

PRELUDE TO HIGHER EDUCATION IN AFGHANISTAN: THE ROLE OF INDIAN MUSLIMS (1901-33)

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Abstract

During late nineteenth and early twentieth centuries, activists of both Muslim and Hindu intelligentsia belonging to the British India began migrating to Afghanistan: Some were involved in the struggle to liberate India from colonial yoke, seeking Afghan, Iran, Russia, and Turkish support; Others focussed on spread of enlightenment, education, development of constitutionalism and democratic polity in Afghanistan. This paper attempts to chart and highlight services rendered by the British Indian Muslims, in the field of modern education and constitutionalism, to Afghanistan. Traditional Muslim schools known as madrassah, Maktab-e-Harbia (War/Military School) and Mulki-e-Khawanin (Royalty School) were opened during reign of Amir Sher Ali Khan (1925-79). Amir Abdur Rahman (1844-1901) opened schools for aristocracy, bureaucracy and army, also Ghulam Bachagan (page boys) were trained to loyally serve the court of Amir.

British Indian émigrés, with rising anti-imperialist nationalist consciousness, began teaching at Habibia School. Amanullah Khan founded three more secondary schools, each with a foreign language as medium of instruction: The Isteqlal School (1922) had a French faculty with French as medium of instruction. The Nejat School opened in 1924 with the German faculty and German as medium of instruction. In 1927, the Ghazi Victor School was founded, with Anglo-Indian faculty and English as medium of instruction. Indian teachers impacted the Afghan thinking and promoted modern higher education and rule of law. During the nine months' rule of Bacha Saqao (1929) all modern schools were closed. Nadir Shah (r. 1929-1933) reopened all four secondary Schools (Habibia, Isteqlal, Nejat and Gahzi). Teachers from India, France and Germany once again assumed

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teaching positions in these schools. A committee of eminent Indian Muslim Educationists (Syed Sulamian Nadvi, Allama Muhammad Iqbal, Ros Massod, Ghulam Rasool and Dr. Hadi Hassan) visited Kabul, in 1933, to advise the Afghan government on higher education and establishment of Kabul University.

Keywords: *Habibia, Istiqlal, Nijat, Amani High School, Madrasa-i-Shahi, Maktab-i-Harbia, Syed Sulaiman Nadvi, Allama Iqbal, Dr. Hadi Hasan, Kabul University, Dr. Abdul Ghani, Najaf Ali, Chiragh Ali, Chaudhry Ismail, Ch. Abdul Azizi, Mualvi Muzafar Khan Marwat, Muhammad Hussain Punjabi.*

1. Introduction

In Afghanistan, traditional institutions teaching Arabic and religion Islam, are called *Madrasa* and education establishments imparting modern sciences are known as *Darsgah* (School). The *Madrasa* graduate possesses various skills depending upon the *Madrasa*, one qualify from. After graduating, one generally attains status of *Mulla*, works as prayer leader/preacher in a mosque and also teaches *Quran* to pupils. More prominent and qualified attains higher status of *Mufti*, Jurisconsult, too.¹ Traditional education has exclusively been confined to training in religious education, making children learn fundamentals of Islam including recitation of *Quran*, rules of ablution and prayers, hardly any writing skills were imparted in mosques. Traditional education in mosques is paid for by the community.²

The term, *modern education*, refers to school system established and managed by the government having standard syllabi comprising courses in exact sciences, geography, history, social and religious studies. After graduation, a pupil can either join a university or work in public or private sector institutions. Western-style modern education in the history of Afghanistan appeared, in 1875, with the establishment of schools for civil and military purposes by the royal family³. Later, modern schools such as *Habibia* with elementary, lower and higher secondary level education were founded. First modernization efforts in Afghanistan began during Amir Sher Ali Khan (r.1863-66 & 1868-79) rule.⁴ In 1875, two modern schools:

¹ Abdul Rahman Sherzad. *Ziik-Report Nr. 45 Education in Afghanistan: Challenges and Suggestions for Improvement*, Technische Universität Berlin, 2017, p.3

² Sarfraz Khan. The System of Muslim Education in Central Asia (A Case Study of the late 19th & early 20th centuries' Bukhara), *Central Asia*, 45. Journal of Area Study Centre, University of Peshawar, Peshawar 2002, pp193-210 at p195

³ Retrieved from <https://reliefweb.int/report/afghanistan/history-education-afghanistan> accessed on 24-11-2017

⁴ Amir Sher Ali Khan, the third son of Dost Mohammed Khan, founder of the *Barakzai* Dynasty in Afghanistan was closely affiliated to the Pothohar region, one of his daughters married to chief of the Gakhar, Khan Bahadur Raja Jahandad Khan.

Maktab-e Mulki WA Khawanin, Royal school; and *Maktab-e-Harbiyah*, Military/War School; in Bala-Hissar and Shirpur respectively, were officially founded. These schools in Kabul recruited predominantly members of the royal family and combined traditional education with some curricular and structural aspects of modern education, including mathematics, chemistry, geography, cartography, and strategic military studies. Both Afghan and Muslim Indian teachers worked under the Directorate of Education, Government of Afghanistan.⁵

Later, Amir Abdur Rahman (r.1880-1901) opened schools for members of the aristocracy, bureaucracy and to select/train, officers of the army. The government also provided education to Ghulam-Bachagan (page boys), who were to: serve the court and; remain loyal, to the King.

2. Amir Habibullah Khan: Precursor of Modern Education

Departing from traditional Muslim School System, Habibullah Khan (r.1901-1919) encouraged foundation of the *Lycee Habibia*, in 1903.⁶ Secondary education in *Habibia* School comprised ten-year academic cycle, subdivided into: *Ibtada'iyah*, primary, four-year; *Rushdiyah*, middle, three-year; and *Maktab-e-Mutawasetah*, secondary, three- year. A modest Public Library was established too. Learning of Pashtu, Turkish, English and Urdu languages was encouraged officially.

