

Deobānd Inspired Politico-Educational Movement in Pākhtūnkhwā during the British Rāj

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Abstract

With the arrival of the British, the English education system became operational in the Pāshtūn region. The Pāshtūns viewed the new education system as a threat to their religio-cultural ethos thanks to Lord Macauley statement about cultural transformation in India as a pre-requisite for British perpetuation in power. The Deobānd Mādrāssā was already endeavoring to protect Islamic tradition in the sub-continent. In the second decade of the twentieth century, the Hājī Sāhib of Tūrāngzāi and Abdūl Ghāffār Khān, under inspiration from Deobānd, started establishing religious seminaries in Pākhtūnkhwā with a view to ward off the effect of the new education system. The movement subsequently gained momentum under Bākht Jāmāl of Swābī and Mīān Ahmād Shāh of Chārsāddā which the government viewed as a challenge to its educational institutions. This article examines as to how the British authorities looked upon these Mādrāssās and how the Pāshtūns worked against adversities.

Key Words: Deobānd, Politico-Educational Movement, Pākhtūnkhwā, British Rāj

Introduction

The movement for the spread of Islamia schools in Pākhtūnkhwā in the pre-independence period was a parallel education system originally started by the Pashtun leaders such as the Haji Sahib of Turangzai (Maulvi Fazli Wahid Bacha) and Abdul Ghaffar Khan (popularly known as Bacha Khan). As perceived by the founders of the movement, the prevailing British education system in the province was calculated to inculcate ideas in the minds of the Pashtun youth which would not only keep them ignorant about their own cultural values but also would turn them loyal British citizens which in their eyes was undesirable as far as the question of freedom from British domination was concerned. The idea of warding off the effect of the British education system stemmed originally from the Muslim political elite associated with the Deoband Madrassa and Jamia Millia Delhi and both the Haji Sahib of Turangzai and Abdul Ghaffar Khan were inspired by the thought of the founders of the leading indigenous seminaries, particularly the Deoband Madrassa.

The Haji Sahib of Turangzai was the first person who launched a movement of establishing small seminaries in Pākhtūnkhwā and Abdul Ghaffar Khan espoused him in his drive. In the post- 1915 period, the Haji Sahib

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migrated to Independent Territories (Mohmand region) to work against the British Raj while the latter worked for the Hijart (Migration) Movement inspiring people to migrate to Afghanistan to work against the British from there. The former remained in the Mohmand territories till the last days of his life while the latter in the post- Hijrat period (1919 onwards) returned from Afghanistan and resumed his work of establishing Azad Schools in the Charsadda area. His major achievement in this regard was the establishment of Azad Islamia Madrassa Utmanzai.

As Abdul Ghaffar Khan in the promotion of his own education system openly criticized the British education system, he was put behind the bars. His followers were also targeted and jailed. Abdul Ghaffar Khan, however, in jail motivated his followers to steadily work for the indigenous education program. On their release, they as such devotedly worked for establishing small schools called Islamia Schools in the Swabi, Nowshera, Mardan, Charsadda and Peshawar areas.

The perception created by Abdul Ghaffar Khan that the British education system was injurious to the Muslim cultural ethos had a strong appeal to the Pashtun mind and as such every politically conscious Pashtun became an ardent supporter of the indigenous educational endeavor pursued by the lieutenants of Abdul Ghaffar Khan. To make the movement a success, every politically motivated Pashtun volunteered to contribute according to his resource and capacity. The Pashtun society in general was poverty-stricken and was not able to allocate enough resources required for a standard indigenous educational program, yet they left no stone unturned to contribute to make the movement a success.

The establishment of indigenous educational institutions called Islamia schools was seen by the British Government as a serious threat to their educational institutions and regarded them more political than cultural.

In this connection, in May 1934, it was reported to the government of Khyber Pākhtūnkhwā (then called NWFP) that some Islamia schools had been started in the Peshawar district by the followers of Abdul Ghaffar Khan. According to the report, the ostensible aim of setting up these institutions was to impart religious education to Muslim youth, yet, it was believed by the authorities, such schools were designed to promote subversive activities in a clandestine way. It was opined by the authorities that though the existing number of schools was not large, yet the followers of Abdul Ghaffar Khan planned to open one school in every village. In the opinion of the officials, the idea of establishing such schools was conceived by the followers of Abdul Ghaffar Khan in jail and it was calculated that a school in every village shall provide a base for consultation to push forward the movement for freedom. The movement for indigenous education, in the eyes of the authorities, was

potentially dangerous and it was deemed necessary to maintain complete and up to date record of each school opened or proposed to be opened¹.

