

THE EDUCATIONAL MOVEMENTS IN KHYBER PAKHTUNKHWA: 1901-1947; A HISTORICAL PERSPECTIVE

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ABSTRACT

This historical paper is about the Educational movements in the province of Khyber Pakhtunkhwa before independence of Pakistan. The province was established in 1901 after bifurcation of the Punjab province. Both primary (Archival records, personal diaries etc.) and secondary sources (Books, documents, newspapers) were used to analyse the conclusion through internal and external criticism, content analysis and document analysis.

The Muslims populated province of N.W.F.P now Khyber Pakhtunkhwa, 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

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The Pakhtuns, as a nation, is very passive in combating with collective efforts, did not materialize the situation, as was deemed, as far 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.

Key words; Educational movements, Khyber Pakhtunkhwa,

EDUCATIONAL MOVEMENTS IN KHYBER PAKHTUNKHWA: 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. 2

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.

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.

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

(b) Admission and Withdrawal Register of Edw C M. H. School at Peshawar

Serial Number	Name of Student	Age	Father's name	Title or rank	Occupation	Residence	Date of admission	Date of withdrawal
1758	Abdul Ghafoor	12 yrs	Bahraun Khan	M	agriculturalist	Utranganal	1/1/11	
1759	Hikram Chand	12 yrs	Lordet Mal	H	houseproprietor	Peshawar	1/1/11	May 24/11
1760	Arndhit Singh	12 yrs	Basant Singh	S	overseer	Tandulal	1/1/11	
1761	Ayub	12 yrs	M. Yusuf Khan	M	service	Peshawar	1/1/11	
1762	M. Iqbal	12 yrs	M. Ghulam Hassan	H	"	Peshawar	1/1/11	3/1/11
1763	M. Iqbal	12 yrs	M. Iqbal Khan	H	"	Peshawar	1/1/11	11/1/11

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.

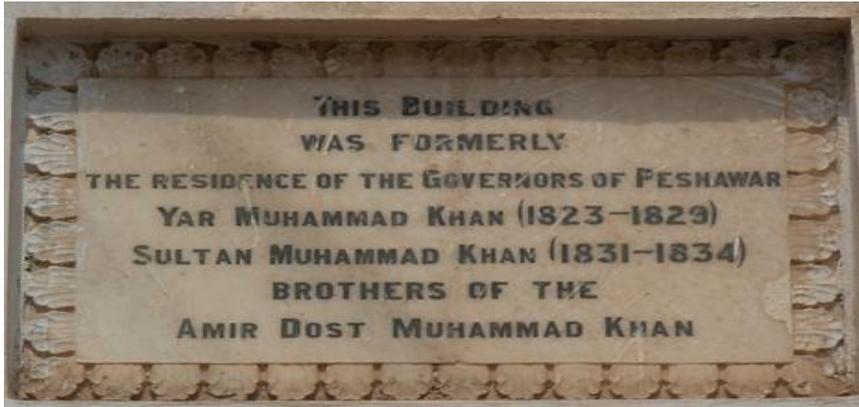


Figure-2.3: Inauguration stone of the resident of Ex-Governor Yar Muhammad Khan, used for Missionary School Peshawar

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 Ismail 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

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 schools¹⁷ 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 effecton 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 now a days, 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

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

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

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, Abbottabad³⁵

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

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22. Hakim Mohammad Aslam Sanjri (1895-1977) was the son of a prominent freedom fighter Qazi Gul Ahmed. He along with his brother Ghulam Mohyuddin 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.
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