At elementary school pupils studied Islamic studies, local languages (Dari and Pashtu), mathematics, geography, and calligraphy. The curriculum of lower-secondary included Islamic studies, local languages, history, geography, foreign language (English, Urdu, or Turkish), drawing, hygiene, and systems of numerical notation. At higher-secondary school curriculum consisted of Islamic studies, local languages, history, geography, algebra, trigonometry, geometry, physics, herbalism, chemistry, and English. Later elementary branches of *Habibia* School were founded in six other districts of Kabul. Ultimately the enrolment reached 1,534 students with 55 teachers. This school significantly impacted subsequent generations of intellectuals and scholars at Kabul.⁷

The rise of anti-imperialist and nationalist sentiment in India had also affected Afghan thinking since a large number of Indian Muslims taught at

⁵ Mohammad Ikram Andishmand. *Modern Education in Afghanistan*, Kabul: Maiwand Publishing Foundation, 2011, p.18

⁶ Dr. Abdul Ghani stayed in India for three years after the establishment of *makatab-i-Habibia* in 1903 but during his stay in India condition of *Makatab-i-Habibia* worsened, the number of students decreased, Dr. Abdul Ghani improved the condition of *Maktab-i-Habibia* in 1906. The people of Afghanistan hated English education, Dr. Abdul Ghani selected sixty big mosques and began teaching there too.

⁷ V. Gregorian. *The emergence of Modern Afghanistan: Politics of reforms and modernization*. California: Standard University Press, 1969, p.31

Habibia School.⁸ More than half of the combined teaching staff comprising both Indian and Afghan at *Habibia* i.e., fifty-five (55) had been Indian Muslims.⁹ Two teachers were specifically allocated to teach military science. Muslim graduates, commonly known as *Hindi* teachers, illumine of prominent British Indian educational institutions including: Dr. Abdul Ghani, Principal *Habibia* School; Najaf Ali, and Muhammad Cheragh, Chaudry Ismail (English and geography Teacher), Chaudry Abdul Gahni (English and History Teacher), Sikandar Khan (English Teacher), *Maulvi* Muhammad Hussain (Mathematics Teacher), *Maulvi* Muhammad Ali Kasuri son of *Maulvi* Abdul Qadir Kasuri, severed at *Habiba* School. *Maulvi* Muhammad Ali Kasuri, Wrangler in mathematics from Cambridge taught mathematics to pupils at *Habibia*. *Maulana* Karim Baksh taught geography, *Maulvi* Ahmad Din, *Maulvi* Muzafar Khan Marwat and Sheikh Muhammad Ibrahim also performed as teachers. Modern subjects, such as, English, Geography Physics, Chemistry and Mathematics were taught by Indian teachers. Afghan teachers were indulged in traditional subjects, such as Persian/Dari, Islamic studies, and recitation of Quran.¹⁰ *Habibia* School thus served as a hub of a large number of modern educated Indians and Afghans together. Mutual interaction between intelligentsia from abroad and the local, created not only a space but an environment for growth of reformist ideas. Some teachers of *Habibia* School and *madrassah-i-shahi*, founded *Ajuman-i-Seraj-ul-Akhbar* Afghanistan.¹¹ Later, *Habibia* School turned into a club of intellectuals, seeking cultural regeneration of Afghanistan. Many members were unanimous in supporting introduction of constitutional government in Afghanistan. Encouraged by the open and liberal policy of the *Amir*, some of the *Habiba* teachers, created an association, named *Anjuman-e-Seraj-ul-Akhbar*, Afghanistan, to initiate Newspaper, namely, *Seraj-ul-Akhbar Afghanistan* (the lamp of the news).¹²

Other Revolutionary Indian Muslims having ties with the Deobandi Uluma also emigrated to Afghanistan to seek Afghan, Iranian, Russian, and Turkish support to liberate India from British colonial yoke. Revolutionaries such as Maulana Ubaidullah Sindhi (1872-1944), Maulana Saifur Rehman (1880-1948) and Maulana Barkatullah (1854-1927) had migrated to Afghanistan, in 1915 and even declared Indian Government in exile. Maulana Mehmood ul Hasan (1851-1920) visited Mecca to enlist Turkish War Minister, Anwar Pasha's support to form a joint front against British imperialism and created *Al-Janud-Al-Rabania* (Army of God or Army of

⁸ *Habibia* School became the centre of political debate on secular concepts.

⁹ Noor Ul Amin. *The Indian Muslims Services to Afghanistan (1880s-1930s)*, unpublished Ph.D dissertation. Peshawar: Area Study Centre, University of Peshawar, 2015, p.61

¹⁰ Sadudin Hashmi. *Junbush-e-Mushrootkhawhi Der Afghanistan.(Party of Constitutionalists in Afghanistan)* Kabul, Shur-e-Furhangi Afghanistan,1975, p.39

¹¹ Mohammad Shafi. *The Development of Reformist & Liberal Ideas in Afghanistan*, unpublished Ph. D dissertation. Area Study Centre University of Peshawar, 2010, p.79

¹² Fida younas. *Afghanistan Political History*. Peshawar: The Aays, 2002, p.491

Salvation).¹³ Mehendra Pratap was appointed the President and Maulana Barkat Ullah, Secretary of the “Provisional Government of Hind”. A Mission headed by Dr. Mitra Singh and assisted by Khushi Mohammad alias Mohammad Ali Mirza was dispatched to Tsarist Russia to seek support. The message to the Tsar was embossed on a golden plate, referred in the Rowlett Sedition Committee’s Report, printed in 1918 in Calcutta by Superintendent Government Printing.¹⁴

“The Provisional Govt. despatched letters to both the governor of Russian Turkistan and the then Czar of Russia inviting Russia to throw over her alliance with Great Britain and assist in the overthrow of the British rule in India. These were signed by Mahendra Pratap and subsequently fell in British Hands.”

In Afghanistan, *Maulana Saif-ur-Rahman*, a renowned *Mudarris* of the Islamic disciplines also assumed service as teacher and attracted a considerable number of students in the field of Islamic Education. He served for two years at Jalalabad Kaja (*Kaga*¹⁵) and Kabul, however, became very popular in the country. His students joined the *Jamiatul Ulema* at *Dar-ul-Uloom* Kabul and the royal court of Amir Habibullah Khan.¹⁶ Maulana Ubaid Ullah had organized Indian youths in Kabul on the pattern of the Christian Salvation Army with Shaikh-ul-Hind, Mahmud-ul-Hassan as the Commander-in-Chief¹⁷ These revolutionaries went to Turkey, Russia and Turkistan after Bolshevik revolution. However, their contribution to Indian independence is beyond the scope of this paper.