Swabi area

Islamia School Nawdeh or Nawikilli

The school, then located in the jurisdiction of police station Kalu Khan, was named Madrassa Taalimul Quran. The land in possession of the school was originally bestowed upon the Haji Sahib of Turangzai, by Purdil Khan of Nawikilli. In 1922, Sarfaraz son of Ghulam of Nawikilli constructed a mud building on the site which in 1933 was constructed anew with bricks. On September 10, 1933 Bakht Jamal son of Ghulam of Nawikilli, was released from jail who served a legal notice on Sarfaraz asking him to vacate the school the school and the site which Sarfaraz objected to. On September 23, 1933, Bakht Jamal assisted by two hundred Red Shirts (followers of Abdul Ghaffar Khan), forcibly took possession of the building and the land. Sarfaraz then lodged complaint under section 107/145 of the Criminal Procedure Code which, on March 19, 1934, was decided against him and the school continued to be in possession of Bakht Jamal of Nawikilli.

While Sarfaraz was in possession of the school, it functioned as a religious institution and its students were called *Talibs*, but when it passed into the hands of Bakht Jamal, Sardar gold-smith, an ex-colonel of Red Shirts of Nawikilli was appointed as the Head Master and Khan Ghalib and Said Qadir, also Red Shirts, were appointed as teachers. Around one hundred students received instruction up to the Primary standard. The total land in possession of the school was then forty *jereeb*. The Managing Committee of the school included Bakht Jamal as President while Sakhawat Shah, Noor Zaman, Asim Khan, Kiash and Roshan Khan served as Members.

It was reported that the Hindu Shopkeepers of Nawikilli were taxed through one Khan Chand to meet part of the expenses of the school. Khan Chand, presumably, had been granted the village contract for the collection of duty on goods that entered the village and that Khan Chand had agreed to pay Rs. 160/- per annum to the school out of the amount he received².

Islamia School Kalu Khan

The school called Madrassa-e Islamia of Haji Sahib, occupied half of the village Mosque situated on the bank of a stream called *Khwar*. The school was originally started by the Haji sahib of Turangzai in 1914, but when he left for Tribal Territories following instruction from Sheikhul Hind Maulana Mahmudul Hassan, the village lost interest in it and was closed. Thereafter, Kamdar, Lambardar of Kalu Khan, repaired the school and was used as a

Congress office. In early 1934, Bakht Jamal of NawiKilli reopened the school with the help of Taus Khan, Izzat, Qudratullah, Habibullah, and Subhanullah, Red Shirt workers and members of the Managing Committee. In all there were only thirteen students under the age of ten years who were taught by one teacher, Muhammad Akber son of Muhammad Hassan of Kalu Khan, a Maulvi of around sixty years. The Red Shirts of the school assembled regularly in the school premises each Friday and offered prayers. Money was collected from marriage processions and was deposited with Bakht Jamal who had made himself responsible for the school expenses³.

Islamia School Yar Hussain

A school called Islamia Madrassa was established in village Yar Hussain in the jurisdiction of Police Station Kalu Khan in early March 1934 by Akram of Yar Hussain who was persuaded by Bakht Jamal of NawiKilli to allot a plot of land for Islamia school. In the tract of land, a hut was constructed where sixteen students began receiving instructions in religious education. The teacher was Abdul Ghafoor alias Kohat Mulla and the Managing Committee was consisted of Rahmatullah, Samandar, Shamlai, Akbar Shah, Mehruban Shah as Nazim, President, Sallar and Secretary respectively. Bakht Jamal was the overall in charge of the school. The Managing Committee collected funds for the construction of the school building and its general expense⁴.

Islamia School Turlandi

In the middle of February 1934, Mian Ahmad Shah of Charsadda accompanied by Bakht Jamal of NawiKilli visited village Turlandi in the jurisdiction of Police Station Kalu Khan and identified a plot for the construction of Islamia school there. The plot was the common property of the village and had been granted to the Haji Sahib of Turangzai for the purpose. A Managing Committee was formed which included Nasrullah, Mahmud, Shamruze and Kamash. Money was collected and building materials dumped on the site⁵.

