



Educational Development in Khyber Pakhtunkhwa (N.W.F.P): An Historical Perspective

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ABSTRACT

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This paper investigates the overall educational conditions of Khyber Pakhtunkhwa during the British rule, and also explore the prevailing educational system in the province. It further explain the deplorable educational conditions of the Muslims on the eve of British arrival in the province of Khyber Pakhtunkhwa. After the occupation of the province and introduction of modern education by the Britishers, various educational movements in reaction were initiated by some prominent religious, social and political elites. These educational movements are thoroughly investigated in the research paper.

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1. Introduction

1.1. Formation of the Province

The Britishers occupied the North Western part of India now known as Khyber Pakhtunkhwa formerly NWFP of Pakistan in 1849 after defeating the Sikhs of Punjab (A. Rauf, 2015). Until 1901, the province of Khyber Pakhtunkhwa (NWFP) was part of Punjab province. The provinces of Khyber Pakhtunkhwa (NWFP) and Punjab were separated in 1901 by Lord Curzon, the British Viceroy for India at the time. The public of the Province were denied all opportunities for development and prosperity throughout the colonial period. At that time some constitutional reforms were introduced by British government in other provinces of Indian subcontinent but unfortunately even these reforms were denied to them (Bashir, 2013).

Lord Curzon advocated forming a province that encompassed Peshawar, Kohat, Bannu, and Dera Ismail Khan, as well as the political agencies of Dir, Swat, and Chitral, the Khyber, the Kurram, and North and South Waziristan. Because its population were primarily tribal, the cis-Indus district of Hazara was eventually included to these areas (Baha, 1968). When the British imperialism extended to the part of the subcontinent known as N.W.F.P, in 1849, the people of the area started armed resistance to expel them from their land. Their struggle against the colonial forces succeeded in some parts of the tribal areas by inflicting heavy loses to the British forces in the region. Due to strong resistance from the tribal of N.W.F.P, the British colonialism failed to extend into this region as easily and efficiently as compared to other parts of the subcontinent (A. Rauf, 2015). When in 1901, the province came into existence after separation from the province of the Punjab, it was the most backward province in almost every walk of life particularly in education. Despite the fact that education enables people to think and fight for their rights, the very vast majority of the people particularly Muslims were deprived of education (Bashir, 2013). N-W.F.P. was renamed Khyber Pakhtunkhwa in 2010 in accordance with one of the clauses of the 18th Amendment to Pakistan's 1973 Constitution (Mahboob Hussain & Kokab, 2012).

1.2. Educational Conditions on the Eve of British Arrival

The Frontier Muslims were 92.1 percent of the total population of the province but were the most backward educationally. Only 11.7 percent of the Muslim boys attending institutions of all kinds. In 1901 there were one hundred and fifty four primary schools having 7365 students and the number of vernacular and Anglo vernacular Middle and High schools in the province was Eight having 5082 students (ISLAM, 1996). According to the census report of 1911, only 23 Muslim males out of 1000 were literate, while 0.08 Muslim females out of 1000 met the same criteria (Census, 1911).

Education is the duty of the state, but during the British era in the province, it was taken on by people and groups. Islamic institutions (Darul Uloom), Missionary schools, Anjumani Himayat-i-Islam schools, The Movement of Islamia College, The Educational Movement of Haji Sahib Turangzai, and The Movement of Anjuman-i-Islahul Afaghina Azad Schools were all the outcome of social, religious, or other contemporary movements in the early twentieth century (Inamullah, et al, 2016). From 1901 to 1947 education was provided by institutions like Madrasas, Missionary schools, Educational Institutes established by Haji Sahib Turangzai, Azad Schools established by Anjumani Islahul Afaghina and Islamia College (Muhammad Sohail, 2016).

Modern education is still a fairly new development in the NWFP. In compared to other regions of British India, the Frontier region's educational system was not expanded and developed as widely by the Colonial government because it was a border tract. A hostile attitude towards the British educational system was prevalent among the province's population. The mullahs and other influential religious figures who controlled the populace opposed the British proposal for universal public education. They assumed it was a deliberate attempt on their priestly authority and the public's religious beliefs. They always preferred the "sword to the pen" and were proud of their fighting temperament. Due to a lack of resources and a lack of effort on the part of educational authorities, there hasn't been any advancement in the field of education for a long time. The vast majority of the locals were similarly uncooperative in this way (Baha, 1968).

