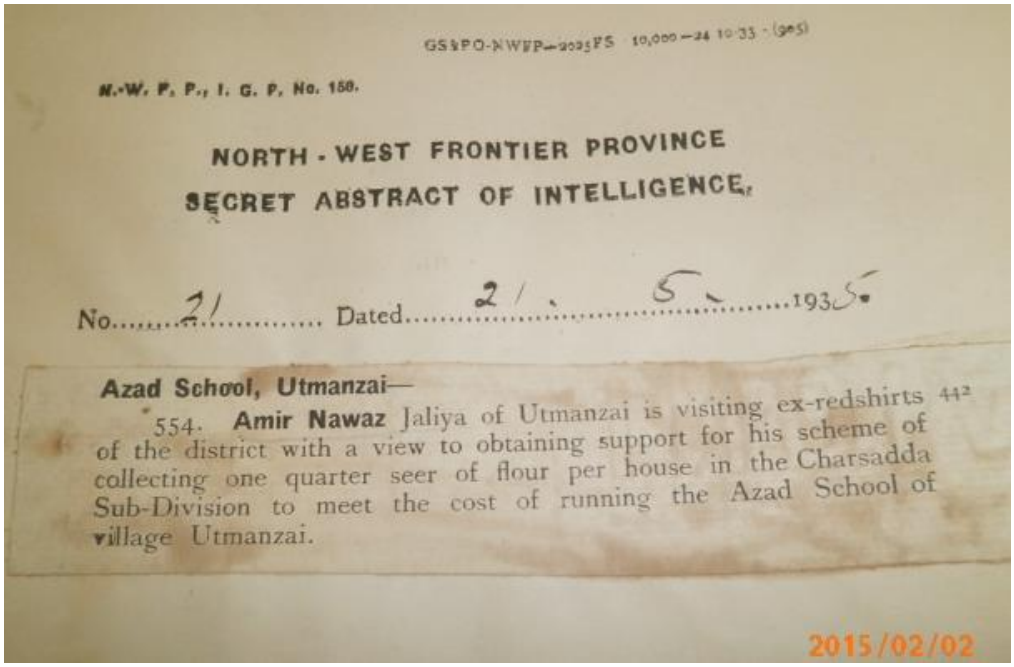
5.7.3 Jalya as secretary of Azad School Utmanzai

Amir Nawaz Khan Jalya was appointed as secretary of the Azad School Utmanzai on June 8, 1935. It is reported by the CID, in July 1935, that he had replaced Mr. Taj Mohammad Khan. Later on, as secretary, he included two more instructors in the school that are Mr. Shad Mohammad of village Rajjar and Mr. Obaidullah Khan s/o Dr Khan Sahib.[83] He had also commanded over the management that the son of Dr. Khan was inclined for teaching, as well. The situation of the school was very miserable during his tenure. The salaries were not paid to the teachers for three months. He decided to collect flour from ex-Red shirts workers at the rate of one quarter Kilogram per house in the Charsadda sub Division to meet the cost of the school expenses. This indicates his love and warmth for the success of the educational movement of Bacha Khan. It was the time when Bacha Khan and all his colleagues remained behind the bars. [84]He began calling the Red shirt workers for subscriptions before his assignment as secretary in the month of May, 1935.

Jalya Khan was appointed as secretary of Azad School Utmanzai on June 14, 1935 and he resigned from the slot on September 16, 1936, when he was unsuccessful to resolve rifts amongst the teachers.[85]

5.7.4 Recognition of Jalya services by Bacha Khan

In the annual meeting of the Azad School Utmanzai on May 1st, 1945 Abdul Ghaffar Khan Akai Bacha Khan struck a medal of crescent and a star to Jalya Khan in his service with Khudai Khidmatgars. Master Karim the Headmaster of Azad school Utmanzai read out a certificate which was issued to Amir Nawaz Khan Jalya on November 19, 1942 for his bravery in occupying a post office in Peshawar city.[86]



GS&PO-NWFP—900SFS 10,000—24 10-35 - (905)

N.-W. F. P., I. G. P. No. 150.

NORTH - WEST FRONTIER PROVINCE

SECRET ABSTRACT OF INTELLIGENCE.

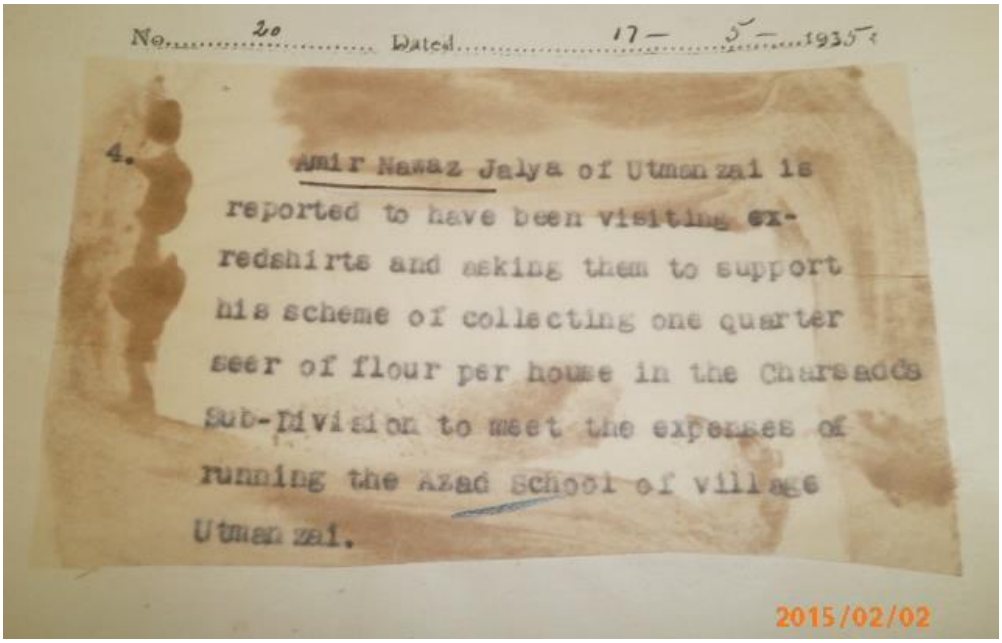
No. 21 Dated 21 . 5 .1935.

Azad School, Utmanzai—

554. **Amir Nawaz** Jaliya of Utmanzai is visiting ex-redshirts 442 of the district with a view to obtaining support for his scheme of collecting one quarter seer of flour per house in the Charsadda Sub-Division to meet the cost of running the Azad School of village Utmanzai.

2015/02/02

Figure-5.1: Secrete statement regarding visit of Amir Nawaz Jaliya's visit to an Azad School at Village Utmanzai (1935)

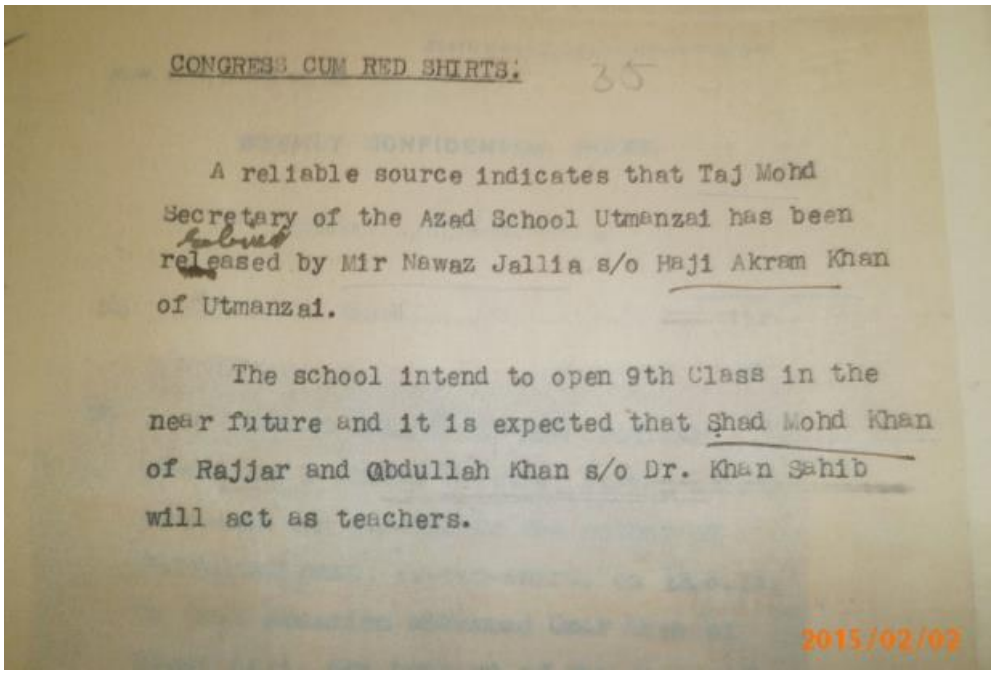


No. 20 Dated 17 — 5 — 1935

4. Amir Nawaz Jalya of Utmanzai is reported to have been visiting ex-redshirts and asking them to support his scheme of collecting one quarter seer of flour per house in the Charsadda Sub-Division to meet the expenses of running the Azad School of village Utmanzai.

2015/02/02

Figure-5.2: Secrete statement regarding visit of Amir Nawaz Jaliya's meeting with ex-redshirts regarding fund raising for Azad School at Village Utmanzai (1935)



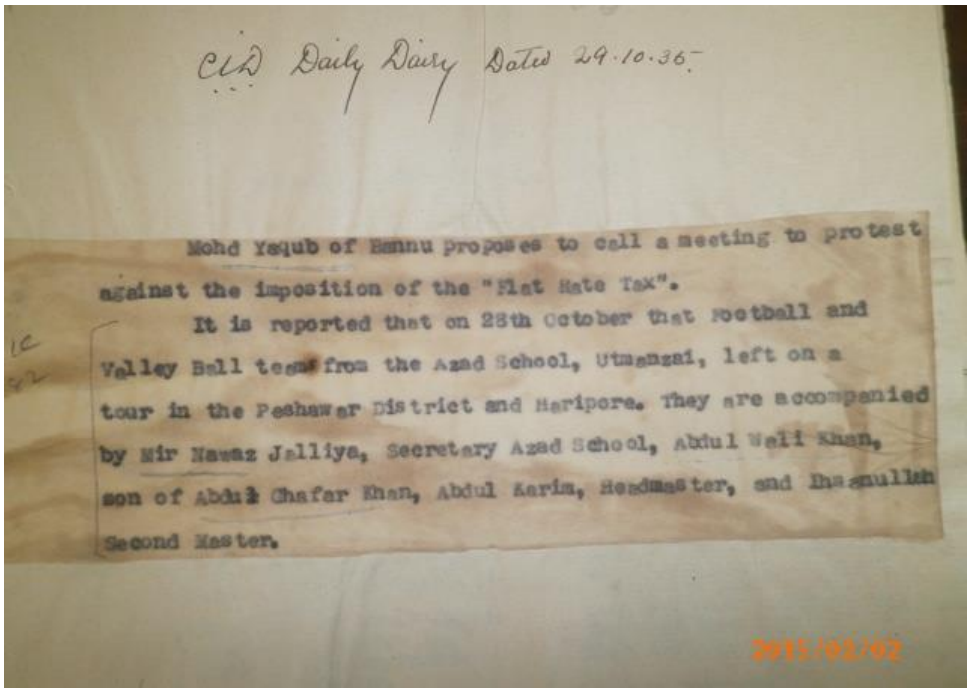
CONGRESS CUM RED SHIRTS.

A reliable source indicates that Taj Mohd Secretary of the Azad School Utmanzai has been released by Mir Nawaz Jallia s/o Haji Akram Khan of Utmanzai.

The school intend to open 9th Class in the near future and it is expected that Shad Mohd Khan of Rajjar and Abdullah Khan s/o Dr. Khan Sahib will act as teachers.

2015/02/02

Figure-5.3: Documents discussing meeting of Amir Nawaz Jaliya's and Taj Mohammad, Secrectry Azad School at Village Utmanzai (1935)



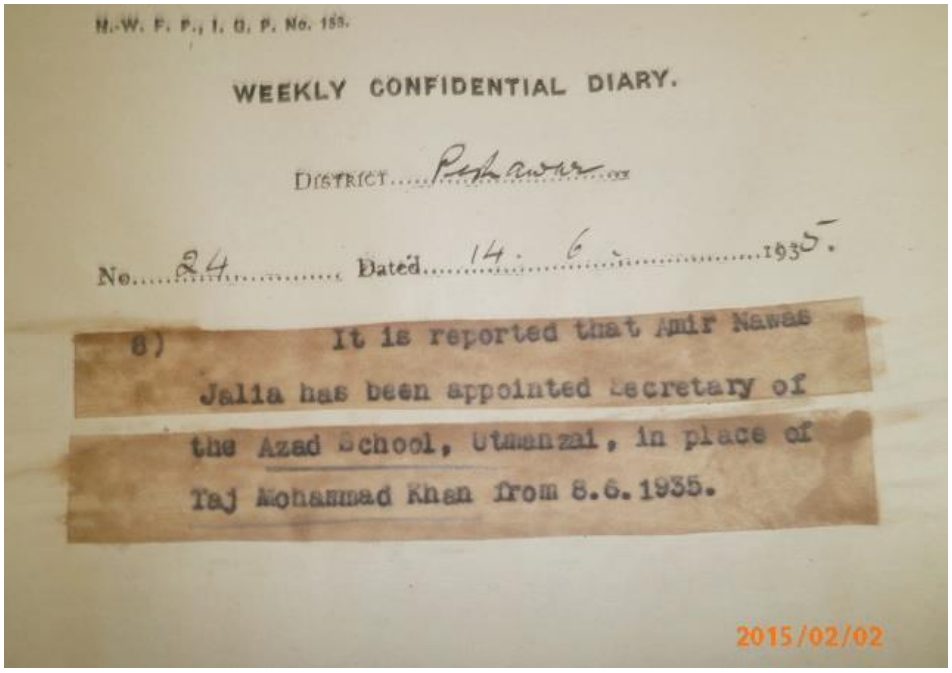
CID Daily Diary Dated 29.10.36.

Mohd Yaqub of Bannu proposes to call a meeting to protest against the imposition of the "Flat Rate Tax".

It is reported that on 28th October that Football and Valley Ball teams from the Azad School, Utmanzai, left on a tour in the Peshawar District and Haripore. They are accompanied by Mir Nawaz Jalliya, Secretary Azad School, Abdul Wali Khan, son of Abdul Ghafar Khan, Abdul Karim, Headmaster, and Ihasmullah Second Master.

2015/02/02

Figure-5.4: Documents showing details about the visits of football and volleyball teams Azad School at Village Utmanzai (1935)



N.-W. F. P., I. G. P. No. 155.

WEEKLY CONFIDENTIAL DIARY.

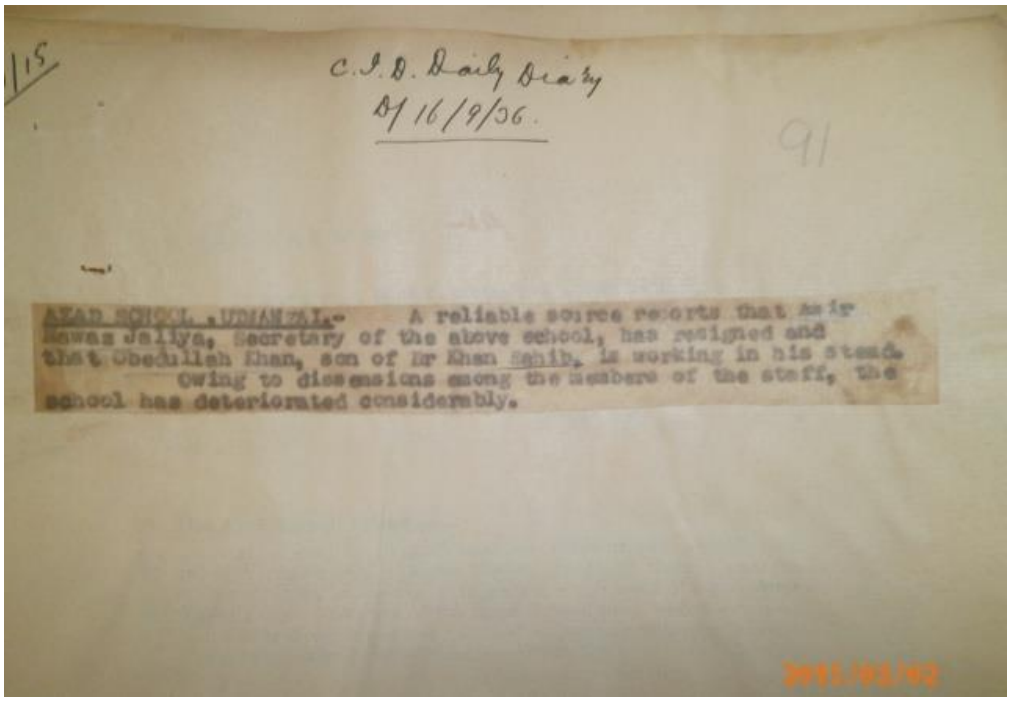
DISTRICT.....Peshawar.....

No.....24..... Dated.....14. 6. .....1935.

6) It is reported that Amir Nawaz Jalia has been appointed Secretary of the Azad School, Utmanzai, in place of Taj Mohammad Khan from 8.6.1935.

2015/02/02

Figure-5.5: Secrete statement regarding appointment of Amir Nawaz Jaliya's as Secretary, Azad School, Utmanzai (1935)

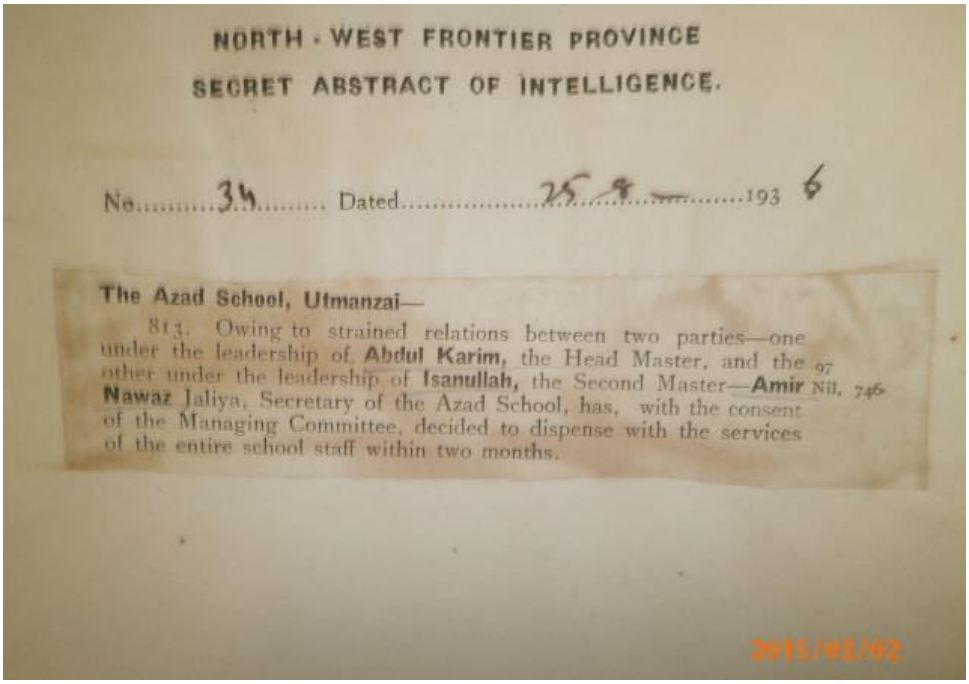


C.I.D. Daily Diary
D/16/9/36.

91

AZAD SCHOOL, UTMANZAI.- A reliable source reports that Amir Nawaz Jaliya, Secretary of the above school, has resigned and that Obedullah Khan, son of Mr Khan Sahib, is working in his stead. Owing to dissensions among the members of the staff, the school has deteriorated considerably.

Figure-5.6: Secrete statement regarding resignation of Amir Nawaz Jaliya's as Secretary, Azad School, Utmanzai (1935)



NORTH-WEST FRONTIER PROVINCE
SECRET ABSTRACT OF INTELLIGENCE.

No. 34 Dated 25-9-193 6

The Azad School, Utmanzai—

813. Owing to strained relations between two parties—one under the leadership of **Abdul Karim**, the Head Master, and the other under the leadership of **Isanullah**, the Second Master—**Amir Nawaz** Jaliya, Secretary of the Azad School, has, with the consent of the Managing Committee, decided to dispense with the services of the entire school staff within two months.

97 Nil. 746

Figure-5.7: Statement showing statement regarding the dispensing of Amir Nawaz Jaliya's services as Secretary, Azad School, Utmanzai (1935)

5.8 Master Abdul Karim (1907-1961)

Abdul Karim aka Master was born on 7th December 1907, in the home of Muntazir Khan in village Utmanzai, Charsadda, according to school records.[87] However the literary circle in different books, articles and journals reported his year of birth as 1908. He received his primary education from DB School, Utmanzai. After passing his primary in 1918, he was admitted in DB Middle School in Charsadda, where the teachers were reluctant to give him admission. However, he topped the entry test and surprised his teachers. When Azad School was opened in Utmanzai by AIA, he took admission in the 9th over there.

He passed his matriculation from Azad High School in 1924, the school was affiliated with Jamia Millia Delhi. When he was a student in Azad School Utmanzai in the session 1922-1924, he attracted all the leaders of the Anjuman-i- Islahul Afaghina, his ability to learn and serve, pleased the Anjuman to send him for higher studies to Jamia Millia on the scholarship of the Anjuman, as he was poor.[88]

He passed his Bachelor of Arts with the subjects of Islamiyat, English, Political Science and History in April, 1930 from Jamia Millia Islamia, Delhi.[89] After his return from Delhi in 1930, he was appointed as a teacher in the DB Middle School in Utmanzai, but soon he realized that school is producing servants to the government and not the citizens of the nation. He was appointed as second master in the Azad School in Utmanzai.[90]

As a student in Azad School Utmanzai and Jamia Millia, he was the finest. His melodious sound attracted thousands in school functions. He accompanied with Bacha Khan during his visits far to attract people towards education. Master Karim and Abdul Wali Khan's recitation and translation of the Holy Quran, motivated many to send their children to school, as the Mulla antagonism towards modern education scrambled the people to refrain from education.[91]

Master Karim was appointed as Director of the Song Publicity organization of the then N.W.F.P in the ministry of D. Khan Sahib[92]. The same department was abolished, and then he was appointed as Director small saving. He worked on the same slot until 1947. After the independence of Pakistan, he was removed from the service.[93]

He moved to the business of timber for a while after which he started farming in his own land in Utmanzai to earn livelihood till his death in 1961. He got married in 1937. His first son Muhammad Aurangzeb was born in 1938, followed by Jehanzeb in 1940, Darul Shikwa in 1942, Daughter Nasim Akhtar in 1944, Naheed Akhtar in 1946, Neelofar in 1948 and Javaid Khan in 1949.[94]

5.8.1 Contribution and services of Master Karim

He started contributing to the society when he was a student of class 9th in the Azad school Utmanzai n 1924. Bacha Khan in an essay 'The start of Karim's services' on the Master's Karim death in 1961 says;

"I want to share about Master Karim childhood, as nobody knows about that. It was the time when there was nothing for the promotion of education. If there were primary schools in the villages, the Mullah would not allow people to admit their children. They were propagating against these schools, as they belong to the Britishers, so education in it were considered a sin. They told the masses that those who will get admission will go to the hill. It was the time when common people were under the extreme influence of the Mullah. The Pakhtun children were often forbidden. The Mullahs were refraining people from getting education, nor do they have an alternative by whom they can receive education, as a result Pakhtuns were grown up illiterate. For the purpose we started establishing Islamia schools, under the patronage of Haji Sahib of Turangzai."[95]

He further explained that after the establishment of the Anjuman-i- Islahul Afaghina in 1921, they started visiting villages for convincing of the masses. Abdul Karim, Abdul Ghani and Abdul wali always accompanied him. Abdul Karim always convinced the masses through recitation from the Holy Quran and translation, through his lyrical voice. The act of Karim convinced the folk towards education and they starting educating their children, and the foundation of *reformation* was undertaken.[96]

It was the achievement, master Karim contributed at the early age when he was teen.

5.8.2 Literary services

The fame of Master Karim as a literary person is prominent above his other services. The reason, perhaps, is the literary circle, who did research and wrote articles on a regular basis. On the other hand, his educational services in the Azad High school Utmanzai, as a student, then teacher and then Headmaster, is hidden.

5.8.3 Julay Guluna

The book 'Julay Guluna' *Bunch of flowers* is a book of fiction, a masterpiece of all times, in the cultural history of Pashtu literature. It is this book, which made him renowned writer. This book was published in 1958 for the first time and the second edition was published in 2006. The literary circle of poets, writers, scholars and lovers of fiction recognizes it a masterpiece.[97]

5.8.4 The history of Yousafzai tribe

This research book was written by Master Abdul Karim on the history of Yousafzai tribe. This rich historical document is no way found anywhere. Its hidden truth was revealed by a letter of Maulana Abdul Qadir, former Director Pashtu Academy University of Peshawar. The letter was found in the treason of Master Karim personal documents, which is in the custody of Muhammad Aurangzeb, his elder son.[98] Maulana Abdul Qadir had asked Master Karim to make a review by historians upon the Pashtun history, before going to publish it.[99]

According to Muhammad Azam Azam, former Director Pashtu Academy, Master Karim had written a brief history of the Yousafzai tribe in a chronological order, through which, he informed us from time to time. He was always keen in his lectures delivered on the Yousafzai's bravery, incidents, events and massacres.[100]Unfortunately, the book is not found, whether published or not.

5.8.5 The history of Pashtu language

Master Karim was a genuine devotee of the maternal language, his advocacy, is proven by his strong pen, which he used to compose the history of Pashtu language. According to Mir Mehdi Shah[101], Master Karim wrote 'Julai Guluna' and the 'History of Pashtu language', the former was published, the latter an unpublished document.[102] This book is, too, unpublished, and its manuscript was not found anywhere. The British authorities took out all his intellectual assets during a foray on his home, when he was arrested.[103]

5.8.6 Pakhtunistan

The manuscript of this book was taken away by Police in a raid on his home, however, the sketch of the same is present in the personal diary of Master Karim.[104] He remarked that, "I stayed at Zareenabad, when the Police taken away 'Pakhtunistan". [105] The book is still unpublished.

5.8.7 The Autobiography

The autobiography, his personal story, was handed over to Abdul Wali Khan by Muhammad Aurangzeb, for to publish it. Unfortunately, it was misplaced, searched many a times in Wali Bagh by Naheed Akhtar, his daughter, but to

no avail.[106] Hundreds of his articles are published in different newspapers, journals, magazines and other books. Similarly, his published and unpublished letters have made the treason of literary worth to an art of boundless effects.

5.8.8 Master Karim as a teacher and Headmaster of Azad High School Utmanzai

Master Karim was the first student who did his matriculation from Azad School Utmanzai. He had the honor to receive scholarship for graduating in Jamia Millia, Delhi. The Headmaster of Azad School Utmanzai Mr. Maqsood Jan Khan was arrested after the Qissa Khwani Massacre on April 25, 1930. Abdul Karim, just returned from Delhi for his vacations, was motivated by his teacher Maulana Muhammad Ali Jauhar, to go for higher studies to Egypt.[107] He joined the Azad School Utmanzai, as a second master in 1930, preferring the national service on his personal career. He mentioned the same story like;

"Maulana Muhammad Ali Jauhar prompted me for higher studies to Egypt. The bloody incident occurred in the Qissa Khwani Bazar, Peshawar on April 1930. I was on vacation for one month from Jamia Millia and was getting preparations for going to Egypt. In the meantime the Headmaster of Azad School was arrested. The mother land needed me. I conferred with my Principal and cancelled the idea to travel abroad".

He joined the school under harsh circumstances.[108] His entry not only boost the determination of the teachers, but was a mentor entry in the student affairs. The social background in the same village, made him central in school affairs. In a short span of time he was promoted to the slot of Headmaster.

The Qissa Khwani massacre was followed by more incidents in the whole province. The one in Utmanzai, in which Mehmmod Shah and Abdul Hakim were martyred, was an eye witness brutal, as he was the stage secretary near the hill of *Khkar baba.* [109]

The British regime arrested almost all Khudai Khidmatgars on December 25, 1931. Master Karim was arrested as well, on the same night. He stayed behind the bars for three years and was treated like crooks.[110] He started teaching for the prisoners in the Haripur jail, where he inspired the public and the leaders of the freedom movement. He was released from the jail after three years and he joined the Azad School Utmanzai again in 1934.[111]

Abdul Sattar s/o Abdul Jabbar of Garhi Miangan Utmanzai was appointed as Headmaster of the school after the arrest of Master Karim. It is worth mentioning that Abdul Sattar, an ex-student of the same school, did his matriculation, and was sent to Jamia Millia Dehli from where he passed his Faculty of Arts. Devedas Ghandhi was his class fellow during graduation in Dehli. He worked as Headmaster of the Azad School Utmanzai till 1934.[112]

The arrest of all the Anjuman members' agonized great loss to the schools in general and to the Azad School Utmanzai in particular. Master Karim was also shocked to see the deplorable situation of the School, re-energized himself and struggled for uplifting the standard of the school. It was his tenure when gigantic personalities like Mahatma Gandhi, Jawahir lal, Maulana Abul Kalam Azad, Desi and other prominent celebrities visited the school. The

welcome address presented to these leaders magnify the scuffle of Master Karim for his praiseworthy institution.[113]

5.9 The educational movement of Anjuman-i-Islahul Afaghina and Pashtu literature

The history of all movements in Pakhtunkhwa had the similarities of developing unity amongst Pashtuns, the growth of Pashtu language and literature, and the promotion of religion, politics, culture and valuable traditions. The history had also the evidence such movements, were diverged with extreme power by different invaders over a period of time. The movements of Pashtun nation that were opposed by power were that of, Peer Rokhan Bayazaeed Ansari, the Pashtun nationalist of all times Khushal Khan Khattak and the educational movement of Bacha Khan.[114]

All the three movements had some similarities; however the movement of Pir Rokhan was initially sofiast (mystic), religious and reformative. Later it diverted into national and political movement. Both Pir Rokhan and Khushal Khan fought against Mughals- who had an enmity nature with Pashtuns. Pashtu literature found two schools of thoughts side by side with the two movements of Pir Rokhan and Khushal Khan. Both the literary mindset made a great in depth service to Pashtu language and literature, given a lot to it. [115] The Rokhani movement had given a spiritual touch to Pashtu literature. The movement produced great poets like Mirza Khan Ansari, Daulat Khan lwane, Ali Mohammad Mukhlis and Arzani. This school of thought contributed towards the art of writing skills by the book “Khairulbayan” written by

Bayzeed Ansari. In the same manner and trajectory Khushal Khan Khattak who leads his school of thought, had a great contribution in Pashtu history, research, prose and poetry to the Pasthu literature. He also had contributed in the new art of writing skills.[116] This school of thought was having Ashraf Khan Hijri, Abdul Khan Khattak, Sikandar Khan Khattak, Gauhar Khan Khattak, Sadar Khan Khattak and Afzal Khan Khattak like legends in the history of Pashtu literature. The discussion portrays that both the movements were purely political and nationalist; however, they produced classic poetry and literature in Pashtu language. Pashtu literature was developed due to the two schools of thoughts.

The Afghan king Amir Amanullah khan also made a movement to reform the Pakhtuns and their education uplift. To his reformative package, he was too removed as a result of British involvement in the region. The attempt made by British Raj against Amir Amanullah Khan was Pashtun's cause on the other side of the border, not to demand any think like that.[117]

The 20th century had the reputation with the history of another systematic movement characterized by educational, literary, political, nationalistic and reformative pillars. It was the movement of Anjuman-i-Islahul Afaghina founded by Bacha Khan. He had the mission to unite the frantic, illiterate, intolerant, hatred and the revengeful nation toward enlightening. The vision of Bacha Khan can be well explained in the words of Fazli Mehmood Makhfi.

Za da qaum pa gham jwande yam dagha gham ba pa zra tal we

Pa zeegar sawe la de yem sar ki oor me de na bal we

Khdaya dase jwandoon rakre che me zra ki gham da qaam we

Pa de gham ki lewane we dagha gham pa ma bar tal we

Khudaya dase wakht ba rashe che zamung jehaz ba hum we

Laka baad ba pa hawa she pa trakhu oobo ba sam we

Za ba khpal jarneel pase yem pa dushman ba daw kawal we

Pa arman arman la de yem khudaya dase wakht ba kal we

Bacha Khan was well aware of the fact that the only agent which can bring light in the life of the Pashtuns is the power of knowledge and educating them, so that they can compete with the other nations of the world. He considered that Pashtun was not aware of their language, culture, religion and political awareness. Bacha Khan in this regard expressed in the preface of Fazli Rahim Saqi's book '*Da Sabar Jang*'.

