

## **Deoband Inspired Politico-Educational Movement in Pakhtūnkhwa during the British Rāj**

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### **Abstract**

With the arrival of the British, the English education system became operational in the Pashtūn region. The Pashtūns 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 Deoband Madrassa was already endeavoring to protect Islamic tradition in the sub-continent. In the second decade of the twentieth century, the Ḥaji Ṣāhib of Turangzai and ‘Abdul Ghaffār Khān, under inspiration from Deoband, started establishing religious seminaries in Pakhtūnkhwa with a view to ward off the effect of the new education system. The movement subsequently gained momentum under Bakht Jamāl of Ṣwābi and Mian Aḥmad Shōh of Chārsadda which the government viewed as a challenge to its educational institutions. This article examines as to how the British authorities looked upon these Madrassas and how the Pashtūns worked against adversities.

**Key Words:** Deoband Politico-Educational Movement, Pakhtūnkhwa, British Rāj

### **Introduction**

The movement for the spread of Islamia schools in Pakhtūnkhwa in the pre-independence period was a parallel education system originally started by the Pashtūn leaders such as the Ḥajī Ṣāhib of Turangzai (Mūlvi Faḍli Wāhid Bācha) and ‘Abdul Ghaffār Khān (popularly known as Bācha Khān). 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 Pashtūn 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 Jāmi‘a Millia Delhi and both the Ḥaji Ṣāhib of

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Turangzai and ‘Abdul Ghaffār Khān were inspired by the thought of the founders of the leading indigenous seminaries, particularly the Deoband Madrassa.

The Ḥaji Ṣāhib of Turangzai was the first person who launched a movement of establishing small seminaries in Pakhtūnkhwā and ‘Abdul Ghaffār Khān espoused him in his drive. In the post- 1915 period, the Ḥaji Ṣāhib migrated to Independent Territories (Mohmand region) to work against the British Rāj while the latter worked for the hijrat (Migration) Movement inspiring people to migrate to Afghānistan 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 Afghānistan and resumed his work of establishing Āzād Schools in the Chārsadda area. His major achievement in this regard was the establishment of Āzād Islāmīa Madrassa Utmanzai.

‘Abdul Ghaffār Khān 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. ‘Abdūl Ghaffār Khān, however, in prison 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 Ṣwābi, Nowshera, Mardān, Chārsadda and Peshāwar areas.

The perception created by ‘Abdul Ghaffār Khān that the British education system was injurious to the Muslim cultural ethos had a strong appeal to the Pashtūn mind and as such every politically conscious Pashtūn became an ardent supporter of the indigenous educational endeavor pursued by the lieutenants of ‘Abdul Ghaffār Khān. To make the movement a success, every politically motivated Pashtūn volunteered to contribute according to his resource and capacity. The Pashtūn 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 Islāmīa 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 Pakhtūnkhwa (then called NWFP) that some Islamia schools had been started in the Peshawar district by the followers of ‘Abdul Ghaffār Khān. 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 Ghaffār Khān 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 Ghaffār Khān 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 opened<sup>1</sup>.

### **Ṣwābi area**

#### **Islāmia School Nawdeh or Nawī Killī**

The school, then located in the jurisdiction of police station Kalū Khān, was named Madrassa Ta‘limul Qurān. The land in possession of the school was originally bestowed upon the Ḥajī Ṣāhib of Turangzai, by Purdil Khān of Nawī Killī. In 1922, Sarfarāz son of Ghulām of Nawī Killī constructed a mud building on the site which in 1933 was constructed anew with bricks. On September 10, 1933 Bakht Jamāl son of Ghulām of Nawī Killī, was released from jail who served a legal notice on Sarfarāz asking him to vacate the school the school and the site which Sarfarāz objected to. On September 23, 1933, Bakht Jamāl assisted by two hundred Red Shirts (followers of ‘Abdul Ghaffār Khān), forcibly took possession of the building and the land. Sarfarāz 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 Jamāl of Nawī Killī.