Islamia School Daggi

In 1932, an Islamia School was started in village Daggi in the jurisdiction of Police Station Kalu Khan by Mehruban Shah and Mir Hawas, the Red Shirt workers. Thereafter, both Mehruban Shah and Mir Hawas were arrested, and the school was closed down. On return from jail, the two Red Shirt workers again started the school. Wazir Muhammad of Dandoka was appointed as teacher who imparted education to thirty students. The managing Committee included Taj Muhammad Khan of Turlandi and Aslam, Mir Hawas and Mehruban Shah of Daggi. Grain collected during the harvest was sold and the money realized was spent on the school⁶.

Islamia School Saracheena

A school called Islamia Madrassa was opened in 1932 in village Saracheena in the jurisdiction of Police Station Kalu Khan on a tract of land allotted for graveyard. There were twenty students who were taught by two teachers namely Akhundzada and Ayaz. The Managing Committee included Muhammad Ayaz, Abdur Rauf, Khan Muhammad, Muhammad Ghaus and Munaf Gul. Members of the Managing Committee collected subscription from the Red Shirt Volunteers to meet the expenses of the school⁷.

Islamia School Sodher

A school called Islamia Madrassa was started in 1934 in village Sodher in the jurisdiction of Police Station Kalu Khan in an area attached to the village Mosque. The founder was Bakht Jamal of Nawikilli and the Managing Committee included Marifat Shah, Akbar Shah, Ghulam Haider and Saadullah, the Red Shirt volunteers. There were twenty- one students and one teacher named Qabul son of Ghafurai of Nawikilli. Expenses of the school were met by levying a tax in kind on the crops of the villagers. There was no proper building and a hut was constructed which was used for educational purposes. Instruction was entirely of religious nature. The Managing Committee persuaded parents to send their children to Islamia School instead of sending them to the adjacent Government school in village Yar Hussain⁸.

Islamia School Maeri

In 1934, a school called Islamia Madrassa was opened in village Maneri by Sarwar Shah, a Red Shirt volunteer, who collected fund for the construction of the school. The school was started on a common property of the village where a hut was constructed. There were around fifty students taught by one teacher name Muhammad Mullah. Sarwar shah, Muhammad Umar and Sikandar Shah formed the Managing Committee of the school. The Red Shirt volunteers of the village made donations for construction of the school building⁹.

Islamia School Meni

The school called Islamia Madrassa was started in 1934 by Maulvi Ghulam Habib on his return from jail. The school located in the center of the village and attached to a Mosque was originally a Congress office. There were sixty students in the school and Maulvi Ghulam Habib himself was the teacher. The managing Committee comprised Ghulam Habib, Muhammad Khan, Mir Abdullah and Hurmat. All of the members of the Managing Committee were Red Shirt volunteers who approached other Red Shirts for subscription to meet the expenses of the school¹⁰.

Islamia School Zaideh

This school called Islamia Madrassa in the jurisdiction of Police Station Swabi, was opened in a Mosque called Macca Mosque, earlier being a Red Shirt office. It consisted of a small room where twenty students were taught. Maulvi Muhammad Ghufraan, a political convict, was the only organizer who also served as teacher. The school had no Managing Committee as Abdul Aziz, ex-Red Shirt leader was opposed to the school. No funds had been raised for the school¹¹.

Islamia School Lahore (Swabi)

This school was started in 1934 by Abdul Jabbar and Farman Shah who also served as members of the Managing Committee of the school. Shah Muhammad, an ex-Red Shirt volunteer was appointed as teacher. He was later convicted and sentenced to two years Rigorous Imprisonment under section 376 IPC and the school was closed¹².

Islamia School Beki

This school located in the jurisdiction of Police Station (Swabi) was called Madrassa Taalimul Quran and started by Shah Dad of Beki, a wealthy Red Shirt volunteer, on his release from jail in 1934. The school building consisted of one room, a veranda and a close court-yard. About sixty students attended the school who received instruction up to the Primary grades. There was only one teacher named Maulvi Ghulam Muhammad of Beki, a Red Shirt volunteer. A Government school existed in the village, but the Red Shirts had succeeded to convince twenty students to leave to leave the government school for the Islamia School. The Managing Committee of the school consisted of Said Akbar, Amir Khan, Bostan, Abdul Ghaffar of Beki and Abdul Aziz, Khuidad and Rasul Khan of Dheri¹³.