"I asked my friends- the Khudai Khidmatgars to write what they served the nation during the movement. In this way they will serve not only the nation but the Pashtu language".[118]

It is evident by the history that every movement has a mission and vision. But there are some hurdles in getting these objectives. The movement of establishing Azad schools was also opposed by the British regime, Mullah and

feudal. They told the masses that; they would have no place in paradise if they join the schools.

Bacha Khan observed the society closely and concluded that;

> "I keenly observed the situation in Afghanistan and tribal territory and made an analysis that revolution is not as easy as I thought before. It is a process of evolution that brings product. The revolution needs scholarly persons, who can produce learners".[119]

He further explained that:

> "All the emotional fellows during Hijrat movement, detached themselves, due to lack of knowledge. I thought again and again on the situation, and it was realized that Pakhtun nation is not interested in trade, and agriculture".

The Pakhtun nation had the history of lavish spending.

> "They have a negative approach towards education and service to the nation too. On the other hand, they are spending huge amounts on unnecessary ceremonies of marriages and death, etc. They have fought against each other for years on matters of common nature. So how can this nation be lead for a revolution? A will of political awareness and educational tendency was needed to be inculcated in them. And all it is possible in a peaceful environment. Before adapting this

> approach, I thought the revolution was the solution of all problems. I found that violence is much closer to revolution and bringing peace was an untiring effort. So, I decided to get my nation educated with a lesson of non-violence, harmony and peace. I returned to my native town Utmanzai, and decided to restart the old Madaris with a systematic new approach of opening new ones in the whole Pakhtun belt".[120]

Bacha Khan wanted the Pakhtun nation to receive religious, as well as modern education, so that they become familiar with their own history and culture but through the maternal language.

It was decided to educate them in oriental, as well as modern subjects, so that they can compete with other nations of the world. It was, due to the slogan of, loving a book rather than a gun. The government realized that the movement will never affected by their planned impediment. And that Bacha Khan and his colleagues are very stimulated to achieve their goal and they may never be diverted by any means. The mullah, feudal and money were tried by the British Regime to make them reluctant, but all of them yielded no results for them. As a last tactic, the government decided to arrest Bacha Khan and his colleagues under FCR 40 in December 1921. Bacha Khan was imprisoned for three years with miseries and hardships in the jails. He was mentally and physically tortured, but he remained unmoved from his chosen path. The government thought that after the arrest and torture of Bacha Khan and his colleagues, the movement of Anjuman-i- Islahul Afaghina of establishing Madrassas could be abolished.[121]

The Anjuman-i- Islahul Afaghina established 57 Azad schools, while Bacha Khan was in jail. Moreover the Azad School Utmanzai was upgraded to high in his absence. It forced the British regime to rethink its strategy.[122] And when Bacha Khan was released in 1924, his aim of life that was the students from Azad schools all over the valley, were ready, to welcome him in different areas of the province. He saw the religious, historical, political and Islamic consciousness amongst the students of the schools. The Azad School Utmanzai produced Master Karim like poet, critic, writer, and intellectual who made a new zeal in the movement. The school produced statesman like Abdul Wali khan and philosopher, poet like Abdul Ghani Khan. Abdul Rauf Qurban like poet and politician in Malakand Dargai was the production of the Madrassa. Saadat Khan Jalbal like the patriotic poet was also educated in the same school. The students educated in these schools from Charsadda, Peshawar, Swabi, Nowshera, Mardan, Kohat, Bannue, Dera Ismail Khan, Hazara and Tribal areas awakened the Pakhtun nation by their speeches, writings, poetry and other informal means. It slowly and gradually glitters a hope of fulfilling the dreams of Bacha Khan. The Pakhtun nation was getting empowerment with the beauty of education and the movement was continually contributing. Language and literature of a nation put a great deal in every movement, so was the case in Pashtu literature. Literature plays a pivotal role in the movements, because it is that very tool which creates collectivism in the nation. Literature and language direct you towards the achievement of the collective goals. A nation is getting unified for a movement by the contribution of literature. The task is done by the writer, poet, intellectual and learned persons of the language.[123]

In the same way and means Mian Ahmed Shah, Maulana Muhammad Israel, Khadim Mohammad Akbar, Taj Mohammad Khan, Haji Abdul Ghaffar, Abdul Akbar Khan, Akbar, Mohammad Abbas Khan like intellectuals, poets, writers, and teachers inspired the students of Azad schools and awakened them.[124] Shared norms and values were inculcated in the young youth. The mother tongue, culture, history and code of conduct of Pashtuns remained part of the curriculum in Azad schools. And thus the movement demanded freedom for the subcontinent, which was the sublime requirement of the people of the subcontinent at that time. The theory of nonviolence puts a great contribution in placing a book in the hands of the Pakhtuns in place of a gun. The movement played a pivotal role in awakening the Pakhtuns.[125]

The movement asked all the poets and intellectuals to form literary societies and Anjuman branches throughout the province. The societies were established and it was also directed that names for such Anjuman be selected according to their local understandings. The name of Azad schools was being treated as schools that only preach independence, that's why the Anjuman decided and directed to all its followers to rename the schools according to their local settings. In doing so, after 1930, the history shows the names like Islamia schools, national schools etc.[126]

The Anjuman Islahul Afaghina decided to hold annual meeting of the schools followed by a poetry competition at the end. This attracted hundreds of patriotic poets and writers to take active participation in it. They were honored with prizes and medals at the end.[127]

The first annual meeting and literary competition were held in April 1927.The poetry competition was given the theme like this “ka zalmee chare pa khpal Watan qurban she”. Mr. Abdul Khaliq Khalid’s poem was declared first in the competition and won the cash prize and a gold medal. Fazli Mehmood Makhfi got second position by getting a silver medal. Maulana Ahmed Gul of Kohat won third position by getting a bronze medal.[128]

The annual meeting created another history by staging the Pashtu drama written by Abdul Akbar Khan Akbar “dree yateeman”. Abdul Wali Khan acted as an elder orphan in the drama. Abdul Wali Khan in his book “Bacha Khan aw Khugae Khidmat garee” says;

> “It was the story of a poor farmer, who could not pay the water tax. The government arrested the farmer. The farmer left two sons in his home. I was acting myself in the play and was the elder brother. When the government arrested my father and abolished our home, my younger brother came, and asked me that he is feeling hungry and need some food. My younger brother was crying while asking for food. When my brother told me for the second time that he was feeling hungry, an old man watching the play with great involvement step forward and put a rupee in my pocket and advised that don’t worry my son, buy some food for your brother”.[129]

This play and poetry competition was the first of its kind in the history of Pashtu literature and is considered the first ever Pashtu drama and public poetry competition. It was an honor for Anjuman-i- Islahul Afaghina.[130]

According to Mohammad Hamayun Huma, quarterly 'Pakhtun 'July, 2008, p 56, "Raza Hamdani considers 'dree yateeman' *three orphans* as first systematic Pashtu stage drama".

The annual meeting was held in 1928 under the presidency of Haji Abdul Ghaffar. In the same manner a play and poetic competition were held at the end of the meeting. This time the theme given was "ka de khyal DA azadai DA khpal Watan she". In the end another Pashtu drama was staged "Tarboor" written by Abdul Akbar Khan Akbar. It was also a reformer thematic play.

Abdul Khaliq Khalil, a well-known poet in this regard says in his book' za aw zama zamana'

Pa de kaal k che mausam wu da bahar

Sadarat ki da haji abdul Ghaffar

Utmanzu ki jalsa ushwa aleeshana

Alamuna wu raghale la har khwa na

Da teer kal pa shan drama pake hum oshwa

Da pakhtu mushaira hum pake ushwa

Tarha da wa ka da cha yada tar nan we

Ka de khyal da Azadai da khpal watan we

Ka you nazam che la tolo wo behtar

Hagha shmeer shu da Khadim mohmmad akbar

Dwem nazam da torsam kaka hesab sho

Da Sherpao fazliwahid drem kamyab she

Literature was created in dual way, Abdul Akbar wrote a Pashtu play, which was portrayed in poetry by Abdul Khaliq Khaliq, hence prose created poetry and poetry generated prose.

A great procession was held in Utmanzai on 21st April 1928, in which the drama of Abdul Akbar Khan Akbar "Tarboor" *cousin* was staged. It was a reformative play. The original copy of the play was lost when the British Authorities made a raid on Abdul Akbar Khan home, and took away the copy along with the collection of his rich patriotic poetry.[131]

On 21st April 1930, another great procession was held in Utmanzai. Representatives from all over the province took active participation in the meeting. In this meeting Anjuman-i-Islahul Afaghina was merged into the Khudai Khidmatgar Jirga.

A great poetic competition was also part of the meeting. This time the theme was given as "Jang da Azadai La hamesha zalmee watalee de"

Ahmed Kaka in his book 'Khudai khidmatgaree' says;

> "At night, the poetic competition was held. Poets from all over the province participated in it. They include, Gul Ahmed of Marghuz, Torsam of Dosehra, Mulla Fazli Wahid of Sherpao, Habibullah kaka of Turangzai, Syed Rasool Rasa of Badrashi, Abdul Akbar Khan, and Akbar of Umarzai, Abdul Khaliq Khaliq of Manki Sharif, Khadim Mohammad Akbar of Charasdda, Mian Shakirullah of Nowshera, Nasrullah of Utmanzai and many more, which I forgot. The theme of the poetic competition was as' Jang da Azadai la hamesha zalmee watale dee".[132]

Gul Ahmed of Marghuz poem was like such.

> *Jang da Azadai la hamesh zalme watale dee*
>
> *Ra ba wore ghunche da gulo nana paroon ki tale dee*
>
> *Baz ka da ghamaz pa mangul nast de hes parwa neshta*
>
> *Mung da zra pa ghwakhu baatoran warta saatale dee*
>
> *Na kawe taleem da Azadai pukhtuna rond shole*
>
> *Ta da ghulamai pa madrassa ki sa lostale de*
>
> *Jang da Azadai la hamesha zalme watale de*
>
> *Ra ba wore ghunche da gulo nana paroon ki tale dee*
>
> *Nakha da murad zamung ba drang saghat la olagee*
>
> *Mung warla khpal kor da ettefaq golay satale dee*
>
> *Ma kawa ghaflat pakhtuna nor os wekh da khoba sha*

Sa rang che alfaz da Gul Ahmed la khule watale dee

Jang da Azadai la hamesh zalme watale dee

Ra ba wore ghunche da gulo nana paroon ki tale dee

This poem was a song in a course by Gul Ahmed and Firdous. Both have beautiful voices too. The poetic competition *Mushaira* continued till late night. The judges far, to decide the winners, were Mr. Abdul Khaliq Khalil, Mr. Khadim Mohammad Akbar and Mr. Torsam. The judges decided to award first prize to Gul Ahmed, second to Fazli Wahid, and the third to Toorsam. All the winners were given silver medals, on which names of the winners were written. This made the common people aware not only politically but morally.

Abdul Khaliq Khaliq in his book 'za aw zama zamana" [133]writes about the meeting in such words.

Pa shalam aw yuoweshtam myasht da april

Utmanzu ta khalak ralal der pa sail

Salana jalsa wa bya da Anjuman

Warta raghlal alamanu da watan

Pake oshu qisma qism taqreerona

Rangarang hum pake oshu tajweezuna

Da shpe oshwa kha drana mushaira

Gul ahmed sahib ta warkre shwa tamgha

Despite the annual meetings and poetic contests in the Azad School, many more such events were arranged in other parts of the province. In 1930, the play written by Abdul Khaliq Khaliq was staged on the request of Fakhre Qaum Mian Saib, in Zyarat kaka sahib in a procession. The hero of the play was Mr. Abdul Malik, the brother of Mr Abdul Khalik Khliq.[134]

After the first Pashtu drama, 'Dree yateeman' the other plays were ' Dard' by Amir Nawaz Khan Jalya, in 1930, 'Khudai Khidmatgar' and 'Shaheeda Sakeena' of Abdul Khliq Khliq in 1930, and ' Speera Margee' of Fazli Rahim Saqi in 1935. The first ever Pashtu drama 'Dree Yateeman' was written by Abdul Akbar Khan Akbar. He also wrote 'Jongara' in 1925, which was staged in shahi Bagh and Umerzai. In 'Jongara' *hut* the exploitation of peasants made by wealthy persons was beautifully portrayed. It also includes a sub theme of political awakening.[135]

The awakening and educating of Pakhtuns through a movement got successful in Bacha Khan Life, and he saw the political, cultural, economic, and historical maturity by keeping the fact that they took an interest in their own language Pashtu. Bacha Khan realized that a new way towards the success of the movement was their own language and literature. If promoted, the literature can communicate the message to all. Although, the annual meeting of the Azad schools, through, its plays and patriotic poetry contributed a lot. But still, Bacha Khan felt an intense need of the promotion of Pashtu literature. The autobiography of Bacha Khan' My life and struggle' has the tremendous portray in this connection;

"When I was in jail, I analyzed the situation thoroughly and found that a nation cannot achieve the goal without the promotion of its own language. The developed countries made conceptual learning and they made tremendous achievement in science and technology. I decided to publish a monthly Pashtu magazine, so that Pakhtun may become aware of the local and international happenings. The same, I, thought, was better for the Anjuman to use Pashtu as medium of instruction in Azad schools. In fact, there was nothing in the Pashtu language at that time. And nobody cared about the Pashtu language. Pashtun nation was unaware of its own language; rather they do not have any respect for it. The respect for one's own language is respected all over. The nation who lost his own language, lost in all. Upon my return, I presented the two ideas to the Anjuman. The Anjuman agreed upon the ideas, but could not make it pragmatic due to unavailability of funds. I took the financial responsibility of the magazine. Mr. Abdul Akbar Khan, Akbar and Abdullah Shah were deputed to take NOC from the Government. It took three years. They failed to apply for the same. Then, I decided to do it by myself."

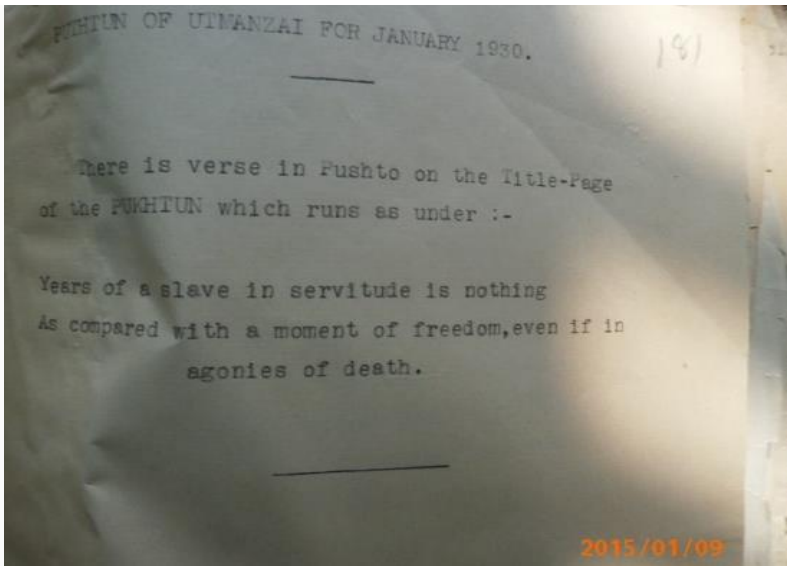
"The NOC was taken in 1928, and the first paper of 'Pakhtun' magazine was published. Lack of any newspaper or magazine in Pashtu language was a depressing situation for a culturally rich land. It was first Pashtu Magazine, published in Pakhtun

land. Pakhtun as a nation spends no money on reading materials. This magazine made a new hope and life in the nation particularly in women. The magazine received enormous popularity amongst the masses. The magazine got popularity not only in Subcontinent but in Europe, America and Australia. The circulation was accessed to all these areas and subscription were also offered from the aforesaid countries. The nation stroked to their language, as a result".[136]

The first and assistant editors of Pakhtun magazine were Bacha Khan and Khadim Mohammad Akbar respectively. A famous piece of verse from Khadim Mohammad Akbar attracted all on the title page.

Na kaloona da Ghulam pa ghulamai ki

Na sa,at da Azadai ka zankadan we


PUKHTUN OF UTMANZAI FOR JANUARY 1930.

There is verse in Pushto on the Title-Page of the PUKHTUN which runs as under :-

Years of a slave in servitude is nothing
As compared with a moment of freedom,even if in agonies of death.

2015/01/09

Figure-5.8: Statements regarding a famous piece of verse from Khadim Mohammad Akbar on title page of Pakhtun Magazine (1930)

Huma, (2008) elaborates that Pakhtun magazine was the first in that time. The prose and poetry of all famous writers were published in the paper. When Bacha Khan was arrested by the British government in 1930, the publication of the journal stopped. It was republished in May, 1931. Mr. Abdul Khaliq Khaliq remained publisher during second period of the magazine. He made to publish it continuously up to December, 1931. Its eight copies were published till then, Bacha Khan was again arrested and again it was closed. The journal was published third time in 1938. In 1941, the government asked to deposit security fee, with poor financial status, it was stopped again. When Dr. Khan Sahib took oath as chief Minister of the then NWFP, the journal started publishing for the fourth time. It continued its publishing till the independence of Pakistan. In 1947, the Government of Pakistan closed it forever.[137]

He further explained in the same book that 'Pakhtun' magazine was considered as political journal, however, the news and views of Khudai Khidmatgar Movement, the speeches of Bacha Khan and other Pashtun leaders were also translated and reported regularly. The informative, reformative, literary, historical, and research based essays were published regularly in Pakhtun magazine. The Hujra of Bacha Khan was used as an office of the newspaper. Later on, the office was shifted to Sardaryab. Pakhtun was rich and renowned journal of the time, which put a great contribution in Pashtu literature and journalism.[138]

Bacha Khan was of the opinion that a successful movement is stimulated by its literature first. For the reason, he made the movement and literature side by

side. He was a great preacher of non-violence. He wanted his nation to be developed in trade, agriculture and technology.

Abdul Wali khan in his book 'Bacha khan aw Khudai khidmatgaree'[139] explain the situation such that a student of grade two will consider it his insult to talk and write in Pashtu language. It was considered as great sign of a learned person to write in Urdu and putting difficult words of Persian and Hindi. And the one, who was, using English words, was considered sublime. These people were using English words and considered themselves as next to British rulers, because they knew some words of English. The inclination toward Pashtu language was very difficult, because they could not write, nor read it literary. For this purpose, Bacha Khan opened a monthly magazine' Pakhtun'. It was a literary revolution in the lives of Pakhtun nation. It was a revolution, because the national poets took action in it. Poetry remained no more, portray of romanticism then.

By this revolution, Pashtu poetry identified itself as a reformative channel to bring positive changes in the society. A new target was given to Pashtu writers and poets to achieve.

This movement produced thousands of writers, poets, intellectuals, critics and literary societies, still carries on. The movement served in following parameters, according to Salim Raz[140].

1. Pashtu language and literature were given the new trends, styles and class.

2. The modern poem is the discovery of the same movement in which the new format and idea was adapted.

3. Pashtu fiction is the production of this enlightened movement.

4. Pashtu Drama took birth in this inventory movement.

5. The movement has the honor to introduce the stage Dramas in its assets.

6. The poetic competitions *Mushaira* took origins in the same movement.

7. The poetic organization across the Durand line are having the roots in the sublime movement.

5.10 Conclusion

Personalities are directly proportional to the institutions, both inter dependent, yield result if they devote full sincerity to organizational excellence. The personalities that contributed in the formation of Anjuman-i- Islahul Afaghina were all, self- institutional individuals. Their commitment, zeal, love and untiring efforts for the social, educational, literary, awakening and freedom of the country truly honored them as ‘genuine sons of the soil’. The genuine sons of the soil produced thousands patriotic students through the power of knowledge, peace, love, and tolerance.

These multi-dimensional intellectuals observed the society and its dilemma, very sagaciously. It was the AIA, which put them on track, of inspiration, resulted in the creation of expressions that was portrayed. They suffered a lot,

in personal life and social life. They sacrificed a great deal for the motherland, its salvation and preservation, as it was above, their personal and family growth.

The literary worth that these intellectuals produced, were either decayed, or seized. The Anjuman-i-Islahul Afaghina and Khudai Khidmatgar movement introduced a new era for the Pashtu literature. This was a unique, comprehensive, broad and representative of the time, movement in the chronicles of the Pakhtuns. It was focusing on the educational, social, economic, cultural and literary reformation, and at the same time, struggled for the political awakening and freedom as well. The phenomenal stage in the movement was its way and mode to act in the struggle, which was peace, tolerance, non-violence and brotherhood.

The Khudai Khidmatgar literary movement was initiated in the annual meetings of the AIA, therefore, it may rightly be called the literary movement of the Anjuman-i-Islahul Afaghina. The Khudai Khidmatgar movement, the latter, enhanced its speed by the accession of the magazine ‘Pakhtun’, which played unforgettable role in the evolution of the literature.

The Pashtu literature, whose poetry was initiated by a ruler, was endorsed by the calculated techniques of art, contemplation, ideas and patriotism of Khushal Khan Khattak. The mystic and spiritual depth in melodious rhythmic poems of Abdul Rehman Baba, multiplied its treasure. The historical language and its literature were under cessation after Ali Khan and Mazullah Khan. The Khudai Khidmatgar movement resumed the literature by the new styles, ideas,

innovations and experimentations. They opened the new ways for the writers, searched new words, exposed the new meanings to old words, took the literary diction of other languages and launched a new epoch.

The Pashtu literature was enriched by the contributions of the following personalities in the new era.1. Abdul Akbar Khan Akbar 2. Khan Mir Hilali 3. Ahmad Kaka 4. Shad Muhmmad Khan 5. Abdul Ghani Khan 6. Abdullah Bakhtani 7. Abdul Hai Habibi 8. Ajmal Khattak 9. Fazli Rahim Saqi 10. Habibullah Mazloom 11. Abdul Khaliq Khaliq 12. Qazi Attaullah 13.Abdul Malik Fida 14. Gul Ahmed Marguhz 15. Alif Jan Khattaka 16. Fazli Mehmmod Makhfi 17. Amir Nawaz Khan Jalya. 18. Noor Jehan Begum 19. Master Abdul Karim 20. Nageena 21. Mian Syed Rasool Rasa 22. Abdul Hakeem Jan sati 23. Khadim Muhammad Akbar 24. Taj Muhammad Khamosh 25. Saadat Khan Jalbal 26. Abdul Haleem sharer 27. Barrister Mian Ahmed Shah28. Haji Muhammad Amin 29. Maulana Shakirullah 30. Fazli Haq Shaida 31. Syed Rahatullah Zakhele 32. Maulvi Shah Rasool 33. Khan Abdul Ghaffar Khan

The following generation of literature took massive inspiration from the movement, and directly or indirectly, they all were the real imitators of the movement. The Pashtu literature was supplemented the new entry of fiction, drama, reportage, per sonography, characterization, Azad Nazam, columns writing, trip writing and many more.

References and notes to Chapter-5

[1] Hassan, J. (2013, August 13). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview]. Maulana Hasan Jan is the grandson of Maulana Muhammad Israel and a principal of the Darul Uloom-i- Numania in Utmanzai, founded by Maulana Muhammad Israel.

[2]Roohullah, J. (1980, February 13). Maulana Muhammad Israel, life and struggle. *Albilagh*, 25-30.

[3] Jamiatul Ulamai Afghan. (1931, July 9). Pakhtun, 70-70.

[4] Ibid,p.71

[5]Haq, S. (2010, August 11). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

[6] Maulana Muhammad Israel. (1980, Feb 13). Albilagh,25-30

[7] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhad* (Ist ed., Vol. 1). Kabul: Daulati Matba,p.61

[8] Rekhteen, S. (1987). *Da Muhtamim Jond*; University Book Agency, Peshawar, p.15

[9] Khalil, H. (2000). Fazli Mehmood Makhfi. In *Pukhtana Lekwaal* (1st ed., Vol. 1, p. 111). Peshawar: University Book Agency.

[10] Hewad Mal, Z. (2014). *Farhangyal Mubarez Fazli Mehmood Makhfi* (1st ed., p.09). Kabul: Da Afgahnistan milli Tahreek Farhangi saanga

[11] Khattak, A. (2000). Sarha Aik Tareekhi Khaka. South Asian Partnership Pakistan, 1(September), 34-41.

[12] Ghaffar, A. (1983). Introduction. In *Zama Jund Aw Jadujuhad* (Ist ed., Vol. 1). Kabul: Daulati Matba.

[13] Shaheen, S. (2002). *Jaded Nazam Pa Pukhtu Ki* (1ST ed., p. 38). Peshawar: Pashtu Academy.

[14] Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree* (Ist ed., Vol. 1). Peshawar: Bacha Khan Research Centre,p.30

[15] Ibid,p.39

[16] Ibid,p.61

[17] Khalil, H. (2000). Khadim Muhammad Akbar. In *Pukhtana Lekwaal* (1st ed., Vol. 1, p. 117). Peshawar: University Book Agency.

[18] Ibid,p.117

[19] Adeeb, A. (1984, March 1*). Khadim Baba Pa Azadai Maeen Shaeer*. Pakhtu, 76-77

[20] Nisar, M. (2015, July 07). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Nisar Muhammad is the grandson of Khadim Muhammad Akbar living in Mirzagan, Charsadda.

[21] Akbar, (2009*) Da Barisagheer Pak Aw Hin Pa Azadai Ki Da Pukhtanu Barkha, Zama Da Jond Sara Taralee Hallat,* University publshers,p.174

[22] Ibid,pp.22-28

[23] Ibid,p.32

[24] Ibid,p.175

[25] D.O.A, Bundle 43, File 1543-57

[26]Akbar, A. (2009),p.177

[27] Ibid,p.179

[28] Nisar,op,cit

[29] Inayauttullah Khan Mashriqi (1888-1963), a teacher, scholar, head and organiser of the *Khaksar Tehrik* the movement of the humble lot; has also served as principal of Islamia high school in Peshawar city from 1914-17 and vice principal Islamia college Peshawar in 1917.

[30] Marwat, F., & Turu, P. (2005). *Celebrities of N.W.F.P* (1st ed., Vol. 1, p. 305). Peshawar: Area Study Centre, University of Peshawar.

[31] Ibid,p.307

[32] Ibid,p.21

[33] Ibid,p.306

[34]Akbar, A. (1972). *Safarnama Roosi Turkistan aw Afghanistan 1920-21* (p. 32). Peshawar.

[35] Abdul Rehman Peshawari (1886-1925) was the son of a renowned businessman, Ghulam Samdani of Peshawar. He was the brother of Mohammad Younis, living in New Delhi and the writer of the book 'Frontier speaks'. Yahya Jan Khan, former education minister NWFP, was another brother of him. He was the close relative of Bacha Khan. Abdul Rehman Khan visited Turkey in a mission in Tripoli war in 1912. He impressed the Turkish authorities and appointed him ambassador to Afghanistan in 1921.

[36] Hakim Mohammad Aslam Sanjri (1895-1977) was the son of a prominent freedom fighter Qazi Gul Ahmed. He along with his brother Ghulam Mohyddin and father, were imprisoned for four years. They were very harshly treated by the authorities. Sanjri saib then moved to Lakaro, Mohmand agency and joined Haji Saib of Turangzai. He remained personal assistant and translator of Haji Saib for a long period. He was a Hakeem (doctor), having the shop in the Qissa Khawani Bazar, Peshawar. He remained the political advisor of the Afghan king Amir Amanullah Khan from 1914-1927. The information are taken from the personal diary of Hakim Mohammad Aslam Sanjri.

[37] Mian Mohammad Sidique alias Kasai Mian was a regular member of the Anjuman-i- Islahul Afaghina. He established an Anjuman Azad school in his village Ghandhab. He was also a regular subscriber of the Anjuman.

[38] Akbar, A. (2009),p.8

[39] Ibid,pp.23-25

[40] Hayat,F.(2000). *Da Abdul Akbar Khan Jond Aw Adabi Khidmat;* University of Peshawar; Pashtu Academy, MPhil dissertation,p.10

[41] Jalbal, S. (1978). *Da Tlelu Pa Yaad KI.* Pakhtu, I (June, 1978), 108-109.

[42] Saadat Khan Jalbal was a keen Khudai Khidmatgar, renowned poet and a student of the Azad School Utmanzai, who acted in all plays of Abdul Akbar Khan. He was a student of class fifth at the time. He wrote many articles in journals, magazines and newspapers regarding the Khudai Khidmatgar movement and struggle.

[43] Ibid,p.111

[44] Khaliq, K. (1978). Da Tlelun Pa Yaad Ki. *Pakhtu*, I (June, 1978), 11

[45] Hayat,F.(2000),p.17

[46] Ibid,p.22

[47] Marwat,F & Pervez,T. (2005), p.317

[48] A commission was formed comprising of Justice S.A.T Rowlett, B.Scott, C.V Kumaraswami Sastri, H.W lowett and P.C Mither, headed by Rowlett, it presented a report and some suggestions during the first quarter of 1919, which were accepted and enacted through two bills, known as Rowlett act.

[49] Shah, A. (1989). *Da Azadai Talash,* Peshawar, pp.1-8

[45] Durrani, M. (2015, July 5). Faqeer Mohammad. Monthly *Pakhtun*, 19-24.

[46] Zaman, B. (1999). *DA Tahreeki Azadai U Zalanda Story-Amir Nawaz Khan jalya*: An unpublished document.

[51]Mirwais, K. (2012, August 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Mir Wais Khan is the son of Amir Nawaz Khan Jalya lives in Utmanzai.

[52] Amin, I. (1992). *Amir Nawaz Khan Jalya; His contribution in Reformation;* Master of journalism thesis, Department of Journalism, University of Peshawar,p.2

[53] Jehanzeb, K. (2015, August 13). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Jehanzeb Khan is the son of Azadi Kaka, a renowned Khudai Khidmatgar of Utmanzai.

[54] Ahmed, K. (1991). *Khudai Khimatgar Tahreek*; Vol 1, University Book Agency, Peshawar,p.668

[55]Mirwais, K(2012, August 12), op,cit

[56] D.O.A, Bundle 71, File 1310, Special branch, Peshawar

[57] Jalya, A. (1931). *Da Azadai Nangyalu Baidar Shay*; Iqbal steam press,Peshawar,pp.3-9

[58] Zaman, B. (1999). Da Tahreeki Azadai U Zalanda Story-Amir Nawaz Khan Jalya: An unpublished document.

[59] D.O.A, Bundle 71,File 18, Special branch Police, Peshawar

[60] D.O.A, Bundle 43, File 1512, Special Branch record, Peshawar

[61] D.O.A, Bundle 71, File 698, Special Branch record, Peshawar

[62] Interview with Mian Faseeh Bacha reported by Amin, I. (1992),op,cit

[63] Ahmed, K. (1991),pp.504-505

[64] Ibid,p.506

[65] Ibid,p.509

[66] Khaliq, A. (1961). *Da Azadai Jang*; Idara Ishaghat Sarhad; Peshawar, pp. 231-38

[67] Ahmed, K. (1991),pp.517-528

[68] Amin, L. (1988). *Pashtu journalism up till partition*; Master of Journalism dissertation, session 1987-89, journalism department, university of Peshawar.

[69] Ahmed, K. (1991),p.505

[70] Ibid,p.509

[71] Zaman, B. (1999).op,cit

[72] Ghaffar, A. (1983*).* pp.662-664

[73] Ibid,p.663

[74] Amin, I. (1992),p.15

[75]Mumlikat, B. (2015, July 22). Bacha Khan's book [Personal interview].

Mumlikat Bibi is the daughter of Fazli Rahim Saqi, both, helped Bacha Khan in Jalalabad to write his autobiography in 1978. Her brother Mohammad Nawaz Khan was also interviewed on 22/07/2015, who helped in giving the manuscript to Khan Abdul wali Khan in Wali Bagh, Charsadda after completion.

[76] D.O.A, Bundle 47, File 617, Serial numbers 33

[77] Khaliq, A. (1961). *Da Azadai Jang*; Idara Ishaghat Sarhad; Peshawar, pp. 235

[78] Umar, A. (1994). *A History of Press in NWFP*. PP 220- 221

[79] N.-W.F.P. administration under British rule, 1901-1919. (1978). Islamabad: National Commission on Historical and Cultural Research.

[80]Ghaffar, A. (1931, July). Pakhtun, 71-71.

