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IMPORTANCE OF PAKISTAN-CHINA ECONOMIC CORRIDOR

Ms. Shabana Noreen*

ABSTRACT

China-Pakistan Economic Corridor will turn into the largest deep sea port in the world after completion. The study elucidates the significance of Gwadar Sea port and CPEC, its geo-political and strategic location and its role in making Pakistan's economy strong. The improvement of Gwader seaport is imperative for both the states. Geographically, the simple and secure route for China's economic corridor can be provided through Pakistan. To counter Chinese supremacy and to restrain its emergence as economic super power, US is supporting India in financial, political and economic sectors.

The economic and trade relations between Pakistan and China have developed over a period of half century. This research paper will assess the importance of China-Pakistan Economic Corridor. The paper is divided into two parts. In the first part we discuss about the CPEC agreement and its general lay out. In the second part we discuss the significance of the route for both China and Pakistan, its strategic importance and its significance for overall development of trade in the region.

Over a long period of time China has proved to be one of the major trading associates and business partners of Pakistan. The trade between the two has reached to US\$ 9.2 billion in 2012-13 from US\$ 4.1 billion in the year 2006 between both the states, showing a raise of

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124%. According to the Pakistan Economic Survey report 2013-2014, Chinese exports to Pakistan increased by 1% throughout this time. On the other hand Pakistani exports increased by 400% that is from about \$600 million in 2006-07 to \$2.6 billion in 2012-13. As a result Chinese share in Pakistani exports has steadily increased from 4% in 2008-09 to 10% through the financial year 2013-14.¹⁹

The China-Pakistan Economic Corridor (CPEC) is likely to make stronger economic and trade collaboration between the two countries. In May 2013, during his official visit to Pakistan the Prime Minister of China Li Keqiang gave emphasis to the building of the economic corridor.²⁰ The Government of Pakistan showed a great deal of interest for the venture ever since after that. The economic corridor will join Gwadar Port in Balochistan to Kashgar in north-west China, which will make Gwadar a very important deep seaport of the area. The management of Gwadar Port was given to China in February 2013. Subsequently, Gwadar is going through the most important extension work to transform into a developed deepwater profitable seaport²¹. After completion it will act as a main doorway for trade with China, West Asia and Africa. The CPEC is likely to shorten the 12000km distance, that oil provisions from Middle East have to take to arrive at China's seaports.²²

The CPEC is a great expansion programme to connect the Gwadar Port to Chinese area of Xinjiang through roads, railways, oil and gas pipelines, and through telecommunication links. Main

Ministry of Finance. 2014. Pakistan Economic Survey 2013-2014.
<http://finance.gov.pk/survey/chapters_14/08_Trade_and_Payments.pdf>

²⁰ Tiezzi, Shannon. 2014. "China, Pakistan flesh out new 'economic corridor'." The Diplomat, February 20th. <<http://thediplomat.com/2014/02/china-pakistan-flesh-out-new-economic-corridor>>

²¹ South China Morning Post. 2014. "China and Pakistan pave way for 'economic corridor'." February 20th. <<http://www.scmp.com/news/china/article/1431218/china-and-pakistan-pave-way-economic-corridor>>

²² Ibid

communications lines to be constructed consist of, 2700-km main road extending from Kashgar to Gwadar all the way through Khunjrab, railways for cargo trains amid Gwadar and Khunjrab connecting China and neighboring states like India, Afghanistan and Iran, the motorway from Karachi to Lahore. The plan will also take on the renewal and expansion of the Karakorum Road which connects Xinjiang with Gilgit Baltistan in Pakistan and KPK.²³ The venture is also setting up numerous economic zones alongside the economic corridor in addition to communication lines linking China and Pakistan.²⁴

The Guardian reports, "The Chinese are not just offering to build much-needed infrastructure but also make Pakistan a key partner in its grand economic and strategic ambitions."²⁵ President [Xi Jinping](#) wrote in an editorial column during his visit to Pakistan in April 2015 that, "This will be my first trip to Pakistan, but I feel as if I am going to visit the home of my own brother."²⁶ Islamabad was chanting with slogans throughout his visit such as "Pakistan-China friendship is higher than the mountains, deeper than the oceans, sweeter than honey, and stronger than steel."²⁷

The Asian Development Bank lauds the project in these words, *"CPEC will connect economic agents along a defined geography. It will provide connection between economic nodes or hubs, centered on urban landscapes, in which large amount of economic resources and actors are concentrated. They link the*

²³ The highway was started in 1959 and completed in 1979.

²⁴ Pakistan Today. 2014. "Pakistan, China to collaborate in 21,690 MW projects under CPEC." April 15th. <<http://www.pakistantoday.com.pk/2014/04/15/business/pakistan-china-to-collaborate-in-21690-mw-projects-under-cpec>>

²⁵ The Guardian, April 22, 2015.

²⁶ "[China president arrives in Pakistan to sign £30bn 'land corridor' agreement](#)". The Guardian. 22 April 2015. Retrieved 22 April 2015

²⁷ Ibid

supply and demand sides of markets."²⁸ Chinese Foreign Ministry Spokesperson Hua Chunying says, *the corridor will "serve as a driver for connectivity between South Asia and East Asia."* Chairman of the Pak-China Institute, Mushahid Hussain told the *China Daily* that the economic corridor "*will play a crucial role in regional integration of the 'Greater South Asia', which includes China, Iran, Afghanistan, and stretches all the way to Myanmar.*"²⁹

A BRIEF GEO-POLITICAL HISTORY OF GAWADAR

The "Gwadar" is a blend of "Gwat" means wind and "Dar" means doorway. So, the meaning of Gwadar is "The gateway of wind". Some people say Gwadar is derived from "Gerdosia", the old name of Baluchistan. It is an area on south western Arabian Sea coast of [Pakistan](#) in the province of [Baluchistan](#). Gwadar was in control of [Muscat and Oman](#) till 1958 and it was sold to on the payment of 5.5 billion [rupees](#) on December 8, 1958. [Prince Sultan Mohammad Shah](#) Agha Khan was the largest contributor.³⁰ The plan to develop Gwadar in to seaport was conceived in 1993, materialized on March 22, 2002 and inaugurated on March 20, 2007 by former President Pervaiz Musharaf.³¹

[Gwadar Port](#) is situated near the Strait Hormuz at the entrance of the [Persian Gulf](#), which is important from political, economic and strategic point of view. It is a strategic deep-sea port constructed by the [Pakistani](#) and the Chinese governments jointly at an expenditure of

²⁸ <http://www.geo.tv/article-198450-China-converts-230m-loan-fo>

²⁹ "Economic Zone: Government Hands Gwadar Land Over To China". Business Recorder. 12 November 2015.

³⁰ Shah, Saeed (20 April 2015). "China's Xi Jinping Launches Investment Deal in Pakistan". *Wall Street Journal*. Retrieved on 23 April 2015.

³¹ Aneja, Atul (18 April 2015). "Xi comes calling to Pakistan, bearing gifts worth \$45 billion". *The Hindu*. Retrieved 23 April 2015.

\$248 m and was formally given to [China](#) in 2013.³² The sea port is advantageously imperative for China as it would facilitate China with safe and reliable oil supply. Presently most of the oil trade is done through Persian Gulf to [Shanghai](#) Port, which is expensive, insecure and time consuming; Gwadar Sea port instead will shrink the distance and the time.

Iran is also willing to construct an oil refinery at the cost of \$ 4 billion at Gawadar with a capacity of 400,000 barrels per day and will also set up an oil pipeline from Iran to Gwadar.³³ China will also build a refinery with a capacity of 60000 [barrels](#) at the cost of \$12 billion under China's coastal refinery plan.