While Sarfarāz was in possession of the school, it functioned as a religious institution and its students were called Ṭālibān, but when it passed into the hands of Bakht Jamāl, Sardār gold-smith, an ex-colonel of Red Shirts of Nawī Killī was appointed as the Head Master and Khān Ghālib and Said Qāḍīr, 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 jrib. The Managing Committee of the school included Bakht Jamāl as President while Sakhāwat Shāh, Nūr Zamān, ‘Asim Khān, Kiash and Roshan Khān served as Members.

It was reported that the Hindū Shopkeepers of NawīKilli were taxed through one Khān Chānd to meet part of the expenses of the school. Khān Chānd, presumably, had been granted the village contract for the collection of duty on goods that entered the village and that Khān Chānd had agreed to pay Rs. 160/- per annum to the school out of the amount he received<sup>2</sup>.

### **Islāmīa School Kālū Khān**

The school called Madrassa-e Islāmīa of Ḥajī Ṣāhib, occupied half of the village Mosque situated on the bank of a stream called Khwarr. The school was originally started by the Ḥajī Ṣāhib of Turangzai in 1914, but when he left for Tribal Territories following instruction from Sheikhul Hind Mūlvi Mahmudul Hassan, the village lost interest in it and was closed. Thereafter, Kamdar, Lambardar of Kālū Khān, repaired the school and was used as a Congress office. In early 1934, Bakht Jamāl of NawīKilli reopened the school with the help of Taoūs Khān, Izzat, Qudratullah, Habibullah, and Subhānullah, 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, Muḥammad Akber son of Muḥammad Hassan of Kālū Khān, a Mūlvi 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 expenses<sup>3</sup>.

### **Islāmīa School Yār Hussain**

A school called Islamīa Madrassa was established in village Yar Hussain in the jurisdiction of Police Station Kālū Khān in early March 1934 by Akram of Yar Hussain who was persuaded by Bakht Jamāl of NawīKilli to allot a plot of land for Islāmīa 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 Kohāt Mulla and the Managing Committee was consisted of Rahmatullah, Samandar, Shamlai, Akbar Shah, Mehrubān Shah as Nāzim, President, Sālār and Secretary respectively. Bakht Jamāl was the overall in charge of the school. The

Managing Committee collected funds for the construction of the school building and its general expense<sup>4</sup>.

### **Islāmīa School Turlandi**

In the middle of February 1934, Mian Ahmad Shāh of Chārsadda accompanied by Bakht Jamāl of Nawi Killi visited village Turlandi in the jurisdiction of Police Station Kālū Khān and identified a plot for the construction of Islāmīa school there. The plot was the common property of the village and had been granted to the Ḥajī Ṣāhib of Turangzai for the purpose. A Managing Committee was formed which included Nasrullah, Mahmud, Shamruze and Kamāsh. Money was collected and building materials dumped on the site<sup>5</sup>.

### **Islāmīa School Daggi**

In 1932, an Islāmīa School was started in village Daggi in the jurisdiction of Police Station Kālū Khān by Mehrubān Shāh and Mir ghawas, the Red Shirt workers. Thereafter, both Mehrubān Shāh and Mir ghawas were arrested, and the school was closed down. On return from jail, the two Red Shirt workers again started the school. Wazir Muḥammad of Dandoka was appointed as teacher who imparted education to thirty students. The managing Committee included Taj Muḥammad Khān of Turlandi and Aslam, Mir ghawas and Mehrubān Shāh of Daggi. Grain collected during the harvest was sold and the money realized was spent on the school<sup>6</sup>.

### **Islāmīa School Sra cheena**

A school called Islāmīa Madrassa was opened in 1932 in village Sra cheena in the jurisdiction of Police Station Kālū Khān on a tract of land allotted for graveyard. There were twenty students who were taught by two teachers namely Akhund zada and Ayāz. The Managing Committee included Muḥammad Ayāz, 'Abdur Rauf, Khān Muḥammad, Muḥammad Ghawas and Munāf Gul. Members of the Managing Committee collected subscription from the Red Shirt Volunteers to meet the expenses of the school<sup>7</sup>.