[81] Amin, L. (1988),p.57

[82] Ghamgeen, A. (1991*). Da Hashtnagar Adab*, Hashtnagar Adabi Toolana, Charsadda, p. 64

[83] D.O.A, Bundle 85 A, File 1561, Deputy commissioner List 1

[84] D.O.A, Bundle 14, File 279, DC List 1

[85] D.O.A, Bundle 14, File 279, DC List 1

[86] D.O.A, Bundle 14, File 279, DC List 1

[87] School record of DB Primary school Utmanzai, admission withdrawal at serial number 32

[88]Akhtar, N. (2012, March 12). The life of Master Karim. [Personal interview].

Naheed Akhtar, the daughter of Master Abdul Karim living in village Rajjar.

[89] Jamia Millia record and Degree verification

[90] Khalil, H. (1961, February 28). Master Karim. Rehbar, 13-15.

[91] Khan, B. (1961, February 28). Master Karim. Rehbar,09-11

[92] Dr. Khan Sahib was the elder brother of Bacha Khan. He was the parliamentary leader of Congress, and became twice the chief minister of the then N.W.F.P in 1937 and 1946.

[93]Aurangzeb, M. (2015, September 28). Master Karim; life and struggle [Personal interview].

Muhammad Aurangzeb, the son of Master Karim lives in Hayatabad, Peshawar.

[94] Ibid

[95] Khan, B. (1961, February 28). Master Karim. Rehbar,09-11

[96] Ibid, p.12

[97] Ashfaq, A. (2008). *Da Master Abdul Karim Jond Aw Fun*; Pashtu Academy, University of Peshawar,p.31

[98]Aurangzeb, M. (2015, September 28),op,cit

[99] Khattak, P. (1983). *Da Maulana Abdul Qadi Khtoona*; Pasthu Acagemy, University of Peshawar, p.21

[100] Azam, A. (1961, February 28). Master Karim. Rehbar, 90-94

[101] Mir Mehdi Shah belonged to the village Wahid Garhi Daudzai, Peshawar. He was a keen member of the Khudai Khidmatgar movement. He was also the editor of monthly 'Pakhtun' and was the observer of many incidents during the movement. He was a poet and writer. He remained in close contacts with Master Abdul Karim

[102] Mehdi, S. (1961, February 28). Master Karim. Rehbar, 95

[103] Ibid,p.95

[104] Personal diary of Master Karim accessed in the home of Aurangzeb, his son, in Hayatabad Peshawar

[105] Ibid,p.29

[106] Interview with Naheed Akhtar, the daughter of Master Karim

[107] Ashfaq, A. (2008),p.137

[108] D.O.A, Bundle 43, File 1570, Police confidential reports, Peshawar

[109] Ahmed, K. (1991*)*,p.661

[110] Ibid,p.674

[111] Hamesh, H. (2000*). Pukthna leekwaal*, Darulsaneef, Peshawar, p.140

[112] D.O.A, Bundle 85, file 1782, C.I.D Report, p.223

[113] Niaz, J. (2005). *Zama Da Jond Qessa*; Millat Printers, Lahore,p.23

[114] Maghmoom, Y. (2008). *Da Azadai Tahreek Aw Pakhtu Shaeree*;Pashtu Academy, University of Peshawar,p.51

[115] Huma, H. (2009). Pa Sarhadee Soba Ki Da sahafatee aw Adabee Majloo Riwayat. Mardan: Sohail Printers,p.28

[116] Huma, H. (2008). *Bacha Khan Yu Ahad Saz Shkhsyat*; Mardan,p.112

[117] Mandokhel, A. (2015). *Da Mooranai Jaboo Rwaz*; Poha Foundation;14/02/2015

[118] Saqi, F. (2014). *Da Sabar Jang*; Bacha Khan University,p.2

[119] Ibid,pp182-183

[120] Ibid,p.186

[121] Bakhtani, A. (1947). *Da Sooli Aw Azadai Qaharman, Khan Abdul Ghaffar Khan*; Ministry of information, Kabul,pp11-13

[122] Sohail, M. (2014); *The Educational services and Philosophy of Bacha Khan*" J. Appl. Environ. Biol. Sci., 4(7S) 157-165, 2014, Text Road Publication ISSN: 2090-4274

[123] Maghmoom, Y. (2008). *Da Azadai Tahreek Aw Pakhtu Shaeree*; Pashtu Academy, University of Peshawar,pp.116-118

[124] Rasa, R. (1983). *Adabee Tanqeed*; University Book Agency, Peshawar, pp.23-30

[125] Bashir, N. (2013). A review of political awakening in NWFP 1901-1947. Pakistan Annual Research Journal, 49.

[126] D.O.A, Bundle 14, File 1579, Police confidential reports, Peshawar

[127] Khaliq, A. (1961). *Da Azadai Jang*; Idara Ishaghat Sarhad; Peshawar, pp. 213-217

[128] Ibid,p.219

[129] Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree*, Vol 1; Bacha Khan Research Centre, Peshawar,p.388

[130]Huma, H. (2008). *Pashtu Adab Aw Khudai Khidmatgaree Tahreek*; Pakthun, July 2008

[131] Shah, S. (2004*). Da Ranaganu Mehfallona, Da Adabee Jargu Maraku Tareekh*; p.44

[132] Ahmed, K. (1991). Khudai Khimatgar Tahreek; Vol 1, University Book Agency, Peshawar,Pp.175-178

[133] Khaliq, A. (1984). *Za Aw Zama Zamana*; Idara Ishaghat Sarhad; Peshawar, pp. 104-105

[134] Ibid,p.108

[135] Huma, H. (2008). *Pashtu Adab Aw Khudai Khidmatgaree Tahreek*; Pakthun, July 2008

[136] Ghaffar, A. (1983),pp.234-235

[137] Huma, H. (2008). *Pa Sarhadi Soba ki Sahafati Aw Adabi Majlo Riwayat*; pp 52-54

[138] Ibid,pp.45-46

[139] Khan, A. (1995),P.383

[140]Raz, S. (1999, Feb 4). Pakhtun, 09-09.

CHAPTER-6

THE EDUCATIONAL SERVICES AND PHILOSOPHY OF BACHA KHAN

6.1 The book 'My life and struggle'

The book was written by Bacha Khan with the help of Fazli Rahim Saqi and her daughter Mumlikat Bibi. On the eve and intention of Bacha Khan, both reached to Jalalabad (Afghanistan) on 27th September 1979. The journey was arranged by Mohammad Nawaz Khan, the son of Fazli Rahim Saqi. They both stuck around for a month until 29th October 1979, where initial chapters were organized. In the second attempt both reached in Jalalabad on 6th February 1979. The script was finished up till 10th May, 1979.

The procedure was that Bacha Khan used to dictate to Fazli Rahim Saqi, and after three or four pages, Bacha Khan checked it and necessary revisions were constructed by him in his own composition. The final fifteen days were accompanied by Nazim Sarfaraz Khan, Faqi Muhammad Bainzai and Sidiqullah Rekhteen The script, along with a letter to Abdul Wali Khan was packed by Bacha Khan himself and asked to surrender it to Abdul Wali Khan in Charsadda. Fazli Rahim Saqi and Mumlikat Bibi returned to Charsadda on 18th May 1979. The script was delivered to Abdul Wali Khan. After proper checking, the script was sent to Sidiqullah Rekhteen to Jalalabad for publishing.[1] The book was ready for publishing on 31st July 1979 by the

information ministry in Afghanistan. In Pakistan the first available edition seems to appear in 1983.

Nevertheless, the idea to write his autobiography was initiated in August 1945, in Donga Gali, Murre, where he started writing without any support of the biographers. He pointed to it; “I went to Donga Gali, to restart my book, which I initiated in jail during prison. Yet it is not completed”.[2]

6.2 The ‘title’ Bacha Khan

There is a variation of perception about the title of Bacha Khan. His original name was Abdul Ghaffar. However, Abdul Ghaffar Khan, Fakhre Afghan, Khan Abdul Ghaffar Khan, Frontier Gandhi, Sarhadi Gandhi and Badshah Khan are some other widespread and well-known names of him.[3] The epithet of ‘Bacha Khan’ was deeply searched for authenticity. The researcher belongs to the same village to which Bacha Khan relates, however, the quest took extraordinary time. The agitation against Rowlet act in 1919, when martial law was promulgated in the then N.W.F.P, forced the public to arrange a big procession in the history of rural politics. Before the historical procession of more than one lac people in Utmanzai on April 17, 1919, a preparatory meeting was called by a local landlord, Muhammad Akram Khan in the Mosque of Haji Sahib[4] known as Eidgah. [5]

The people, mostly unaware of the name of a meeting and its procedure, assembled in the Haji Sahib mosque, very anxiously.[6] The informal start of the meeting compelled Abdul Ghaffar Khan to intervene, and asked all the audience to nominate a president to chair the procession. One Mr. Habibullah

of Turangzai, nominated Abdul Ghaffar Khan to become president.[7] Another group of the people, nominated Akram Khan of Utmanzai for the presidential slot. It is worth mentioning that the one who called the meeting, Muhammad Akram Khan did not turn over to the venue due to the fear of the British commissioner. Akram Khan, nominated for the presidential slot, was another person from the same village, who donated his own home and Hujra for the Azad School in Utmanzai.[8] The discussion for the nominee was going on, Akram Khan (of Utmanzai shifted to village Khanmai in 1921) stood, and declared that our president to whom he called *Bacha*, will be *Khan*, pointing towards Abdul Ghaffar Khan.[9] The people shouted in jubilation, unaware of the meaning of President, declared Abdul Ghaffar Khan, the Bacha Khan_ the King Khan. On the same day in the Swar Mosque in Utmanzai, the one which belongs to Abdul Ghaffar Khan, a Jirga was arranged, to make reconciliation in a rift between two families. At the end of the successful Jirga, a member of which participated in the Haji Sahib Meeting too, shouted Abdul Ghaffar Khan is our King Khan *Abdul Ghaffar Khan Zamung Bacha Khan de.* [10] Thus the epithet of Bacha Khan took roots in Utmanzai and Turangzai and spread all over the Hastnagar.

Abdul Majeed (1917-2012), narrated that his father was coming back from Turangzai to Utmanzai in 1919, on the way an old man grazing his sheep's in the shrine of Turangzai, told him that the people of Utmanzai had made Abdul Ghaffar Khan as their King *Bacha*.

Similar like story was also reported by Abdul Akbar Khan, both, in his published and unpublished document.[11] After the huge procession of

Utmanzai against Rowlet act in April 1919, Abdul Ghaffar Khan was arrested in May 1919, the allegation put on him was that he had declared himself a King *Bacha*, to which he explained that his nation does not understand the difference between a President of a meeting and King.[12] The dual meaning of the word Badshah *King* was uncomfortable for him[13], however the second meaning, a prophetic and spiritual charismatic leader, was much acceptable to the public, as this name dominated over all other names and titles, even the original one.

6.3 Bacha Khan; his life and struggle for Educational services

The likes of Khan Abdul Ghaffar Khan's (aka Bacha Khan) (1880-1988) are born once in centuries. He was a great political leader, thinker, educationist, philosopher, social reformer and a pragmatic Muslim evolutionary leader, the 20th century ever produced. The 20th century brought forth two other prominent political leaders: Mahatma Gandhi and Quaid-e-Azam Mohammad Ali Jinnah. Bacha Khan was different from the other two contemporaries; a well prepared platform and stage of education, politics, nationalism, and recognition was not available to him like the other two high profile politicians.[14]

Marwat (2012) is of the opinion that Bacha Khan was a pragmatic leader.[15] He faced the challenge of uniting a disgruntled Pakhtun society that had a history of disunity, disharmony and animosity between them. The same outlook on

Pakhtun nature and the role of Bacha Khan have been well portrayed by Taizi (2003) [16] in these words:

"Those leaders are seldom born who raise their society from the ignominious depths of ignorance and obscurity to the heights of enlightenment and glory. Abdul Ghaffar Khan was one of those rare breed of leaders".

Bacha Khan was making efforts for bringing reforms and getting his people educated, having a checkered record of intolerance, enmity, revenge, discord and disharmony. In explicating Bacha Khan's personality and his political stature, Bright (1944) [17] elucidates the following,

"Ghaffar Khan is in complete accord with the principle of non-violence. But he has not borrowed his outlook from Mahatma Gandhi. He has reached it. And reached it independently, independently like a struggler after truth. No doubt, his deep study of the Koran has influenced his doctrine of love. … Hence, if Ghaffar Khan has arrived at the philosophy of non-violence, it is absolutely no wonder. Of the two, Ghaffar Khan and Mahatma Gandhi, my personal view is that the former has achieved a higher level of spirituality. The Khan has reached heaven, while the Pundit is firmly on the earth, but ironically enough; the Mahatma is struggling in the air! Ghaffar Khan, like Shelley, has come from heaven to the earth, while Mahatma Gandhi, like Keats, is gone from earth to the heaven. Hence, I do not understand why Ghaffar Khan should be called the Frontier Gandhi. There is no other reason except this that the Mahatma was earlier in the field, more ambitious than

spiritual, and has been able to capture, somehow or the other, a greater publicity."

Similarly Eswaran (1984)[18], Gandhi, (2004)[19] and Shah (2007)[20] place Bacha Khan in a more sublime category of global recognition. In a similar vein, Zeb (2012, online)[21], while portraying the context and ethos of Pakhtun community, draws parallels with Bacha Khan and other prominent political contemporaries:

"In many aspects, Khan stands tall in the line of the finest leaders of the world, such as Mahatma Gandhi, Mustafa Kamal Atatürk, Martin Luther King and Nelson Mandela. Bacha Khan's exclusivity was eminent due to the fact that he was born and raised in the mountainous region of Pashtun land, which is primarily agrarian, and encountered both family and tribal feuds. Bacha Khan was saddened to see such difficulties and hardships."

Given the above introductory discussion about Bacha Khan, it is pertinent to trace his family background, upbringing and education.

6.4 Family background and education of Bacha Khan

In tracing his family and historical roots, Taizi (2002)[22] writes about Abdul Ghaffar Khan that he:

"… Was born into an aristocratic family of Utmanzai, Hasht-Nagar, in 1890, according to school records. He grew tall and handsome, inspiring the hopes and ambitions of his family to become a feudal lord and uphold the family's leading position in the area. He was the second and last son of Bahram Khan,

who was known as Mashar Khan (the great khan or the khan of khans) Bahram's first son was a Dr. Khan Sahib".

6.5 Change in the life of Bacha Khan

After receiving religious education in the nearby Mosque in his home, he was sent to the Municipal Board School in Peshawar for formal education. During Municipal Board School, he stayed in a rented home in Peshawar city, after passing 5th grade, he joined Edward Memorial Mission School and boarding.[23] For some days, during vacations from the Municipal Board School, he studied in the District Board School in Utmanzai.[24] However, the DB school has no such record before 1907[25], before its establishment in 1907, there was a school under the management of the Church Mission society.[26]

He passed his 9th grade from the Mission school Peshawar and was taking the matriculation examination, when he was informed of the Army commission, to which he applied a year ago. In fact, it was his family servant, Barani Kaka's motivation, who previously served in a family in Deri Momin Khan, whose family members were in army.[27]

He got the Army commission, and was asked to join the glides in Mardan, before he could join an incident changed his mind. He went to Peshawar, to see his friends from village Deri zardad, in the Army, recently transferred from Quetta to Peshawar.

The landlord background friend of his from Deri Zardad, was talking with him, when an English Lieutenant came and rudely behaved with his friend.

The rude behavior changed his mind, thrust him to make an irrevocable decision against joining the Army. [28]

He decided to restart his education, approached his friend Abdul Halim, the brother of Maulana Abdul Aziz. They joined the school in the Kambel Pur (Attock now) however, the school environment detached him with the institution. He went to Qadian, attracted by the celebrity of one Hakim Noor-ud-Din of Qadian. Not satisfied with his stay at Qadian, he next went to Aligarh. While still in Aligarh, he picked up his father's letter asking him to come back home. He intended to send Ghaffar Khan to England to join his brother, Khan Sahib who has been there since February, 1909, for higher medical education.[29] All the arrangements were completed. However, soon, Ghaffar Khan found his mother unwilling to allow him to go to England. She felt that she had already lost her elder son and so in no way was ready to say goodbye to the younger one. She believed that a person, who goes abroad, particularly to England, never comes back. Thus, Ghaffar Khan had to give a second thought to his trip to England. Indeed, he decided to serve his own people, the inhabitants of the Frontier Province, who were backward educationally and remained busy in faction-feuds and many other vices then prevailing in the Pashtun society. He was convinced that Pashtun must be educated, reformed and organized.Bacha Khan in his autobiography, explained the turn of his life, that's how a missionary teacher in mission high school changed his whole life.

"I had taken my education in a mission school and many of my companions had studied in the Islamic school in Peshawar. My education had created in

me the spirit of dedication to serve my community and country, but my companions had no such indication. The credit for this goes to my teacher who influenced me and had created in me the spirit of service to the creatures of God. He was not a Muslim, but a British, the Rev. Mr. E.F. E Wigram. I said to myself "We Pukthoons have no sympathy for our poor brother who need our help and them who came from foreign lands and belong to an alien nation and faith, how much sympathy they have for humanity".[30]

This was the turning point in his lifetime that caused his mind to serve the creatures of God Almighty and particularly the Pukthoons who were leading towards tragedy and chaos.

Ahmed, (1991)[31] explains that once I asked Bacha Khan, that when it came to his mind that service to his nation is supreme to all. Bacha Khan replied that it was during mission high school, in Peshawar during the study. The two brothers, one the Headmaster Mr. E.F.E. Wigram, serving the nation without taking the salary, greatly influenced and inclined him to serve the nation.

6.6 Bacha Khan: An Educationist

Bacha Khan had a multi-dimensional personality and vision. His contribution can be divided amongst these categories.

1. Educational services
2. Literary services
3. Political struggle for freedom of the subcontinent
4. Struggle for bringing social reforms in the Pashtun society

5. Intellectual approach (Philosophy of life)

It means, he was focusing on all the faculties – intellectual, social, physical, moral to be explicated in the Pashtun society, then that they may able to compete with other nations of the subcontinent. The British Government deprived the Pashtun society of getting educated, by not establishing educational institutions in their area. On the other hand, educational institutions were regularly being established in the rest of the India. It was the responsibility of the state to provide education to their citizens; however, it was vice versa in the case of Pashtuns.[32]

6.7 Bacha Khan's first educational movement, 1910

Bacha Khan established an Islamia school in Utmanzai and the other in Gaddar (Mardan) with the assistance and contribution of Maulvi Fazli Rabi, Maulana Abdul Aziz, Maulvi Taj Mohammad, Fazli Mehmood Makhfi and renowned spiritual and religious figure of Deoband Maulana Mehmood ul Hasan in 1910. They visited other villages and wrought a campaign to wake the masses towards education. Several schools were built in a short span of time. They established 10-12 such Islamia schools. The authorities, in repercussion, used the Mullah to oppose the schools. They started opposing the schools, declaring their lessons, language and curriculum, belongs to the hill.The situation was envisaged, as a result of the thorough consultation, Haji Sahib of Turangzai was made the Patron in chief of the schools. The tact, tried out a shrewd in resolving the issue, because Haji Sahib was a clean reformer of the society, and was equally accepted to all.[33] However, it was also proved

to be a great set-back as well, a foe of the Britishers, who announced Jihad against them, pleaded the government to close all Madaris.[34]

Bacha Khan and Haji Sahib Turangzai established small Madrassas in other villages by visiting and convincing masses towards the importance of education for their children. The Utmanzai based Madrassa was established in front of small hill located in the entrance of the village from adjacent village Turangzai -2 km far away from Utmanzai, the native town of Haji Fazli Wahid. There is a Girls High Secondary school, established in that property now.

As these pioneers were very respectable figures in the masses, children were admitted in the Madrassas in an adequate proportion. This was the start of a new era of inclination towards teaching. While these Madrassas were getting enough recognition, the British Government felt a threat for them. They deprived this nation intentionally to get educated, and if they were, it will multiply their force. So the British Government ordered to arrest Haji Sahib Turangzai. The intention of the government was conveyed to Haji Sahib by one of his followers, and Haji Sahib escaped to the Lakaro Mohmand Agency. Afterwards the Government abolished the educational system and arrested all the teachers of Madrassas.[35]

6.8 Bacha Khan's Second Educational Movement, 1919

Bacha Khan got married in 1913. Abdul Ghani Khan, his elder son was born in 1914 and Abdul Wali Khan in 1917. After the departure of Haji Sahib Turangzai to Mohamed agency in 1915, the British regime made a

surveillance of all his followers. Bacha Khan, too, was no exception in this regard and he was followed everywhere. The government already targeted the Mosque, considering it a threat. And now if the Pashtun Hujra, too, comes in front, then Pashtuns will become out of control for them.[36] Bacha Khan was arrested in 1919 under Rowlet act. When he was released, he tried another systematic attempt to eradicate illiteracy, unislamic norms and customs and traditional feudalism with disharmony. This time he was accompanied by Fazli Mehmood Makhfi. A Madrassa was formed in khalonu (Dir). It received enormous recognition amongst the masses. But unfortunately the Nawab of Dir, with the help of political agent of the government, banned both Bacha Khan and Fazli Mehmood Makhfi in Dir. The Madrassa was abolished. The students and teachers were given serious life threats.[37]This attempt was also unsuccessful as far as the continuity of the system is concerned.

6.9 Bacha Khan's final and Successful Educational Movement

The third attempt was made after conclusive analysis of the previous two movements. In fact, the findings were that, the first attempt was an individual effort, the second without involving the masses and other stakeholders. For this purpose Bacha Khan visited as many as 500 villages and made the masses convinced to educate their children. After getting enough support, he realized that it was the best time to launch a systematic, well organized, traditionally strong and a modern approach of formal, technical and vocational educational movement.Bacha Khan was accompanied this time by great colleagues, according to him the Anjuman members were;

1. Muhammad Abbas Khan 2. Haji Abdul Ghaffar 3. Haji Muhammad Akram Khan of Khan Mahie 4. Jamadar Noor Muhammad Khan of Turangzai 5. Muhammad Zareen Khan of Turangzai 6. Abdul Akbar Khan Akbar of Umerzai 7. Ghulam Mohyddin of Tangi 8. Fakhre Qaum Mian Sahib 9. Mian Jaffer Shah of Zyarat 10. Fazli Akram of Mian Qilla 11. Fazli Rabi of Bagragi 12. Khadim Mohammad Akbar of Prang Charsadda, 13.Barrister Ahmed Shah of Prang Charsadda 14. Mian Abdullah Shah of Qazi Khel Charsadda 15. Taj Muhammad Khan of Charsadda 16. Maulana Shah Rasool of Amazu Garhi 17. Shad Muhammad Khan of Mirzu Garhi 18. Sher Bahadur Khan of Kotar Pana 19. Jalil Khan 20. Khushal Khan of Bareekab 21. Shaha Pasand Khan of Charghalee 22. Amir Mumtaz Khan of Bannue 23. Barrister Muhammad Jan of Bannu 24. Muhammad Ramzan of DIKhan 25. Hakim Abdul Salam of Haripur 26. Qazi Attaullah of Mardan 27. Sameen Jan Khan of Mohib Banda 28.Ali Asghar Khan of Hazara 29. Afandi sahib of Malakand 30. Hamza Khan of Gaddar.[38]

6.10 The emergence of first Azad School, 1921

On 20th of March 1921, some days before the formation of the' Anjuman-i-Islahul Afaghina, the first branch of Azad Islamic Madrassa was established at Utmanzai, followed by many more branches in the different areas of Peshawar Valley. According to Akbar (2009) fifty seven such like schools were opened in three years from 1921 to 1923. Later on the number of schools increased to 134.

The British and mullah foe to Azad schools made very negative propaganda against the system of Azad schools. One such example was the presence of a big sesame tree on the premises of the school. A rumor was spread out in the students that there are some supernatural happenings in the tree, this made the students harassed. Maulana Mohammad Israel, a religious teacher in the school with the consultation of other members of the Anjuman, decided to cut uprooted the tree. It made a positive effect on the students.[39]

The establishment of Azad School Utmanzai, proved to be a great asset, as the start of an educational movement, but an awakening movement too.[40] Its annual meetings attracted thousands of people from all walks of life. It is reported that some 80000 people attended the annual meeting of the Azad School in 1927, as compared to the one in 1921, in which 1200 people took an active part.

The Azad School Utmanzai received enormous popularity and students from all over the province were admitted in the school. A boarding house was established, to which all food stuff were regularly donated by the widow wife of Saman Khan- the uncle of Bacha Khan. She was also a regular member of the Anjuman and donated regularly Rs 500 to the Anjuman. The anti-school masses made so many conspiracies against the boarding house, however strong management committees tackled the issues successfully. Most of the teachers of Azad schools were either ex-students of Islamia College, or they were the scholars of Deoband, Jamia Millia and Aligarh. Amir Mumtaz Khan and Maqsood Jan Khan of Bannue, Master Karim of Utmanzai, Maulana Fazli Mehmood Makhfi of Bajaur, Ghulam Qadir of Akbar Pura, Shad Mohammad,

Hakimullah, Husnuddin, Abdul Kafi, Litaf Gul, Ihsanullah, were amongst prominent teachers. Maqsood Jan Khan also remained Headmaster of the Government school Utmanzai, when Azad School was merged by Dr Khan Saib (Chief Minister NWFF) in 1946. The propaganda made against Azad schools compelled the Anjuman to rename the schools as 'Azad Islamia Schools' in 1931. It was a tactical attempt and after 1931, further 34 Azad Islamia schools were been established. The modes of education that were imparted to students were having peace and tolerance. The violent approach in the Pakhtun society destroyed the social norms, values and culture. Violence in the Pashtun society is still the main problem, despite the fact that the literacy ratio is high, as compared to the beginning of 20th century. The better infrastructure, standard of education, and good economic conditions expects lower violence in the society. However, the increasing violence in the society magnifies more the importance of non-violence movement of Bacha Khan. Bacha Khan made popular and spread over the nonviolence education, having low resources of mass communication and propagation. Bacha khan used the non-formal mode of education in such a systematic and organized way to spread nonviolence in the society.

It is the need of the hour to relate Bacha Khan's lessons of non-violence in our present educational system. It is also pertinent to mention that one of the strong paradigm of Azad Madrasa's school system was the promotion of Technical and vocational education. The students of Azad schools were given the lesson to use the technical skills, so that they may able to start their own business. Pakhtuns were feeling shy of starting their own business and trade.

The Anjuman started preaching to take active role in the economic development of the Province. To make an example, Bacha Khan himself opened a trade center and *Gur Mandi* in Utmanzai.[41]

There was a lack of awareness and illiteracy in the province, leading to miserable condition for the people, but neither had the colonial government made proper arrangements to educate the people, nor had they themselves made any efforts. In the event that there was a primary school anywhere in the province, the mullah would create a hurdle.

Bacha Khan (1983) has commented on the situation that it is most regrettable … that the British government had not established schools for them, and if there were any, the mullahs were set behind them to propagate that it was a sin to learn. They wanted the Pashtuns to remain illiterate and ignorant. That is why the Pakhtun remained the most backward community throughout India In addition to other points raised by them when propagating against school education, they said;

Sabaq da madrase waye	*da para da pese waye*
(They go to school)	(To earn money)
Jannat ke ba ye zai na ve	*pa dozakh ki ba ghupe waye*
(They would have no place in Paradise)	(And would be diving in hell)

Meaning;

Those who learn at school (get modern education) do so just for earning. They have no place in the Heaven and will be tortured in the Hill.[42]

The reason behind mullah's unacceptability was, they were not considering modern education as education. Bacha Khan has narrated that once, when they were in Muftiabad- a place near his home village – in connection with establishing a new Madrassa, a Mulla, known as chitrale Mullaha, came with a gun and books and said that he did not acknowledge the education started by Ghaffar Khan. Also that the books taught in these madrasa's contain (a dog is barking) and 'a big fig'. He asked, is this education (knowledge)? He further told that let decide by either book or gun.

Bacha Khan told him, that he was not the man of guns, as far as book is concerned 'getting education is the duty of all Muslims, men and women' he mentioned the saying of the Holy Prophet (P.B.U.H).[43] It shows that his theory of nonviolence emerged as in 1910. Bacha Khan was well aware of the fact that due to mullah opposition the functioning of schools was not pragmatic. Beside the mullah's the British were also involved in the anti-Madrassa campaigning. [44]Bacha Khan was so concerned about the schools and Haji Sahib Opposition to British Policies that he met him in Lakaro Mohmand Agency and requested him to give up his anti-British views and to return home for the sake of educational movement.[45]

Bacha Khan struggled for the teaching of Pashto when Pukthoons were literally forgetting Pashto. He had a multi-track approach for reforming the society. Aside from utilizing the teachings of Islam and formal education he

also used media and established the first Pashto magazine, 'Pakhtun' in the sub-continent in 1928. The newspaper was aimed to increase awareness among Pashtuns on all relevant issues, transform them socially and educate them. Talking about the conditions of Pashtuns at the time of founding the newspaper, Khan has said that Pashtuns were so backward that they could not read.

Rasa, M. (1986), explained that he was a student in Islamia College in 1928, and the then British Principal asked all the students to write some essays in Pashtu language for college magazine. None of the students replied in affirmative, due to lack of writing skills of Pashtu language. The British Principal then brought some copies of 'Pakhtun' magazine started by Bacha Khan in 1928. The students were asked to read them carefully and confine themselves in writing Pashtu essays. He further told that after that particular practice, they were able to write essays in Pashtu language that were published in the college magazine.[46]

His vision, to uplift the social status of the nation, concerned him to strive for the every reformation, he could approach. Commentating on his role, Archival describes; "It is uncommon for politicians strive for social reforms in their nations' life; rather they utilize social gaps of their people for their own interest. Very rarely, politicians pay attention to social issues of the people they represent or claim representing them. Only leaders with long lasting vision for their people, try social reforms in their people's life. Bacha Khan was one of them".[47]

He struggled for the rights of both men, and women and a classless society. He admitted her daughter in the school, despite the strong antagonism of his family and villagers.

Bacha Khan also realized during his untiring visits to almost 500 villages that education is the only means and way to address with other social problems. He also visualized that Pashtuns are only reading the Holy Quran and not focusing on understanding the verses in true spirit. He therefore interacted with great Ulamas (learned Islamic persons) and started lessons of the Holy Quran with understanding, the practice was made in the Azad schools very regularly.

6.11 Conclusion

The discussion explores Khan Abdul Ghaffar Khan's (aka Bacha Khan) educational philosophy and charts his contributions underpinning educational services for educating the disadvantaged Pakhtuns of the North-West Frontier Province (NWFP) now Khyber Pakhtunkhwa. In tracing his socio-educational and historical journey, the study documents that Bacha Khan wanted modern education for the Pakhtuns, so they could compete with other nations of the world. This argues that Bacha Khan's educational philosophy was in consonance with the Islamic philosophy of life, inculcating peace and tolerance amongst the masses for eradicating detrimental customs and traditions practiced through generations.

Through education, Bacha Khan wanted to channel bigotry, hatred and revengefulness for bringing peace and harmony in the Pakhtun community

and he worked tirelessly to support women, their right to education and inheritance. This explicates Bacha Khan's continued emphasis on technical and vocational education so that the Pakhtuns get and settle into appropriate jobs and thereby serve the society. The reformation of Pakhtun society as a great challenge that persists even after sixty-six years of independence. It can be concluded that the Bacha Khan's Movement was for the welfare and reformation of society that yielded success, which unfortunately could not continue after independence.

Bacha Khan's educational perception was to educate Pashtuns in a three dimensional way. Firstly, they should be given modern education, so that they can compete with other nations of the world. Secondly the education must be given to the Islamic Philosophy of life and peace and tolerance be created amongst the masses, so that they may combat with detrimental customs and traditions inherited from their forefathers. Education may create a sense in them to give up revenge like customs. Women were debarred from inheritance and were little access to education; Bacha Khan strongly favored the women's education. Thirdly, he was of the opinion that technical and vocational education is the need of the hour, so that they may be able to find the jobs and serve the society.

He used to say 'Select right man for the right job' as an administrative term, which was recognized as famous proverb in Pashtu language. (*Kar la khalak ogoray khalku la kar ma goray).*

Bacha Khan was a strong ambassador of humanity, and educates that education should create in students the willingness to serve the society. The establishment of 134 Azad Schools contributed in a raise of literacy ratio in the then NWFP from 4 % to 4.9 % between census of 1921-1931.

Table-6.1: The literacy ratio according to census reports and the contribution made by the Anjuman-i-Islahul Afaghina.