3. Indian Muslims and the Constitutionalism in Afghanistan

The growth of Afghan nationalism under influence of Indian teachers resulted into creation of political organisation, known as *Qamiat-e-Siriya-Milli* (National Secret Association) whose trusted influentials included: the *Ghulam Bachagan*,¹⁸ *Sardars* (tribal chieftains) and *Mualamin* (Teachers) of

¹³ A. A. Arghandawi. *British Imperialism and Afghanistan's struggle of Independence 1914-21*. New Delhi: Manshiran Manoharul, 1989, p.p 335-336.

¹⁴ Zafar Hassan Aibak, *App Beti* (3 vol.). Lahore: 1973, p.178

¹⁵ Kaja (*Kaga*) is the Centre bazaar of Khugiani, a district of Nangerhar province. It is located at the foot hills of *Speen Ghar*. It is famous for having two bazzars, the old and the new.

¹⁶ Personal interview with Noor Din, in charge of the shrine *Maulana Saif-ur-Rahman*, aged 60, at Mathra-Nau-Doaba, on 26th March, 2000.

¹⁷ Sayed Wiqar Ali Shah Kaka Khel. Some Indian Travelers in Central Asia. *Central Asia* no. 25, winter 1989, p. 76

¹⁸ Abdul Haye Habibi. *Pa Afghanistan Kay Da Mushrootiat Ghurzang*. (The Constitutional Party in Afghanistan) Pashtu, Peshawar: Danish Kutab Khana, 2006, p.29

*Habibia*¹⁹. The Secret Association and later the “Young Afghans” aimed at dual objects: i) to achieving independence of Afghanistan and ii) to achieve constitutional rights for the Afghans. Habibullah's leaning towards the British, invited numerous attempts on his life, including one by Abdur Rahman Lodhi,²⁰ a member of the Young Afghan Party.

The Constitutionlists were organized around *Anjuman-i-Sirajul-Akhbar* (Society of *Sirjul-Akhbar*), founded in 1906.²¹ *Maulvi* Abdul Rauf Khan Qandahari, Alias *Khaki*, the headmaster of *Madrassa-i-Shahi* attached with *Chob Firoshi* Mosque, Kabul, was its founder.²² Prominent members of the association included *Maulvi* Najaf Ali (sub-editor, an Indian Teacher), the *Anjuman*, in order to popularize their movement, decided to publish newspaper, for this purpose *Maulvi* Abdur Rauf Khan addressed a letter to Abdul Qadir Khan, proposing founding a newspaper entitled *Siraj-ul-Akhbar-e-Afghanistan*,²³ on the pattern of *Habl-al-Matin*²⁴, a newspaper, published in Persian, from Calcutta, India.

A faction of the Constitutionlists consisted of *majlis-i-jannisaran-i-Islam*²⁵ (The Council of Devoted Muslims), its members comprised mostly

¹⁹ Two books have appeared on this subject in Afghanistan Hashmi's book on "*Aghaze Junbashe Mutaliba-e-Azadi-ha-e- Isasi Dar Afghanistan Dar Ruba-e-Awal-e-Qaran Beestam*" and that of Ghubar's *Afghanistan dar Maseer-e-Ttirikh*

²⁰ The Young Afghans and other nationalists attributed the defeat of Turkey, at the hands of Allies, to *Amir* Habibullah who failed in defending a Muslim country. *Amir* Habbibullah suspected Abdur Rahman Lodhi of attempted assassination and imprisoned him in 1918. *Amir* Habibullah was assassinated in Laghman in 1919. Amanullah released all political prisoners including Abdur Rahman Lodhi and accommodated in the administration of his government: Abdur Rahman Lodhi was a former student of *Habibia Lycee* and worked under Tarzi in the office *Serajul Akhbar*.

²¹ The Bi-weekly *Siraj-ul-Akhbar*, republished in 1911, carried a mass-education programme printing news items mostly on the Muslim world. Tarzi's knowledge of Arabic and Turkish languages and societies granted the paper an International look outside Afghanistan in neighbouring Iran, Central Asia, India, the Ottoman Empire and even in some Far-east Asian Countries. Subsequent press and publications in Afghanistan carried the hallmark of *Siraj-ul-Akhbaar*. The Afghan renaissance, search for identity and place in the comity of nations found prominence in this period. *Siraj-ul-Akhbaar* ceased to publish in 1918, however, Tarzi by that time had earned national stature as a state servant.

²² M. Schinasi. *Afghanistan at the Beginning of Twentieth Century, Nationalism and Journalism in Afghanistan: A Study of Siraj-ul-Akhbar, 1911-1918*. Naples, 1979, p. 17

²³ From the beginning *Sirajul-Akhbar* was used by Mahmud Tarzi as means of introducing his readers to the new ideas and modernization. By 1919, *Siraj-ul-Akhbar* had prepared the Afghans emotionally if not politically to meet the British at Rawalpindi and demand complete independence.

²⁴ Daily, except for Fridays Sāl-i 1, shumārah-i 1 (15 Rabī' al-Avval 1325 [Apr. 29, 1907]) Connected to the *Ḥabl al-matīn* long published in Calcutta.

²⁵ A small faction of the Constitutionlists led by Dr. Abdul Ghani, Principal of *Habibia* School, most of its members comprised Indian teachers of *Habibia* School. Other members of the group included *Maulvi* Mohammad Hussain (Punjab), *Maulvi* Muzaffar Khan Marwat and Saeed Ahmad Khan Kandahari. The organization was also known as '*Jan Nisaran-i-Melat*' and *Anjuman-i-Molleman-i-Hindi*. The objective of the association was the same as that of the Society of *Seraj-ul-Akhbaar*.

Muslim Indian teachers including: Dr. Abdul Ghani, *Maulvi* Najaf Ali and Muhammad Cheragh, *Moulvi* Muhammad Hussain Punjabi, Muzafar Khan Marwat beside Saeed Ahmad Khan Kandahari. They played a leading role in the Constitutionalist Movement side by side with other Afghans. It does not mean that Dr. Abdul Ghani or the other Indian teachers were the only protagonists of the Constitutionalist Movement. The Constitutionalist Movement prepared and advocated a plan of reforms as Dr. Abdul Ghani reports in his book, *A Review of Political Situation in Central Asia*:

“...I placed before the Amir another scheme of reform on which the growing jealousy of officials put another version. It was represented by them to the Amir that I was conspiring to overthrow the despotic regime of government, and aimed at the establishment of Constitutional Government with myself as its president. Several gentlemen, some in very high positions had supported my scheme and the Amir was told that I had formed a strong party to immediately subvert the Government and that they would use violence in case of refusal by him. Unfortunately their representation, or misrepresentation, was given full credence....”²⁶

