

EDUCATION IN SWAT STATE UNDER MIAN GUL ABDUL WADOOD WITH SPECIAL ORIENTATION TO PASHTU AS MEDIUM OF INSTRUCTION

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ABSTRACT

This chronicled research paper is about the Educational advancement in Swat State beneath the ruler dispatch of Mian Gul Abdul Wadood (1926-1949). All the intruders some time recently the state put no consideration to Instruction, and it was the state period when instruction got gigantic consideration. In spite of the fact that Mian Gul Abdul Wadood, himself was not taught formally but was a close friend of Education. During rule of Mian Gul Abdul Wadood, it was Maulana Fazli Mehmood Makhfi and Anjuman-i- islahul Afaghina which set up the first ever primary school in Swat State. After that, formal Education was started and so numerous schools were set up in Swat State. The schools got extraordinary successes primarily of two reasons, firstly it was innate secondly, Pashtu as mother tongue of the inhabitants of Swat was medium of instruction. This, is often the primary illustration indeed within the history of sub-continent where Pashtu was announced as medium of instruction, in spite of the fact that Dr. Khan Sahib amid his prevalence in 1939 in Khyber Pakhtunkhwa.

Key words: Education, Swat State, Mian Gul Abdul Wadood

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INTRODUCTION

Theories about the word Swat:

A famous writer and historian of Swat, Dr Sultani Room bacha claimed the following theories about the origin of the word Swat in his famous book, Riasat i Swat from (1917-1969). According to him, about the origin of name Swat different theories suggested by the different people.

One theory is that this name has derived from the word 'Swasto 'or 'Swastus, these two names were used by the ancient Sanskrit and Greeks travelers in their own languages for the rivers which are flowing even recently in the valley. Others claimed that this name derived from word 'Sweeta' means white, it shows the cleared and clean water, others claimed that due to the abundance of water availability most of the areas remains marches and bright white in color therefore these were called 'Su aadat which was later on become Swat.

Due to black rich soil plants and forests are abundantly grown, the valley looking black color, therefore, Muslims attackers called it 'aswad, in Arabic which means black, later on it became Swat.

During, Mughul period writers Khushaal Khan Khattak wrote Swad. Another idea, in Arabic word 'Sauth, which means sound and an echo. Here sound repeated in the high mountains and became an echo, after colliding with the mountains. Therefore, the sounding named as Swat.

This, idea support by the dwellers who lived near the river side, in during the night time water flowing created sounding, especially in the spring and summer seasons. So, hence the basic reason and naming of the word Swat, may be the fact remained that before State, local writers too used to the word 'Swat'.

Critically, it is also a question and a fact that attackers, mostly were Pathans not Arabs, and their language was not Arabic but Pashto. So, possibly they would not name an Arabic name to their conquered areas, nor they used Arabic in their daily life communication, nor they had command over Arabic. But the Arabic sources of the word Swat like 'Suth' and 'aswad' were also used, besides, others theories suggested by the famous writer Abdul Haleem Aasar, according to him, this word became from two words, 'Su' means, sun, in the ancient Suryani language, and 'Ath

, 'means land or earth so, therefore, land related with the sun. This ideas, was based on the idea, that sun worshipped here since from ancient time, or this valley remains bright due to sun shining2.

ANCIENT THEORIES:

During the ancient times derived names are 'Udhyana' and 'Swasto' are also famous. The former showed the beauty of valley, while the later showed flowing rivers in the valley. Etymologically, the word "Swat" has Sanskrit origin. While others derived it from the word 'Suvastu', means Swat.

Hindus religious books, like Rigveda, derived the word Swat from the Sanskrit word Shveta, means Swat.

Now a day, Swat is a valley and within Khyber Pakhtunkhwa province, of the country Pakistan. Here, snow clade mountains, water fall of Jarogo Dand, Malam Jabba skyping resort, White Palace Marghuzar, Fiza Gat Park magnifying the beauty of Swat. In the past, Swat remained center of early Buddhist religious activities, and was thought a part of the Ghandhara kingdom. Even now a day there are found the ruins of past era. Hence, Ghandhara and Buddhists relics, of the 11th century. Later on, this area had converted to Islam, In the beginning of 11th century, the first Swat state, the Yousafzai State was established under Mian Gul dynasty, and a self-governing princely state. Later on, Swat annexed in Pakistan. In old books, 'Udeyan', has been mentioned, meant, garden or park. Therefore, that is the reason that Swat in the past too had considered among the most beautiful places of the world.

About Swat ancient historians are of the view that since its beginning, this valley known as Aswad meant black, it might be named due to the dark color of its fertile soil in this areas, which is still extremely rich in fertility and productivity for agriculture activities.

