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***CULTURAL DEVELOPMENT IN INHERITING AND
BLENDING***

Dr. Abaseen Yousafzai*
Tufail Ahmad Zaryab Yousafzai**

ABSTRACT

Culture plays a pivotal role in our lives. It brings about its importance from a grassroots to top—notch people. We cannot detach culture from our lives. It is as important as bread and butter for the people. If we throw a bird's eye view on cultural development, we will definitely realize that culture has the power of inheriting and blending. Culture has its roots in one's nation and soil. It is inherited in one form and then blended on the other. The present paper encompasses the above mentioned description, particularly in Pashtun nation. It throws light on the process and modification of cultural inheritance and blending.

Key words: Culture, Pukhtun Culture, Cultural Inheritance and Blending, Emotions, Tradition, Ideology, Religious Belief and Geophysical Environment.

Every nation has its own cultural values and traditions and they are living their lives for the sake of their cultural values traditions and norms. The Pukhtun also has its rich culture and is preserved by inheriting and blending. With the passage of time as we see the changes in the whole world these changes have impacts on the culture of the nations. The Pukhtun have also may observed these changes. In this paper we will discuss culture, cultural importance, culture transformation and cultural blending in Pukhtun. Our analysis is descriptive in the frame work of Pukhtun cultural blending.

Animals, birds, and plants are the symbols of the Lord's power and unique art but human being is the sign of perfection of this art. Forget about the differences among the individuals on the basis of

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colour, cast, and creed, variants and distinguishing features are in each and every nation. There is no commonality among these except humanity.

We often talk about cultural heritage and its importance. But we are not able to say what the cultural heritage is? To whom it is concerned? And who's this heritage is? First of all, let's find the meaning of the words, Heritage.

”Heritage is a property, something that is inherited, passed down from previous generations”.¹

And as “cultural heritage” is concerned it is not money or property but it is heritage of culture, traditions and values. Cultural heritage intimates the relationship, our belonging to a specific community. It shows our identity and history. Our relation to our past, to the present, and to our future.²

As the colour, cast and creed naturally differ from individual to individual, the difference of opinion, emotions and feelings are also there. Likewise, culture and tradition, ideologies and concepts are different from one another. Some nations are relatively nearer to specific nations but there are still evident features which keep them distinguishable and are not considered as one race / nation.

“The term “cultural heritage” typically conjures up the idea of a single society and the communication between its members. But cultural boundaries are not necessarily well-defined. Artists, writers, scientists, craftsmen and musicians learn from each other, even if they belong to different cultures, far removed in space or time”.³

According to a great Pashtun intellectual Qayaam uddin Khadim:

“A nation does not mean to be the offspring of specific parents but the product of the whole ancestries of a nation. Each elder is their predecessor for the adapted ethical system. Everyone is bound by this chain and is considered the last ring to transfer the same system to the coming generations. A specific culture and patriotism is not only dependent upon geophysical environment but also upon the remnant traditions from the past of the same creed. The uniqueness of a nation is not solely based on one’s own feelings and emotions but there is an active role of the heritage as well. In addition to the inherited system, climate, and geo-physical environment also play an important role; however, their significance is secondary in comparison to heritage”.⁴

Culture is considered as a specific way of life. These folkways get associated with human beings from the very childhood and continue to influence life. In other words, culture is such a treasure collected and polished throughout the human history starting from the very Adam till date. A culture can be explained in its real essence in terms of: the language, dress, customs, traditions, religious beliefs, ways of life, ethos, experience, ethics, etiquettes, psychology, habits, literature, art, dance, singing, concepts, knowledge, myths, necromancy, social and economic institutions, and so on.

“Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour”.⁵

Robert Bierstadt views culture as having three major dimensions:

1. Ideas or ways of thinking,
2. Norms or ways of putting ideas into practice, and
3. Material culture, that is, the ways of using the products of ideas put into practice. In other words, when ideas are put into practice, material things are produced. Ideologies and technologies result from the interaction of more than one of these dimensions.⁶

Ideas and norms are the non-material culture.

Ideas and norms:

Beliefs and values can be included under the ambit of ideas.

Beliefs:

Notions which people are considered truth. This comes from faith, tradition, and experience or through scientific method. For example, we believe that the soul immortal.

Values:

The more abstract norms are values. These are those ideas which endorse or defend norms. They are the general ideas of the remarkable things that people should look and guide humans. They share ideas about culture that look like a good and bad, as not important or important. While beliefs tell us about how the world and the people work, the values are how the world should move and how people behave. We can consider the norms have been derived from the values.