### **Islāmīa School Sodher**

A school called Islāmīa Madrassa was started in 1934 in village Sodher in the jurisdiction of Police Station Kālū Khān in an area attached to the village Mosque. The founder was Bakht Jamāl of Nawi Killi and the Managing Committee included Ma'rifat Shāh, Akbar Shāh, Ghulām Haider and

Sa'dullah, the Red Shirt volunteers. There were twenty one students and one teacher named Qabul son of Ghafūrai of Nawi Killi. 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 Islāmīa School instead of sending them to the adjacent Government school in village Yār Hussain<sup>8</sup>.

### **Islāmīa School Māneri**

In 1934, a school called Islāmīa Madrassa was opened in village Māneri 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 Muḥammad Mula. Sarwar shāh, Muḥammad 'Umar and Sikandar Shāh formed the Managing Committee of the school. The Red Shirt volunteers of the village made donations for construction of the school building<sup>9</sup>.

### **Islāmīa School Menai**

The school called Islāmīa Madrassa was started in 1934 by Mūlvi Ghulām Ḥabīb 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 Mūlvi Ghulām Ḥabīb himself was the teacher. The managing Committee comprised Mūlvi Ghulām Ḥabīb, Muḥammad Khān, Mīr 'Abdullah and Ḥurmat. 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 school<sup>10</sup>.

### **Islāmīa School Zaidah**

This school called Islāmīa Madrassa in the jurisdiction of Police Station Şwābi, 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. Mūlvi Muḥammad Ghufrān, a political convict, was the only organizer who also served as teacher. The school had no Managing Committee as 'Abdul 'Azīz, ex-Red Shirt leader was opposed to the school. No funds had been raised for the school<sup>11</sup>.

### **Islāmīa School Lahore (Ṣwābi)**

This school was started in 1934 by ‘Abdul Jabbār and Farmān Shāh who also served as members of the Managing Committee of the school. Shāh Muḥammad, 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 closed<sup>12</sup>.

### **Islāmīa School Beki**

This school located in the jurisdiction of Police Station (Ṣwābi) was called Madrassa Ta’limul Qurān and started by Shāh 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 Mūlvi Ghulām Muḥammad 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, ‘Amīr Khān, Bostān, ‘Abdul Ghaffār of Beki and ‘Abdul ‘Azīz, Khuidād and Rasūl Khān of Dheri<sup>13</sup>.

### **Islāmīa School Mānki**

This school located in the jurisdiction of Police Station Lahore (Ṣwābi) was called Islāmīa Madrassa and was opened by Muḥammad Ḥussain, a Red Shirt volunteer, on his release from jail in 1934. The building was owned by Nawāb son of Tawāb of Mānki 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 Muḥammad Ḥussain, Moḥibullah, Nawāz Jang and Ṣifat Shāh<sup>14</sup>.

### **Islāmīa School Tordhir**

In 1934, ‘Abdul Ḥamīd, a red Shirt volunteer, on his release from jail, convened a meeting for opening an Islāmīa 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 Ḥamīd and the Managing Committee consisted of ‘Abdul Ḥamīd, Ṣāhibzāda Muḥammad Sharīf, Rasūl Khān, Shirullah, Ghafūr, ‘Adnān and Manfat<sup>15</sup>.

### **Islāmīa School Adīna**

The school at Adīna, established in 1924, was run by Naṣrullah Jān, a graduate from ‘Aligarh and an associate of ‘Abdul Ghaffār Khān. The school was housed in the Mosque of Muḥammad Akbar Lambardār and with no settled income was financed through charity. The Managing Committee included Mūlvi ‘Abdul Ḥanān, Akhūnd Khil of Adīna, and the Imām of the Mosque and Mūlvi Ṣaḥībzāda Khurshid of Adina who earlier had visited the United States and earned a Bachelor Degree there. Ṣaḥībzāda Khurshid carried on timber business with Būnir and Khadū Khil and often accompanied Naṣrullah Jān in his visits to different villages to persuade the people to promote education. Ṣaḥībzāda Khurshid often spoke on the advantages of religious education and compared “Shari’ah” (Islāmīc law) and “Riwāj” (customs) on the question of succession of property<sup>16</sup>.