The Indian teachers were arrested in 1909 on accusations that the Council of Muslim Devotees organized a secret set up aimed at replacing the Kingship in Afghanistan with Democracy. The Council of Devotees, the precursor of the Constitutionalist Movement, comprised two factions: one led by Taj Muhammad Khan Baloch Paghmani,²⁷ consisting of other members like Jauhar Shah Ghorbandi,²⁸ and Mir Syed Qasim Khan Laghmani; and the second headed by Dr. Abdul Ghani comprising *Maulana* Najaf Ali Khan, *Maulvi* Mohammad Cheragh and Professor Mohammad Hussain Jallundhri. Dr. Abdul Ghani, however, argued that the Council was formed by enlightened individuals, who used to travel to various cities in Afghanistan in order to influence government officials to render support to programme of General Education.²⁹ The arrested were put into the prison of

²⁶ Abdul Ghani. *A Review of Political situation in Central Asia*. Lahore: Aziz Publishers, 1980, pp. 59-61.

²⁷ Taj Muhammad Baloch Khan Paghmani, son of Ali Muhammad Khan son of Nazir Abdul Wahab Khan was born in Bukhara during his father's exile and returned to Kabul in 1882. He remained a student of Qazi Saad-ud-Din Khan Barakzai.

²⁸ Jauhar Shah Ghorbandi, a member of the Constitutionalist movement was killed in the court of Amir Habibullah Khan at Jalalabad. The aim of the movement was conveyed to the *Amir* by Prof. Ghulam Muhammad Khan “Rasam” maimanagi through a letter drafted by Constitutionalist in Kabul.

²⁹ Mir Ghulam Mohammad Ghubar. *Afghanistan Der Masir-e-Tarikh*. Matba-e-Daulat-e-Kabul, 1326/1948, p.23.

the Arg. Convictions, for alleged sedition, were attributed by many Afghans to a conspiracy of the *Mullas*, hostile to spread of modern education.³⁰

Amongst the *Mashroota Khwahan* (Constitutionalists), the largest group was the *Jamiat-i-Seri-Milli* (National Secret Association) comprising those, recruited at *Maktab-i-Harbia*, *Madrassa Shahi* and *Maktab Habibia*: divided into groups of ten; each under a *Rais* (Chief) and *Munshi* (Secretary). Prominent amongst the chiefs and the secretaries hailed from the *Maktab-i-Habibia*. The overall leader, in-charge of all these groups, has been *Maulvi* Muhammad Sarwar Khan Wasif.³¹ It was strictly secret association with hidden membership from: the *Ghulam Bachagan*; the bureaucrats of aristocratic background; the Durrani *Sardars*; *Habibia* teachers, including the Indian teachers; artisans and writers. The Association headquartered itself at the *Maktab-i-Habibia*, membership peaked at three hundred.³²

In 1909, Amir Habibullah Khan opened *Maktab-e Harbiya* in Kabul with Indian and Turkish teachers working at lower and higher secondary levels, later some Europeans also began teaching. Need to create an independent teacher-training institute arose that followed its own standard curriculum. Therefore, in 1912, the first Teacher Training College (*Daral-Moallemin*) with 80 recruits was established in Kabul to train teachers of elementary schools. In 1913, the Department of Education was founded to: oversee both modern and traditional education, with a view to extend the standardized curriculum to mosque schools; to train teachers of elementary school, and to publish standard textbooks. In addition, in 1918, the first modern medical clinic under supervision of Turkish specialists was established. The graduates of *Habibia* School were the first to get admissions.³³

4. Prominent Indian Teachers Contributing towards Modern Education in Afghanistan

Five most prominent Indian Muslims who contributed towards spread of modern education and enlightenment in Afghanistan including are listed and introduced below:

- i. **Muzafar Khan Marwat** was educated and literary person; he was the most conspicuous by virtue of his outstanding works and contributions. His poetry and his message exerted great influence for which he had to bear the rigors of imprisonment till his last breath. His life and work are

³⁰ Abdul Ali Argandawi. *British Imperialism and Afghanistan's struggle for independence*. New Delhi: MunshiramManoharlal, 1989, p. 44.

³¹ *Maulvi* Muhammad Sarwar Khan Wasif , the son of *Maulvi* Ahmad Jan, pseudonym "Tajir" a poet, intellectual, well versed in religious knowledge was appointed *Mufti* in *Madrissa-i-Shahi*, Kabul and a Teacher in *Habibia Lycee*. *Maulvi* Muhammad Wasif was blown up through mouth of a gun in Tapa SherPur.

³² Mir Ghulam Mohammad Ghubar. *Afghanistan – Dar – Maseer-i-Tarikh*. Kabul, 1961, p. 24.

³³ Abdul Haye Habibi. *Jumbash-e-Mashrooatiat Der Afghanistan*. Comesun-e-FarhangiHazzb-e-Wahdat Islami. Markaz Pukhsh Qum-Khyban-e-Aram, (1972/1994), p.81.

shrouded in mystery and his poetic works were lost in the political turmoil.³⁴ In 1880, Muzafar Khan Marwat was born in a small hamlet, Samandar Titter Khel, Lakki Marwat.³⁵ His father Jaffar Khan son of Samandar Khan, (Samandar Khan was son of Hakim Khan) has been the Chief of his own clan and had a flair for higher education and literature. He sent his son Muzafar Khan for primary education to a nearby village school at Ghazni Khel. After primary education, he was admitted to the Government High School No.1 Bannu. Muzafar Khan passed intermediate from the Mission College Lahore, in 1898 and graduated from Islamia College Lahore, in 1903. He served as headmaster of the Government High School Bannu for a few months, in 1905.³⁶ He resigned from the post declining to serve as a slave to the British Empire in India and proceeded to Afghanistan.³⁷ He intended to build a home at Ghazni Khel upon safe return from Afghanistan.³⁸

Muzafar Khan Marwat, one of the most genius students of the Islamia College Lahore³⁹ whose intelligence and keen interest in the literary activities made him popular not only amongst fellow students at the college but also visible to staff and the Principal, Dr. Abdul Ghani. In 1903, Dr. Abdul Ghani was invited by *Amir* Habibullah Khan to Kabul to establish institution of modern education, *Maktaba-i-Habibia*. He accepted royal offer along with his two brothers and Muzaffar Khan Marwat.⁴⁰ Muzafar Khan Marwat went to Afghanistan, in 1908, with his wife and two daughters and was appointed advisor to *Amir* Habibullah Khan besides teacher of Geography and Mathematics at *Maktab-i-Habibia*.⁴¹

Ghubar in *Afghanistan Der Masir-e-Tarikh. Matba-e-Daulat-e-Kabul (Persian (1326/1948))*, and some other Afghan writers mistook Muzafar Khan as Bannuchi, Baluchi and Kharoti. Late Pohand Abdul Haye Habibi rectified mistake and reported Muzafar Khan as a Marwat in his book *Tarikh-i-Mashrootiat-Dar Afghanistan*.⁴² Besides teaching, Muzafar was a member of the Translation and Research Bureau of

³⁴ Abdul Haye Habibi. *Tareekh-i-Dar Afghanistan*. Kabul: n.p, 1984, p.58.

