

**ROLE OF SAHIBZADA ABDUL QAIYUM KHAN FOR
PROMOTION OF EDUCATION IN N.W.F.P. (KHYBER
PAKHTUNKHWA)**



Submitted by:

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M. Phil Thesis



**National Institute of Pakistan Studies
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A thesis submitted by

GhulamDastgeer Khan

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National Institute of Pakistan Studies (NIPS)
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**NATIONAL INSTITUTE OF PAKISTAN STUDIES
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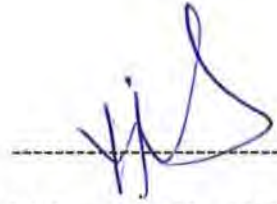
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January 2017.

SUPERVISOR'S DECLARATION

I hereby declare that the M.Phil candidate GhulamDastgeer Khan has completed his thesis titled “**ROLE OF SAHIBZADA ABDUL QAIYUM KHAN FOR PROMOTION OF EDUCATION IN N.W.F.P. (KHYBER PAKHTUNKHWA)**” under my supervision. I recommend it for submission in candidacy for the degree of Master of Philosophy.



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This dissertation submitted by **Mr. Ghulam Dastgeer Khan** entitled:

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Dedication

Respectfully dedicated to Hazrat Hur رضى الله تعالى عنه for his brilliant decision to join my
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CHARTER 1

INTRODUCTION

Education is the primary source to shape the attitudes of individuals. It equips the people with significant knowledge and skills to effectively handle and grapple with various challenges of life. Education enables people to resolve problems and conflicts by generating conditions that engender peace and development. Education is a source of peace and progress, because it promotes harmony and tranquility. The role of education in development of peace is an undisputable fact. It brings about a positive change in the attitudes and behaviours of people. Peace and progress are the ultimate results of effective education. Individuals get awareness about their roles and responsibilities through education and training. They find mutually interactive opportunities of learning new behaviours and acquiring new knowledge. This helps them to co-exist peacefully with others and to work for sustainable peace and development of their societies.

A great educationist of the Province, Qaiyum Khan asserts, Sahibzada Abdul Qaiyum was the first to realize that without education the Pathan would be nowhere in a world fast moving ahead¹. The Pathan of North-West Frontier Province has ever remained backward due to their conservatism, stubbornness, and religious dogmatism. Moreover, they had always resisted foreign domination and never submitted to derive benefits out of it². The people of North-West Frontier Province were deprived as shares in fortune of India and the process of their absorption in the Indian cosmos remained slow. Instead of progress they were retrogressing towards backwardness. Their already pitiable economic position was further aggravated by the various government expeditions and would have soon fallen in abyss of ignorance and non-entity, had Abdul Qaiyum not come forward as their savior.

Sir Nawab Bahadur Sahibzada Abdul Qaiyum Khan belonged to a wellknown religious family of Topi, a village on the right bank of river Indus in Swabi, N.W.F.P.

¹ Qaiyum, Abdul. *Gold and Guns on the Pathan Frontier*. Hind Kitabs Publishers: Bombay, 1945. p.22

² Ahmed, Shakeel. *Sir Sahibzada Abdul Qaiyum, Life and Work*. A published Ph.D Dissertation, Area Study Centre, University of Peshawar, 1989. p.86

Although the Sahibzada family has been permanent resident of the village Topi for many generations however they were not of the native Mandanr Youasfzai stock but were Pathan of royal Lodhi family³.

Sahibzada Abdul Qaiyum was born in 1280 A.H., (1863-64) but extant official documents indirectly indicate 12.12.1964 as being his date of birth. His father Abdul Rauf died when he was nine years of age. His maternal uncle who was a teacher by profession looked after him. He got his early education in Madrasa. He passed his Vernacular Examination in 1880 from Municipal Middle School Peshawar. Later with the assistance of Christian Missionary, Reverend Hughes and Clarke he got admission in Edward Mission High School and passed his Middle School Examinations in 1883. In 1885 he passed the Entrance Examinations both from the Punjab and Calcutta University. After qualifying the examination of Naib-Tehsildar, he joined the Government service in 1886 but due to non-availability of post, joined the office of the Commissioner as reader. During his government service he also served on lien as member of Durand Line demarcation commissions in Mohmand, Kurram and Asmar regions. He also served as Assistant Political Officer from 1917 to his retirement in 1919. In reward of his services he was awarded various titles by the British Government.

Sahibzada Abdul Qaiyum is known for two great services which he rendered for the people of his Province, one is promotion of education and the other is getting constitutional reforms for his Province. He realized that education alone could bless his people with freedom from foreign domination and dependence. He was fully aware of the fact that without acquiring modern education the people of Frontier Province could not progress. Sahibzada Abdul Qaiyum educational services started when he, along with Qazi Abdul Ghani assisted Roos-Keppel in writing a Pashto manual of grammar in 1898.

He rendered for his people, the everlasting services of establishing the Darul-Ulum Islamia Sarhad in 1913 which latter known as Islamia College. In Islamia College beside religious education, modern Western education was imparted to the young. He was the life time Honorary Secretary of Islamia College. Sahibzada Abdul Qaiyum had great

³ Ibid, p.1.

love and interest in Islamia College, which he used to visit in his car almost every day, or as often as he could manage the spare time for doing so. He knew most of the students by name, which had great love and respect for him. The students always felt as if at home in the company of Sahibzada Abdul Qaiyum.

The establishment of Islamia College Peshawar was an achievement for which he is rightly called as “Sir Syed of Frontier”. He was a strong believer of real education which adds some knowledge to the existing one in the form of conducting research. According to him “real value of education lay in that, it brings and the refinement is grant to hidden talents” . To him, just getting degrees is alternative of surface knowledge. He was a strong believer of all kind of learning whether it’s Agriculture, Technical or Industrial. In his political carrier he struggled for the uprising of standard of education by demanding more grant to Islamia College, establishing new schools and appointing teachers etc. In connection with his services for the cause of education his life span is comprised of four periods namely, government service (1887-1919), non-official nominated member from N.W.F.P. in Indian Legislative Assembly (1924-32), minister of Transferred Departments in North-West Frontier Legislative Council (1932-1937) and as Chief Minister of N.W.F.P. (April 1937 to September 1937). He not only struggle for promotion of education in Frontier Province through debates, arguments and resolutions in these Houses but his Historical Address in All India Muhammadan Education Conference, Aligarh is a master piece of his views about the promotion of knowledge of contemporary subjects and of true spirit of education.

1.1 STATEMENT OF THE PROBLEM

The central question of study is what role had been played by Sir Sahibzada Abdul Qaiyum for the promotion of education. So far no comprehensive study exists of this particular aspect of Sahibzada Abdul Qaiyum. This study will bridge this gap.

1.2 REVIEW OF RELATED LITERATURE

Literature review discusses published and unpublished information on a particular subject area within a certain time period. By and large, it is an extensive fact finding exercise that highlights the main findings of similar and relevant which have been

completed by the researchers in the past. Much has been written on the personality and physique of Sahibzada Abdul Qaiyum, family background from which he nourished the services he had rendered as government servant and his post retirement political activities and other services till his demise in 1937. All the researchers and writers mainly emphasized on the one or other aspect of Sahibzada Abdul Qaiyum in their works. All the existing studies focused on the political achievements of Sahibzada Abdul Qaiyum in the form of struggling granting reforms for North-West Frontier Province. The said topic has caught little attention by the researchers and writers and so at present no in-depth study exists on this particular topic. Shakeel Ahmad in his Ph.D dissertation only allocated a chapter about the establishment of Islamia College, Peshawar and broadly discussed about the political and general services performed by Sahibzada Abdul Qaiyum. According to Shakeel Ahmad, Sahibzada Abdul Qaiyum was able to convince the Government authorities that the idea of the College to be instituted primarily for the benefits of Pathans coming from the far-off recess of the Frontier⁴. In 1936 while addressing the North-West Frontier Legislative Council about the need of establishment of Peshawar University he insisted on that the "real aim of establishment of a university is not the addition of new university in the existing universities of India but the ideology behind it is to do arrangements for practical syllabi so that the people become the better citizens of India"⁵. He wanted that education must be imparted in the mother tongue and the rest of the languages being learnt just to such an extent they facilitate in acquiring knowledge⁶. As a non-official member of the Indian Legislative Council from North-West Frontier Province, his main purpose was to present the case of his Province before the House covering all matters. In Indian Legislative Assembly, he struggled for the promotion of education in his Province. Besides requesting the House for considering special grant to Islamia College Peshawar for covering its financial deficits, he strongly objected the closure of 105 primary schools in N.W.F.P⁷. He was particularly aware of the backward condition of women education and stressed the House for providing better education

⁴ Ahmad, Abdul Qaiyum Life and Work, p.281.

⁵ Khan, Mir Abdus Samad. *Loai Pakhtoon: Sir Syed-i- Sarhad Sahibzada Abdul Qayyum Khan*. (Urdu), Peshawar: University Book Agency, Peshawar, 1982. p. 325.

⁶ Ibid., p.328.

⁷ Indian Legislative Assembly Debates, March 14, 1924, Vol. IV, No.31, Official Report, Delhi, Governmental Press, 1924. p.1752.

facilities for them, so as to help to create balance and harmonious environment at home. When he was elected as first Chief Minister of North-West Frontier Province in 1937, he had a vast plan for the development in every field. He had plan for the expansion of primary education, curriculum development, and promotion of female, technical, Industrial and agricultural education⁸.

All the existing literature mainly emphasized on political carrier of Sahibzada Abdul Qaiyum. Likewise in all other books and existing literature on North-West Frontier and region history, little emphasise is given to the educational efforts of Sahibzada Abdul Qaiyum. For this purpose a full fledg research is needed to highlight the facts in a single treatise. Research question addressed in this thesis is about the role of Sahibzada Abdul Qaiyum for the promotion of education in North-West Frontier Province.

1.3 RESEARCH METHODOLOGY

The study is based on qualitative analysis based on historical research covering the dynamics and dimensions of role of Sahibzada Abdul Qaiyum towards the promotion of education. I have used both primary and secondary sources. Primary sources included the archival material in the form of speeches and addresses delivered on different forums by Sahibzada Abdul Qaiyum. Indian Legislative Assembly debates, North-West Frontier Province Legislative Council debates and North-West Frontier Province Legislative Assembly Debates are the main three forums from which Sahibzada Abdul Qaiyum struggled for promotion of education as non-official nominated member, minister of transferred Departments and as Chief Minister of Frontier Province respectively. These councils and assembly debates have been used as primary source. Secondary sources are included books. Certain institute and Libraries have provided sufficient material in the form of primary and secondary data on the topic such as Islamia College, Peshawar library, Directorate of Archives and Libraries Peshawar, Provincial Assembly Library, N.W.F.P., Peshawar, Hakim Abdus Salam Public Library, Haripur, National Documentation Centre (N.D.C.), Islamabad and National Library of Pakistan, Islamabad etc. This thesis has also utilized articles in international journals and digests. This thesis utilized articles and editorials of leading newspapers of Sahibzada Abdul Qaiyum time

⁸ Khyber Mail, Peshawar, July 4, 1937.

which are present in Directorate of Archives, Peshawar. This thesis also used the websites related to historical data on the topic in the form of online access. This thesis consists of six chapters. Chapter 1 which is present chapter of the thesis, deals with the general introduction about the topic, existing literature on the topic, research question, research method used and source used for citation of references. Chapter 2 deals with a general biography covering family background, short sketch of his government services and post retirement activities of Sahibzada Abdul Qaiyum. Chapter 3 deals with the Education services of Sahibzada Abdul Qaiyum during his active Government services during which Islamia College, Peshawar was established. Chapter 4 is related to his post-retirement activities and his role in Indian Legislative Assembly (1924-32) as non-official nominated member to present N.W.F.P. In the year 1925 he presided over the All India Muhammadan Educational Conference at Aligarh and delivered his historical address. Chapter 5 is related to his role on the subject as Minister of the Transferred Departments in N.W.F.P. Legislative Council (1932-36). Last Chapter, chapter 6 is related to his educational services as first Chief Minister of N.W.F.P., in N.W.F.P. Legislative Assembly (1937). For references Kate L. Turabian's Manual is used.

CHAPTER 2

BIOGRAPHY OF SAHIBZADA ABDUL QAIYUM KHAN

Nawab Sir Sahibzada Abdul Qaiyum Khan belonged to a well-known religious family of Topi, a village on the right bank of the river Indus in Tehsil Swabi.⁹ He belonged to the Lodhi family. Lodhi were the rulers of Ghor. In the seventh century AD, a Tajik youth Shah Hussain fled to South-East of Ghor due to disturbance in the country and took refuge with a Pathan named Sheikh Betan. Sheikh Betan was the second son of Abdur Rashid who probably residing a place between Hilmand and Kandahar. Shah Hussain ancestors were from Persia and had embraced Islam some half a century back. Sheikh Betan gave his daughter, Bibi Mato, in marriage to Shah Hussain. The Lodhis are from the progeny of this couple. The word Lodhi has its Pashto original "Loae Dey" which means 'he is the elder or the greater son'. The Lodhi dynasty was founded by Afghan noble named, Behlol Lodhi in 1451¹⁰ which ruled over India as fifth Pathan Dynasty. Behlol Lodhi was succeeded by Sikandar Lodhi. Sikandar Lodhi was succeeded by his son Ibrahim Lodhi who ruled over India from 1517 to 1526.

Zahir-ud din Babar defeated Ibrahim Hussain Lodhi in the battle of Panipat in 15 April 1526. Ibrahim Lodhi was killed in a battle. When the principedom came in the hands of Mughals the remainder family of Ibrahim Lodhi has to leave India. Some of his family members migrated to West Afghanistan and settled there. They live there for a long time and probably in eleventh century A.D., one of prince whose name is not available migrated to Yousafzais area and settled in Topi. Due to his religious devotion and abstinence, native people started to call him Sahibzada instead of Shahzada. Sahibzada Abdul Qaiyum Khan belonged to this family. Some other people of same family are settled in Barg in Tribal area and Tarnao in Hashtnagar. They are also known as "Sahibzadagan". An early and notable religious figure of the Sahibzada family was Umar Khan commonly known as Buzurg Baba. He had firm trust in God and was very generous. Every year while seeing the moon of Moharram he used to distribute all his

⁹ A Brochure on "The Darul-ul-Ulum-i-Sarhad" (Islamia Collegiate School and Islamia College Peshawar) In The Memory of the Founder Sahibzada Abdul Qaiyum (1863-1937). 1985. p.8.

¹⁰ Chandra, Anjana Mohtihar. India Condensed, 5000 years of History and Culture. Marshall Cavendish Editions, 2008. p. 49.

belongings and treasures among the poor and needy. Another religious elder from his family was Sahibzada Abdul Karim who died in 1747 and is buried in a graveyard named “Loi Shaheedan” about one mile to the North of Topi. The boundary wall of this graveyard is made of stone. There was a long broken epitaph read as:

اگر پرسند از حال و نام این مرده نام دارو عبد الکریم۔ از دسہ پسر مانده اشرف الدین ساکن ٹوپی
سنہ ۱۱۶۰ ہجری یک شعت بود۔ این نوشتہ بعد از چہل سال این قبر در مملکت احمد شاہ افغان۔۔۔۔۔

“If anyone asks about the names and the well-being of the dead-one, his name is Abdul Karim, having three sons by the names of Sarf-ud Din, Sadr-ud Din and Shams-ud Din. Sahms-ud Din and Sadr-ud Din were residing in Topi in 1160 A.H. (1747A.D). This inscription made after forty years and this grave during the rule of Ahmad Shah”.

2.1 SAHIBZADA QUTB-I-ALAM THE PATERNAL GRANDFATHER OF SAHIBZADA ABDUL QAIYUM

The paternal grandfather of Sahibzada Abdul Qaiyum Khan was born in 1215 A.H. (1803 A.D). In his youth he accepted the oath of allegiance to a renowned religious scholar and saint of his time Hazrat Syed Amir Bacha, commonly known as Hazrat Sahib of Kotha. The forefathers of Hazrat Sahib resided in the superb of Ghazni. Probably during thr reign of Humayun he left his ancestral abode which was lying somewhere between Ghazni and Kabul, came to Peshawar and finally settled in Kotha¹¹. He belongs to the Naqshbandi school of thought. He saw Qutb-i Alam as pious person and married his sister to him. Qutb-i Alam has two sons Abdur Rauf and Abdul Basir, while the later died in his youth.

2.1.1. Sahibzada Abdur Rauf

Sahibzada Abdur Rauf was born in 1252 A.H. (1837-38 A.D). His birth year is making from a rough estimate. When in the year 1257 A.H., there occurred great inundation in the River Sind then the age of Sahibzada Abdur Rauf was only five year.

¹¹Khan, Muhammad Sarwar. Soba Sarhad Ka Aik Azeem Insan: Mukhtasar Halat-e-Zindgi Janab Sir Sahibzada Abdul Qaiyum Khan, n.d. p.6.

He had acquired all the degrees in the fields of Fiqah, Usool, Tafsir, and Hadith, logic and Philosophy etc. The Dastar-Bandi of Abdur Rauf was performed by Hazrat Sahib of Kotha himself in the presence of other religious scholars in 1272 A.H, (1857), the year of War of Independence¹². Sahibzada Abdur Rauf was so acknowledged in religious learning that famous Christian Saint Robert Clarke could say no more in defence on the question of trinity. He was got marriage to Zanib, the daughter of Syed Amir Bacha in 1858 A.D. Abdur Rauf has three daughters and a son. Two of his daughters died in childhood while Khair-un- Nisa who was born in 1277 A.H (1860-1861 A.D) only survived.

His son, Abdul Qaiyum was born in 1280 A.H. (1863-1864 A.D).The extant official documents indirectly indicate 12.12.1864 as being his date of birth¹³. Sahibzada Abdur Rauf spent rest of his life in giving lessons in religion, yet he found enough time to indulge in creative writings in the form of religious books such as Shahab-i-Saqib, Hashia-i-Fasool dar Ilm-i-Asool and Zaidad Wa-Nuqsan-i-Iman etc. besides these, he wrote learned commentaries on books like 'Qafia Wa Sharrah', ' Mullah Jami Wa Saimul Amom' and also intended to write a 'Tafsir' but his untimely death did not permit him to do so¹⁴.

Akhund Sahib of Swat whose real name was Abdul Ghafur, at that time was contemporary of Syed Amir Bacha. Both were the religious leaders of the Muslims. Later there occurred religious differences because of puritanic attitude of Hazrat Syed Amir Bacha towards Islam and its canons. The followers and other disciples of Akhund Sahib issued 'Fatwas' (Religious Verdict), declaring Syed Amir Bacha and his disciples as 'Wahabis'. The differences between the followers of two prominent religious figures resulted into an enmity. On August, 19, 1873, when Abdur Rauf was returning back to home from evening prayers was stabbed to death by a hired assassin disguised as student by the conspiracy of a close one of Abdur Rauf named Behram. Abdur Rauf got

¹² Ibid., p. 10.

¹³ Ahmad, Abdul Qaiyum: Life and Work, p.10.

¹⁴ Ibid., p.11, 12.



martyrdom at the age of thirty six¹⁵. Hazrat Amir Bacha conducted the Namaz-i-Janaza (funeral) of Sahibzada Abdur Rauf.

2.1.2 Abdul Qaiyum

Mother of Sahibzada Abdul Qaiyum died when he was an infant of three years and his father Abdur Rauf get martyrdom when he was only ten years of age. He and his sister Khair-un- Nisa were brought to Kotha by his uncle, Syed Ahmad Bacha.

Abdul Qaiyum got admitted in a Primary School in Kotha where his uncle was serving as Primary School Teacher¹⁶. His uncle took keen interest in his early education. Once Abdul Qaiyum had a fight with his cousin (son of his uncle Syed Ahmad Bacha) over some issue and beat him bitterly. The boy went weeping to his father and complained of Abdul Qaiyum beating. Thereupon his uncle went out of his home and gave heavy chaps to young Abdul Qaiyum. Abdul Qaiyum started weeping bitterly and cried, where he ought to go. He had ever remembered this incident and whenever he narrated that, tears came out of his eyes¹⁷. After passing 4th class he becomes a school teacher in the village Marghuz. At that time the monthly salary of a teacher was only six Rupees.

Christian Missionaries often used to come to Kotha for religious discussion with the uncle of Abdul Qaiyum. Among the Christian missionaries Hughes had friendly relation with Syed Ahmad Bacha. Abdul Qaiyum also developed his personal relations with Hughes in Kotha. Hughes also inclined Abdul Qaiyum towards education. Hughes was fully aware of the intelligence of Abdul Qaiyum and thought of utilizing his talent after suitable polish and refinement by education. He discussed the idea with the uncle of Abdul Qaiyum who eventually agreed. Hughes accompanied Abdul Qaiyum to Peshawar and got him admitted in Municipal Board Middle School Peshawar where from he passed his Vernacular School Examination in 1880.

¹⁵ Sheikh, Asad Saleem. Encyclopadea Tehreek-i -Pakistan. Sang-i- Meel Publication, Lahore. p. 689

¹⁶ Sarwar, Soba Sarhad Ka Aik Azeem Insan, p.14

¹⁷ Ibid., p.15.

He also continued religious education besides schooling while staying in the mosque of Haji Khel Kandi in Bar-Tehkal. In morning time he used to go to school and at evening to Pakki Mosque's Imam named Arfan for religious education and recites his lesson with Noor Muhammad, the Imam of Haji Khel Kandi Mosque. Later on he got settled in the house of Maulana Ghulam Hassan Naizi in Yakatoot. Muhammad Ismail Naizi, Inspector Schools was a disciple of Syed Amir Bacha, so he cared a lot of the grandson of his sheikh. After passing his Vernacular School Examination he got admission in Edwardes Mission High School with the help of Hughes and Clarke.

He passed his English Middle School Examinations in 1883. Two years after in 1885 he passed the Entrance Examinations both from Calcutta University and Punjab University¹⁸. In the Punjab University entrance examination he got second position among the boys sent from whole of the Punjab¹⁹. Abdul Qaiyum was a good player of cricket and had taken part in athletics and won many prizes. Mission High School Principal, Rev. Worthington Jukes has great reverence and respect for Abdul Qaiyum. Being the best player his tuitions fee were borne by Mission School as long as he stayed there. He was also selected as the Captain of the games. Physically he was a tall man with a height of 5 ft and $8\frac{1}{2}$ inches and the land owned by him was 240 kanals and 13 Marlas²⁰.

In September 1886, he appeared in the examination of Naib Tehsildar and passed the same in first attempt. As there was no post then lying vacant, he applied to the Deputy Commissioner, Peshawar, Mr. A. Christie, to be sent for training in the Settlement Work²¹.

2.1.2 Government Service 1887-1919

Sahibzada Abdul Qaiyum joined the office of Commissioner of Peshawar on February 15, 1887 as translator and reader with a salary of Rs. 50 per month²². He then was deputed to settlement as Naib-Tehsildar on December 2, 1887 against the post

¹⁸ Directorate of Archives, Peshawar. Serial No. 2256, Bundle No.64, Commissioner Record. p.112

¹⁹ Ibid., p.2.

²⁰ Ibid., p. 112

²¹ Ibid., p. 3.

²² Ibid. p.7

vacated by Mughal Khan, who was promoted and transferred to Hashtnagar Tehsil. He served as Naib Tehsildar for about two years and forty three days. As Sahibzada Abdul Qaiyum Khan mother tongue was Pashto and also was fluent in English so was an expert, to translate Pashto into English and vice versa.

His sister Khair-un-Nisa had been nagging him for some time that he should get married and settle in life happily. Abdul Qaiyum could not evade the matter for too long and eventually his matrimony was arranged with his first cousin, Rahmania Begum, the daughter of his uncle Said Ahmad. They lived a happy life as Begum Qaiyum staying in Kotha most of the time. Their happiness was marred by their lack of children²³. Later on due to lack of children and for legal heir he remarried but the purpose behind the second marriage had remained unaccomplished. Some people relate that there were two miscarriages by the second wife.

His luck even helped him with a lottery of twenty five thousand. He thereafter often used to say "he never fell short of money after this lottery"²⁴.

He has performed his duties as Mir Munshi with Colonel E. L. Ommanney, Commissioner Peshawar who had also acted as Chief Political Officer with Hazara Field Force in Black Mountain Punitive Expedition in 1888. He rendered useful services in Black Mountain Expedition for which he was duly rewarded with a silver medal dispatched to him after few years on June 28, 1897²⁵.

He was then sent for training in settlement to Shahpur, Sialkot. He has been remained busy in settlement training from 15.02.1890 to 1.11.1890 and on successful completion of training in settlement assumed the office as Naib Tehsildar in Kohat on December 2, 1890. He also performed his duties as Tehsildar in Kohat from 9.4.1891 to 30.6.1891 with a monthly salary of Rs. 125²⁶. He was appointed as Tehsildar against a post vacant by Gopal Saran Dass who was then on special duty in second Miranzai

²³ Ahmed, Sir Sahibzada Abdul Qaiyum: Life and Work p.24.25

²⁴ Sarwar, Soba Sarhad Ka Aik Azeem Insan, p.17.

²⁵ Directorate of Archives, Peshawar, Serial No.1450, Bundle No. 48, Commissioner Record. p.35.

²⁶ Directorate of Archives, Peshawar, Serial No. 2256, Bundle No.64, Commissioner Record. p.2.

Expedition. Abdul Qaiyum services were reverted as Naib-Tehsildar with effect from July 1, 1891 on the resumption of charge of Gopal Saran Dass as Tehsildar.

Official record indicates that he also served as Naib-Tehsildar for settlement work in Barak Tappa of the Teri Tehsil of Kohat from October 2, 1891 to August 21, 1893 with a monthly salary of Rs 100.

The British India reoccupied Kurram in 1892 and due to difficulty of assessment felt the need of settlement over the issue of collection of revenue. Abdul Qaiyum Khan was appointed as Settlement Tehsildar in Kurram along with a team of revenue-workers and prepared the field-maps and revenue-roll for the whole valley²⁷. This settlement started on September 1, 1893 and accomplished on February 1, 1894. The work of Abdul Qaiyum was duly acknowledged by Mr. W. R. H. Merk, Officer on Special Duty (O.S.D.) Kurram in his Settlement Report²⁸.