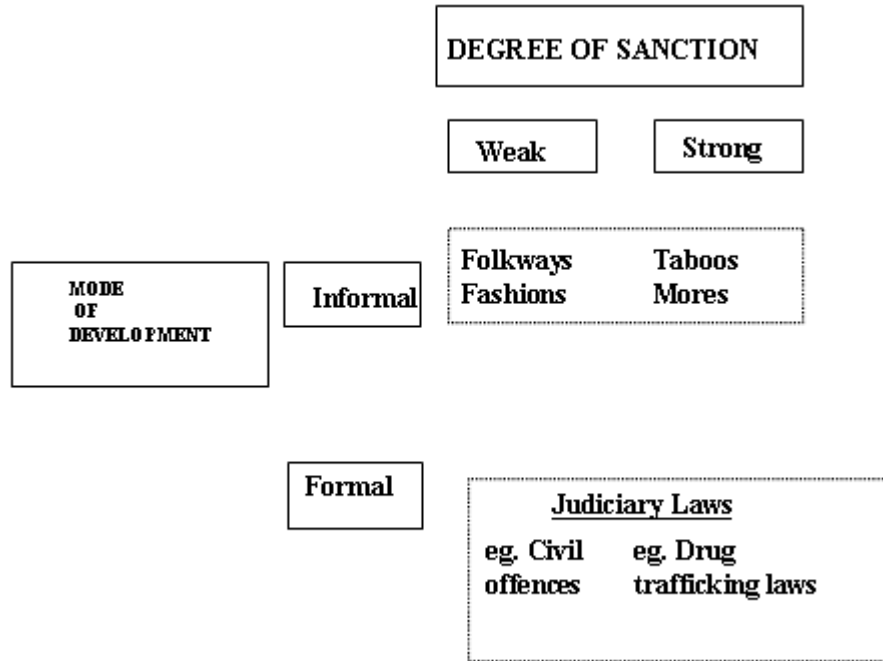


Figure: Adapted from Kornblum:7

Norms:

Individuals' behaviours are guided by Norms. Norms are the form of social control since those who violate these rules are punished. In terms of breaking the rules, the violators are severely punished keeping in view the extremity of their violation.

Sumner draws a classification of norms which distinguishes between folkways, mores and laws.⁸

Folkways:

Folkways are the traditional approaches in nature that are customarily behaved. For example, inviting the friends and relatives to dinner is the example of folkways. For violation of folkways no punishment is given rather the sanction is a minor inconvenience.

Mores:

Mores refer to the behaviour that either should be done or the vice versa. In a traditional term, mores ought to be strictly enforced. In our society they are considered to be the religious symbols. Failing to observe the mores will result in severe sanction. For example, if Muslims drink alcohol, they are sanctioned for the act of drinking alcohol in Islam.

Laws:

The formal level of norms is called law. It is considered to be the law of a country. If someone deviates and does not abide by the law receives sanctions keeping in view the nature of the offence committed.

Culture plays a vital role in the moulding of one's mind, and intellectual and moral upbringing. Without any doubt, mental grooming and individual's nurturing are the most important collective needs of all nations. That's why each nation has a unique culture and is identified by the same. Thus, it is that culture which becomes the identity of a nation and makes her distinguishable from the others. And it is the same culture which helps easy recognition of a specific nation. In simple words, the culture reflects the real image of a nation's mentality and nature.

Hofstede has stated that:

“[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another”⁹.

Allah, the almighty says:

“And made you branches and tribes that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily, Allah knows, aware”¹⁰.

Before piousness, one’s distinctiveness is because of culture. An individual can’t constitute a system or a code of life. He/she is naturally forced to follow the manners and ways of the immediate culture he/she is born in. The individual, in him/herself has a very short span of life but his collective culture-induced norms and codes are eternal, and hence adds to the collective cultural treasure of the nation. Those living in a particular era seem to live their lives on their own but get naturally inspired by their ancestral centuries and sometimes, thousands of years long cultural heritage. Such national ethos proceeds in a sequential manner and transfer from generation to generation. This ethos plays a key role in the spiritual and physical development of a nation.

A very learned intellectual of subcontinent, Shah Waliullah writes:

“One must believe that culture and traditions are very closely associated with one’s civilization like one’s soul with the body”¹¹.

Each nation has a unique life style, temperament, customs, culture, and traditions. These unique features are reflected in the language, literature, fine arts, philosophy, law, politics, religion, culture and tradition of a nation. The culture enlivens in human lives since the very early human history. The human history has witnessed the birth and death of different cultures; however, the cultures lacking substantial ingredient of humanity cannot survive and diminish with time.