³⁵ The forefather of Muzaffar Khan Marwat, Hakeem Khan, born in the village of Umar Khel, Lakki Marwat, had two sons, the elder named Samandar Khan. .

³⁶ Personal interview with Sher Ali Khan, the cousin of Muzaffar Khan Marwat. (Samandar tater Khel, Distt: LakkiMarwat, Feb. 3, 2013.

³⁷ Fazal-ur Rahim Marwat, Mufazar Khan Marwat : A Martyred. *Central Asia*, no. 35, Area Study Centre, University of Peshawar, 1995, p.55.

³⁸ *Ibid.*, p.56.

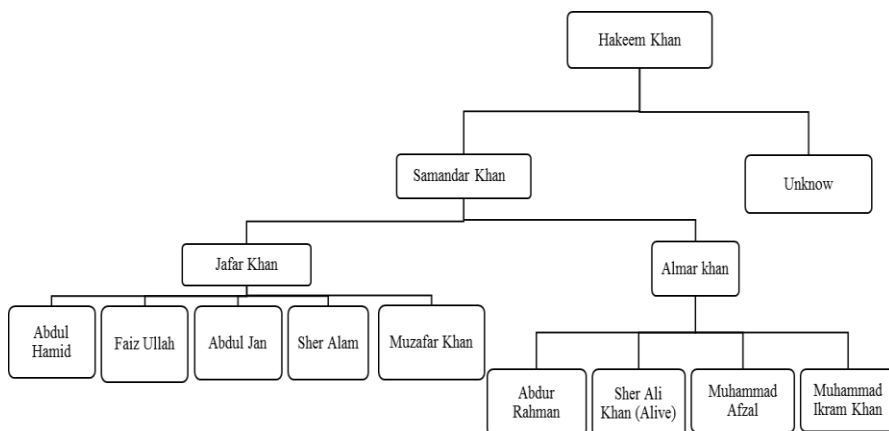
³⁹ Muzafar Khan was a handsome, physically fit man with a small beard married Pawandey hailing to his own village (Samandar tater Khel) and had two daughters.

⁴⁰ Fazal Rahim Marwat, unpublished papers of Muzafar Khan Marwat

⁴¹ Muzafar Khan Marwat unpublished papers.

⁴² Muhammad Zarin Anzoori. Muzafar Khan Marwat. *Spede, Literary and Cultural*, 3 (1). Peshawar: The Cultural Association of Afghanistan, May-June, 1992, serial No.34, pp.28-35.

Afghanistan and an active member of the “*Majlis-i-Jannisan-i-Islam*”. He was anti-British, and throughout his life championed the cause of freedom, reforms and democracy in Afghanistan.⁴³



Genealogy of Muzafar Khan Marwat

The friends of Muzafar Khan Marwat decided to overthrow *Amir* Habibullah Khan from the throne in 1909; though Muzafar was not present at the meeting, however, his name was reported in the minutes. Upon receiving information regarding increased clandestine activities of the constitutionalists, *Amir* Habibullah Khan ordered the imprisonment of the active leading members of the *Mashroota* including Muzafar Khan Marwat who subsequently lost his life in detention due to attack of cholera/diarrhoea, in 1909.⁴⁴

- ii. **Maulvi Muhammad Chiragh Punjabi**, son of Maulvi Abdus Samad, a graduate of Government College Lahore, younger brother of *Maulvi* Najaf Ali and Dr. Abdul Ghani was born in 1872 at Jalalpur Jattan,

⁴³ Abdul Haye Habibi. *Pa Afghanistan Kay Da Mushrootiat Ghurzang. (The Constitutional Party in Afghanistan)*. Peshawar: Danish Kutab Khana Kisakhwani Bazar, 2006, p.87.

⁴⁴ When Muzafar Khan Marwat was in Jail (Sherpur Tapa), he was communicating his miserable life to the relatives in India through letters and poems. He used to write his name as *Musafar* Khan in his poems instead of Muzafar Khan Marwat. After his death, the Amir Habibullah Khan did not allow his relatives to receive his wife in Afghanistan. Later on his brother Faizullah, despite the Amir’s threat went to Afghanistan and brought the wife of Muzafar Khan secretly. Later on her remarriage was arranged with the Muzafar Khan’s younger brother, Sher Alam Khan. She bore two daughters, one of them married with a nephew of Sher Alam and the other daughter married the Taj Muhammad (SP) belonged to the Nawab Kalay near Ghandi Chowk, Lakimarwat.

Gujrat. His elder brothers, already in the service of Afghan Government invited him to work as teacher at *Habibia* School. He rose to the position of Inspector of Schools, arrested and imprisoned in 1909 for involvement in the constitutionalist movement, subsequently released, after eleven years, in 1919, by King Amanullah Khan.

iii. **Dr. Abdul Ghani** son of Maulvi Abdul Samad belonged to Jalalpur Jattan, Gujrat was born in 1864.⁴⁵ He completed primary education in Jalalpur Jattan, matriculation at Mission High School Gujrat and Bachelor of Arts at Government College Lahore, in 1883.⁴⁶ In 1890, he proceeded to Afghanistan and was appointed Private English Secretary to *Amir* Abdur Rahman. He, accompanied by his brothers, has been amongst the first group of Indian teachers who went to Afghanistan from India, to organize modern system of education of which the *Habibia* School, Kabul, was the leading institution. He held the positions of: Director Public Instructions Afghanistan; Chief Medical Officer; English Private Secretary to *Amir* Abdur Rahman and Habibullah Khan, the rulers of Afghanistan. At the instance of Sardar Habibullah Khan, Dr. Ghani, in association with his elder brother *Maulvi* Najaf Ali Khan, worked for spread of general education in Afghanistan achieving formidable success. In the process venom of the illiterate *mulla* and the jealousy of those Afghans who did not tolerate the magnanimity of the *Amir* towards those foreigners who worked for development of Afghanistan. Dr. Abdul Ghani was arrested convicted in 1909 for organizing and heading the Council of Devotees with *Maulana* Najaf Ali and Maulvi Mohammad Cheragh and Professor Mohammad Hussain Jallundhri for alleged sedition. Dr Abdul Ghani, was released in 1919 by King Amanullah⁴⁷.