W. R. H. Merk also recommended Abdul Qaiyum be Revenue Assistant and Treasury Officer for the next six months with a monthly salary of Rs. 150. He performed his duties as Treasury Officer and Revenue Assistant from May 11, 1894 to November 25, 1894²⁹.

He has also applied for the post of Officer on Special Duty (O.S.D.) and Extra Assistant Commissioner. He passed the Extra Assistant Commissioner examinations in group 'B' and 'C' in 1896³⁰. He also served as translator, reader and editor with J. Donald, the incharge of Kurram Delimitation Commission in connection with demarcation of Indo-Afghan border. He was awarded with gold watch and chain as Khillat and it was recommended that his name be entered in category 'A' for the post of Extra Assistant Commissioner.

He also served as Mir Munshi in connection with the Asmar Boundary Commission from November 26, 1894 to May 15, 1895 with monthly salary of Rs. 200,

²⁷ Directorate of Archives, Peshawar, "Kurram Settlement", Serial No. 184, Bundle No.25-A. p.20

²⁸ Ibid., p.2.

²⁹ Directorate of Archives, Peshawar, Serial No. 2256, Bundle No.64, Commissioner Record. p.112

³⁰ Directorate of Archives, Peshawar, Abdul Qaiyum's T.A. for E.A.C. Examinations at Lahore, Serial No. 2135, Bundle No. 64, Commissioner Record. p.p. 1, 11, 17.

with Richard Udney, the Commissioner Indo-Afghan border Commission for Asmar section in the North.

After the Asmar Boundary Demarcation, Abdul Qaiyum resumed the Commissioner Office in Peshawar as Superintendent of the Vernacular Office from May 16, 1895 with a monthly salary of Rs. 150. In 1896 the British Government of India presented a sword or Rifle to Sahibzada Abdul Qaiyum as Khillat for his services both in Mohmand Settlement as well as the distribution of first installment of the allowances among the Mohmand to render faithful services to British Government. Later in March 11, 1897 he was awarded with a silver sword valued Rs. 315 for the same services.

In Mohmand Khyber Demarcation 1897 he had served as Mir Munshi³¹ with Richard Udney and on the completion of the task resumed the charge of Superintendent Vernacular Office in the office of Commissioner at Peshawar.

When Afridis and Orakzais attacked the British posts in 1897, General W.S.A. Lockhart, the Commander of the Tirah Expeditionary Force made advancement by appointing Richard Udney as Chief Political Officer with Sahibzada Abdul Qaiyum as Mir Munshi, incharge of Political Camp on a pay of Rs.250 per month. After Tirah Expedition in reward of his valuable services, Richard Udney in his letter of dated April 21, 1898 strongly urged that Abdul Qaiyum be granted with title of 'Khan Bahadur'. Lieutenant General on the recommendation of General Lockhart and Richard Udney granted him with the tile of 'Khan Bahadur' for his special services in Tirah Expedition³². He also served as Official Mir Munshi to Punjab Government for three months from June 19, 1898 to September 28, 1898.

As he has already applied Assistant Political Officer in Khyber along with eight candidates, on the strongly recommendation of then Commission, F. D. Cunningham the higher authorities appointed him on the post while the later took over the

³¹Directorate of Archives, Peshawar, 1897, Udney, Richard, 'Mohmand Affairs' Serial No.648 (Vol.II), Bundle No. 19. Commissioner Record, p.3.

³²Ibid., p.24.

Charge at Simla on September 19, 1898³³. Captain G. O. Roos Keppel also assumed the charge of Political Officer, Khyber on September 15, 1899.³⁴

Sahibzada Abdul Qaiyum used his diplomatic tactics and acted as mediator over various issues raised between the British and Tribal peoples, especially with Afridis. He also concluded the truces with Zakha-Khel and Mujahedeen. In 1909 he was granted with the title of 'Companion of the Order of the Indian Empire (C.I.E) and Rs. 3000' in cash for his services³⁵.

In 1909 he visited Great Britain and other western countries. In July, 1910 he was promoted as Assistant Political Agent Chitral where he served for about three months till September 29, 1910 when he resumed the charge as Assistant Political Officer, Khyber³⁶. His long lasting dream to educate the young of the Frontier became true when on March 21, 1912 the inaugural ceremony of establishment of Dar-ul-Ulum and adjacent mosque had been taken place. Dar-ul-Ulum latter on upgraded to the status Islamia College. He remained the lifetime Honorary Secretary of Islamia College.

On January 1, 1916 he was awarded with the title of 'Nawab' which Sanad was dispatched to him on January 8, 1916³⁷. He took over the charge of Political Agent, Khyber and remained in that capacity till his retirement in 1919. For his remarkable services the British Indian Government granted him with the title of Knight Commander of the Indian Empire (K.C.I.E) in June 1917.

Soon after the retirement Government felt the need of his valuable services for talks for preliminary peace as a consequence of Third Afghan War and formal concluding of the 'Treaty of Rawalpindi' which was signed on August 8, 1919 between Afghanistan and British Indian Government. For this purpose he participated in Mussoorie Conference. Abdul Qaiyum was the strong believer of the constructive agitation that's why he was non-believer of Hijrat Movement and Non-Cooperation Movement which is termed as "Tark-i-Mowalat".

³³ Directorate of Archives, Peshawar, 1898, Cunningham, F.D., Serial No.1007, Bundle No.103.p.45.

³⁴ Warburton, Robert. Sir, 'Eighteen Years in Khyber' Reprint Pakistan.1970. p.283

³⁵ Sarwar, Soba Sarhad Ka Aik Azeem Insan, p.19

³⁶ 'Khyber', Islamia College Peshawar, p.29.

³⁷ Ibid.p.29

In 1921 he left on an overseas tour around the world and main purpose was to enquire about his fast friend Roos Keppel's health. Upon his return from England and America, he went to Spain, Syria, Arabia and Egypt, visited Haram Sharif, Bait-ul-Muqaddus (Jerusalem), Hijaz Holy Kaba and Madina besides other places of historic and religious significance³⁸.

In January 1924 he was nominated by the Governor General as non-official member of the Legislative Assembly of India. This assembly was also sometimes called as "Central Legislative Assembly" and "Imperial Legislative Assembly"³⁹. He served the interests of N.W.F.P. from that platform in the form of demand for reforms as par with the other provinces of British India.

On December 26, 1925 in his historic Presidential address at Aligarh on occasion of the 38th, All India Mohammadan Educational Conference, stressed the need of proper education rather producing mere graduates who become a burden in their surplus production⁴⁰. On June 3, 1929 for his public services in India awarded with the title of "Qaiser-i-Hind"⁴¹.

He participated in the first and second Round Table Conferences held in London from November 16, 1930 to January 19, 1931 and September 1 to December 1, 1931 respectively. In these conferences he demanded reforms for N.W.F.P., and finally succeeded when the province was given the status of 'Governor Province' having its own Legislative Council.

He left Delhi on March 15, 1932 and was nominated as the sole Minister of the Transferred Departments on April 20, 1932. He served in the House for five years and worked for the betterment of their province. After the five years of term, the next stage of constitutional development was its growth into N.W.F.P. Legislative Assembly.

³⁸ Afghani, "Tarik-i-Afghania. p.66

³⁹ Wikipedia, the free Encyclopaedia.

⁴⁰ Qaiyum, Sahibzada Abdul, Sir, Presidential Address – All India Mohammadan Educational Conference, Aligarh 1925. p. 11

⁴¹ Qaiyum, Abdul. Mashaheer-i-Sarhad, Feroz Sons Limited, Lahore, 1977. p. 132

Elections were held for the so called Assembly according to 1935 Act. This Act was come into force in N.W.F.P. through a notification of April 1, 1937⁴².

Sahibzada Abdul Qaiyum contested the election from two constituencies namely Utmannama from his home town and Haripur South. He won the seat from Haripur South. His United Muslim Nationalist Party won 16 seats while Congress won 19 seats. Hindu-Sikh Nationalist Party won 8 seats and Hazara Democratic Party won 4 seats. Two seats were won by Independent candidates and Abdur Rab Nishtar belonged to no party at that time.

Abdul Qaiyum Khan formed his ministry as Chief Minister on April 1, 1937 with coalition of Hindu-Sikh Party. Dr. Khan Sahib dissolved his ministry by moving "No Confidence" motion on September 3, 1937. The new Ministry of Dr. Khan Sahib took oath of office on September 7, 1937. Sahibzada Abdul Qaiyum then performed his duties as Leader of Opposition in N.W.F.P. Legislative Assembly. After sometime he came back to his home town, back in Topi he got involved himself in the local matters, meeting delegations and attending social functions. A delegation comprises of Principal, Islamia College, R. L. Holdsworth, Dr, Umar Hayat Khan Malik etc went to meet Sahibzada Abdul Qaiyum on the day Friday, December 3, 1937 in connection with the Silver Jubilee of the college. Sahibzada Sahib seen off him but while walking back he felt giddy and vomited and was about to stumble down had it not been support of those around him who helped him into a chair⁴³.

This was an attack of paralysis which took him into a state of deep coma lasted till early morning at 1.30 AM, December 4, 1937 when he expired and left this mortal world⁴⁴ on Eid day. He was buried along with the graves of his sister in the mosque which he had himself built.

According to his will which he has written in 1931 "that all his property was to given to his nephew Muhammad Akbar". According to Shariat and Mohammadan Law other three relatives of Abdul Qaiyum Khan were declared as his legal heirs. With the

⁴² Gazetteer of India 1937, Notifications , p.1

⁴³ Sarwar, Soba Sarhad Ka Aik Azeem Insan Khan, p.124

⁴⁴ Ibid., p.125

consent of three legal heirs Muhammad Akbar Khan was also included as his fourth legal inheritor. One third of the deceased undivided property was separated as 'Waqf' for Islamia College and Education purposes.

On the death of Khan Bahadur Sahibzada Abdul Qaiyum Khan the then Governor General of N.W.F.P., Sir George Cunningham tribute him in his diary on December 4, 1937 in words:

"Abdul Qaiyum is a great loss and the people-Khans as well as others- will all be running about looking for a new leader but they will find it difficult to find one"⁴⁵.

⁴⁵Abdus Samad, Mir, "Loai Pakhtoon, University Book Agency, Khyber Bazar Peshawar, 1982. p.99

CHAPTER 3

BACKGROUND OF MODERN EDUCATION IN N.W.F.P AND ESTABLISHMENT OF DARUL-UL-ULUM-I-ISLAMIA, SUBA-SARHAD, PESHAWAR

3.1 BACKGROUND OF MODERN EDUCATION IN N.W.F.P.

The East India Company was established on December 31, 1600, although it's main purpose was trade with eastern countries, very early in its life, it took some measures which clearly seem intended to help the spread of Christianity. For example, it sent out Chaplains to India, primarily to look after the spiritual welfare of its Christian employees and their families and incidentally to spread the Gospel among the Indians people⁴⁶.

In the Charter Act of 1813, the education of the Indians people was definitely included in the duties of the East India Company and for this purpose a comparatively large amount was annually secured for educational activities; and missionaries began to land in India in large numbers and established English schools, therefore lying the foundation of the modern educational system⁴⁷. Missionary Enterprise was pointed out from the last Chapter of the Charter Act of 1813 which opened India to Missionary Societies. A large number of new missionaries societies came into being while the existing ones expanded at a large scale.

The new missionaries societies which came into being were General Baptist Missionary Society, London Missionary Society, the Church Missionary Society, the Wesleyan Mission and the Scotch Missionary Society etc.

The educational history of India reveals the fact that the credit of introducing of Modern Western and English education goes to three main sources:

- a. Foreign Missionaries
- b. English Establishment and

⁴⁶Nurullah, Syed, History of Education in India. Macmillan and Co., Ltd, Bombay, Calcutta , Madras and London: 1943. p .44

⁴⁷ Ibid., p. 67

c. Private Enterprise.

In the foreign missionaries the name of Mr. Schwarz is on the top of the list, who had directed a small group of Mission Schools in Madras as early as in 1787. Serampore Mission College in Bengal was started in 1818. In Bombay the Elphinstone Institution was started in 1827 and the Wilson College in 1834. The Madras Christian College was started in 1837⁴⁸.

Similarly, Lord William Bentinck's education policy of 1835 was introduced and English was substituted with Persian as the court language in 1837. Sir Henry Harding's declaration of 1844 made western education the decisive criterion for employment in the public sector and government services.

Sir Charles Woods's Despatch of 1854, were the important landmarks and milestones in the History of Modern, Western and English education in India. In the Famous Despatch of 1854 by Charles Wood, recommendations for the introduction of the Primary Education, the grants in-aid system for the private institutes and starting as separate department of Public Instructions were made⁴⁹.

In addition to the above recommendations, the Despatch also contained an outline for the University system of education. The result of these recommendations was culminated in the establishment of the Calcutta, Madras and Bombay Universities in 1857. The schools of the modern type conducted by private non-missionary agencies were extremely limited during the British Period from 1813 to 1854.

The organization of a Department of Public Instruction in Punjab took place in 1854, when it was put under a Director. This Despatch further emphasized on the provision of scholarships to the teachers during their training period⁵⁰. The new education system grew slowly and institutions of all kind were established⁵¹.

⁴⁸ Ahmad , Rakib-ud-Din , The Development of English Education in India with special reference to North West Frontier Province". Khyber, Journal of Islamia College Peshawar, April 1933: p.37.

⁴⁹Ibid.p37.

⁵⁰ Mishra, Bharti. "British Education System before Independent India", International Journal of Creative Research Thoughts, Vol. 2, Issue 4, April 2014,p.2.

⁵¹Zulfiqar, Prof. Dr. Ghulam Hussain.Hundred Years History of the University of Punjab. Lahore, 1982, p.45.

The period of sixty seven years between the Despatch of 1854 and the transfer of the control of the education to the hands of Indians Ministers in 1921 forms the second period in the history of modern education in India. During this period Education Departments organized, either directly or through the Local Boards or Municipalities. This period is conventionally divided into three sub-periods viz (i) 1854 to 1882 (ii) 1882 to 1902 and (iii) 1902 to 1921. In all the three periods the main focus of the British Indian Government was on the development of education in centrally situated provinces.

In the post-Mutiny era, the Education Commission which was set up in 1882 recommended for further extension of the grant in-aid system and it was the year when Punjab University was established.

Among the Indians Raja Ram Mohan Rai of Bengal is crowned as the first and recognized pioneer of educational reform in India The famous watchmaker of Calcutta Raja Sahib started the first Hindu College in 1816 at Calcutta. Among the Indian Muslims Sir Syed Ahmad Khan (1817-1898) was the first great visionary and reformer of his time who established Aligarh School of Thought in post-Mutiny era. His Mohamman Anglo Oriental (M.A.O) College which he founded in 1875 at Aligarh became the first great home of learning, from where the Indian Muslims started getting modern and western education which ultimately illumined the entire Muslim India⁵².

Like other provinces of the British India, Modern, Western and English education came to N.W.F.P., through Foreign Missionaries, British Establishment and Private Enterprise. Church Missionary society had founded the Edwardes Church Mission High School Peshawar in 1855 by the Rev. Robert Clark under the patronage of Sir Herbert Edwardes KCB, KCSI, and Commissioner of Peshawar⁵³. The Christian mission was established in Peshawar in 1853.

⁵² Khan, Naushad, "History of Modern Education in North-West Frontier Province". Arts and Letters Biannual Research Journal of Languages, Social Sciences and Islamic Studies, Editor Dr. Naushad Khan, Islamia College University of Peshawar. Vol.1, No. 3 (Autumn ,2001): p.3.

⁵³ The Punjab University Calendar for the year 1920-1921, Part 1, Lahore 1920 p, 618.

Col. Edwards's idea behind the establishment of Christian Mission and the Edwardes Mission High School was to convert the local turbulent Pathans into humble Christian who would support the British rule rather than oppose it.

This goal was well known to the natives, who were somewhat reluctant in sending their youths to the Mission School and depended more on their traditional 'Maktabas' and 'Madrassas', than the British design.

Similarly the Dera Ismail Khan Mission School and the Victoria Bharatri High School Dera Ismail Khan had been founded by the Foreign Missionaries in 1864 and 1887 respectively.

When there was felt a dire need for the reforms in prevailing education system and curriculum for the Muslims, the famous contractor of Peshawar, Babu Ghulam Haider and Mian Abdul Karim participated in this Education Movement. They formulated an association, Anjuman-e-Himayat-i-Islam in 1884. The main purpose of this association was to safeguard the Muslim student from the non-Islamic environment of Christian Missionary Schools and acquiring of western knowledge of science and technology along with religious education.

This association established Islamia School in Peshawar in 1890 which was upgraded to High School in 1903. Anjuman-i-Hamayat-i-Islam also established its club, Islamia Club, a Library and reading Hall.

The development of the Edwardes Mission High School in Peshawar in 1901 was a happy augury for those who were seeking educational advancement of their province. In spite of that, the majority of the people in the province, particularly in the peripheral and tribal belt remained neglected and deprived of proper facilities for their education.

The overall situation in the first decade of the twentieth century was rather pathetic, as the percentage of literacy had fallen from 5.5 in 1901 to 5.1 in 1911⁵⁴.

⁵⁴Baha, Lal, Miss. N.W.F.P. Administration under the British Rule, 1901-1919, A Published Ph.D Thesis, National Commission on Historical and Cultural Research, 1978. p. 198.

Primary education facilities in rural areas were entirely inadequate. For an area of 4,530 square miles with a population of 1,065,097, there were 214 District Board Schools and 40 aided schools. The education facilities of the urban areas were little better.

The educational expenditures of the five Municipalities, Peshawar, Abbottabad, Kohat, Dera Ismail Khan and Bannu had been largely absorbed in the maintenance of the five Municipal High Schools, and primary education had been left almost entirely to private enterprise. Total enrolment in five Municipalities schools and all levels and types of schools was 4.06 percent.

The main reasons of this poor condition of the province were the lack of interest on the part of Government officers, lack of adequate funds for the progress and the ineffective control of the educational machinery through the Punjab Government⁵⁵.

The North-West Frontier was the last acquisition of the British and hence the last to come under the British development of the educational system. Sikh power was annihilated by the Britisher following the first and second Sikh Wars in 1846 and 1849. By the Proclamation of March 29, 1849, the Frontier Districts along with the Punjab were incorporated with the British Empire⁵⁶.

Since the annexation in Punjab in 1849, the Frontier districts and adjoining tribal areas had been administered by the Punjab authorities from Lahore.

Since the Frontier region were outlying tracts, the Government's efforts in introducing and expanding educational system in the territory were more restricted than the Cis-Indus districts of the Punjab. Local prejudice and indifference to Western Education had considerable effect in retarding its spread in Frontier region and tribal belt.

Similarly the people of the N.W.F.P. had been engaged in efforts to expel the British. They adopted a policy of armed resistance particularly in the tribal areas and in some cases succeeded in inflicting heavy losses on the British in the region. That was why the

⁵⁵ *Ibid.*, p. 198.

⁵⁶ Qaiyum, *Gold and Guns on the Pathan Frontier*, p.11

British rule did not extend into this region as smoothly as compared to other parts of India⁵⁷.

The Mullahs and other religious men, who wielded an overwhelming influence on the local population, were hostile to British schemes of education, suspecting them of being deliberate attempts to undermine their sacerdotal authority and destroy the religious faith of the population⁵⁸.

In fact "the Pathan has always despised education as fit only for Hindus and cowards. He had little need for spelling, but much for swordsmanship, and if the Hamsaya of alien creed, whom he employed to look after his money matters, cheated him so flagrantly that even his ignorant master could not look after it, there was short shrift for the accountant and a fresh start was made with a clean sheet"⁵⁹.

The Muslims had their mosques schools, maktabas and madrasas. In maktabas, the maulvis and imams taught chiefly the Quran by rote, taking no fees from the pupils. In madrasas the instruction was confined to the teaching of Arabic and Persian. Girls also attended schools where Quran was taught to them by wives of men who were teachers by profession.

The Hindus had their Patshalas while the Sikh their Gurmukhi schools; instruction in both being confined mainly to sacred scriptures. They also maintained mahajani schools where public instruction was imparted to the students.

The private schools were beginning to decline and there was no encouragement to religious schools by the Government.

The Government schools had middle and high classes. Secondary schools were further classified into Anglo-Vernacular and Vernacular. In Anglo-Vernacular the medium of instruction was English language. High schools were all Anglo-Vernacular while middle and primary schools were of both kinds. The primary school level comprised of two stages: the upper primary with two classes and the lower primary with

⁵⁷Rauf, Abdul, "Socio-Educational Reform Movements in N.W.F.P. - A Case Study of Anjuman-i- Islahul Afaghina". Pakistan Journal of History & Culture, Vol. XXVII/2 (2006): p.31.

⁵⁸Review of the Annual Report of the Public Instruction in N.W.F.P., 1911-1912, by Roos-Keppel.p.1.

⁵⁹ Census Report of India, 1911, N.W.F.P., p.176

three classes. More than half of the school-going children did not study beyond the upper primary stage⁶⁰. The basic curriculum in the primary schools consisted of reading, writing and arithmetic, with some lessons in Geography and Persian. The courses of study in the secondary schools were the same as those prescribed by them in the Punjab and Matriculation Examinations were conducted by the Punjab University.

British rulers were not very cooperative with the private sector in the education as they wanted to avoid a competition with their own Mission School thus, the Commissioner and Superintendent of Peshawar had written to Inspector of Schools, Rawalpindi Circle, in his annual report of 1881-1882:

“I am not in favour of adding an English class to the Vernacular School in Peshawar; it would derange the work in that school and be in unworthy competition with the Mission School in the City, which fulfils the functions in teaching English well.... Private education at home is much resorted to throughout the districts and will continue to be a favourite practice with the Khans...”⁶¹.

In 1886, the teaching of English was introduced in the Government-aided Schools of Peshawar. The statistics of educational development from 1849 to 1900 shows that during these fifty years there is no record of two or three High Schools. During 1849 to 1879 only 88 Primary Schools were opened⁶².

The Viceroy of India, Lord Curzon separated N.W.F.P., from the Punjab on November 9, 1901 and named it as the North West Frontier Province. The British rulers kept the Muslims of N.W.F.P., completely outside the orbit of growth and progress. Even the constitutional reforms granted to the other provinces were denied to them⁶³. Among the thirty one districts of the Punjab, the five Frontier districts COMPRISED OF North West Frontier Province were by far the least advanced in regard to education in 1901. The total outlay on education in 1902- 1903 was only Rs. 29,937⁶⁴. Similarly there were 927

⁶⁰ Report of the Public Instruction in N.W.F.P., 1901-1902. p.11.

⁶¹ Directorate of Archives, Commissioner Record, 1881, 1882, Annual Education Report, Serial No. 491, Bundle No.13.

⁶² Yousfi, Maulana Allah Baksh. Sarhad aur Jedojohd-e-Azadi. Nafees Academy Urdu Bazar: Karachi, p.p.120.121.

⁶³ Bashir, Nadia, “A Review of Political Awakening in N.W.F.P., (1901-1947)”, Pakistan Annual Research Journal, Vol. 49. (2013): p. 59.

⁶⁴ Baha, History of Islamia College, p.3.

private schools in the settled districts with, 13,636 pupils. In 1901-1902 there were 154 primary schools with 5,082 enrolments.

As far as the female education is concerned in 1901-1902 there were eight Government recognized primary school for girls in the entire province with 491 pupils and total annual expenditures incurred on their maintenance amounted to just Rs.2,477. The pupils were mostly Hindu girls belonging to families of Government servants and traders. There was no Muslim girl attending public school in either Hazara or Peshawar, educationally the most backward districts⁶⁵.

Arya Kanya aided school at Dera Ismail Khan run by the local Hindus was the most flourishing educational centre for girls. Arya Kanya School was upgraded to the status of Middle School in 1906⁶⁶. In 1916-1917 the Frontier Province acquired its own Inspector of Girls Schools. In 1920, a Normal School for Women was opened in Peshawar but after two years it was close down due to the lack of finance. Total number of Girls Primary School in 1911-1912 was 28 and in 1920-1921 stood at 56. Total number of Girls Middle Schools was only three with 783 pupils till 1920-1921.

Of the three main communities, Muslims, Hindus and Sikhs, the first was most backward in education. Though it constituted over 92 percent of the total population in 1901, from among it, the percentage of boys attending any kind of educational institution was only 11.7 percent compared with 36.3 and 22.3 percent in case of Hindus and Sikhs, respectively⁶⁷. The Hindus were 65 percent dwellers of town and cantonments and only 35 percent in the country by virtue of their occupations show a higher percentage of literacy than Muslims⁶⁸.

3.2 ESTABLISHMENT OF ISLAMIA COLLEGE

Sahibzada Abdul Qaiyum Khan was deeply concerned about the prevailing state of affairs in the province. Experimental Schools run in the Khyber in the first half of the first decade of 20th Century... which were established there as the result of the mutual efforts of Sahibzada Abdul Qaiyum and Sir George Roos-Keppel- had given promising

⁶⁵ Annual Report of Public Instructions in N.W.F.P. 1901-1902, pp.11,2.

⁶⁶ Quinquennium Report on Public Instruction in N.W.F.P., 1901-1920, p.14.

⁶⁷ Ibid., p.6.

⁶⁸ Khyber Mail, January 1935.

result, and this inspired Sahibzada Sahib to start thinking about the development of education on a grand scale.

Sir George Roos-Keppel served as Political Agent, Khyber from 1899-1908 and then as Chief Commissioner and Agent to the Governor General in the North-West Frontier Province from 1908-1919. Sahibzada Abdul Qaiyum had also served under Sir George Roos-Keppel as Assistant Political Agent from 1898 to 1918 and then Political Agent, Khyber, from May 1918 to December 1919.