Islamia School Manki

This school located in the jurisdiction of Police Station Lahore (Swabi) was called Islamia Madrassa and was opened by Muhammad Hussain, a Red Shirt volunteer, on his release from jail in 1934. The building was owned by Nawab son of Tawab of Manki who had given it for school purposes. There were two teachers in the school who imparted education to twenty- five students. The Managing Committee consisted of Muhammad Hussain, Mohibullah, Nawaz Jang and Sifat Shah¹⁴.

Islamia School Tordher

In 1934, Abdul Hameed, a red Shirt volunteer, on his release from jail, convened a meeting for opening an Islamia school in the village. A site was selected, but lack of funds prevented the construction of a building. About twenty students thereafter received religious instruction in the village Mosque. The teacher name was Abdul Hameed and the Managing Committee consisted

of Abdul Hameed, Sahibzada Muhammad Shareef, Rasul Khan, Harif, Sherullah, Ghafur, Adnan and Manfat¹⁵.

Islamia School Adina

The school at Adina, established in 1924, was run by Nasrullah Jan, a graduate from Aligarh and an associate of Abdul Ghaffar Khan. The school was housed in the Mosque of Muhammad Akbar Lambardar and with no settled income was financed through charity. The Managing Committee included Maulvi Abdul Hanan, Akhund Khel of Adina, and the Imam of the Mosque and Maulvi Sahibzada Khurshid of Adina who earlier had visited the United States and earned a Bachelor Degree there. Sahibzada Khurshid carried on timber business with Bunir and Khudu Khel and often accompanied Nasrullah Jan in his visits to different villages to persuade the people to promote education. Sahibzada Khurshid often spoke on the advantages of religious education and compared “Shariah” (Islamic law) and “Rawaj” (customs) on the question of succession of property¹⁶.

Azad Islamia Madrassa Ismaila

Established in 1923, the school at Ismaila was housed in Masjid said Qasim, known otherwise as Masjid Akhund Baba. This school also had no regular financial resources and was run on charity. The head Master of the school was Dost Muhammad Khan of Swabi who earlier worked as school teacher in village Maneri. The Head Master had received his education in the state of Rampur and Bhupal. Part of his education was from Deoband. His monthly salary was Rs.11/- with free boarding and lodging. The Second Master of the school was Faqir Muhammad of Gadar Hamza Khan (Mardan) whose monthly salary was Rs.08/- with free boarding and lodging. There were around one hundred and twenty students in the school who studied the holy Quran, Arithmetic, General Knowledge, Urdu, Arabic and were divided in four classes. The office bearers of the school were Nasrullah Jan, Mir Said Mian, Mir Zaman, Syed Rahatullah and Sher Hussain.

On July 26, 1924, the anniversary of the Azad Islamia School at Ismaila was celebrated. Presided by Maulana Syed Habib, the anniversary was attended by a large number of people from the Yousufzais. Ulema delivered speeches and students recited poems. Prominent among the speakers were Sahibzada Khurshid and Nasrullah Jan who also read out the annual report of the school¹⁷.

Nowshera Area

Islamia School Urmar Payan

The Islamia School Urmar Payan, located in the jurisdiction of the Police Station Pabbi was known as Anjuman Islamia School. Founded on

March 11, 1934 in the Hujra of Qasim Shah through the effort of Azam and Mir Akbar of Urmar Payan, Red Shirt workers, the school aimed at providing religious education. There were twenty- five students and three teachers namely Qasim Shah, Azam and Mir Akbar. The Managing Committee consisted of Azam and Mir Akbar and the school was being run on donations collected by the founders¹⁸.

Islamia School Akbar Pura

The Islamia School Akbarpura, located in the jurisdiction of Police Station Pabbi was opened on July 10, 1934 with the efforts of Maulvi Abdullah and Matiullah of Akbarpura. They were assisted by Jabbar, Muhammad and Gul Din of whom only Jabbar was a Red Shirt worker. The school was housed in a Mosque in Mohallah Dhobian and was run on subscription collected from the people in the Mohallah and from the Shalam Khel. The school aimed at promoting religious instruction though lately secular subjects were also taught. There was a Government school in the village, about half a dozen students of which left the school to join the newly opened Islamia School. In all there were twenty- two students in the school who were taught by Maulvi Abdullah and his son Motiullah. The Managing Committee comprised Maulvi Abdullah, Motiullah, Jabbar, Muhammad and Gul Din¹⁹.