### **Āzād Islāmīa Madrassa Ismā’īla**

Established in 1923, the school at Ismā’īla was housed in Masjid said Qāsim, 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 Muḥammad Khān of Ṣwābi who earlier worked as school teacher in village Māneri. The Head Master had received his education in the state of Rampūr and Bhūpāl. 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 Faqīr Muḥammad of Gadar Ḥamza Khān (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 Qurān, Arithmetic, General Knowledge, Urdu, ‘Arabic and were divided in four classes. The office bearers of the school were Naṣrullah Jān, Mūr Said Miān, Mūr Zamān, Syed Rāḥatullah and Shir Hussain.

On July 26, 1924, the anniversary of the Āzād Ismā’īla School at Ismā’īla was celebrated. Presided by Mūlvi Syed Ḥabib, the anniversary was attended by a large number of people from the Yūsufzais. ‘Ulamā, delivered speeches and students recited poems. Prominent among the speakers were Ṣaḥībzāda Khurshid and Naṣrullah Jān who also read out the annual report of the school<sup>17</sup>.

## **Nowshera Area**

### **Islāmīa School Urmar Payān**

The Islāmīa School Urmar Payān, located in the jurisdiction of the Police Station Pabbi was known as Anjuman Islāmīa School. Founded on March 11, 1934 in the Hujra of Qāsim Shāh through the effort of A'zam and Mīr Akbar of Urmar Payān, Red Shirt workers, the school aimed at providing religious education. There were twenty- five students and three teachers namely Qāsim Shāh, A'zam and Mīr Akbar. The Managing Committee consisted of A'zam and Mīr Akbar and the school was being run on donations collected by the founders<sup>18</sup>.

### **Islāmīa School Akbar Pūra**

The Islāmīa School Akbar Pūra, located in the jurisdiction of Police Station Pabbī was opened on July 10, 1934 with the efforts of Mūlvi ‘Abdullah and Maṭiullah of Akbar Pūra. They were assisted by Jabbār, Muḥammad and Gul Dīn of whom only Jabbār was a Red Shirt worker. The school was housed in a Mosque in Moḥallah Dhobiān and was run on subscription collected from the people in the Moḥallah and from the Shalam Khil. 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 Islāmīa School. In all there were twenty- two students in the school who were taught by Mūlvi 'Abdullah and his son Maṭiullah. The Managing Committee comprised Mūlvi ‘Abdullah, Maṭiullah, Jabbār, Muḥammad and Gul Dīn<sup>19</sup>.

### **Islāmīa School Khīshki Bala**

In August 1934, Gulāb Dīn, son of Shahābuddin Batakzai of Khīshki Bālā, a former teacher of a Government school, started a school in the building of Maṭiuddin’s Mosque in village Khīshki Bālā in the jurisdiction of Police Station Nowshera Kalān with only ten students and no financial support from the society. A former teacher of a Government school, Gulāb Dīn 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 Islāmīa school in his village. The school was opened and Gulāb Dīn himself began teaching in the school. The

subjects taught in the school were elementary Urdu with lectures on religious themes<sup>20</sup>.

### **Islāmīa School Bānda Mulla Khan**

On September 15, 1934, a school called Anjuman-e-Ta'limul Qurān Islāmīa School was opened at village Bānda Mulla Khan on a Waqf land in the jurisdiction of Police Station Pabbi, Nowshera by Qarī Muḥammad Idrīs of Kurvi. There were only thirty students in the school taught by Syed Zamān Shāh Son of Said Shāh and Ṭāli Zar son of Rāz Khān. Syed Zamān Shāh was a land lord and a highly qualified individual who delivered lectures on religious themes while Ṭāli Zar, a native of Swat, imparted secular education to students. The books taught in the school were those approved by Anjuman-e-Ḥimāyat-e-Islam, Lahore. The Managing Committee consisted of Muḥammad Idrīs, Qazī Fazal Rehmān and Saifur Rehmān. Qari Muḥammad Idrīs, the founder of the school was arrested and with this the school was closed down. After his release from jail, the school was restarted<sup>21</sup>.