Their official relationship gradually developed into warm friendship. As the intimacy grew between them as Roos-Keppel found an unfailing helper in Sahibzada Sahib. Sahibzada Abdul Qaiyum slowly gained the confidence of Roos-Keppel and became his most trusted friend. After his appointment as Chief Commissioner of the Province, Roos-Keppel sought the advice of Sahibzada Abdul Qaiyum in all matters of importance and honoured him. Sahibzada Abdul Qaiyum was thus "his Chosen interpreter and one time almost his second self"⁶⁹. They were different men, each supplying what the other lacked. Roos-Keppel considered him as his brother.

In First World War (1914-1918), the younger brother of Sir George Ross Keppel got killed in the battle, while hearing the news of his death he called a Training Darbar and while addressing the audience he said:

"My brother has got killed in the battle and I am still a bachelor. After my death our race will end". While saying these words he began to lament and after that said, "I am happy on that I have my second brother Sahibzada Abdul Qaiyum is alive"⁷⁰. The association of Sahibzada Abdul Qaiyum and Roos-Keppel served another purpose. It brought closer two men liked the Pathan and worked for them. The people's welfare being dear to their hearts, made them keen to work eagerly together for their moral, material and intellectual progress.

Roos-Keppel always thought that the Frontier was North-Western and not South-Eastern in its outlook and the Pathan could only be tamed to civility with greater watch.

⁶⁹Caroe, Olaf, Sir. The Pathan with a Epilogue on Russia, Oxford University Press, Karachi, Eight Impression, 1992. p. 424

⁷⁰Khan, Muhammad Sarwar.Soba Sarhad ka aik Azeem Insaan- Mukhtasar Halat-e Zindgi Janab Sir Sahibzada Abdul Qaiyum Khan, p.29.

The foundation of Islamia Collegiate School and College in concert with Sahibzada Abdul Qaiyum was one of those taming efforts⁷¹.

Roos-Keppel himself was fluent in Pashto language and often used to make discussion with Sahibzada Abdul Qaiyum for its development. Roos-Keppel was fluent in Pashto, who in collaboration with Sahibzada Abdul Qaiyum and Qazi Abdul Ghani Khan compiled a book on Pashto grammar, "The Pashto Manual" which was published in 1901 by Humphrey Milford Oxford University Press from London, Edinburgh, Glasgow, Copenhagen, New York, Melbourne, Cape Town, Bombay, Calcutta, Madras and Shanghai. This book even today is like a guideline for the learner of Pashto language⁷². The second impression of "The Pashto Manual" published in 1907 when he was serving as Captain in Khyber.

In 1901, Roos-Keppel also produced his own editions of Rev T. B. Hughes' 'Ganj-i-Pashto' and 'Tarikh-i-Sultan Mahmud-i-Ghaznavi' with their English translations, which became standard textbooks for Military officers replacing the older versions⁷³ for Lower and Higher Standard Examinations in Pashto⁷⁴. At the turn of the Twentieth century, Roos-Keppel was also the president of Central Committee of Examiner in Pashto.

It was sometime during the year 1904 to 1906, at Landikotal on the crest of the Khyber, that Roos-Keppel and Sahibzada Abdul Qaiyum discussed the idea of establishing an institution of higher education for the "Afghan" boys of the Frontier Province. However the realization of the dream seemed difficult for the moment for both Roos-Keppel and Sahibzada Abdul Qaiyum were holding but subordinate posts. In such circumstances, they had to wait until the moment was right⁷⁵. Sahibzada Abdul Qaiyum felt his way the need of a higher institution for his Province and proceeded with determination.

He was successful in drawing together a band of earnest and devoted workers to his cause. All of them had an interest in keeping on good terms with both the Government

⁷¹ Khan, Muhammad Anwar, *The Role of N.W.F.P. in the Freedom Struggle*, The Research Society of Pakistan, Lahore, 2000, p.43.

⁷² *Ibid.*, p.17.

⁷³ Nurullah, *History of Education in India*, p.171.

⁷⁴ Roos-Keppel, G. Captain and Qazi Abdul Ghani Khan. *The History of Sultan Mahmud of Ghazni*. Anglo-Sanskrit Press, Lahore. 1908, p.1.

⁷⁵ Baha, *History of Islamia College*, p.22.

and people. Some of them were Government contractors other lawyers a few merchants and finally a few Khans, the ritual aristocracy of the region. All were quick to appreciate the advantages of such a college for their young men⁷⁶.

In August 1908, Roos-Keppel became the head of the province and this ensured the implementation of the idea. He was fully aware of the educational backwardness of the Province. Consequently he adopted a new educational policy, lay stress on primary, secondary and collegiate education⁷⁷. Regarding collegiate education, he would encourage private efforts and give guidance and support to movement soon to be launched by some leaders of thoughts, guided by Sahibzada Abdul Qaiyum, who was eminently suited to play the role of intermediary between the administration and the public. On one hand he was in Government service and a firm friend of the Chief Commissioner, on the other hand, because of his position he could influence his community.

Hardly four month had passed when in early December 1908 Sir George Roos-Keppel commented on the report of Public Instruction of his province for the year 1907-1908 and expressed the following opinion regarding collegiate education:

“The Chief Commissioner considers that the facilities in this Province for the suitable education of boys of good family are at present inadequate. Both in the districts and across the Province there exists a strong feeling among the Mohammadan gentlemen in favour of a Provincial College, established under the religious auspices where Arabic would be taught side by side with the more modern subjects. At present the only institution offer higher education of this kind in an attractive form are the distant colleges at Lahore and Aligarh, and may safely be said that for every student from his Province who attend these seats of learning at least ten would avail themselves of similar opportunities if offered locally. As it is, lacking either the enterprise or the where-withal for his distant quest after knowledge, the great majority entered into man’s estate without any education worthy of the name ill-equipped for a carrier over`te aux talents and

⁷⁶Baha, Miss Lal. North West Frontier Province Administration under the British Rule 1901-1919. National Commission for Historical and Cultural Research: Government of Pakistan, Islamabad, 1978, p.207.

⁷⁷Baha, History of Islamia College, p.25.

condemned to the perpetual discontent which lack of opportunity must always breed in the well-born. The matter is achieving the Chief Commissioner attention”.

Chief Commissioner ordered that a copy of foregoing Remarks be circulated with the Report and forwarded with the copies of the Report, to the Government of India⁷⁸.

On 24th March 1909, Roos-Keppel held his first Darbar at the Government House Peshawar. In his address to Nawabs and Raides, he apprised them of his views and expressions, which he informed of the general conditions and other affairs during his tour and visits to their areas. At the end of this speech, he broached the subject of education, a matter very dear to his heart. He spoke in the following manner:

“The question of education facilities is the one that rests mainly with you. In every district men have spoken to me about the necessity for increasing the number of schools, for improving the pay of the teachers and for instituting an Islamia College at Peshawar.

You know how much I have sympathy with you in these object and how ready government is to help those who help themselves, but I should like to bring it to your notice in this as in other many matters there has been too great tendency to lean entirely on government. I do not say that this is so in all cases, for in some districts which I have recently visited the leaders of the people have spontaneously suggested a “chanda” of a pie in the rupee on the revenue to be devoted to Education, and only the feeling which this proposal indicate were to become general, we should have no further difficulties on the subject. This Province would then take the lead of the whole of India in the matter of education instead of lagging behind as it has undoubtedly done hitherto. I see before me here representatives of nearly all the families and clans of the Province. Will you not seize this opportunity to discuss this and other important topics among yourself, form a Provincial Committee and District Committee, and see what you can do to help yourself?

Throughout the world the greatest respect is paid to the memory of pioneers and benefactors of education, and if it is anything to you, as I think it is, to leave a good name behind, there is nothing of greater value to your fellowmen that you could take up or that will secure you a more lasting fame. I look to your local pride and to your local patriotism

⁷⁸ Review by the Agent to the Governor General and Chief Commissioner, N.W.F.P. of the Annual report of Public Instruction in the N.W.F.P. for the year 1907-1908

to accomplish much in this direction and to save this Province from being left behind in the race of progress. In the eyes of the world you have a great name and great tradition to maintain, and this cannot be done by isolated effort or by sitting still and looking on. You must organize and work untidely on a definite scheme and with a clear object in view"⁷⁹.

Sir Sahibzada Abdul Qaiyum was destined to organize and lead them towards the achievement of this goal. He felt his way and proceeded with determination. He was successful in drawing together a band of earnest, devoted and enthusiastic workers to this cause. All of them had an interest in keeping on good terms with both government and people. Their combined efforts led to an organized movement for the opening of a college at Peshawar. During a period of four years, between 1909 and 1912, it passed through various stages.

In August 1909, the Chief Commissioner while paying a formal visit to the Himayat-i-Islam Islamia High School, Peshawar was received by a gathering of many leading Muslims. Presenting him with a welcome address, those gentlemen, once again, stressed the need for Higher Education for their children. Roos-Keppel in reply welcomed the suggestion and informed them that he would shortly be paying a visit to the Mohammadan Anglo-Oriental College at Aligarh while his way to Calcutta and returning. After that he would be in a better position to discuss the issue in question⁸⁰.

Accordingly, Roos-Keppel accompanied by Sahibzada Abdul Qaiyum went to Aligarh and visited the Mohammadan College. They saw the great seat of learning and also met the few Pathan boys who were studying there, and who gave them a warm reception. The Pathan students collected donation of Rs. 100 and presented it to Roos-Keppel and Sahibzada Sahib and requested them, that this donation be spent for the establishment of a college in Frontier. Sahibzada Abdul Qaiyum ordered his servant Habibullah to keep this money with him which will be utilized for the establishment of Darul-Ulum in Peshawar⁸¹. On their return Roos-Keppel was again approached by the leading Muslim gentry who again broached the subject.

⁷⁹ Speech of Sir George Roos-Keppel on March 24, 1908 in Darbar. File No. 28-43-FRP, 1904-1931. Tribal Research Cell.No. 786/G.L.

⁸⁰Qaiym, Sahibzada, Abdul, "Initial Report Darul-Ulum-i-Islamia, Suba-Sarhad, Peshawar, June 5, 1912. pp.1-2.

⁸¹Khan, Muhammad Sarwar. Soba Sarhad Ka Aik Azeem Insan, Mukhtasar Halat-e Zindgi Janab Sir Sahibzada Abdul Qaiyum Khan, pp.22-23.

The Chief Commissioner thought it necessary to gauge the extent to which the various sections of the Muslim public of the Province were permeated with the desire to obtain higher education. Agreeing with his proposal, a Provincial Committee led by Qazi Muhammad Akbar, the incharge of the Himayat-i-Islam Islamia High School, circulated an open printed letter in the various districts. This enquiry evoked "an enthusiastic response" and was endorsed and returned by numerous leading people throughout the Province. It revealed that absence of college was being keenly felt in all parts of Province and genuine desire existed to have one.

Before the representatives of the Muslim community met the Chief Commissioner to lay before him the findings of their inquiry, they came to know that he was about to leave for his home country. They were advised that deputation should call the Government House on the November 1, 1909, the date of his handing over the charge to his successor, W. R. H. Merk, so that he should recommend their case to him⁸².

Merk like Roos-Keppel was an old Frontier Officer being well acquainted with the people. He commanded the widest and sincerest love and respect of the entire Muslim community. The officiating Chief Commissioner was sympathetic but told the deputation that he would, in his forthcoming tour of the districts, have an opportunity gauging the feelings of the people himself, and if he found the people keen enough to have a college, he would send for an expert who would give the scheme tangible shape.

The Chief Commissioner's enquiry, however, completely convinced him of "the widespread desire for a college". Keeping his word, he then invited the Dean of the Aligarh College, Maulana Muhammad Abdullah Ansari, to meet the representative of the Muslims in order to confer on the subject.

On January 18, 1910, a deputation met Merk and in his presence a Committee was formed. Sahibzada Abdul Qaiyum was selected the Honorary Secretary of that Committee. On the same day the Committee discussed the scheme with the Dean of Aligarh College, and drew with his help a rough outline of the whole project. On the following day while presenting that rough outline to the Chief Commissioner, they requested him to help them financially. The Chief Commissioner asked for the formal

⁸²W.R.H..Merk to Secretary, Government of India, October 3, 1910, enclosing Letters from the leading gentlemen of Peshawar to the Chief Commissioner, Indian Education Proceedings, Vol.8699, August 1911, Proceeding No. 53-54.

presentation enclosing the plans and estimates of the proposed College and embodying their requirements for the submission to the Imperial Government. The following were the leading gentlemen who were the members of the very first Islamia College Committee on May 24, 1910.

1. Colonel. Nawab Muhammad Aslam.Khan
2. Muhammad Azam Mohmand.
3. Ghulam Hassan.
4. Mufti Fida Muhammad.
5. Ghulam Sarwar.
6. Dost Muhammad Tehkal.
7. Yusuf Ali, Jagirdar.
8. Muhammad Jan Kafoor Dheri.
9. KarimBakhsh.
10. Khushal.
11. Muhammad Zaman Mullazai.
12. Syed Mahdi Shah, Manager, "The Afghan".
13. Zaffar Khan.
14. M. Abdul Aziz, Bar-at-Law.
15. Muhammad Sarfaraz of Chamkani.
16. Abdul Aziz, Honorary Secretary(For only a few months in 1910)
17. Khan Bahadur Sahibzada Abdul Qaiyum Khan, Honorary Secretary.

Most probably drafted by Sahibzada Abdul Qaiyum Khan, the representation was an important document, obviously aiming to enlist the sympathy and active cooperation of all the parties concerned. On one hand it envisaged the association of the educational interests of the Muslim community with those of the political interests of the British Government and on the other, the introduction of a higher course of Arabic teaching in the scheme meant the collaboration of the Ulema class whose influence was a force to reckon with on the North-West Frontier. Dwelling first of all upon the advantages of Islamia College, the Committee pointed out that:



“The Muslims of this Province have gradually awakened to the fact that their backwardness in higher University education debars them from serving the government as they would wish and otherwise seriously handicaps them in the proper discharge of their duties. The rapid progress of India under the benign rule of British Government and the more complex condition of modern existence rendered it compulsory for them- if they are not to sink into mere insignificance- to keep abreast of modern education advancement. To meet this necessity, therefore, they need a college which would not merely provide a training ground for the youth of our Province but would constitute a nucleus of rightly trained intellectual activity and would enable them to play an honourable role in the history of the country and progress of Empire”⁸³.

The Committee had thus in the first instance two objectives to realize:

“First, that our young men should grow up to be broadminded Muslims and secondly, that they should from the very beginning of their training regard loyalty to the British Throne as one of their highest and noblest qualifications”.

However the aim of Committee was not to establish an Arts College alone. They like Muslims all over India had realized that “any scheme of educating the young which leaves out of its scope religious and moral training is not suited to the needs of their community”.

It was even more imperative in their Province than in other parts of India, where the influence of the Ulema class in the national and political life of the people was a significant factor. This, on no account, they could ignore or overlook and for this purpose they would introduce a higher course of Arabic in the College which would be in their view:

“.....not only to produce able and loyal graduates but also to turn out Mullahs who, fully equipped with the modern progress of Islamic thought and an intelligent application of modern civilization, will go out of the Province and across the border and preach more wholesome doctrine”.

⁸³Baha, Lal, Baha, Lal, Dr. History of Islamia College, Peshawar, Vol-I (1913-1953), the Aays, Peshawar, 2013, p.29

They were thus confident that:

“..... such a scheme would not only be popular in this province but would evoke enthusiasm of our co-religionist across the border and beyond. The Mullah who is so important a factor in our national life and who occasionally looms so large on the political horizon will have true knowledge brought to his door. The thousands of Talibs, who for centuries past have flocked to Peshawar, will find a new educational world and by seeing with their own eyes an institution in which the Government patronised pure Islamic Education, would carry back pleasing impressions which it would be hard to efface. This intercourse in the pursuit of knowledge is bound to foster friendly feelings and quell fanaticism, and would directly tend to sink deeper the foundation of the Empire”.

And that:

“..... The Alumni of our College will go out with training and feelings of deep seated loyalty which will be direct contrast to the regrettable seditious and anarchist attitude of some educated persons in the other parts of India”.

Firmly believing the Committee ended that:

“.....an Islamic College in Peshawar would prove to the Government of greater advantages than a fort of garrisons on the frontier⁸⁴”.

Regarding ways and means, the Committee analysing the situation stated that Muslim community was poor and inspite of “their united and fervent determination”, they would be unable to meet the whole cost of the project which according to estimate would be Rs. 3,34,500 for initial expenditure on buildings, equipment and Rs. 55,200 for annual recurring charges. They therefore requested the Government that they should share half the initial cost and half the recurring charges by treating the case of the Frontier Islamia College⁸⁵.

The realisation of the remaining half cost would be done from the Muslim community by three ways, first by donation from the well-to-do people, secondly by

⁸⁴Letters of the Leading gentlemen of Peshawar to the Chief Commissioner, N.W.F.P. May 24.1910

⁸⁵Baha, History of Islam College, p.31.

subscriptions from Muslim Government employees from their pay and thirdly by the contribution from Muslims revenue payers.

The Committee informed the officiating Chief Commissioner that most of the land- revenue payers had already shown their willingness to voluntarily pay for the four years an extra six pies, or if necessary, one anna with each rupee of the land revenue. This, they believed would cause no hardship or inconvenience to even the poorest revenue payer, who was, in fact, accustomed to give something in charity at each harvest. They hoped that the Government would approve this step and extend their cooperation by authorising their revenue collecting agency to receive these contributions.

Simultaneously, the Committee also undertook the selection of a site for the proposed college. About 46 acres of land on the Peshawar- Kohat road, which approximate cost was shown to be Rs. 20000 was inspected by the Garrison Engineer and Lieutenant Colonel G. L. Dukf, a Civil Surgeon at Peshawar. In conclusion the Committee made it clear that if even they could start a college without aid from the Government, the better course for them would still be a humbly ask for the association and active cooperation for the rulers in a work of such far-reaching beneficent results.

On receiving the details from the Committee, Merk sought the advice of Sir Theodore Morrison, the Principal of Aligarh College, whom he had presumably invited to Peshawar for this purpose. After carefully going through the details of Committee, Mr. Theodore Morrison made some suggestions with regard to curriculum and fund of the proposed College. He also submitted his recommendations and proposal about the constitution and the governing body of the College, as that subject had not been mentioned by the Committee.

Availing himself freely of those suggestions, Merk wrote to Mian Abdul Aziz, Personal Assistant to the then Revenue Commissioner. The latter had just assumed the duties of the Honorary Secretary to the Committee from Sahibzada Abdul Qaiyum who in the meantime had left for Chitral as Extra- Assistant Commissioner and Assistant Political Agent⁸⁶.

Regarding the constitution and governing body of the College, it was suggested in the Merk's letter that there should first be a body of the Governor composed of about

⁸⁶ Letter of Merk to Mian Abdul Aziz, May 27, 1910.

100 persons and secondly a syndicate consisting of 8 to 12 members who should constitute the executive body of the College, thirdly, two Committees or the Faculties to advise the Governor and the Syndicate and be their sole channel of communication with the staff of the College and students. The Chief Commissioner enquired from the Committee as how they would select the above mentioned three governing bodies and who would select, appoint and remove the Principal? It was further suggested that the Constitution and functions of the three governing bodies would be as such:

“.....the Governor and Trustees shall be one half representatives of Oriental and Theological learning and one half of Western Education. The function of this body should be to sanction the broad lines of policy upon which the College is to be established”.

“That the Syndicate should consist of 6 to 10 members chosen by the Governors and the Principal should have a seat on the Syndicate ex-officio but not have a vote when any question relating to his pay, leave or conduct is under consideration or instead of a seat he might be given the right to be present at meeting of the Syndicate”.

“The Chairman of the Syndicate should correspond and function to the Honorary Secretary of Aligarh College. He should not be in the service of the government. Lastly the Syndicate should meet once a week, appoint the Professors in consultation with the Principal and generally govern the College through Principal”.

“The Committees or Faculties should advise the Governors and Syndicate upon Theological and Oriental education and the other on European education. The Oriental Faculty would consist partly of members of the Body of government with purely oriental education and partly of learned Maulvis and Doctors of Quranic Studies and Law. The Faculty would suggest regulations and books for the teaching of Theology, Law, Arabic and Persian etc. it would also suggest the course of religious and theological instruction, which would be obligatory upon the whole College i.e. both sides, Oriental and European sides. The Occidental Faculty would be similarly composed and advised similarly for its side”.

Likewise the functions and duties of the Principal would be the following:

“To the students the Principal should be the final authority. The order of the Syndicate should issue through the Principal. He should have executive authority in the College and in the Boarding House and over all the staff and employees”.

“It may be well to have two Vice Principals under him, one for the Oriental and the other for the Occidental side”.

“The Principal.....must however be accountable to the Syndicate for his stewardship. He will have to give the Syndicate and to the Governors full information and must obey their fully considered opinions and orders. The ultimate power rests with them and not with the Principal”.

The Committee complying with the request of the Chief Commissioner put forward their views on June 6, 1910 as to what courses of study and curriculum they intended to select for their proposed College. The College according to them would be affiliated to some university like the Punjab, as an affiliated institution, it had to comply with the Provisions of Section 19-24 of the Indian Universities Act 1904.

Consequently the course of the studies for the various examinations prescribed by the university would thus be taught in their College as well. Anyhow they would leave the actual selection of the books to the Principal, who they hoped be an experienced man besides being the educationist of great repute.

However the selection of course of study for the Oriental branch of the College was a matter to which the Committee “devoted considerable attention”. They thought that:

“A great deal depend on a proper selection of the curriculum and if our work is to prove successful we must so mould the traditional course of Arabic teaching as to blend with it some of the liberalizing influence of the west”.

This aim they believed would be achieved by adopting the courses of study of two institutions of India i.e., the Oriental College Lahore and Nadwat-ul-Ulema institution in Lucknow The Oriental College Lahore taught upto Nadwat-ul-Ulema standard which crossrespond to the Master of Arts on the English side, and the textbooks prescribed in that College included translations of European works on History, Psychology, Mathematics, Logic, Ethics and Philosophy. The Nadwat-ul-Ulema on the other hand had been entirely a religious body, composed of the leading Muslim Maulvis of whole of India. This body

was doing excellent work in propagating Arabic learning particularly Islamic Theology under the patronage of the Government of the United Provinces of Agra and Oudh.

The Committee therefore proposed to adopt mainly the textbooks of these two institutions as well as the Arabic College at Deoband for their Oriental Faculty. They also hoped to introduce the work of such eminent modern exponents of Islamic thoughts as the Late Sir Syed Ahmad Khan, the late Maulvi Mehdi Ali known as Nawab Mohsin-ul-Mulk and the Right Hon'able Syed Amir Ali⁸⁷.

Agreeing entirely with the Chief Commissioner's suggestions concerning the Constitution and the Governing body of the College, the Committee felt that the Chief Commissioner should be the patron of the institution and that the constitution should be so framed as "to leave some definite some powers in the hands of the head of the Province".

They suggested that 40 governors of the College should be nominated by the Government and the remaining 60 should be elected by the Muslim members of the various Districts Boards and the Municipals Committees, more or less on the population basis in the following proportion:

Table 1: District Board and Municipal Committee of Islamia College, Peshawar

District Board and Municipal Committees	Population	No. of Governors
District Population	8 Lakh	30

⁸⁷ Ibid., p. 35.

Hazara	5 Lakh	12
Kohat	2 Lakh	6
Bannu	2 Lakh	6
Dera Ismail Khan	2 Lakh	6

The governor's term of service was five years and one who contributes Rs. 20,000 or more would become a life member. The District Board and Municipal Committee would be at liberty to elect either any or their own members or outsiders. A governor once elected or nominated can be elected on the expiry of his original term of office.

Moreover the Syndicate, the Committee opined that should consist of 12 members instead of 10 as suggested by the Chief Commissioner. Out of these 8 should be selected by the governors and remaining 4 should be nominated by the Government. Also the Director of Public Instruction N.W.F.P. might be made an ex-officio member of Syndicate. Besides that the two advisory Committees should be selected by the Governors with the approval of the Patron. Similarly the selection, appointment and removal of the Principal should rest with the body of Governors in consultation with the Patron, and that he should be ex-officio member of the Syndicate.

According to the above suggestion of the Committee, the Government would score a fair representation of the above body of the Governors and the Syndicate with 40 and 4 nominated members respectively. Also the Director of Public Instruction N.W.F.P. as an ex-officio member⁸⁸.

At the end, the Committee informed the Chief Commissioner to have found a handsome source of income for the maintenance of their proposed College in obtaining soon the proprietary rights of the premises of the Frontier Islamia Club, Peshawar. Islamia Club which was a registered body and owned house property outside the Kabuli-gate was previously built from funds raised by subscriptions from the Muslim community in 1901-1902. The annual income of this Club from rent was Rs. 4000. As the Club property was erected from public funds belonging to the Muslim Community and the chief objective of the Islamia Club was to support the cause of education among the Muslims, the Trustees and the Members of the Managing Committee of the Islamia Club were therefore entirely willing to transfer the proprietary rights of the premises to the Governors of the proposed Islamia College.

Dwelling upon the advantages of the scheme the officiating Chief Commissioner strongly recommended it on October 3, 1910 to the Imperial Government, thus wrote:

“We believe that it will do more than anything to bring into the stream of modern civilization this back-water of India. There can be no question that the more intelligent men, not only in this Province, but also among the Frontier tribes and in Afghanistan will avail themselves of the means, thus brought to their door of bringing and raising the future generations out of darkness of by-gone ages which still lingers in these parts. The College will serve as a most useful link to connect Muslim conservative orthodoxy with modern life and modern education. It will be observed that the constitution and scheme of the College is carefully devised as to enlist the sympathy and support of the Maulvis and Ulema classes which are so powerful among the Pathans”⁸⁹.

⁸⁸ Merk letter to Abdul Aziz, May 27, 1910.

⁸⁹ Merk to Secretary Government of India, October 3, 1910.

3.3.1 Collection of Subscriptions for the Islamia College

In the beginning of 1911 Roos- Keppel returned from leave in England and Sahibzada Abdul Qaiyum was transferred back to the Khyber Agency. Both of them immediately took up the issue with renewed vigour and gave a new momentum to the movement by their enthusiasm.

In April 1911 a Provincial Committee with District Committees was formed in order to collect subscription for the College. Hamilton Grant, the Deputy Commissioner of Peshawar and Sahibzada Abdul Qaiyum were appointed the joint secretaries of the Provincial Committee.