Mughul Emperor Zaheer ud Din Babur too had used Sawad while writing, besides it a living tribe in the past, named Swati, living here in Swat and that name was given to the state, as Swat state.

GHANDARA;

Peshawar and Swat valleys were both commonly named as Ghandhara. Raja Arans was its ruler in 333 BC, during his reign Swat was a leading and sacred place of Buddhism.

The Alexander general named Salux, invaded on Swat in 304 BC, and controlled it, then he handed over it to Chandragupta Moria, who was the then Raja of Punjab in those days. The Raja was the follower of Jainism, who had given freedom to his people. Raja Kanishka ruled over this area too in 45 AD, including Kabal, Kashghar, Bukhara, Peshawar and Swat. During his reign Bagram now Peshawar was his capital city, when his mood was for visiting, he used to visit Swat, in other words he used Swat as a place of amusement.

Ram another Raja ruled on Swat after the Kanishka. Who had annexed Khado Khel and Bunir in his area, now a day here is a pool known as Ramkahand is the souvenir of Ram govt.

Raja Vareth came into power and Takhtbai was his capital he like Kanishka too had to visit Swat as a resort area. Raja Bathi also ruled on Swat.

CHINESE VISITORS;

Chinese pilgrim named Yun came after the longest period of duration of about 115 years here, he said that here Buddhism strictly followed due to this it spread everywhere with great pomp and show, but unfortunately it started slowly falling down and when in 630 AD, another pilgrim Heun Song came here, he found completely the Buddhism in down fall.

YUSAFZAI AFGHANS;

In sixteen centuries, a crucial revolution was come in the history of Swat, when Yusaf zai Afghans occupied this area. In those days Swat was under the control of Swati Pashtuns, Sultan Awais was their ruler. New comers started matrimonial relationship with Sultan, but really they occupied the valley, making weak the position of Swatis Pashtuns and they succeeded in controlling of lower Swat. Their further marching was stopped. They again started growing, in the days of Humayun, the son of Babar.

Swatian Pakhtuns and Sultan Awais left Swat upper areas and Yousafzai occupied those. Even they did tease Swat upper areas, but near the valley, areas like Ghurband, Kanra, Chakesar, and

Puran were captured by them, when they consolidated their position in Swat. When Babar occupied Kabul, Swat freed from the reign of Babar, Kamran, and Humayun, until Akbar reign Mughal, aloof from Swat, in 1556, Babar sat on the thorn, in 1585 he sent his army towards Kashmir, and also for controlling Bajawar and Dir, under the commander Zain khan. Here Mughal met with tough resistance, Zain khan demanded the support, and this support reached Swat very difficulty with help of Raja Barbal and Hakim Abul Fatah. At Chakdara they stayed and built a castle. That combined army attack on Bunair.

GEOGRAPHY OF STATE SWAT

Without physical and geographical reference, knowing the history of a place is impossible, therefore for this purpose, an organized political analysis is very important along with environmental knowledge of any place. In the present Khyber Pakhtunkhwa, location of Swat state in the globe is between 35-40 degree north latitudes and 72- 74.6 degree eastern longitudes. Now a days, Swat is a valley and a district of NWFP (Khyber Pakhtunkhwa), renowned for its outstanding natural beauty, historical sceneries and pleasant places like Marghuzar, White Palace, Malamjabba, Mahudand water fall and many others historical pleasant sites Kalam, Bahrain, Butkada now Gulkada, Bazira, Rajagira Capital at Hudigram locally called Kafiro Koti etc. Swat Boundaries; River Swat and Banjkora river meeting place is the starting point of Swat state, elevation height is about two thousand and can reached up to fifteen thousand or twenty-two thousands feet in north. Swat was divided into several self-administered areas before Swat state came into being. Swat Kohistan which is a hilly area, river Swat tributaries flowing towards South. Swat divided into upper and lower parts, the upper swat from Aien to Landaki and lower Swat from Landaki to Klangi, AH Meck Methen and Ramsey divided the Swat in these two parts during British rule, local districts, Ranizai, Kuz Swat (lower Swat) and bar Swat (upper Swat). In the east of Ranizai from Aladand to Charbagh was Kuz Swat. In foot hills of kohistan the last village is Chur lai, now a days called Madyan. However, further the Kohistan Jinki areas to Aien were considered the areas of Kohistan. British reports also considered them the areas of Kohistan, Khadakzai, Abazai, Talash valley and Adinzai were the parts of Swat. Swat khaas west areas from Klangi to Landaki which on the left sides of river Swat, were included in Swat and Malakand Agency's occupied areas. Later in 1897, Chitral was included which was generally called Malakand Agency. It was administered by British Political Agent. After that, it included into Swat

state, the above mentioned areas were not including in Swat, because, here British political system already present, like Khadak zai, Aba Zai, Talash valley and Adin Zai, which were the areas of Swat situated on the right bank of river Swat ahead of Shamu Zai towards west. In 1922, these were handover to Nawab of Dir under the Adin Zai pact. So, Swat division had done in total seven Tehsils and two plane and mountainous areas, as given follows.