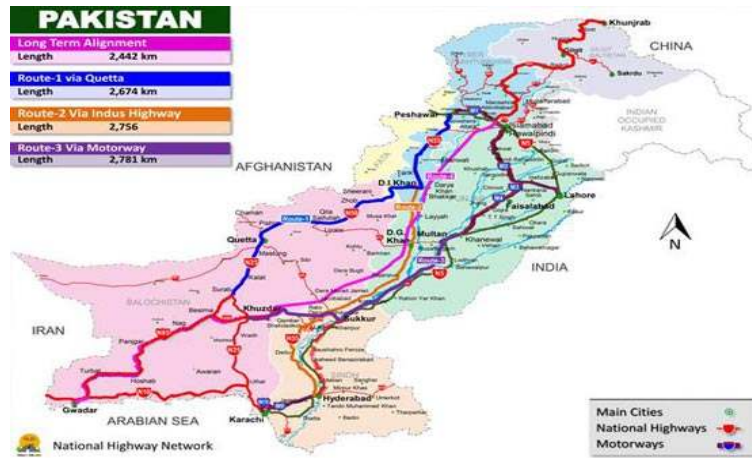
THE CPEC AND GAWADAR PORT:

The CPEC will run through the whole of Pakistan, while passing Balochistan, Sindh, Punjab, Khyber Pakhtunkhwa and Gilgit-Baltistan in northern Pakistan to reach the Khunjrab Pass. The eastern alignment runs through Gwadar, Mekran, Karachi, interior Sindh, and Punjab and reaches Islamabad. Then it further extends to Hazara Division in KPK, and then it enters in Muzaffarabad, Gilgit and reaches Khunjrab. It will be also linked to Afghanistan through a road link passing through Taxila, Peshawar and Torkhum to Jalalabad in Afghanistan. A link will be provided to India through Wagha Border passing through the Hyderabad-Mirpurkhas Khokhrapar-Zero Point link. The Western Alignment is deferred till the completion of the eastern alignment of the corridor. The Western alignment starts from Gwadar and passes through Khuzdar and Dera Bugti, and from South Punjab to D I Khan in KPK. It extends to Islamabad and

³² Hussain, Tom (22 April 2015). "China's Xi in Pakistan to cement huge infrastructure projects, submarine sales". [McClatchy News](#) (Islamabad: mcclatchydc).

³³ "China's new silk road: What's in it for Pakistan?". [Dawn News](#). 21 April 2015. Retrieved 21 April 2015.

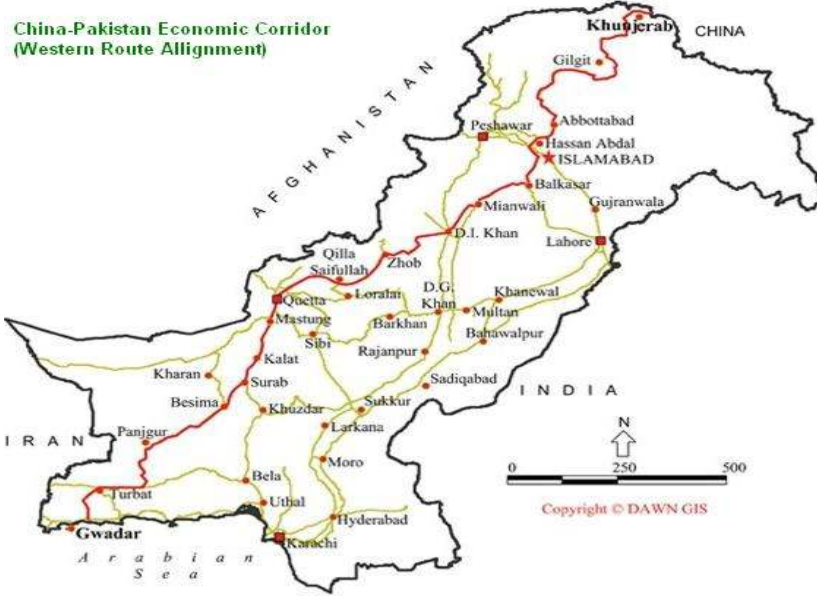
Abbottabad and from there onwards, the route is the same as in the eastern alignment



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source: www.mappk.com

IMPORTANCE OF THE CHINA-PAKISTAN ECONOMIC CORRIDOR

The geopolitical importance of a state plays a key role in social, economic and political aspects in international politics. Pakistan is situated at the cross roads of east and west. It is located on the juncture of Persian Gulf on one side and landlocked countries of West and Central Asia. It is surrounded by world's rising powers, China and India and the states affluent with the natural wealth, Iran and Afghanistan.

Gawadar is located at the juncture of Afghanistan and Iran and it is just 72 kilometers from the Iranian border and about 320km from Cape al-Hadd in Oman. Moreover, it is situated close to the entrance of Persian Gulf and almost 400km from the Strait of Hormuz, the most important centers of oil trade. Pakistan has 1100 kms long coastal line, from which most of the trade is carried through. Karachi port is managing 68% while Port Qasim 32% of the maritime trade. The trade volume will increase in near future and so will increase transportation through ships extraordinarily at the sea ports. Docks offer a critical linkage to a state with the external world. These harbours turn out to be a major center of business activity and be able to provide the considerable economic development to a state.

Pakistan has extremely modest strategic depth; Gawadar will increase the strategic depth considerably, as a tactical seaport far away from India and will decrease its vulnerability. Pakistan can keep an eye on the Sea Lines of Communications (SLOCs) starting from the Persian Gulf and Strait of Hormuz through Gawadar. It can check Indian hegemony in Indian Ocean by the Naval Bases at Gwadar and Ormara. Moreover, The Pak-China naval nexus will also be set up to check Indian Navy movement in the Indian Ocean.

Pakistan-China friendship is time tested and proved to be beneficial to both the countries. Pakistan is strategically important to China as it connects it with South Asia, West Asia and Central Asian Republics. A huge plan to connect Asia with other areas, CPEC is a multibillion dollar project as a part of China's "One Belt, One Road" idea. The building of Gwadar harbor started under former President General Pervez Musharraf's time between Pakistan and China. The project was to be completed in two parts. The first part is completed in December 2006 and started work in 2007, while the second part is under construction.

China is the future super power and rising swiftly as the top economy by its exports internationally. Pakistan being a long time friend of it has initiated work on a passage by having doorway at Kashghar in China to Gwadar in Pakistan, known as “*Economic Corridor*”. The object of the corridor is to attain the politico-economic aims through trade and progress. The length of the economic corridor is almost 2700km starting from Kashghar to Gwadar. It would be connected all the way through rails and roads and would surely strengthen Pak-China friendship through politico-economic development.

Pakistan being a crucial ally of China and the business partner can acquire huge profit with no hard work. It can stabilize its economy by earning billions through this corridor and can reduce its energy crisis, which succeeding regimes were failed to handle. It is reported that China is ahead than the USA in terms of its Purchasing Power Parity (PPP), which is \$17.6 trillion against America’s \$17.4 trillion PPP. The Chinese PPP is 16.48% of the world’s GDP around.³⁴ It shows that how increasingly China is rising as an Economic giant in the world.

The Gwadar seaport is important for both the countries, while it grants PRC a simple entrée to the Indian Ocean to accomplish its power possessions. The proximity of Gwadar seaport with the Indian Ocean and the old the Silk Route also enhances Pakistan’s importance strategically and geographically. It is precious for Chinese point of view because it reduces more than 10,000km of distance for its goods on its way to trade and bring in oil through Arabian Sea. Gwadar seaport becomes tactically more important to China due to its proximity to the Strait of Hormuz and Strait of Malacca, which is controlled by US forces. After completion the port and corridor will provide China peaceful route to reach to international markets and access to Iranian oil.

³⁴ Farooq Yousaf, “Is the New silky Road really an Economic Corridor for China and Pakistan?”, The Express Tribune, October 26th, 2014

The Chinese economy is developing fast as the top economy of the world. PRC is trading with the whole world and has an access to all the markets. The Economic Corridor is route to reach the markets of South Asia, and Pakistan as a trusted friend is helping China in achieving its objective. The basic idea behind the CPEC is to realize the politico-economic objectives. Moreover, China wants to construct oil store and a refinery at Gwadar sea Port, to carry oil to Xinjiang province. In this way China will get an alternative route for carrying supplies to interior PRC instead of passing from the Strait of Malacca, which is a US military base and can be blocked by the U.S.A or India in case of conflict break out in the area.³⁵ Iran has also reacted optimistically on the suggestion to connect the Iran–Pakistan gas pipeline with China.

Economically, CPEC is considered imperative for Pakistan.³⁶ Moody's Investors Service has portrayed the venture as a "*credit positive*" for Pakistan. The organization accepted that a great deal of the payback would not appear till 2017, but affirmed that it accepts as true at least a little of the profit from the economic corridor would probably start coming after that.³⁷

Gwadar is a deep sea port and a promising challenger port in the region for Persian Gulf States, specially United Arab Emirates and Iran. They are fearful that Gwadar Port will divide the financial and business dividends which otherwise they can entirely have the benefit of. Therefore their interest is contrary to

³⁵ "ECONOMIC ZONE: GOVERNMENT HANDS GWADAR LAND OVER TO CHINA". Business Recorder. 12 November 2015.