A meeting of the notables of Peshawar, chaired by Sahibzada Abdul Qaiyum was held at the resident of Abdul Karim, a contractor of Peshawar, in which a committee was constituted for the collection of subscriptions. After the formation of the Committee, the meeting appealed for donation to meet the initial need for the construction of Darul-Ulum. The response was positive from the audience⁹⁰. In May 1911, it was reported that the "utmost interest has been excited and all classes including the most bigoted Mullahs are exerting them to help"⁹¹. The Committee has a vast network both at provincial and district level.

The Vice Presidents of the Provincial Committee, each were required to donate Rs. 10,000 and its members Rs.1000 where the Vice Presidents of the Districts Committees and their members Rs. 2,000 and Rs. 500 respectively. The first and foremost offer towards donation came from Abdul Karim, a contractor with a princely purse of Rs. 10,000. Sahibzada Abdul Qaiyum acknowledged his contribution in these words:

"Abdul Karim, contractor has been the foremost man who stepped forward in the realm of large heartedness and became a cheerful giver of Rs. 10,000 for the well-being of the community with an extra promise to instantly provide more money as Qarza-e- Hasana for the purchase of land if needed. It is Truth that this God fearing man turned out to be the first supporter of the College whose ungrudging bounty, encouragement and hope had been an asset in this noble aim. The community thus might be indebted to him. Sethi

⁹⁰ Sultan-i-Rome. The North-West Frontier (Khyber Pakhtunkhwa) Essay on History. Oxford University Press, 2013. p.394.

⁹¹ Roos-Keppel to Butler, May 1, 1911, Butler Papers Vol.32

Sahib also promised to provide bricks on cheap rates for the construction of the College building⁹².

Other leading subscribers were Khan Bahadur Mian Rahim Shah, K.I.E. Kaka Khel who promised one Lac rupees. Khan Bahadur Haji Mian Karim Bakhsh contributed fifty thousand rupees for the College Mosque. The Nawab of Amb promised one Lac and Nawab of Dir promised one Lac and a quarter of rupees besides 400 trees for building purposes. Nawab of Mohmand and Nawab Mohabat Khan of Toro promised ten thousand rupees each⁹³.

On May 29, 1911, a meeting of subscriber of Islamia College Fund was held at the Town Hall, Peshawar with Nawab Muhammad Aslam Khan, and K.C.I.E. in chair. Among other resolutions unanimously adopted the most important were:

“that the proposed Islamia College be called the “Darul-Ulum-i- Islamia, Subai Sarhad”, proposed by Sahibzada Abdul Qaiyum Khan C.I.E., Seconded by Khan Bahadur Mian Abdul Rahim Shah Kaka Khel”.

“That a sub-committee be appointed to frame rules and regulations for the administration of the “Darul-Ulum” and that these may after approval be registered under “Library Scientific and Charitable Societies Act XXI-1860” proposed by Maulvi Saaduddin Khan, Pleader, seconded by Mian Abdul Aziz , Bar-at-Law”.

“That until the institution is registered and permanent Committee is finally appointed, a temporary Committee may be appointed to transact all important matters in connection with the “Darul-Ulum”.

Proposed by Mufti Fida Muhammad Khan, Bar-at-Law and seconded by Maulvi Ghulam Hassan Khan.

“That Sahibzada Abdul Qaiyum Khan, Khan Bahadur, C.I.E. and A.H. Grant, C.I.E., I.C.S. may be appointed Joint Secretaries of the said institution, who shall have power to appoint Assistant Secretaries whenever required”.

⁹² Qaiyum, Sahibzada Abdul, Initial Report, Darul-Ulum-i-Islamia Suba Sarhad, Peshawar, June 5, 1912, p.p.3-4.

⁹³ Daily Paisa Akhbar, Lahore, May 27, 1911.

Proposed by Maulvi Ghulam Hassan Khan, seconded by Qazi Muhammad Akbar Khan:

“That the deputation be sent to different parts of the Frontier Province with a view to collect subscriptions and that the Joint Secretaries may select members for these deputations and make other necessary arrangements connected therewith”⁹⁴.

In pursuance of the resolution, deputations were thus formed and sent to various parts of the Frontier Province to raise funds for the Darul-Ulum. In early June 1911, Sir Sahibzada Abdul Qaiyum led a deputation of leading persons of Peshawar to Hashtnagar. An unprecedented warm and fervent welcome awaited them everywhere. In about twelve days, they visited, Tangi, Sherpao, Umarzai, Turangzai and Prang. It was reported that speeches of Sahibzada Abdul Qaiyum were extremely impressive and soul-stirring, almost bewitching the audience. Khan Bahadur Haji Ghulam Haider Khan of Tangi writes:

“The magical oratory and impressive speeches of Sahibzada had the effect of melting the heart of people and persuaded them towards donations”⁹⁵.

Another account says:

“The people showered rupees, ashrafis and notes with immense love and sincerity”⁹⁶. Within six month, by October 1911, five Lac rupees had been collected and promised. Later on in a meeting of the College Committee it was decided through a resolution that all those who had donated a sum of rupees one Lakh or more to the Fund of Islamia College would be called “the Benefactors of the Darul-Ulum”, and all those who subscribed a sum of rupees ten thousand or more would be known as “the supporters of the Islamia College”. The names of Benefactors of Islamia College are:

1. Nawab Badshah Khan Sahib, Nawab of Dir. Rs. 1,25,000
2. Khan Bahadur Mian Rahim Shah Sahib Kaka Khel. Rs. 1, 15,000.
3. Nawab Sir Muhammad Khan-i-Zaman Sahib, Nawab of Amb. Rs.1, 00,000.

The names of “Supporters of the Islamia College” are:

1. Nawab Abdur Rahman, Khan of Teri. Rs. 50,000
2. Khanzada Fateh Muhammad and Brothers of Mardan. Rs. 50,000

⁹⁴Khan, Naushad. “Arts and Letters Biannual Research Journal of Social Sciences and Islamic Studies and Languages”. Editor. Dr. Naushad Islamia College University of Peshawar Vol.1, No. 6. (Autumn, 2005): p.p.6-7.

⁹⁵Daily Paisa Akhbar, Lahore, June 21, 1911.

⁹⁶ Daily Paisa Akhbar, Lahore, May 5 and June 15, 1911.

3. Haji Karim Baksh, Sethi of Peshawar. Rs. 50,000.
4. Sir Shujaul Mulk, Mehtar of Chitral. Rs. 20,000.
5. Khan Muhammad Hussian Khan, Jagirdar of Garhi Habibullah. Rs. 12000.
6. Nawab Ghulam Qaism Qutb-ud-Din Khan of Tank. Rs. 12000.
7. Kahan Bahadur Abdul Hameed Khan of Nowshera. Rs. 12000.
8. Khan Badahur Nawab Muhammad Hussain Khan, Chief of Mohmand. Rs. 10,000.
9. Khan Bahadur Nawab Mohabat Khan of Toru. Rs.10,000.
10. Abdul Karim , Contractor of Peshawar. Rs.10,000.
11. Haji Mohabat Khan of Prang. Rs. 10,000.
12. Nawab Ahmad Nawaz Khan Sadozai, Nawab of Dera. Rs. 10,000.
13. Khan Bahadur Muhammad Azam Khan of Kundi.Rs.10,000.

3.3.2 The Choice of the Site for Darul-Ulum

It was decided in the resolution 8 of the Subscriber's meeting that A.H. Grant and Sahibzada Abdul Qaiyum, the Joint Secretaries had to hunt for a suitable site to be acquired for the College. The site already selected by the Committee on the Peshawar- Kohat road did not appeal to the Joint Secretaries. Seeking the advice of Roos Keppel, they eventually succeeded in selecting the existing site.

This is the same site where Afghans under the leadership Muhammad Akbar Khan gave a crushing defeat to Sikh General Hari Singh in 1837. It is also the same place where in Second Century A.D., there was a large Buddhist monastery of the time of Kushan ruler which linked up the Islamia College with a remote past and made it the successor of a renowned educational institution of a great epoch of culture and civilization in Asia⁹⁷.

Accordingly during the years 1911 and 1912, the Joint Secretaries acquired an area of 199 acres The acquisition was done through private negotiations. The land according to Sahibzada Abdul Qaiyum was "purchased at the average rate of Rs. 150

⁹⁷Principal Report on the Progress of Islamia College and Islamia Collegiate School, Peshawar, during the year 1915-1916.p.2.

per Jarib and a special concession was made in the rates by the owners as part of their donations towards the institution⁹⁸.

3.3.3 Foundation Ceremony of Islamia College, Peshawar

After the collection of necessary subscriptions and acquiring of land for the Darul-Ulum, next step was to lay the foundation stone of the proposed institution. For this purpose Sahibzada Abdul Qaiyum invited all the leading Ulema, scholars, religious divines and notable personalities in the province and beyond, and March 21, 1912 was selected the day of foundation of Darul-Ulum and the adjacent Mosque. A congregation of 25-30 thousands individuals from the Province, Tribal areas and other parts of India participated in the Foundation Ceremony of Darul-Ulum.

Ceremony began with the recitation of the Holy Quran by Maulana Abdullah Abbasi commonly known as Qutub Shah. After that Nawab Abdul Qaiyum Lodhi and Colonel Aslam Khan Sadozai took a bucket of lime and forward a silver mason trowel towards Hazrat Haji Sahib and requested him to lay the foundation stone while the later laid the foundation stone of the College⁹⁹.

Sahibzada Abdul Qaiyum laid the foundation stone of the college from Haji Sahib of Turangzai because of two reasons, firstly, he was a great religious and spiritual personality of his age and was struggling for the upheaval for the advancement of education in the Frontier, and secondly, the people of the Frontier avoid their children to get admission in the institutions opened under the guardianship of English with fear that such institution may not covert their children into Christianity. Sahibzada Sahib thought that by laying the foundation stone from such a religious personality like that of Haji Sahib of Turangzai would vanished away from the minds of parents and they will not be reluctant to get admission their younger in this Institution.

All participants were entertained with refreshment and food and excellent arrangements were made by the organizers and workers who took upon themselves to

⁹⁸ Abdul Qaiyum to the Director of Public Instruction, N.W.F.P., October 26, 1916. A loose File in the old record of the, Darul-Ulum.

⁹⁹ Javid, Aziz. Bar-e-Sagheer Ke Tehreek-i-Azadi Ka Aik Azeem Mujahid: Haji Sahib Turangzai. Edara Tehqeek Wa Tasneef, Pakistan .p.85.86.

pay for all the expenses of the function. Khan Bahadur Haji Mian Karim Bakhsh distributed sweets and Lungis etc among the Ulema.

On June 23, 1912, a special meeting of the Committee which was held at the Qaisiriya J. Hall, Islamia Club. Sahibzada Abdul Qaiyum, the Honorary Secretary and incharge of the College funds presented a detailed report about subscriptions and it was found that so far an amount of eight lakh and ten thousand rupees had been promised. Out of this about three lakh eleven thousand and five hundred had already been collected. The campaign for the collection of subscriptions continued and it only ceased when an amount of fifteen lakh rupees had been collected.

In May 1912, the College Committee submitted second presentation to the Chief Commissioner. It embodied the proposals on the various aspects of the College Scheme in final form which were worked out under the personal supervision of Roos-Keppel.

Acknowledging gratefully the debt of Roos-Keppel in rendering moral support to them, they were glad to comment that "the dormant sense of our community is awakened and that necessity for education on modern lines as well as the Oriental classics is really felt by us...and that an institution of this kind proposed was really a keenly felt want".

The Islamia College, proposed the Committee as they did previously, would be a triple institution containing an Oriental Faculty, Arts College and a High School. This division into Oriental and Arts Faculties was due to their strong conviction that religious instructions were an integral part of the education as a whole, as they expressed it:

"Every true educationist, not only in India but throughout the civilized world has come to the conclusion that no education divorced from its religious instructions is of any permanent use to any community. Whatever may be the state of affairs elsewhere it is our firm belief that the old circumstances of the Muslim community in this Province make it our bounden duty to make some real and tangible provisions for this kind of education in our scheme" .

In the Oriental Faculty therefore enlightened religious instructions, coupled with secular education on modern lines to a certain extent would be imparted. The objective of this Faculty was thus set out thus:

“Our chief aim in this faculty will however be to turn out Mullahs not of the ignorant and fanatical type that we have got at present but gentlemen imbued with enlightened and civilized ideas, their fanaticism eradicated and their mind filled with rational, humane and sound religious principles with their whole nature permeated with devotion and loyalty to the British Crown, a duty which is ordained by our religion in its true spirit and light and which should be the marked characteristic of every true and sincere follower of Islam. It is a fact.....that the Mullahs wield a greater amount of influence over our co-religionists not only on this side of the Frontier but across the border and anywhere else. It is our belief that the type of Mullahs we proposed to turn out of our College will exercise humanizing and civilizing influence over our brethren in the independent territory, which needless to say will materially contribute towards our own peace and tranquility besides making them the most loyal adherents of the British Empire”.

The students of the Oriental Faculty, the Committee explained would be talibs who would be granted special stipends for two years of course. In the first instance 25 scholarships would be awarded so that the branch might be expected to open with 25 students.

As far as an Arts College and a High School were concerned, the Committee would make provisions for the “study of modern languages and sciences” in them because their introduction was considered by them as their solemn duty as they expressed it:

“...the Muslim Community in India has become keenly alive to this need with strong desire to keep abreast with the other sister communities in this country and this have been fully well realized by every thoughtful Muslim here. We would therefore be failing in our duty to our community were we to start an educational institution where an Arts Faculty had no place, it was therefore, our bounden duty to make provisions for a decent Arts College in our scheme, and this on the ground that we were fully convinced that cheap education is worse than no education at all”.

At the same time the Committee availed the opportunity of thanking the Imperial Government for their generous grant of Rs. 2,00,000 towards the capital expenditure and Rs. 25,000 for recurring expenditure for the upkeep of the College. They requested the Chief Commissioner to enquire if the Education Department would be willing to lend them services of two officers of the Indian Educational Service to serve as Principal of the College and Headmaster of the School¹⁰⁰.

Regarding the management and control of the College, the Committee submitted certain proposals which were entirely different from the previous ones.

In the new proposals the overall control and management of the College was left to three bodies namely the Governors of the College, the Board of Trustees and the Council of Management. The Committee has the power to select one hundred members of Board of Governors among the people who had contributed materially for the College. The Board of Trustees has twenty members selected by the Governing body from among themselves for five years for matters related to the investment of the College and budget etc. the Council of Management consisted of fourteen members, five of them being high ranking Government officials i.e. the Deputy Commissioner, Peshawar, the Director of Public Instructions, the Inspector General of Police, the Commanding Royal Engineer and the Chief Medical Officer. The rest of the nine members will be selected by the Board of Trustees annually and overall function of Council of Management was general control over all matters of the College.

The details of the above scheme were worked out by the Committee under the personal supervision of Roos-Keppel. He forwarded the proposal on September 26, 1912 to the Government of India for approval. The Government of India responded favourably with the suggestion that College rules should provide that the Chief Commissioner should have the power to suspend the constitution of the institutions and direct its authorities to take such action as might appear to him desirable¹⁰¹. The College Committee however opposed this suggestion considering that it gave "altogether too sweeping" powers to the Chief Commissioner and that it might have the effect of converting "an independent aided

¹⁰⁰ The Committee of the Islamia College to Sir George Roos-Keppel, May 22, 1912, Indian Education Proceedings Vol.8943, November 1912, p.p. 176-177.

¹⁰¹ Letter of Joint Secretary to the Government of India, November 22, 1912

College into a purely government institution with which the subscribers have little to do but to subscribe". At this Roos-Keppel proposed that Chief Commissioner may be only entrusted with the power of veto any measure passed by the three managing bodies. The Government of India agreed with the proposals of Roos-Keppel on the condition that the Principal of the College would be equipped with adequate disciplinary powers regarding both the staff and students. The College Committee accepted it¹⁰².

A section of the Hindu Press in Punjab denounced the Islamia College scheme. Writing under caption "Sir George Roos-Keppel's heaps of sins" and The Punjab Advocate pointed out that the blackest part of his sinfulness is connected with the interest which he has been evincing in the establishment of the Islamia College at Peshawar¹⁰³. The newspaper Observer strongly defended Roos-Keppel's active association with the College and stated that he was "entirely free from all these unfounded and unjustifiable blames and slurs¹⁰⁴".

However the Muslim press in Punjab and N.W.F.P. welcomed the movement and strongly condemned the Hindu papers opposing it.

The authorities of the Edwardes College also opposed the scheme of the Islamia College and Islamia Collegiate School in words that "to promote the creation of a second College there is no adequate need".

The construction of both the school and college building commenced in October 1912 and the work continued smoothly and with utmost rapidity. The layout of the main campus had been meticulously planned symmetrical in character and it preserved the principal features of the Muslim architecture. A proper setting within the original square plan had been given to the College and school building, the mosque, hostels, residential quarters for the staff, playing fields, a market and general administration centre.

Throughout the process of the construction, Roos-Keppel and Sahibzada Abdul Qaiyum exhibited keen interest by minutely inspecting the construction and offering valuable suggestions at times.

The credit of the design and architectural beauty of the buildings except the Science Block was due to Colonel W. J. D. Dundee, the then Secretary of the Public Works

¹⁰²Letter of Roos-Keppel to the Joint Secretary, the Government of India, January 8, 1913.

¹⁰³The Punjab Advocate, July 6, 1911.

¹⁰⁴The Observer May 18 and 22, 1912.

Department and Lieutenant Colonel G. P. Campbell, the Assistant Commanding Royal Engineer, Peshawar, of the Military Engineers Service. Both of them supervised and directed the erection operations as well. This was disclosed by Sahibzada Abdul Qaiyum on the opening ceremony of Roos-Keppel Hall on February 4, 1915.

The entire cost of the College white mosque was met by Khan Bahadur Haji Karim Bakhsh Sethi of Peshawar City. As expected, the school building and a school hostel were completed within stipulated time. On Saturday, April 5, 1913 Harcourt Butler performed the opening ceremony of the school. Impressed by the sincere fervour Butler expressed a great hope in the future of the institution. He marked:

“Standing here on the most famous highway of Asia, facing the mouth of Khyber Pass, I confess that my imagination is powerfully affected at the prospect of the enlightenment which will radiate from this School and College, not only in this Province and along the Frontier, but far into the recesses of Asia”¹⁰⁵.

Six months later, on October 1, 1913, the College was officially opened with twenty six scholars of whom about five were day boys coming from the city and the rest were boarders accommodated in Hardinge Hostel. Mr. Tipping had dual charge as Principal of the College and Headmaster of the Islamia Collegiate School.

Proper arrangements were made for scholarships for poor and deserving students by the College Committee. Districts Board Scholarships which were awarded to the intelligent students were apart from it. All tribal students were scholarship holders and received stipends through their respective Political Agents. Nawab Colonel Muhammad Aslam Khan and Sahibzada Abdul Qaiyum who remained previously elected the President and the Honorary Secretary of the governing body; on March 1, 1914 both were elected as life President and life Honorary Secretary of the College Committee by the Board of Governors.

On April 30, 1914 the first Prize Distribution Ceremony in the history of the Darul-Ulum took place. Sir Sahibzada Abdul Qaiyum, the Honorary Secretary read the report in Pashto and informed the audience that College initial enrolment was only twenty

¹⁰⁵ Annual Report of the Public Instruction in N.W.F.P., 1913-1914, p.4.

five students with one Hostel and today the College and School has five Hostels fully occupied with over three hundred students.

He further stated that:

“Special attention and efforts are being devoted to Namaz and other religious duties. That our school is really popular in the Muslim Public and that it has filled a long felt want is evident from the fact that its precincts you will find the sons of sturdy Wazirs and hardy Afridis on the one side along with the sons of ruling chiefs of independent territory like the Mehtar of Chitral on the other. It may also note that the gentry and the public of this Province are at the same time fully represented as out of 313 boys on the rolls 70 are from the independent territory”¹⁰⁶.

He further told that, as the institution was developing rapidly, after sometime they felt the need to open Science Department in the College. They invited Mr. A.S. Hammy, the distinguished Professor of Science in the Government College Lahore,¹⁰⁷ who had come to Peshawar and discussed the design of Science Block with College Committee members and also the matters related to the requirement of this Faculty. Courses leading to the Bachelor of Arts were started in 1915 and those for Bachelor of Science in 1920. At degree level the College was also affiliated with Punjab University.

The inauguration ceremony of Roos-Keppel Hall was performed in the College on February 4, 1915. On this occasion Sahibzada Abdul Qaiyum appreciated the efforts of Roos-Keppel for the cause of education in the words that “he has always been ready to guide us in the momentous work”.

In December 1915, the 28th session of the All India Mohammadan Anglo-Oriental Educational Conference was held at Rawalpindi. Sir Abdul Qaiyum, L. Tipping, the Principal and a few students of the Darul-Ulum also participated. Sir Sahibzada Abdul Qaiyum presided over the fifth session of the conference on 28th December and in his address narrated the story of the foundation of Darul-Ulum-i-Islamia Peshawar. The Prize Distribution ceremony in College was held on April 13, 1916, on the occasion Sahibzada

¹⁰⁶ Translation of the Report presented in Pashto by the Honorary Secretary, Sir Abdul Qaiyum on the occasion of the Distribution of Prizes by the Hon'able J.S Donald, Acting Chief Commissioner, N.W.F.P. on April 30, 1914.

¹⁰⁷ Garrett, Herbert Leonard Offley, and Abdul Hamid, A History of the Government College Lahore 1864-1964, publisher, Dr. Nazir Ahmad Principal Government College. 1964. pp. 128, 153.

Abdul Qaiyum expressed his thoughts with regard to the character building of the students and said:

“That the ideal we set before ourselves has been kept strictly in view, and that particular care is being taken for the moral and religious welfare of the boys. The committee has much pleasure in noting that every effort is being made to form the character of students and it is confidently hoped that the son of the Darul-Ulum will do full credit to the institution by roving themselves in after life to be true Muslims, law abiding citizens and loyal subjects of His Majesty the King Emperor¹⁰⁸.

Roos-Keppel delivered a short and succinct speech in Pashto conveying feeling of tenderness, affection and attachment which he cherished for the students of Darul-Ulum. His memorable words will forever remain bright in the annals of the History of Islamia College, Peshawar.

He told the audience:

“Nawab Sahib and I dreamt a dream at Landikotal over twelve years ago to establish a College at its present site for the benefits of Afghans boys. We often sat together till late nights discussing how Almighty God would be pleased to give us time to establish a college. The seed was sown three years ago. Today we have a tree before us and here are the fruits (pointing toward boys at gallery). I hope the tree will continue to grow taller and taller. “Boys” he said, “I feel extremely delight to see you at all times. My happiest moments are those when I am in midst”¹⁰⁹.

About the financial position of the College, Sahibzada Abdul Qaiyum revealed that the budget passed by the College Committee on March 18, 1916 stood as followed:

(Recurring/ Non- Recurring)

Estimated Income: Rs. 99,130

1,70,100

¹⁰⁸ Translation of the Report presented in Pashto by the Honorary Secretary, Sir Abdul Qaiyum on the occasion of the Distribution of Prizes by the Hon'able Lt. Col. Sir George Roos-Keppel J.S Donald, Chief Commissioner, N.W.F.P. on April 13, 1916. p.2.

¹⁰⁹ Address of Sir George Roos- Keppel, Chief Commissioner, N.W.F.P. on the occasion of the Annual Prize Distribution, April 13, 1916.

Estimated Expenditures: Rs. 1,18,915

1,80,215

It showed a deficit of Rs. 19,785 in the recurring and Rs. 19,115 in non-recurring charges. The Imperial Government was engaged in its World War I preparations so Sahibzada Abdul Qaiyum didn't find it fit to request the Government for financial assistance. So to overcome the deficit proper savings were made from allocations of capital of many proposed buildings etc. Sahibzada Abdul Qaiyum was also fully aware of health of the students of Darul-Ulum as Roman phrase is "Menssana in Corporesano (healthy mind in the healthy body), for this purpose grounds for games like cricket, hockey and athletics were laid.

Bibi Hur, the daughter of late Ghulam Jilani of Peshawar donated valuable collection of manuscripts and books to the College Oriental Library.

The father of the lady Bibi Hur had rare manuscripts of authors of great repute like Muhammad bin Imam Muqaddasi, Allama Jabrati and Sheikh Abdul Haq of Delhi etc. .

When the scheme of establishment of the College took a practical shape, Sahibzada Abdul Qaiyum along with other members of the College Committee approached the lady and succeeded in persuading her to donate treasure of knowledge consisting of 2116 volumes to the College Library. The collection came to be known as "Library of Oriental learning, Darul-Ulum-i-Islamia, Peshawar and Maulana Abdur Rahim, the first Librarian of the Darul-Ulum compiled a complete catalogue of these collections in 1913 and named it "Catalogue of Scientific Knowledge in the Library of Darul-Ulum-i-Islamia, Peshawar. Shams-ul-Ulum, Lexicon of Arabic, Sharah-i-Majma-ul-Bahrain by Allama Jabrati, and Sanan-i-Kulra-i-Bahaqi, Sharah-ul-Hakim etc are some notable manuscripts present in the College Library¹¹⁰.

The English section of the College Library was kept separate from the Oriental section. In 1917 the College issued its own Magazine named "Khyber Akhbar". After two years it started in the shape of a proper Magazine. During 1917-1918 two new subjects, Economics and Logic were introduced.

The war years (1914-1918) were years of great unrest in the tribal territory. The Turco-German Mission to Kabul and their anti-British activities in Khyber and other parts

¹¹⁰ Khyber Mail, June 1, 1941.

of the Frontier were greatly annoying the administration. Norman Boltong, Deputy Commissioner of Peshawar reported in August 1916 that “the news of the movement is causing excitement and some alarm in Peshawar.

Of all the heads of N.W.F.P. under the British rule, Sir George Roos-Keppel tenure of office had been the longest comprising of eleven years. He left for home in September 1919, an early retirement and passed away in 1921¹¹¹.