⁴⁵ Four brothers- elder Najaf Ali and Younger ones- Ghulam Haider and Mohammad Chiragh. Ancestors were non-Muslim Janjua Rajput. Because of this ethnic background the family members usually prefix their names with 'Raja' or 'Rana'. Exception is the descendants of Najaf Ali who use the "Word 'Najafi'

⁴⁶ In 1895 Sardar Nasrullah Khan (Son of Amir Abdur Rahman) visited England on invitation from Queen, he was an Interpreter between them. In England he got degrees of Bachelor of Medicine, College of Physicians (L.R.C.P) and member of Royal College of Surgeon (M.R.C.S.)

⁴⁷ In June 1919, after his release, the Doctor Abdul Ghani had accompanied Ali Ahmad Jan to Rawalpindi for peace talks with the Britishers. The members of Afghan delegation to the Rawalpindi Agreement, concluded on August 08, 1919: Sardar Ali Ahmad Jan Leader (Minister of State for Internal Affairs), *Mullah* Ghulam Mohammad Khan (Minister of Commerce), *Sardar* Mohammad Yunas Khan (Former Governor, Kandahar), Diwan Narinjan Das (An important member of the Revenue Department), Dr. Abdul Ghani (In charge Department of Composition & Compilation), and *Munshi* Ghulam Mohammad Khan (Chief Secretary, Ministry of Foreign Affairs). Amanullah since signing Treaty was well disposed towards Britain. In 1922, he asked majority of the Indian nationalists/ Revolutionaries including Ubaidullah Sindhi to leave Afghanistan.

- vi. **Najaf Ali** belonged to Jalalpurjattan, Gujrat and son of *Maulvi* Abdul Samad. He was born in 1860 and graduated from Government College, Lahore. He served as chief translator Lahore High Court in 1890, but preferred to accept job in Afghanistan.⁴⁸ He worked, in Directorate of Translation, Compilation and Composition in Afghanistan during reign of *Amir* Habibullah Khan and also served as teacher in *Habibia* School. Najaf Ali was arrested and imprisoned in the Arg Jail, in 1909, for alleged involvement in conspiring against ruler and supporting the Constitutionalist Movement. He was released in 1919 by King Amanullah Khan and returned to British India. During reign of Nader Shah (r.1929-33) he paid a brief visit to Kabul and translated a few books into Persian at the instance of the King and his brother *Sardar* Mohammad Hashem Khan (1885-1953). In 1950 he died in Pakistan.
- v. **Muhammad Hussain Punjabi** an Urmurh Afghan whose family had settled in Jallundhar (Punjab). He obtained Bachelor of Arts degree from Muslim Aligarh University, India. Well versed in English, Urdu, Dari, Arabic and Pashtu, he was appointed as teacher of History and Geography at *Habibia* School Kabul, in 1907, and joined the Constitutionalist Movement. In 1909, at the age of 26, he was arrested and imprisoned in Jail at Arg. Following accession to throne of King Amanullah Khan he was released in 1919 and appointed Director Primary Schools. He was included in the Ministry of Education in 1926 and also edited Magazine *Habib-ul-Islam* in 1928. He wrote seventy-five books/works in Dari, Urdu, English and Pashto including thirteen school textbooks, *Afghanistan men mere ekkis baras and Inklab-i-Afghanistan*.⁴⁹ Muhammad Hussain Punjabi escaped to British India, in 1929.

He is the author of the first novel ever published in Dari, *Jihad-e-Akbar* (The Great Jihad or *Akbar's Jihad*), printed in 1920. This novel referred to the legendary hero and victor of the First Afghan-Anglo War (1839-42), Prince Wazir Muhammad Akbar Khan⁵⁰ whose role was appreciated and recognized by many Afghans. It is generally believed that

⁴⁸ He was invited to Afghanistan in 1892 by his younger brother, Dr. Abdul Ghani, who was there since 1890 and appointed as translator by Amir Abdur Rahman, replacing an Englishman Arnold who did not have a full command over Persian.

⁴⁹ Fida Yunas. *Afghanistan: A political history Vol. I*. Peshawar: The Aays, 2005, p. 521.

⁵⁰ In 1838, the governor-general of British India, Lord Auckland declared war on Afghanistan, triggering the first Anglo-Afghan War. The East India Company, in tandem with the ruler of Punjab, Maharaja Ranjit Singh, launched a two-pronged invasion of Afghanistan—through the Khyber and Bolan Passes. In December 1841, the British envoy William Macaghten (or the de facto ruler of Afghanistan) was assassinated by Wazir Mohammad Akbar Khan, who led the uprising in Kabul. Wazir Mohammad Akbar Khan received his father Amir Dost Mohammad at Ali Masjid, and escorted him up the Khyber Pass to Kabul to assume his throne as the Afghan ruler.

Amir Dost Muhammad Khan (1793-1863) got rid of his son Wazir Akbar Khan, who opposed Amir's pro-British policies, by poisoning him.⁵¹

5. Reign of King Amanullah Khan and Modern Education

During reign of King Amanullah Khan (r.1919-1929), Ministry of Education was founded, in 1922, and Prince Abdur Rahman was appointed the first Minister of Education. Article 68 of 1923 constitution declared elementary education compulsory in Afghanistan.⁵² Amanullah Khan founded three secondary schools, with a foreign language as medium of instruction in each case: The *Isteqlal*⁵³ School, founded in 1922, with French faculty and French as medium of instruction; The *Nejat* School, opened in 1924, with German faculty and German as medium of instruction; The Ghazi Victor School, founded in 1927, with Anglo-Indian faculty and English as medium of instruction.⁵⁴

During a nine-months regime (January 14 to October 12, 1929) of an ethnic Tajik, the sole non-Pashtun reaching the throne of Afghanistan, Habibullah Kalkani, known in history as Bacha Saqao (son of water carrier), hailing from an Kalkan, near Khwaja Serai Illaqadari, Kho-e-Daman Woluswali of Kabul province, all modern educational institutions were forcibly shut down.⁵⁵