³⁶ Siddiqui, Ahmed Hussain (JUL 13, 2015). "CPEC projects: status, cost and benefits". Dawn. Retrieved 6 December 2015

³⁷ <http://www.thenews.com.pk/Todays-News-7-229813-Plan-made-to-widen-Karakoram-Highway-M>

the expansion of Gwadar Sea Port. The Seaport has several potential benefits, like:-

- a) Its proximity to international SLOCs and is appropriate for trans-shipment amenities.
- b) It is far away from India and thus offers more caution time against any security threat.
- c) It is appropriate for trade prospects with Caspian Sea Region and Afghanistan.
- d) Gwadar sea Port as an entryway to the Persian Gulf at the Hurmoz Strait would provide a number of anchorage services.

In the meantime, India is helping enormously in the construction of Chahbahar Port in Iran to balance the Pakistan-China nexus. India desires to access the trade routes of natural resources of Central Asian Republics, Iran and Afghanistan. Iran offers trade and transit facilities to Afghanistan at a very low port fee as compared to Pakistan and thus has an edge over it in their association with Afghanistan. India tries to counter Pak-China nexus by bringing Iran and Afghanistan into its financial and tactical alliance, through which India can enter into the Central Asian marketplace together with Afghanistan. India tries to manipulate the area after the pulling out of the US and NATO coalition armed forces from Afghanistan, and addition of Afghanistan is a tactical move by India in this loop.

After completion, Gawader Port will become the world's largest deep sea port³⁸, as the Lasbella district part of the port is still being constructed. China will also construct a naval base at Gwadar on the insistence of Pakistani authorities³⁹. The Gwader maritime base will play a great role in the security of the motherland and will change the Pakistan navy into modern fully equipped naval forces to counter the Indian hegemony in the Indian Ocean. Gwader's political and geo-strategic importance has been proved on many occasions to Pakistan; during iran Iraq war in the Persian Gulf region, in the 1992 Gulf War

³⁸ Sabena Siddiqui, "Gawadar: China's String of Pearls!", Opinion Maker, March 14, 2014

³⁹ Farhan Bokhari, "Pakistan turns to China for Naval Base", Financial Times, May 22, 2011

and the Soviet union breakdown, provided evidence of the geostrategic significance of Pakistan on the international stage. And now Gwader port as the alternating to the Gulf ports in capturing the transit and trade of the Central Asia has established the Geo-economic importance of Pakistan regionally and internationally.⁴⁰

Russia wanted to reach to warm waters, which was its century old dream during Cold war. It had eyes on Arabian Sea and Gwader port for its maritime base to respond to any security menace and to counter rising domination of USA in the area and on the globe as well. Pakistan served as a crucial tactical spot for Russia and US during Cold War and later on CARS developed interest for the warm waters after Soviet Union breakdown. The new Central Asian Republics were completely land locked and were depended upon Afghanistan or Pakistan for their trade and transit.

China is emerging superpower both in economic and military terms, the only country which is confronting the unipolarity of the US. India is being supported militarily and economically by US against China. On the other side China is making strong relations Pakistan to counter the idea of superior India. In the meantime, China is searching a simple and secure route to entrée in the CARS and Persian Gulf region for its speedily flourishing trade. Geographically and strategically, simple and secure safe haven for Chinese trade with the CARs, Persian Gulf and Europe can be provided by Pakistan only.

Kashmir dispute is longest standing irritant between the two South Asian neighbouring countries. China is a third party in the dispute, which had some part of Kashmir, called Aksai Chin, which was occupied by it in 1962 border clashes with India. As China is one of the major party of the dispute, therefore any long-term and perfect resolution of the conflict can't be made without the participation of PRC on the Kashmir issue.⁴¹

Pakistan as the entryway gave China a connection with the Central Asian Region, Persian Gulf and the Europe for its business and safe and secure demand and supply to marketplace. A state with

⁴⁰ <http://www.globalsecurity.org/military/world/pakistan/pns-gwadar.htm>.retrieved on April 13,2015.

⁴¹ http://en.wikipedia.org/wiki/Kashmir_conflict#Sino-Indian_War

improved and capable communication lines is unswervingly linked with the powerful trade development and foreign investment which will diminish the paucity standard. Pakistan is considered strategically significant in international affairs, in spite of its weak economy, owing to its atomic ability and tactical position in international relations for trade and harmony on the globe.

Conclusion:

States plan and follow diverse tactics on International Political Stage to move on and defend their financial wellbeing. This study focused on the Pakistan-China economic relationship to highlight their common interests which have been established several decades of long friendship. The China-Pakistan Economic Corridor (CPEC) is a 2700 km long road, which connects Gwadar Sea Port in Pakistan to Chinese Xinjiang region. The CPEC includes a system of highways, railways and pipelines for carrying oil and gas, which would be completed in several years. The building expenses are expected at \$46 billion, which is the largest investment by China. It will play a crucial economic role in strengthening Pakistan's economy.

The CPEC will provide Pakistan with energy and communications other than roads and a railway network. The venture will also develop the intelligence sharing amid the states. Both the countries expect that huge investment project will transform Pakistan into a regional economic power and promote relations between them. The Government and the media of Pakistan have called the venture a "game and fate changer" for the area.⁴²

The politico-economic stability will be a fruit of The China-Pakistan economic corridor, which will act as a catalyst for well being and prosperity in the South Asia. The CPEC would assist the transportation of the oil and gas resources, consequently causative for improved financial actions and results for Pakistan and China. The main irritants for Chinese investors are the vague prospects for Pakistan's future, the financial chaos and insecurity in the country, the interior state aggression and volatility. Moreover, constancy in the

⁴² "Pakistan media hails Chinese investments as 'game-changer'". *India Times*. 21 April 2015. Retrieved 21 April 2015.

country can pick up the monetary benefits by alleviating the relationship with India. China would get a trouble-free entrée into the Gulf Region and the Indian Ocean for trade and transportation and would also be capable of checking the armed activities of India in the Indian Ocean.

Invigorating the worth of co-curricular education through the Annual meetings of Azad high school Utmanzai; (1921-1946)

Mohammad Sohail* Hafiz Mohammad Inamullah**

Abstract

This historical paper is about the formation of the indigenous educational movement Anjuman-I- islahul Afaghina and formation of Azad Madaris schools under its umbrella in the British Indian North West Frontier Province was a miracle for the disadvantaged Pakhtuns inhabitants of the present Khyber Pakhtunkhwa and tribal territories of Pakistan in 1921. Only primary sources (Archival record) were used to find out conclusions. Part of it, some interviews were guided by the key informants and students of the Azad school system, to reach out meaningful thought.

The system worked till the independence of Pakistan and contributed a great deal in enhancing literacy ratio as well as assuring quality training in the area. This report explores how annual meetings were arranged for the chain of Azad schools in a central institute of Utmanzai. It brings out that training was passed on in the genuine spirit of theory and practice in the form of stage dramas, poetry contests and other co-curricular activities.

Introduction

The annual meetings of Azad high school Utmanzai, often taken in the month of April, are affluent historical worth of sublime administrative skills, Poetic worth, intellectual creativity, visionary exhibition and managerial development. These functions were held regularly, however, had adverse effects when Bacha Khan was imprisoned. The very first meeting in 1922 was

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attended by 900 audiences and the figure reached to 800000 in 1930, when dramas were staged in the huge ground of the school. The poetical competitions attracted thousands of people as folk portrayals have phenomenal magnetism.¹

The last meeting of the Azad School Utmanzai was held in March, 3, 1945 which was chaired by Bacha Khan. The presence of 100 women, 400 children made an audience of 3000. Salar Amin Jan Khan acted as stage secretary. Amir Nawaz Khan Jalya son of Farid Khan, a Khudai Khidmatgar of utmanzai, in recognition of his services, was awarded with a medal of a crescent and a star. Amir Nawaz Khan Jalya was secretary Azad School and he let the school open at a time when all the prominent Khudai Khidmatgars were behind the bars.²

The annual meetings of the school from 1922 to 1945 and their proceedings are precious literary intrinsic art. It was creative and archetype. In 1922 edition, Bacha Khan was imprisoned for three years, and hence it was presided over by Haji Abdul Ghaffar Khan. Mohammad Abbas Khan remained president of the Anjuman till December 1922. In December 1922, Abdul Akbar Khan, Akbar was elected as President of the AIA.³

The first annual meeting was held on 15th April, 1922. By the time the number of the students in the school was 100 and 26 in primary and middle respectively. The school ground was full of audience. The annual report was presented by Khadim Mohammad Akbar, in which the income and expenditure statements were presented. Maulana Shah Rasool, emphasized on the importance of education for both male and female⁴. The president of the AIA, Abdul Akbar Khan, Akbar in his address explained the need and role of the Anjuman and the sacrifices that Bacha Khan was suffering for it. He also emphasized on the economic and spiritual status of the nation mentioning the problems that they were facing. The remedy was also given that was unity, ignoring false beliefs, the eradication of social evils, prevention of lavish spending on social events, love with maternal language, and the creation of 'real love' for Islam among the Pakhtuns.