He was succeeded by Sir Hamilton Grant. The Trustees of the Darul-Ulum while presenting him with an address of welcome on December 12, 1919 raised for the first time the issue of the Frontier University. Nawab Sahibzada Abdul Qaiyum recalled that:

“...we now find that on the recommendation of the Calcutta University Commission, the Government of India had already taken up the question of the Industrial and Teaching Universities to be established throughout in India. With your genuine sympathy assured we feel confident that we will be given every facility to realize this goal and that our institution at no distant date will have the honour to be one of the leading teaching Universities in India”¹¹².

About the raising of Islamia College to the status of a University, the Chief Commissioner, Hamilton Grant remarked:

“this is a great and worthy ambition but as you know there are many difficulties, financial and other in such a proposition. All I can now say is that heartily sympathise with your aspirations and if in my tenure a University should be established in Peshawar, I should regard it as the most auspicious event in my period of office”.

The man behind this entire struggle was Sahibzada Abdul Qaiyum who first realized that without modern education the Pushtoons neither preserved their glorious past nor they could ensure their bright future in South Asia.

¹¹¹ The Twentieth Century (1901-1921) A Concise Dictionary of National Biography, Completed Upto 1921, Oxford University Press, 1930.

¹¹² Translation of Pashto address presented to Hon'able Sir Hamilton Grant, K.C.I.E., Chief Commissioner, N.W.F.P. by the Trustee and Honorary Secretary, Sir Abdul Qaiyum on December 12, 1919.

This earned him the title of Sir Syed of Sarhad because he did all that for Pushtoons of N.W.F.P., which Sir Syed Ahmad Khan had done for the Indian Muslims on all India level¹¹³.

Nawab Sir Sahibzada Abdul Qaiyum Khan earned his retirement after four months of the retirement of his close friend, Sir George Roos-Keppel, in December 1919 as Political Agent Khyber at the age of 55.

¹¹³ Arts and Letters, Biannual Research Journal of Social Sciences, Islamic Studies and Languages, Editor, Dr. Naushad Khan, Islamia College, University of Peshawar, Vol: 1, No. 4, Spring 2003, p. 41.

CHAPTER 4

POST RETIREMENT ACTIVITIES OF SAHIZADA ABDUL QAIYUM

The NWFP was politically calm during the First World War (1914-18). But in the years that followed the province's apparent isolation from India's political currents came to an end¹¹⁴. Rowlett Act was promulgated in 1919 after the end of World War 1 for curtailing the raising launched by Congress and others. According to this Act, without ordinary court proceedings sentence can be imposed and anyone can be arrested without warrant or trial¹¹⁵. This created a wave of discontent throughout British India.

The situation turned into a worst possible one when the army fired at a mass meeting held to protest against the Act at Jallianwalla Bagh, Amritsar, on April 13, 1919 killing hundreds of men and injuring thousands. Martial Law was also imposed in Peshawar on May 8, 1919¹¹⁶ and several arrests were made. Tyrannical and autocratic laws were imposed upon the people like Frontier Crime Regulation (FCR) and Murderous Outrage Act of 1877. Maulana Mohammad Ali Johar described the situation in the province as *Sarzamin-e-Bay-Ayin* (the land without law)¹¹⁷. Rowlett Act and Third Afghan War, 1919 were followed by Khalifat and Hijarat Movement.

At the end of the World War 1 when the British started treating Turkey disgracefully, a movement of great religious and political enthusiasm emerged, known as *Khilafat* Movement, led to a large scale Muslim *Khilafat* agitation in India. On the platform of *Khilafat* Movement, Hijrat Movement was launched in 1920. British India was declared as "Dar-ul-Harb" (Land of War) and it was now a religious obligation to give up everything and take refuge in Dar-ul-Islam (Land of Islam)¹¹⁸. Such a great scholar like Abul Kalam Azad and Maulana Abdul Bari of Firinghi Mahal, Lucknow,

¹¹⁴ Bashir, Nadia. "A Review of Political Awakening in N.W.F.P. (1901-1947)". Pakistan Annual Research Journal, Vol. 49, (2013): p.61.

¹¹⁵ Shah, Syed Wiqar Ali. Muslim League in NWFP. Karachi: Royal Book Company, 1992. p.5.

¹¹⁶ Tribal Research Cell, 1919-1920, 'Border Administration Report', 2309/G. p.18

¹¹⁷ Yousafi, Allah Bakhsh, *Sarhad our Jadd-o-Jehad-i-Azadi*. Lahore: Markazi Urdu Board, 1968. p.62

¹¹⁸ Tendulkar, D.G. Abdul Ghaffar Khan; Faith in a Battle. Gandhi Peace Foundation, Bombay, 1967, p.32.

issued *fatwas* (religious verdicts) in this regard¹¹⁹. Muslims from the Frontier went for Hijrat to Afghanistan in large number.

As the constitutional development in N.W.F.P. is concerned, NWFP was placed under the direct control of the Government of India in 1901, through a Chief Commissioner and Agent to the Governor General, appointed and directly responsible to the Government of India¹²⁰. Even after a decade of the formation of NWFP, it was not considered fit for constitutional reforms. The Montagu Chelmsford Report (1918), while recommending diarchy in other provinces did not suggest any change in the administration of the Frontier Province.

The educated and political-minded people of the Province advocated for the introduction of the constitutional reforms in the Frontier Province as par with other provinces of India. This was the prevailing state of affairs in the Frontier in the second decade of twentieth century and Sahibzada Abdul Qaiyum was not happy with the new turns in the politics of Frontier.

Soon after his retirement in 1919, Sahibzada Abdul Qaiyum participated in Mussoorie Conference followed by Third Afghan War, and ‘Treaty of Rawalpindi’ for further talks before a treaty of friendship with Afghanistan. He was not a believer of Hijrat Movement and ‘Tark-i-Mawalat’ (severance of relations with the government) but a strong believer of only the constructive agitation.

In the meeting of Board of Trustees of Islamia College on November 28, 1920 he not only condemned the destructive agitation owing to Hijrat Movement and Tark-i Mawalat but also had dreamt for a University in the Frontier and said that “we shall be soon on the highway to establish a University of our own”¹²¹.

A University for the Frontier Province was a dream of Sahibzada Abdul Qaiyum, while addressing the Council of Management of Islamia College, Peshawar he expressed his dream as: “But to have a University of our own and if this alternative is adopted, the only feasible and practical plan open to us is to develop our college into a residential

¹¹⁹Baha,Lal. “The Hijrat Movement and North West Frontier Province”. Islamic Studies Journal, Islamabad,(1979): p. 231.

¹²⁰ Shah, Syed Waqar Ali. North West Frontier Province: History and Politics. Islamabad: National Commission on Historical and Cultural Research, 2007,p.11.

¹²¹ Tribal Research Cell, 1920, Khalifat Agitation in Islamia College, Peshawar, 121-Peshawar, p.54.

University”¹²². This dream of Sahibzada Abdul Qaiyum did not materialize for time being.

His contemporary, a leading personality of that time, Abdul Ghaffar Khan had also started his movement of ‘Azad Schools’ at Utmanzai, which he later planned to establish High School. For the purpose of collecting the donation for Azad School he visited Charsadda in 1921. Soon more Azad Schools were opened in Charsadda and Mardan sub-division.

In summer 1921 Nawab Sir Sahibzada Abdul Qaiyum left for an overseas tour around the world, with a prime purpose to enquire about his fast friend Roos-Keppel whom he found ill. He also visited the United States of America. Upon his return from England he visited some Islamic countries and places of religious and historical significance, i.e. Syria, Egypt, Jerusalem, Saudi Arabia, Spain etc.

Constitutional reforms was the demand of the people of the Frontier and when this demand caught the momentum, the Government of India formed a committee in April 1922, consisting of three Englishmen, three Muslims and two Hindus under Sir Denys Bray, the Foreign Secretary, to report on the desirability of N.W.F.P. with the Punjab or of granting the Province reforms. In N.W.F.P. some ‘communal-minded’ Hindus opposed the introduction of such reforms. They pleaded for the strengthening of the power and authority of the executive. Sahibzada Abdul Qaiyum advocated in favour of reforms for Frontier Province before the Bray Committee and in case of re-amalgamation with Punjab, the Frontier peoples would “lose their right of civil citizenship”.

The Committee Report in October 1922 against the re-amalgamation scheme and recommended grant of liberal institution with certain safeguards¹²³. The Government took no action on the Report of Bray Committee.

¹²² Agenda Matter to be brought before the Council of Management of Islamia College, Peshawar at their Annual Budget Meeting to be held on Monday April 17, 1933, p.9.

¹²³ Obhrai, Diwan Chand. *The Evolution of North-West Frontier Province, Peshawar*. Saeed Book Bank, 1983, p.122.

4.1 KHAN BAHADUR SIR SAHIBZADA ABDUL QAIYUM SERVICES FOR THE CAUSE OF EDUCATION IN INDIAN LEGISLATIVE ASSEMBLY 1924-1932

In January 1924, Sahibzada Abdul Qaiyum was nominated as the non-official member of the Legislative Assembly of India by Lord Reading, Governor General of India¹²⁴. This Assembly was also sometime called the Imperial Legislative and Central Legislative Assembly. It was in this august House where he and Quaid-i-Azam Muhammad Ali Jinnah had long parleys regarding the future of Indian Muslims.

The first meeting of this Assembly was held on Wednesday January 30, 1924, wherein Sahibzada Abdul Qaiyum and others members took their oath of office¹²⁵.

During his membership of the Central Legislative Assembly, he was not forgetful of the need of his province. His main agenda from this forum was to get democratic reforms for his Province par with the other provinces in British India. Sahibzada Abdul Qaiyum was by then quite old and not so well. He often remained indisposed due to his Sciatica but in spite of that he continued his struggle for the development of education in the Frontier Province besides gaining reforms on this platform through questions, debates, suggestion and speeches etc.

On March 14, 1924, he raised question on closing of 105 Primary Schools in N.W.F.P. by the Government in 1923 and that the Government "cut off one lakh from a small province and a small budget last year"¹²⁶.

. On this the concerned education department minister, Narasimbha Sarma replied that schools were closed due to "balance our Budget" and cut off the budget of education department is temporary in nature and "this Department will endeavour to do its best to improve the number of schools, to improve the quality of education, to improve the pay of teachers"¹²⁷.

¹²⁴Khan, Naushad, "Arts and Letters, Biannual Journal Research of Social Sciences, Islamic Studies and Languages". Islamia College, University of Peshawar, Pakistan, Vol: 1, No. 4. (Spring, 2003) : p.42.

¹²⁵Indian Legislative Assembly Debates, January-February, 1924, Vol.1, Part.1, Official Report, Delhi, Governmental Press, 1924, January 30, 1924

¹²⁶Indian Legislative Assembly Debates, March 14, 1924, Vol. IV, No.31, Official Report, Delhi, Governmental Press, 1924, p.1752

¹²⁷ibid., p. 1753.



Mian Sir Muhammad Shafi in his speech told the House that "primary education in the North West Frontier Province is a long way ahead of primary education in many of the other provinces of India".

Sahibzada Abdul Qaiyum insisted in the House that if money to be founded it must be expended on primary education in Frontier Province. He further reiterated "that secondary education as well as university education was as important in that corner India as primary education is".

He further raised objection that a Sub-Committee which was presided over by the Director of Public Instruction, N.W.F.P., appointed by the Local Administration to go into the financial position of residential Islamia College, Peshawar in its report demanded Rs. 60,000 from the Government, and that a grant of only Rs. 40,000 was allowed for the year 1921-1922 and as a consequence of this the institution is run under a deficit.

On the behalf of Government the concerned minister, Narasimbha Sarma replied:

"the Government certainly recognized the claim of North-West Frontier Province and Islamia College deserve every encouragement. If Government of India are in happy position of finding funds, I am sure that we shall be the first to help that College and secondary and primary education in N.W.F.P., so that the Province may, by the growth of civilizing influences, be a source of strength and not a source of anxiety to the people of India"¹²⁸.

He not only advocated the development of education in the settled districts of the Frontier but also stressed the need of its development in tribal area as well. In the Second Session of the Legislative Assembly of India, held on January 17, 1925, he asked the Government about the extension of "benefits of education to the tribesmen"¹²⁹.

In the British India budget for the fiscal year 1925-1926, Finance Minister Basil Blackett made provisions to increase the grants for Islamia College and other colleges in N.W.F.P.¹³⁰.

¹²⁸ *Ibid.*, p.1848.

¹²⁹ The Legislative Assembly Debates, 1925, Vol. V., Part.1, Official Report, Delhi, Governmental Press, 1925, p.296

¹³⁰ *Ibid.*, p.1828.

In 1926 and 1931 he was elected as the member of the Standing Finance Committee along with thirteen others¹³¹ and later as member of Panel of the Standing Committee on Emigration along with fifteen others members. In one of Assembly debate he preferred education over the demand of constitutional reforms for N.W.F.P. and depicted the true concept of education by saying:

“I do not mean reforms but only education, not the ordinary school education, the literary or the book reading test, or the test of passing examinations and getting degrees but some practical system of education by which the people will not only learn the peaceful ways of settling their disputes and earning their livelihood but also becoming good neighbour and friendly allies”¹³².

Here he again pleaded for the extension of education beyond settled districts in tribal areas as through “which they may learn to live peacefully among them and earn their livings, that education is practicable “only in the tribal areas”¹³³.

He considered the tribal areas the other wing of an eagle and once had said:

“This Province is divided into two parts one is called the tribal areas or the Agencies and the other the settled districts. We are like the two wings of an eagle and unless the two wings are brought to the same level of strength, the eagle cannot be expected to fly fast and work solidly”¹³⁴.

He also declared that British India is responsible for the welfare of tribal areas as it is “British Subject”. He observed in the Assembly that the tribal people had become something like a mill-stone for the Indians hanging round their necks, but they never bothered to think and find a solution for removing that heavy burden from the shoulders of tax-payer. He thus said to the House:

¹³¹ The Legislative Assembly Debates, 1926, Vol. VII-No.8, Official Report, Delhi, Governmental Press, 1926, p.624.

¹³² The Legislative Assembly Debates, March 4, 1926, Vol.VII, No. 8, Official Report, Delhi, Governmental Press, 1926, p.2066.

¹³³ *Ibid.*, 2067.

¹³⁴ N.W.F.P. Legislative Council Debates, Official Report, September 28, 1937 Vol: II, Nos.1-16, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1938, p. 594.

"...my advice to you will be to find some money for expenditure, not for raising Militias and armies in the country...but...to teach them...some technical education and bring them to a sense of good citizenship and good neighbourhood. And this will help you more than anything else in relieving the tax-payer of the heavy burden of expenditure on these Frontier expeditions and you will have earned the gratitude of the suffering humanity of the Frontier"¹³⁵.

In February 9, 1927 while taking part in Assembly debate, he strongly objected over the demand for an extra grant for Education Department which was reduced by the Government to Rs. 1,546 only. He argued before the House:

"I see that even the Department of Archaeology, which is only meant for digging out old ruins and graves has received Rs.57,000, while Education, which is the important subject, has not come up with a larger demand than Rs. 1,546 only"¹³⁶.

While comparing the education situation of North-West Frontier Province with Punjab for the years 1916-17 and 1922-23, Sahibzada Abdul Qaiyum stated that:

"it is fact that while in Punjab the percentage in education has gone up from 3.8 males and .79 females in 1916-17 to 6.04 and 1.0 per cent respectively in 1922-23, of its total population, the percentage in the North-West Frontier Province which stood at 3.5 and .44 respectively in 1916-17 had only reached the figure of 4.1 and .5 in 1922-23"¹³⁷.

He further inquired from the concerned minister about the suspension of grant allotted for the development of education in the Frontier Province.

"it is the fact that towards the end of the year 1925 certain proposals were submitted by the Local Government for the consideration of the Government of India drawing attention to the educational backwardness of the Province and asking for a special grant of rupees five to twelve lakhs in five years to improve the situation, but that the Government of India only allowed Rs. 75,000 extra for the year and postponed the consideration of the scheme to some late date"¹³⁸.

¹³⁵ Legislative Assembly Debates, 1926, Vol. VII, Part, III, Official Report, Delhi, Governmental Press, 1926, p.2068.

¹³⁶ Legislative Assembly Debates, 1927, Vol. IX=No.14, Official Report, Delhi, Governmental Press, 1927, p.620.

¹³⁷ Legislative Assembly Debates, 1927, Vol. IX=No.24, Official Report, Delhi, Governmental Press, 1927, p.1313.

¹³⁸ *ibid.*

At this the Honourable concerned member J.W. Bhore replied:

“it is not to proposed to make any special grant this year in addition to sum of Rs. 75,000 already provided. During the next five years, however, it is hoped, subject to the voting of the funds by the Legislative Assembly, to make to the North-West Frontier Province for the expansion of education, additional grants amounting to nearly 16 lakhs for non-recurring expenditure and of Rs. 1,62,000 in 1927-28 rising to Rs. 4,65,000 in 1931-32 for recurring expenditure”.

Similarly Sahibzada Abdul Qaiyum inquired from the J.W. Bhore about the posts of the Indian Educational Service on the cadre of North-West Frontier Province and by whom they were held. J.W. Bhore replied that “there are five posts in all, three of which are held by the under mentioned officers and the remaining two are in abeyance:

Director of Public Instruction-Mr. J. H.Towle.

Headmaster Government High School Peshawar-Mr. Inayatullah Khan.

Inspectress of Girls Schools-Miss G. Littlewood”.

Sahibzada Abdul Qaiyum strongly objected on the utilization of service of Mr. Inayatullah Khan as Headmaster in these words:

“Is it not the waste of qualifications and a waste of money to employ a man of that salary and experience on running only an ordinary Government School”? He further suggested that a man of such qualification may be appointed as “Inspector of Vernacular Schools or even as Principal of the Training College in the same province, where men of lower qualifications belonging to provincial service have been working”¹³⁹.

In the Standing Finance Committee of Legislative Assembly it was decided to allocate more funds in the budget, for expansion of education in Frontier Province and other territories directly administered by the Government of India for fiscal year 1927-28.

¹³⁹ *ibid.*, p.1315.

“The educational programme which extends up to 1931-32 involves, during the five years, an additional non-recurring expenditure of $29\frac{3}{4}$ lakhs and a recurring expenditure rising gradually from 4 lakhs in 1927-28 to $10\frac{1}{2}$ lakhs in 1931-32. The total amount of additional expenditure for the year is just under 12 lakhs”¹⁴⁰.

Sahibzada Abdul Qaiyum not only struggled for the development of education in the Frontier but was fully aware of the induction of educated Muslims in Indian Government services as to earn their livelihood. On March 12, 1928, he demanded in the House that:

“The Mussalmans all over India, are so very poorly represented in Government services, I really do wish that Government would take some effective steps to improve their condition. There are some departments in which you can scarcely find a single Mussalman”¹⁴¹.

In 1928, the Chief Commissioner, North-West Frontier Province received memorial from the inhabitant of Peshawar and prayed for establishment of a Girls High School in Peshawar while their request was denied on the ground that there already exists a Girl High School and enrolment in middle schools from which the girls pass to high classes is not sufficient to justify the establishment of another high school. Similarly in 1928, according to the report “there exists no arts college in the Frontier Province but only a Government Training College”¹⁴². Sahibzada Abdul Qaiyum denied this statement and stated that Islamia College, Peshawar is another College opened and aided by Government irrespective of caste and creed, as there are a large number of non-Muslim students in the College”.

In November 1928, the Indian Legislative Assembly had appointed a Committee for examining the educational condition in N.W.F.P., Ajmer-Merwara and Delhi¹⁴³. This Committee comprised Sir Abdul Qaiyum, Member of Legislative Assembly (M.L.A), Rai

¹⁴⁰ *Ibid.*, p.1462.

¹⁴¹ Legislative Assembly Debates, 1928, Vol. I - II, Second Session of the Third Legislative Assembly, Official Report, Calcutta: Government of India Central Publication Branch, 1928, p.1329.

¹⁴² Legislative Assembly Debates, 1928, Vol. III, No.1, Official Report, Simla, Government of India Press, 1928, p.316.

¹⁴³ Islamia College Library Record, 1929-30, 'Report of the Primary Education Committee', p.1.

Sahib Harbilas Sarda, M.L.A, Rev. J.C. Chatterjee, M.L.A, Miss L.M. Stratford, Member of British Empire (M.B.E), with Mr. M. R. Littlehailes, Education Commissioner Government of India as its chairman and Mr. J. H. Green, M.B.E. as Secretary¹⁴⁴.

The Education Committee assembled at Simla on June 21, 1929 to prepare its questionnaires, and then started its tour from Simla on July 14, 1929, visiting Delhi Ajmer and Beawar, returning to Simla on August 17, 1929. During this part of the tour, Sahibzada Abdul Qaiyum was unable to join the group on account of his illness. However, he joined the team to start their second part of tour started from Simla on October 3, 1929, visiting Abbottabad and then onward to Peshawar, Kohat, Bannu, D.I. Khan and finally back to Delhi, where the tour ended on November 15, 1929.

During their tour the group visited schools in the cities as well as in the districts and agencies. Moreover written statements in reply to questionnaires were received from a total of 117 persons and evidences of 112 persons were recorded in the region so specified. The final report was signed on April 1, 1930 for onward submission to the Government for suitable implementation, in the form of general recommendations as well as area analysis of the various prevailing problems and deficiencies. Special stress was laid on girl's education, sanitation and change in curricula etc¹⁴⁵.

In 1929, under Standing Order 80 of the Legislative Assembly Standing Orders, Sahibzada Abdul Qaiyum was appointed as the member of "the Committee on Public Petitions"¹⁴⁶ along with three others members.

4.2 PRESIDENTIAL ADDRESS OF SHAIBZADA ABDUL QAIYUM ON 38TH SESSION OF ALL INDIA MOHAMMADAN EDUCATIONAL CONFERENCE ON DECEMBER 25, 1925 AT ALIGARH

The All India Muhammadan Educational Conference established by Sir Syed Ahmad Khan on December 27, 1886, in stretchy hall of the Aligarh College, presided over by Maulvi Samiullah Khan, the co-founder and a trustee of the college. It was an advance guard of his educational movement promoting modern, liberal education

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Legislative Assembly Debates, 1929, Vol.I-III, Official Report, Calcutta, Government of India, Central Publication Branch, 1929. p.383.

for the Muslim community in India¹⁴⁷. Nawab Sahibzada Abdu Qaiyum was aware of the importance of education for the Muslims of the subcontinent and stressed on the need of education in his Presidential Address at Aligarh on December 25, 1925. He in his address stressed on the need of acquiring knowledge of all the modern discipline of education like commerce, trade and agriculture etc. According to him, research is the soul of knowledge, which adds knowledge to the existing knowledge. He addressed the gathering as:

Ladies and Gentlemen:

“I am greatly thankful to you on the respect you have bestowed upon me to select me the president of this annual session of All India Mohammadan Educational Conference. When I think of the eminent personalities present in this Hall, who were presiding over the sessions for thirty eight years, then my weaknesses came before my eyes and cannot dare to address them. There is only reason of my selection is that you were get tired of the lengthy and complicated Presidential addresses and this time want to listen to the point and straightforward speech with practical suggestions of a person who according to you is the interpreter of your brethren, the Frontier Pathans”.

4.2.1 Achievements of the Conference

One of the aims of this Conference was to remove the hatred of Western Education from the hearts of Muslims. I congratulate that this Conference has achieved this aim. Now we not only find a quest of Western Education in Indians but also in Tirah, Swat and other remote and scarcely populated areas as well. It had just past two years that prince of Chitral had got B.A from Islamia College, Peshawar. You can see students from Afridi, Masud and Toru tribes leaning their English books in Islamia College and School. One English School has been established in the sovereign state of Swat and one such school is desired for Tirah. In short India and its adjoining areas there is a desire of Western Education. Old prejudices vanished, and people now realized that without Western Knowledge they cannot embellish their present state of affairs. The credit of this achievement goes to this Conference. The problem of education is a vast and complicated. On this issue a lot has been written and so on discussed in the Conferences from time to

¹⁴⁷Zubair, Gulahan, “Muhammadan Educational Conference: It’s Impact on the Development of Modern Education for Muslim Community in Rajasthan During 20th Century”, IOSR Journal of Humanities And Social Science (IOSR-JHSS) Volume 19, Issue 5, Ver. VI (May, 2014), p.74.

time, I am uncertain on which side of education I should speak and which ignore. I have no intention to speak on the subject but only will describe those problems which have great importance now a day.

First of all I will highlight the main objective of higher education. After that, I will certainly speak about the Subjects which now a days are of great popularity like Agricultural Education, Commerce Education and Industrial Education. Latter on I will speak on moral education of children and youth, as this problem is of prime importance to me and at the end I will speak a sentence about female education.

4.2.2 Education for educational professions and Government services

Statistical data has been collected in abundance in comparison to the neighbouring nations, to prove that we have less Intermediate Sanad holders and graduates. It is now assumed that worthy of a nation can be judged from the number of graduates it possesses. The people of this theory consider university education as gateway, passing through it they can enter into the palace of government service. The name of government service to them is synonym to wealth, and power.

The supremacy of a particular nation in government offices is great danger to other nation in a country like India, where people belong to different religion similarly, have less sympathy among them. Every nation has to adopt some measures to safeguard its rights.

I agree with you one this that one aim of education institution should be to furnish people for government services but disagree on this that all institutions should have same such aim¹⁴⁸.

“It is suitable for the people belonging to every sect to adopt such professions for which they are naturally appropriate. In framing the educational policy we should not be blind followers of the others. Our presentation should be in every profession and department. Counseling is best in selection of professions.

Our attitude towards other country men on the way of progress should be friendly and reconciliation, and to avoid any tussle with them we should adopt such professions with full concentration which others have left¹⁴⁹.

¹⁴⁸ Qaiyum, Honourable. Sahibzada Abdul, K.C.I.E, Member Legislative Assembly, President Conference, Presidential Address, All India Muhammadan Education Conference, C.38 and 8TH, Aligarh, December 26, 1925, p.6.