Census	Literacy ratio	Male	Female
1901	4.0 %	6.5 %	1.0 %
1911	3.7 %	6.1 %	1.0 %
1921	4.0 %	6.4 %	1.1 %
1931	4.9 %	7.6 %	1.4 %

Source; N.W.F.P Gazetteers, Peshawar District, Vol 1, 1931

In 1901, only 31,247 persons were literate, however the figure increased to 47,257 in 1931, in which Anjuman-i- Islahul Afaghina contributed with the figure of 7432. This indicates the phenomenal development in the contribution towards literacy and educating the society. Although, the campaign of the Anjuman contributed a lot after its formation in 1921, the previous two movements of Bacha Khan and the movement of the Haji Sahib of Turangzai, added the strength of contribution too, in a measurable proportion. The decrease in 1901-1911, was due to the closure of the most of the Schools of the Haji Sahib of Turangzai. The next decade saw a huge migration of the literate persons to Afghanistan in the Hijrat Movement, and a reasonable

number did not come back, the First World War in 1914, too made the literacy decline.

Despite this, through monthly journal ‘Pakhtun” an awareness of culture, religion, and strong code of life was preached. He was against the corporal punishment often given to the students, however if it is done for moral development then it can create a sense of responsibility and ownership.

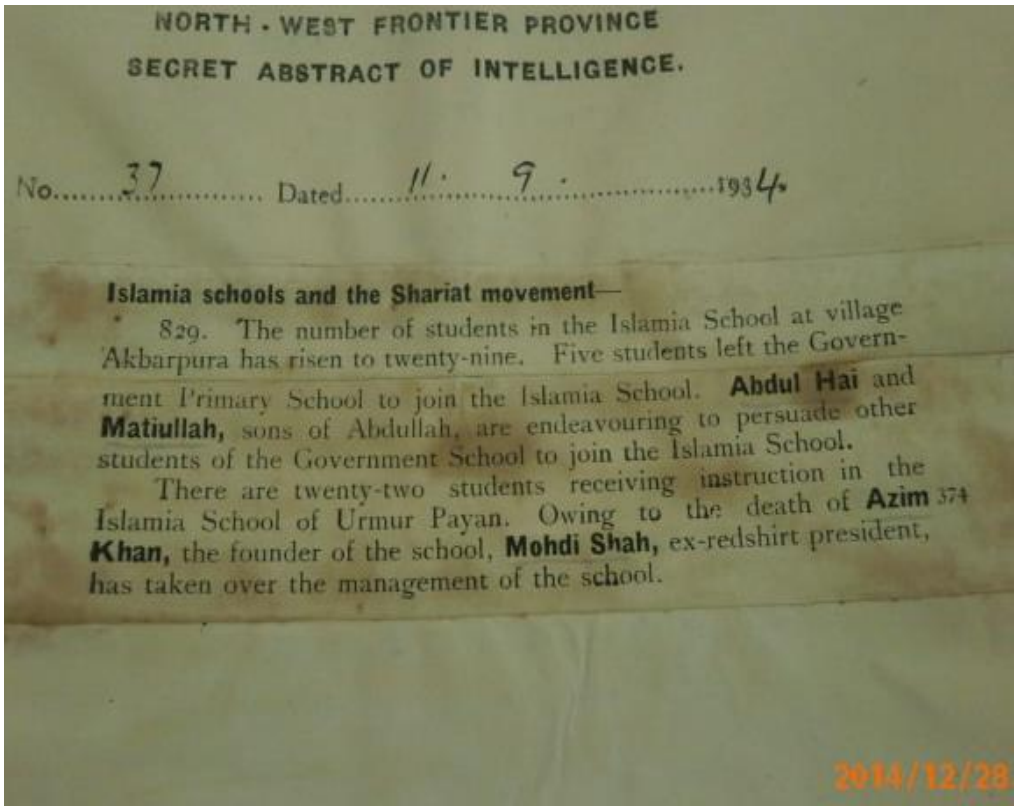
Poor students were given scholarships in Azad schools through Anjuman-i-Islahul Afaghina. The efforts of educational movement were highly appreciated by renowned personalities, who not only visited the schools, but put a moral support through their speeches in the annual school meeting. These include Maulana Zafar Ali Khan, Haji Mohammad Amin, Sahibzada Abdul Qayum Khan, Jawahir Lal Nehru and Mahatma Gandhi.

There were 134 Azad schools, 9567 students and 536 teachers in the system. Most of the teachers were also members of the management committees too. There were strong management committees for each school showing the sense of shared responsibilities and division of work that is awareness in masses about education fund raising and dealing with school matters.

The system of Azad schools was successfully stimulated by Co pioneers like Abdul Akbar Khan, Akbar, Khadim Mohammad Akbar, Maulana Mohammad Israel, the Barrister Mian Ahmed Shah and Mohammad Abbas Khan.

The reformation of Pakhtun society was a great challenge and far most obstacles still after sixty three years of independence. The assumption of

getting independence from British Raj first and then reform the society gradually relaxed down the system of Azad schools. However, better literacy ratio can minimize the social evils in the society, is still questionable. It was Movement for the welfare and reformation of society that yielded success, unfortunately couldn't continue after independence.



NORTH-WEST FRONTIER PROVINCE
SECRET ABSTRACT OF INTELLIGENCE.

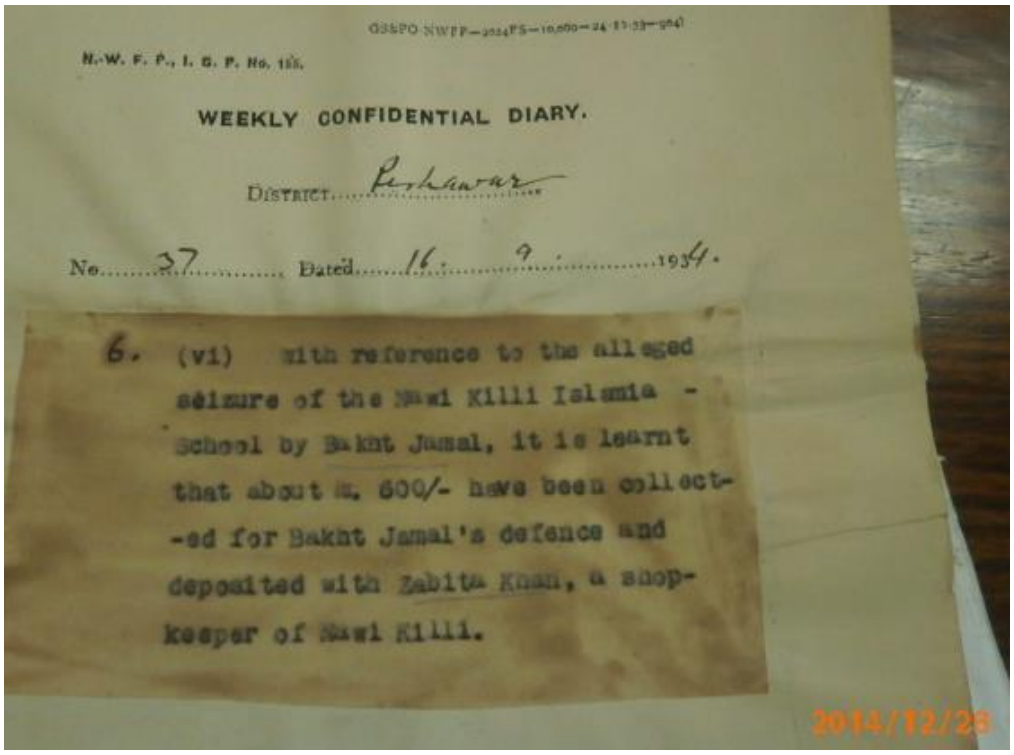
No. 37 Dated 11. 9. 1934.

Islamia schools and the Shariat movement—

829. The number of students in the Islamia School at village Akbarpura has risen to twenty-nine. Five students left the Government Primary School to join the Islamia School. **Abdul Hai** and **Matiullah,** sons of Abdullah, are endeavouring to persuade other students of the Government School to join the Islamia School.

There are twenty-two students receiving instruction in the Islamia School of Urmur Payan. Owing to the death of **Azim** 374 **Khan,** the founder of the school, **Mohdi Shah,** ex-redshirt president, has taken over the management of the school.

Figure-6.1: A secrete statement informing about the student switching from government school to Islamia School and Death of Azim Khan, founder of school (1934)



N.-W. F. P., I. G. P. No. 185.

WEEKLY CONFIDENTIAL DIARY.

DISTRICT Peshawar

No. 37 Dated 16. 9. 1934.

6. (vi) With reference to the alleged seizure of the Nawi Killi Islamia - School by Bakht Jamal, it is learnt that about Rs. 600/- have been collect--ed for Bakht Jamal's defence and deposited with Zabita Khan, a shop-keeper of Nawi Killi.

Figure-6.2: A page from confidential diary about collection of funds for Islamia School at Nawi Kalli (1934)

6.12 Bacha khan's Educational philosophy

His views, scattered in literature, about the educational panorama are collected to make a cogent theoretical framework about his educational philosophy. His one historical speech in the annual meeting of Azad School in Hangu in 1931, stand him in the class of pragmatic philosophers of education.

Bacha khan was arrested on 26th April 1930 after the Qissa Khwani massacre and was convicted for three years under 40 FCR along with thousands of the Khudai Khidmatgars. However, he was released on 10th March 1931, after Gandhi Irwin pact. He was warmly welcomed throughout the province, the

itinerary started on March 11, from Qissa Khwani Bazar, where a procession of more than hundred thousand people founded the monument of Qissa Khwani martyrs.[48] He was so cognizant for the education uplift of the Pakhtun nation that in 1915, when the Haji sahib left for Tribal territory in Mohmand agency, he led the influential Jirga to induce the Haji to give up his anti-British views and to restart the educational movement.[49]

In 1931, he was invited as chief guest in the Azad School Hangu, where he uttered unforgettable words about education. His remarkable speech is as below;[50]

"You have invited me for a presidential address on education for which I am grateful to you. I am so busy after my release from the jail that couldn't give attention towards education. I hope you will never mind if I couldn't make a conclusive discussion upon education due to my divergence. Fairly speaking, if you would invite an educationist, he would better explain matters of education. I spent my whole life like a soldier, fighting for the rights and freedom of the Pakhtun nation from the iron hands. I think education may not be imparted according to the needs and requirements of a nation until and unless complete freedom and authority is not assured for educating the children with training. Education and politics are interdependent on each other, hence cannot be isolated with one another.

Looking at the history of the nations and making a fair analysis and conclusion, the sovereign nations are developed in science, trade, industry and agriculture than captive ones.

On the other hand, suppressed and incarcerated nations are far behind in education. India is under slavery for 200 hundred years, but the ratio of scholars that were produced in the independent period is remarkably decreased despite the fact that the number of educational institutions increased by a high proportion. Abulfazal, Faizi, Torumal, Ghalib, Zauq like countless scholars are no more inculcated now. They were not just scholars but institutions in self. Intellectuals like them, are rarely found nowadays.

It is a static fact, that learning does not mean reading the books and passing the exams to receive degrees. It is the process to inculcate character and mentality to realize the self-duties with the rights of others. The reading of mere books, imitating the dress code and getting mastery over a particular language, is not the process of getting character and outlook. Character and attitude are developed through certain steps. Children are the outcome of the society, and we need to build the character and temperament of the society first. And so we should make a pragmatic approach by offering a desirable environment. The students may observe the character and attitude by themselves practically and regularly. The outcome will be 'real learning.'

The 'real learning' may not come by spending few hours in schools and colleges and reading some books. Learning is a continuous process and time after school hours, play more vital role in making character and arrogance. Almighty, send a prophet (P.B.U.H) to train them by developing the character and attitude, rather than focusing on religion and reveled book, like previous nations. The prophet (P.B.U.H) concentrated on training of character and attitude, created a clean environment, focused on external purification and

carried on for internal ablution. Until and unless we focus on overall milieu, refine and reform the society, learned individuals will not yield, as an outcome of the education.

We need to work on the refinement of the society before getting the desirable results in education. The objectives of education may not be achieved through the mere reading of the books, passing the exams and receiving the degrees, if society is not changed.

Our province, suppressed under foreign occupation for 90 years, is in the complete grasp of British education and their instructors. Examinations are succeeded on a steady base, European dress code that is coat, paint, tie and shoes, is imitated blindly, but character and attitude are deteriorating day by day. Nations build up through their moral values, are no more considered the parameters of the progress now. The reason, to me, is the society which is articulated full of harms. The evils of the society have effects on the student's attitude and schools do not contribute in moulding the undesired attitude. The mental growth is affected by the unsocial norms of the society, which are imbedded. The English schools and colleges are lacking the sympathetic and helpful role which can provoke inner purification. The English teachers failed to make an applicable sedentary to refine the attitude and character of the students. We know how these teachers are unacquainted with the students. The 'fear' for the teachers in these schools, blocked the mental growth and self-expression, it is like the 'fear' that is adapted by the illiterate *Khans* for the chief commissioner. The Indian teachers too, are the product of the same copied atmosphere.

It is my due request to you, how a blind person will guide another blind to pull him out of the trouble. We lost our national character by ignoring the sacrifices, struggle, honesty, values, norms and the sense of realization.

My brethren; I do not wish to drop your children out from these schools or to make less attentive towards your kids' education. I mean we should just not rely on getting degrees for the jobs, our mission is more than that. We like the proverbial 'we should make the best of the bad job' get full use of the available resources and contribute towards educational reformation. We shall sacrifice in the stages of educational reformation and bear all the hurdles in a pleasant way. The ultimate priority be given to ascend the feelings in the nation weather the present educational system can change our national character or not? Moreover, can it be helpful to solve our internal and external conflicts, problems and issues or not?

It would be better to teach the lessons of nationalism and emancipation in our institutions, unfortunately they are busy in imparting the lessons of subjugation. The teachers are promoted on preaching subjugation. The ability of the teachers is judged by the skill of propagation towards suppressing the students. The alumna students are able to conduct two jobs; either to become a servant of the Britishers or to become a lawyer. The present graduates, if absolved of their binomial duties, would not be able to do any other obligation. In a free and developed country, they will not able to function any profession.

We may focus to these principles. The evils be eliminated from the institutions. The public exchequer be used in the community with the right formulation of necessity, efficacy and practicality. The policy of the present government is gripped on stabling the suppression and nothing else.

Until and unless the formulation of Education policy does not come at the hands of our own nation, education will never come up with the necessity of our demands.

The studentship age is critical in accepting positive as well as negative change for the future. The selfish government is destroying the important age of the students senselessly. The future of the students and the nation is tested for the selfish agenda. Thus the education department be made innocuous from the will of the political agenda in any political system.

You are aware of the fact that all countries in the world are imparting instructions in their maternal languages up till primary classes. Our children's time is wasted in seeking, writing and learning the language of Urdu. The students find massive difficulty in seeking foreign languages. On the other hand, learning is easier in mother tongue. At early stages, the students becomes fed up, on subordination of seeking a foreign language over learning. The main reason of the dropout is, in my mind, this phenomena.

Imagine; the trouble that is induced due to foreign language, made a huge damage to the ability of expression of the students. The stream of expression is minimized by the linguistic that is unfamiliar to them. The language of free

expression, is no doubt, one's mother tongue. Education in other than maternal languages put extra stress on student's capabilities at primary level.

I do not mean not to understand Urdu or English as a language. Both the languages are important for us rather my demand is to impart education up to primary classes in Pashtu language.

The ultimate outcome will be a fuller apprehension of the concepts, afterwards other languages be taught. My demand and wish will bear no fruit until and unless we all Pashtuns consider our own language as the first language, to express in.

It is a valid proof of our naturalness and failure that we even write letters to one another in Urdu or in English. The other dilemma is that; religious scholars use either Arabic or Persian for the expressions of scholarly usage. On the other hand the educational class of Pashtuns uses English and Urdu in dealings.

I tried to attract people towards Pashtu language by publishing the journal 'Pakhtun'. Its further circulation is required to convey the message to all. Now I will talk about the women's education. Getting of knowledge for both men and women, is declared a duty of all Muslims by our Holy Prophet Muhammad (P.B.U.H). The woman is the half part of a man. If half of the part is dead and useless, a body will never work. Man and woman are two wheels of a car. If there is dissimilarity in both wheels, the car will not move. In fact the women's education and training is more important than men. Every child experiences to start early education in mother's lap. Thus, if the women are

uneducated, they will never treat their children accordingly. I think, if not exaggerated, the social backwardness, is due to uneducated women. We shall collectively think upon it, as nobody will come forward to educate our women. There is a need of female schools to be established, initiative be taken by our own.

The sovereign states not only educate their children in academics, but they develop technical and vocational skills. After completion of formal education, they are able to earn livelihood. We are kept deprived of this multidimensional approach, due to the reason we are not independent. The authority is in the hands, who receive no sympathy with our children".

Similarly in 1926, in a meeting of the AIA, he presented the progress report of the Anjuman in following words.[51]

"I was expecting the generous help of my brethren, to promote education in the society. The financial constraint is a big problem, as nobody can achieve its target, with scarifying in finances.

Although, the present financial status of the Anjuman is not pathetic that much. The ongoing output is met by the assistance of the Anjuman members. The Anjuman may not be restricted to the Azad school Utmanzai and other affiliated schools. The Anjuman goals are broader than present parameters that you see. The nation should believe, that the Anjuman is established for their welfare, development and reformation. The Anjuman members are devoted to its mission. If it is accepted in the true spirit by the nation, then financial

problems are due to be resolved. The firm foundation towards step forward, is the trust of the nation.

The other problem that the Anjuman is facing, is the lack of knowledge and misapprehensions about it. They are spreading rumors without any depth of evidence. Any queries regarding Anjuman, even in other matters, be put to the proper forum for discussion, till confidence is established upward. The Anjuman policy is crystal clear, nothing is hidden. The questions, if any, regarding the Anjuman matters, be answered without any delay. However, doubt is a sin as told by the Holy Quran.

The next unavoidable problem, is the mistrust that is created in the minds of Islamic religious scholars. We don't know, who is creating doubts between the Anjuman and Ulamas. Ulamas are right hand of the Anjuman. The ultimate aim of the Anjuman and Ulama is same. It appears that some hidden forces are behind this vile game. Their wish, not to establish this national and chauvinistic institution, is to refrain Pakhtuns from freedom and nationalistic education. They are against the reformation and self-reliance of this nation. The Anjuman is a silent and a harmless body willing to uplift the nation in education and progress, who is considered the barbarian in the world. It is, in fact, due to their illiteracy and lack of maturity. They are spreading the rumors that it is a Balvishak style movement and all feudal will be effected. However, they lack judicial and logical thinking, as the Anjuman members by themselves are feudal lords and how they can promote Balvishak ideas. The next rumor was spread that this Anjuman and school are the manufactory of bombs. I don't know that where and who will be affected by these bombs?

After complete failure in the rumors, they are now establishing differences amongst the Anjuman members. They are trying to isolate the influential members, so that the Anjuman be deprived of the subscriptions.

We must strain to cause an endeavor to sit foundation for collectivism. Individual efforts yield no or less success. The nation will cause great loss if the collective efforts are hurdled by any mean.

6.13 Progress Report

The efforts made by the Anjuman for the last six years are visible. To look with a just, remember the time when the Anjuman was not found. The Azad Islamia high school and like Madaris, with thousands of enrollments of students become able to understand the true lessons of the Holy Quran and Islam with a lessons of modern and technical subjects, was our dream. The great achievement is the thinking rationale produced in these schools, if one examines them. There is a change visible in the areas where Anjumans are working.

6.14 Affiliated schools

The affiliated schools with the Anjuman are supervised and examined closely. Their exams are taken three times in a calendar year. They are conducted quarterly, bio annually and annually. The expert's examiners are appointed by the Anjuman. In tehsil Charsadda the schools in Turangzai, Khadi Kili, Ghunda Karkana, Zareenabad and Kharakai are examined by the professionals. Similarly, in Tehsil Mardan and Swabi the schools of Shabaz

Garhi, Bara Garhi, Sawal Der, Katlang, Ismaila, Niwi Killi, Tarlandi and Garyala are properly supervised. In tehsil Nowshera, beside all others, the school in Zyarat Kaka Sahib is regularly monitored. There are more Madaris which are not affiliated with the Anjuman, but are in the direct control and consultancy of Anjuman members.

6.15 Curriculum

The Azad high school Utmanzai is affiliated with Jamia Millia, Delhi, hence Jamia curriculum is adapted as a principle. Nevertheless, local requirements and demands are added to the scheme of studies. The printed scheme of studies is available in the Anjuman office. The next plan is to develop curriculum in mother tongue, Pashtu. Any individual, or institution, offering such services is requested to assist.

6.15.1 Methodology

The educational methodology is reflected in its curriculum. It is a challenge for all advanced nations, educationists and experts to design a proper educational approach with elements in curricula. All the experts, however, are agree to deliver education in the mother tongue. It is the only way a nation can progress in creativity, inventory and discovery. Next to it is the inspirational themes upon jingoistic and nationalistic stimulation. The third important factor is the introduction of technical and vocational subjects at secondary level, so that our youth may be able to earn livelihood without any support. This way the youth will not come under the servitude of others. I request to scholars and sympathetic, if they don’t harmonize with our scheme of studies, arrange such

a curriculum which fulfills the requirements of our own needs. A youth of self-reliance and having a strong passion for serving his own nation must be the outcome, of the curriculum. The present educated class is a burden on parent's shoulders.

6.15.2 Standard of Education

The Anjuman Schools offers Jamia Millia junior, equal to matriculation at the University of the Punjab. The duration of Jamia junior is nine years, during which, the lessons of the Holy Quran, Hadiths, Fiqqah, Mathematics, English, History and Geography are taught.

6.15.3 Islamiyat Section

The Anjuman, according to its plan, launched a separate section for Islamiyat, last year. Unfortunately, the students enrolled, unaware of the regulations of the Anjuman, left after the school for keeping Mosques as Imams in Ramadan. The Anjuman is in search of a learned scholar who can accept the responsibility.

6.15.4 Technical and Vocational section

The Anjuman decided to open a vocational branch besides formal learning, in the school. Since, this kind of education needs huge investment, which the Anjuman can't afford at the moment.

It was initiated at a modest scale. Teachers were appointed for tailoring, carpentry, coat and cap making besides hosiery. Alas, lack of the student's interest forced us to suspend it. If the parents willingly accept the importance

of technical and vocational training, the Anjuman will start it on an enormous scale. As far as technical and vocational training is not given, the dependency cannot be curtailed.

6.15.5 Construction

In the early years construction was made as required, but no such process was made last year. The essential repair was carried out regularly. I and Muhammad Abbas Khan gifted our land near the DB primary school to the Anjuman, for new construction. Muhammad Abbas Khan has also donated Rs. 2000 for construction. He also brought foundation stones on a large scale. I and Dr. Khan Sahib, my elder brother, too, donated Rs. 2000 to the Anjuman for construction. It was the money allotted for the burial ceremony of my parents, which was reallocated to the Anjuman. I desire, the new boarding will be constructed soon. This will minimize the present hardships of the boarding students, they looked.

6.15.6 Staff

My brethren; you all are aware of the fact that there is a severe shortage of the qualified staff, in fact due to deficiency of education in Muslims. The government machinery takes over highly educated persons, as early as, if found any, who are rare. They are deprived of the honor, to serve the nation, for the nation, and by the nation. The Anjuman, so far, unable to attract highly qualified teachers, due to its paucity. However, the present staff is capable to compete with the challenges. All the teachers are right persons, doing their right job. Some of the teachers left over the institution and the deficiency was

recovered. The post of Mr. Hastam Khan, was filled by the entry of Mr. Mian Saleh Shah, who has passed his F.A. Mohammad Umar Khan was substituted by Maulana Behzad Khan B.A. Maulana Khalil ur Rehman is replaced by Maulana Abdul Ghafoor. The Anjuman pay tributes to the predecessors because last year, their result was outstanding.

The Anjuman is well satisfied with the performance of newly appointed teachers. The Anjuman pay tribute to the Headmaster Mr. Maqsood Jan Khan, who is equally popular amongst students, teachers, parents and Anjuman members. We expect further hard work of the teachers, particularly the local, who know the social background of the students well.

6.16 In respect of the Anjuman members

My fellows; the Anjuman is working like a machine, which fails to operate when a single screw disturbs. The whole machine does not work, and all its parts are suspended. Likewise, the Anjuman works, any single member can hibernate the whole Anjuman. The national and patriotic movements strive for success, only when collective efforts are going. The Anjuman will struggle to complete its aim, if a member or two, show weaknesses. If you want to serve the nation, Islam and the soil, serve the Anjuman with collectivism. An ill person in search of treatment, is not capable to heal others. The reformation of the society is a big challenge ahead, try to cure the society, if you are healthy enough by yourself. An individual who needs personal therapy, may not be able to conduct it for others.

It is an obligation by the Almighty Allah to make close consultation in making collective decisions. Once the consensus is developed, all shall obey its directions. One should believe in Almighty Allah. The prophet Muhammad (S.A.W.S), while emphasizing on collectivism and consultation that is developed amongst all, will never face regrets on that task. The enemies will be defeated if you go with consultations, said the Prophet (S.A.W.S).

The Anjuman has to reach more targets than what you look at, be alert and persistent, to achieve the goals. The Anjuman's next task ahead, is to design the curricula in Pashtu language. Remember, if we succeed, it is a sublime service to this nation. It requires a huge investment. The Anjuman wishes to launch a Pashtu newspaper. It also plans to make an immense boarding house. Altogether, these three projects are challenging tasks for the Anjuman, may Almighty enable the members to achieve them.

6.17 In respect of the nation

My brethren; there is every treatment for a disease, if one feels illness by himself. The next stage is to find a proper Doctor, once you find him, trust his way of diagnoses and treatment. We are suffering today, due to our illness, mostly do not want to trust on the Doctor nor making any other initiative of our own. The patient has no other option than to wait for the demise. It is blessing upon us that we are feeling the pain right now, which was never done before.[52]

My brethren; there is no other big illness than illiteracy. There is no formidable wealth in the world than Knowledge. It is extreme respect and

power. The Holy Quran describes it, as those who know and those who don't know may never become equal.

It is worth sadness that Anjuman-i- Islahul Afaghina is reiterating for the last six years that illiteracy will make you abolish. The illness of our nation is illiteracy. The prisons are full, the hanging ropes are worn out, and the lands are confiscated. The slavery life makes us mourn every day. We are mourning every day due to slavery life, with new worries, hardships, hitches, complications and snags. We haven't identified our disease, if made by someone, he hesitates to consult his physician.

The Anjuman-i- Islahul Afaghina is instituted purely for your service and reformation. If you assist the Anjuman, it will be able to serve you better. The present movement of Azad national education initiated by the Anjuman, is successful to a large extent. This phenomenal movement will enable you to stand on your own feet, strive for the autonomy, realize your self-esteem and encourage your will. It will enhance the passion for Islam, nation, tolerance and sacrifices.

The curriculum is in the hands of foreigners, it will enable you to obey their own agenda. It is producing the idle youth, having no vocational training, moral integrity, ethics and nationalism.

My brethren; if you look at the European nations, their education is in the maternal language with complete autonomy of the nation, less interference with, even the independent governments. The state education has less variation than national education.

Now imagine, if the government and education both are captive, how much the nation will be degraded and demoralized. It is the intense need that we shall arrange education by our own according to our own needs to make the nation self-reliable".

Following are some more ascriptions of him towards education.

Gun versus Pen

Today, the Pakhtun nation does not need the Gun, indeed they need the power of the pen. We want to take freedom of the country by pen rather than by guns.[53]

The nation's way of strength and development, the maternal language

During my prison I analyzed the dilemma of Pakhtun nation, and reached to the conclusion, that no nation can make a progress without loving, progressing and developing their own language. Without one's own mother tongue, a nation cannot invent, discover and create things. I decided to open a magazine for the nation in their own language to mold them for creating. I will also ask the AIA to arrange education for the children in maternal language.

It was the reality the Pakhtuns hatred their own language. The one, who disown his own language, the nation is disowned by the motherland in the history and they are abolished.[54]

Nonviolence theory, new or old

Nonviolence as a theory is not a new thing, it is the theory of the holy prophet given to us some 1400 years ago. We just think that it is introduced by Gandhi.[55]

Violence is the language of guns while nonviolence creates love, patience, struggle, bravery, tolerance and wisdom.

Violence develops hate, revenge and fear. If you look at the life of the Prophet in Mecca. The Mecca had produced great caliphs who contributed to the history were all due to nonviolence. [56]

True Muslim

The holy prophet has given us the lesson that the one is true Muslim who loves the creature of God, to love them, and work for their betterment and prosperity. [57]

6.18 Bacha Khan Idealism

My dream and wish is; that my nation would not be like the flowers grown in an expanse which grows and then expires in the soil. My wish is that my nation should share the feelings of happiness and sorrows with each other.

I like them to work side by side for the prosperity on an equal basis without any prejudices. I owe they should work for competition with other nations on the lines of the Almighty, humanity and brotherhood. They should realize themselves in the global development.[58]

Pragmatism

We should learn a lesson that initiation of any assignment may not be on the basis of mere sensations, but to think of it on each angle, and if we are ready to sacrifice for the all sorts of hardships in the way, then to introduce it. [59]

Collectivism

I will not share the history rather to remind you that Pakhtuns succeeded in great invasions, but could not maintain the governments, it is due to lack of collectivism, nationalism and unity.[60]

Bravery

Bravery has no link with the impudence, rather wicked are faithless and coward. A courageous person will never make wickedness. [61]

Success

Success needs collectivism, sacrifices and efforts in the spirit of discipline.[62]

Murder

We being a Muslim kill our own brethren, on the other hand non-Muslims do not kill their own brothers.[63]

Social awareness

Look at the world, if we are ignorant to observe, we have eyes to witness. They reached to skies and we are still on the ground.

They are humans like us and we are begging them for grain, money, technology, why?

God has given us, a land of paradise still we are suffering from hunger and thirst and they developed. The conflict is; they depend on brotherhood, nationalism and unity and we are having enmity, hatred, ego, and disunity.[64]

Leadership

Look at the leadership of the Hindus, they are nationalist and serving their own community, on the other hand our leaders are those who serve the Britishers and are Khans, Nawabs, and Khan Bahadars.[65]

Women‘s role in the society

No nation can progress without their women's role. If you want to know how the nation is prosperous, look them how they treat their women. [66]

Patience rather than revenge

God does not need his service, the service of his creature is the service of God. We will serve the humans for to please the God. If anybody gives us the hardships, we will tolerate, and will not take any revenge.[67]

Qualities of a good leader

Our leader should be the one who is elected by the people. He should be a noble and honest person. He should have the vision for the welfare and betterment of the nation. The one who had made sacrifices for the nation and

have served the country and the people. He must also have knowledge and ability regarding leadership. [68]

Government

We will make a government in which there will be equality irrespective of caste, creed, and region. There will peace, justice and whatever we eat, will be shared amongst all, poor's and rich. [69]

Women education

The educated women will educate their own children. They should give education with training, mere education is of no means.[70]

Freedom of expression

Difference of opinion is the blessing and those who do not suppose it are selfish. Difference of opinions always, in the history of Pakhtuns, created selfishness and ego and they are perished due to this very phenomena.[71]

Good servant are proved to be a good master

"Subordination in excellence is a key to become a good master"[72]. Bacha khan always liked subordination, his wish to serve inspired a lot. Indeed the present dilemma of any organization is lack of subordination. He started his career in 1909, when Haji sahib of Turangzai appointed him secretary of the Islamia School Utmanzai, to which he subscribed a huge amount too.