### **Islāmīa School Amān Kot Pabbi**

On December 25, 1934, a meeting was held at village Amān kot under the headship of Mulla Din Muḥammad 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-Ta'limul Qurān. It was decided that Mulla 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 Muḥammad as President, 'Abdul Wali B.A. L.L.B. as Secretary and Cashier and Adam Khān as Vice President with Nisār, Wali Muḥammad and Noor Muḥammad as Members. Adam Khān and Wali Muḥammad were Red Shirts and the former was convicted under section 17(1) of the Criminal Law Amendment Bill<sup>22</sup>.

### **Peshāwar Area**

#### **Islāmīa School Bajauri Kalān, Peshāwar**

In 1934, a school called Islāmīa School Bajauri Kalān, Peshāwar was opened in Mohallah Bājauri Kalān in the jurisdiction of Police Station "B"

Division Peshāwar city in the Mosque of the Mohallah. The school was managed by "Anjuman-e-Saiful Islām", a branch of the "Jam'iat-e-'Ulamā-e-Sarhad" Peshāwar, with Mālvi 'Abdul Qayyum as President and Mūlvi Fazli-e-Haq as Secretary in the Managing Committee. Mūlvi Hakim Fazl-i-Haq of Bajauri Kalān 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 Shirts<sup>23</sup>.

### **Chārsadda Area**

#### **Islāmīa School Turangzai, Chārsadda**

The school was started as branch of the Āzād Islāmīa Madrassa Utmānzaī 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 Khāliq, formerly a Patwari, who resigned his post and became a teacher in the school. His wife also imparted religious education (instruction of the Holy Qurān) to the girls of the village. The building of the school was constructed by the villagers on a Shamilāt land. There was also an Urdu lower Middle School aided by District Board which was running in a good condition<sup>24</sup>.

#### **Islamīa School Dosihra, Chārsadda**

The school was started at village Dosihra in the jurisdiction of Police Station Khānmai upon the motivation of Miān Ahmad Shah of Chārsadda, an active companion of Khudaye Khidmatgār leader, Khān 'Abdūl Ghaffār Khān probably in 1934. There were some fifty pupils who attended the school and received religious education from a teacher named Ghulām Haider<sup>25</sup>.

### **Mardān Area**

#### **Islāmīa School Jamāl Garhi, Mardān**

This school, housed in a Mosque called Khattak Mosque in village Jamāl Garhi in the jurisdiction of Police Station Kātlang, was inaugurated on June 22, 1934. The Managing Committee of the school consisted of Khān Mūr, Qazi Muḥammad, Rahīm Gul, Uthmān, Samandar, Amānuddīn, Ayāz Khān,

Gujjar Khān, Mullah Fahūm, Madai Shāh and Khaīrullah of Jamāl Garhi. There were three teachers in the school namely Haya Khān, Amīr Gul of Jamāl Garhi and Mūlvi ‘Abdul Qadīm of Bakhshāli 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 Mūlvi Muḥammad Ishāq 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 season<sup>26</sup>.