Islamia School KhashkiBala

In August 1934, Gulab Din, son of Shahabuddin Batakzai of KhashkiBala, a former teacher of a Government school, started a school in the building of Matiuddin's Mosque in village KhashkiBala in the jurisdiction of Police Station Nowshera Kalan with only ten students and no financial support from the society. A former teacher of a Government school, Gulab Din was dismissed from Government service on charges of serving the Congress Committee as Secretary and was sentenced to two years rigorous imprisonment under section 17 CLAA. On release from jail, he applied to the Deputy Commissioner Peshawar for opening an Islamia school in his village. The school was opened and Gulab Din himself began teaching in the school. The subjects taught in the school were elementary Urdu with lectures on religious themes²⁰.

Islamia School Banda Mullahan

On September 15, 1934, a school called Anjuman-e-Taalimul Quran Islamia School was opened at village Banda Mullahan on a Waqf land in the jurisdiction of Police Station Pabbi, Nowshera by Qari Muhammad Idrees of Kurvi. There were only thirty students in the school taught by Syed Zaman Shah Son of Said Shah and TaliZar son of Raz Khan of Banda Mullahan. Syed Zaman Shah was native of Banda Mullahan, a land lord and a highly qualified individual who delivered lectures on religious themes while TaliZar, a native of Swat and brought up in Bannda Mullahan, imparted secular education to

students. The books taught in the school were those approved by Anjuman-e-Himayat-e-Islam, Lahore. The Managing Committee consisted of Muhammad Idrees, Abdul Mutaqin, Qazi Fazal Rehman and Saifur Rehman. Qari Muhammad Idrees, the founder of the school was arrested and with this the school was closed down. After his release from jail, the school was restarted²¹.

Islamia School Aman KotPabbi

On December 25, 1934, a meeting was held at village Amankot under the headship of Mullah Din Muhammad and it was resolved to open a combined school which would impart both religious and secular education to the village youth. In continuation of the said resolution, a school was opened on December 28, 1934, in a Mosque called Hafizan Mosque. The school was named Anjuman-e-Talimul Quran. It was decided that Mullah Amir Gul of the Mosque would impart religious education till such time when sufficient money was forthcoming to engage a permanent teacher. There were only ten students in the school in the beginning. The Managing Committee included Din Muhammad as President, Abdul Wali B.A. L.L.B. as Secretary and Cashier and Adam Khan as Vice President with Nisar, Wali Muhammad and Noor Muhammad as Members. Adam Khan and Wali Muhammad were Red Shirts and the former was convicted under section 17(1) of the Criminal Law Amendment Bill²².

Peshawar Area

Islamia School Bajauri Kalan, Peshawar

In 1934, a school called Islamia School Bajauri Kalan, Peshawar was opened in Mohallah Bajauri Kalan in the jurisdiction of Police Station "B" Division Peshawar city in the Mosque of the Mohalla. The school was managed by *Anjuman-e-Saiful Islam*, a branch of the *Jamiat-e-Ulama-e-Sarhad*, Peshawar with Maulvi Abdul Qayum as President and Maulvi Fazli-e-Haq as Secretary in the Managing Committee. Maulvi Hakim Fazl-i-Haq of Bajauri Kalan was the teacher. In the beginning, there were around twenty- six students who received education in the religious tradition. The students were not charged any fee. The *Anjuman* collected funds from the general public which met the expenses of the school. None of the members of the Managing Committee were Red Shirts²³.

Charsadda Area

Islamia School Turangzai, Charsadda

The school was started as branch of the Azad Islamia Madrassa Utmanzai in around 1921. It was started by the villagers who collected subscriptions to meet the expenses of the school. In 1934, it was reported that the school was in dilapidated condition. Formerly there were three teachers,

but subsequently there was only one teacher who also reportedly was not paid for one year. The teacher's name was Abdul Khaliq, formerly a Patwari, who resigned his post and became a teacher in the school. His wife also imparted religious education (instruction of the Holy Quran) to the girls of the village. The building of the school was constructed by the villagers on a *Shamilat* land. There was also an Urdu lower Middle School aided by District Board which was running in a good condition²⁴.