The human history has also witnessed a number of cultures which not only survived but flourished and advanced despite harsh circumstances and hostile revolutions. Realistically speaking, in most cases, religions also convey and preach respect for culture. It is worth mentioning here that culturally strong nations care for their status and

cultures the most important thing in each and every walk of life. It is also a universal fact that other contemporary humane and positive cultures cannot be ignored and influence other contemporary cultures which should be encouraged. On the other hand, people with a poor culture get easily influenced by other cultures and are considered to be like monkeys in the eyes of wise and cultured people. As Pashtuns say “a crow could not learn the style of the MENA (bird) but forgot his own”. Some of the cultures and traditions are strong and have firm roots whereas the others are weak and fade away with time. Some are dangerous that sabotage everything with it and some are too confined and too limited to attract humanity. History proves that those cultures and traditions which have logically and humanly possible qualities advance and survive.

A consistent and persistent culture is the one which supports and encourages global peace and prosperity. Resultantly, mutual respect and brotherhood prevail. On the contrary, if a nation aims at a development at the cost of other's blood and suppression, such nations may be rich, well-organised and well-fed but can never be called civilized. Everything will seem good but this can never yield a spiritually and humanely comfortable life. In history, a number of nations have deceitfully subjugated other nations but at the end, only dead bodies of invaders have been recorded by human history. This demonstrates that such invaders have not been welcomed and have met failures. Greeks considered themselves to be on the top of the world but we don't see much of it today, similarly, Plato limited his wisdom to his own republic and belittled all the others which distorts such great images.

Selfish attitudes, neglecting other's rights, dominating other's culture, butchering others for vested interests, and physical subjugations for one's own development is called barbarism but unfortunately, only cultured and civilized people realize this. The vision needs to be humane and above one's own self-interests otherwise everything will appear yellow to a jaundiced eye.

The global peace and prosperity is not just possible unless we base our cultures and civilizations on the human values and inter-racial harmony. Human being is the slave of society, and undergoes ideological, cultural, and attitudinal transformation when gets exposed to other ideologies, cultures and civilizations. Rustic life becomes different when it comes across modernism; however, the process of

gradual transformation commences which brings about changes in one's life, and eating, dressing and work manners, tools, needs and so on, and hence, the whole of his life, and this is called cultural transformation.

Maulana Abdul Qadir asserts:

“One's mother-tongue has a pivotal role in a culture and it is an essential ingredient for its survival and protection It is the mother-tongue which determines the immediate status and standard of a culture That's why language is an inseparable and compulsory part of a culture”.¹²

Consequently, language has its due place in cultural heritage owing to which nations are deprived of their traditions, values and dignitaries when their mother-tongues are compromised or ignored. Other ingredients may change, and do change, with the passage of time, some are forgotten, some are modified and some new ones are introduced. This is a revolutionary process and does not cause a huge damage; however, if the value and structure of the language is compromised and it cannot be compensated and kills the culture.

Maulana Abdul Qadir says:

“It must be kept in mind that cultures live in the form of institutions whether collective, individual, religious, or ethical. The reason for this is that each institution is established on the basis of its need and ideology, and gathers skilled people with unique expertise. These institutions have their own image and impression along with a valid justification for their existence even if they are not very productive or damaging but none can dare to belittle or wipe out such institutions, and hence the traditions / culture go on”.¹³

Religion is also an essential part of culture. In the development and refinement of culture, religion has a seminal importance. The ethical system of religion plays a fundamental role in the development and prosperity of humanity. Some consider themselves to be devoid of religion but they can't go out of their national / geophysical circle bringing them together.

Cultural blending means, when two or more cultures come together mix and influence each other. They influence the life style of each other. Therefore, cultural blending is an emerging phenomenon in

today's world as the world keeps changing, new trends and innovations take place. For this very reason, the world has been termed as a global village. Cultural blending is indispensable in all the aspects of life because all the belongings take place due to cultural blending. On this very approach, new cultures come into existence and some of the cultures fade away due to cultural alienation.

Cultural blending is important because it has been taking place since long time in historical pages of human history. Many people having different creeds, casts, colours and beliefs have experienced cultural blending. Cultural blending is not only important for the residents of a culture rather it takes its importance for the immigrants as well. There have been nations around the globe who shared the concept of cultural blending. There have been a good or a meager relationship because of it.