ADMINISTRATION;

Khawza Khaila, Barikoat, Kabal, Charbagh and Bahrain the Kalam region of upper Swat, each Tehsil comprises of UCs, eg, there are 65 UCs in Swat, 56 rural and 9 urbans.

According, to the act of 2013 local government of Khyber Pakhtunkhwa, a new system was introduced which is called local government act of 2013, in which we have 67 wards, in which total numbers of VCs were 170, neighborhood councils.

POLITICAL REPRESENTATIVES

Swat elected 3 MNAs and one female MNA, 7 MPAs and including 2 female MPAs, in the National and Provincial Assemblies of 2018 election.

WINING PARTY/ PARTIES;

PTI, the new political party won all the above mentioned seats of national and provincial assemblies, but in the interim election later on, ANP won provincial seat.

SAIDU SHARIF

Baligram was the old name of Saidu Sharif. It is the administrative capital of Swat and comprised all departmental offices including education, health, police, judicial courts, DPO, DC, AC, TMA offices and national museum Swat, library, government and private banks, Nazim and deputy Nazim offices of the district and local govt.

Besides, schools, colleges and Swat university, Jahanzeb college, Wadudia Hall, and many social and political offices of government and private organizations are also here.

SHRINE OF AKHUND OF SWAT

Saidu Sharif has importance because here in it the shrine and tomb of Akhund of Swat present in it, besides it royal family graveyard is also present at Aaqba, in that place about all members of ruling Mian Gul dynasty buried.

WEATHER

Maximum temperature in summer is 19 degrees centigrade and minimum 7 degrees in winter season, Saidu climate is slightly mild than the others plan areas of Khyber Pakhtunkhwa, but at mountains snow fall also occurred in winter season due to that weather remained pleasant in summer days.

EMERGENCE OF STATE SWAT

When Yousafzai got the control of Swat there was now regular administration or government, local Malik's or khan on small scale having control in their own occupied areas, they continuously indulged in no ending civil war, in which many innocent lives were lost. People were tired of such aimless war.

WAR OF INDEPENDENCE OF 1857

When British got the control of Indian subcontinent after that a famous war of 1857 started by Indians. British called it mutiny while Muslims and Hindus considered it the war of independence of 1857. After failure that famous war, British considered themselves as champion in the subcontinent. They surveyed and studied that in India there is no power who could pose threat to the British occupation, but only the Muslims having such ability who could in future again get power and control India, and in Muslims specially the ulama could lead them in their struggle for power. For this reason, they systematically tried their best to remove the ulama influence in India. Indulged them in cases and given the punishment of death to them. As a result, no prominent personal among ullamas were left, the only one and he was Akhund of Swat, popularly as Saidu baba.

AMBILA WAR 1863;

It was fought in 1863, under the command of Sauidu baba known as the Akhund of Swat. Actually the situation was worse when British under the command of famous General named Chamberlain, who had experience in mountains area's war, attacked on Swat.

GRAND SON OF PIR PIR BABA (1488-1583) OF BUNIR

Syed Mubarak Shah died on 11th May 1857. His death was a setback to the Imarat e Islamia, because a political vacuum had created in the state. In the state of insurgencies, British wanted to utilize the situation and to get the control of the area, therefore, finally attacked on Swat. People saw them in the vicinity of Swat and Buner. Akhund of Swat (1794-1877) was informed through a letter. He was already present in Swat since the time of martyrdom of Syed Ahmad Shaheed of Brailvi at Balakot. Akhund Abdul Ghafoor rendered valuable services to Tahreek e Mujahideen and recommended the attack on Punjab, after gaining the control of Peshawar. He was therefore consulted in a high command meeting of the Mujahideen secretly. Akhund of Swat told about the meeting to Khadi Khan of Hund, considered him his own disciple, but he betrayed with Akhund of Swat, disclosed the secret to Sikhs before the attack. The deal of Khadi Khan defeated the Mujahideen at the hands of Sikhs forces in 1831 AD at Balakot. Akhund of Swat was disappointed, returned to Swat and secluded in a cave, for a long period of time of twenty-four years. On the eve of British attack on Swat, Akhud of Swat again appeared on the scene, sensed the danger of British expansionism, therefore, felt the intense need of keeping the administration of the area, people also requested him to come to the rescue of Swat followed by the Ambila war. After defeating the British, Akhund of Swat made the ruler of Swat owing to his services for the cause of Muslims freedom in 1877.