Doubts were developed in the minds of people due to the impact of Christian missionaries on these schools. Since they were unaware of the demands of the time, the mullahs also rejected modern education. They would have been better and more advanced if they had been able to set up contemporary education for themselves. Residents of the area are less educated than those in other areas as a result of their opposition, and as a result, they lack the motivation required at a particular time and location (Yusafi, 1968).

Surprisingly, every mosque in the NWFP acted as a primary school. At these mosque maktab, children were taught the holy Quran and the fundamentals of Islam. In other circumstances, they received education in writing and some essential Persian texts like gulistan and bostan. Higher education was privately imparted by some ulama (religious scholars), who also taught Arabic language, mathematics, logic, and Quran interpretation. The teaching of hadith—the traditions of the Prophet Muhammad (Peace Be upon Him)—was at first abandoned due to ignorance. Those who believed it to be essential were discouraged and preferred a few jurisprudence texts instead. Nothing was done by the mullahs to advance hadith teaching. It was avoided since it was regarded to be difficult to translate the Quran. Several elements of Arabic grammar, especially Sarf Wa Nahwa, Ilm-ul-Kalam, Fiqah, and others, have to be taught before understanding the Quran translation (Yusafi, 1968).

The mullahs were present in every community, although they were not paid for their services. In certain places, they were given a small piece of farmland called a serai to support themselves. They were in charge of the villages' religious education and spiritual counselling. Because Islam played such an important role in the province's society, religious leaders played an equally important role. The Mullahs, Sufis, Peers, Sayeds, and Mians were among them. The results showed a wide range of variation. These institutions have sacred status in the minds of people. For the most part, they weren't in favor of education in the twenty-first century (M. S. Khan, 2016).

2. A brief Summary of Educational Movements in the Province

2.1. The Missionary Schools

In 1853 at Kohati gate, a missionary school was established by commissioner Peshawar, Sir Herbert Edwards. It was a great center of learning not only for the local community of Peshawar and the province but also for the whole Central Asia. Dr Khan Sahib, Bacha Khan, Fatras Bukhari, Sir Sahib Zada Abdul Qayyum, Sardar Abdurab Neshtar, General Yahya Khan and former Afghan President Dr, Najeebullah were some of the prominent figures who received their early education from this institution (Mohammad Sohail, Ahmad, & Inamullah, 2014).

The Colonial Government offered fee reductions and special scholarships to Muslims in order to encourage them to attend school. Throughout the district, there were thirteen middle schools and nine high schools. Every year, the Victoria scholarship was awarded, and there were special elementary schools in Dera Ismail Khan, Bannu, and Abbottabad for Muslim boys. At Peshawar, there were both an Anglo-Vernacular middle school and a high school that were Islamic (Baha, 1968).

After seizing the majority of the Indian Subcontinent, the British began their mission to preach Christianity. They began by introducing missionary work. When the British seized the majority of the region and defeated the Mullahs, these missionaries began their work. British missionary initiatives intended to convert Pakhtuns to Christianity in order to defend themselves in the Subcontinent. The hallowed professions of doctors and teachers were utilized by the British for this nefarious goal. In various sections of the region, they erected missionary hospitals and schools. With the help of Dr. Penal, Dr. Edward Herbert, Dr. Clark, and Dr. Pander, they punished those who were involved in missionary activities. By putting their professional skills to use (Obhrai, 1938).

2.2. Anjuman-i-Islahul Afaghina (Azad Schools)

Khan Abdul Ghaffar Khan commonly known as Bacha Khan (1890-1988) a renowned political, social and educational reformer laid the foundation of Anjumani Islahul Afaghina (Reformation of Pakhtuns). He established almost 50 educational institutions by the name of Azad Schools in different parts of the province. The first Azad School was established in Utmanzai in 1910 and later on various schools by the same name were established in other parts of the province particularly in Charsadda, Mardan, Nowshehra and Sawabai (Ahmad, 2016). The Holy Quran, Hadith, Fiqah, Arabic language, and Islamic history were also taught as part of the curriculum to provide religious education to the Pakhtuns (Shah, 2007).