6. Reign of King Nadir Shah and Modern Higher Education

The people of India had great expectations from, and rendered colossal support to, Nadir Shah (1880-1933), born in Dera Dhun and educated in

⁵¹ Hashmi Mohammad Sadat. *The Afghan Experience Reflected in Modern Afghan Fiction (1900-1992)*. 2008, p 296. Comparative Studies of South Asia, Africa and the Middle East, Volume 28, pp 291-309, Duke University Press. Retrieved from ><http://muse.jhu.edu/journals/cst/summary/VO28/28.2.sadat.html>

⁵² Tunisian were the first amongst Muslims to have "constitution" in 1861: this was followed by Turkey in 1876, Egypt in 1882, Iran 1906; Afghan constitution derives much from the Turkish and the Iranian constitutions. Turkey under Mustafa Kamal was revising its constitution at about this time (1924) and their experiences in law-making and the presence of some of the Turkish officers like Jamal Pasha followed by Bedri Bey and Fakhri Pasha helped in shaping a large number of ordinances and laws.

⁵³ *Isteqlal* is the second oldest school (after *Habiba* High School) in Kabul, and was recognized as one of the prestigious schools in the country. Created under the impulse of King Aman Ullah Khan in 1922 as *Amaniya* School, it was renamed in 1931 to *Lycee Esteqlal* (Independence). *Lycee Esteqlal* along with *lycee Malalai* which is Franco-Afghan School for Girls in Kabul. King Amanullah, who was progressive and democratic, oversaw the opening of the First Girls School, *Masturat* in 1921. *Masturat* was closed (1928-1932), Then reopened in 1932 by King Nadir Shah. *Lycee Malalai* from the name of famous Afghan woman who fought in the resistance during the second Anglo-Afghan war.

⁵⁴ King Amanullah and members of the *Amani* Movement established Primary Schools. In 1922, with the assistance of French curriculum and teachers, *Amanaiya* (renamed in October 1929 to *Isteqlal* Lycee) was established. A year later, *Amani* (renamed in October 1929 to *Nijat* Lycee) was founded as a German high School.

⁵⁵ Muhammad Anwar Khan. *Second Consitution of Afghanistan*. Central Asia, no.2. Peshawar: Area Study Center University of Peshawar, 1979, p.16.

British India,⁵⁶ upon his return from France. The Muslim leaders of the Indian sub-continent: *Maulana* Mohammad Ali (1874-1951)⁵⁷ travelled with him up-to Delhi; *Maulana* Zafar Ali⁵⁸ accompanied him from Lahore to Peshawar. A large meeting, to support the Afghan cause, was held at the Shahibagh Peshawar in 1929. A formidable support came from the tribesmen of Waziristan, organized by Allah Nawaz⁵⁹, a Multani residing in Afghanistan, since 1915, enabling Nadir to defeat Bacha-I Saqa and occupy the throne of Afghanistan. The Executive Board of the Muslim Conference, organised Muslim League, in its session in December 1929, hailed Nadir's rise in Afghanistan.⁶⁰

Afghan state, in 1931, revived Ministry of Education and also established a six-member Bureau of Education (*Dariah-i-talim-o-tarbiah*) to oversee the system. All four secondary schools: *Habibia*, *Isteqlal*, *Nejat* and *Gahzi*; were reopened. Teachers from India, France and Germany once again assumed teaching posts in these schools. The students in the secondary schools were given stipends: 20 Afghani a month, in the first year; 30 Afghani, in the second and 40 Afghani, in third year. The *Isteqlal* and *Nejat Lycee* produced graduates for the first time, in 1931 and 1934 respectively. *Malalai* School for girls and The Teacher Training School (*Dar-ul-Muallemin*) was also reopened. The school for Fine and applied arts was reopened and was expanded to native arts and crafts. Graduates of the secondary schools were again sent abroad to France, Germany, England, United States, Turkey and Japan.⁶¹ The Faculty of Medicine was established, in 1932, which later served as the core of University of Kabul and laid foundation of modern Higher Education. Studies at the school of medicine were carried out under the supervision of French and Turkish professors.

Nadir Shah promoted media by allowing the publication of newspapers and journals and importing books on subjects not available in the seminaries and theological schools administered by clergy. Nadir Shah

⁵⁶ According to some reliable sources, Iqbal had "secret" contacts with Nadir Shah before the oath of allegiance was sworn to him and played an active role for his success in a period of political turmoil.

⁵⁷ Allah Bakish Yousafi. *Sarhad ower Jadojehd Azadi*, Education Department, Government of Punjab, 1971, p.294.

⁵⁸ Maulana Zaffar Ali Khan came to Peshawar accompanied by Nadir Khan. The people of Peshawar organized a public welcome for him; and arranged a meeting in Shahi Bagh. They also collected sizeable donation to help Afghanistan. Later on, Nadir Khan and his two brothers crossed the Durand Line via the Afghan Fort of Matun, in Khost province.

⁵⁹ M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p.53.

⁶⁰ *Ibid.*, p.67.

⁶¹ Abdur Rauf Khan Rafiqi. *Seri Iqbal Shanasi Dari Afghanistan*. Lahore: Iqbal Academy Pakistan, Lahore, 1994, p.191.

continued participation of public and *Mullah's* to the administration by keeping alive the state assemblies and allying himself with the *Shorbazar*.⁶²

Elementary four years education, though obligatory under the constitution (1931)⁶³ due to lack of facilities was not enforced effectively. By 1934, the country had four secondary schools (*Habibia, Amania, Amani and Isteqlal*) preparing for the baccalaureate diploma, besides some vocational schools like agriculture, medicine, carpentry, carpet making, hosiery, waving, masonry, technical and veterinary.⁶⁴ The Kabul University was commissioned, in 1932, with a faculty of medicine. 19 students were sent abroad for technical education.⁶⁵

The emergence of an educated class in the metropolis Kabul through successive turn outs from the Kabul University and three Lycees (*Habibia, Isteqlal and Nijat*) has been important factor. Kabul University founded in 1932 initially devoted itself to medicine alone. In 1938 the faculty of law and political science was added, faculties of science (1942) humanities (1943) and theology (1951) followed. The graduates coming out of these faculties were unquestionably aware of human rights, dignity and the state responsibilities. European and American teachers were added to many of the *Lycee* and the University faculties under aid projects. A good number of young men outside the royal family had been educated abroad who returned home with western ideas of advancement and public participation in state affairs.⁶⁶ Nadir was dynamic, no breach amongst the *Yahyakhels*⁶⁷ developed