SUCCESSORS;

The grandson of Pir baba Syed Abdul Jabbar Shah was sat on the Swat's state throne, but he was ousted and replace by the grandson of Saidu baba named, Bacha Sahib of Mian Gul dynasty. At that time Miangul Abdul Wadood was not present in Swat. In 1917 he returned to be the elected Badshah (King) of Swat by the confederation of the Yousufzai tribes. The Sayyad returned to

Sithana permanently. The period of Miangul Abdul Wadud is a very significant period in the history of the Swat State. He did much for the development of the State. In December 1949, he abdicated in favor of his son and heir, Miangul Abdul Haq Jahanzeb. Miangul Abdul Wadood narrated the reasons for abdicating as under. ‘In 1949 I felt that the Herculean task I had undertaken was almost complete: The State had been consolidated, The Government was firmly established and however surveyed, and the future appeared bright and reassuring. By now signs of old age were too evident to be mistaken; the strain of mental and physical exertions had begun to tell on me’.

Miangul Abdul Wadood first nominated his eldest son, Mian Gul Abdul Haq Jahan Zeb as a Wali Ahad (Prime minister) first time in 1923, but later on, due some clashes between father and son, dethroned him. And on 12th Dec, 1949 elevated again Mian Gul Abdul Haq Jahan Zeb as a Wali of Swat. He like his father Mian Gul Abdul Wadood also nominated his eldest son, Mian Gul Aurang Zeb the Wali Ahad (prime minister) of Swat, who formally and peacefully, annexed Swat State with Pakistan.

EDUCATION UNDER MIAN GUL ABDUL WAOOD;

Education is universally acceptable factor, and without it, development is meaningless. Swat state like the others tribal areas was educationally backward. Due to the tribal type of system and hilly geographical surrounding there were no signs of modern development. The population was although very small however, a petty share was awarded from religious education. In the province there were no efforts from government sides like the others districts in the field of modern education. People had no interest this regard to educate their children nor they could not send their children to others developed areas for getting it.

EDUCATION IN AREAS BEFORE MIAN GUL ABDUL WADOOD;

In Swat, there was no sign of modern education. Himself Bacha Sahib too had no education, but in Swat he was the only one who had hired a cleric for his dealings since before came into power. According to his own words, before my government in Swat no single man was literate, at Katilai village there was a Aalim, who could read and write, I called him and asked him to kindly become my cleric, I had a need to it, Maulana annoyed and said Mian Gul Sahib I am a scholar, and wanted to be a judge, I knew his logic.

“I understood that reasoning to him was aimless. In those days I had a servant named Hazrat Ali, he had read some books of Persian. He told that me in Malakand Agency, where I can learn the skill of cleric, so, he spent sixteen months and got the skill of writing, then I made him my clerk. After it I felt the need of a second clerk, and similarly another person was sent for learning the art of writing, he got back with writing skill too. I again made that servant as a clerk. Those two were my clerk’s before becoming the government in Swat. It was the pre state condition of education in Swat”.

From these speeches it is reflected that in Swat educated people were equal to non, written records between Swat government and British government that are found shows that there were some people who could read and write on the basis of traditional learnings like Arabic and Persian languages, and not above that.

Formal Education in Swat State

Modern education in the reign of Miangul Abdul Wadud had started since state was come into being. Miangul Abdul Wadood consolidated state to some extent, people introduced to the modern education and modern ways of life for first time. Even he himself had no formal education, formally, but some writers said that he could read and write. For running the state missionary, he too had urgently need of modern education. It means that for filling key posts of the state, he wanted to appoint eligible staff, for fulfilling the dream and need he felt the establishment of modern educational institutions, where state nursery crop may grow. According to Dr Sultan i Rum Bacha, his son and successor also followed his father mission and awarded scholarships for advance study, Abdul Haq Jahanze, Mian Gul Aurangzeb, Adnan Aurangzeb etc, still sent students for study to foreign countries in every field of knowledge like health, education, engineering etc.

Scholarship Programs;

During his reign, his successors and son, Main Gul Jehanzeb provided scholarship facilities that were provided for brilliant and able students, within the state and abroad, too. For this purpose, special budget was allocated.