The failure of Afghanistan's Hijrat movement not only awoke Pashtun intellectuals, but it also drove them to struggle for the community's socioeconomic advancement. Prior to the formation of the Islahul Afaghina Anjuman, Bacha Khan was its member. On April 1, 1921, Khan established the Azad School in Utmanzai. He further added, On April 1, 1921, Khan established the Azad School in Utmanzai. Haji Sahib of Turangzai was residing in Lakaro, a tribal territory in Mohmand Agency, when Khan Abdul Ghaffar Khan brought a delegation of nobles there.

He had recently returned from the Hijrat movement and planned to work in education in the tribal belt. Bacha Khan had established a Madrassa in Utmanzai, according to the delegation, and he had been asked to work there. Instead of travelling overseas, he brought his family with him to serve the country. It was the month of March, 1921 (Ibrahim, 2011). Shah (2007), on the other hand claims that Islahul Afaghina Anjuman existed before the first Azad School in Utmanzai.

"The Anjuman-i-Islahul Afaghina (the Society for the Reformation of Afghans) was founded on April 1, 1921, with Ghaffar Khan as its president, to pursue some of these goals and aims. Mian Ahmad Shah is the President, while Mian Ahmad Shah is the Secretary. The Azad Islamia Madrassa launched its first branch in Utmanzai on April 10, 1921, nine days after the Anjuman was founded. Many more branches were opened across the province, particularly in the Peshawar Valley" (Waqar Ali Shah, 2007).

Prior to the Anjuman-i-Islahul Afaghina, according to Abdul Rauf (2006), the Azad School Utmanzai existed. He went on to say that when the first Azad School opened, it was critical to establish an organisation and keep the school in good condition. He further goes on to say that the founders felt a strong need for an organisation capable of taking on responsibility for its own

operation. Although one of the chapters in Bacha Khan's autobiography, "My Life and Struggle," does not specify a date for the founding of school and Anjuman, it is organised as "Intellectual Revolution, Educational, and Social Reforms" (Abdul Rauf, 2006).

2.3. Islamia College Movement

In the early twentieth century a committee of some notable elders of Khyber Pakhtunkhwa was formed by Sir Sahibzada Abdul Qayoom to establish an institution of modern education by the name of Islamia collegiate in 1913 in Peshawar. This movement was mainly inspired from Aligarh movement of Sir Syed Ahmad Khan and its founders have good and friendly relations with the Britishers. Later on the institution was upgraded to Islamia College which had become a center of learning for the inhabitants of Khyber Pakhtunkhwa (Abdul Rauf, 2006). The Collegiate School and Islamia College Peshawar, formerly known as Darul-Uloom-e-Islamia Sarhad, was more than simply a name for a school; it was an educational movement in the NWFP. Islamia College has a lengthy history, and it represents a large movement that eventually spread throughout the province of Khyber Pakhtunkhwa (NWFP), and the tribal areas that surround it. The Islamia College movement is crucial for delivering high-quality education, establishing democratic institutions, and ultimately fighting for independence from foreign rule (A. KHAN, 2014). According to ISLAM (1996), Islamia College Peshawar's main purpose was to educate the people of this region using the Mohammadan Anglo-Oriental College model, bringing them up to par with the rest of India and providing them with science and technical knowledge. Islamia College Peshawar, founded in 1913, has progressed towards modern education and successfully served the people of the area. Sir Sahibzada Abdul Qayyum altered the lives of backward Pashtuns through education, and as a result of his achievements, he was given the title "Sir Syed II" by history. Islamia College, Peshawar, has played an important and long-lasting influence in the intellectual life of our motherland's North West region.

According to T. (2013), it provided the same function as Oxford, Cambridge, and Edinburgh put together. The University of Peshawar, the University of Engineering and Technology Peshawar, and the Agricultural University of Peshawar are all products of the Islamia College Peshawar.

2.4. Haji Sahib Turangzai Educational Movement

During his social reform movement in the NWFP in 1898, Fazli Wahid, also known as Haji Sahib Turangzai, believed that education was important for the reformation of society and the people in the region. He thought that the British education system had adverse effects on the Pashtun society and build his own educational system by establishing a network of schools in various areas of the region to meet the demands of the time and to prepare them to be good Muslims. Although the educational movement of Haji Sahib Turangzai was distinct from that of Deoband and Aligarh, it shared many of their characteristics (Qadir, 2015).