Islamia School Dosara, Charsadda

The school was started at village Dosara in the jurisdiction of Police Station Khanmai upon the motivation of Mian Ahmad Shah of Charsadda, an active companion of *Khudai Khidmatgar* leader, Khan Abdul Ghaffar Khan probably in 1934. There were some fifty pupils who attended the school and received religious education from a teacher named Ghulam Haider²⁵.

Mardan Area

Islamia School Jamal Garhi, Mardan

This school, housed in a Mosque called Khattak Mosque in village Jamal Garhi in the jurisdiction of Police Station Katlang, was inaugurated on June 22, 1934. The Managing Committee of the school consisted of Khan Mir, Qazi Muhammad, Rahim Gul, Usman, Samandar, Amanuddin, Ayaz Khan, Gujjar Khan, Mullah Fahim, Madai Shah and Khairullah of Jamal Garhi. There were three teachers in the school namely Haya Khan, Amir Gul of Jamal Garhi and Maulvi Abdul Qadeem of Bakhshali who taught fifteen students, all being under the age of ten years. The school was originally started in a wooden hut in the compound of the Mosque. The Managing Committee members were former Red Shirt activists who mobilized the residents of the village to work for the school. The school was said to have been started at the motivation of Maulvi Muhammad Ishaq of Jalsai who made an inspiring speech and urged the audience to open an Islamia School. To meet the expenses of the school, it was proposed to collect eight seer of grain per family from the village at each season²⁶.

Hazara Area

On 30th March 1935, in the Jamia Mosque of Ghazi, a grand meeting was held under the headship of Maulana Hafiz Ghulam Rabbani Lodhi. The Maulana delivered a forceful speech and emphasized the necessity of opening of an Azad Muslim school in Ghazi. The people unanimously approved the proposal of Maulana Ghulam Rabbani Lodhi for establishing an Azad School in Ghazi. Thereafter Taj Muhammad Khan Tahirkheli, editor of the Nawjawan Afghan Newspaper Haripur, delivered a speech in which he announced that the foundation of an Anglo-Vernacular Middle School was to be laid in Ghazi on 5th April 1935. Taj Muhammad Khan and a few other Tahirkheli then arranged

privately to raise the existing lower Middle School to the status of upper Middle School and started 7th and 8th classes in the school. They appointed two teachers named Ghulam Rabbani of Sarai Saleh and Ali Akbar of Kala. The 7th and 8th classes that were added were initially conducted in the existing school building, but subsequently were shifted to the house of Nazir son of Umar Khan of Ghazi and was named as young “Tahirkheli Association School”²⁷.

Southern Region

Islamia School Spina Tanga, Bannu

On 4th May 1934, a school called Islamia School Spina Tanga was inaugurated at village Pai Muhammad in the jurisdiction of Police Station Domel. The land was provided by Mullah Hakim Shah Son of Ali Khan of village Pai Muhammad Killi, Musa Khel Wazir. There were six students in the beginning who were taught by Mullah Akhia, alias Latambar Mullah. Other teachers were Azad Khan Son of Zabta Khan and Hakim Khan son of Ali Khan. The building of the school consisted in a wooden Chappar, but the same could not be utilized and the students used to sit in the Mosque of Musa Khel and learnt lessons in Arabic and Urdu. The Managing Committee of the school consisted in Mullah Akhia alias Latambar Mullah and Mullah Hakim Khan, both old Congressites and ex-convicts. To meet the expenses of the school, it was proposed to collect fund from the people, even if it was to be in the Zakat field. The aim of the Islamia School was to attract students from Government-run schools, yet reportedly it could not accomplish its goal²⁸.