State Budget;

In this case, state policy was simple and self-reliance, of course state received sometimes seasonal financial fund from British government or later from the neighbors too. The state was quite rich in natural resources like forests, and cultivated areas, but predecessors unable to use and utilized that wealth for the people to remove poverty and illiteracy. The Wali Sahib himself commented on the sources of Swat State as follows:”When I took over the state matters from my father, total state income monetary was mere 5 million per year, it was raised to 20 million. The octree duty was only Rs. 14,000 was raised to 2 million. when my government was over. If we compare Swat to other states, Swat remained quite rich and prosperous than others, and all the funds were utilized for welfare of people and infrastructures”

Modern Education in Swat State was not a hollow slogan and a primary school was established at Saidu Sharif Swat, which was elevated to Wadudia high school. But the difficult task was to attract students because parents still had a look on it as they were considering it as continuity of British Education system. As Britishers snatched the government from Muslims, and their learning institutions were madrassa’s com attached mosques, which not only were imparting Education but were free hostels too. When the British government started schools, its system was totally different to that of indigenous ones. There was a massive propaganda against them by Molivis too, which forced the locals to remain reluctant to get admit their children in these schools. In those days a Pashto verse was very popular, sbaq da madrassi wai pa zoori da paisi wai jannat k bai zai na v pa duzah k ba ghupi wai

Translation; Reading the lesson of school (Muslims called it madrassah in their own religious way). Paying the fees, there will be no place in paradise for school readers and their dwelling place will in hell.

So, those were the real situation in the early days of starting modern education in Pashtun tribal areas. Therefore, Mian Gul Abdul Wadood, smeared several tactics and techniques to agree the Muslims for getting modern English education. Sometimes he sends his army personals for winning the hearts of his masses. After establishing the first school at Saidu, Bacha Sahib also opened schools at others areas of his kingdom like Barikoat, Charbagh, Bacha Kalli and Dagar in Buner, within in five initial years. Later on, an Anglo vernacular middle school was opened at

Saidu Sharif in 1927. Bacha Sahib also gave his attention to the religious institutions too, hence schools were opened only for world related knowledge and as a Muslims their most important aim was of religious knowledge. Keeping in mind he established an institution or Dar-ul Uloom for religious education, between 1943-1945.

SCHOARSHIPS/ STIPENDS;

Scholarships were awarded to the talented students, and they were sent to western countries for higher study. knowledge.

Dr Sultan e Rum Bacha wrote that, at Saidu sharif the first primary school was opened in 1922, not in 1925 or 1926, as it is generally thought, weakly secret diary of the politics, dated November 1923, mentioned that Miangul Abdul Wadud appointed, Shamsul Haq a resident of Mardan Adina in his school as s teacher, who taught at Turlandai, Kota Jabai and Kohat. It was also said that the mentioned teacher was expelled from educational department. It is testifying that the school was established before 1923. In secret department reports it was blamed that under the Baalveshak movement, the foundation of an another party had founded, which was locally called as Indian-Russian revolution representatives. The member's appointment and financial support were provided by the Maulavi Ubaidullah and Ahmad Hassan famous as Ahmad Ali, he belonged to Lahore, in 1915 he was included in the students who had run from medical colleges. In these reports, it was further said that. "secret party aims were based on Baalveeshak ideas. They wanted to establish schools in all Tribal areas, and it was reported by the different sources that one school was opened at Swat and one in Bajuar. In those schools everything will be free. Formal education will be given on the bases of Ireland's shan fan method, history and others subjects will be taught to students in order to create revolutionary type traits on the base of anti-British." Maulavi Abdul Aziz of this party, who was connected with Abdul Ghaffar khan ideas in lower districts, met with Abdul Wadood at Saido and they established close relations in less time. He, with the collaboration of Maulvi Fazli Mehmood Makhfi, established first school in March 1922, which was the result of Indian leader's meetings and support from Tashkand.

Mardan's Assistant commissioner, in July 1925 told in a report that Miangul Abdul Wadood wanted to establish a primary school in his area at Bunair, even before July 1925 there was no school in Bunner, but it showed that Bachs sahib had future development program in his mind,

Abdul wadud claimed that to invite people towards modern education, first they should invite towards religious education that they can table to write and read, he himself said, "in my government, first twenty years were spent in wars and other emergency affairs, although Education remained in focus. As soon as annexation of new areas were made into state of swat, I appointed religious scholars Maulaves, second cause of appointing these religious scholars was it they can preach for modern Education, to dilute the negative propaganda against education by some low learned Molivis."

Following schools were opened by the State of Swat to attract the students to get education over here.

1. Middle school at Saidu Sharif
2. Primary school at Barikot
3. Primary school at Charbagh
4. Primary school at Chakisar
5. Primary school at Dagar
6. Primary school at Pacha kili

Political Agent in a report described the situation as ... "Miangul Abdul wadood, with help of British government opened a middle school at Saidu and similarly more 12 primary schools. He spent eighteen thousand rupees annually on education, on the request of Wali saib a British government education officer is examining these schools. Similarly, at Saidu, first middle school was opened in 1927 and primary schools total number of schools that were established by State were 12."