### **Hazāra Area**

On 30<sup>th</sup> March 1935, in the Jami‘a Mosque of Ghāzi, a grand meeting was held under the headship of Mūlvi Ḥafīz Ghulām Rabbāni Lodhi. The Mūlvi delivered a forceful speech and emphasized the necessity of opening of an Āzād Muslim school in Ghāzi. The people unanimously approved the proposal of Mūlvi Ghulām Rabbāni Lodhi for establishing an Āzād School in Ghāzi. Thereafter Tāj Muḥammad Khān Tāhirkheli, editor of the Nawjawān Afghan Newspaper Haripūr, delivered a speech in which he announced that the foundation of an Anglo-Vernacular Middle School was to be laid in Ghāzi on 5<sup>th</sup> April 1935. Tāj Muḥammad Khān and a few other Tāhirkheli then arranged privately to raise the existing lower Middle School to the status of upper Middle School and started 7<sup>th</sup> and 8<sup>th</sup> classes in the school. They appointed two teachers named Ghulām Rabbāni of Sarāye Sāleh and ‘Alī Akbar of Kāla. The 7<sup>th</sup> and 8<sup>th</sup> classes that were added were initially conducted in the existing school building, but subsequently were shifted to the house of Nazīr son of ‘Umar Khān of Ghazi and was named as young “Tāhirkheli Association School”<sup>27</sup>.

### **Southern Region**

#### **Islāmīa School Spīna Tangai, Bannu**

On 4<sup>th</sup> May 1934, a school called Islāmīa School Spīna Tangai was inaugurated at village Paī Muḥammad in the jurisdiction of Police Station Domel. The land was provided by Mulla Ḥakīm Shāh, Son of ‘Alī Khān of village Pāī Muḥammad Killi, Musā Khil Wazīr. There were six students in the beginning who were taught by Mullah Akhia, alyās Latambar Mullah. Other teachers were Āzād Khān Son of Ḍabit Khān and Ḥakīm Khān son of Ali

Khān. 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 Mūsa Khil and learnt lessons in 'Arabic and Urdu. The Managing Committee of the school consisted in Mullah Akhia alyas Latambar Mullah and Mullah Ḥakīm Khān, 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 Zakāt field. The aim of the Islāmīa School was to attract students from Government-run schools, yet reportedly it could not accomplish its goal<sup>28</sup>.

### **Islāmīa School Chaudhwan, Dera Ismā'īl Khān**

A school called Āzād Islāmīa School Chaudhwan was opened by Shir Khān Son of Faiz Muḥammad Khān Akhundzāda of village Chaudhwan in the Dera Ismā'īl Khān area on 19<sup>th</sup> June 1934. There were four teachers in the beginning namely Ḥāfīz Muḥammad son of Mūlvi Muḥammad Afzal, Pero son of Dīn Muḥammad, Muḥammad Amīn son of Mian Khalīl and Feroz Dīn son of Mian Khalīl who taught to seventy students in the school. The Managing Committee consisted of Mūlvi Muḥammad Afzal son of Ghulām Ḥaider, Ḥaqdād Khān son of Allahdād Khān, Muḥammad Uthman son of Muḥammad Shākīr, Muḥammad son of Mūlvi Muḥammad Afzal, Muḥammad Jān son of Ḥājī Jumma, Shir 'Alī son of Shādi Khān, Saleh Muḥammad son of 'Alī Muḥammad.

It so happened that Mūlvi Muḥammad Afzal, Amānullah and Ḥaqdād, residents of village Chaudhwan were together in jail. After their release, Amānullah committed suicide. The management of the landed property of Amānullah came in to the hands of Mūlvi Muḥammad Afzal, the maternal uncle of Amānullah. Muḥammad Afzal first took out the sons of Amānullah from Government school on the pretext of giving them religious education. This was the start of the Madrassa. Afterwards, the Mūlvi 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 Muḥammad Jan, and Muḥammad Uthmān Kūlāl. Mūlvi Muḥammad Afzal and Ḥāfīz

Mehmūd 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 Amānullah. Both religious and secular education was provided in the Madrassa. The red Shirts did not use the Madrassa for political assembly<sup>29</sup>.

### **Conclusion**

The Pashtūns are intrinsically tradition bound and their affinity to Islām 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 Pashtūns to react and take remedial measures to protect their local values.

The Deoband Madrassa in the pre-independence period enjoyed greater respect among the Pashtūns 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 Pashtūns.

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 Pashtūns and particularly ‘Abdūl Ghaffār Khān 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 ‘Abdūl Ghaffār Khān 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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