Humanist

I give up the idea of going abroad and decided that henceforth I would devote myself to the service of my country and my people _ the service of God and humanity.[73]

Education in N.W.F.P

It fills my heart with sadness to think that our country which, at different periods in history was the cradle of learning and culture could, under unfavorable circumstances, and because of the ignorance of the Mullah, sink into a state where there was no room left for such good work as Education and Learning.[74]

Teaching without understanding

The Mosque teachers did not teach the lessons with understanding, in fact they were rational, and they themselves were taught lessons without understanding. Imitating teachers vocal phrases were the best way of teaching and learning. [75]

Status of education in N.W.F.P

The Britishers established very modern schools for the rest of the India, however our province was left over for the low standard schools, which were very few.[76]

Medium of instruction

The medium of instruction in the rest of the India was the mother language in all states, however the unfortunate province was deprived of this natural right

of the people of the province. The Mullah were asked to propagate against Pashtu language that it was a language of the hill.[77]

Education starts from the lap of the mother

The first step of education that one receives is from the cradle of the mother. Once Abdul Wali khan, who was getting senior Cambridge in London, told me that an apple fell down the tree. A child was standing there, I told him to pick the apple, he replied, it is not mine. Who told the child what belongs to him and what not, the mother.[78]

Islam and education

Later Islam came to this country. By that time, the Arabs had lost much of their spiritual light, the divine fire and the piety which the prophet of Islam had poured into their hearts, and which great men like Abu-Bakr and Omar had propagated. The Arabs were intoxicated with the idea of extending their empire, and blinded by the desire to conquer other countries. The result was that our splendid culture was taken away from us, but they did not give us, in its place, the true spirit of Islam. There were, however, some lovers of learning seekers of God, wandering through the Islamic world in search of the real Islam, who acquired scholarship in Islamic philosophy, learning, and mysticism. One of this we can be truly proud.[79]

History of education and culture in N.W.F.P

Our country has seen many culture come and go. There was a time when she was the cradle of be found Aryan civilization. Then the Buddha came and

preached his gospel. When Buddhism was spreading, our country made great progress, evidence of which can found in the relics of that age. Even today two magnificent statues of Gautama, the Buddha, can be seen in Bamian. They are probably the largest statues of the Buddha in the world. Standing at the foot of the mountain, carved out of the rock, they present an unappalled example of the perfection in the art of sculpture. In the mountain side around these giant statues, there are caves, where the Buddhist priests, monks, spiritual preceptors and their disciples used to live. There was a great Buddhist university at Ada, near Jalalabad, the ruins of which can be seen. There was another university at Taxila.[80]

My teacher; a real mentor

The passion of humanity, nationalism, brotherhood, patriotism and to serve the nation was inculcated by my teacher, Wigram, in Mission school, Peshawar.[81]

Saver

I was very cheapskate, always made savings from my pocket money during childhood, the outcome was that I never took any kind of loan from anyone in my entire life.[82]

Provokes in study

I was interested in games and that is why I was very skillful in that, however, lack of interest in the study was the instruction in a foreign language. I was very good in geometry and history, the reason, was my primary teacher who instructed the lessons in my own language.[83]

Real Education

I found after proper inquiry that the college students disbursed in the Gujrat and visiting village by village. I reached to the conclusion that it is a national college in true sense, which aroused the spirit to serve the nation. The education given to them, is real education, to me. [84]

Attitude

I was looking to my unfortunate nation, as nobody is there to serve them, if there are, they deprived of serving their nation.[85]

Subordination is a key towards success in Administration

Mian Ahmed shah was the secretary of the grand Jirga. They called a meeting of the Jirga in Utmanzai. After it was concluded, Pir Shehnshah of Kohat and Ram Singh invited me for a visit. I told them that the president, Abdul Akbar and Mian Ahmed Shah, the secretary of the Jirga refrained me from visits. Get permission from them, if you want me to visit.[86]

Gender education

A nation cannot make progress until and unless their women are not educated. Our homes and children are in direct control of them. The car has two wheels, one male the other female. If one wheel is damaged, how the vehicle will move?

It was this meeting when the women in their response tribute the slogan to him. “If boys hesitates, the girls will fight for your destination, Oh Fakhre Afghan”[87]

Tolerance

We will not take any kind of revenge. We will tolerate, and will argue with the individual, government or nation. [88]

Nationalism

It is the movement of brotherhood and nationalism. We are trying to build a unity, brotherhood and nationality. We want to remove hate, malice, grudges, enmity in cousins, and enmity with others. The struggle is for unity, love, affection, sympathy and fairness. Oh nation; if you become united, the God gifted country is enough for you to live with grace and regard. Your country is full of natural resources, wealth and blessing, which is in the control of foreigners. If you become united, it is yours wealth. Your dreams to become prosperous both, in the world and life after death. Nobody will live in poverty, all will become prosperous. [89]

Non violence

The Britishers often remarked that this nation astonished us, by responding with nonviolence, as they had all the instruments to react with violence, but nothing to do with non-violence. They commented that a non-violent Pathan is more dangerous than a violent Pathan. [90]

Economy

Oh nation; promise not to dress the foreign made clothing and to use always the local made dress. [91]

Pluralism

The movement that we initiated, is not for kingdom, if you make me, is against Islam. The king is always flourishing in kingdom while the people become hopeless. Try to understand, we will not follow kingdom. We do not need autocrats. We will have a leader, who will be elected by our nation, on their will, opinion and consultation. The leader will serve the nation, who will be elected irrespective of the caste and creed.[92]

Economy and lavish spending

If there is a meeting in any village, do not expect nor eat any food offered. I also told the villagers not to offer such thing. We are a poor nation and can't afford such lavishness. I asked the people if they can keep fasten for a day? If anybody offers you to eat, response in negation, next time he will not offer, too. [93]

Educational movement and struggle

I stayed in Maneri village in Swabi with Firdous Khan. We made a Jirga to resolve the issue of the venue of the Azad School. They donated a land for the school, however a person was disagree over it, and we made him convinced. [94]

Economy

I saw a picketing in the village Topi, Swabi. I asked as why they are making the picketing. They replied that we will not allow to sell foreign made things. I asked them what is yours benefit and their loss. They told me, if the local products are sell out, the money will rest in our country, in other case it will go to foreign. I became so happy, that my struggle to arouse love for your country, is keeping roots now. [95]

Mode of Administration and leadership

Difference of opinion in any matter is the blessing by Almighty, if it is torment for us, it is our selfishness. [96]

Rural Development

I want to work in rural areas, the nation lives in villages, they are deprived and ignorant. [97]

Inspiration

If you have differences in your inner and outer feelings, you will never attract the masses for inspiration.[98]

Learning approach towards local issues

You are well aware of the America and Europe and ignorant of your own country, cities and villages. Do not follow blindly the foreign propagation, search and study by yourself before channelizing it. [99]

Training the villagers

My opinion is to train the villagers to clean their own homes and villages, in fact it must be regarded as one of the duty.

Introduction of a new mode of the leadership, the training

The literature upon the modes of the leadership is comprised of its three prototypes, the autocratic, democratic and laissez-faire. The Khudai Khidmatgar movement by its virtue of organizational set up, put up another model, the training. The Khudai Khidmatgars were trained in formal, informal and non-formal way to become a leader of the locality so that they may be able to work for the uplift of the society. Their education started with an oath taken by them. The oat was;

In the presence of God, I solemnly affirm that

1. “I hereby honestly and sincerely offer myself for registration as a Khudai Khidmatgar.

2. I shall be ever ready to sacrifice personal comfort, property, and even life itself to serve the nation and for the achievement of my country's freedom.

3. I shall not participate in cliques, nor pick up a clash with or bear enmity towards anybody. I shall always protect the oppressed against the domination of the tyrant.

4. I shall not become members of any other organization, and shall not furnish security or tender apology in the course of a non-violent fight.

5. I shall always obey every legitimate order of my superior officers.

6. I shall always live up to the principles of non-violence.

7. I shall serve all humanity equally. The chief objects of my life shall be the acquisition of complete independence and religious freedom.

8. I shall always abide by the truth and parity in all my actions.

9. I shall expect no remuneration for my service.

10. All my services shall be dedicated to God, they shall not be for attaining rank or for show."[100]

The oath, followed by regular training, produced more than one lac Khudai Khidmatgars. They served their own villages, with the spirit of the oath, have unique recognition, discipline, character and vision. They were attractive, active, decisive, energetic and intelligent all the time. They had enormous respect in the society. They not only contributing in nourishing their own children, but to set examples for others too.[101]

The mode of leadership as organizational paradigm is supported by Aftab (2011)[102], who recommends that organization needs to be driven by training beside administration, management and leadership.

Technical Education

In France, beside theoretical education, they teach different skills and professions in their educational institutions. Therefore, any student disconnected from our school must at least know some art or skill to enable him to earn his living and may not be a burden on anyone.[103]

Curriculum

It was the intention of the Khudai Khidmatgars to change the present educational system by including in the curriculum industrial and religious training.

Adult Education

I invite all illiterate Khudai Khidmatgars to take educational classes at night with educated Khudai Khidmatgars. Don't waste the time, after the success, you can better serve the nation. I hope that one educated member from all Anjumans/Jirgas be appointed to educate them. [104]

Educational vision of Bacha Khan

He was a strong ambassador of *Humanism*. He wished all individuals be treated equally by state in giving him the fundamental rights. His outmost struggle was to create love for the motherland, which he named as *nationalism*. His way of struggle was doing by oneself and not waiting for others to help you out, thus he did for the whole of his life, stands him as a *pragmatic* philosopher. The other method of struggle was *evolutionary*, making a sense, realize the facts, and analyze the situation and acting

accordingly, what is required. He strongly believed on the principles of Islam, which is true humanism. His three dimensional approach towards education was to impart *Islamic, modern and technical* education. He strongly whispered on the community participation in all matters of life including the inculcation of education. For the reason, his idea of *parents' teachers' councils* among educational institutions, is his originated idea, prevailing in the system today. His vision was to possess the educational system by the society, hence it will grow in the spirit of *ownership*.

The activities of the students with intrinsic and extrinsic expressions were always regarded as compulsory part of personality development. Thus, he focused on *co- curricular activities* with necessity. His aim of education was to produce *real servants* of humanity, irrespective of cast, creed, and religion. Education should create *harmony* and *service to humanity*, to him. Training is the most important factor in promoting personal growth, even he made leaders through his *training* mode, by non- formal way of education. Sharing and owning the responsibilities, was the feature of the Training. The Khudai Khidmatgar movement was characterized by the 'training' and 'non- formal' education. He wanted equal share of inheritance and education to the women. One of the purpose of education to him was the fabrication of peace and tolerance, to which creative learning is obligatory. Creative learning may best be attained through project learning, which he emphasized during the Khudai Khidmatgar movement.

References and notes to Chapter-6

[1] Nawaz, M. (2015, July 21). Bacha Khan's book, My life and struggle [Personal interview].

Muhammad Nawaz Khan is the son of Fazli Rahim Saqi lives in Wardaga, Charsadda.

[2]Ghaffar, A. (1945, November 25*). Pakhtun*, 03-04.

[3]Room, S. (2014). (pp. 400--401). The Khyber Pakhtunkhwa, Essays on History; Oxford university press, Karachi.

[4] Haji Sahib Mosque belongs to the one used by the Haji Sahib of Turangzai, situated in the entrance of village Utmanzai coming from Charsadda. Haji sahib used to pray here for long times. It was also used as Eidgah, where Eid prayers were offered. The mosque was left to Maulana Muhammad Israel, a close follower of him, and he established 'Darul Oloom Numania' in it in 1940, still exist on the same place.

[5]Ghaffar, A. (1983*). Zama Jund Aw Jadujuhud* (1st ed., p. 134). Kabul: Daulati Matba.

[6]Sherullah, K. (2015, February 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Sherullah is the son of Habibullah of Turangzai, a Khudai Khidmatgar who took part in the same meeting

[7] Personal diary of Habibullah, a renowned Khudai Khidmatgar and a patriot poet

[8]Majeed, A. (2013, February 14). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Abdul Majeed (1917-2012) of Utmanzai, the son of Musa Kaka (1895-1976) who narrated the story of the meeting

[9] Alam, K. (2014, May 23). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Khan, A. (2014, May 23). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Majeed, A. (2013, February 14). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Muhammad Alam Khan of Utmanzai who heard it from Akram Khan, Ayub Jan Khan of Utmanzai, who narrated it from his father Ashraf Jan Khan, a close relative of Bacha Khan.

[10] Khan, D. (2013, February 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Bacha, G. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Tariq, M. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

[11] Akbar, A. (2009) *Da Barisagheer Pak Aw Hin Pa Azadai Ki Da Pukhtanu Barkha, Zama Da Jond Sara Taralee Hallat*, University publshers,p.189

[12] Ghaffar, A. (1983). *Zama Jond Aw Jadojuhad*, Daulati; Mataba, Kabul, p.134

[13] Banerji, M. (1992). *The Pathans Unarmed, Opposition and memory in the North West Frontier*,p.173

[14] Marwat, F. R. (2012, January 20th). Bacha Khans 25th Anniversary. Bacha Khan University. Peshawar, Khyber Pakhtunkhwa, Pakistan: Daily Aaj: Ghaffar, A. (1931, May 1). *Da Hangu Azad school ki da Bacha Khan Khutba*. Pakhtun, 20-23.

[15] Ibid,p.2

[16] Taizai, S. (2002). *Bacha Khan in Afghanistan: Memories* (p. 203). Nowshera: Kamil Pakhtu Adabi Jirga.

[17] Bright, J. (1944). *Frontier and its Gandhi*. (p.103). Lahore: Allied Indian publishers.

[18] Eswaran, E. (1995). *Nonviolent soldier of Islam; Badshah Khan*. (p.02) Delhi: Gandhi peace foundation.

[19] Gandhi, R. (2004). *Ghaffar Khan, Nonviolent Badshah of the Pakhtuns*. (p.03) New Delhi: Penguin Viking.

[20] Shah, W. (2007). *Bacha Khan*. (p.09) Bacha Khan Research center, Peshawar.

[21] Zeb, J. (2012). Is Peace through Nonviolence Possible in AfPak? Available at: http://durandline.wordpress.com/tag/pakhtunkhwa

[22] Taizai, S. (2002),p.201

[23] Khan, A. (1983). *Zama Jond Aw Jadojuhad*, (p.26) Daulati; Mataba, Kabul.

[24] Ibid,p.23

[25] Record of DB school Utmanzai, admission withdrawal shows the date of establishment as 1907.

[26] Gazetteers of the Peshawar District 1897-98, (p.378) Sang e Meel Publications, Lahore.

[27] Khan, A. (1983). *Zama Jond Aw Jadojuhad*, Daulati; Mataba, Kabul, p.50

[28] Ibid,p.54

[29] Shah, W. (2007*). Bacha Khan*,(p.23) Bacha Khan research Centre, Peshawar.

[30] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., p. 28). Kabul: Daulati Matba.

[31] Ahmed. (1995). *Khudai Khidmatgar Tahreek* (vol 1, p.233).Peshawar: University Book Agency.

[32] Khan, A. (1993*). Bacha Khan Aw Khudai Khidmatgaree* (Vol 1, p.11); Wali Bagh, Charsadda.

[33] Ibid, p.63

[34] Room, S. (2014). *The Khyber Pakhtunkhwa, Essays on History* (p.417).Karachi: Oxford university press.

[35] Shah, W. (2007*),* p.09

[36] Khan, A. (1995). *Bacha Khan Aw Khudai Khidmatgaree* (Vol 1, p.65), Peshawar: Bacha Research Centre.

[37] Ibid,p.66

[38] Akbar, A. (2009*),*p.23, Ghaffar, A (1983), p.170

[39]Majeed, A. (2011, August 13). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

[40]Bashir, N. (2013). A review of political awakening in NWFP 1901-1947. Pakistan Annual Research Journal, 49.

[41] Ghaffar, A. (1929, May 1). Advertisement section. Pakhtun, 22-22.

[42] Tendulkar, D. (1967). *Abdul Ghaffar Khan: Faith is a battle* (p.43), Bombay: Popular Prokshan.

[43] Ghaffar, A. (1983), p.63

[44] Room, S. (2014). *The Khyber Pakhtunkhwa, Essays on History* (p.407), Karachi: Oxford university press.

[45] D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, Serial number 06, Special Branch Files,p.1

[46] Rasool Rasa, S. (Writer). (1987, May 17). Anjuman-i- Islahul Afaghina movement [Television broadcast]. *In Pakhtu Adab Tar De Dama.* Peshawar: Majeed Khalil.

[47]Archiwal, A. (2011, February 11). Bacha Khan the mentor of Non Violence Theory. Retrieved November 2, 2011.

[48] D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, Serial number 06, Special branch files,p.1

[49] Ibid, p.2

[50] D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, Serial number 06, Special branch files,p.34; Marwat, F. (2011, January 20). Bacha Khan. The daily Aaj, pp. 05; Syed, M. (1990, January 26). Bacha Khan. The Frontier Post, pp. 05; Ghaffar, A. (1931, May and July). *Pakhtun*, 26-29 &.54-61

[51] Jamil, D. (1990, May 1). *Anjuman-i- Islahul Afaghina Sallana Report*. Pakhtun, 05-09.

[52] Jamil, D. (1990, May 09). Anjuman-i- Islahul Afaghina Sallana Report. Pakhtun, 04-07.

[53] Bakhtani, A. (1947). *Da Bacha Khan Leekona* (p. 23). Kabul.

[54] Ghaffar, A. (1983), p. 324

[55] Eswaran, E. (1984). *A man to match his mountains*. (p. 103). California: Penguin Press.

[56] Ghaffar, A. (1928, June 09). Ed. Pakhtun, 03.

[57] Eswaran, E. (1984). *A man to match his mountains*. (p. 99). California: Penguin Press.

[58] Ibid,p.77

[59] Ghaffar, A. (1983), p. 284

[60] Ibid,p.09

[61] Ibid,p.390

[62] Ibid,p.28

[63] Ibid,p.213

[64] Ibid,p.358

[65] Ibid,p.428

[66] Ibid,p.458

[67] Ibid,p.390

[68] Ibid,p.528

[69] Ibid,p.528

[70] Ghaffar, A. (1945, Aug 1). *Da Badshah Khan Taqreer*. Pakhtun, 05-06.

[71] Ghaffar, A. (1931, May). Ed. *Pakhtun*, 05.

[72] Ghaffar, A. (1946, June 24). Ed. *Pakhtun*, 05-06.

[73] Ghaffar, A. (1983). *Zama Jund Aw Jadujuhud* (1st ed., p. 168). Kabul: Daulati Matba.

[74] Ibid,p.22

[75] Ibid,p.31

[76] Ibid,p.63

[77] Ibid,p.85

[78] Ibid,p.17

[79] Ibid,p.84

[80] Ibid,p.06

[81] Ibid,p.28

[82] Ibid,p.29

[83] Ibid,p.31

[84] Ibid,p.420

[85] Ibid,p.425

[86] Ibid,p.428

[87] Shah, W. (2014). *Pukhtane Khaze Aw da Qaam Khidmat*. (1st ed., p. 84). Peshawar: Bacha Khan Research Centre.

[88] Ghaffar, A. (1929, April). Ed. *Pakhtun*, 05-05.

[89] Ghaffar, A. (1929, June). Ed. *Pakhtun*, 04-04.

[90] Op,cit,p.483

[91] Op,cit,p.525

[92] Ghaffar, A. (1945, Nov 01). *Pa Landi Arbab ki da Badshah Khan Taqreer*. Pakhtun, 05-06.

[93] Op,cit,p.558

[94] Op,cit,p.559

[95] Op,cit,p.561

[96] Op,cit,p.562

[97] Op,cit,p.589

[98] Op,cit,p.611

[99] Op,cit,p.612

[100] Jan, F. (1996). Khudai Khidmatgar movement in N.W.F.P, Its nature and direction, Peshawar: (p.38-39).

[101]Jehanzeb, N. (2013, August 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

[102] Ahmed, A. (2011). A Study of the Changing Paradigm of Education Management in Punjab in the Perspective of Decentralization. PhD thesis, International Islamic University, Islamabad.

[103] Ghaffar, A. (1929, Sep). Ed. *Pakhtun*, 20-20.

[104] Ghaffar, A. (1931, Sep). Ed. *Pakhtun*, 05-06.

REFERENCES

Adeeb, Khalida. (1937, March 23th). Inside India. Astanbul, Turkey: Riba Publishers.

Ahmad. (1991). Khudai Khidmatgar Tehreek, Vol: 1, Pashto, Peshawar: University Book Agency, pp.5

Akbar, A. (1972). Da Watan Da Azadai pa Silsila ki da Roosi Turkistan aw Afghanistan Safarnama1920-1921 (Vol. 1, p. 05). Peshawar:

Akbar, A. (1972). Safarnama Roosi Turkistan aw Afghanistan 1920-21 (p. 11). Peshawar.

Akbar, A. (2009). Da Barrisagheer Pak Aw Hind pa Azadai Ki Da Pukhtanu Barkha Zama Da Jund sara Taralee Hallaat (Vol. 1, p. 25). Peshawar: University.

Ashfaq, A. (2008). Da Master Abdul Karim Jond Aw Fun; Pashtu Academy, University of Peshawar.

Azad, A. (1989). India wins freedom: (p.14). Vanguard Book Limited.

Baha, L. (2013). Background of Modern Education in NWFP. In The History of Islamia college, Peshawar, Vol 1 (1913-53) (Ist Ed., Vol. 1, p. 07). Peshawar: Dr. Maqsood Ali.

Baha, L. (2013). History of Islamia college, Peshawar Vol;1 (1913-1953),p.14

Baha. L. (1978) N.W.F.P Administration under British Rule1901-1919; Islamabad, National Commission on H, S. Historical and Cultural Research, p.13:

Bakhtani, A. (1947). Da Bacha Khan Leekona (p. 23). Kabul.

Bakhtani, A. (1964). Da Sooli aw Azadi Qaharman, Bacha Khan (p. 34). Kabul: Daulati Matba.

Banerji, M. (1992). The Pathans Unarmed, Opposition and memory in the North West Frontier

Bright, J. (1944). Frontier and its Gandhi. (p.103). Lahore: Allied Indian publishers.

Caroe, O. (1958). The Pathans: 550 B.C.-A.D. 1957. London: Macmillan;

Census of India 1911, Vol XIII, P.188

Census of India 1921, Vol xiv, p. 11

Directorate of public instructions, Peshawar; History of Islamia schools, record section

District Gazetteers Peshawar. (1911).

District Gazetteers, Peshawar 1901.

Durrani, S. (2014, September 09). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Eadon, S. (1935). A History of the Church Missionary Society (Vol. 2, p. 206).

Education. (1987). In NWFP Gazeteers 1911 (1st ed., p. 309). Peshawar: Directorate of Archive.

Eswaran, E. (1995). Nonviolent soldier of Islam; Badshah Khan. (p.02) Delhi: Gandhi peace foundation.

Gandhi, R. (2004). Ghaffar Khan, Nonviolent Badshah of the Pakhtuns. (p.03) New Delhi: Penguin Viking.

Gazetteer of the Peshawar District, 1897-1898, p.113

Gazetteers of the Peshawar District 1897-98, (p.378) Sang e Meel Publications, Lahore.

Ghaffar, A. (1983). Zama Jund Aw Jadujuhud (1st ed., p. 310). Kabul: Daulati Matba.

Ghaffar, A. (Ed.). (1928, May 1). Nanai Dunya. Pakhtun, 5-5.

Ghamgeen, A. (1991). Da Hashtnagar Adab, Hashtnagar Adabi Toolana, Charsadda, p. 64

Hamesh, H. (2000). Pukthna leekwaal, Darulsaneef, Peshawar, p.140

Har, A. (1995). Khan Abdul Ghaffar Khan: A centennial tribute. New Delhi: Har-Anand Publications.

Hasan, J. (2013, August 25). Azad Schools of Anjuman-i- Islahul Afaghina and Maulan Muhmmad Israeel [Personal interview].

History Sheets of Bacha Khan, List 3 Serial Number 6, Bundle 1. Police intelligence Reports, Directorate of Archive Khyber Pakhtunkhwa, Peshawar. (Hereafter D.O.A.), Peshawar.

Huma, H. (2008). Bacha Khan Yu Ahad Saz Shkhsyat; Mardan.

Huma, H. (2009). Pa Sarhadee Soba Ki Da sahafatee aw Adabee Majloo Riwayat. Mardan: Sohail Printers.

Hussain, G. (1982). Hundred years History of the University of the Punjab, Lahore pp.1-45 Report on Punjab Education 1900 and Gazetteers 1911

Ibraim Zia, M. (2011). Peshawar Mazi Ki Dareechu se (2nd ed., p. 301). Peshawar: Zia son's printer

Imran, I. (2002). Educational Institutions. In Peshawar Saddar Tareekh Ki Ayeeni Me (p. 317). Peshawar: Shah Book Store.

Islam, M. (2003). N.W.F.P Administration under Abdul Qayum Khan; 1947-53; a PhD dissertation submitted to the department of History, University of Peshawar, p.143.

Jalya, A. (1931). Da Azadai Nangyalu Baidar Shay; Iqbal steam press, Peshawar.

Jan, F. (1990). Khudai Khidmatgar Movement in NWFP, its nature and direction: (p.133), Peshawar.

Jan, F. (1996). Khudai Khidmatgar movement in N.W.F.P, Its nature and direction, Peshawar: (p.38-39).

Jarak, M. (2012). Da Azad Schoolonu Jurawana aw Sallana Jalse. In Da Bacha Khan Zangaray Quetta: Pashtu Adabi Ghurzang

Javaid, A. (1981).Haji Sahib Turangzai; Idara Tahqeeq o Tasneef Pakistan, Nafees printers Lahore.

Khalil, H. (2000). Fazli Mehmood Makhfi. In Pukhtana Lekwaal (1st ed., Vol. 1, p. 111). Peshawar: University Book Agency.

Khaliq, A. (1961). Da Azadai Jang; Idara Ishaghat Sarhad; Peshawar, pp. 231-38

Khaliq, A. (1984). Za Aw Zama Zamana; Idara Ishaghat Sarhad; Peshawar, pp. 104-105

Khan, A. (1983). Zama Jond aw Jadujuad; Daulati Matba Kabul.

Khan, A. (1995). Bacha Khan Aw Khudai Khidmatgaree (1st ed., Vol. 2, p. 11). Peshawar: Bacha Khan Research Centre.

Khan, A. (1995). Bacha Khan Aw Khudai Khidmatgaree: (vol, 1, p.211), Peshawar, Bacha Khan Research Centre,

Khan, A. (1996). Bacha Khan aw khudai khidmatgare Vol I, P.13

Khattak, P. (1983). Da Maulana Abdul Qadir Khatoona; Pasthu Acagemy, University of Peshawar, p.21

Korejo, M. (1993). The Frontier Gandhi, his place in history. Karachi: Oxford University Press.

Legislative Assembly debates NWFP, 14th September 1939, Volume vi

Legislative Assembly debates NWFP, 14th September 1939, Volume vi

Maghmoom, Y. (2008). Da Azadai Tahreek Aw Pakhtu Shaeree;Pashtu Academy, University of Peshawar.

Mandokhel, A. (2015). Da Mooranai Jaboo Rwaz; Poha Foundation; 14/02/2015

Marwat, F., & Turu, P. (2005). Celebrities of N.W.F.P (1st ed., Vol. 1, p. 222). Peshawar: Area Study centre, University of Peshawar.

N.W.F.P Legislative Assembly debates, 14th September 1939, Volume v

Nehru, J. (1946). The discovery of India (p. 383). New York: The John Day Company.

Niaz, J. (2005). Zama Da Jond Qessa; Millat Printers, Lahore.

NWFP Gazetteers, 1911, Directorate of Archives, Peshawar.

Personal dairy of Master Karim.

Provincial Legislative Assembly debates of the N.W.F.P, 14TH September, 1939, Vol, 6. Provincial Legislative Assembly debates of the North West Frontier Assembly 21st March 1947, on the Peshawar University bill 1947, p.301-333.

Provincial Legislative Assembly debates of the North West Frontier Assembly 20TH March 1945, on the increase of teacher's salary, p.125-131.

Provincial Legislative Assembly debates on N.W.F.P compulsory primary education bill 1938, p.843

Provincial Legislative assembly debates, 1937, pp.603-615;

Puri, G. (1985). Khan Abdul Ghaffar Khan, a true servant of humanity. New Delhi: Congress Centenary (1985) Celebration Committee, AICC (I)

Pyrelal. (1950). A pilgrimiage for peace:Ghandi and Frontier Ghandi among the NWFP Pathans. Ahmedabad: Navijivan publishing hpuse.

Qayum, A. (1945). Zar aw zoor. peshawar: university Book Agency.

Ramu, P. S. (1992). Khudai khidmatgar and national movement: momentous speeches of Badshah Khan. Delhi, India: S.S. Publishers.

Rasa, R. (1983). Adabee Tanqeed; University Book Agency, Peshawar, pp.23-30

Rasheed, I. (2000). Peshawar Saddar Tareekh ki Ayeene main; p.307 and Directorate of the Elementary and Secondary Education, Khyber Pakhtunkhwa, Peshawar

Rauf, A. (2006). Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina, Pakistan Journal of History & Culture, XXVII/2, pp-32-33

Rauf, A. (2006). Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina. Pakistan Journal of History & Culture, XXVII (2), 176-176.

Ravinde, K. (1995). Khan Abdul Ghaffar Khan: A centennial tribute. Mombay: Haranand Publication.

Rekhteen, S. (1987). Da Muhtamim Jond; University Book Agency, Peshawar, p.15

Rekhteen, S. (1987). Da Muhtamim Jond; University Book Agency, Peshawar.

Report on popular education in the Punjab and its dependencies, 1899-1900.

Rittenberg, S. (1988). Ethnicity, nationalism, and the Pakhtuns: The independence movement in India's North-West Frontier Province. Durham, N.C.: Carolina Academic Press.

Roohullah, J. (1979, May 1). Maulana Muhammad Israeel. Alhilal, 09-13:

Room, S. (2013). Constitutional development. In The North-West frontier (Khyber Pakhtunkhwa): Essays on history (1. publ. ed., p. 227). Karachi: Oxford Univ. Press.

Room, S. (2013). Constitutional development. In The North-West frontier (Khyber Pakhtunkhwa): Essays on History (1. publ. ed., p. 227). Karachi: Oxford Univ. Press.

Room, S. (2013). Role of Abdul Ghaffar Khan in politics and promotion of Education. In The North West Frontier (Khyber Pakhtunkhwa) Essays on History (p. 395). Karachi: Oxford University Press:

Room, S. (2013). Samaji awr Saqafati Pehloo. In Riyasat Swat 1915-1969 (pp. 176--182). Mingura: Shoab

Room, S. (2013). Samaji awr Saqafati Pehloo. In Riyasat Swat 1915-1969 (pp. 176--182). Mingura: Shoab.

Rose- Keppel to Hardinge, October 27, 1911, Hardinge papers, Vol.82. Reported by Lal Baha.

Ross Keppel to joint Secretary, government of India, January 8, 1913, Indian Education Proceedings, Vol 9194, May 1913

Sabir, S. (1990). Haji Sahib Turangzai. In Tazkira Sarfaroshani Sarhad (pp. 223-224). Peshawar: University Book Agency.

Sabir, S. (1990). Tazkira Sarfarooshani Sarhad; University book agency, Peshawar.

Saqi, F. (2014). Da Sabar Jang (p. 132). Charsadda: Pakhtunkhwa Study centre, Bacha Khan University:

Saqi, F. (2014). Da Sabar Jang; Bacha Khan University.

Shah, A. (1989). Da Azadai Talash, Peshawar, pp.1-8

Shah, M. (2001). Da Abdul Khaliq Jund Aw Adabi Khidmat, (p.52). Khleeq academy, Peshawar.

Shah, S. (2004). Da Ranaganu Mehfallona, Da Adabee Jargu Maraku Tareekh.

Shah, W. (1999). Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937-1947. Oxford: Oxford University Press.

Shah, W. (1999). Ethnicity, Islam and nationalism: Muslim politics in the North-West Frontier Province, 1937- 1947. (P.76) Oxford: Oxford University Press.

Shah, W. (2007). Abdul Ghaffar Khan; Bacha Khan Research Centre, Peshawar.

Shah, W. (2007). Bacha Khan. (p.09) Bacha Khan Research center, Peshawar.

Shah, W. (2014). Pukhtane Khaze Aw da Qaam Khidmat. (1st ed., p. 84). Peshawar: Bacha Khan Research Centre.

Singh, R. (1989). Educating the Indian elite; sterling publishers New Delhi.

Spain, J. (1962). The way of Pathans (Ist ed., p.109). Robert Hale, London.

Spain, J. (1962). The way of Pathans; Robert Hale, London.

Taizai, S. (2002). Bacha Khan in Afghanistan: Memories (p. 203). Nowshera: Kamil Pakhtu Adabi Jirga.

Tendulkar, D. (1967). Abdul Ghaffar Khan: Faith is a battle. Bombay: Popular Prokshan.

Umar, A. (1994). A History of Press in NWFP.

Younus, M. (1947). Frontier speaks; ([2d ed.). Bombay: Hind Kitabs.

Zia, I. (2002). Peshawar Mazi ki Dareechu se; Tajuddin Publications. Peshawar.

Interviews

Akhtar, N. (2012, March 12). The life of Master Karim. [Personal interview].

Alam, K. (2014, May 23). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Aurangzeb, M. (2015, September 28). Master Karim; life and struggle [Personal interview].

Bacha, G. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Durrani, S. (2014, September 09). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Hasan, J. (2013, August 25). Azad Schools of Anjuman-i- Islahul Afaghina and Maulan Muhmmad Israeel [Personal interview].

Haq, S. (2010, August 11). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Jehanzeb, K. (2013, February 10). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Khan, A. (2014, May 23). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Khan, D. (2013, February 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Khan, M. (2013, February 16). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Khan, M. (2014, March, 13). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Majeed, A. (2013, February 14). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Mirwais, K. (2012, August 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Mumlikat, B. (2015, July 22). Bacha Khan’s book [Personal interview]

Naseem, K. (2013, February 18). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Nasruddin, D. (2014, September 14). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Nawaz, M. (2015, July 21). Bacha Khan's book, My life and struggle [Personal interview].