4.2.3 Educational research

“I will start my discussion with has been remained the highest aim of education and educationist in all countries and all ages, that is the invention of modern facts and search of new natural laws. This is like the creation of glittering stars and bright skies from the darkness which has cordoned human. Research is our national obligation therefore it is foremost and surpassing in nature. We have assembled in this Hall to solve the education problem of the Muslim but beside it we have also to see that what achievement have been done by the Muslims in the existing knowledge of the world and what facilities have been provided to increase of knowledge. It is not enough to say that we have established schools, colleges and universities. Unless live knowledge streams flow from such institutions are nothing but tombs of white marble with putrefied and decayed bones and illusion of the sight. By publishing the surface knowledge we cannot claim that we have accomplished our task. The number of scholars is nothing but their vast knowledge is real and valuable asset. Surface knowledge is not the successor of the depth knowledge. The existence of a single man with depth knowledge is useful than the hundreds with surface knowledge. If we have care about our education then, can initiate necessary arrangements for educational research and investigation in our institutions¹⁵⁰. The basic aim of education should be ‘the search of truth’, which is more than religion because true religion is ‘search of truth’. The existence of God is the most beautiful truth”.

4.2.4 Agricultural, business and trade education

In his address he emphasized on education of modern agricultural methods and use of chemicals like urea in cultivation of different crops so as to increase the agricultural production. There is extensive of barren land which can be utilized for agricultural purpose and a source to earn more wealth but unfortunately we have left such a profession.

He was also aware of the significance of business and trade, which makes the individual and a nation wealthy. But there was need for having such liaison offices where the business could be registered of their needs, while authorities of educational institution

¹⁴⁹ *ibid*, p.8.

¹⁵⁰ *ibid.*, p.11.

could enlist the numbers and names of such students who were desirous and suitable for adopting business as profession. He declared that it was fundamental fault in our education policy which deprived us of active involvement in trade.

4.2.5 Industrial education

“You should provide skilled, machinist, machinists, craft people and artisans for industries and agriculture fields. If you want to bring perfection in industry and arts and make it an attribute of your nation, you will become such an integral part of your nation without which national life will be unimaginable.

Industries, railways and telegraph are like hands, feet, eyes and ears of nation without which a nation is deaf, dumb and blind. Our aim should be to produce technicians, mechanist and electricians instead of mere graduates with no skill and professionalism. Our youth should acquire the knowledge of shipping and maritime.

I suggest that it will be better to form a sub branch of this very Educational Conference, comprised of eminent traders, industrialists and intellectuals to discuss the practical problems in the field of technical education and to decide matters related to scholarship indigenous and foreign ones for Indians”.

4.2.6 Moral education:

“As far as moral education is concerned there is no difference between Madras and Government Schools, both impart moral education to the students. You would have thought of such Government Schools which not only impart critical, analytical and conceptual knowledge but also responsible to nourish the morals of students. We should integrate religious knowledge with modern mundane education to produce the optimum results of comprehensive knowledge.

As far as the youth education is concerned, it is as important as child education .We must educate and prepare our adults so that they may be capable to comprehend the speeches delivered on pulpit on Fridays prayers in a meaningful, informative and reformative manner”¹⁵¹.

¹⁵¹ibid., p. 37.

4.2.7 Female education

“I believe that here in the hall there are many supporters and promoters and of female education. What I suggested and proposed in my speech for male education that is equally applicable for female education. If we only impart education to the males and deprived the female, the result will be the reduction of overall capabilities of a nation. An educated woman can play an effective role in the progress and prosperity of a family not only at domestic level but also on national level as well”¹⁵².

These were the very useful observations and suggestions of Sahibzada Abdul Qaiyum showing how accurate he was in pin-pointing the short comings of his brethren, remedy whereof could make them truly civilizes and reformed.

4.2.8 Khyber Union London

The students of Islamia College Peshawar have the honour to raise the banner of Pakistan long before the Muslim League could do that. Some student of the same College who had proceeded to England for higher education organized a body called Khyber Union there. Muhammad Aslam Khan Khattak tells how they coined the name of Pakistan. He writes as under:

“ in England we Pathan had our Khyber Union, Saadullah Khan, the great Dr. Sahib’s son was president until 1929 when I was elected to that office and Khan Inayatullah Khan of Charsadda became General Secretary, Sadiq the youngest son of Sheikh of Mongrol, a small state in Kathiawar on the Arabian Sea, was another member. Others were Abdul Qadir Sehrai of Peshawar, Dr. Abdur Rahim, a lawyer trained at Aligarh and London, Main Azizuddin , Shah of Swabi, Afif from Sandhurst ,and S.S. Dhawan from Dera Ismail Khan who later become a High Court Judge and Provincial Governor in India.

These were the days of the Indian Round Table Conference 1930-31. Delegates from all over India assembled in London...were so bitterly divided that they could not agree on anything in term of Indian National aspirations. I was convinced that until we solved the Hindu-Muslim problem we could remain in bondage to the British. What could be done about it”¹⁵³?

¹⁵² Ibid., p.39.

¹⁵³ Khattak, Muhammad Aslam Khan. A Pathan Odyssey Oxford University Press, 2004. pp, 69-70.

The initial membership of this Union in Great Britain was about forty, mostly Pathan student of N.W.F.P. with few Afghan boys¹⁵⁴.

They conceived the idea of Pakistan and contacted the Muslim Youth of India urging them to initiate debate on the scheme of Pakistan. A debate of this kind was held in the mid 1933 in Islamia College Peshawar¹⁵⁵.

They published a pamphlet titled as “Now or Never” contained solution to the problems of the Muslims of subcontinent. The pamphlet was signed under the signature of President of Khyber Union¹⁵⁶.

The post independence writers have portrayed Chaudhry Rehmat Ali to be the sole champion of this movement and have totally ignored the other three persons tantamount to concealing the historical facts¹⁵⁷.

¹⁵⁴ Directorate of Archives and Libraries, Peshawar, Khyber Union, London, file No.456, pp. 2,6,10.

¹⁵⁵ Khan, Pervez Ahmad. Frontier Contingent to the Lahore Resolution. M.Phil Thesis, Areas Study Centre, University of Peshawar, 1993. p.5

¹⁵⁶ Qureshi, Ishtiaq Hussain. The Struggle for Pakistan. Karachi, 1984. p.119

¹⁵⁷ Fakhri-ul-Islam. Political Developments in N.W.F.P. since 1947. A Ph.D Dissertation, Area Study Centre, University of Peshawar. 1996, p.73.

CHAPTER 5
SAHIBZADA ABDUL QAIYUM EDUCATIONAL SERVICES IN
NOTRH-WEST FRONTIER PROVINCE LEGISLATIVE COUNCIL
1932-1936

5.1. STRUGGLES FOR REFORMS AND FORMATION OF N.W.F.P. LEGISLATIVE COUNCIL

A very important object in the mind of Sahibzada Abdul Qaiyum was that of obtaining reforms for N.W.F.P., for which he started his struggle soon after his entrance in the Legislative Assembly of India. On February 13, 1924, he observed in the Assembly that the Government of India Act had not been given a fair trial and it was unfortunate that those reforms were not extending to N.W.F.P., as if the Pathans were 'untouchable' who did not form part of India¹⁵⁸,

In the Legislative Assembly of India on September 8, 1925, while debating the question of reforms when Alexander Muddiman stated that Reform Inquiry Committee only belonged to Governor Provinces, at this Sahibzada Abdul Qaiyum aptly stated with enthusiasm:

"Then do I understand that N.W.F.P. is not part and parcel of the British Empire. The mention of the depressed classes and labour is there. The Committee recommends some franchise for the depressed and some extension of the franchise for the labourer, but not for those stalwart robust people across the Indus. This was what surprises me very much"¹⁵⁹. He through arguments persuaded the House that constitutional reforms are the need of the day for his Frontier province. He urged before the House that in Para, 38 of the Reform Inquiry Report, it is stated that "we (Frontier) people are capable of doing everything which the people of the other provinces can do. He advocated that, the people of Frontier are loyal subjects to the British India who fought not only against the Arabs and Turks but also, several times with the Afghans. He questioned to the House "who

¹⁵⁸ Legislative Assembly Debates, January-February 1924, Vol, IV, Part.1, Official Report, Simla, Governmental Press, p.518

¹⁵⁹ Legislative Assembly Debates, 1925, Vol. VI-No.12, Official Report, Simla, Governmental Press, 1925, p.978.

have defended the borders of India in 1919 and who has got the credit for it?"¹⁶⁰. Hindus being against the reform for the Frontier claimed that if constitutional reforms will be given to them, "some secret societies" among them will "overthrow the mighty British Government". Sahibzada Abdul Qaiyum strongly objected this claim and told the House "it is the minority not the majority that goes in for unconstitutional methods"¹⁶¹. He often used to complain in House that Frontier province and matters related to it "has not attracted as much attention of the House as it deserve". He raised a voice in the House "not to treat us (North West Frontier Province inhabitants) as alien or stranger in this country".

Similarly All India Muslim League passed a resolution urging the Government immediately to grant reforms to the Frontier Province. The Government was of the view that prime hurdle in the way of granting reforms to the Frontier Province is financial difficulty as "there will be a recurring expenditure of Rs. 1,13,000 and it would not under any circumstances exceed Rs. 1,25,000"¹⁶². After a strong struggle of demand for reforms by Sahibzada Abdul Qaiyum, the British Government decided to take solid steps in this direction and for the evaluation and implementation of reforms sent Simon Commission to Frontier. Simon Commission under the Chairmanship of Sir John Simon visited India in February-March 1928 and again in October 1928 and April 1929¹⁶³.

Among the aims of the Commission were to inquire into the working of the system of government, set up under the Act of 1919, the growth of education, and to report whether and to what extent, it is desirable to establish the principle to the responsible government, or to extent, modify and restrict the degree of responsible government then existing in India¹⁶⁴. The Commission also visited Peshawar in November 1928. The Commission entirely shared the view of the Bray Committee that "Provision ought now to be made for the Constitutional advance of the North West Frontier Province".

¹⁶⁰ The Legislative Assembly Debates, 1926, Vol. VII, .No. 8, Official Report, Delhi, Governmental Press, 1926, p.1310.

¹⁶¹ Ibid., p.1312.

¹⁶² Ibid., 1301.

¹⁶³ Qureshi, Ishtaiq Hussain. *Struggle for Pakistan*, Karachi: University of Karachi, 1984, p.56

¹⁶⁴ Talat, Nausheen, "A Review of Political Awakening in NWFP (1901-1947)" M.A. thesis, Pakistan Study Centre, University of Peshawar, 1987-1989. p.48.

On the other side at the national level the all Indian Muslim League too adopted a resolution on 29th 30th and 31st of December 1926, at Delhi demanding reforms for North-West Frontier Province.

The British Government, in order to resolve the constitutional problem of India and “to consider the Simon report”¹⁶⁵ convinced the Round Table Conference in London.

In a joint session of State of Council and Indian Legislative Council was held on July 9, 1930, Lord Irwin, the Viceroy of India outlined the object of Round Table Conference as that of reaching solutions to all the problems faced in India through mutual consultation and agreement, to be rectified later by the Parliament¹⁶⁶. In September 1930, the Government announced the nomination of Sahibzada Abdul Qaiyum as the representative of North-West Frontier Province in forth coming Round Table Conference.

Sahibzada Abdul Qaiyum strongly pleaded the case of reforms in Round Table Conferences held in London. The first and second Round Table Conferences took place in London in 1930 and 1931 respectively. Despite the intensive lobbying in London, Sir Sahibzada Abdul Qaiyum successfully pleaded the case of reforms to be introduced in the Frontier. He said:

“When Frontier was separated from Punjab, we were assured by the government that under the direct supervision of Central Government the Province will flourish in every respect. We accepted the assurance and did not protest but the question is that what we have got after the separation? Other provinces are progressing while we are retarding”¹⁶⁷.

A sub-committee was formed in the first Round Table Conference to consider the Frontier issue in greater detail. British Prime Minister J. Ramsey Macdonald, chairman of Second Round Table Conference announced reforms for Frontier Province on December 1, 1931 as:

“Reforms are being awarded to the North-West Frontier Province as par with the other Governor Provinces of India therefore till the completion of new constitution Government of India Act 1919 will be enacted there”¹⁶⁸. In his speech in N.W.F.P. Legislative

¹⁶⁵ Sabir, Shafi. *Tarikh Suba Sarhad*. Peshawar: University Book Agency, 1986. p.655

¹⁶⁶ Obhrai, *The Evolution of North-West Frontier Province*, p.156.

¹⁶⁷ Abdus Samad, *Loai Pakhtoon*, p.194.

¹⁶⁸ Aziz, *Sarhad Ka Aiyene* Artaqah, p.219.

Council, George Cunningham praised Sahibzada Abdul Qaiyum for his successful role in Round Table Conference in these words:

“The Round Table Conference in London of which we are proud to possess in this House a very distinguished representative who pleaded the cause of this Province and of India with great skill and devotion”¹⁶⁹.

Now the long struggles of Sahibzada Abdul Qaiyum brought fruit in the form of Legislative Council of its own. In order to take part in the proposed popular presentation in the first ever Legislative body of the province, he has to stop role playing his important role in Indian Legislative Council. He left Delhi on March 15, 1932.

Elections were held for twenty eight elected seats of Legislative Council of North-West Frontier Province in a House of total forty. Twelve members were nominated by the Government. The communal distribution of elected members was twenty two Muslims, five Hindus and one Sikh. The nominated members comprises of five European, one each for Muslim and Sikh and non-officials, four Muslims and one Sikh. Sahibzada Abdul Qaiyum remained uncontested from his ancestral constituency, Topi. The Viceroy of India, Lord Willingdon and Lady Willingdon came to Peshawar by air on April 16, 1931 and installed Sir Ralph Griffith as Governor of Frontier Province¹⁷⁰.

According to Sahibzada Abdul Qaiyum “the reforms have brought along with them many facilities for us and we can now have a face to face talk with the treasury benches and official groups. We take part in the deliberation as equal partners with them and we can discuss state affairs, state finances and state policies with them on the floor of this House as equal partner”.

5.2 Struggle for education in N.W.F.P. Legislative Council

On April 19, 1932, the oath ceremony of members of Legislative Council took place at Victoria Memorial Hall, Peshawar and Sahibzada Abdul Qaiyum took oath as only Minister of Transferred Department on April 20, 1932, on which day the viceroy addressed the Council and the message of King Emperor was read. The Honourable Minister, Sahibzada Abdul Qaiyum was also incharge of Education Department and Finance. The control of other departments rest with English who were called as

¹⁶⁹ Khyber Mail, January 27, 1935.

¹⁷⁰ *Ibid.*, p.219.

'Executive Councilor'. First H. Gidney and later on George Cunningham were appointed as Executive Councilor¹⁷¹.

There held total eleven meetings of N.W.F.P Legislative Council comprising of 105 sessions and during the entire period, a total 36 resolutions were passed by the Council.

In the session of North-West Frontier Province Legislative Assembly held on May 20, 1932 at Victoria Memorial Hall, Peshawar when Sardar Raja Singh, an elected member for reserved seat of Sikh community raised an objection that "Government does not contemplate the starting of Government High Schools for girls" and according to the Minister "one of such places under consideration for the starting of girls schools was not Peshawar, though one of the places under consideration was Abbottabad. I may point out that in Abbottabad we have already got girls high school"¹⁷². Similarly he also criticized that "Agricultural farm or anywhere else is not doing the duty that is entrusted to it. The figures show that Rs. 78,000 is being spent on the Tarnab Farm annually and the return is only Rs. 31,500, and this too is again spent on purchasing things on farm. By what education is the farm giving to agriculturalists by improving their method of agriculture"? Sahibzada Abdul Qaiyum clarified the objection of Sardar Raja Singh explaining

"I never excluded Peshawar from the list of places which will be taken into consideration for establishing a high school for girls. Peshawar is one of the places which will be considered along with Abbottabad. But the Hon'able gentleman must bear in mind that both places got private high school for girls, already in existence and it is not that the need of the one for high school is greater than the other"¹⁷³.

Before the adjournment of the session a member, Ghulam Rabbani Khan suggested that in the House there is consensus of opinion on the point that a female high school ought to be established at Peshawar. Sahibzada Abdul Qaiyum strongly disagreed with the view of the Hon'able member that Tarnab Farm had not done instructive work and highlighted the importance of Agricultural development in these words:

¹⁷¹ Yousfi, Maulana Allali Bakhsh, Sarhad aur Jedojolid-e-Azadi, Nafees Academy Urdu Bazar Karachi, p. 656.

¹⁷² N.W.F.P. Legislative Council Debates, Official Report, From 19th to 20th April and 18th to 27th May, 1932, Vol: 1., Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, p.100.

¹⁷³ Ibid, p.101.

“I am constrained to admit that it has not done much instructive work. It is a good decoration and worthy of show. No doubt it has spread the love of fruit growing in our country and several gardens and orchards have been started in various parts of the province. It has introduced some new types of fruits into the country and fruits prices have gone down and some improvement in the fruit growing in the province has certainly been the result of this agricultural farm. We are now considering how to make it more useful. We are contemplating the possibility of making it more useful and instructive by the opening of some agricultural classes and opening up of smaller farms in some parts of the Province where new implements for agriculture, new seeds some such things could be placed incharge of, not a very highly paid assistant, who should show the use of the same to the general public and acquaint them with the improvement that has been made in agriculture in several parts of the Province. As regard the medical department, there is an idea of starting a medical school in order to train people for village life with a view to opening of shops and giving a little medical aid in the rural areas where government or district board dispensaries cannot be opened it is so immature and the same old question of money again stares us in the face”¹⁷⁴.

On May 1932 in the session of N.W.F.P. Legislative Council held at Town Hall, Abbottabad, Khan Abdul Qaiyum Khan inquired from Minister of Transferred Departments, Sahibzada Abdul Qaiyum about the scholarships for education at the Agriculture College Lyalpur, the number of scholarships and selected candidate’s district of domicile.

Sahibzada Abdul Qaiyum replied that:

“Scholarship is awarded by the Government since 1912 and at present there is one scholarship. The scholarship is generally been awarded after an interval of three years. So far two boys from Kohat, one from Bannu and four from Peshawar have been awarded agricultural scholarship”¹⁷⁵.

¹⁷⁴N.W.F.P. Legislative Council Debates, Official Report, May 21, 1932, Vol: I., Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, p.144.

¹⁷⁵Ibid., p.211.

In the N.W.F.P. Legislative Council session of May 27, 1932 a non-Muhammadan member from Peshawar city, Rai Sahib Lala Mehr Chand Khanna moved a resolution about the establishment of Girls High School in Peshawar as:

“This Council recommended to His Excellency the Governor in Council that a Government High School for Girls immediately be opened in Peshawar”¹⁷⁶.

He through his strong arguments argued to pass the resolution from the House for establishment of Girls High School in Peshawar by declaring it a “universal demand”. He stated in the House that Report on Public Instruction in the North-West Frontier for the year 1928-29 stressed upon development the female education as:

“Remarkable through this growth is, there is no reason for compliancy. The urgent need of the day is to bring the education of girls up to the standard reached by boys. Otherwise the cultural development of India will continue to be one-sided, to the great loss of future generations. Public opinion is now alive to this need, as many are noted from the fact that from all over the Province raises a demand for more schools and particularly for schools that can teach English.

Striking evidences of this growth of Public opinion is also afforded by the record of the deputation of ladies, which met Miss Littlewood and me last January in Peshawar. An address of educational needs of the Province was read and a discussion of various details followed. The address and the reply given were published in the press at the time. Here it is sufficient to say that scheme of demands was most comprehensive and could only be completed by very gradual steps. An assurance was given to memorialists that the Department would do its best to help in satisfying the needs to which they had referred”¹⁷⁷.

After a long debate the resolution was adopted for the establishment of a High School for Girls in Peshawar.

In the budget speech presented in the House on May 18, 1932 for the fiscal year 1932-33, C. H. Gidney, Finance Member, cut the education budget by three lakhs as compared with

¹⁷⁶ N.W.F.P. Legislative Council Debates, Official Report, May, 27 1932, Vol: 1, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, p. 372.

¹⁷⁷ *ibid.*, p.374.

the budget estimates for 1931-32, which was Rs.1903 thousands. However in the budget of 1932-33, "a sum of two lakhs on account of non-recurring grant allotted to the local bodies for construction of school buildings which completed the five years expansion programme"¹⁷⁸. In the budget there was no provision for development of girl's education.

In the budget some of Rs. 4 lakhs has been located for the maintenance of those Government institutions which are exclusively for the use of boys .In addition the Government is paying about Rs. 2,78,000 as grant-in-aid to non-Government secondary schools, about Rs. 2,38,000 as grant in aid to local bodies for secondary education and about Rs 6,52,000 for primary education¹⁷⁹.

A provision for Rs. 1,72,00 has been made in budget for scholarships for general education and Rs.6,500 for medical education.. This bring total to about Rs. 16 lakhs which shows that 1.75 per cent or less than 2 percent of the total budget is allocated for education.

Sahibzada Abdul Qaiyum stressed the need for establishment of technical school and told the House that examination result showed that "government aided schools were doing much better work than government schools".

The total strength of teachers in all male and female Government schools were 151 in 1932 which detail is as under on the basis of communities from which teachers belonged to:

Table 2: (Strength of Teachers in Government Schools Based on Communities in 1932)

Particular	Numbers	Hindus	Muslim	Sikhs	Christian

¹⁷⁸ N.W.F.P. Legislative Council Debates, Official Report, 18th May, 1932, Vol: 1., Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, pp.33-34.

¹⁷⁹ N.W.F.P. Legislative Council Debates, Official Report, 27th May, 1932, p.372

2 nd and 3 rd grade Masters	28	09	12	01	-----
Commercial Masters	01	01	-----	-----	-----
J.A.V. Masters, Drawing Masters and 1 st Oriental Teachers.	77	26	47	04	-----
Junior Oriental Teachers	36	11	25	-----	-----
Drills Masters.	11	04	07	-----	-----
Mistresses at Normal Schools for Girls.	04	-----	01	-----	03
Total	151	51	92	05	03

In 1932 total strength of clerical staff in the offices of D.P.I. and D.I.Ss in the N.W.F.P. was as following:

Table 3: (Total Strength of Clerical Staff in the Offices D.P.I. and D.I.Ss in 1932)

Office	Total	Hindus	Muslims
Office of D.P.I.	19	01	18
Office of D.I.Ss.	18	03	15
Total	37	04	33

(D.P.I. Director Public Instruction, D.I.S. District Inspector of School)

Similarly Sahibzada Abdul Qaiyum told the House in the session of questions and answers about the strength of Head Masters in Government Schools¹⁸⁰, which is as under:

¹⁸⁰ N.W.F.P. Legislative Council Debates, Official Report, 25th May, 1932, Vol: 1., Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, p.253.

Table 4: (Strength of Head Masters in all Government Schools based on communities)

Particular	Numbers	Hindus	Muslim	Sikhs	Christian
One I.E.S.	01	-----	01	-----	-----
S.E.S.Posts	11	03	08	-----	-----
Head Mistress for Normal School for Girls	01	-----	-----	-----	-----
Total	13	03	09	-----	-----

In 1932, total strength of P.E.S., was 10 which distribution according to different communities were as under:

Table 5: (Total strength of P.E.S in 1932)

Particulars	Total	Hindus	Muslims
P.E.S. Selection Grade	01	-----	01
D.I.Ss, P.E.S.	05		05
P.A. to D.P.I. Post	01	-----	01
Registrar Post	01	-----	01
P.T.C. Post	01	-----	-----
V.P.T.C .Post	01	-----	01
Total	10	-----	09

When Mehr Chand Khanna enquired from the Minister of Transferred Department about the community bases detail of enrolment in the Training College Peshawar for S.V. and J.V. courses for the last ten years, on this Sahibzada Abdul Qaiyum presented before the House a statement showing communal composition of candidates for S.V. and J.V. classes.

Table 6: (Total strength of S .and J.V. in Training College Peshawar in 1932)

A. Table 6.1: Junior Vernacular Class:

Year	Muhammadans	Hindus	Sikhs	Indian Christians	Total
1922-23	58	11	----	----	69
1923-24	50	13	----	----	63
1924-25	57	05	----	----	62
1925-26	29	01	----	----	30
1926-27	60	05	----	----	65

1927-28	84	02	----	----	86
1928-29	73	05	----	01	79
1929-30	74	04	----	01	79
1930-31	74	05	01	----	80
1931-32	75	07	----	----	82
Total	634	58	01	02	695

B. Table 6.2: Senior Vernacular Class:

Year	Muhammadans	Hindus	Sikhs	Indian Christians	Total
1922-23	21	05	----	----	26

1923-24	20	01	----	----	21
1924-25	19	02	----	----	21
1925-26	16	03	----	----	19
1926-27	17	01	----	----	18
1927-28	19	01	----	----	20
1928-29	35	04	----	----	39
1929-30	37	03	----	----	40
1930-31	31	05	03	----	39
1931-32	36	04	----	01	40
Total	251	29	03	01	284

Grand Total	885	87	04	03	979
A and B					

Khan Bahadur Habibullah Khan asked from the Minister of Transferred Department about the annual inspection of schools by the controlling agencies, maintaining of log-book in schools performance of schools to judge the work of staff and matters related to the submission of annual confidential reports etc¹⁸¹.

At this Sahibzada Abdul Qaiyum told the House that Director of Public Instruction and Inspector of Vernacular Education inspect the schools at least once in a year, log-book is maintained by each school and annual confidential reports submitted to Director Inspector of Education in June each year.

Mehr Chand Khanna was a man who strongly criticized the Government for negligence of female education in the Frontier Province, in the House he stated that as compare to Punjab, Frontier Province is far behind in female education. He strongly objected over the discrimination that all scholarships are only for male student and “girls were even debarred for applying for these scholarships” as “only Article 112 of Frontier Education Code provides ordinary maintenance grants for maintenance of girl’s schools”¹⁸². Similarly apart from general education female are completely ignored by the Government in the field of medicine.

Sahibzada Abdul Qaiyum told the House that enrolment in already existing Girls Schools i.e. Mission High School, Peshawar and Govind High School, Abbottabad is very low that’s why no need was felt for establishment of new girls High Schools. Similarly in further support of his view point, he pointed out that presently “in the existing Mission

¹⁸¹ N.W.F.P. Legislative Council Debates, Official Report, 23rd May, 1932, Vol: 1., Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1933, p.155.