The Anjuman purpose was to educate the Pakhtuns with a modern approach of progress and true religious education. All others exploited their illiteracy by inclining their energies towards their own interest.⁵

On the speech, the then assistant commissioner Charsadda summoned Abdul Akbar Khan and his colleagues that why speeches against the government were made in the school. They explained that it was educational speeches only for enhancing the enrollment and patriotism, upon which all were absolved from the allegations that the local police made against them.⁶

Extending the schools chain

In 1923, the Anjuman members were succeeded in establishing Azad schools at villages Turangzai, Umarzai, Sherpao, Tangi, Katozai, Meerzai, Sreekh, Kangara, Tarnab, Dildar Garhi, Cheena, Charsadda, Ghunda Karkana, Zareen Abad, Skhadhand, Munaf Killi, Khaddi kili, Gulabad in Charsadda Tehsil. Similar schools were established in Adina, Bargarhi, Nawi Killi, Rustam, Turlandi, Garyala, Manerai, Bamkhel, and Marghuz in Swabi tehsil.⁷

Similarly⁸ Azad schools were also established in Lahore, Jehangira, Kheshki, Nowshera, Manki, Pabi, Azakhel and Zyarat Kak sahib. The Anjumans and schools were also set up in the villages of Bahadar Killi, Kaga Walla, Speena warai, Pandu, Chamkani and Tehkal in Peshawar tehsil.

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

The first annual meeting

The annual meeting of the school was held on 4th September 1923. In the absence of Mian Ahmed Shah, the Anjuman appointed Abdul Akbar to act as secretary. The speakers attributed the role and sacrifices of Maulan Zafar Ali Khan towards freedom movement.⁹ The Anjuman also passed

joyousness resolutions over his release from jail. Another resolution was also passed for the release of Bacha Khan.

The second annual meeting

The next annual convocation of the school was held on 3rd June 1924 under the chair of Mian Said Umar alias Spin Mian of Zyarat Kaka sahib. The audience, including 500 women was comprised of 2000 persons. Speeches were made by Said Umar Mian, Abdul Akbar Khan and the secretary of the institution. Expenses, income and expenditure of the institute were discussed. It was reported that Rs. 14000 and Rs. 7000 represent the income and expenditures respectively, of the school for the last three years. Prizes were distributed among students. At the end prayers were offered for the release of Bacha Khan.¹⁰

Bacha Khan release from the jail in 1924

The next pre meeting episode was held at the Azad School Utmanzai on the first August 1924, attended by about 200 persons. Abbas Khan s/o Shahbaz Khan of Utmanzai was in the chair. The president and Secretary, Abbas Khan and Abdul Akbar Khan, spoke of the valuable services, rendered to the nation by Abdul Ghaffar Khan, a political convict. They informed the audience that Bacha Khan will be released from the jail in the first week of August. They proposed presenting him a medal with an inscription of “Fakhre Afghan” on it. A chugha of Kaddar will also be presented on behalf of the public of Hashtnagar.¹¹

It was suggested to make subscriptions for the occasion and Rs. 200 was collected on the spot. It was also decided that the students of the school should meet Bacha Khan at Qazi Khel Bridge in Charsadda with flags in their hands.¹²

The Headmaster of the school Amir Mumtaz Khan of Bannue deputed different group of students to prepare well come doors in the way from Charsadda to Utmanzai. Similarly, students were grouped for similar preparation to Attock, KharAbad, Nowshera and Mardan. The government was aware of such kind of well

come and thus did not disclose the date and venue of the release of Abdul Ghaffar Khan.¹³

Bacha Khan was released from jail in September 1924 after three years. The students of the Anjuman schools made a warm well come to him and a grand procession was held in the premises of the Azad School Utmanzai. Ahmed, then a student leader received him in front of the school and took him in the slogans towards the school building. Abdul Karim, another student accompanied Ahmed in making slogans in favor of Bacha Khan. In a short span, 50000 people gathered at the premises.¹⁴

Bacha Khan Address to students

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

One day a flock of sheep was attacked by a lioness. She was pregnant. She gave birth to a cub during the attack. The lioness died in the course of birth, and her cub was forced to live and grow with the flock of the sheep. It learned the same manners to graze and even bleat. One day a lion attacked the flock and was astonished to see a lion cub diverting away from him, scared and bleating like the sheep. Irritating, he managed to catch the cub and snatch it away from the flock, down to a nearby river. "Look in the water", he commanded the cub. "You are not a sheep, you are a lion! You have nothing to fear. Stop bleating like a sheep and roar! Bacha Khan asked the audience that you are a free nation by genesis and not slaves and now it's time for you to do struggle for freedom.¹⁵

The next years saw a regular weekly visit of the school by Bacha Khan. In 1925 and 1926, the AIA was strengthened through visits of almost 500 villages in the province. The Anjumans and schools were opened throughout the province.¹⁶

Exceptional annual meeting of 1926

The annual meeting of 1926 was a start of a new era in the history of Azad schools. The meeting in the morning attracted thousands

of persons to watch the Pashtu stage drama “Tarboor” written by Abdul Akbar Khan Akbar. The students of Azad School played different roles; Hazrat Gul acted the role of a peasant, Abdul Wali Khan acted as orphan, and Ahmed, Saadat Khan, Pir Mohammad Khan, Hanifullah Khan, Saadullah Khan, and Abdul Karim also played different characters. The role of the orphan was so classic that spectators rushed to throw him money. Another spectator was near to open fire on the Villon; however the audience made an interruption to guide him. At night there was a huge poetical competition for which the theme was already given.¹⁷

Annual meeting in 1927

The year 1927 also contributed a phenomenal annual meeting which presented another play “Taleem Jadeed, Tahzeeb Jadeed” (Modern Education and Civilization) along with a poetical competition at night. It was held on 16th April 1927. The number of audience reported was 2000 including 100 women. After recitation of the Holy Quran, a poem was sung by a student Mohammad Amin of Suliman Khel.¹⁸ It was in Pashtu asking the Muslims to awake from the slumber. Mian Jaffer Shah, President of the reception committee read out an address which cautions an appeal to Muslims to educate their male and female children. He advised the Muslims to take a trade, learn agriculture, technical and industrial work. He requested the audience to give necessary help to the ‘Anjuman’. Mian Hamid Gul of village Zyarat Kaka sahib was voted to the presidential chair. Mian Shamsul Haq of village Turangzai in his speech emphasized on the brotherhood, unity, and teachings of Islam. He criticized the Mullah who was against the learning of foreign languages. He asked the audience to help the Anjuman.