Mahakh dum Tasadduq Ahmad claimed that bacha sahib on the design of British, opened schools and started the modern Western education and sent army to the houses of people to compel them to send their children to the schools. With pace of time, the number of these schools were increased. Tasadduq Ahmad mentioned that Bacha saib sent his army for compelling the people to get their children admitted in these schools. To explain the situation in that time, the Former Director Education, Khyber Pakhtunkhwa, Bunner khan explained in his Master thesis, that due to massive negative propaganda by Maulvis against these schools, the state was forced to close down all schools except the one in Saidu Sharif. The main reason was low enrolment in these schools, despite it, the Primary school at

Barikot remained opened mainly due to local support from masses. In 1930, in all India the anti-British protests got gigantic momentum. The Britisher warned Bacha sahib that they must refrain people to take part in the anti-government protests. The hate of people towards the Britishers in that scenario also forced that state to close the schools except the one in Saidu and Barikot.

In 1940, the Middle school at Saidu Sharif was upgraded to high school and more new schools were also opened. In 1949, in the last days of Mian Gul Abdul Widodo's government, the list of schools established by state reached to 36. Amongst them, one was High, 3 were Middle schools, 9 were lower Middle and the rest were primary.

The works of Mian Gul Abdul Wadood were also mentioned by Sir Olaf Cairo in his writings.

After the resign of his father, taking over the charge of government affairs, Miangul Abdul Haq Jehanzeb proceeded the modern education on priority bases. He said himself highly educated, took keen interest in the field of Education. Provincial Minister Shahabuddin khan also initiated to open new schools, that fulfilled the deficiency. A proper Education department was established for the first time in State of Swat. The Head Master of Wadoodia high school was assigned the additional duty to work as Inspector of schools. Miangul Abdul Haq Jehanzeb established a separate department of education, under the Director Education. All the affairs of the department were controlled by the private secretary (later on assisted by Secretary and Assistant secretary). Some new schools were opened and the already established were upgraded to high and Middle. Wali sahib was frequently visiting and examining all the schools. After taking the control of state, Wali sahib established a college at his name within the span of two months in 1950, at Saidu sharif. Actually, after establishing a two stories building in 1951, Wadoodia high school's 9th and 10th classes students were shifted there.

INTERMEDIATE CLASSES

In 1952, for the first time admissions in 11 grade were offered. Admissions in college were given in sept,1952, while classes of school here, shifted before. This is also verified by James W Spain's direct speech, as given by here.

.....” College’s construction was started in January, 1950, in other words college foundation stone was laid in 1950, and its two story building was completed in 1951, commencements of the college classes in sept, 1952. College designed is resemble with English word "E", it was gesture to the education. Later on, third floor was also added in, and a separate science block was also built. This college is unique in the spreading of Modern Education. Swat and foreigners came here for to get Education”.

It is an interested talk, that in 11, Syed Ahmad Jan (Ismailia) and Mohammad Iqbal of Utmanzai Charssdda respectively got first and second admissions. The Government of Pakistan sanctioned an amount of one lakh rupees under the head of "social benefit scheme" to help in the construction and made a science block.

James W Spain, commented about the new college in words like this. "School's wall plaster color was still wet. Principal told us, for the time being it will be using for school, next coming years, anyone who will want to continue education, going into the classes of college, the establishment of them will come in future. Later on this college act as starting point of education's tip, which will in every village in the form of school."

Spain though that I have observed the greatest, meaning less ideas of education, who had started from ups, but actually it was not meaning less ideas, this a fact, effort had for acquiring it. Spain's question, that when will start the plan of opening a school in a village, in the reply Principal said that Wali sahib struggled for it from many years. The result is that in every village school has opened, while several schools working in the Saidu Sharif. But this was wrong because, it said in 1952, that school’s total numbers were. That their number was very less than the number of villages in the state. In fact, the distinction still very far. However, real situation can be judged from the real numbers of schools. In 1949, of four thousand square area state, twelve school. When we compare it of the 1944, in that time one high school, one middle school, and two primary schools. In the next coming years’ excellent developments had in the field of education. In 1959, here were 34 lower primary nine 22 high schools. In 1969, 1 college, high 37, Middle schools 33, 25 lower for that purpose, fund was special in fiscal year 1967-68 budget. Building work complete during the reign of Wali sahib, but inauguration ceremony was carried out after the annexation of state.

Teachers' performance;

Along with numbers of schools, teachers' performance and standard was also noticed and enhanced. For this purpose, talented and eligible students were given scholarships, and to teachers for good performance were given rewards and on bad performance punishment. Wali sahib said in this regard, that "I suitable planed for good work and getting standards. In the annual examination, if a teacher results was 90% or above it, he must be rewarded one salary more, if a teacher results remains 30% or below it, he must be deprived of annual increments. Similarly, I regularly made reward and punishment plan for teachers, because, of it he must strive for good performance."