¹⁸² N.W.F.P. Legislative Council Debates, Official Report, 27th May, 1932, p.373

Girls High School there are 12 girls in 8th class and 14 in other two classes. There are four Middle Schools at Peshawar and one of these schools, the Hindi School, Karimpura there are 11 girls in 8th Class and 13 in the 7th class. In the Municipal Board School at Yakka Tut, the number is practically the same. The Peshawar Cantonment School has 8 girls in 8th class and 5 girls in lower class¹⁸³. Apart from other provinces there were 973 girls enrolled in primary schools and there was no scheme to upgrade girls primary school to Anglo Vernacular Middle School in Tehsil Mansehra in 1932. Overall in 1932 there were 3,348 villages in North-West Frontier Province with total 827 boys and girls schools. Apart from 827 schools located in villages there were only 156 schools situated in urban localities.

About the medium of instruction, he replied to a question in the House on October 12, 1932 that:

“Among the Pashto speaking people, we come across a remarkable solidarity of opinion in favour of instruction being given in Urdu rather than in Pashto. Pashto was recommended to be used only colloquially in the lower classes of the school in the course of explanation by the teacher. The Pashto-speaking population was practically unanimous in favour of instruction throughout in Urdu. Accounts and every day conversations are usually in Urdu and never in Pashto¹⁸⁴.”

Five years Expansion of Primary Education scheme was stated by Mr. Towle in 1927-28 to open 246 boys and 25 girl new and appointment of 40 male and 20 female additional teachers for these proposed schools. Total capital reserved for this scheme was Rs. 5, 20,443. The scheduled scheme actually given effect to with some modification duly approved by the Government, established 178 boys and 25 girls primary schools and appointed 133 male and 20 female teachers to run these schools. Since the introduction of this expansion of primary education scheme in 1929, upto 1932, Rs. 4, 58,174 were spent on the scheme.

¹⁸³ N.W.F.P. Legislative Council Debates, Official Report, from 10th October to 25th October, 1932, Vol: II., Nos. 1-9, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1933, p.155.

¹⁸⁴ *Ibid*, p. 132

Total	5,20,443	1,23,240	1,30,313	67,939	65,485	71,197	4,58,174
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The difference between the amount “originally sanctioned” and “Total spent” is due to fact that originally sanctioned is the amount which means average cost and total spent is the actual cost spent during a particular year¹⁸⁵. This scheme was stopped in April 1932, i.e. at the close of fourth year due to financial stringency and by the orders of Government.

Similarly during 1927 to till March 31, 1932, fifty one scholarships were awarded to talented students of Frontier Province for their medical education in King Edward College, Lahore and Medical School, Amritsar.

Mehr Chand Khanna asked from the Minister of Transferred Departments about the grant-in-aid paid to various institutions of secondary education in 1931-32¹⁸⁶. On this Sahibzada Abdul Qaiyum placed at table before the House the details about the grant-in aid awarded to various institutions.

Table 8: (Maintenance Grant-in-Aid, Provident Fund, Scholarships and Building Grants paid to Various Institutions of Secondary Education in 1931-32)

Heads of Estimates	1927-28	1928-29	1929-30	1930-31	1931-32	Total	Number of Scholars in 1931-1932
Maintenance Grants-in-aid to Colleges.	Rs	Rs	Rs	Rs	Rs	Rs	
• Islamia College Peshawar.	80,000	80,000	1,00,000	1,04,000	1,02,000	4,66,000	333

¹⁸⁵ *ibid.*, 291.

¹⁸⁶ *ibid.*, p.363.

<ul style="list-style-type: none"> • Edwardes College Peshawar. 	11,750	12,000	12,000	25,000	24,000	84,750	115
<ul style="list-style-type: none"> • V.B.College Dera Ismail Khan. 	10,000	10,000	10,000	10,000	10,000	50,000	62
Total	1,01,750	1,02,000	1,22,000	1,39,000	1,36,000	6,00,750	510
Provident and Scholarships Grant to Colleges.							
Provident Fund to-							
<ul style="list-style-type: none"> • Islamia College Peshawar. 	5,300	5724	6,228	6,312	7,020	30,584	-----
<ul style="list-style-type: none"> • Edwardes College Peshawar. 	312	456	504	516	624	2,412	-----
<ul style="list-style-type: none"> • V. B. College Dera Ismail Khan. 	-----	221	324	384	384	1,313	-----
Total	5,612	6,401	7,056	7,212	8,028	34,309	-----

Scholarship Grant to –							
• Islamia College Peshawar.	3,000	3,000	3,000	3,000	3,000	15,000	----
• Edwardes College Peshawar.	----	----	----	----	----	----	----
• V. B. College Dera Ismail Khan.	----	----	----	----	----	----	----
Total	3,000	3,000	3,000	3,000	3,000	15,000	----
Building Grant to—							
• Islamia College Peshawar.	----	80,000	72,500	----	----	1,52,500	----
• Edwardes College Peshawar.	12,500	----	----	----	----	12,500	----
• V. B. College Dera Ismail Khan.	----	----	----	25,000	----	25,000	----

Total	12,500	80,000	72,500	25,000	-----	1,90,000	-----
Grand Total	1,22,862	1,91,401	2,04,556	1,74,212	1,47,028	8,40,059	-----

In 1932 Pashtu was not a recognized vernacular of the Province like Hindi, Punjabi and Persian languages in the Middle School Examination. The main reason behind this was there were “no Pashtu textbooks available for the courses of study prescribed for the Middle School Examination”¹⁸⁷.

In the budget estimates for the fiscal year 1933-34, the Finance Member, M .C. H. Gidney, allotted Rs 46,252 as recurring and 24,000 as non-recurring under the head “education”¹⁸⁸.

Abdul Qaiyum Khan an outer member from Mansehra stressed the need of Agricultural education to the farmers who are using “old methods of tilling their land sowing the seeds and keeping their seeds and it is high time that we took up modern and scientific methods of agriculture”¹⁸⁹. The best way to educate the farmers is “to give them some literature which should mainly deal with agricultural subjects, with the methods of growing fruit trees, preserving fruits and securing good market for their produce. For this agricultural classes should at least know to read”.

Khyber Mail, a leading newspaper of that time had expressed the need for the development of agricultural education as:

¹⁸⁷ Ibid, p.287.

¹⁸⁸ N.W.F.P. Legislative Council Debates, Official Report, March 9, 1933, Vol: III, No.1 Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, p.39.

¹⁸⁹ N.W.F.P. Legislative Council Debates, Official Report, March 25, 1933, Vol: III, No.1 Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, p.777.

“The Government and National schools of the Province, especially in the rural areas should display interest to introduce agriculture in the high classes in order to prepare the preparatory ground for the Islamia College by imparting the preliminary knowledge to the students, who wish to predetermine their careers while at school. The inclusion of Agriculture as compulsory subject in the curriculum of S.V. and J.V. classes of the Central Training College, Peshawar will greatly help the promotion of improved agriculture and uplift of the Province”¹⁹⁰.

As far as primary education is concerned he told the House “it should be made free and it should also be made compulsory”. He also suggested that the question about the duration of primary education should be decided by our Ministry or “some committee of experts”.

During the session Sahibzada Abdul Qaiyum informed the House about the achievements and steps taken by the Government for promotion of education in the Province. He told that:

“Medical inspection of school children is now being carried out in many schools, almost in all the schools. The appointment of additional inspecting staff is under consideration”. The medical inspections of students were carried out in whole of the Province under the guidance of Dr. Muhammad Shah, M.B.B.S., Medical Inspector of Schools and the performance of this project was published in Khyber Mail as:

“The total number of boys subjected to medical examination during 1934 was 42,794 against 13,540 of 1933. Out of total, 17,238 cases were recommended for treatment, 14,123 or 82 percent actually received treatment. Out of all, 4625 operations were conducted out of which 422 were major performed in 1934 against 149 major and 1,123 minor operations in 1933¹⁹¹. Similarly dispensaries were opened in different schools”.

While debating in the Assembly, he told the House that “a conference of educational experts were held in Peshawar on February 27, 1933 in which the question of the improvement of primary education was fully discusses. The summary of the Conference is:

1. “Primary Education in this Province requires revision”.

¹⁹⁰ Khyber Mail, Need of Agricultural Education in N.W.F.P. by Kahan Singh, January 20, 1935

¹⁹¹ Khyber Mail, Medical Inspection of Students in N.W.F.P., November 10, 1935.

2. "A primary school should consist of five or six classes; English teaching should commence from 4th class, if there are 5 classes, otherwise it should begin in the 5th class. Whether English should be compulsory or optional in any particular school would depend upon the staff available".
3. "The training of teachers should be improved and selection of the candidates for training should be done more carefully".
4. "That the policy should be to gradually convert Vernacular middle schools into Anglo-Vernacular middle schools".
5. "The practice of sending girls to boys elementary schools should be encouraged".
6. "Matriculation or Anglo-Vernacular School examination should be selected for training as teachers but that those who have passed Vernacular Middle School examination should also be eligible as at present".
7. "Urdu should continue to be the medium of instruction, but teachers working in rural areas where Pashto is the mother tongue must possess knowledge of that language"¹⁹².

During this session a resolution was also carried "to give immediate effect the recommendations of the Primary Education Committee" and another was moved by Khan Malik-ur-Rahman Khan "that the Vernacular Middle School Usterzai Payan be raised to the standard of an Anglo-Vernacular Middle School". The resolution of implementation of recommendations of Primary Education Committee was unanimously passed by the Legislative Council and later in November 1933 in answer to question Sahibzada Abdul Qaiyum told the House about the practical achievements of the so passed resolution as:

1. "That medical inspection of school children is now being carried out in Peshawar, Abbottabad, Kohat, Bannu and Dera Ismail Khan".
2. "With effect from April this year, the one year's courses of training for teachers have been converted into a two years course".
3. "A proposal has been sanctioned by the Government whereby grants will be admissible to girl's schools, which are more generous than those allowed to boy's schools".
4. "Government is considering a number of other proposals e.g. the appointment of additional Inspectress, the opening of new primary schools for girls, the creation of

¹⁹² *ibid.* pp.778-79

more posts of teachers for girl's schools, the raising of certain boys schools to high schools, the conversion of middle schools into Anglo-Vernacular middle schools and construction of new building for schools etc. But the ability of Government to sanction these will depend upon provision of the necessary funds"¹⁹³. In 1933 English teaching has been introduced in 53 lower middle schools total strength of ministerial staff in the office of Inspectress of Girls, Government Training College Peshawar, District Inspectors of Schools, N.W.F.P., and Ledy Reading Provincial Hospital, Peshawar was 40 besides 4 Muharrarirs were appointed in the office of District Inspectors of schools, N.W.F.P¹⁹⁴,

Mehr Chand Khanna strongly objected that during 1932-33, Islamia College was given a grant of Rs. 1,03,000 which in proportion is more than Rs. 300 per student per annum whereas Vedic Bharatri College, Dera Ismail Khan was given Rs.10,000 per annum which in proportion is less than Rs. 140 per student per annum¹⁹⁵.

In a session held on March 10, 1934, Mehr Chand Khanna enquired from Sahibzada Abdul Qaiyum about the grant-in-aid, scholarships and grant for building of Islamia College Peshawar since its existence to till date. In reply to this Sahibzada Abdul Qaiyum placed on table the details of grants-in-aid, scholarships etc. which is as under:

¹⁹³ Index to N.W.F.P., Legislative Council Debates, Official Report, from November 6, 1933 to November 13, 1933, Vol: IV Nos.1-5, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1934,p.80.

¹⁹⁴ Ibid. 156.

¹⁹⁵ N.W.F.P. Legislative Council Debates, Official Report, March 17, 1933, Vol: III, No.1 Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, p.233.

Table 9: Grant in aid and scholarships etc from 1912-1933 to Islamia College, Peshawar

Year	Maintenance Grant in Rs.	Scholarship Grant in Rs.	Provident Fund Grant in Rs.	Building Grant In Rs.
1912-13	-----	-----	-----	2,55,000
1913-14	40,000	3,000	----	1,26,160
1914-15	52,280	3,000	----	6,055
1915-16	50,00	4,000	-----	-----
1916-17	50,000	3,000	----	----
1917-18	50,000	3,000	1877	----
1918-19	50,000	3,000	1879	-----
1919-20	50,000	3,000	1868	-----

1920-21	50,000	3,000	1881	----
1921-22	1,02,000	3,000	2321	----
1922-23	50,000	3,000	3180	----
1923-24	50,000	3,000	3012	----
1924-25	50,000	3,000	3672	----
1925-26	70,000	3,000	3612	----
1926-27	80,000	3,000	4,200	---
1927-28	80,000	3,000	5,300	----
1928-29	80,000	3,000	3724	80,000
1929-30	1,00,000	3,000	6,218	72,500

1930-31	1,01,000	3,000	6,332	----
1931-32	1,02,000	3,000	6,780	----
1932-33	1,03,000	3,000	6852	68,728

Similarly scholarships were awarded to the poor students of sole Intermediate College, Vedic Bharatri College Dera Ismail Khan Rs.1200 per annum who got admission in B.A. in Islamia College, Peshawar or Edwardes College, Peshawar¹⁹⁶.

The Khyber Mail in October 8, 1935 expressed the development of education report for the year 1934 that:

“Advantage has been taken of the countenance of the financial depression to implement a deliberate policy of concentration and consolidation. In spite of this, however some improvement and expansion has taken place in the department. Two lower middle schools were raised to the status of Anglo-vernacular middle schools while a 9th class was added to Anglo-Vernacular Middle School at Karak. Special English classes were attached to seven schools. A fine new building for Government High School, Hangu, was completed while new school building for Baffa, and the Islamia High School Nowshera Cantonment are under consideration”¹⁹⁷.

On November 5, 1934, in the session of Legislative Council, a Muhammadan member from Peshawar, Pir Bakhsh moved a resolution “to introduce the compulsory

¹⁹⁶ N.W.F.P. Legislative Council Debates, Official Report, March 10, 1934, Vol: V, Nos.1-14, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, p.206-7.

¹⁹⁷ Khyber Mail, Peshawar, October 8, 1935.

system of education in the Province”¹⁹⁸. Pir Bakhsh besides moving resolution, presented before the House full details of curriculum which he wanted to be adopted for primary education in the Province. His motion for introduction of compulsory primary education in the Province was carried in the House. In the same session Lal Ladh Ram stated that “today there is a resolution (Resolution No.5) stating that technical and industrial education should be provided in this Province for enabling the people to earn their bread and butter”.

As far as the medium of instructions is concerned, A.E.H. Macann, the Secretary to Government North-West Frontier Province, Transferred Departments in his letter of June 25, 1935, suggested to the Director of Public Instruction North -West Frontier Province that:

“Instructions of infants must, until they have acquired some elementary education, be imparted in the language which they are accustomed to speak”. Education in preliminary classes of primary schools should, therefore, be imparted in Pashto, Hindi or Gurmukhi¹⁹⁹. The medium of instruction must be in Urdu or English in upper classes. Grant-in-aid will be discontinued unless the medium of instruction is changed to Urdu within a transition period of five years” .

In reply, the Director Public Instruction of the Frontier Province, Karim Bakhsh suggested through a letter on dated June 29, 1935 that “it is desirable that infants should begin education in their mother tongue. The languages spoken in this Province are Pashto and Hindko (Punjabi). The latter is spoken chiefly in urban areas of the Province. Punjabi and Hindko are allied tongues. Hindi is not the language of this Province. Gurmukhi is the script in which Punjabi is written. Punjabi can also be written in Persian character. I will therefore, recommend that education in the 1st and 2nd classes should be in the mother tongue of the infant, viz Pashto, Hindko or Punjabi. They should also learn Urdu. In the

¹⁹⁸ Legislative Council Debates, Official Report, from November 2, 1934 to November 8, 1934, Vol: VI, Nos.1-5, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1935.p.160.

¹⁹⁹ N.W.F.P., Legislative Council Debates, Official Report, from November 4, 1935 to November 16, 1934, Vol: IX, Nos.1-7, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1936.p.256.

3rd and 4th Primary classes Urdu alone should become the medium of instruction. In middle classes the medium of instruction should continue to be Urdu for both boy's and girl's schools. In the high classes and in colleges, the medium of instruction should be Urdu or English²⁰⁰.

The government finally recommended in a letter to education department on dated September 4, 1935 that "Government agree that education in 1st and 2nd classes should be imparted in the mother tongue of the student; that is to say, in Pashto speaking areas, in Pashto, and in Hindko speaking areas, in Hindko. They also agree that in the 3rd and 4th Primary classes Urdu should alone be the medium of instruction". A circular was issued by the Director Public Instruction about the medium of instruction throughout the Province.

The newspaper and various societies appreciated this step of the Government to declare Urdu as medium of instruction as:

The Dairai-Adabia, an organization working in Peshawar in its Working Committee meeting congratulated the Local Government on taking the bold and quite justified steps of making Urdu which is Lingua Franca of India as a compulsory medium of instruction in the Primary standard and thanked Sahibzada Abdul Qaiyum and Director of Public Instruction²⁰¹.

The non-Pashto speaking and predominately non-Muslim members of the Assembly objected to this memorandum. To them, it came to be known as anti-Hindi-Gurmukhi circular or the Black Circular.

Some Hindus writer wrote articles in opposition of circular. Khyber Mail under the tilted 'The Education Circular', Direct Blow at Minority Rights, wrote:

A deputation of Provincial Hindi Gurmukhi Defence Committee waited upon His Excellency the Governor N.W.F.P. and presented a long memorial in which it is objected that:

²⁰⁰ Ibid., p. 257-258.

²⁰¹ Khyber Mail, November 10, 1935.

“the policy underlying the circular, which is extremely detrimental to the religious and cultural interests of Hindus and Sikhs and which at the same time is obviously calculated to effect most prejudicially the cause of Female Education, constitutes as well as a most violent infringement on minority rights of the Hindus and Sikhs”²⁰².

The Hindu and Sikh members, who opposed it vehemently, did not attend sessions of Legislative Council for three days and Black Day was observed with processions. Leader of Congress Party, Dr. Khan Sahib declared on August 7, 1936 that when Congress came to power, this circular would be repealed²⁰³.

To this Sahibzada Abdul Qaiyum replied in defense that he had tried to compromise by adopting a common language ‘Urdu’ for the whole of the Province which ought to have satisfied all, especially when it was not his own mother tongue. 56 percent of our population is non-Pashto speaking. Anyone who did not agree to a common language in such a small Province as N.W.F.P. could not claim to be a nationalist. Nationalism demanded that they ought to look at the interest of the Province as a whole and not the private and sectarian one²⁰⁴. Rai Bahadur Mehr Chand Khanna mentioned that the Province owed a great deal of Sahibzada Abdul Qaiyum for his short term of office under the new constitution. He was responsible for removing all restrictions on interneers and external, the suspension of the Public Tranquility Act, lifting the ban on Congress and other political organizations and the cancellation of anti-Hindi-Gurmukhi Circular.

Since the Reforms has been introduced in Frontier Province every year 6 students were nominated by the Frontier Government to the Medical School Amritsar. In 1935 the numbers of scholarships were raised to 6 which previously were only two for Punjab Veterinary College, Lahore. Similarly the total strength of the employees in education department based on each community is as under the table:

²⁰² Khyber Mail December 15, 1935.

²⁰³ N.W.F.P., Legislative Council Debates, Official Report, September 28, 1937, Vol: II, Nos.1-16, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, 1938,p.674.

²⁰⁴ Ibid., p.617-18.

Table 10: Employees in Education Department based on each Community in 1935

Service	Total No.	Muhammadan	Hindus	Sikhs	Christians
Provincial	12	10	----	----	02
Subordinates	238	172	51	06	09
Clerks	42	39	03	---	---
Total	292	221	54	06	11

For the promotion of technical and industrial education a resolution was moved by the Independent Party in the House in 1933 and 1934 but the ballot did not favoured that. In Legislative Council session held on November 16, 1935, Malik Khuda Bakhsh moved this resolution again by stating that:

“to take early steps for establishing institutions for imparting technical and industrial education in this Province”. His motion was carried in the House. In support of his stand point he made references from the latest Education Report which clearly speaks:

“As mentioned in the previous reports, the demand for establishing a technical institution in order to remove unemployment among the educated classes has been steadily increasing for the past several years. The paucity of funds precluded the possibility of starting an institution of this kind. A schedule of new demand was, however submitted to Government last year for the establishment of industrial classes at the Government Training School for Men, Peshawar. The course will be for two years, and if necessary it can be extended to three. In order to facilitate the opening of these classes, it was proposed to abolish or reduce the number of J.V. stipends and to utilize the savings thus affected in financing the industrial classes. The Government sanctioned the scheme on the above lines and industrial classes consisting of a smithy and carpentry classes with ten stipendiaries in each have been started in the Training School for Men in the current year. The success of this new experiment will be watched with great interest”²⁰⁵.

He further told the House that pure education is not at all useful at the present moment and insisted on the need of technical and industrial education otherwise unemployment tend to increase day by day. T. C. Orgill, the Director of Public Instruction, told the House that “an attempt has previously been made to include technical or industrial training in the ordinary high school curriculum”²⁰⁶. Under the supervision of Director Agriculture a weaving institute has been started where weaving, dyeing and all the departments of a weaver’s trade were being improved with shuttle looms and double looms which increased the weaver’s outturn. In connection with the technical education a small class has been started at the Tarnab farm to give an elementary electrician’s training to candidates in connection with the Hydro-Electric scheme. Classes in Agriculture have been started at Islamia College. The Punjab University has granted the College affiliation upto F.Sc. standard. A dairy and farming training class has been started in Islamia College. In 1935 additional funds were demanded for starting B.Sc. in agriculture. In 1936 it was demanded in the Legislative Council by T. C. Orgill that a University may be established in the Frontier Province to cater the needs of higher education. The Punjab University Enquiry Report known as Anderson Report and the Committee of Inspection which has visited many colleges of India had reported that the Islamia College Peshawar

²⁰⁵Ibid., p.366.

²⁰⁶Ibid, p.368.

and Khalsa College Amritsar were the only two colleges capable of being made unitary Universities in the immediate future²⁰⁷. The idea of University in N.W.F.P was strongly supported by Sahibzada Abdul Qaiyum as:

“The idea behind it is to find some practical course of studies for students to make them better citizens of India and to enable them to earn their living in a better way than as mere clerks and officials. A University here will have to cater for tribal areas which form half of this Province”²⁰⁸.

In October 1934 he asked Wordsworth to appoint a Committee to enquire into the adequacy and suitability of the present system of higher education in N.W.F.P., consider the question of establishing a separate university and make necessary recommendations. Wordsworth constituted a Committee which held five meetings in 1934 in connection with the establishment of a University for the Frontier Province and supported that only a separate independent University could break away from old traditions set up by the Punjab. The name of the university proposed was ‘Khyber University’. The Secretary of the Committee, Ahmad Ali Sadiq submitted the report to the Principal Islamia College, who handed it over to T. C. Orgill, Director Public Instructions for further transmission with the government in January 1935. After a few months this report was returned without comments²⁰⁹.

The efforts and services of Sahibzada Abdul Qaiyum were much praised by the members of N.W.F.P. Legislative Council. Rai Sahib Mehr Chand Khanna said that “Islamia College was the pet child, if not the only child of Sir Sahibzada Qaiyum”. Sardar Muhammad Aurangzeb Khan, a non-official nominated member of the Council also referred the devoted services of Sahibzada Abdul Qaiyum for spreading education in the Province because of this Aligarh University has got his services as member of its Court. He was offered the Vice Chancellorship of the Aligarh University but he preferred to serve his native people. Sardar Aurangzeb further said time was ripe for N.W.F.P. to have

²⁰⁷ Holdsworth, Annual Report, Marh 1934-March 1938.

²⁰⁸ N.W.F.P., Legislative Council Debates, Official Report, from March 10, 1936 to March 28, 1936, Vol: X, Nos.1-12, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1937, p.197.

²⁰⁹ Wordsworth, Annual Report.

a University of its own inspite of the meager resources of the Province and paucity of funds because the Punjab University has grown unwieldy and could no longer carry the burden of N.W.F.P. In this regard, the people could utilize the ripe experience of Sahibzada Abdul Qaiyum who knew exactly the needs of his people and Province, to be kept in mind while drafting a scheme for a University²¹⁰.

In the session of Legislative Council held on March 18, 1936, Pir Bakhsh moved a resolution "to take immediate steps to dispossess the Punjab University of control over higher education in this Province", which was carried after a long debate among the members in favour of University in their own Province. Another resolution which was moved by Malik-ur-Rahman about the establishment of Intermediate College in Kohat was carried out by the President of Legislative Council during the session²¹¹. During his tenure as Minister of Transferred Departments, work started on Malakand Hydro Electric Scheme, Shariat Act was passed and Agriculture Referendum were introduced and a Radio Station was established in Peshawar²¹².

Different educational programs and talks were broadcasted from this radio station, i.e. Quran-i-Sharif, Humorous Dialogue Agriculture saying, Medical Subject, Talk: The Place of Teachers in Education, Talk on Agriculture, Veterinary subject, History of Islam by M.A. Khattak²¹³, Quran-i-Sharif, Humorous Dialogue and Talk to Children etc²¹⁴. The establishment of village libraries in certain rural schools and installation of radio sets in certain others for broadcasting purposes, broaden the outlook of villagers to general knowledge²¹⁵.

5.2 EMPLOYMENT OF THE STUDENTS

Sahibzada Abdul Qaiyum was much concerned about the employment of the educated youths so that they can earn money to nourish their families. The unemployment problem arose when a large number of graduates of agricultural, medical or general institutions

²¹⁰ N.W.F.P. Legislative Council Debates, Official Report, March 1936, Vol: X, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.-W.F.P., Peshawar, p.194-5.

²¹¹ N.W.F.P., Legislative Council Debate., March 18, 1936, p. 179.

²¹² Obhrai, op, cit, pp.297-98

²¹³ Khyber Mail, Peshawar, May 5, 1935.