Niaz, J. (2013, February 20). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Nisar, M. (2015, July 07). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Sherullah, K. (2015, February 12). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Tariq, M. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Ubaidullah, M. (2015, April 17). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Wahid, G. (2013, February 25). Azad Schools of Anjuman-i- Islahul Afaghina [Personal interview].

Television Programs

Rasool Rasa, S. (Writer). (1987, May 17). Anjuman-i- Islahul Afaghina movement [Television broadcast]. In Pakhtu Adab Tar De Dama. Peshawar: Majeed Khalil.

Rasool Rasa, S. (Writer). (1987, May 24). Anjuman-i- Islahul Afaghina movement [Television broadcast]. In Pakhtu Adab Tar De Dama. Peshawar: Majeed Khalil.

Radio Programmes

Waqar Ali Shah, S. (Writer). (2014, December 21). Bacha Khan Life [Radio series episode]. In Zama Jund Aw Jadujuhud. Washington: Behroz Khan.

Waqar Ali Shah, S. (Writer). (2014, December 27). Bacha Khan Life [Radio series episode, VOA, Deewa]. In Zama Jund Aw Jadujuhud. Washington: Behroz Khan.

Waqar Ali Shah, S. (Writer). (2014, December 14). Bacha Khan Life [Radio series episode, VOA, Deewa]. In Zama Jund Aw Jadujuhud. Washington: Behroz Khan.

Waqar Ali Shah, S. (Writer). (2014, December 07). Bacha Khan Life [Radio series episode, VOA, Deewa]. In Zama Jund Aw Jadujuhud. Washington: Behroz Khan.

Lectures

Islam, F. (2015, November 26). "Pakhtuns Struggle against the British Imperialism". Lecture presented at Seminar on Pakhtuns struggle against British Imperialism in Bacha Khan University, Charsadda

Newspapers

Syed, M. (1990, January 26). Bacha Khan. The Frontier Post, pp. 9-11.

(1933, July 13). . Daily Sarhad, pp. 3

(1923, September 17). The Daily Zamindaar, pp. 04

Awan, Z. (2002, September 8). Mohammad Abbas Qadrya: Daily Aaj, p. 3.

Zafar, A. (1924, August, 07). Daily Zamindar, p.03

1923, November 11). Daily Syasat, p.05

Iqbal, J (2011, August, 07). Azad school Pabbi and its mentor, Chinnar Gul, Daily Wahdat, Peshawar, p.03

Marwat, F. R. (2012, January 20th). Bacha Khans 25th Anniversary. Bacha Khan University. Peshawar, Khyber Pakhtunkhwa, Pakistan: Daily Aaj:

Marwat, F. (2011, January 20). Bacha Khan. The daily Aaj, pp. 05;

Syed, M. (1990, January 26). Bacha Khan. The Frontier Post, pp. 05;

Magazines

Azam, A. (1961, February 28). Master Karim. Rehbar, 90-94

Ghaffar, A. (1928, June 09). Ed. Pakhtun, 03.

Ghaffar, A. (1928, May 1). Nanay Dunya. Pakhtun, 09-09.

Ghaffar, A. (1931, July). Pakhtun, 71-71.

Ghaffar, A. (1931, May 1). Da Hangu Azad school ki da Bacha Khan Khutba. Pakhtun, 20-23.

Ghaffar, A. (1938, May 1). Nanay Dunya. Pakhtun, 05-05;

Ghaffar, A. (1945, November 25). Pakhtun, 03-04.

Ghaffar, A. (1946, June 24). Nanay Dunya. Pakhtun, 07-10.

Ghaffar, A. (1929, Sep). Ed. Pakhtun, 20-20.

Ghaffar, A. (1929, May 1). Advertisement section. Pakhtun, 22-22.

Ghaffar, A. (1931, May and July). Pakhtun, 26-29 &.54-61

Ghaffar, A. (1945, Aug 1). Da Badshah Khan Taqreer. Pakhtun, 05-06.

Ghaffar, A. (1931, May). Ed. Pakhtun, 05.

Ghaffar, A. (1946, June 24). Ed. Pakhtun, 05-06.

Ghaffar, A. (1929, April). Ed. Pakhtun, 05-05.

Ghaffar, A. (1929, June). Ed. Pakhtun, 04-04.

Ghaffar, A. (1931, Sep). Ed. Pakhtun, 05-06.

Ghaffar, A. (1945, Nov 01). Pa Landi Arbab ki da Badshah Khan Taqreer. Pakhtun, 05-06.

Durrani, M. (2015, July 3). Mohammad Abbas Qadriya. Pakhtun, 40-46.

Huma, H. (2008, July 07). Pashtu Adab Aw Khudai Khidmatgaree Tahreek; Pakthun, 13-17.

Huma, H. (2008). Pa Sarhadi Soba ki Sahafati Aw Adabi Majlo Riwayat; pp 52-54

Jamil, D. (1990, May 1). Da Anjuman-i- Islahul Afaghina Salaana Report. Pakhtun, 04-09.

Jamil, D. (1990, May 1). Anjuman-i- Islahul Afaghina Sallana Report. Pakhtun, 05-09.

Jamil, D. (1990, May 09). Anjuman-i- Islahul Afaghina Sallana Report. Pakhtun, 04-07.

Jamiatul Ulamai Afghan. (1931, July 9). Pakhtun, 70-70.

Roohullah, J. (1980, February 13). Maulana Muhammad Israel, life and struggle. Albilagh, 25-30.

Jalbal, S. (1978). Da Tlelu Pa Yaad KI. Pakhtu, I (June, 1978), 108-109.

Khaliq, K. (1978). Da Tlelun Pa Yaad Ki. Pakhtu, I (June, 1978), 11

Durrani, M. (2015, July 5). Faqeer Mohammad. Monthly Pakhtun, 19-24.

Khalil, H. (1961, February 28). Master Karim. Rehbar, 13-15.

Khan, B. (1961, February 28). Master Karim. Rehbar, 09-11

Mehdi, S. (1961, February 28). Master Karim. Rehbar, 95

Raz, S. (1999, Feb 4). Pakhtun, 09-09.

JOURNALS

Bashir, N. (2013). A review of political awakening in NWFP 1901-1947. Pakistan Annual Research Journal, 49.

Baha. L. (1978) N.W.F.P Administration under British Rule1901-1919; Islamabad, National Commission on H, S. Historical and Cultural Research, p.13:

Rauf, A. (2006). Socio-Educational Reform Movements in N.W.F.P: A Case Study of Anjuman-i-Islahul Afaghina .Pakistan Journal of History & Culture, XXVII/2, pp-32-33

Sohail, M. (2014). The Educational Philosophy and Services of Bacha Khan; J. Appl. Environ. Biol. Sci., 4(7S) 157-165, 2014, Text Road Publication ISSN: 2090-4274

Khattak, A. (2000). Sarhad Aik Tareekhi Khaka. South Asian Partnership Pakistan, 1(September), 34-41.

Bashir, N. (2013). A review of political awakening in NWFP 1901-1947. Pakistan Annual Research Journal, 49.

Shaheen, S. (2002). Jaded Nazam Pa Pukhtu KI (1ST ed., p. 38). Peshawar: Pashtu Academy.

Khalil, H. (2000). Khadim Muhammad Akbari. In Pukhtana Lekwaal (1st ed., Vol. 1). Peshawar: University Book Agency.

Adeeb, A. (1984, March 1). Khadim Baba Pa Azadai Maeen Shaeer. Pakhtu.

Thesis

Ahmed, A. (2011). A Study of the Changing Paradigm of Education Management in Punjab in the Perspective of Decentralization. PhD thesis, International Islamic University, Islamabad.

Khan, Abdul Karim. (1997). The Khudai Khidmatgar (Servants of God): Red Shirt Movement in the North---West Frontier Province of British India, 1927---1947; PhD thesis, Department of History, University of Hawaii.

Amin, I. (1992). Amir Nawaz Khan Jalya; His contribution in Reformation; Master of journalism thesis, Department of Journalism, University of Peshawar.

Amin, L. (1988). Pashtu journalism up till partition; Master of Journalism dissertation, session 1987-89, journalism department, university of Peshawar.

Islam, M. (2003). N.W.F.P Administration under Abdul Qayum Khan; 1947-53; a PhD dissertation submitted to the department of History, University of Peshawar.

Altaf, K. (1987). Khadim Mohammad Akbar-Life and struggle, University of Peshawar, Journalism Department, M.A Thesis.

Hayat, F. (2000). Da Abdul Akbar Khan Jond Aw Adabi Khidmat; University of Peshawar; Pashtu Academy, MPhil dissertation. MPhil thesis.

Farid Ahmed, Abdul Ghaffar Khan; A Biographical Profile, A Thesis Submitted to Pakistan Study Center, University of Peshawar.

Asma Begum, Khan Abdul Ghaffar Khan; As a Social Reformer, A Thesis Submitted to Pakistan Study Center, University of Peshawar.

Bacha Khan - The Icon of Peace Bacha Khan - The Icon of Peace

The journal Pakhtun, an appraisal (M Phil thesis) by Syed Iftikhar Hussain shah, 1992, Area study center, Peshawar.

The journal Pakhtun, by Ashfaq Ahmed (PhD thesis), 2014, Pakhtu Academy University of Peshawar.

Online

Archival, A. (2011, February 11). Bacha Khan the mentor of Non Violence Theory. Retrieved November 2, 2011.

Waqar Ali Shah Research paper, www.qissa-khwani.com/2014 www.qissa-khwani.com/2014

http\\:www. Someaccount of the Afghans, and of the Church Mission, retrieved on 14/9/2015

Zeb, J. (2012). Is Peace through Nonviolence Possible in AfPak? Available at: http://durandline.wordpress.com/tag/pakhtunkhwa

Http.www. Some account of the Afghans, and of the Church Mission, retrieved on 14/9/2015

http,www.The Edwards memorial school; retrieved on 15/9/2015

Directorate of Archives and libraries, Khyber Pakhtunkhwa, Peshawar

D.O.A File 1573 p 223, Peshawar.

D.O.A File 1782 page 229, of the Police Abstracts, Peshawar.

D.O.A File 279 Bundle 14 of the C.I.D., Reports Peshawar.

D.O.A Police Abstracts Bundle 43, Peshawar.

D.O.A Police confidential Reports, Bundle 43, File 1773, Peshawar

D.O.A Police Confidential Reports, Bundle 85, Peshawar.

D.O.A Police intelligence Reports, Bundle 85, B files 1561, Peshawar.

D.O.A, Assistant commissioner's report Charsadda, 16/4/1927, Bundle 14, Peshawar.

D.O.A, Bundle 08, File 15, p.15, Reports of the Special Branch, Peshawar.

D.O.A, Bundle 08, file 18, Reports of the special branch, Peshawar.

D.O.A, Bundle 14, Deputy Commissioner List, Serial number 277

D.O.A, Bundle 14, Deputy Commissioner List, Serial number 279

D.O.A, Bundle 14, File 1579, Police confidential reports, Peshawar

D.O.A, Bundle 14, File 279, DC List 1

D.O.A, Bundle 14, List I, special Branch, Serial number 279

D.O.A, Bundle 43, File 1512, Special Branch record, Peshawar

D.O.A, Bundle 43, File 1543-57

D.O.A, Bundle 43, File 1570, Police confidential reports, Peshawar

D.O.A, Bundle 47, File 617, Serial numbers 33

D.O.A, Bundle 71, File 1310, Special branch, Peshawar

D.O.A, Bundle 71, File 18, Special branch Police, Peshawar

D.O.A, Bundle 71, File 698, Special Branch record, Peshawar

D.O.A, Bundle 84, List I, special Branch, Serial number 711

D.O.A, Bundle 85 A, Deputy Commissioner List, Serial number 1556

D.O.A, Bundle 85 A, Deputy Commissioner List, Serial number 1559

D.O.A, Bundle 85 A, File 1561, Deputy Commissioner List 1

D.O.A, Bundle 85, B

D.O.A, Bundle 85, Deputy Commissioner List, Serial number 1545.

D.O.A, Bundle 85, Deputy Commissioner List, Serial number 1561.

D.O.A, Bundle 85, Deputy Commissioner List, Serial number 1561.

D.O.A, Bundle 85, file 1764

D.O.A, Bundle 85, file 1782

D.O.A, Bundle 85, file 1782, C.I.D Report.

D.O.A, Bundle 85, List II, special Branch, Serial number 1545

D.O.A, Bundle 85, List II, special Branch, Serial number 1563

D.O.A, Bundle 85, List II, special Branch, Serial number 1565

D.O.A, Bundle 85, List II, special Branch, Serial number 1573

D.O.A, Bundle 85, List II, special Branch, Serial number 1779

D.O.A, Bundle 85, ListT II, special Branch, Serial number 1564

D.O.A, C.I.D Report, Bundle 14 File 279, Peshawar.

D.O.A, DC Files, Bundle 14, Peshawar.

D.O.A, Deputy Commissioner, List 1, Bundle 85, B File 1560-70, Peshawar

D.O.A, File 1563, Deputy commissioner, List II, Peshawar

D.O.A, File 1563, of the Police Intelligence Report, Peshawar.

D.O.A, File 1782, of the Police C.I.D Report, Peshawar

D.O.A, File 8/12/1 Vol A. VIII, P.2

D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, and Serial number 06, Special Branch Files.

D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, and Serial number 06, Special branch files.

D.O.A, History sheets of Abdul Ghaffar Khan, Bundle 01, Serial number 06, Special branch files, p.34;

D.O.A, Police abstracts and confidential reports, Bundle 84, Peshawar.

D.O.A, Police Abstracts, confidential reports, Bundle 64 files 1779, Peshawar

D.O.A, Police confidential reports, Bundle 14 file 279, Peshawar.

D.O.A, Police confidential reports, Bundle 84, Peshawar.

D.O.A, Police Confidential Reports, Bundle 85 B, 14, Peshawar

D.O.A, Police Confidential Reports, Bundle 85 File 1504, Peshawar.

D.O.A, Police Confidential Reports, Bundle 85. B, Peshawar.

D.O.A, Police confidential Reports, DC List, Azad school Utmanzai, Bundle, 85, B files 1561-70, D.O.A, Peshawar

D.O.A, Reports of the special branch Police, File 1782, Peshawar.

Unpublished documents

Personal dairy of Master Karim in the custody of his son Mr. Muhammad Aurangzeb

Personal diary of Habibullah, a renowned Khudai Khidmatgar and a patriot poet

Personal diary of Khadim Muhammad Akbar, in the custody of Khalid Khan s/o Abdul Rehman Khan of village Sarderi, Charsadda, approached on 22/07/2015

Sanjri, A. (1955). Unpublished document.

School record of DB Primary School Utmanzai, admission withdrawal at serial number 3 , Jamia Millia record and Degree verification

Zaman, B. (1999). DA Tahreeki Azadai U Zalanda Story-Amir Nawaz Khan jalya: An unpublished document.

APPENDICES

Appendix-A: School in the Province (NWFP)

*. **Pir Muhammad Kamran:** Will the Hon'ble Minister of Education be pleased to state –

a) What is the total number of Government School, District Board schools, and Municipal Board Schools for boys and girls in the province:
b) What is the total number of teacher in all the school:
c) What is the total number of boys and girls getting education in these schools: [Pir Muhammad kamran]
d) What is the scale of pay of S. A. V. J. A. V. J. V..B.T and pupil teacher in the province?

The Hon'able Qazi Attaullah Khan: (a)-----(d) statement giving the required information is placed on the table of the house.

		Boys	Girls
(a)	Government Schools	.. 17	2
	Government Board school	.. 873	108
	Municipal Board Schools	.. 37	26
	Total	.. 927	136
(b)	Government Schools	.. 243	21
	District Board schools	.. 2315	338
	Municipal Board Schools	..	
	Total	2,558	359
(c)	Government schools	.. 4654	342
	District Board 5,123	.. 61,705	
	Municipal Board Schools 4,483	.. 6,884	
	Total 4,483	.. ~~73243~~	
(d)	S. A. V. or B.T. Headmaster	.. Rs. 180-12-240	
	S. A. V. or B.T Assistant master	.. Rs. 120-4-160	
	J. A. V. Teacher	.. Rs. 70-3-100	
	S.V Senior Oriental teacher	.. Rs. 70-3-100	
	S.V Junior Oriental teacher	.. Rs. 40-2-60	
	J.V Teacher	.. Rs. 25-1-35	
	Pupil teacher (Matric or Middle	.. Rs. 20-p.m	

Revising Scales Of Pay Of Teacher

***38. Pir Muhammad Kamran**: Will the hon,bel Minister of Education be pleased to state

(a) if it is a fact that. Lately the Punjab government have revised the scale of pay of teachers:

(b) if so, what is the revised scale of pay which each grade of teacher gets in the sister province?

The hon'bel Qazi attaullah Khan: (a) Yes.

(b) A copy of memo. No. 20981, dated the 27th October 1943, from the D.P.I, Punjab, Which provider the required information, is placed on the table of the house.

To

The director of PUBLIC INSTURCION

NORTH-WEST FRONTIER PROVINCE PESHAWAR

Memorandum No,20981-E., Dated the 27th October, 1943.

Grades of pay of teacher of all categories in the Education Department.

Reference your memorandum No. 19092, dated the 11th September 1943.

The grades of pay of teacher of various categories in the Education Department, Punjab are noted below:-

(a) Anglo –Vernacular teacher including, Head Masters, Second Masters, Science Masters, Commercial masters, Agriculture teachers and physical training Supervisors.

	Old grades (for teacher recruited Before the 1st January 1931)		revised grades (for teachers recruited after the 31st December 1939
Class I	200—10—250	..	150—3—190
Class II	140—10 –190	..	105—7 –140
Class III	110—5 –135	..	80—4—100
Class IV	80—4—100	..	65—3—80
Class V	55—3—70	..	45—2—55

(b) Classical and Vernacular teacher including Drawing Masters, Manual Training ins-tractors Agricultural teachers Physical Training Instructor and Clay Modelers.

Old grades		Revised grades	
Class I	140—10—190	..	105—7—140
Class II	110—5—135	..	80—4—100
Class III	80—4—100	..	65—3—80
Class IV	55—3—70	..	45—2—55
Class V	35—3—50	..	30—2—40

A new timescale with regard to pay of teachers has been introduced since 1st October, 1942 , and the grades reorganized are also given below:--

Anglo- Vernacular Section		Classical and vernacular Section
Class I 200—10—250	..	Class I 140—10—190
Class II 150—8—190	..	Class II 105—7—140
Class III 80—4 –100	..	Class III 40—3—70
	..	--3—85 pause for one Year/4—105

(Sd)……..

Deputy Director,

For director of public instruction, Punjab

STRIKE BY SCHOOL TEACHERS

***39. Pir Muhammad Kamran:** will the hon'bel Minister of

(a) if it is a fact that the teachers over all the province have applied and negotiated for the revision of their scale of pay:

(b) if it is a fact that the provincial government have turned deaf ears to their genuine demands:

(c) if it is a fact that as the result of the failure of talks between the representatives of the teacher and the provincial government, the teachers all over the province have gone of strike;

(d) if it is also a fact that the schools throughout the province have been closed:

(e) if answer to (b) , (c) and (d) is in the affirmative what steps the provincial government have taken to improve the situation;

(f) are the provincial government prepared to take steps to revise the scale of pay of the teachers and bring it on par with the Punjab scale?

The Hon'able Qazi Attaullah Khan: (a) yes.

(b).No..

(c) The teachers 'Association had resolved to cease work on the 16th of

February in a special meeting. The meeting had not been brought to the notice

Of the provincial government through negotiations. Before this resolution was adopted no no conference or meeting had taken place between the representative of the teachers association and the provincial government. A conference however was arranged between a representative of the teachers' association and the provincial government. A conference however was arranged between a representative of the Teachers association and the provincial government long after the resolution to cease work had been passed. As a result of negotiations the representative of the teacher's association decided that in the absence of satisfactory assurance from the Government with in to their demands their action of ceasing work on the 16th February could not be postponed. So they are on strike.

d. No. Several schools are functioning.

e. The provincial government accept, as part of their definite policy the Hon'ble Attaullah Khan]

The principal that an improvement both in the quality and the conditions of services of their education establishment is desirable.

f. A committee was set up to examine the question will be considered favorably.

Mr. Speaker: Motion is—

"That this assembly recommend to the provincial Govt. to revise the scale of pay of teachers whether in govt. or Distt. Board or Municipal Service so as to bring it on per with that in the Punjab province.

Khan Mohd Samin Jan Khan (Nowsbera) Norrth, Mohammadan Rural (Pashto)

خان محمد ثمین جان خان (پشتو)۔

جناب صدر جو تجویز اس وقت ایران کے سامنے غور کے واسطے پیش ہے ۔اس کا فیصلہ کرنا ہماری حکومت کے زمانہ میں اس حکومت نے بننے سے پہلے تھا۔ میں موجودہ معاملہ پر کچھ ایسا کہنا نہیں چاہتا ہوں کہ وہابات کے لئے مصیبت ہو۔آنریبل مسئلہ تعلیم کے متعلق ۔مجھے زیادہ یقین ہے کہ ہماری گورنمنٹ کو جو ہمدردی اساتذہ کے ساتھ موجود ہے اس سے بہتر آنریبل منسٹر ایجوکیشن اساتذہ کے ساتھ رکھتے ہیں۔لیکن چونکہ آنریبل منسٹر نے اپنی تقریر کے سلسلہ میں ہماری گورنمنٹ کیدو باتوں کی طرف اشارہ کیا ہے۔میں جانتا ہوں کہ ہمیں اساتذہ کی بہتری کے واسطے جو کچھ کیا دے ممکن ہے کہ یہ ہر سرکار حکومت اس سے کچھ فائدے یہ سوال جو پیش آتا ہے یہ ہے ۔کہ مالیات کافی ہیں یا زیادہ تو میرا کافی یقین ہے کہ نہ تو یہ ایوان اور نہ ان کے بعد بعد اور ایوان کا فیصلہ کرسکے گی ۔میں اگر یہ کہوں کہ یہ صوبہ فی الحقیقت برطانوی امپیریلزم کا بدترین غلام ہے اس کو سنٹر گورنمنٹ نے محتاج کر رکھا ہے کہ ہم اندرونی ترقی کچھ نہ کرسکیں۔سیشن کا سوال آتا ہے ۔اس ایوان میں اس وقت پیش کرینگے ۔اگر ضرورت ہے تو اتنا عرض کرتا ہوں کہ مئی 1943 میں جب ہم وزارت قبول کی 3/4 مہینہ کے بعد یہ شور غوغا شروع ہوا ۔اور اس ابتر حالت ہمارے سامنے پیش ہوئی ۔اور میری وجہ سے اور میرے حوصلہ دینے پر اور محکمہ تعلیم کے ڈائریکٹر شاہ عالم خان کی امداد پر اور دفتر کی امداد پر میں ان کی ٹیچر ایسوسی ایشن منظوری کی ۔اور میں نے ان کو آفیشیل زندگی دی ۔اس کے بعد ان کا حق مہ ہوا جو نہ ہوسکتا تھا ہوا ۔کیفیت میں تنخواہ کی ایزادی کا سوال پیش کیا گیا ۔چونکہ طریقہ کار کام کرنا ضروری تھا ایک کمیٹی بنائی گئی اور اسکی رپورٹ ہر ہم نے کئی لاکھ روپے کی ایزادی تنخواہ کی سفارش کی آج جو بات آنریبل منسٹر ایجوکیشن کے سامنے پیش کی میرے سامنے بھی تھی حل طلب بات مشکل تھی لیکن ہم کوئی نہ کوئی حل تلاش کرنا چاہتے تھے آنریبل منسٹر ایجوکیشن کو ضرور اساتذہ کے ساتھ ہم سے زیادہ ہمدردی ہے۔

وزارت بنتے رہنے سے پہلے تھوڑا بہت تجربہ جو مجھے ہوا شاید آج کی گورنمنٹ اس سے فائدہ اٹھانا چاہے۔

یہاں اگر میں یہ بیان کردوں تو بے جا نہ ہوگا، کہ اس فوری کام کی ضرورت کے پیش نظر مجھے یاد ہے کہ میں نے اپنی پہلی بجٹ تقریر کو انقلاب زندہ باد کے الفاظ سے شروع کیا تھا۔اس سے میرا مطلب یہ تھا۔کہ تھوڑے تجربہ کے بعد بہت جلدی میں اس نتیجہ پر پہنچ گیا ہوں کہ محکمہ تعلیم میں انقلاب بپا کرنے کی ضرورت ہے اور میں وہ انقلاب کرنا چاہتا تھا میری یہ رائے تھی اور اب بھی ہے اگر موجودہ زیر تعلیم اس کو قبول کرنا چاہیں تو بڑی خوشی سے کرسکتے ہیں میری وہ رائے یہ تھی کہ اس شہروں میں جہاں قومی سکول ہیں ایک ایک شہر میں چھ چھ سات ساتھ اور بعض جگہوں پر دس دس ہائی سکولز ہیں ۔وہاں پر گورنمنٹ ہائی سکول رکھنا روپیہ کو ضائع کرنا مظلا پشاور شہر کو لے لیجے ۔ہشتنگری دروازہ کے باہر ہائی سکول ہے ۔کچہری دروازہ کے باہر 2 ہائی سکول ہے کابلی دروازہ کے باہر ایک ہائی سکول ہے بجوڑی گیٹ کے پاس ایک ہائی سکول ہے ۔آدھے کے اندر اندر 5 ہائی سکول موجودہ ہے ۔پھر چالیس پچاس ہزار روپیہ گورنمنٹ کا ایسی جگہ پر لگانے کا کیا فائدہ ہے اس کے بیان کرنے سے میرا مطلب یہ ہے کہ پشاور اور مردان کی دیہاتی آباد 13 لاکھ ہے اس کے لئے آٹھ یا نو ہائی سکول ہیں پشاور شہر کی ایک لاکھ تیرہ ہزار کی آبادی کیلئے نو یا دس سکول ہیں اس لئے میں کہتا ہوں کہ ایسی جگہوں میں اس وقت تک روپیہ خرچ کرتے رہنا دانشمندی نہیں تھی۔

میرا خیال یہ تھا کہ شہر سے سکول کو ہٹا کر جہاں مناسب جگہ ہو دیہاتی آبادی میں اسے کھولا جائے لیکن میرے دوست خان عبدالوہاب خان نہ اس سے متفق ہوتے تھے۔

[Khan Mohammad Samin jan Khan]

جناب صدر! اصلی غرض اس ریزولیوشن کی جو ہے اس کے ساتھ میری زبردست ہمدردی ہے اور چاہتا ہوں کہ جس صورت میں ممکن ہوسکتا ہے ہوجائے اور یہ میرا یقین ہے کہ آنریبل وزیر تعلیم صاحب ان کے واسطے کچھ اور روپیہ منظور کرینگے ۔لیکن جیسے کہ ہمیں مالی مشکلات کا سامنا تھا انکو بھی اس کا سامنا ہے اور ایک بڑا طبقہ جو ہے وہ ہماری سوسیٹل پر بہت حاوی ہے بہرکیف اگر ان کے مطالبات کے متعلق کچھ اشارہ ہی کردیا جائے وہ شاید مطمئن ہوجائیں۔

***L.Hukam Chand (Kohat, General Rural), (Urdu)**

لالا حکم چند (اردو)۔

جناب عالی! ریزولیوشن جو کہ اس معزز ایوان کے سامنے ریز بحث ہے اس پر بہت سے آنریبل ممبران بالخصوص سابق وزیر اعظم نے جو کچھ کہا ہے۔ اس سے میں بہت متاثر ہوا ہوں۔ اس میں شک نہیں کہ استادوں کا مطالبہ ایزادی تنخواہ کے متعلق عرصہ دو تین سال سے تھا اور اس میں وہ بہت حد تک حق بجانب تھے ان کے گریڈ بہت قلیل ہیں اور ان کی آمدن واقعی بہت تھوڑی ہے اور صوبہ پر اخراجات کا بوجھ بہت زیادہ ہے۔ جناب والا دوسرے محکمہ جات کی تنخواہوں کے گریڈ جو ہے ان کی نسبت استاذوں کی تنخواہوں کے گریڈ بہت قلیل ہیں۔ اس میں کوئی شک نہیں کہ استاذین کو ایسا قدم نہیں اُٹھانا چاہیے تھا جبکہ ساتھ وزیر تعلیم نے فرمایا ہے کہ میں نے ان کی ایسوسی ایشن کو منظور کرلیا تھا اگر چہ اس کے منظور کرنے کے متعلق انہوں نے معذوریاں بھی ظاہر کی ہیں لیکن میں یہ عقیدہ نہیں رکھتا کہ کسی مشکل کا حل نہیں ہوسکتا وہ خود کہتے ہیں کہ میری خواہش تھی کہ محکمہ تعلیم میں ایک انقلاب پیدا کرون وہ دو کا عرصہ وزیر تعلیم ہے لیکن انہوں نے کوئی انقلاب پیدا نہیں کیا میں یہ ذمہ داری ان پر انفرادی حیثیت پر یا وہ جس کیبنٹ (Cabinet) میں رہے مشترکہ طور پر سب پر ڈالتا ہوں۔ یہ اس لئے ڈالتا ہوں اور میرا یہ خیال ہوسکتا ہے اور غالباً اس معزز ایوان کی اکثریت کا یہی خیال ہوگا۔ کہ ایسے شہروں میں کہ جہاں نیشنل سکول موجود ہوں۔ گورنمنٹ سکولوں کی ضرورت نہیں ہے جیسے کہ پشاور شہر جہاں کی آٹھ نو ہائی سکول ہیں یہاں کوئی ضرورت نہیں کہ گورنمنٹ ہائی سکول ہوں اس طرح کوہاٹ میں دو تین نیشنل سکول ہیں وہاں گورنمنٹ سکول کی کیا ضرورت ہے یہ حال ڈیرہ اور بدون کا ہے جہاں جہاں نیشنل سکول ہیں وہاں وہاں گورنمنٹ سکولوں کی ضرورت نہیں ہے انکی جگہ پر صوبہ کے دیہاتوں میں ابتدائی تعلیم کا انتظام کیا جائے۔ اور ساتھ ساتھ استاذہ کی ایزادی تنخواہ کے سلسلہ میں اگر چہ ہوسکتا ہے تو کیا جائے اس طرح میں نے بحث پر عام بحث کے دوران میں کہا تھا کہ جب تک استادوں کے مطالبات پورے نہ ہو جائیں سکول نہ کھولے جائے بعض اصحاب کہتے کہ جہاں لگے سکولوں کی ضرورت ہے یہ ان کی مخالفت کرتا ہے لیکن میرا خیال ہے کہ سکول کھولنے کی نسبت استادوں کی تحفظ کا معاملہ اہم ہے لیکن ساتھ گورنمنٹ نے ان دوران پر عمل نہیں کیا اس لئے استاد ہڑتال پر مجبور ہوئے اور ایک کونے سے لیکر صوبہ کے دوسرے کونے تک کہ وہ گورنمنٹ سکول نیشنل ہے میونسپل ہے یا کہ ڈسٹرکٹ بورڈ سکول ہے تقریباً متفقہ طور پر استادوں نے ہڑتال کر رکھی ہے اب اس گورنمنٹ کے سامنے بہت سی مشکلات ہیں نہ وہ اس وقت گورنمنٹ ہائی سکولوں کو بند کرسکتی ہے۔ نہ کوئی اور انتظام کرسکتی ہے اس لئے ہماری حکومت پر جو اس وقت بہت اہم ذمہ داری اور بوجھ پڑا ہے وہ گزشتہ حکومت کی فرد گذشتہ کا نتیجہ ہے لیکن ساتھ ہی ساتھ اپنی گورنمنٹ کے آنریبل وزیر تعلیم کی خدمت میں عرض کرونگا کہ اُ کے کلے میں اس میں اس وقت ایڑی ہے آپ نے اسے نبھانا ہوگا۔ خواہ وہ کسی طریقہ سے کیوں نہ ہو جب سے یہ گورنمنٹ بنی ہے میرا خیال ہے اس گورنمنٹ کو اس اہم مطالبہ کے ساتھ بڑی ہمدردی ہے میں نے اپنی بحث تقریر میں کے سلسلے میں میں ٹیچرز ایسوسی ایشن کی خدمت میں اپیل کی تھی کہ موجودہ حکومت کو موقع دے تا کہ تمہارے لئے کچھ کرسکے مجھے ان کا بہت مشکور ہونا چاہیے کہ ہماری اس اپیل کا اچھا نتیجہ نکلا اور مجھے معلوم ہوا ہے کہ انہوں نے ہڑتال ختم کرکے کام شروع کیا ہوا ہے۔ انہوں نے اپنے کار کو اہمیت دینے کیلئے بھی شروع کیا ہے میں آنریبل وزیر تعلیم سے درخواست کرونگا۔ کہ جہاں تک ان سے ہوسکے جس حد تک ہوسکے ان کے مطالبہ کو پورا کریں اور ساتھ ہی ساتھ اگلے سال کے لئے دیگر تجویزوں کو بھی پیش نظر رکھیں۔ وہ تجویز جو کہ سابق وزیر تعلیم نے ظاہر کی ہیں اور میرا بھی ان کے ساتھ اتفاق ہے ان بنیادی باتوں پر سوچ کرتے ہوئے آئندہ کے لئے استادوں کو اس درجہ پر پہنچائیں، کہ وہ آئندہ کیلئے ایک شریف انسان کی طرح زندگی بسر کرسکیں۔