Haji Abdul Ghaffar Khan the secretary of the Anjuman read out the annual report of the school. Abdul Ghani Khan s/o Bacha Khan made a speech advocating the necessity of female education for national progress. Maulvi Sahib of Boobak made a speech and asked the Muslims to be abided by the teaching of the Holy Quran, if they wanted national progress. Mian Mohammad

Sidique¹⁹ alias Kasai Mian also delivered a speech. He said that he had also established a Madrassa on Gandab tribal territory, on the eve of Fakhri Afghan. He advised the public to educate their children and help the Anjuman.²⁰

The students of Azad School played a drama on the stage. The theme of the play was that the property of the 'orphan' is usually usurped by their relatives and they can receive no justice at the hand of Khans, Mullah, Pleader, Government officials and through the courts.²¹ The sketch of the play was as;

- i. That Khan owes their fiction feelings have no sympathy with the poor.
- ii. That Mullah's are working theoretically and not systematically.
- iii. These pleaders are selfish. They are minting money and did not help the poor when they are needed.
- iv. That patwari's are accepting gratification for revenue papers.
- v. The police constables are taking bribes the in the execution of warrants.
- vi. That zalidars of irrigation department levies less than real assessment of revenue on bribes.
- vii. That the courts in the cases of poor's were influenced by the interested khans and no justice was done to them.
- viii. The educated persons of the society were also criticized through this play that they have no sympathy with their brethren as the system of education does not give them such inspiration.²²

The play was so wonderfully dramatized that Sahibzada Abdul Qayum Khan the pioneer of Islamia college Peshawar, Saad ud din Khan judicial commissioner and Dr. Khan Sahib requested the organizers for a re stage. It was replayed and was so appreciated by Sahibzada Abdul Qayum Khan.²³

After the play the students of the Azad School sang a poem in a chorus asking the Muslims to get religious education and urged them to contribute in a system of education having their own curriculum and school. In the next session more than 100 poets

participated in the poetic competition. The theme was given as '*Ka zalmi charta da pa khpal watan qurban she*' (if the youngsters sacrifice for their home land). The first, second and third prizes were given to Abdul Khaliq Khaliq of Manki Sharif, Fazli Mehmood Makhfi and Dr. Ahmed Gul of Kohat respectively.²⁴

The prominent figures that were present on the occasion of the annual meeting were; Qazi Attaullah and Ali Asghar pleader of Mardan, Barrister Mian Ahmed shah, Mohammad Ibrahim Khan of cheena, Mir Rehman of Rajjar, Allah Bakhsh Yousafi publisher of Sarhad, Bazad Ahmed Khan of Bannue, Haji Mohammad Akram Khan of utmanzai, Mian Fazal Ahmed of Qazi Khel, Sherdil Khan, Ghandal Khan of Charsadda, Saadullah Khan of Zarinabad, Mohammad Azim Khan of Munaf kili, Sarbiland Khan of Tangi, Abdullah Khan of Tangi, Malik Abdulrehmen of Tarnab, Malik Adil shah of Turangzai, Nur Muhammad Khan jamadar, Zarin Khan of Turangzai, Arbab Wali Muhammad Khan of Gul Bela, and Arbab Abdul Rehman Khan.²⁵

According to Mohammad Younas Sethi the then commissioner Peshawar, Bacha Khan's father Behram Khan died in 1927, during Asar prayers in Ghanta Ghar Mosque in Peshawar city.²⁶

Annual meeting in 1928

The next annual meeting in 1928 was a historical move, as the crowd exceeded the previous records. The Congress and Khilafat committees, along with Jamiat ul Ulema participated in the function beside other fictions of freedom movement at the time. The stage drama 'Orphan' was watched by a record spectator of more than 50000.²⁷

The poetical competition of the patriotic poets arranged at night was also historical for record audience. The meeting was presided by Haji Abdul Ghaffar. Khadim Mohammad Akbar, Torsam Khan of Dosehra, and Maulana Fazli Wahid of Sherpao won first, second and third prizes respectively.²⁸

Anjuman-I islahul Afaghina under stress

The next two years saw a phenomenal change in the structure of the Anjuman. The rift between Bacha Khan and Mohammad Abbas Khan changed the scenario. The latter not only resigned from the Anjuman, but also stopped the annual subscription to it. The changing situation in the Afghan government, the brutal removal of Amir Amanullah Khan, and the plan to appoint Habibullah Khan (Bacha Saqau), have had exceptional effects on the politics of the then NWFP in general and upon the Anjuman in particular.²⁹

Helping Afghan King Nadar Shah and Afghan students

To help Nadar Shah against the brutality of Bacha Saqau, the Anjuman decided to help him in cash. A sum of Rs. 12000 was collected and it was delivered to Nadar Shah in Khost, Afghanistan by the Anjuman members Abdul Akbar Khan, Khadim Mohammad Akbar and Mian Fazli Akram. The Anjuman also decided to help and admit eleven Afghan students in school and boarding, which were left unhealed at the time of the invasion of the Bacha Saqau.³⁰

Formation of the Zalmo Jirga and Khudai Khidmatgar movement

Another organization was formed at a meeting in Utmanzai, on first September 1929. It was named as *Da Zalmo Jirga* Youth League. The Anjuman members from all districts participated in the meeting held at the Hujra of Bacha Khan. The meeting was chaired by Khushal Khan Bareekab. The majority of the Anjuman members opposed the new name, however Bacha Khan opined that the Anjuman has some limitations, and the new Jirga will work without those boundaries. A committee was established for the draft of a constitution. The constitution committee was confused on the word *Razakar* 'volunteer' and spontaneously the word *Khudai Khidmatgar* servant of God was spoken by Abdul Akbar Khan.³¹ However, according to Abdul Rauf (2006),³² the word Khudai Khidmatgar was the initiative of Mian Ahmed Shah.

Bacha Khan in his autobiography explained that the word was his initiative.³³

The exceptional annual meeting of 1930

After the establishment of the new organization ‘Khudai Khidmatgar’ in 1929, Bacha Khan visited as many as 500 villages for the purpose of membership and formation of volunteers round the province. It was a successful adventure, and volunteers were recruited in each village. The visit was ended on the 16th April, 1930. The annual meeting was held on 20th and 21st April 1930, according to Bacha Khan.³⁴ However, Abdul Khaliq Khaliq³⁵ documented the dates of the meeting as 19th and 20th April, 1930. The intelligence reports of the special branch³⁶ file 1782 reported the dates of the annual meeting as 20th and 21st April 1930.

It was an awakening period for the entire province. The Khudai Khidmatgar reached the venue of the meeting from throughout the province in groups. The camps made for each *tapa* region, were decorated with banners mentioning the names of the Anjuman members who sacrificed for the movement. One such door was specially made for the Kunda *chichi*³⁷ the widow of Bacha Khan’s uncle Saman Khan. The total enrollment was about 100000 Khudai Khidmatgars. They were all in the red uniform. That is why the movement is also called the Red shirt movement. The most beautiful and attractive camp and office belonged to the Khudai Khidmatgars of the Nowshera lead by Mian Sarwar Shah.³⁸

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

Jang Da Azadai la hamesha zalimi watali dee
Raobaree ghunche da gulo nan saba ki tali dee

*Baz de da aghyaro pa mung nore hamle na kawe
Mung da zra pa weenu batooran warla satale dee*

The youth has always rushed to the freedom movement

They will bring bunches of flowers in a few days

Let stop the foreign eagles more to attack

To fight we have grown valiant on blood of ours³⁹

The first session started at 11 am till 1 pm. The meeting opened with a recitation from the Holy Quran. Haji Shahnawaz Khan of Utmanzai, on behalf of the Anjuman, thanked all the participants. To meet the expenses of the Azad School, he proposed the admission through tickets. A dialogue took place between two students of the Azad School. One was representing the Azad School while the other was the DB School. The theme was conveyed that the DB school students know nothing about their religion. The government school students hope some job security, while they are unaware that thousands of degree holders are unemployed. The government school student was offered to join the Azad School.⁴⁰

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

Abdul Ghaffar Khan in his speech on this occasion said that they should follow the commandments of God and practical sacrifices were needed if they want to compete with other nations. He criticized the apathy of the *Khans* landlords on wasting money on lavish food and ceremonies instead of spending it for the national cause. He exhorted the people to propagate Islam, as mere prayers were of no avail. They need to be united like 'English' who had come to rule over them from 7000 miles. He compared the living of a European with that of an Indian and referred to the large

number of people who had been victims of Malaria, influenza etc. during last year. He criticized the civilization of the British government by not allowing education in their own language in Azad School Utmanzai in particular and in the system of education in general. The only remedy was to become true Muslims, give up foreign clothes and make sacrifices with their money and lives. The government found the Pathans ready for sacrifices and would not be ready to extinguish the flame by making arrests of him and his colleagues. He asked the women folk to discard the foreign cloth and use *Swadeshi* local to help Indian industry. He exhorted the people to establish Khudai Khidmatgar bodies. At the end he advocated the unity among Pathans and asked them to take this message to them that a flood was coming and they should safeguard themselves against it. 41

The drama 'Khudai Khidmatgar' was staged on the next day that was April 21, 1930. It was also written and directed by Abdul Akbar Khan Akbar. The theme of the play was a poor peasant, who was affected by the injustices of the rulers, poor economic conditions and his role in social uplift of the nation as Khudai Khidmatgar. The students who acted in the play were Khanmir Hilali of Peshawar, Ahmed of Charsadda, Abdul Wali Khan, Abdul Karim Khan, Saadullah Khan, Pir Mohammad Khan and Saadat Khan of Utmanzai along with Hanifullah of Garhi Hamig Gul.42

A boy appeared on the stage with torn clothes and described the wretched condition of peasants. A ten years old small boy followed him in a similar dress and said that he had no chappal, cap and clothes. He is fed up with the life and would prefer a suicide. Eid day is enjoyed everywhere, but it was a mourning day for him. Oh rich man what you can know about it. Many years have passed in vain with the hope that in the spring they will harvest the wheat crop and there will be a plenty of money. Don't describe your wretched condition, nor beg from anyone because it is disgraceful.