Haji Sahib of Turangzai came forward to stop heinous missionary activities and rescued Islam and Pashtun society. He gave hope to the pakhtoon during that critical situations (Mazher Hussain, Anwar, Ahmed, Ahmed, & Nasreen, 2016). The reform movement of Haji Sahib Turangzai was multifaceted. During his campaign for social changes, he realised that society's level could not be raised without education. Change was nearly impossible without literacy. Because education is a stepping stone to long-term growth, he came to the conclusion that it may assist in the removal of several social problems, indirectly contributing in the acquisition of freedom (Qudusi, 2018).

Gadar was chosen as the center for these academic activities because of its strategic location between Charsadda, Swabi, and Mardan. The mosques were the primary locations for the establishment of schools. This decision was based on two factors: first, a lack of resources, and second, a desire to refrain from engaging in direct conflict with the government. Haji Sahib's network was neither Deoband nor Aligarh in style, although it did share some of their characteristics. He wished to transmit a modern curriculum and methodology, similar to that of Aligarh, as well as more traditional Deobandi ways. The curriculum includes instruction in Arabic, Persian, Pukhtu, English, Arithmetic, Geography, History, Physics, and Islamic principles (Qadir, 2015).

The primary goal of Haji Sahib in creating a network of educational institutes was to raise public awareness of the importance of such activities and to encourage people to participate in them. Mulvi Sayyad Zaman Shah of Lahore (Swabi), Mulvi Shakirullah of Utmanzai, Taj Muhammad of Mardan, Qari Sami-ul-Haq and Qari Abdul Mustaan of Akbar Pura, and Mulvi Abdul Aziz of Utmanzai were a few of the religious ulama that ran the network (Qadir, 2015).

The departed (Haji Sahib), according to a news release, "started a scheme to open private village schools in British territory in 1912 and succeeded in expanding the number of such schools to hundreds" (The Tribune Delhi, 18 December, 1937, Khyber Pakhtunkhwa Provincial Archives, Peshawar). The movement of Haji Sahib was especially notable for its emphasis on education. Haji Sahib began his campaign as a grassroots movement because it was primarily intended to get people ready for change. He understood that the objective of enlightenment and liberty would be difficult to achieve without the participation of normal citizens (Mehr, 1956).

Haji Sahib's initiative led to an intellectual revolution among people of the area. The most well-known institutions in his network were the Islamia School Gadar, Madrassa Nusrat-ul-Islam Ziarat Kaka Sahib, and Islamia School Utmanzai, which were all in operation for several decades (Javid, 1981).

2.5. The Movement of Anjuman Himayat-i-Islam

Barriester Fida Muhammad Khan started the Anjuman Himayat-i-Islam in Peshawar. He told the Anjuman to set up Islamia schools all across the city. In 1890, the first Islamia School was established in a rented building with the help of Babu Ghulam Haider Khan and other enlightened members of the community. It was moved to a new building in front of Kabali Gate after being upgraded to a middle school in 1902. The site was purchased, and a new building for Rs. 32000 was built in 1936 (Ibrahim, 2011).

Anjuman Himayat-i-Islam was founded in Peshawar by Barriester Fida Muhammad Khan, and the first Islamia School was formed in 1890 with the assistance and support of Ghulam Haider Khan and several other progressive members. Under the umbrella of Anjuman Himayat-i-Islam, Islamia High Schools were established in Kohat, D.I Khan, Bannu, Haripur and Abbott Abad (Mohammad Sohail et al., 2014).

In 1950, the school was nationalized and renamed Government High School No. 3 in Peshawar. The Anjuman-i-Himayat Islam established a number of additional schools throughout the province, which are listed below.