Mr. Abdul Rab Khan Nishtar. (Peshawar City, Mohammadan , Rural, (Urdu)

مسٹر عبدالوہاب خان نشتر (اردو)۔

جناب والا! میرا ارادہ تو نہ تھا کہ میں اس ریزولیشن پر تقریر کروں لیکن اس جگہ ایسی باتیں ہوئیں کہ مجبوراً اظہار رائے کرنا پڑا۔ اساتذہ کے مشاہرہ میں ایزادی اور اسکیل گریڈوں کو مناسب طور پر ریوائیز (Revise) کرنا ایک ایسی چیز ہے جس کے ساتھ سب کو اتفاق ہے گورنمنٹ کا فرض

ہے ۔کہ مدرسوں کے لئے بالخصوص ابتدائی تعلیم کے لئے بہتر سے بہتر استاد مہیا کرے ۔ جب تک ہم اسے مدرسین کی تنخواہ صحیح اصولوں پر مقرر نہ کریں تو ہمیں اچھے مدرسین نہیں مل سکتے اس رو سے بھی انکار نہیں ہیں ۔کہ موجودہ تنخواہیں لیونگ ویلج (Living wage) نہیں ہیں ۔قدرتی طور پر استاد تکلیف محسوس کررہے ہیں ہمیں ان کی اس تکلیف کے ساتھ یقیناً ہمدردی ہے یہی وجہ تھی کہ جب مسلم لیگ وزارت عالم وجود میں آئی ۔تو چند اہم کاموں میں سے سب سے پہلے جو کام کیا گیا وہ یہ تھا کہ باوجود اس کے کہ یہاں کی گورنمنٹ نے ملازمین کی تنخواہوں کی ریوائز (Revise) کرنے والی ری آرگنائزیشن کمیٹی (Reorganisation Committee) کے متعلق یہ حکم دیا تھا کہ دوران جنگ میں اس کا کام بند کیا جاوے ہم نے استاتذہ کے معاملات کو خاص اور جداگانہ سمجھتے ہوئے ان تنخواہوں کو (Revise) کرنیکے لئے ایک کمیٹی مقرر کی اس کمیٹی کی صدارت میرے دوست ثمین جان خان نے کی غالباً ڈائریکٹر تعلیم اور سیکرٹری محکمہ تعلیم ان کے ممبران بھی تھے انہوں نے اپنے خیال کے مطابق ایک سکیم تیار کرلی ۔ایک سکیم پر عمل کرنا تب ممکن ہوسکتا ہے کہ کئی لاکھ روپیہ کا مستقل انتظام کیا جائے ۔ہمارے صوبہ کی مالیات کے متعلق تمام کا اتفاق ہے کہ اس بجٹ کے اندر کئی لاکھ روپیہ کا مستقل خرچ پیدا کرنا جان جوکھوں کا کام ہے ۔اس پڑتال کے دوران میں مجھے بھی مدرسین سے ملنے کا موقع ملا میں نے عرض کیا ہے کہ آپ کے مطالبات اگر اس قسم کے ہوں کہ کچھ امداد جنگ کے زمانے میں آپ کو ملتو انتظام کیا جاسکے گا ۔لیکن اگر آپکا مطالبہ مستقل چوپر آپ کی تنخواہیں بڑھانے کا ہے اور اس طرح کئی لاکھ روپیہ کا مستقل بوجھ بجٹ پر ڈالنا ہے یہ حکومت کے لئے مشکل ہے ۔ جب تک مالیات اصلاح پذیر نہ ہوں وہ محسوس کررہے تھے ۔اور صحیح طور پر محسوس کررہے تھے ۔کہ عارضی امداد سے انکا مسئلہ پورے طور پر حل نہیں ہوسکتا ۔ ہے ۔ مجھے یہ سن کر خوشی ہوئی کہ موجودہ وزیر تعلیم صاحب نے کچھ عارضی رقم دیکر ان کو راضی کرلیا ہے ۔ مجھے کامل یقین ہے کہ جب بھی صوبہ کی مالیات سے کچھ رقم بچ سکے تو انکے گریڈون کے معاملہ پر بھی غور کی جاویگی ۔اس سلسلہ میں ایک تجویز بھی ہوئی تھی جو غالباً موجودہ وزیر تعلیم صاحب کے سامنے بھی آجائے کہ کسی طریقہ سے انکو مستقل امداد بھی ملے ۔کہ وہ کس حد تک نہ ہوگی ۔ جتنا ان کا مطالبہ ہے ۔

جناب والا مجھ میں اور میرے دوست سابق وزیر تعلیم میں ایک مستقل اختلاف ہمیشہ سے چلا آرہا ہے وہ مدعی ہیں اس چیز کے اور مجھے ان کے دعوی کو ماننے میں کوئی انکار نہیں کہ انکے اندر انقلاب کا جذبہ موجود ہیں میرے خیال میں انقلاب تو ہر شخص چاہتا ہے لیکن اگر انقلاب کا مطلب یہ ہو کہ ایک مکان جو لیتا ہے صرف اس کو گرا دیا جائے تو یہ غلط ہے ۔جو لوگ انقلاب زندہ آباد کہتے ہیں ان کا مطلب یہ ہوتا ہے کہ غلط نظام کو صحیح نظام میں بدل دیا جائے ۔انہوں نے فرمایا کہ پشاور کی ایک لاکھ تیس ہزار آبادی ہے لیکن اس میں کئی ہائی سکول ہیں مین ان کی خدمت میں یہ عرض کرونگا کہ یہ سکول گورنمنٹ نے کھولے ہیں یہ یا لوگوں نے اپنے روپیہ سے کھولے ہیں ۔ان میں ایک یا دو سرکاری ہیں باقی تعلیم پرائیویٹ ہیں ایک لاکھ سے زائد آبادی کے لئے گورنمنٹ نے صرف ایک ہائی سکول لوگوں کے لئے کھولا ہے ۔طلباء کی حالت یہ ہے کہ جس سکول میں جائے اس کے اندر گنجائش نہیں جن بچوں کو اور کہیں جگہ نہیں ملیت و رمجبوراً گورنمنٹ اسکول میں چلے جاتے ہیں یا زیادہ تر نزدیک دیہات کے طلبا اس میں پڑھتے ہیں میں عرض کرتا ہوں کہ صحیح بات یہ ہے کہ ہم ان خواتین کے پاس جائیں جولوٹ کے اندر سگریٹ نوش فرمالیتے ہیں ۔لوگوں کے ہار بنا کر لاہور کی رنڈوں کے گلے میں ڈالتے ہیں اور انکو عرض کریں یہ روپیہ اس لے ہے کہ اس سے اسکول بنا کر عوام کو تعلیم کا موقع دیں ۔اگر اب ایک جگہ سے اسکو بنا کر دوسری جگہ لے جائیں تو یہ مشکلات کو حل کرنا نہیں کہ اگر آپ سمجھتے ہیں کہ بجٹ کے اندر ایسی خامیاں موجود ہیں اس میں تبدیلی کر کے کچھ بہتر طریقہ نکال سکتے ہو تو چشم ما روشن دل ماشاد زندہ اقوام میں تعلیم ہسپتال وغیرہ جیسے کام پرائیویٹ لوگ کرتے ہیں ہماری بدقسمتی سے یہ کام بھی حکومت کو کرنا پڑتا ہے اور اسی لئے یہ مشکلات پیدا ہوتی ہیں ۔لیکن اس کا طریقہ یہ نہیں کہ ایک جگہ سے سکول دوسری جگہ لے جایا جائے ایک جگہ سے بنا کر دوسری جگہ لگایا جاوے تو پہلی جگہ بھی اس سے فائدہ نہیں پہنچتا ۔

(ارباب عبدالرحمان صاحب "ہم اس سے اتفاق نہیں کرسکتے ہم نے اس پورے کو کانا نہیں خیال کرو") انکے دل میں اگر تعلیم کے اندر انقلاب پیدا کرنا ہے تو میں عرض کرونگا انقلاب اس طریقہ سے پیدا نہیں ہوسکتا کہ آپ پشاور شہر سے سکول لے جا کر دوسری جگہ لے جائیں اس کا اور طریقہ ہے اور اس کے مدت تک کوشش کرنی ہوگی روما کا شہر ایک دن میں نہیں بن سکتا ۔

جناب والا! جیسا کہ میں عرض کیا میں ضرورت محسوس نہیں کرتا تھا کہ میں کچھ کہوں مگر مجھے میرے دوست کے ریمارکس نے مجبور کیا کہ میں اپنے خیالات کا اظہار کروں۔

M.Faqira Khan (Lower Pakhli, Mohammadan Rural) (URdu)

ایم فقیر خان (اردو)۔

محترم صدر صاحب! میں نے اس رزولیوشن کے متعلق پیر صاحب کی باتیں بھی سنی اور دوسرے مقررین کی بھی مجھے ضرورت محسوس نہیں ہوئی۔ کہ میں کچھ کہوں بہت کیف بعض واقعات ایسے نظر آئے ہیں کہ کچھ عرض کرنا پڑتا ہے۔ سابق وزیر تعلیم کے متعلق مجھے جہاں تک معلوم ہے انکی کسی حد تک مدرسین کے ساتھ ہمدردی تھی موجودہ شکل میں جو کچھ حالات مجھے معلوم ہیں ضروری سمجھتا ہوں کہ وہ بھی کہوں موجودہ وزیر تعلیم صاحب بھی بعض واقعات پر روشنی ڈال سکوں سابق وزیر تعلیم صاحب میری جگہ ملک پورہ میں آئے اور مدرسین کا وفد بھی آیا مدرسین کے متعلق انہوں نے اظہار رائے کیا کہ اس دو سال کے اندر انہوں نے اس سلسلہ میں بہت کوشش کی کہ وہ اپنی گورنمنٹ پر یہ ظاہر کردیں کہ ان لوگوں کی دلجوئی ضروری ہے مگر ظاہر یہ جواب دیا گیا کہ کوئی ٹھوس قدم نہیں اٹھایا جاسکتا، میں نے ان کے خدمت میں عرض کی کہ مدرسین کا مطالبہ جائز یا ناجائز تو انہوں نے جواب دیا کہ جائز ہے پھر میں نے کہا کہ آپ دلیری سے کہے کہ جائز ہے۔ انہوں نے کہا کہ جائز میں کیا میں نے کہاں کہ آپ نے پھر اس کے بارے کیوں فوری قدم نہیں اُٹھایا میں نے دیکھا کہ ایک شخص ایک افسر کے پاس کہا کہ فلاں شخص موقوف ہو چکا ہے وہ بے گناہ تھا۔ یا گنہگار تو اس نے جواب دیا کے بے گناہ تو اس نے کہاں کہ صاحب پھر آئے اس کو سزا کیوں دی ہے اس نے کہا کہ اسلئے کہ لوگ ڈر جائیں میں انہیں کہا کہ یہ مسئلہ آپ کے پیش نظر ہے۔ مگر آپ ہماری اسکو پورا نہیں کرتے ہیں تو آپ کو استعفیٰ دے دینا چاہیے۔ چنانچہ انہیں نے فرمایا کہ یہ چیرو فاسے بعید ہے اب جبکہ یہ زمانہ آیا ہے کہ میرے وزراء صاحبان کے خلاف عدم اعتماد ہونے والا ہے تو یہ وفاسے بعدی ہے ہر جماعت کی یہ خواہش تھی کہ کسی طرح اس مسلے کو حل کیا جائے یہ بھی ظاہر ہے اب اس وزارت کے دوران میں آپ اس قابل ہوئے کہ جس قدر ہمدردی کر سکتے ہیں کریں۔ آنریبل قاضی صاحب نے اس بات کا فیصلہ کر دیا کہ آپ میں سے کوئی صحیح نقشہ رکھ دیں تو میں اس پر پوری طرح کوشش کرونگا ہمارا حوصلہ بلند ہوا اور انہون نے کہہ دیا کہ اس کے لئے کوئی رقم نقش کریں۔ یہ کام میرے اور لالا نیک چند ڈھینگرہ کے ذمہ لگایا تھا یا تین 3 دن تک مسلسل بحث کو دیکھتے رہے اس کے بعد دو ممبران اور آئے اور انہوں نے ہمدردی کی اس کے بعد مدرسین کے صدر کو طلب کیا گیا وہ بھی بیٹھے کے قاضی صاحب کے پاس کافی ممبران کانگرس بھی بیٹھے تھے ہم نے ان کے سامنے ایک تجویز رکھی۔ کہ 40 روپیہ تک تنخواہ پانے والے کو 5 روپیہ اور 50 تک کو 3 روپیہ اور 60 تک والے کو 2 روپیہ اضافہ تنخواہ دیا جائے جس پر مدرسین کے صدر نے اعتراض کیا کہ یہ چیز مستقل ہونی چاہیے یعنی ایزادی گریڈ کی شکل میں یہ قابل غور رسوال ہے اس محکمہ کے علاوہ پولیس اور دوسرے محکموں کو مستقل الاونس دیا گیا ہے۔ قاضی حانے ایکسپورٹ منگوایا۔ اور ان سے پوچھا کہ ان کو رعایت دی جاسکتی ہے انہوں نے کہا کہ نہیں وہ الاونس دیا جاسکتا ہے۔ مستقل الاونس نہیں قاضی صاحب نے ان سے ایک بات کہی کہ اگر کانگرس گورنمنٹ رہی اور جنگ ختم ہوئی تو سب سے پہلے آپ کی تنخواہیں بڑھائی جائے گی اس بات کا اقرار ہوا کہ قاضی صاحب نے اور وزراہ صاحبان کے ساتھ اتفاق کیا ہوگا وہ ہماری تجویز سے بھی ایک قدم آگے بڑھے کہ 60 روپیہ پانے والے کو 5 روپیہ الاونس دینا منظور کیا گورنمنٹ سرحد اور گورنمنٹ آف انڈیا کے نزدیک مستحق وہ لوگ ہونگے کہ جنہوں نے سرحد گورنمنٹ اور گورنمنٹ آف انڈیا کی خدمات کی ہوں کانگریس گورنمنٹ کے نزدیک سب سے زیادہ مستحق وہ شخص ہے بہ نسبت پولیس کے کہ ان کو رشوت کے لین دین کا موقعہ نہیں ملتا ہے یہ ناتوان ہے غریب ہے یہ واقعات ہے ہیں جو میں نے ظاہر کر دیے۔ میں ماسٹروں کو بھی کہتا ہوں کہ وہ تسلی رکھیں اور قاضی صاحب ان کے گریڈوں میں حل کی نقش کرینگے اور پیر صاحبان الفاظ کے ساتھ قرارداد واپس لیں تو اچھا ہوگا۔

L.Tekchand Dhing (D.I Khan, General Rural) (Urdu)

لالا نیک چند ڈھنگر (اردو)۔

جناب والا میرا ارادہ اس ریزولیوشن پر تقریر کرنے کا نہ تھا۔ لیکن کچھ حالات ایسے پیدا ہوئے کہ جن کیوجہ سے میں سمجھتا ہوں کہ تقریر کرنا

Lightshot

نہایت ضروری ہوگیا ہے ۔کیونکہ سابق وزیر تعلیم خان شمن جان اور میرے دوست حکم چند نے فرقہ وارانہ سکولوں کو قومی سکول کہا ہے ۔

Mr. Speaker

مسٹر سپیکر ۔بحث **Shift** کو شیفٹ نہ کیا جاوے ۔

L.Tek Chand Dhingra--

لالا چین چند ڈھینگر

جناب والا میں سکولوں کو قومی کہنا قومی لفظ کی تذلیل کرنا ہے یہ سکول فرقہ وارانہ جذبات پیدا کرنے کے ادارہ جات ہیں ۔۔

(خان شمن جان صاحب اور گورنمنٹ اسکول) گورنمنٹ سکولوں کا اپنے قومی سکول نہیں کہا اپنے تو ہندو سکول مسلم سکول خالصہ سکول اور مشن سکول کو قومی سکول قرار دیا ہے ان سکولوں میں پڑھے ہوئے طالب علموں کے متعلق مولانا شبلی نے کیا خوب کہا ہے ۔

[The Hon'bel Qazi Attaullah Khan]

2 روپیہ ایزار کئے جاویں مگر ہم نے جو فیصلہ کیا وہ اس سے بھی زیادہ اچھا تھا یعنی وہ کہ ہم نے 60 روپیہ سے کم تنخواہ پانے والے استادوں کو 5 روپیہ کا اضافہ دیا یہ فیصلہ ہم نے اپنی کیفیت کے سامنے رکھا اور انہوں نے میری بات مانی میں اس کے لئے انکا مشکور ہوں ۔دوران جنگ میں کسی محکمہ کی تنخواہ ریوائز نہیں ہوئی ہے صرف ڈیرنس الاؤنس دیا گیا جو 9 روپیہ اور 13 روپیہ ہے یہ الاؤنس اساتذہ کو بھی ملتا ہے میں نے ان کو یہ بھی کہا کہ آپ بتائیں کہ دوران جنگ میں کسی محکمہ کی تنخواہ ریوائز کی گئی ہے تو انہوں نے کئی ایک محکمہ جات کو حوالہ دیا جو دریافت پر معلوم ہوا کہ صرف پولیس کا الاؤنس 5 روپیہ زیادہ ہوا ہے ۔یہ پانچ روپیہ بھی ان لوگوں کے زیدہ کئے گئے ہیں جو 45 سے کم تنخواہ پاتے ہیں دوسرے ملازم جیل کے وارڈرز ہیں انکا بھی 5 روپیہ الاؤنس زیادہ ہوا ہے دیگر کوئی محکمہ نہیں کہ ان کی تنخواہ وغیرہ ایزاد کی گئی ہو ۔میں استاذہ کا شکریہ ادا کرتا ہوں کہ انہوں نے سٹرائیک ختم کی اب اس پر مزید بحث کرنے کی ضرورت نہیں ہے میرا جہاں تک تعلق ہے میں کسی ممبر یا سابق وزیر پر اعتراض نہیں کرتا ہوں ۔نہ الزام لگاتا ہوں ۔پیر کامران صاحب نے اپنی تجویز پیش کی اور سابق وزارت پر نکتہ چینی کی سابق وزیر تعلیم نے بھی ان پر نکتہ چینی کی جسکا جواب نشتر صاحب نے دیا ۔میں م نے یہ حیثیت وزیر تعلیم چند دن سے چارج لیا ہے اس لئے میں ان جھگڑوں مین پڑنا نہیں چاہتا ۔لیکن نشتر صاحب نے اپنے دوران تعلم سے زیادہ ہے تو وہ اس وجہ سے ہے کہ وہ تعلیم پر روپیہ خرچ کرتے ہیں اور پٹھان لوگ اپنا روپیہ ریڈیون اور دوسری فضول باتوں پر خرچ کرتے ہیں ۔ان کا خیال ہے کہ اکثر پٹھان بدعمل ہے ،اور وہ اپنے اعمالیوں پر خرچ کرتے ہیں ۔میں اس پر زیادہ کچھ کہنا نہیں چاہتا ہوں صرف اتنا عرض کرتا ہون کہ شہر والے بالعموم دولتمند اور دیہاتی لوگ غریب ہوتے ہیں مگر شہر والون کے پاس جو دولت ہے وہ دیہات والون کی ہوتی ہے درحقیقت اس صوبہ میں دولت کا پیدا کرنے والا ایک زمیندار ہی ہے لیکن میں یہ نہیں چاہتا کہ ان کے سکول ان سے اس وجہ سے چھینے جائے میں یہ نہیں کہتا کہ مجھے ان سے ضد ہے ۔پشاور شہر میں بھی اور ہر جگہ پر ایسے لوگ ہیں جو اپنے روپیہ کو ضائع کرتے ہیں لیکن شہری اور دیہاتی کا مسئلہ ایک اہم مسئلہ ہے میں با حیثیت وزیر تعلیم کے اپنے خیالات ظاہر نہیں کرتا اور نہ یہ کہا ہوں کہ فلاں جگہ سکول بند کیا جائے اور فلاں جگہ سکول کھولا جائے آپ یقین رکھے کہ یہ بے انصافی کے گریڈز کو مستقل ریوائز کرنے میں گورنمنٹ سکولوں کے استادوں پر 93218 روپیہ مستقل خرچ کریگا ۔اور ڈسٹرکٹ بورڈ سکولون کے استاذہ پر 281765 روپیہ مستقل کریگا ۔یہ رقم قریب چار لاکھ تک ہوتی ہے ۔تصور کریں کہ موجودہ مالی مشکلات میں حکومت کیا کر سکتی ہیں ۔حکومت کے لئے صرف استادون پر چار لاکھ کی رقم ہر سال خرچ کرنا محال بلکہ ناممکن ہے موجودہ امداد جو ہم نے استادوں کو دی ہے وہ ماسوائے پولیس اور جیل کے وارڈن کے اور کسی کو نہیں دی گئی میں ان الفاظ کے ساتھ پیر کامران صاحب کی خدمت میں عرض کرتا ہوں ۔کہ وہ اپنے ریزولیوشن کو واپس لیں ۔

Appendix-B: The Peshawar University Bill

*The Hon'bel Khan Muhammad Yahya Jan (Education Minister)

Sir,

I beg to move—

"That the Peshawar University Bill 1947, be referred to a select Committee consisting of the following.

1. Hon'ble the chief Minister.
2. Hon'ble Revenue Minister.
3. Hon'ble the finance Minister.
4. K.S Sardar Asad ullah Jan Khan
5. Lala Madan Lal Mehta,
6. S. Qaim Shah.
7. Khan Abdul Qayumm Khan Swathi,
8. Sardar Isher Sing.
9. Khan Abdul Qayum, Khan Bar-at-Law.
10. Khan Habibullah Khan.
11. Khan Sardar Bahadur Khan.
12. Nawab Qutbuddin Khan.
13. The Deputy Speaker,
14. Hon'ble Minister of Education.
15. The advocate General.

To report thereon by the next session.

جناب والا! اس بل کے پیش کرنے کا مقصد اس معزز ایوان کے اوپر ظاہر ہے پنجاب یونیورسٹی کے ساتھ اب تک ہمارا الحاق تھا۔ ہم کئی سالوں سے یہ محسوس کرتے آئے ہیں۔ کہ ہمیں اپنے صوبے میں ایک جدا یونیورسٹی قائم کرنی چاہیے۔ لیکن حالات ایسے تھے کہ ہم اس خواہش کو پورا نہیں کر سکتے تھے۔ آج خدا کے فضل سے ہم اس پوزیشن میں ہیں کہ اپنے لیے ایک جدا یونیورسٹی قائم کر لیں۔ اس یونیورسٹی کے قائم کرنے کے دو مقاصد ہیں۔ ایک تو یہ کہ پنجاب یونیورسٹی ہماری ضروریات کو آئندہ کے لیے پورا نہیں کر سکتی۔ پراونشل اٹانومی کیلئے یہ ضروری ہے کہ اس کا کلچر زبان اور جو کسٹمز ہیں اس کو اپنی تعلیم کے ذریعہ سے لوگوں تک پہنچائے اس کے لئے ضروری ہے کہ ہماری یونیورسٹی ہو اور اس کا انتظام ہمارے صوبہ کے لوگوں کے ہاتھوں میں ہو۔ دوسری اہم ضرورت ہمیں یونیورسٹی کے لئے اس لئے ہے کہ پنجاب یونیورسٹی بہت وسیع ہو گئی ہے اور اس کا دائرہ پنجاب کشمیر صوبہ سرحد اور پنجاب کی بہت سی ریاستوں تک ہے۔ جس کا انتظام میں یہ کہہ سکتا ہوں کہ وہ ایک مشین کی طرح کر سکتا ہے جو یونیورسٹی کا سسٹم ہونا چاہیے وہ یونیورسٹی نہیں کر سکتی اس لئے ضروری ہے کہ ہم اپنے صوبہ میں جدا یونیورسٹی قائم کر لیں۔ جہاں پنجاب یونیورسٹی کی ضرورت ہم ملت سے محسوس کر رہے۔ کہ اس کی شاخیں تقسیم ہوں۔ یہ ان کیلئے ایک مدد ہوگا۔ مجھے یقین ہے کہ ہماری یونیورسٹی کے بننے سے پنجاب یونیورسٹی کو ایک قسم کی مدد ملے گی۔ اور اس کا خیر مقدم کرینگے۔ میں ان الفاظ کے ساتھ اس بل کو اس معزز ایوان کے سامنے پیش کرتا ہوں۔

Mr. SPeaker: The Motion is ---

"That the peshawar University Bill 1947 be referred to a sekect [Committee consisting of the following:--

1)	Hon'bel the chief Minister.
2)	Hon'belthe revenue Minister,
3)	Hon'bel the finance Minister
4)	K.S Sardar Asadullah Jan Khan
5)	Lala Madan Lal Mehta,
6)	Mian Qaim Shah
7)	Khan Abdul Qayum Khan Swathi
8)	Sardar Isher Sing
9)	Khan Abdul Qayum Khan
10)	Khan Habibullah Khan
11)	Khan Sardar Bahadur Khan
12)	Nawab Qutbuddin Khan
13)	The Duputy Speaker,
14)	Teh Hon'bel Minister of Education and
15)	The Adcocate-General.

to report thereon by the next session.

Khan Abdul Qayum Khan Swathi (Upper Pakhli Muhammadan Rural)

خان عبدالقیوم خان صوابی ۔(اردو)

جناب والا! آج کا دن میں اپنے صوبہ کیلئے ایک نہایت مبارک دن خیال کرتا ہوں ۔ جمعہ کا دن ہے جو اسلامی نقطہ نگاہ سے بھی مبارک دن اور بہت مدت کے بعد ہمارے صوبہ کی وہ خواہش آج کے دن پوری ہورہی ہے جس کے لئے ہم مدت سے سوچ رہے تھے ۔ اور جدوجہد کر رہے تھے اور آج وہ خواہش ہمارے نوجوان آنریبل وزیر تعلیم کے ہاتھوں سے پوری ہوئی ۔ ویسے بھی گزشتہ سال بھر میں میں یہ دعوے سے کہہ سکتا ہوں کہ انہوں نے تعلیمی دائرے میں اس قدر انقلاب پیدا کردیا ہے کہ صوبہ سرحد کے تماباشندوں کو اس پر فخر کرنا ہوگا ۔ میں آنریبل وزیر تعلیم کو مبارک باد دیتا ہوں اس کے ساتھ میں بھی عرض کرنا چاہتا ہوں کہ اس بل کی تیاری کے متعلق مین تما (Stages) کرنا چاہتا ہوں ۔ سے واقف رہا ہوں ۔ اس بل کی تیاری کے واسطے ہمارے آنریبل وزیر تعلیم نے جو کمیٹی مقرر کی تھی اس کے ممبران نے جو کام کیا ہے میں اس سے بھی واقف ہوں ان میں سے مین دو تین ان اصحاب کا شکریہ ادا کئے بغیر بھی نہیں رہ سکتا ہوں ۔ کہ انہوں نے اس بل کی تیاری میں سب سے زیادہ کام کیا ہے ایک تو ریورنڈ ڈلایا پرنسپل ایڈورڈ کالج پشاور ہیں اور دوسرے ہیں قاضی محمد اسلم خان ایڈوکیٹ پشاور جنہوں نے نہ صرف پشاور کے مدرا مدر بلکہ تمام ہندوستان کی یونیورسٹیوں اور ان کے قوانین کو دیکھنے کے دورے کئے اور اپنا قیمتی وقت ہمارے لئے صرف کیا اور ہر یونیورسٹی میں جا کر بذات خود اس جگہ کے کارکنان سے تبادلہ خیالات کیا جس سے ہمارا یہ بل تیار ہوا ہے ان کے ساتھ اس بل کی تیاری میں ایک دوسری قابل ترین ہستی بھی شامل ہے جس پر ہمارا صوبہ جتنا بھی فخر کرے تو وہ بجا ہے ۔ وہ شیخ عبدالحمید صاحب موجودہ سیشن جج پشاور ہے جن کی ذات کسی تعارف کی محتاج نہیں اس صوبے کا ہر ایک باشندہ ان کو جانتا ہے اگر چہ وہ باہر دورے پر تشریف تو نہیں لے گئے مگر انہوں نے اس بل کی تیاری میں دوسرے دو ممبران سب کمیٹی سے مل کر نہ تو اپنی صحت کی پرواہ کی ہے اور نہ ہی آرام کی ۔ جس کا یہ نتیجہ ہے کہ یہ بل آج آپ کے سامنے پیش ہورہا ہے ۔ میں یقین کرتا ہوں کہ کہ اس یونیورسٹی کے آئندہ مدراج طے کرنے کے ساتھ ساتھ جب آنریبل ممبران اس بل کا ملاحظہ فرماویں گے تو ان کو معلوم ہوگا ۔ کہ ہم کیوں اس قدر اپنی جدا یونیورسٹی کی ضرورت محسوس کرتے تھے اس لئے کہ جب بھی ہم اپنے نوجوان کو بعض شعبہ جات تعلیم کے لئے باقی صوبوں میں داخل کرنے کے لیے بھیجتے تھے تو اکثر اوقات ان کے داخلوں میں ہم ناکام رہتے تھے ۔ حالانکہ اس انقلاب کے زمانہ میں جو دنیا میں آرہا ہے اور ہندوستان اور خود ہمارے صوبے میں بھی آرہا ہے ہمیں سب سے زیادہ انقلاب کی ضرورت تعلیم میں ہے جس کو ہماری اپنی یونیورسٹی کا قیام ہی پورا کرسکتا ہے اور اپنی یونیورسٹی اور اس کے ماتحت تما شعبہ جات تعلیم کے کالجوں کے قیام سے ہم باقی صوبوں کی محتاجی سے بچ سکتے ہیں ۔ جب میں نے پوسٹ وار پلینس پر نکتہ چینی کی تو میرے بہت سے دوست غالباً خفا بھی ہوئے ہونگے ۔ مگر میں نے وہ نکتہ چینی اس نظریہ کی بنا پر صوبے کی بہتری کیلئے کی تھی میں صرف اسی ایک نتیجے کو محسوس کرتا ہوں جو اس انقلاب سے پیدا ہونے والا ہے اور میں چاہتا ہوں کہ ہمارا صوبہ ہندوستان میں کسی سے پیچھے نہ رہے ۔ میں ان الفاظ کے ساتھ اس بل کے پیش کئے جانے کی تحریک کی تائید کرتا ہوں اور اپنے تمام دوستوں سے عرض کرتا ہوں کہ وہ بھی میرے ساتھ اس میں شریک ہوں اور آنریبل وزیر تعلیم کو مبارک باد دیں ۔

Khan Sahib Sardar Asadullah Jan (Karachi Muhammadan Rural)

خان صاحب سردار اسداللہ جان خان (اردو)۔۔

جناب والا! میں نہیں جانتا کہ میں اپنے آپ کو مبارک باد دوں یا صوبہ سرحد کو مبارکباد دوں جو انسان ہمارے صوبے پر ہمارے آنریبل وزیر تعلیم نے اس یونیورسٹی اس دارالعلوم کو علیحدہ بنانے پر کیا ہے تو محض میں اتنا کہتا ہوں متفق گردیدرائی بولی بارآئے ما۔۔

عرض یہ جناب والا! کہ ہر ایک قوم ہر ایک علاقہ، ہر ایک کلمہ کا ایک مزاج عقلی ہوتا ہے اگر ہم صوبہ سرحد کے رہنے والے ہیں تو ہمارا مزاج عقلی اور پنجاب کا اور یو پی کا اور ہوگا ۔ گو کہ ہم قومیت میں ایک ہیں مگر اس حساب سے ان میں اور ہم میں زمین اور آسمان کا فرق ہے بطور مثال کے میں یہ عرض کرونگا کہ ایک نہایت سیدگا سادہ مذہب آپ اسلام کو لیں ۔ ملک حجاز میں اس مذہب نے ظہور کیا ۔ تو ان کے جو تعلیمات ہیں وہ حجازی ہیں وہ تعلیمات عجم میں آئی وہاں عجمیوں نے اس کی شکل بدل دی جس وقت یہ مذہب ایران آیا تو اس نے یہاں اور شکل اختیار کرلی اور خدا نے انسان میں حلول کیا ۔ جس وقت افغانستان میں یہ مذہب اسلام آیا یہاں کچھ اور ہوا مگر جس وقت یہ مذہب ہندوستان میں آیا تو اس نے یہاں پر ایک