In spite of Sangota Christian missionary school, there was no government school in the state for minorities. It was opened in the late fifties. For it, land was bought by government money and manufactured also. Assistant Director Public Construction Frontier region applauded state developments in the field of education. He recommended at least one lakh rupees to the state, in order to spend more and more money for the development of education. Wali sahib was awarded by name of "Sultan ul ulum," means the king of knowledge, in the acceptance of struggle done by him in field of Education, and Peshawar university awarded him the degree of LLD (Doctor of law) Wali claimed that he was the first Pakistani who obtained this degree.

People participation in of education:

For the establishment of educational institutions and playing Sports activities, people donated land with free of cost. Building construction were done by state's employees and voluntaries collectively. Political Agent, W R Dir, Swat and Chitral said, "Established schools' salary were paid by the state at Saidu, Barikot, Chungy, and Kabal, while, schools at others areas, their teachers' salaries were paid by the people by means of eight Annas tax collected per house, people agreement is including in this regard, four schools were closed due to this, one at near Abasin and three at Chamla, because where inhabitants were not ready to pay tax. Two senior teachers service scabbled from British government at Saidu. In spite of it, students paid tuition fee, in 1954, which was about 3115 rupees, while in 1955, and 1956, nine thousands and twelve thousand rupees respectively. At the initial stage, at capital and others schools, education was free but later on, people paid for it. However, later on, the Poor students were exempted from every kinds of fee.

Their uniform, copies, fee and other expenditures were paid by the State, but it does not mean it was free to all.

FEMALE EDUCATION

Girls were not deprived of education in Swat state. In 1926, first school was opened for girls at Saidu sharif. However, after initiating the reforms in coming years, where the state educational institutions were existing, in the reports no separate school for girls were reported. Therefore, it seemed that it might be closed later on. Due to unavailability of separate girls' school, coeducation system was prevailed. Director education Peshawar region and Assistant Director of Public institutions, Frontier Region in 1958, was consulted after examining that for the sack of benefit and interest of teachers and students, girls in secondary schools, suddenly shifted into the separate schools at Saidu sharif. At the time of annexation of state, there were two girl's schools, in the Swat, one primary and one high school at Saido Sharif, while at Mingora, one was Middle school. In Swat, female literacy ratio was also greater than the other areas during 1961, Swat State literacy ratio was 12%, while Wali sahib claimed that it was 20%. It means, from zero percent, it was raised to 20%, this was merely due to his own efforts. It was a fact that before annexation to Pakistan, modern education was contemporaneous in Swat, but literacy ratio was not zero percent. In 1972, Census Report of district Swat, literacy ratio of the state was recorded as 12%, while Wali claimed it as 20%, both of those record was not true, male and female was 7.1% (male 12% and female 1.3%) While in rural areas, only 6.1 % (male 10.8 and female 0.8%). In urban areas, literacy ratio was 25.3% (male 38.7 and female 9.7 percent). It was due to the state ruler, civilian and government of Pakistan joint efforts. It was said that Wali sahib sent students, to the foreign, for high studies. The support was either carried out by the state or by the private financiers mostly from his own side. Wali sahib mostly given all these scholarships to the needy students, which was initially supported by the British Government and later by the Govt of Pakistan.

ROLE OF PASHTO LANGUAGE AS AN OFFICIAL LANGUAGE

That was the attribute of Swat State, that Pashto was declared its official language. In Afghanistan too, Pashto as official language not remained the lonely one however, in Swat State Pashtu was declared as single official language of the state. Over there in Afghanistan, others local languages like Dari, Persian language etc also remained official languages along with Pashtu.

When Bacha sahib came into power, he affirmed Pashto as an official language of Swat, but used to write Urdu letters for correspondence too. The idea to declare Pashtu as an official language of the state was suggested to the Wali by a person named as Zulfiqar Malik, an intelligence office of the Wali, then. He amalgamated the idea from Afghanistan, where Pashto was a National and official language. Before June,1937, Persian was used as an official language in the Swat State. When Miangul Abdul Wadood came into power at that time Persian was the official language of the State but later on Pashto was declared as the official language. In this regards the words of Bacha Sahib (Miangul Abdul Wadood) are as “Pashto is the mother tongue and regional language of the Pashtuns. Being a Pakhtun myself, I love it and I am interested in its development; but no one does it previously. I am not biased against other languages or deny their importance”. He further elaborated his view as

....” Pakhto is one of the lucky languages of the world that got State patronage. It is very important for a language to have official supervision and patronage because in this situation a language develops rapidly. Before the declaration of Pashto as an official language, Persian was the official language of the State. Though it was very difficult for the common people to communicate in Persian but it had State patronage and therefore it was used by the people for their official correspondence. The need of the declaration of Pashto as the official language was felt by Bacha Sahib because of the low literacy rate of the common people”.