1. The Islamia Primary School in Mohalla Khudadad, Peshawar
2. The Islamia High School in Abbottabad.
3. The Islamia High School in Haripur.
4. The Islamia High School in Dera Ismail Khan
5. The Islamia High School Bannu.
6. The Islamia High School in Kohat

Muslim Anjumans were vital in helping the community overcome challenges brought on by the Raj's competitive environment, which gave them an unjust lead. The increased fear that surrounded the community enhanced their efforts, as is typical with liberal Islamism. They adopted contemporary education as a weapon for self-expression, social progress, political unrest and communal empowerment as pioneers of proto-Muslim nationalism. They founded Islamia schools and colleges to address the harmful impacts of British education policy and to develop community leaders capable of dealing with future issues. With the excesses of sikha shahi still fresh in their minds, they competed to create a connection between the government and its Muslim people in order to support the Muslim cause. They adapted European notions of continuous progress to their own culture and disseminated them in the surrounding area (Zahid, 2013).

3. The Sikhs Khalisa Schools and the Hindus Sanatham Dharm Schools

The Sikh community established two schools in Peshawar by the name of Khalistan High School in 1930 and the Khalisa Anglo Vernacular Middle School, as education was provided in their own language, these schools attract more people towards education therefore, and various Khalisa High Schools in different parts of the province were founded. In 1895, the Hindu Seth PT

Gardhari Lal Salwan established a missionary-style primary school. After 1947, the school was nationalized, and it is today known as GHS Salwan. Gen. Mohammad Zia ul Haq (former Pakistan president) received his education in this school (M. S. Khan, 2016).

The Khalisa Anglo vernacular middle school in Peshawar cantonment was the other school founded by the Sikh community. The Sikh community was voted first because of their outstanding devotion toward education.

Furthermore, they taught in these schools in their own language, which attracted a large number of people to attend school. The list of Khalisa schools in the province is as follows (14 September 1939, volume VI of the N.W.F.P Legislative Assembly Debates).

1. The Khalisa Anglo vernacular Middle School Peshawar cantonment.
2. The Khalisa High School Peshawar.
3. The Khalisa Anglo-Vernacular Middle School Mardan.
4. The Khalisa Anglo-Vernacular High School Bicket Gunj, Mardan.
5. The Khalisa Primary School Bannu.
6. The Khalisa High School Bannu.
7. The Khalisa Primary School Lakki.
8. The Khalisa High School Haripur.

Furthermore, Hindus in various regions of the province founded Sanatha Dharm Schools for their community (Muhammad Sohail, 2016).

According to (Inamlullah & Irshadullah), Sanatham Dharm schools were erected by the Hindu community in different areas of the region, which are listed below:

1. Peshawar's Sanatham Dharm High School.
2. Mardan's Sanatham Dharm High School.
3. Bannu's Sanatham Dharm High School.
4. Bannu's Sanatham Dharm Primary School.
5. Dera Ismail Khan Vedic Bharthi College.

4. Conclusion and Findings

After defeating the Sikhs of Punjab in 1849 the province of Khyber Pakhtunkhwa was occupied by the Britishers which remain the part of Punjab province until 1901. Later on it was formed a separate province by Lord Curzon by the name of NWFP. The people showed an armed resistance by inflicting heavy loses to them due to which the British were failed to extend into this region as easily and efficiently as other parts of the subcontinent.

The people of the area were backward in almost all walk of life particularly in education. Most population of the province were hostile to education system introduced by the British and consider it against their religious faith. In order to educate the people of the province, create an enlightened class in their favor and overcome the hostility towards them and education, various missionary schools were established in the province.

Khan Abdul Ghaffar Khan commonly known as Bacha Khan (1890-1988) a renowned political, social and educational reformer laid the foundation of Anjumani Islahul Afaghina (Reformation of Pakhtuns). He established almost 50 educational institutions by the name of Azad Schools in different parts of the province.

Islamia College movement was also started with the purpose to educate the people of the region and bring them at par with the rest of India using MAO College model.

Haji Sahib Turangzai also launched his educational movement by establishing various Azad schools in the province. He wish to transmit modern education on the pattern of Aligarh and Deoband. His main purpose was to prepare the people for change at grass root and to counter British education system. The Anjuman i Himayat i Islam movement also established Islamia schools at various part of the province with the purpose to address harmful impacts of British education policy and to develop community leader capable of dealing with future issues.

The Sikh Khalisa schools and the Hindus Sanatham Dharm schools were also established for their communities in different part of the province.

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