اور شکل اختیار کرلی کہ صرف اسلام کتاب میں نظر آتا ہے اگر صورت سے نہیں اس کا مطلب ہے یہ کہ ایک خیال اور ایک قوم سے ایک خطہ نکل کر دوسرے خطہ میں آتا ہے تو پھر وہ دوسری شکل اختیار کرلیتا ہے ۔اپنی ذہنیت کے کے مطابق یعنی دوسری قوم اپنے مزاج عقلی کے سانچے میں ڈھال لیتی ہے جس طرح کہ ڈیموں کریسی کو ہم لیتے ہیں یورپ کی ڈیموکریسی کو دیکھتے ہوئے حیران ہوتا ہوں انگریز ہمیشہ کہتے ہیں کہ ہمارا ملک Demorcat ہے ہمکہ اس کے ساتھ صفت Aristocratic لگی ہے ڈیموکریسی ہندوستانی کرسکتے ہیں مگر یورڈیموکریٹک جب ہم یونان روم میں دیکھتے ہین اور جگہوں میں نہیں دیکھتے ۔انگزوں نے اسے اپنے مزاج عقلی کے مطابق ڈھال دیا یہ ہر ایک قوم کے خصوصیات میں ہوتا ہے وہ چیز جو باقی ہندوستان کے صوبوں کے لئے انہوں نے تیار کی ہے ہماری ذہنیت ان کو نہیں سمجھ سکتی ہے اس لئے صوبہ سرحد کو اس چیز کی ضرورت ہے کہ ان کے سمجھنے کیلئے ایسی چیز ہو کہ یہ لوگ خود اسے سمجھ سکیں کہ جس سے یہ لوگ آشنا ہوں ۔یہ یونیورسٹی ہماری اپنی پیداوار ہوگی ۔ہم اس کو سمجھ سکتے ہیں مگر وہ چیز محال ہے کہ جو ہمارے دماغ کی پیداوار نہیں ہم اسے سمجھ نہیں سکتے ہیں ایک چیز کو فالو کرتے ہیں مگر سمجھنے کو طاقت نہیں عرض یہ ہے کہ یہ یونیورسٹی بل آنریبل وزیر تعلیم نے اتنی تکالیف کے بعد اپنے دوستوں کے ذریعہ اس ایوان کے سامنے پیش کیا ہے تو یہ روز مبارک ہے یہ بل مبارک ہے وہ دن خدا کرے کہ ہم تمام زندہ ہوں اور اس پر عملدرآمد کو دیکھیں اس سے جو قوم 4 سال کے اندر ترقی کرے صوبہ سرحد میں ایک سال کے اندر ابھر آئے گی ۔میں خود خون کا قائل نہیں یونان میں اتنی کم آبادی کے باوجود انہوں نے جو ترقی کرلی تو محض طریقہ تعلیم تھا ۔کوئی قوم ترقی نہیں کرسکتی جس کی تعلیم کا طریقہ بہتر قسم کا نہ ہو ۔میرے خیال میں یونان کی طرح ہمارے خطے میں آدمی پیدا ہو سکتے ہیں وہ اس پر کہ جو کمی یہاں تھی وہ پوری ہوگی ، میں ان الفاظ کے ساتھ آنریبل وزیر تعلیم کا شکریہ ادا کرتا ہوں ۔

***Pir Shah inshah (Kohat, Mohammadan Rural)**

پیر شہنشاہ (پشتو)۔

جناب صدر میں اپنے وزیر تعلیم صاحب اور خدائی خدمتگار وزیر صاحب کا شکریہ ادا کرتا ہوں اور انہیں مبارکباد پیش کرتا ہوں کہ اس چیز کا ایک خدائی خدمت گار کے ہاتھوں سے بنیادی پتھر رکھا گیا ۔ہمیشہ ہمارے نوجوان آنریبل وزیر تعلیم اس فکر میں رہتے تھے کہ کوئی ایسا حل نکل آئے کہ جس سے ہمارے صوبہ میں یونیورسٹی قائم ہوجائے کہ جو رسم و رواج زبان وغیرہ میں باقی صوبوں سے جدا ہوں ۔جس طرح پنجاب ہے اس طرح ہر صوبہ کے لئے جو بھی بنیادی چیز ہو وہ ان پر اچھی طرح سمجھتے ہیں ۔قومی خواہشات کیمطابق مجھے یاد ہے کہ ہمارے صوبے والے یہ کوشش کررہے تھے کہ جس طرح بھی ہو اس صوبے کے اندر ایک یونیورسٹی بن جائے کہ جس ہم فائدہ اٹھاسکیں ۔خدا کا فضل ہے کہ ہماری خواہشات مدت کے بعد پوری ہوگئی ۔اور وہ بھی ایک خدائی خدمت گار کے ہاتھوں سیکہ جو چھوٹی عمر سے لیکر اب تک تعلیم میں زیادہ دلچسپی لیتے رہے ہیں ۔میں امید کرتا ہوں کہ جس وقت یہ یونیورسٹی قائم ہوجائے تو جس طرح مصطفیٰ کمال پاشا نے ترکوں کو کم عرصہ میں تعلیم یافتہ بنایا تھا ۔تو اس سے ہماری قوم بھی تعلیم یافتہ ہوجائے گی ۔جس طرح صوبہ سرحد اور باتوں میں باقی صوبوں سے آگے جارہا ہے وہ اس کام میں بھی سب سے آگے ہوگا ۔میں ان الفاظ کے ساتھ آنریبل وزیر تعلیم کو مبارباد دیتا ہوں ۔

Sardar Ram Singh (Southern Districts, Sikhs, Rural)

سردار رام سنگ (اردو)

جناب صدر! ایوان کے ہر طرف سے آنریبل وزیر تعلیم کو یونیورسٹی بل پیش کرنے پر مبارکبادی دی جارہی ہے تو میں بھی اس میں شریک ہوتا ہوں ۔ہماری ملت سے یہ خواہش تھی کہ صوبہ سرحد بھی اس قابل ہوا کہ اسکی اپنی یونیورسٹی ہوگی ۔ہم یہ محسوس کرتے تھے کہ ہمارے لڑکے انجینئرنگ میڈیکل وٹرینری کے حصول تعلیم کے لئے باقی صوبوں کے کالجوں میں داخل ہوتے تھے تو ہم کہ محسوس کرتے تھے کبھی بھی اپنے آپ کو قابل نہیں سمجھتے تھے کہ ہم اپنے صبہ میں علیحدہ یونیورسٹی بنائینگے جبکہ ہمارے لئے سوا قع باقی صوبوں میں بند ہے کس طرح اس پر عبور کرلیا جائے ۔آج خدا کا شکر ہے کہ پاپولر گورنمنٹ کے وقت آنریبل وزیر تعلیم کیجہ سے جو تعلیم کے ماہر ہیں آج ہمیں موقع نصیب ہوا کہ ہم اس ایوان میں یونیورسٹی بل پیش کررہے ہیں ۔

جب آنریبل وزیر تعلیم نے ایجوکیشنل ایڈوئزری کمیٹی مقرر کی تو میں ان کے ساتھ ان بنچ رہا ہوں میں دیکھ رہا تھا آنریبل وزیر تعلیم کس طرح کوشاں ہیں کہ جلدی یونیورسٹی قائم ہوجائے ۔خان عبدالقیوم خان نے جس طرح کہا ہے کہ ایڈوائزری کمیٹی کے ممبران نے محنت سے کام کیا ہے میں کہتا ہوں کہ ایوان کو اس کا شکر گزار رہنا چاہیے ۔میں آنریبل وزیر تعلیم کو مبارکباد پیش دیتا ہوں خدا کرے کہ وہ وقت جلد آئے کہ ہم یونیورسٹی کے امتحانات یہاں خود شروع کردیں اور اس طرح میڈیکل، ویٹرنری کا کالج بھی کھولیں ۔

Khan Abdul Aziz Khan (Utmannama, Muhammadan Rural)

خان عبدالعزیز خان (پشتو)

صاحب صدر جس طرح آج یہ بل اس معزز ایوان کے سامنے پیش ہوا ہے تو میرا خیال ہے فوراً اس تقریر کی طرف چلا گیا کہ جو گزشتہ بجٹ سشن میں آنریبل وزیر تعلیم نے کی تھی جس وقت وہ تقریر فرمارہے تھے اگرچہ وہ اس کی ذاتی تقریر تھی وہ جو پروگرام ہمارے سامنے پیش کررہے تھے تو میرے خیال میں وہ مجھے ناممکن جیسا نظر آرہا تھا کہ جس وقت ہم اپنے صوبے کے بجٹ نظر ڈالیں تو واقعی یہ پروگرام ایک ناممکن جیسا نظر آتا تھا مگر قدرت کی امداد جس کے ساتھ ہو تو مشکل کام بھی آسان ہوجاتا ہے، اس تقریر میں ہمیں یہ بتایا گیا تھا کہ ہم تعلیم کو پٹھان قوم کے گھر گھر تک پہنچائیں گے ۔ جس وقت بجٹ سیشن شروع ہوگی اور اس میں محکمہ تعلیم کا پروگرام دیکھ لیا تو مجھ میرے دماغ میں یہ بات آگئی کہ یہ پروگرام پایہ تکمیل تک پہنچ جائے گا ۔مگر جب یہ یونیورسٹی بل ہمارے سامنے پیش ہوا تو میرا یقین خاص ہوگیا ۔ہم نے جو دعوے کئے تھے کہ ہم پٹھان کے بچے بچے کو تعلیم یافتہ اور تعلیم کو گھر گھر پہنچائے گے ۔تو اس بل سے وہ دعوے یقیناً پورہ ہوگیا ۔تھوڑے دنوں کے بعد پٹھان کے بچے تمام تعلم یافتہ ہونگے ۔

جناب صدر! پنجاب یونیورسٹی میں یقیناً ہم اپنے طالب علموں کو بھیجے رہے مگر جن ایک ماں کے سامنے دو بچے ایک اپنا اور دوسرا غیر کھڑے ہیں تو ماں ہمیشہ اپنے بچے کی طرف زیادہ رجوع رکھتی ہے ہم جو بچے پنجاب بھیجتے تھے تو اس سے ضروریات تھی اور ایک نوجوان آنریبل وزیر تعلیم سے یہ توقع تھی میں ان کا شکریہ ادا کرنے سے پہلے یہ عرض کرنا چاہتا ہوں کہ چونکہ یہ چیز پٹھانوں کے لئے ہے اس کا نام تبدیل کرکے سرحد یونیورسٹی رکھا جائے اس سے ہم ان کے مشکور ہونگے میں ان کا شکریہ ادا کرتا ہوں کہ انہوں نے نہایت تیزی کے ساتھ کوشش جاری رکھ کر اس کام کو پورہ کیا میں دعا کرتا ہوں کہ وہ اپنے مقصد میں کامیاب ہوں ۔

Lala Kotu Ram (Bannu General Rural)

لالا کوٹورام (اردو)

جناب صدر! جن صداقت سے بھرے ہوئے الفاظ میں یونیورسٹی بل کو پیش کرنے پر ہمارے ممبر صاحبان نے آنریبل وزیر تعلیم کو مبارکباد پیش کی ہے میں بھی اس میں شریک ہوتا ہوں میرا ان کے ہر ایک لفظ کے ساتھ اتفاق میرے خیال میں آج وہ دن ہے کہ ہم اپنے صوبہ کے لوگوں کو مبارکباد پیش کرسکتے ہیں اس لئے آج ہم اپنے آنریبل وزیر تعلیم کو بہت بہت مبارکباد پیش کرتے ہیں میرا یہ خیال ہے کہ آج تک ہمارا صوبہ گو کہ پنجاب کا ایک حصہ ہے کیونکہ اصلی چیز جو تعلیم اس میں ہم پنجاب کا ایک حصہ ہیں ۔کیونکہ اصلی چیز جو تعلیم ہے اس میں ہم پنجاب سے سال سنہ 1900 سے جدا ہے ہم یہ محسوس کرتے آئے ہیں کہ ہم پنجاب کے محتاج رہے ہیں ۔ہمارا جسم یہاں کام کرتا ہے مگر دماغ لیاقت اور روشنی حاصل کرنے کے لئے پنجاب اور ہندوستان کی یونیورسٹیوں کے محتاج رہے ہیں اور وہاں سے وہاں کا کیال لے کر یہاں آئے تھے آج وہ دن ہے کہ جس ہمارا سر اونچا ہوگیا ہے، ہمارا صوبہ اب ایک خودمختار صوبہ ہے اس میں جو کمی تھی وہ پوری کردینگے ۔میں یہ عرض کرونگا ۔اور میرا یہ خیال ہے کہ ہماری یونیورسٹی جو قائم ہورہی ہے صوبہ سرحد میں ان مشکلات کو دور کریگی جو ہمیں دوسرے صوبوں میں اُٹھانے پڑتے تھے ۔میں یہ محسوس کرتا ہوں جب ہندوستان کے نقشے پر نظر ڈالتا ہوں ، مدراس جنوب کی طرف اور پھر بنگال کی طرف گویا کہ یہ صوبے ہندوستان کے جسم کے پاؤں اور ریٹھ جیسے نظر آتے ہیں مگر جہاں ہمارہ صوبہ واقع ہے تو ایسا معلوم ہوتا ہے کہ وہ ہندوستان کا سر ہے میں یہ سمجھتا ہوں کہ آج ہم نے اپنے سر کو پالیا ہے ۔اس دماغ اور سر سے ایسی روشنی نکلنی چاہیے ۔کہ جس سے تمام ہندوستان روشن ہو میں ان الفاظ کے ساتھ آنریبل وزیر تعلیم کو مبارکباد پیش کرتا ہوں ہوں ۔ایک بات اور کہتا ہوں کہ اس میں مجھے معلوم تو ہورہا

ہے کہ ہماری جو تعلیم ہوگی وہ اپنی زبان میں ہوگی ۔مگر یونیورسٹی بل جو پیش کیا گیا ہے ہم دیکھ رہے ہیں کہ یہ انگریزی زبان میں ہے ۔میں نہیں سمجھتا ہوں کہ ہم کب تک انگریزی کے غلام رہینگے انگریز تو جون سال سنہ ۱۹۴۸ میں جا رہے ہیں ۔ایسا معلوم ہوتا ہے کہ ان کی زبان ہمیشہ ہم پر حاوی رہیگی ۔یونیورسٹی بل کو بھی دیکھا ہے اس کے اس میں ذریعہ تعلیم کیا ہوگا ۔ہندوستانی زبان (اردو) ہوگی جو تمام ہندوستان کی زبان ہے یا کوئی اور زبان یعنی انگریزی؟

The Hon'ble Khan Mohammad Yahya Jan Khan

آنریبل خان محمد یحیی جان ۔

میرے دوست نے اس دن تقریر میں یہ فرمایا تھا کہ ہم نے جیل میں تعلیم کے بارے وارد ھا سکیم پڑھی ہے ۔ہم اس وارد ھا سکیم پر عمل کر رہے ہیں پھر بھی وہ یہ نہ سمجھے کہ وہ تعلیم اردو میں ہوگی یا کسی اور زبان میں یا انگریزی میں ۔

Lala Kotu Ram

لالا کوٹو رام ۔۔

مجھے اپنے صوبہ پر فخر ہے اور یہاں پر ہماری اپنی زبان ہوگی مگر میں پھر بھی دیکھتا ہوں کہ ہمارے جتنے بھی بل ہیں وہ انگریزی زبان میں آرہے ہیں ۔پتہ نہیں کہ جون سال سنہ ۱۹۴۸ میں ہم جب آزاد ہو جائیں پھر بھی انگریزی میں آئے گے یا نہ ۔

***The Hon'bel Dr. Khan Sahib**

آنریبل ڈاکٹر خان صاحب (پشتو)

صاحب صدر میں اس لئے کھڑا نہیں ہوا ہوں کہ میں اس ہاؤس کے سامنے اس بل پر مبارکباد دوں یا نہ یہ ایک معمولی بات ہے یہ اس گورنمنٹ کا فرض تھا اور اس نے اسے کر دیا ۔یہ واقعہ مبارکبادی کا نہیں ۔چونکہ ہمارے یہ لوگ اس غلامی کے دماغ نہیں بدل سکتے ہیں وہ جھگڑے کرتے ہیں کس چیز پر جھگڑے کرتے ہیں؟ ایک کہتا ہے کہ ہندوستان میں ہندی کو چلائینگے ۔دوسرا آکر کہتا ہے کہ ہندوستان میں اردو کو چلائینگے ۔ان چیزوں کا ہندوستان کی آزادی سے کیا تعلق ہے آج ہندوستان میں انگریزی زبان سب سے زیادہ بولی جاتی ہے ہمیں چاہیے کہ ہم ان چیزوں کو دور کریں چاہیے کہ ہم ان چیزوں کو جو ہماری اپنی زبان میں نہیں ہے اور نہ ہی کر سکتے ہیں عام تعلیم اپنے زبان میں کرنی چاہیے مگر اس تعلیم کے لئے آپ کے ساتھ ذرائع کیا ہیں، جس وقت مطلب کے جو کام ہوتے ہیں وہ ہم کر نہیں سکتے ۔ہم پر بعض پابندیاں بھی ہوتی ہیں اس لئے ہم ترقی ان چیزوں پر کر سکتے ۔لیکن جو وقت کو ضائع کرتے ہیں ایک کہتا ہے ہندی میں بول چال ہو ۔دوسرا کہتا ہے کہ اردو میں ہوں میں کہتا ہوں کہ اردو میں ہم ترقی نہیں کر سکتے ۔اس میں اتنی مہذب باتیں ہیں کہ پٹھان اسے سمجھ نہیں سکتے ہیں میں تو اردو میں مونث اور مذکر بھی نہیں جانتا، میں تو اردو میں ہمیشہ کے لئے مذکر کی جگہ مونث کو استعمال کرتا ہوں اور مونث کی جگہ مذکر یا تو میرا دماغ غلط ہے میں آپ کو کہتا ہوں کہ ہم انقلابی ہیں تم زبانوں کو کیا کرتے ہو، جس زبان کو پسند کرتے ہوں جس زبان کو ایسے میرے سامنے لائیں میں کہتا ہوں کہ آپ ایسا نظام قائم کر لیں کہ جس سے قوم ترقی کرے یہ بہانے تو اپنے لیڈری کو کامیاب بنانے کے لئے کرتے ہیں کہ جو ہندی بولتے ہیں وہ ہندی ہو گیا اور جو انگریزی بولتے ہیں وہ انگریز ہو گیا اور جو پشتو بولتا ہے تو وہ پٹھان ہو گیا ۔یہ دھوکے کی باتیں ہیں اپنے آپ کو دھوکہ دیتے ہیں ۔ہماری انقلابی پارٹی ہے ۔ایسی ایسی باتیں نہیں کھلی جائے ان باتوں سے ہاؤس کا وقت ضائع کرنا میرے خیال میں اچھا کام نہیں ۔

***Sardar Partap Sing (Peshawar Sikh, Rural):**

سردار پرتاب سنگھ (اردو) ۔۔

جناب صدر! سب سے پہلے میں آنریبل وزیر تعلیم کو مبارکباد دیتا ہوں کہ انہوں نے ہمارے صوبے کیلئے ای ک بڑا انتظام کیا ہے کہ اس یونیورسٹی بل کو تیار کر کے اس معزز ایوان کے سامنے پیش کیا اس میں شک نہیں کہ ہمارا الحاق پنجاب سے تھا یونیورسٹی کے متعلق ۔لیکن اس میں ہمارا اتنا

حصہ تھا کہ کئی بار ہمارے نوجوان وہاں داخل ہونے کے لئے گئے مگر وہاں سے ان کو نا اُمید واپس آنا پڑا جس حد تک اس میں ہمارا حصہ جو تھا وہ کم تھا جس کی وجہ سے ہمارے صوبہ میں انجینئرنگ کے لئے آدمی نہیں ملتے تھے۔اس کمی کو پورا کرنے کے لئے باہر صوبوں سے منگوا کر ان کو کئی نوکریاں دینا تھیں۔اب امید ہے کہ ہمارے صوبے میں ایسے نوجوان تعلیم حاصل کر کے اپنے صوبے کی کئی خدمات کو ہاتھ میں لے سکیں گے۔اس میں شک نہیں کہ ہمارا صوبہ تعلیم میں اوروں سے بہت پسماندہ ہے مگر اس یونیورسٹی سے جو کمی ہے وہ پوری ہو جائیگی میں ان الفاظ میں آنریبل وزیر تعلیم کو مبارکباد پیش کرتا ہوں۔

Lala Kewal Ram (Bannu Town, General Urban)

لالہ کیول رام۔۔(اردو)۔۔

جناب صدر!اگر یہ بل پیش نہ کیا جاتا تو شاید یہ COntradiction in terms ہوتا ایک طرف تو ہم کہتے ہیں کہ ہم کر پراونشل آٹانومی مل چکی ہے اور دوسری طرف ہمارے دماغ کا انحصار پنجاب پر ہوتا ہے۔اب ہمارے دماغ کا انحصار پنجاب پر ہوتا ہے اب ہمیں صوبے کی حالت کے مطابق تعلیم دینا ہوگی ہمارے اپنے صوبہ کے گریجویٹ Law Graduates B. Ts, M.B.B.S ہونگے۔میں اس پر کوشش ہوں اور آنریبل وزیر تعلیم صاحب اور ممبران ایڈوائیزری کمیٹی کو مبارکباد دیتا ہوں کہ انہوں نے پٹھان قوم کی مدت مدید کی تمنا کو پورا کیا۔آنریبل وزیر تعلیم نے اپنے ذاتی تجربہ سے پورہ فائدہ اُٹھایا۔میں ان الفاظ کے ساتھ وزیر تعلیم کو مبارکباد دیتا ہوں۔

The Hon'ble Muhammad Yahya Jan Khan (Education Minister)

آنریبل وزیر خان محمد یحیی جان خان۔۔

جناب والا!اس وقت میں نہایت شرمندگی محسوس کر رہا ہوں کہ جس وقت میں نے بل پیش کیا تو ایک ایک صاحب کو کہا کہ اس پر تقریر کریں۔میں یہ خیال نہیں کر سکتا تھا کہ ہر طرف سے ہر ایک صاحب میری تعریف کریگا اس لئے میں اس نتیجہ پر پہنچا ہوں کہ یہ تعریف میں اپنی خود کرائی ہے۔بہر حال مجھے خوشی ہے کہ ہمارے اس قدم پر تمام اعوان نے خوشی کا اظہار کیا ہے۔خدا کرے کہ اس یونیورسٹی سے پٹھان اتنا فائدہ اٹھائے کہ جس ہم خواب لے رہے تھے۔ان الفاظ کے ساتھ میں اس معزز ایوان کے سامنے عرض کرتا ہوں کہ اس بل کو سلیکٹ کمیٹی کے سپرد کر دے۔

Appendix-C: Some of old Photographs of Bacha Khan



(Bacha Khan as in 1910)



د انجمن اصلاح الافاغنه اولنی غونډه ۲۹ — ۱۹۲۸ء

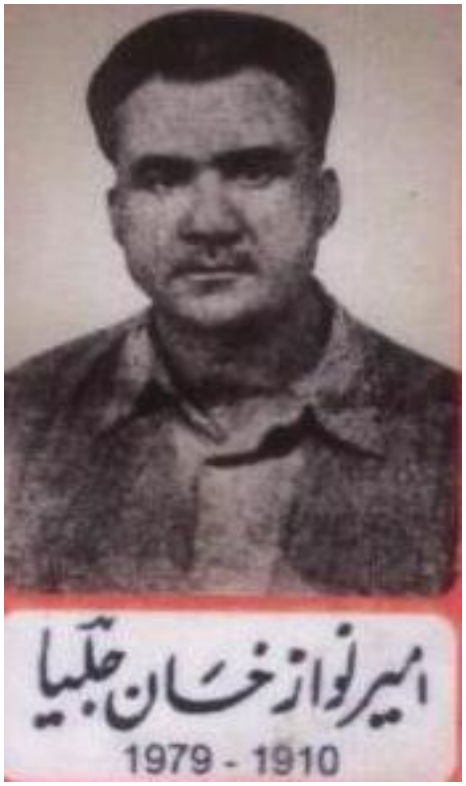
ورستی قطار کښې : صدر عبدالغفار خان د اتمانزو، قاضی عطاء الله خان سردان، ډاکټر خانصیب خان عباس خان د اتمانزو، حکیم عبدالسلام هری پور، علی اصغر خان سردان.

شاد محمد خان، فضل اکرم باچا دنری، شیرعلی خان د پرانگو، سالار ربنواز خان د اتمانزو. اسلم خان د پرانگو. سیف الملوک خان خویشگی، فضل لطیف باچا بدرگه

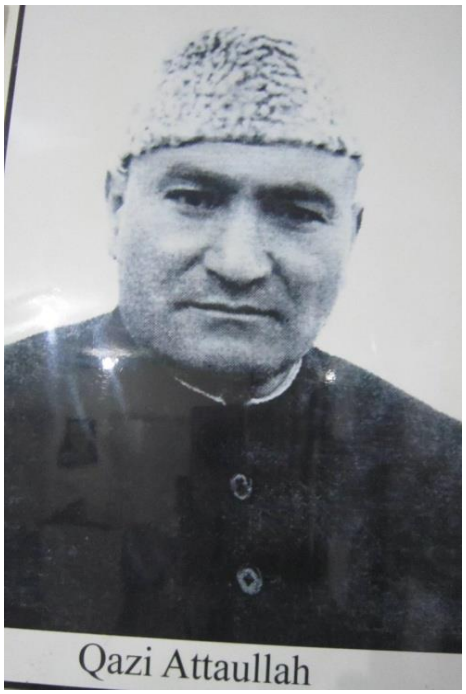
پۀ کورسو ناست : ازاد خان بنو، ظفر خان د کل امام، باچا خان، غلام محمد خان لوند خور، سرفزان خان د اتمانزو

پۀ زمکه ناست : امیر محمد خان هوتی، سعدالله خان د اتمانزو، صاحبزاده خورشید الدینه

Meeting of Anjuman-I-Islahul Afaghina in 1928-29

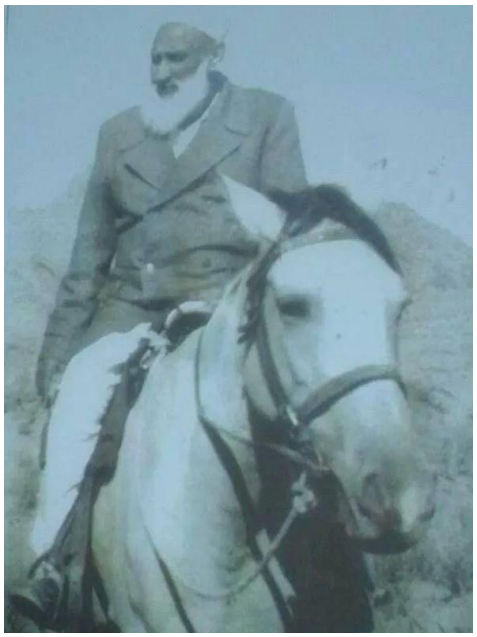


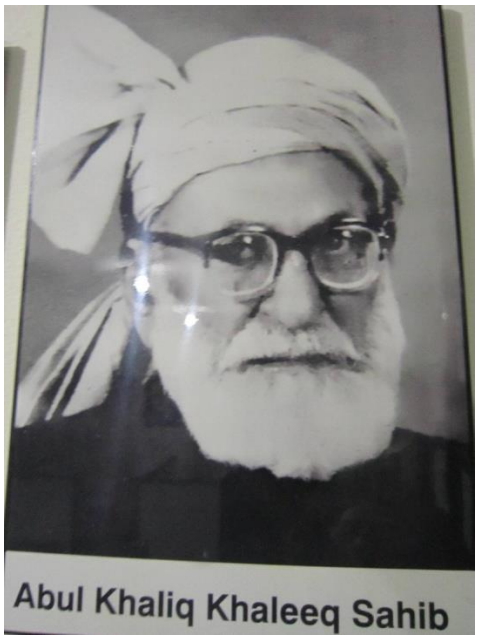




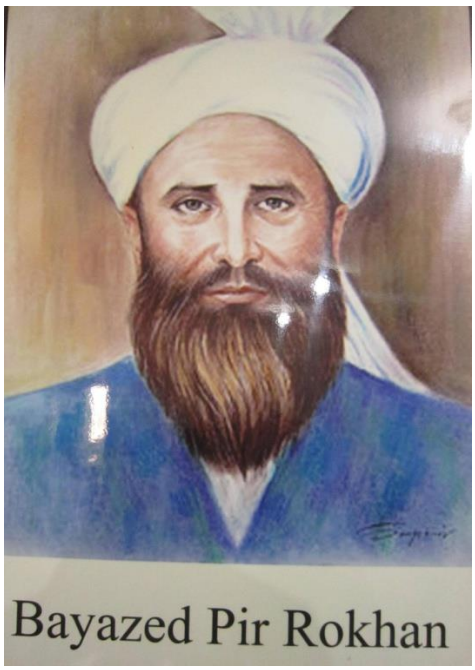


Amir Nawaz Khan Jalya, Alif Jan Khattaka, Qazi Attaullah, Master Abdul Karim









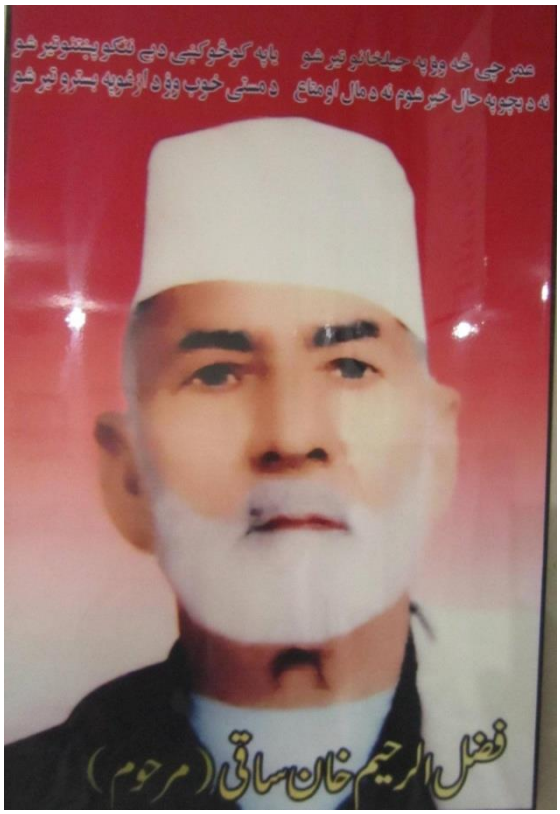
Haji Sahib Turangzai, Abdul Khaliq Khaliq, Fazli Mehmood Makhfi, Bayzed Pir Rokhan

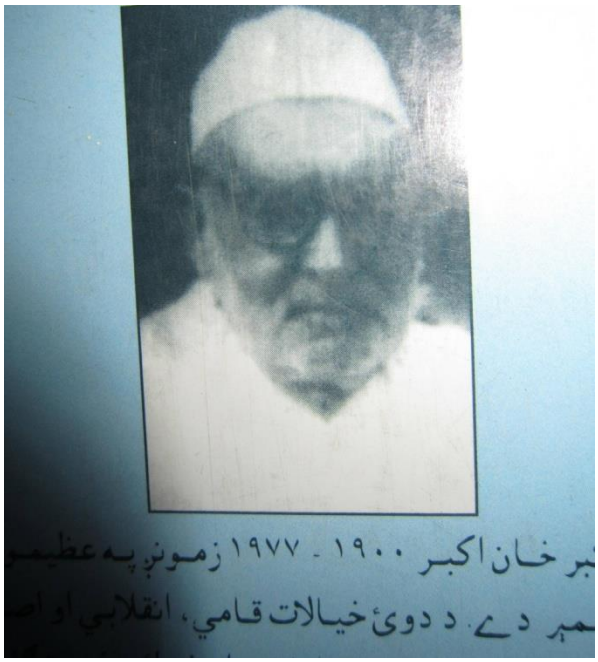


Haji Sahib Turangzai inaugurating the Mosque in Islamia College, Peshawar



Founder of Azad School at Abbottabad





Volunteers and students of Azad School





Researcher with students of Azad School





Researcher with key informers