²¹⁴ Khyber Mail, Peshawar, May 19, 1935.

²¹⁵ Khyber Mail, Peshawar, October 8, 1935.

became jobless due to less induction in the government services. He as non-official members in Indian Legislative Council stressed on the House to increase the number of vacancies for the Muslims in departments such as railways, revenues etc.

Islam Seva Smaj Society was formed on December 13, 1933 on a non sectarian basis as its office in Bombay. The 'Unemployment Muslims Office' was established by this society on July 1, 1934. Till September 1935 this society's Office registered 365 unemployed Muslims and 60 employed²¹⁶.

As a Minister of the Transferred Department he opened new schools, hospitals agricultural farms and industries etc resulting creation of vacancies in these departments. He too stressed upon the students to seek the knowledge of technical and industrial education. He was of the opinion that to produce mere graduates with no job is burden for the country.

While focusing on the problem of employment of the outgoing students Sahibzada Abdul Qaiyum as Honorary Secretary informed the member of the Council:

"There is yet a further need which is a crying need but to meet which I am absolutely helpless. Every member of the Council, I am sure is fully alive to the present day conditions. Employment among the educated classes is a matter of serious concern not only for the government, but for the society itself. Time is changing and the various avenues of employment are being seriously contracted. If we have to keep abreast in this race of life, we have to alter our education policy. It is no use now to turn out graduates and under-graduates in dozens or in hundreds. We want practical education which may suit our products for the various competitive examinations for higher and lower services. Under the present condition only that education institution can prosper, which is in a position to provide means for training students for the competitive examinations and it is absolutely necessary for us to provide for special classes in charge of competent persons. On my representation His Excellency the Governor was pleased to approach the military authority's permission to allow us to open military training classes but unfortunately, his recommendation was turned down on the plea that the military budget did not allow the necessary expenditure...but this is a matter, which could not be allowed to remain where it was. I have already requested His Excellency the Governor to make one more effort and

²¹⁶ Khyber Mail, Peshawar, September 8, 1935.

to inform the military authorities that the College would be prepared to contribute partly towards the necessary expenditure. I have taken this step for the reason that military service is the coming service, offering fair scope for employment to young Pathans, a service which they are naturally fitted on account of their traditions and their physique. I hope that the Council will approve of this²¹⁷.

In his Presidential address at All India Mohammadan Education Conference in 1925, he stressed upon the need of agricultural, technical, industrial, business and trade education so as to earn living by adopting professions related to it. For this purpose certificates and diploma courses were started in different institutions so as the people acquaint with them with the basic knowledge for practical field work. Minority's representatives in the N.W.F.P. Legislative Assembly were very much concerned about their due share in government services and demanded a greater share according to their high literacy rate. At this Sahibzada Abdul Qaiyum told the House that:

“It has been urged that a large proportion should be fixed for the minorities in the Educational Service. I wish to draw the attention of this House to the fact that the minorities, especially the Hindus have taken up their education in their own hands as far as school education is concerned and have established, with the aid of the Government grant, their own schools throughout the length and breadth of the Province. They do not send their boys to the Government Schools, because they wish to retrain their own culture and they can do it more satisfactorily in their denominational schools. What is then the use of increasing the number of Hindu teachers in Government schools when there are not a sufficient numbers of Hindu boys to be taught? Urdu is medium of instruction in schools here but Hindus and Sikhs insist on conducting their female education through the medium of Hindi and Gurmukhi. If they give up their present policy of segregation and sent their children to Government Schools in large number, a great problem will be solved. Our expenditure will be reduced almost by half and there will be a lesser cause of grievance from any quarter²¹⁸.

²¹⁷ Agenda Matters to be brought before the Council Management, Islamia College, Peshawar, at their Annual Budget Meeting to be held on Monday April 17, 1933, p.6.

²¹⁸ Khyber Mail, Peshawar, February 3, 1935.

He while replying to a question of S. Ajit Singh in N.W.F.P. Legislative Assembly who enquired about the ways and means to ameliorate the condition of employment, Sahibzada Abdul Qaiyum said that Government is considering the ways and means to deal with the problem of education unemployment and aim to relieve hardship as soon as possible but the problem did not admit of an easy or rapid solution²¹⁹. The Director of Public Instruction in an article suggested some suggestions for the problem of unemployment. He wrote:

“A practical solution of the problem of unemployment can only be found in radical re-adjustment of the present system of education in schools in such a way a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions”²²⁰.

²¹⁹ N.W.F.P. Legislative Assembly Debates, September 1, 1937, Vol. II, No. 1, p.9.

²²⁰ Khyber Mail, December 8, 1935.

CHAPTER 6

SAHIBZADA ABDUL QAIYUM AS CHIEF MINISTER OF N.W.F.P. AND PROMOTION OF EDUCATION

After a term of five years, the next step of constitutional development for the North-West Frontier Legislative Council was its development into Legislative Assembly. According to the Act of 1935, the general elections were held in February 1937 for N.W.F.P Legislative Assembly. The voter's lists were published on July 15, 1936. Frontier Province was divided into 49 constituencies and throughout the Province 257 polling stations were established. Out of these polling stations 16 were reserved for only female with only female polling staff so that female may not feel hurdle in casting their votes. Every polling station was reserved for at least 1000 voters to cast their votes. The elections were held by the Frontier Reforms Office. Best arrangements were done by the Reforms Officer Khan Bahadur Muhammad Dilawar Khan. This election was held in different dates from February 1, 1937 to February 10, 1937. Total number of registered voters was 2, 46,609 and the number of vote casted was 17,9529. No right of vote was given to tribal areas in this election. District wise distribution of seats were, Peshawar, 14, Kohat, 6, Bannu, 6, Mardan, 6, Hazara, 11 and Dera Ismail Khan, 7. The communal distribution of seats was as:

Muslims Reserved Seats. 36

Sikhs Reserved Seats. 3

General Seats. 9

Landlords Reserved Seats = 2.

In the voters lists total registered female voters were 4,895 and the total female cast votes were 3,998²²¹. For a total House of 50 seats there were 136 contesting candidates and not a single candidate won without contesting. In the elections Muslim won 38 seats, Hindus won 9 seats and Sikhs won 3 seats.

²²¹Javid,Aziz, Sarhad Ka Aiyeni Artaqah (Udru), Idara Tehqiq wa Tasneef, Peshawar, 1975,p.p.239-240.

Sahibzada Abdul Qaiyum contested the elections from two constituencies, one from his ancestral area, Topi and other from Haripur South. In Topi his opponent Khan Abdul Aziz Khan of Zaida defeated Sahibzada Abdul Qaiyum whereas he won the seat from Haripur South.

From amongst 36 Muslim seats Congress contested 29 seats, but they won only 15 seats. From total of nine general seats, eight of which were contested by the Congress and only four won by the Congress.

The party-wise position in these elections of 1937 was as follows²²²:

1. Congress 19
2. Hindu-Sikh Nationalists 7
3. Muslim Independent Party 2
4. Independent Muslims 21
5. Independent Hindus 1

Total: 50

Out of total 36 seats reserved for the Muslims, majority i.e. 23 members who got elected did not belong to the Congress. This was because of the fact that majority of the Muslims in the province did not like the Congress activities²²³. By combining together all the Muslim members along with support of some non-Muslim members Sir Abdul Qaiyum formed his United Muslim Nationalist Party²²⁴.

Shortly after the elections, Sir Sahibzada Abdul Qaiyum formed his own party "United Nationalist Party" in the Assembly with the help of Independent members.

The elected 23 independent Muslim legislators grouped themselves into three parties:

1. Nationalist Party headed by Nawab Sahibzada Abdul Qaiyum Khan.
2. Hazara Democratic Party in which members belonging to Hazara were included.
3. Azad Party in which rest of the Muslim and even some non-Muslims were included.

²²²Sultana, Dr. Kishwar, Sir Sahibzada Abdul Qaiyum Ministry in N.W.F.P., April-September 1937, Pakistan Annual Research Journal, Vol. 50, 2014, p.190.

²²³Yusufi, Allah Bakhsh, *Siyasat-i-Sardad key Irtaqi Manazil*(Urdu), Karachi, Mohammad Ali Educational Society, 3 HattiYusufi House, 1972, p. 77.

²²⁴Talbot, Ian, *Provincial Politics and the Pakistan Movement 1937-1947*, Karachi, Oxford University Press, 1990, p.10.

These parties allied with each other and supported Sahibzada Abdul Qaiyum to form his Ministry. Hindu-Sikh party supported the United Nationalist Party on certain conditions, some of that were, that the Pashto circular issued by the Director of Public Instruction in September 1935 be withdrawn, 25 percent of the admission to technical and professional schools in and outside the province should be allowed to Hindu and Sikh students and scholarship be granted on the same percentage and 25 percent of future appointments to the public service should be allotted to Hindus and Sikhs²²⁵.

Under the circumstances, Sir Abdul Qaiyum formed the Ministry on 1 April, 1937 as first Chief Minister of North-West Frontier Province along with portfolios of Minister of Home Affairs including Education and Public Works. Other Ministers of his Cabinet were Khan Bahadur Saadullah Khan and Rai Bahadur Mehr Chand Khanna. Khan Bahadur Saadullah Khan had portfolio of Minister of Agriculture and Rai Bahadur Mehr Chand Khanna with portfolio of Finance. Abdul Majid Khan a Muslim member from Haripur Central was appointed as speaker of the Assembly by the Governor. In the second session of Assembly held in Town Hall Abbottabad on September 3, 1937, Malik Khuda Baksh Advocate was elected as Speaker of the Frontier Assembly with the support of 29 members²²⁶.

The first meeting of N.W.F.P Legislative Assembly was held on 14 April 1937. On 15 April Sir George Cunningham, Governor of the Frontier Province, addressed the Assembly. During the Governors' address the Congress Members did not participate in the Assembly proceedings.

When Sahibzada Abdul Qaiyum was elected as Chief Minister of the Frontier Province he has a vast programme for the development of his Province. That was published in the newspaper, the Khyber Mail as under:

1. The development and expansion of the facilities of education and health.
2. Eradication of unemployment.
3. The development of primary education and curriculum²²⁷.

²²⁵ The Daily Civil and Military Gazetteer, Lahore, July 30, 1939

²²⁶ *Indian Annual Register 1937*, Vol. I, p.167.

²²⁷ Khyber Mail, July 4, 1937.

During the short period of his premiership Sahibzada Abdul Qaiyum did a lot for the development of education. He made compulsory the reading of Mufti Kafiyyatullah, President of Jamiat Ulama-i-Hind series of Islamic Education as textbooks upto class 7th in all Government schools²²⁸.

When the Chief Minister of N.W.F.P suspended the Hindi Grant to the institutions, Maulana Abdul Kalam Azad diverted his attention to the fact that owing to the suspension of Hindi grant in majority of Muslim Province, no doubt the Muslims of this Province will get some financial benefits but in reaction to this, in minority of Muslim Provinces due to the suspension of Persian and Arabic grants the Muslims in comparison will suffer a great loss. Sahibzada Abdul Qaiyum being a foresighted man realized the facts and had taken back the orders of suspension of Hindi grant. During the years 1934-37 nine stipendiaries were sent by the North-West Frontier Government to the Central Training College Lahore.

He continued his struggle for the development and expansion of Islamia College. Agriculture classes were started and for this purpose aided with grant-in aid²²⁹. For Agriculture and industrial growth certain associations were encouraged to establish cooperative societies in both rural and urban areas.

For the purpose of easing the job hunting and provision work for the common man, the provincial government did establish Government Training School, Peshawar and established a Thermal Power School in Mardan.

Minister of Finance, Mehr Chand Khanna presented the budget in the House for the fiscal year 1937-38 on September 1, 1937 while the opposition walked out during the session.

Special emphasize was given to female education in the budget speech. Finance Minister told the House in his budget speech that:

“The Government has made a start to fill a long felt want in this Province. I refer to female education. Intermediate classes has been started in Lady Griffith Girls High School, Peshawar and it is intended to open high school for girls at headquarter of each district. Step are being taken to re-organize primary education and afford further facilities

²²⁸Khan, Mir Abdus Samad, *Loai Pakhtoon: Sir Syed-i- Sarhad Sahibzada Abdul Qayyum Khan* (Urdu), Peshawar: University Book Agency, 1982, p.371.

²²⁹Javid, Aziz, *Sarhad Ka Aiyene Artiqah*, (Urdu), Idara Tehqiq Wa Tasneef, Peshawar, 1975, p.246.

for technical and industrial training. In spite of our small resources we have been able to set apart a sum of Rs. 0.66 lakhs for new expenditure on Education over our existing commitments of Rs.21.60 lakhs under this head"²³⁰. As far as Agricultural education is concerned he said:

"B.Sc. class in Agriculture has been opened in Islamia College, Peshawar and training classes at Tarnab Farm have been extended. Mention may also be made of special scholarships intended to assist the poorer classes. In the Schedule of New Expenditure under the head Agriculture and Allied Departments a sum of Rs. 0.83 lakhs has been provided for the purpose over and above the existing commitments of Rs. 5.83 lakhs"²³¹.

Abdul Ghaffar Khan who had been released from a five years confinement came to Lahore in August 1937 and said that he was not happy with the government of Sir Abdul Qaiyum. Therefore, he was trying to install a Congress Ministry in the Frontier Province for which great efforts were required²³². The Congress tried its best to form the Ministry earlier but it could not win support from the Hindu and Sikh members of the Assembly. Sahibzada Abdul Qaiyum Ministry however, lasted from April 1, 1937 till September 3, 1937 when Dr. Khan Sahib led Congress with the help of Hindu-Sikh Nationalist Party and the Hazara Democratic Party passed a non-confidence motion against it²³³. On the day of non-confidence motion, in the Town Hall Abbottabad, Sahibzada Abdul Qaiyum in his speech openheartedly accepted the motion and hoped for the best for new installed Ministry of Dr. Khan Sahib in these words:

"While extending my heartiest welcome to the incoming Ministry let me express a hope that the Ministry will be formed under the able guidance of our friends and guests who arrived here a few days ago will be a Ministry which we will be able to look back upon with pride, a Ministry that will be a stable one, and a Ministry which will be pure and undiluted, so that it can command the confidence and respect of all sections of this House

²³⁰N.W.F.P. Legislative Assembly Debates, September 1, 1937, Vol. II, No. 1, Budget Speech by Mehr Chand Khanna, pp.35-36.

²³¹Ibid.p.36

²³²Times of India, 23 August 1937.

²³³Rittenberg, Stephen A. The Independence Movement in India's North West Frontier Province: 1901-1947, A Ph.D thesis, Columbia University 1977. p.24.

and of the people outside it. Let me also express a hope that the great principles of the great Organization will not be compromised in this my small province”²³⁴.

After his speech in the House, the Speaker of the Assembly moved the motion of no confidence, led by leader of the opposition Dr. Khan Sahib in these words:

“This Assembly expresses its want of confidence in the Council of Ministries, North-West Frontier Province, consisting of Nawab Sir Abdul Qaiyum, Khan Bahadur Saadullah Khan and Rai Bahadur Mehr Chand Khanna”. The Assembly got divided by 22 against the motion and 27 in favour of motion, resulting in dissolving the Ministry of Sahibzada Abdul Qaiyum.

Dr. Khan Sahib Ministry took the oath of office on September 7, 1937.

Under the provisions of the Section 78 of the Government of India Act and Rule 114 of the Rules of Procedure Congress led Ministry presented a second budget in the House. Congress Ministry was of the view that as no general discussion has been carried out on the budget presented by the Ministry of Sahibzada Abdul Qaiyum, therefore existing rules allowed the presentation of second budget. Besides this they argued that the previous budget was not passed by the House. Sahibzada Abdul Qaiyum strongly objected on this decision of Dr. Khan Sahib in these words:

“If only one budget is during the year is allowed, will a second, third or fourth budget be introduced along with the changes in the Ministry”?²³⁵ The advocate General had remarked that there is no law by which except ordinary expenditure, supplies can be granted to run the Government and this has to be taken as final decision. The decision of Dr. Khan Sahib Ministry to present a second Budget for the same fiscal year was like ultra vires and against the Government of India Act 1935. Finally Minister of Finance, Lala Bhanju Ram presented a second budget before the House on September 17, 1937. In the new budget some of Rs. one lakh had been eliminated from Contingencies. In the budget, proposals regarding the conversion of certain Primary Schools into Middle Schools had been omitted²³⁶. There was a cut in the grant of Education in the new budget, amounting to Rs.54,243. Another disappointment was the cut of Rs. 44,160 out of Islamia

²³⁴ N.W.F.P. Legislative Council Debates, Official Report, September 1, 1937 to September 30, 1937 Vol: II, Nos.1-16, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1938, p. 97.

²³⁵ N.W.F.P. Legislative Council Debates, Official Report, September 17, 1937, p. 110.

²³⁶ *ibid*, p.129.

College allotment meant for Agriculture classes there²³⁷. Even the Governor was pained to see all this happening and recorded in his diary as:

“B.Sc. faculty at Islamia College wiped out, but I am not sure that I don’t sympathise”. The new budget presented by Congress had cut five Primary Schools for boys and five for girls, while the nominal encouragement for the health department was also unsatisfactory.

As leader of opposition in the House, this given him great shock when in new budget Congress cut of head of Education whereas on the contrary he was expecting a double increase in education grant after saving from under other heads. Sahibzada Abdul Qaiyum was of the opinion that any saving by the Government should have been earmarked for education and sanitation rather than distribution in pies and annas as remission in land revenue to its payers²³⁸.

The cut in Education grant was also deplored by a number of other Assembly members. Sardar Muhammad Aurangzeb Khan observed that the Ministry of Sahibzada Abdul Qaiyum had provided eleven items in the budget pertaining to budget, while the Congress Ministry, the so-called Swaraj Ministry, was pleased to cut off seven items from education. Even Abdur Rabb Nishtar was in favour of additional grant to Islamia College for its B.Sc. Agriculture classes, although he otherwise approved the new budget²³⁹.

Arbab Abdul Ghafur Khan defended the cut in grant for Islamia College by saying that “his fourteen years stay there had revealed to him that the said College was ‘Islamia’ only in name, the same being a misnomer unnecessarily attached to the College”. He further said that the College foundation was laid by the British, who probably had an agreement with the authorities to ever have an Englishman as its Principal, whose duty was to curb nationalists and patriotic feelings in the students. Thus people were hood-winked by the word ‘Islamia’, as the College was not so in the real sense. He expressed his happiness over the proposed cut in the College grant rather he went a step further to recommend the stoppage of entire grant²⁴⁰. Qazi Ataullah, Revenue and Education Minister of Congress,

²³⁷ N.W.F.P. Legislative Council Debates, Official Report, September 17, 1937 Vol: II, Nos.1-16, Peshawar, Printed and Published by the Manager, Government Stationery and Printing Books Depot and Forms Store, N.W.F.P., Peshawar, 1938, p. 113.

²³⁸ Ibid.

²³⁹ Ibid, p.284

²⁴⁰ Ibid, p.228

justified the cut by saying that the original College grant was not reduced and it was only the grant for Agriculture classes which was being cut because these classes could do no more than to produce surplus and jobless Agriculture Graduates²⁴¹. This was Qazi Ataullah who took some measures which objected him to criticism. The first step taken by him was the exclusion of a book titled Taleem-ul-Islam by Maulana Kafiyatullah from course. His critics are of the view that he did it just to please Hindus²⁴².

Other Congress member Khan Faqira Khan also criticized Islamia College for retarding the progress of the nation because he thought it merely produced clerks and lawyers who were a source of burden for the country. Pir Bakhsh Khan and Rai Bahadur Chaman Lal etc also criticized Islamia College.

In response to repeated attacks on Islamia College, Mian Ziauddin remarked that he was very sorry to see the thin end of the wedge in the cut off in the Education Department. Still more sad fact was to see old Islamia College students standing up in the Assembly to speak against their Alma-matter, while in their College days they made speeches to impress others with their love and devotion for that institution. These men have now changed their colour after coming into the Assembly.

Mian Ziauddin observed that for people like Abdul Ghafur Khan, Islamia College has become an eye-sore, which reminded him of Anwar's couplet:

ہر بلائے کز آسمان آید۔
گرچہ ہر دیگران قضا باشد۔
ہر زمین نارسیدہ مے پرسد۔
خانہ انوری کجا باشد۔

Translation: - Every bolt from the blue sky, thought ordained for others. In the process of descending, enquires as to Anwar's dwelling place so as to fall thereupon.

²⁴¹ Ibid, p.297

²⁴² Hilali Yousafzai, Toryale, Maktaba Jamhooriyat, Peshawar, 1966, p.220.

After the end of second session of N.W.F.P. Legislative Assembly, Sahibzada Abdul Qaiyum returned to his native village Topi. On Friday, December 3, 1937 a delegation of Islamia College came to meet him in connection with the Silver Jubilee of the college. While seeing those off, he felt giddy and about to stumble down of paralysis attack, which took him into a state of deep coma lasted till early morning at 1.30 AM, December 4, 1937 when he expired and left this mortal world. His life till his death was devoted to the cause of education. On his death the former N-W.F.P. governor Sir George Cunningham wrote an article in the Journal of Pakistan Society London in 1962 wherein he says:

“Sahibzada Abdul Qaiyum Khan, a man of great dignity, great character and certainly the most farseeing statesman that the Frontier Province ever had. You had only to look at that strong purposeful face of his to know that there was a man who really was made to command” . It was greatest tragedy that he died so untimely before he had time to see the result of his political work for the North-West Frontier Province.”The Eastern Times under the

Caption ‘The Passing of a Great Pathan, ’wrote:

“Not only Frontier Province, but the whole Muslims of India was plunged into deep sorrow and mourning on Eid Day at the unexpected and sudden death of Nawab Sir Sahibzada Abdul Qaiyum. So terrible was the shock that first it was difficult to believe in the fact. Even now there is no consolation but the knowledge that this is the will of God in whose hands are the lives of all beings. That the late Sir Sahibzada Abdul Qaiyum was not only the greatest statesman and leader of the Frontier Province but he was incomparably the greatest man that the Province ever produced”²⁴³.

After the death of Sahibzada Abdul Qaiyum his devoted friend Sardar Aurangzeb Khan, who had attended the Round Table Conferences as his private secretary, was elected as leader of opposition. He became the Chief Minister of the Frontier Province in May 1943. He occupied the same post till March 1945. He continued the mission of Sahibzada Abdul Qaiyum and within in a short period of two years, six new High Schools were added to the existing 19 in the Frontier Province. His Ministry was also dissolved after a no Confidence motion tabled by Dr. Khan Sahib²⁴⁴

²⁴³ The Khyber, Sir Abdu Qaiyum Memorial Number, January 1938, pp.14-15.

²⁴⁴ Shafi Sabir, Tarikh, op, cit, pp.253-54



Conclusion

Sahibzada Abdul Qaiyum is generally known as "Sir Syed of Frontier", a title which he rightly deserved. Sir Sahibzada had cordial relation with the British. While in their service he played mediatory role between them and Pathan tribes. It was due to his friendship with Roos-Keppel that the idea of foundation of Islamia College materialized. The foundation of Islamia College which he has done so much in enlightening of Pathan community is a landmark which has to his credit. The Islamia College Peshawar was opened in 1914 for the purpose of giving Mussalmans of the Frontier the advantages of western learning along with a careful training in the principles and precepts of Islam. In Islamia College every effort was made to deepen the student devotion to their religion and to encourage the growth of their religious life. The College Library was equipped with manuscripts and rare book with the personal efforts of Sahibzada Abdul Qaiyum.

He possessed unique administrative skill, shrewd judgment and considerable tact. He was pioneer of education in a backward Province, particularly at a time when English education was attributed to "Kufir" in North-West Frontier Province. This was Sir Syed of Frontier, who miraculously spread knowledge and science in the length and breadth of the province. The brilliant achievements of such an outstanding parliamentarian, exceptional statesman and sound educationist ought to be written in golden letters. In the words of Sahibzada Abdul Qaiyum, real education consisted in the study of Nature, Man, Society and God, which provided an endless source of thoughts to anyone who turned to it. He asked the student to test the truth of knowledge derived from the books by comparing it with Nature. Only by doing this anyone can be able to form independent judgment

He fully advocated the cause of Frontier as non-official nominated member of Indian Legislative Council from 1924 to 1932. The demand for a full-blown democratic constitutional set up in the Frontier was thus conceded at the Round Table Conference when a committee was constituted to look into the question of reforms and it was recommended that law be handed over to responsible minister while 'watch and ward' was to be central subject incharge of provincial chief commissioner or governor. Thus

from December 1, 1931, N.W.F.P. was elevated from the chief commissioners to a lieutenant governor's province and Montford scheme of reforms of 1919 duly, if belatedly introduced. Sahibzada Abdul Qaiyum struggled for the promotion of education from this venue and subsequently when Frontier province was upgraded to a status of chief minister province. Accordingly elections were held and Sahibzada Abdul Qaiyum formed his ministry. He from all the parliamentary Houses struggled to grant scholarships to the students for their medical agricultural and general education. He through his speeches and addresses stressed upon the students to equipped themselves with the knowledge of modern subjects like technical, industrial and business studies.

He had realized that students should be diverted to occupational training half way through their scholastic career rather than be allowed to finish their studies at a University and subsequently swell the number of unemployed candidates for Government service. For this due the efforts of Sahibzada Abdul Qaiyum a start has been made by the introduction of Agriculture classes at Islamia College and opening of Industrial classes in Peshawar. Primary Education was made compulsory in the Province. To develop the true sense of nationality, Urdu was declared as medium of instruction at primary level. Other two contemporary channels for uplifting the standard of education at that time were Azad School by Ghaffar Khan commonly known as Bacha Khan and Anjuman-e-Hamiyat-i-Islam, Lahore which won appreciation from all corners of the Frontier Province.

Sahibzada Abdul Qaiyum also helped the needy and orphans in their education, employment and other facilities. He set in change which made his brethren realize the significance and need for modern education. The real value of education according to him lay in the awaking that it brings and the refinement that it grants to hidden talents. He had realized that education alone could bless his people with freedom, not only freedom from ignorance and freedom from want, but also freedom from yoke of foreign domination and dependence.

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