Among the nations, Pukhtun is a nation who stands as a paragon of cultural blending. They have absorbed many aspects of other cultures and have imparted various aspects to other cultures as well. The cultural diversity of Pukhtun nation is of a top-notch quality because they share the traditional values, ethos and mores with other people. Several nations follow the culture of Pukhtun people as their language has been learnt in a western society. Even there are academies that promote Pashto language and literature for the purpose of making awareness among the western people regarding Pashto culture. Similarly, the manner of their walk and talk in society has also been copied by different nations and they give the examples of Pukhtuns' bravery and chivalry in this regard. This is the blend of Pashto culture with the western world. Moreover, the terms and linguistic jargons have been loan translated into English language. As we know language is the part of culture. It is blended in English language as they have made it the part of their culture.

In the light of the above mentioned description.

"Multicultural society is very common today, and national governments are trying their best to stabilize the public opinion towards the immigrants because public doesn't like the idea of immigration, It will be much harder for them to keep cultural diversity

in that country. Some countries enforce the immigration laws for stable and safe society, and some countries are more generous to immigrants. In many countries, immigrants must finish language course provided from nation to gain green card, so they have no trouble of speaking public language. Illegal immigrants are usually kicked out from the country as soon as they get apprehended, because if they're most likely potential threat to national security. Modern technology such as internet and airplane made the world look smaller. People can share information much faster, and travel to almost any location within a day. World is now looks like a small village, and distance between people have never been so short".¹⁴

No doubt, the development of culture initiates for the fulfilment of social needs; however, it is the culture that distinguishes humans from animals and beasts that preserves the rich past and enables us to apply collective wisdom for a brighter future. He longs to enjoy the joys of nature, the craftsmanship of human, man-made symphonies, art, and the befalling verses of a poet and the magical words of a writer. Finally, a day will come which will witness the emergence of such a culture and tradition that would help every nook and cranny of the existing society, but unfortunately, we could not raise our wisdom level to achieve this goal in our life time, but why not lay down the first stone "the foundation stone" for our coming generations to build upon that. More presumably, Pukhtun culture shares a significant part of culture with other cultures respectively. The Pukhtun culture shares its linguistic, religious, traditional and social aspects with all other cultures. In short, it imparts the know how to all the other masses and classes in terms of art, craft and literature. All these are the components of culture. In a nutshell, it can be deduced of the above-mentioned description that cultural inheritance and cultural blending are the imperative tools of preserving cultures.

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

M. Sohail* Hafiz M. Inamlullah** Hafiz M.Irshadullah***

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

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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 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
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. 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

Name of Student	Age	Father's name	Title or rank	Occupation	Religion	Date to which admitted	Date of admission
1758 Abdul Hafiz	12	Bakram Khan	M	agriculture	Utranga	1/1/1901	1/1/1901
1759 Bakram Chand	12	Lahar Mal	H	houseproprietor	Peshawar	"	1/1/1901
1760 Abdul Wahid Singh	12	Basant Singh	S	business	Fardulab	"	1/1/1901
1761 Abdul Qadir	12	Md Yusuf Khan	M	service	Peshawar	1/1/1901	3/1/1901
1762 Abdul Wahid	12	M. Sultan Husain	H	"	"	"	"
1763 Abdul Wahid	12	M. Sultan Husain	H	"	"	"	"

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.

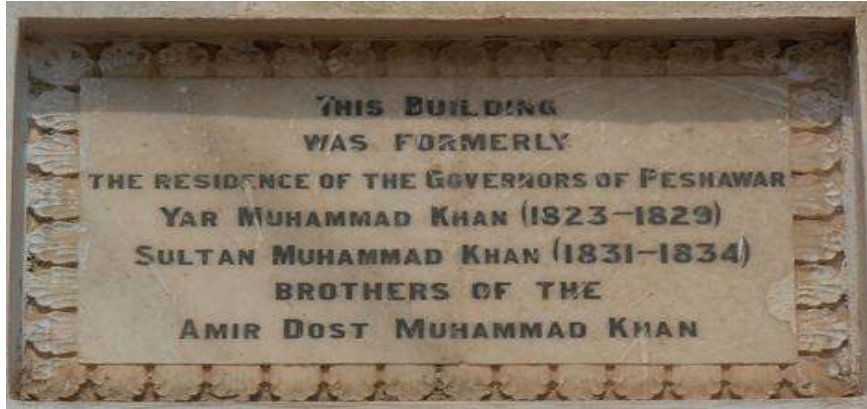


Figure-2.3: Inauguration stone of the resident of Ex-Governor Yar Muhammad Khan, used for Missionary School Peshawar

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 Madarisand 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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- (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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