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

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

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

In the meanwhile another son of the *Zamindar* appears on the stage that his brother has died. The peasant rushed to the village and contacts the Hindu 'Bunya' for a loan because he had nothing in his home for funeral ceremony. The 'Bunya' is sitting on the stage with a cash book in his hand. The 'Bunya' did not respond to the request of the peasant. He tells the peasant that he had no money at the time, but as he was a good man, that's why he will arrange Rs. 40 on the pledge of the ornaments as security. The peasant tells the 'Bunya' that his wife's ornaments had already been pledged last year for the payments of land revenue. The loan and interest upon the ornaments exceeded the value of the ornaments. The 'Bunya' tells the peasant to mortgage the fertile land near the village. The *Zaminadar* told the 'Bunya' that he had lost the land during settlement days. The 'Bunya', at least agrees on the loan Rs. 40 on the security of his home. The 'Bunya' informs the peasant that he shall have to execute a receipt of Rs.

100 on account of forty Rupees principal and future interest, etc. the peasant does not dare to object to this and fixes his thumb impression on the receipt of one hundred rupees.

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

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

Next to it, the two men appeared, one exchanging the national views and the other an old school. The first describes the various troubles of his nation to which the other replies that it was no concern of his to think over those matters, as he believed on the principle ‘ Eat drink and merry’. He describes the various facilities in the shape of road, railway, post office, etc. which the government had introduced. He had a motor car and delicious food to eat, why he should care for the excessive land revenue.

The other man (National) tells him that motor cars and luxury food is not long lasting. The government never cared for his friend when the question of money was involved and he further told him that the man arrested for the land revenue was the grandson of a mutiny veteran. He did not become a slave to take in his wealth. The pay of three local subedars was not equal to an ordinary British soldier, in case the educated class did not take up the national cause the remaining wealth will also go into the hands of foreigners. Sleeping nations could not survive. The use of foreign made things made us slaves. We dislike local commodities. He promised not to use foreign made things. He took off his coat and burnt it in the pindal before the audience saying that it was sign of slavery. If people followed this example, it will bring the government to its knees. The tyrannies had reached the highest level and the young men like him are needed.

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

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

The father replied that they failed in their request. Here the Tehsildar arrives. The Khan saluted him. The Tehsildar asked the Khan for the payment of the revenue. The Khan tells the Tehsildar to report to the government that the people had no means to pay the revenue. The Tehsildar said that it was not his business and that he will report it to the DC.

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

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

Mullah Khan Mir, of Peshawar came on the stage and said that Abdul Rauf- a Khudai Khidmatgar had been arrested. He did not know what his offense was. He was not a thief, or a murderer. Unluckily he bore love for his nation and country. He advised his community to unite and give up all the evils and get free from slavery. That was the only offense that he had committed. After his arrest the Khudai Khidmatgar announced a meeting. They must have noticed that the temperature of the government rose to

107 degrees and its body trembled. The government started propaganda through its own henchmen. It dismantled the boat bridge on the Peshawar Charsadda road so that the people may not gather and exchange views.

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

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

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

“As regard the apprehension of the breach of the peace” I would say that it is a peaceful war and we were creating any mischief-it was quite a different matter if you created any mischief in order to

fail this movement. The responsibility will rest on you. We do not want to create trouble in India.

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

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

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

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

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

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



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

The Qissa Khwani Massacre in 1930

The year 1930 saw many massacres in the shape of bloodshed incidents in the different areas of the province immediately after the successful annual meeting of the movement on April 20 and 21. As mentioned earlier the annual meeting was also attended by the congress committee of the Peshawar. It was represented by Agha Lal Badshah, Agha Gul Khan, Karim Bakhsh Sethi, Agha Jan Mohammad and Lal Usman and Ali Gul.⁴³

The organizers of the annual meeting invited the Peshawar Congress committee to speak on the occasion. In his speech Mr. Agha Lal Badshah, made a fervent appeal to the participants to join the civil disobedience movement against British imperialism, to be commenced on 23 April, 1930.⁴⁴

The congress committee in a huge procession at Shahi Bagh, Peshawar presided by Ali Gul Khan, decided to picket on liquor. The congress and Najawan Baharat Sabha members were; Agha Syed Lal Badshah, Maulana Abdul Rahim Popalzai, Maulana Hilali, Dr. Ghosh, Ghulam Rabbani Sethi, Rahim Bakhsh Ghazniwi, Sanobar Hussain, Abdul Rehman Riya, Roshan Lal and Lala Pera Khan etc. at night all the congress leaders were arrested, however Allah Bash Barqi and Ghulam Rabbani Sethi escaped. The police arrested them on the next day from the office of the congress committee. At their arrest, a huge crowd assembled and asked the authorities to let them go without bars in their hands. The police agreed and the two leaders were followed by the crowd of almost 20000. They crowd also entered along with them in the Kabali Police station. The police in depression called the Deputy Commissioner for help. The DC, without analyzing the situation asked the army for help. In the meanwhile, the army lorry of armored core reached. The lorry rushed into the Kabali gate crushed ten to twelve people, seven were killed on the spot and the remaining injured. The refractory crowd sets ablaze the armored car. It resulted in an indiscriminate firing on the people, killing round about 250 and injured more than 700. ⁴⁵

After the 23, April massacre of the Qissa Khwani Bazar Peshawar, the government decided to arrest all the prominent Khudai Khidmatgars in the province. Bacha Khan himself was arrested near the Nahaqi Police station followed by thousands of them in the province.

Utmanzai, Prang and Charsadda were seized by the army and Khudai Khidmatgars were brutally beaten and arrested after Qissa Khwani massacre. The two sons of Sardar Ganga Singh were killed by the army near the Municipal committee building on GT road on 31 may 1930. The masses made a procession in the protest lead by Hakim Abdul Jalil Nadvi in the city area. The furious British Army fired on the procession near the Ghantagar Bazar and eleven people were martyred in the incident. Another massacre happened in the area of Mardan in Takkar, in which many Khudai Khidmatgars were martyred. It was due to the killing of the assistant commissioner Mardan Mr. Merfy, who entered in a crowd for beating them. The killings were continued in the Hathi Khel Bannue, where a procession was targeted.⁴⁶

Khadim Mohammad Akbar was arrested and so brutally beaten in the hot season of June in the Dera Ismail Khan jail. He was unconscious in the jail for many days, compelling the government to release him. But he lost his senses afterwards. This was a huge lost to the Anjuman schools. All these tragedies happened from April- August 1930.⁴⁷

Refusal of the Muslim League and allying with the Congress

The Khudai Khidmatgar leadership sought help from the Muslim league, but unfortunately they didn't respond to the request, due to its anti-imperialism policy of the KK, which doesn't suit to the Muslim League.⁴⁸ On the eve of Sahibzada Abdul Qayum Khan and other leaders in the movement, the Khudai Khidmatgar leadership asked the Congress for help.⁴⁹ The successful alliance between Congress and Khudai Khidmatgar resulted in affirmative by an agreement of the Arun Ghandhi pact. All the political convicts were released from the jails, including prominent Khudai Khidmatgars on March 5, 1931. Bacha Khan along with Agha Lal

Badshah, Pir Bakhsh Khan and Abdul Rasheed were received by the historical crowd in the Peshawar city. They offered prayers at the memorandum of Martyrs in Qissa Khwani and Bazari Kalan.⁵⁰

The year 1930 in general and the Qissa Khwani massacre in particular paved unprecedented lost to the Anjuman and Azad schools.⁵¹ It was the time when all the energies of the movement were diverted towards freedom rather than the reformation of the society.⁵² However, the approach was modified and formal education replaced the informal mode in the coming years through Khudai Khidmatgar movement.