The above statement states that, on impending into authority, the Bacha Sahib declared the Pashto as the official language of Swat State merely to enhance literacy ratio. However, due to lack of an integrated Rasmul Khat, he asked to use the Urdu style of IMLA.

According to the Bacha Sahib:

“..... When I became the ruler of Swat, after some time I came to know that for every region and every nation it is essential to adopt their own language. It is the behavior of slavish and degraded nation to undermine its own language, and it is the enmity with his self-respect. Therefore, I declared Pashto as official language of my State. I printed all the official forms, stamps, registers, and books in Pashto. There is no doubt in it, that we got a lot of benefits from the adoption of Pashto language. Besides I published a few books in Pashto. At that time the British were rulers and no one was ready to give the due scope to Pashto. I perceived that the cause of

disgust of the educated Pashtuns from Pashto is that it does not have any official patronage and another reason is that the books of Pashto literature are published so badly that it has no attraction”.

Prior to June 1937, Persian was the official language of the State but in that month of June 1937, Pukhto was made the official language. Similarly Pashto has remained the official language till 1974.

Criteria for appointment of Teachers

Wali sahib prepared a formula in order to enhance the efficiency of the teacher, for example if teacher's class percentage of student's enrollment and attendance along with examination results is excellent he was to be awarded one salary in advance, and if the students result percentage was less than the required target, he must have no right over allowances. Primary schools, which he had established at Saidu Sharif in Formal Educational system, was declared as laboratory school for teachers training in the State. Mosques were also the abode place of remote area students, as just like hostels, which was for those unprivileged areas and students who can't afford hostels. Especially since the time of Akhund of Swat, students not only came to these Mosques cum Hostels from neighboring areas of the Swat but also from far away areas of Afghanistan.

INFORMAL EDUCATION IN SWAT STATE

In Swat State, like the other tribal areas of Khyber Pakhtunkhwa, informal educational institutions were established in Hujras- a formal guest houses of Pakhtuns or in Mosques, where elders were sitting and discussing the daily life activities. Young generation get some important scholarly talks and thus improving their knowledge.

EDUCATION IN OTHER REGIONS OF THE COUNTRY BY INHABITANTS OF SWAT

The inhabitants of Swat State in a high proportion got their Khyber Pakhtunkhwa like Peshawar, Mardan and even Karachi, Islamabad. Himself wali Swat Mian Gul Abdul Haq Jahanzeb got his early education in Peshawar at Islamia collegiate school in the vicinity of Peshawar university.

ADDRESSING OF ADNAN AURANGZEB BACHA

Adnan Bacha, the grandson of Mian Gul Abdul Haq Jahanzeb said at; The Serena Hotel Islamabad about the educational services of Mian Gul Abdul Wadood. “Mian Abdul Wadood was a man of courage, at first people were not sincere and cooperative towards him and education, nor they were friendly to Educational activities. Later on, he got success and he removed the distrust between British and Swat state. He also got controlled on his internal and external enemies. After being relaxed from the opponents, he gave attention to the development of the area under the control of Swat State. He spread After ruling of longest period of time that is 32 years’ service, he resigned and handed over State to Jahanzeb in 1949. He annexed Swat with Pakistan. He like his forefather also tried his best to serve the Swatis, e.g., he sent many students abroad for higher studies, and awarded 100% scholarship in the field of Health, Education”

CONCLUSION

Imparting education to the masses was not as easy during British Raj during 1857-1947. The Raj was aimed to produce servants for their own interests. In that predominant situation, some movements of Education were initiated by the elder, scholars, and reformers of the Pashtun nation. Despite that some gigantic individual efforts had also played pivotal role in establishing educational institutions in the Indian British North West Frontier Province. There were five settle districts that are Peshawar, Hazara, Bannue, Kohat, and Dera Ismail Khan which were directly controlled by the Raj however, FATA was controlled with a separate status. There were three States run autonomously named as Swat, Dir and Chitral. Amongst them Swat was a unique in many ways, firstly for the initiation of a full-fledged formal Educational system and secondly by declaring Pashtu as medium of instruction. The latter action, worked phenomenally, in promoting and enhancing the literacy ration of the Swat State. Although Maulvi Fazli Mehmood Makhfi was the first to establish a school in Swat state with the help form Anjuma- I – islahul Afaghina. Later, Main Gul Abdul wadood, worked tirelessly for the promotion of education. He established so many educational institutions, teachers training institute and an inspection board for Education. Declaring Pashtu as State official language along with a status of medium of instruction is still an exceptional example for the region to take advantage from. Mian Gul Abdul Wadood, himself was not highly educated, still worked for the masses with Educational vehemence, no doubt he was a mentor and an inspiration to all.

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