Islamia School Chaudhwan, Dera Ismael Khan

A school called Azad Islamia School Chaudhwan was opened by Sher Khan Son of Faiz Muhammad Khan Akhundzada of village Chaudhwan in the Dera Ismael Khan area on 19th June 1934. There were four teachers in the beginning namely Hafiz Muhammad son of Maulvi Muhammad Afzal, Pero son of Din Muhammad, Muhammad Amin son of Mian Khalil and Feroz Din son of Mian Khalil who taught to seventy students in the school. The Managing Committee consisted of Maulvi Muhammad Afzal son of Ghulam Haider, Haqdad Khan son of Allahdad Khan, Muhammad Usman son of Muhammad Shakir, Muhammad son of Maulvi Muhammad Afzal, Muhammad Jan son of Haji Jumma, Sher Ali son of Shadi Khan, Saleh Muhammad son of Ali Muhammad.

It so happened that Maulvi Muhammad Afzal, Amanullah and Haqdad, residents of village Chaudhwan were together in jail. After their release, Amanullah committed suicide. The management of the landed property of Amanullah came in to the hands of Maulvi Muhammad Afzal, the maternal uncle of Amanullah. Muhammad Afzal first took out the sons of Amanullah

from Government school on the pretext of giving them religious education. This was the start of the Madrassa. Afterwards, the Maulvi persuaded other students to join the Madrassa with the promise that no fee would be charged from them and books would be provided to them free of cost. He also announced that getting instructions in a Government school was tantamount to getting instruction in paganism.

The members of the Managing Committee were members of the Congress and red Shirt Associations. There was no regular source of income, nor was any salary paid to the teachers. Books were supplied by Muhammad Jan, and Muhammad Usman Kulal. Maulvi Muhammad Afzal and Hafiz Mehmud gave instruction free of charge and the rest of the teachers were promised the grant of corn which was to be collected as a charity from the people and from the estate of the deceased Amanullah. Both religious and secular education was provided in the Madrassa. The red Shirts did not use the Madrassa for political assembly²⁹.

Conclusion

The Pashtuns are intrinsically tradition bound and their affinity to Islam is perhaps deeper than any other group in the sub-continent. When the intentions of the British statesmen aiming to transform local culture in favor of the rulers became manifest, it was natural for the Pashtuns to react and take remedial measures to protect their local values.

The Deoband Madrassa in the pre-independence period enjoyed greater respect among the Pashtuns than perhaps any other group in the sub-continent. The founders of the movement were inspired from the thoughts of the luminaries at Deoband madrassa and this is the reason why a resistance movement was initiated among the Pashtuns.

One difference, however, is glaring. The Deoband madrassa kept its political agenda hidden from the rulers lest the government take adverse action and close the institution. The Pashtuns and particularly Abdul Ghaffar Khan on the other hand spoke openly against government educational institutions and concomitantly pursued an agenda of liberation from British domination which resulted in his incarceration and ultimately led to the closure of his Madrassa in Utmanzai.

The Government of the erstwhile NWFP was so conscious of the educational movement of Abdul Ghaffar Khan and his associates that they spared no occasion to discourage the movement. They deemed these indigenous schools as providing platforms for political activists to assemble at schools and devise anti-British schemes. As almost all the institutions carried

the appellation of an Islamia school which gave a message that it was religious activity, therefore, the Government probably did not interfere directly in their affairs, yet kept a vigilant eye upon all these schools and prepared dossiers of every small seminary in a careful manner.

The establishment of seminary type schools in Pākhtūnkhwā served a dual purpose. On the one hand it was a movement of religio-cultural revival and on the other they served as nursery of producing freedom-fighters. With the departure of the British from the Indian Sub-continent in 1947, these institutions seldom remained the focus of their founders and soon they sank in to oblivion.

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- 13 Ibid. p.31
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- 15 Ibid. p.15.
- 16 Confidential Letter No.183/1782 dated 9th January 1924 from Superintendent of Police Peshawar to Khan sahib Sher Dil Khan, Assistant Intelligence, NWFP, File No. 25/1/15, Vol.-2/1782-24, B.No.85, S.No.1564, Special Branch, List-2, Peshawar Archives, pp.2,3.
- 17 Ibid. pp.1-2, 9.

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- 19 Op. Cit. History Sheet No.21-S.B. dated 9th June 1934, File No. 25/1/13, Vol.2, 1934, B. No.85, S.No.1562, Special Branch List-2, Peshawar Archives. n.p.
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- 27 Secret Abstract dated 28th may, 1935 and Weekly Confidential Diary Hazara, B.No.85, S.No.1568, Special branch List-2 Peshawar Archives, pp.3-7.
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- 29 Ibid. n.p.