Merging Anjuman-i- islahul Afaghina into Khudai Khidmatgar movement in the annual meeting of 1931

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

The rift between Khudai Khidmatgar movement and provincial Congress committee in 1931, and subsequent decision of alliance or merge, also deactivated the Educational activities of the movement. As a result, many Co pioneers detached themselves with the movement, including Abdul Akbar Khan, Akbar, Barrister Ahmed Shah and Khadim Mohammad Akbar, the former isolated himself from all kinds of activities other than literary which continued till his death, the latter migrated to the Swat state after illness.⁵³ The school affairs were handled by the Amir Mumtaz Khan, Master Karim, Amir Nawaz Khan Jalya, Obaidullah Khan and Khan Abdul Wali Khan, afterwards.

Prominent visitors to the Azad School Utmanzai

The congress and Khudai Khidmatgar alliance proved to be the outburst of the latter by recognizing its services throughout the India. Its active participation in the All Indian Congress meeting at Karachi in March 1931, with 80 active Khudai Khidmatgars in uniform, making regular parades, and assisting in performing

duties on different camps, were appreciated everywhere. People from different regions and provinces used to see and visit the NWFP camp, under the control of an active and efficient battalion of Khudai Khidmatgars lead by the Sarwar Shah of Nowshera.

Visit by Sir Abdul Rahim

The school affairs were handled mostly by the Headmasters, particularly Master Karim's role was exceptional. The first prominent visit was made by Sir Abdul Rahim⁵⁴ on November 20, 1935. He was accompanied by the captain Nur Muhammad. He was received in the school by the following figures of the Khudai Khidmatgars.

1. Dr. Khan Sahib
2. Arbab Abdul Ghafoor Khan of Tehkal
3. Ali Asghar Khan
4. Ghulam Muhammad Khan of Lundkhwar, Mardan
5. Umar Khan of Munaf Kili, Charsadda
6. Qaim Shah, Public Prosecutor
7. Ali Gul Khan
8. Abdul Had
9. Qazi Attaullah
10. Kamdar Khan of Kalu Khan
11. Sultan Muhammad Khan of Mohmand Nari, Charsadda
12. Shad Muhammad Khan of Rajjar, Charsadda
13. Sarfarz Khan
14. Khan Bahadur Saadullah Khan

The students of the Azad School, Utmanzai, headed by Abdul Karim Khan Headmaster welcomed him in the entrance of the school. The headmaster, Abdul Karim briefly outlined the history of the institution. He also gave a detail of financial position. Sir Abdul Rahim in his speech, expressed full sympathy with the organizers of the school.⁵⁵

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

Sardar Villa Bhi Patel,⁵⁶ the president all Indian national congress visited the school on November 29, 1936. He was kept company by the Mahadev Desi,⁵⁷ the personal secretary of Mahatma Gandhi and Miss Manibhen. Their visit shows the significance of the institution and the role that it was contributing to the promotion of education towards freedom movement. These visits not only magnified the role of the institution, but it was the recognition of the avails of the Khudai Khidmatgar movement, its followers and leaders.

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

Visit of the Jawahir Lal Nehru

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

Zindabad (live long the pride of Afghans- Bacha Khan) and Allaho Akbar (God is great).⁵⁸ After recitation of national songs, the headmaster Abdul Karim, read out an address of welcome on behalf of the students. He regretted the guests to the lack of bad financial position, the school held.

Pandit Jawahir Lal Nehru expressed his delight at the opportunity offered to him by visiting the Frontier province and Azad School. He said that although, Utmanzai, was a small village, but it was well known throughout the India for the sacrifices which its inhabitants had made in the noble movement of freedom. He assured the audience the complete freedom was near, due to their sacrifices.⁵⁹

Visit of the Khudai Khidmatgar minister of education

The honorable minister for education, Sameen Jan Khan, visited the Azad School Utmanzai on 21st April 1938. He inspected the school and examined them in their studies. He appreciated the performance of the students and gave a cash prize of Rs. 200 to the teachers and students.⁶⁰

Visit of the Mahatma Gandhi

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

He inspected the Azad School in Utmanzai, on 8th May, 1938. He was received by eight students at the school gate. The congress flags round the road and school attracting the glory of the historic village. The proceeding opened with the recitation from the Holy Quran followed by the national poems, which the students sung in a chorus. Abdul Karim, the headmaster of the school, in his welcome address, shows his jubilation over the arrival of the Chief Guest. He, in his welcome address told that the school was anxiously waiting for his visit since a long time. He thanked Mahatma Gandhi, for hosting Bacha Khan, for such a long extraordinary hospitality in his home. He said that Pathans also

wanted to pay great tribute to him, but could not resist, due to his heavy responsibilities of Indian problems rested on his shoulder. They were fortunate enough to meet him in an amazing place founded by Bacha Khan 20 years before the congress movement in 1930. Concluding his address, he assured Mahatma Gandhi that the students would take active part in the struggle of freedom whenever the situation demands so.

Replying the address Mahatma Gandhi said that he was highly delighted to see organization in the red shirts and general public which had assembled in the last night. He would not like to recapitulate his speech which he had delivered at Charsadda meeting but would like to reply to the silent points raised in the address. The address said that he kept Bacha Khan for six years in India, mind that he was a prisoner. And were they prepare to keep him in the same capacity? At this the crowd laughed. He assured the audience that he will come again when the weather would change. Proceeding, he said that the address had assumed him that they will take active part in the freedom movement. He told that nonviolence is his first and last lesson. He assured them that no power would surpass the strength that he had achieved by nonviolence. A man with an arm and sword can be defeated, he added. However nonviolence is that weapon which cannot be snatched and defeated. Concluding, he said that the use of nonviolence always resulted in success and he prayed that the students of this school would surely succeed by following the cult.⁶¹



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

Mohammad, Suhbat Khan, Ghulam Sarwar, Abdul Sattar, Dost Mohammad Khan, Suhbat Khan, Pir Mohammad Khan of utmanzai, Mullah Shahzada of Turangzai, Fazal Mohammad, Ashrafuddin and Qamar of Charsadda, Fageer Mohammad of Rajjar, Fazli Rahim of Agra, Gul Baz , Aziz Mohmmad, Siraj, Gul Mohammad of Babara, Abidullah, Akbar Khan, Hidayatullah Khan of Qazi Khel, Amanullah and Bala of Bannu.

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

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



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

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

Exceptional student of Azad High School Utmanzai

The village Rajjar, adjacent to Utmanzai, attracted many students towards Azad School Utmanzai. Although, there was an Azad school in Rajjar, but it could not receive the due fame, as the one in Utmanzai was nearer and more prominent in many ways. Dr. Jehanzeb Niaz, Mohammad Ayub and many more fellows were admitted in the Azad School Utmanzai. Among them, a student named Allama Faqir Mohammad Abbas Khan (1909-2015), was admitted too, in the sublime institution. He was the son of Malik Bahadar Khan of Mohammadzai tribe, Rajjar. He studied up to class 8th in the Azad School Utmanzai. Later, he did his matriculation from DB School Charsadda. He did his F.A, B.A and three masters in Pashtu, Arabic and Persian as a private candidate. He was appointed as clerk, and at the same time started writing books, articles, translations, compilations and explanations on the religion, social, literary and logical themes.⁶³

He started writing articles in monthly magazine ‘Pakhtoon’ in 1928. He wrote as many as five thousand and five books on his credit till 2014. He also have the honor to write an encyclopedia of thirty volumes, each of 500 pages. His name was also sent to world book of Genies record by a friend of Dr. Zahoor Awan.⁶⁴ He was awarded pride of performance by the then president of Pakistan Mohammad Ziaula Haq in 1984. In this competition, his competitors were prominent writers Amir Hamza Khan Shinwari, Mian Syed Rasool Rasa and Samandar Khan Samandar. He translated many Islamic books from Persian, Arabic to Urdu and Pashtu. A mission of Americans offered him one lac dollars for the translation of ‘Angele’ into Pashtu, but he declined. According to Shamsuddin Muflis Durrani,⁶⁵ Allama Faqir Mohammad Abbas had given all the credit of his intellectual development to the Azad School Utmanzai and the teachers of the same institution, which was purified latter by Maulana Abdul Qadir- former director of the Pashtu academy, university of the Peshawar. He died on May 8, 2015.

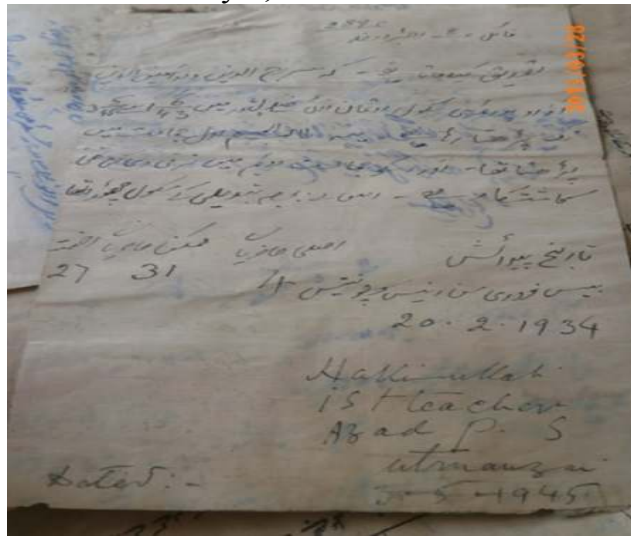


Figure-3.6: A glimpse of an application of a teacher, Hakimullah of Azad High school, Utmanzai. Problems and issues in the Azad School and Anjuman

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

The study of the record from 1921 to 1931, disclose that financial position remained strong, as compared to the next decade. The Anjuman members made regular subscriptions. Apart, Bacha Khan had purchased a land of worth Rs. 7000, the annual income of which solved financial constraints. However, the period observed disfavor of the government. The regular surveillance of the school activities, teachers and students, detached many of them from the Anjuman and school. According to Zyarati Kaka,⁶⁶ a renowned general of the Khudai Khidmatgar movement, the viceroy in a meeting told to the Governor, that Azad School is not an educational institution. He termed it a weapon ready for destruction and directed towards London. Similarly, the British rulers spread out many rumors against the school.

Abdul Majeed⁶⁷ narrated such a story about rumors. One such example was the presence of a big sesame tree on the premises of the school. A rumor was spread out in the students that there are some supernatural happenings in the tree, this made the students harassed. Maulana Mohammad Israel, a religious teacher in the school with the consultation of other members of the Anjuman, decided to cut uprooted the tree. It made a positive effect on the students.

The other unavoidable problem was the patronage of the Mullah, who opposed the modern education as sin. This propaganda was tremendously tackled by the Anjuman, through making close relations with the renowned learned religious scholars of the time. According to Abdul Wali Khan⁶⁸ these Mullah's were being paid by the British rulers to make this nation illiterate, so that an uneducated nation be used for the interest of the Imperialism.

The financial problems took growth over 1932. The reasons were the withdrawal of the Anjuman members, both from the membership as well as subscriptions. Mohammad Abbas Khan, Abdul Akbar Khan and Mian Ahmed Shah were such examples.

Even, some of them made another jirga named Afghan Jirga, and they opposed the Anjuman activities in the newspapers and pamphlets. This was the repercussion of their grievances over the merging of Khudai Khidmatgar movement into the Congress.

Khadim Mohammad Akbar reacted to it in a famous verse.

(Bacha Imam za muqtadee wum.... Gandhi imam shu zaka zan la nyat tarama) ...Bacha Khan was the leader and I was the follower.. Now Gandhi is leading that's why I am leaving. and (Ta che da zamzam oba kre gade da ganga sara.. starge be bya sanga lagawe da Mustafa sara.....You mixed the water of the holy ZAM ZAM to the river Ganga...How will you face the Prophet in the divine).⁶⁹

Another reason of the lack of funds aroused when Sultan Mohammad Khan, a relative of Bacha Khan took possession of the land that was associated with the regular income of the school. The land was purchased by Bacha Khan in 1923. He was advised so many times by the Anjuman members, but to no avail.⁷⁰

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

Later on, the formation of Congress ministry in the province in 1938, an annual grant in aid was sanctioned to the school on October 15, 1938 to cope with the financial restraints.⁷¹ In the same period the Head of the Jamia Millia Dehli, Mr Zakir Hussain, on the request of the Chief minister Dr. Khan Sahib, invited the teachers of the school for a teacher training. A group of the teachers received training both from Wardha College and Jamia Millia.⁷²

Conclusion

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

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

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

Reformation of the society through educational growth of quality and quantity in formal mode plus working in the society directly using informal and non-formal means, both continued side by side. Education, as the only trajectory, will not yield fruit, if society was not reformed, the Anjuman analyzed. The introduction of stage Dramas, poetic competition and huge annual

meetings were steps of direct involvement of the society towards educating it, in a non-formal way. It made a massive awakening, which latter, played a formidable role in the freedom movement. In latter days, after 1930, it was assumed that freedom of the nation from the foreign rule, is more superior to education and reformation. Anjuman-i- Islahul Afaghina and Khudai Khidmatgar movement, the two sides of a coin, one the contemplatory the other as pragmatic, culturally introduced the Pakhtun nation to the rest of the globe as a civilized nation.

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 17. Akbar, (2009), p. 53: D.O.A File 279 Bundle 14 of the C.I.D., Reports Peshawar.
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 19. Main Mohammad Sidique alias Kasia Mian was the pioneer of the Azad School in Gandab, tribal area of Mohmand Agency. He also worked in the educational set up established by Haji Sahib Turangzai. He also worked with Abdul Akbar Khan Akbar and Fazli Mehmood Makhfi in establishing four Azad schools in Bajaur agency.
 20. Habibullah of Turangzai was a patriot, poet, scholar and reformer. He was born in 1848 in Turangzai and died in 1939. The title Bacha Khan was given to Abdul Ghaffar Khan in his presence in a huge procession in the mosque of Haji Sahib of Turangzai, by Mohammad Akram of Utmanzai. Akram Khan and Habibullah were the two pioneers of the title.
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27. Maulvi Obaidullah, the owner of a Madrassa in Peshawar city, having close relations with famous Sethi's family on the then DC, Peshawar from the Sethi's family told him the fact about the death of Bahram Khan F/O Abdul Ghaffar Khan.
28. Abdul Majeed (1917-2012) was a family mason of Bacha Khan. He belonged to the village Utmanzai. His father Musa kaka died in 1976, was very active Khudai Khidmatgar. He is the eye witness of many events in the home of Bacha Khan in Utmanzai and Wali Bagh. I interviewed him so many times, when faced confusion in relating events of the movement of AIA and KK.
29. Khaliq,op,cit,p.102
30. Ahmed, (1991), p.434, Akbar, op, cit, p. 68, Khaliq, op, cit, p. 141
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32. Akbar,(2009) p.80
33. Rauf,(2006)op,cit,p.26
34. Ghaffar,op,cit,p.358
35. Ibid,p.383
36. Khaliq,op,cit,p.137
37. D.O.A, Reports of the special branch Police, File 1782, Peshawar.
38. Kunda Cahchi was the widow of Saman Khan- the uncle of Bacha Khan. She had the honor to sponsor Rs 500 for the Anjuman regularly. She also offered the breakfast and lunch to the boarding house of the Azad School Utmanzai.
39. Khaliq,op,cit, p.139
40. Maghmum,op,cit,p.180: Akbar,op,cit,p.99: Khaliq,op,cit,p.139
41. Akbar,op,cit,p.98, Khaliq,op,cit,p.137,D.O.A File 1782, Peshawar
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53. Rauf,op,cit,p.29
54. Dost Mohammad Khan, op, cit, Jehanzeb Niaz, op, cit.
55. Sir Abdul Rahim (1867-1948) was born in Midnapur district. He did master in English literature from Culcutta University in distinction. He went to England for specialization in Mohammadan Law. He started legal practice in 1890. In 1907, he was appointed as lecturer in Islamic jurisprudence by Culcutta University. In 1907, he was appointed as Judge in the Madras high

- court. He made entry in social work and politics after retirement. In 1915, he presided over the meeting of Mohammadan Educational conference followed by the one, that of, Nadwatul ul Ulema. He became the education minister in the Bengal government in 1929.
56. D.O.A, Peshawar Police confidential Reports, DC List, Azad school Utmanzai, Bundle, 85, files 1561-70
 57. Sardar Villa Bhi Patel was born in Gujrat in 1875. He did his bar at law from Britian. He joined Ghandhi in 1918. In 1931, he was elected as president of the Indian Nationa Congress. He worked as home minister of India from 15/08/1948 to 15/12/1950. He was appointed as the deputy prime minister of India in 1947. He worked on the slot from 15/8/1947 to 15/12/1950. He died on 15/12/1950 at the age of 75.
 58. Mahadev Desi (1892-1942), was independent activist. He was the personal assistant of Mohatma Ghandhi. He was born in Saras, Gujrat. He met Ghandhi in 1915, when Ghandhi ji asked to publish his book in Gujrati language. He joined Ghandhi ashwarm in 1917.
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 61. Ibid, File 1563
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