⁶² The *Mujadadis* of *Shorbazar*, their leader Sher Agha (Fazle-Umar) in self-exile since 1926 in India was preaching against Amanullah. His brother Gul Agha (Sadiq Mohammad) obtained 400 signatures of the theologians against Amanullah and headed towards Khost to steer a rising and was arrested. *Shore Bazar Sok Dee*”, published both in *Dari* and Pashto Does the title of the book means, Who Shore Bazars are? Shore Bazars were religious family that played active role in the removal of King Amanullah Khan in 1929. Vladimir Boyoko argues in his article entitled, “*the origin of political parties in contemporary Afghanistan in the light of new Archival data*” that the pamphlet published in Bombay by Abdur Rauf Benawa and Ghulam Hasan Safi and distributed at Kabul.

⁶³ Neghat Mehroz Chisti. *Constitutional development in Afghanistan*. Area Study Centre, University of Peshawar, 2004, p.8.

⁶⁴ 1933-1961 there were ten universities, 22 Colleges, 31 Professional Schools, 52 High Schools, 533 Elementary Schools, 1436 Urban Schools, 788 Rural Schools, and 26 Islamic Schools. Zahir Shah's Government increased the number of secondary schools beyond four major Lycees, *Habibia, Nejat, Ghazi and Isteqlal*. More secondary schools were opened in Afghanistan.

⁶⁵ The first institute of higher education, the faculty of Medicine, which became the core of the future university of Kabul, was established in 1932. The university became a confused hotbed of dissent in the 1950s and 1960s.

⁶⁶ M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p.43.

⁶⁷ The British called the Nadir's group the *Musahiban* (*Musahibin*), it faced difficulty in winning over the *Jirgah*. A campaign both in public and through press was launched against Amanullah during the *Jirgah* session (September 9-20) and *Anis*, the Persian (*Dari*) newspaper went on publishing all sorts of vilifying stories against the ex-king and extolling discretely the services of the present. Nadir personally and through his loyal brothers

under him. His death left a vacuum. Zahir was no substitute for his father. He was young and above 'all denied profitable training in adversity.

Sir Allama Iqbal also contributed in developing peace and modernisation and higher education in Afghanistan, he met Nadir Shah for the first time at the Lahore Railway Station when the latter was on his way to Afghanistan⁶⁸ and offered a meagre amount in financial assistance too. The contemporary newspapers and journals highlighted Iqbal's practical efforts to support Nadir Shah, politically and financially.⁶⁹ Soon after becoming the King of Afghanistan, Nadir Shah invited Iqbal to officially visit Afghanistan and sought advice on education and social matters. Iqbal, accompanied by Sayyid Sulaiman Nadvi (1886 -1953),⁷⁰ Sir Ross Mas'ud (1889-1937)⁷¹, a grandson of Sir Syed Ahmad Khan, Prof. Hadi Hasan (1894-1963), a distinguished Indian educationist, later Vice-Chancellor of Aligarh University,⁷² and Ghulam Rasul Khan (d. 1949), a politician and a

canvassed idea of monarchy, the norm of democracy and above all his (Nadir's) suitability for the position. His address (extract) to the Jirgah on September 10, makes an interesting reading.

⁶⁸ Allah Bakish Yousafi. *Sarhad ower Jadojehd Azadi*. Education Department, Government of Punjab, p.291.

⁶⁹ Zahoor Ahmad Awan. *Iqbal and Afghanistan*, unpublished Ph. D dissertation, Submitted to Area Study Centre University of Peshawar, 1995, p.104.

⁷⁰ In 1884, Sayyid Sulaiman was born in Desna, Patna, his father, Hakim Sayyid AbulHasan, was known for his learning. In 1901 Nadvi joined the *Darul-uloom of Nadwa*, Lucknow, Sayyid Sulaiman made *Al-Hilal* a powerful organ of young Muslims which ultimately played a dominant role in the awakening of Muslim India. Sayyid Sulaiman Nadvi had started his career as the sub-editor of *Al Nadwaa* well-known magazine devoted to religious research in 1910 he joined a an assistant editor and lead writer of the celebrated *Al-Hilal* of *Maulana* Abul Kalam Azad. He wrote some of its best editorials, his association with *Al-Hilal* lasted two years only. The achievement of Sayyid Sulaiman Nadwi was the establishment of *Darul Musannafin* (House of Writers), also known as the Shibli Academy, at Azamgarh, which became the pioneer in the field of literary and historical research in the subcontinent. Sayyid Sulaiman *Nadvi* was a prolific writer who wrote books on history biography, literature and travelogues.

⁷¹ Ross Masood son of Syed Mahmood a grandson of Sir Syed Ahmad Khan was educated at Aligarh Muslim University and Oxford University. He served as the Vice Chancellor Muslim Aligarh University, in 1929, earlier entered the Indian education service as headmaster of Patna High School.

⁷² Professor Syed Hadi Hasan born on September 3, 1896 in Hyderabad was nephew of Nawab Moshin Ul Mulk, one of founder members of All India Muslim League. Hadi Hasan received his early education in Hyderabad and got B.Sc. degree from the Ferguson College, Poona. He proceeded to England for higher studies on a scholarship of the Hyderabad State and joined the Cambridge University obtaining Tripos in Botany. Hadi Hasan joined the Aligarh Muslim University as Reader and Head, Department of Botany. He went to England once again after taking a loan from the University and obtained the Doctorate (Ph.D.) in Persian from the London School of Oriental and African Studies and became Professor and Head of the Persian Department. He played an important role in establishing a link between the academic and intellectual circles of Iran, Afghanistan and India. He represented India at the millennium celebrations of Firdausi in Iran. Hadi Hasan was a prolific writer and published a large number of original works in Persian⁷². *Studies in Persian Literature* (1923), *A History of Persian*

lawyer,⁷³ visited Afghanistan, in 1933. They proposed development of the system of higher education, by establishing a University in Afghanistan.⁷⁴ It can be confirmed by Iqbal's statement issued on 19th October 1933, just two days prior to his departure for Afghanistan:

*"An educated Afghanistan would be the best friend of India. The building of a new University at Kabul and the development of the Islamia College Peshawar into another University on the western border of India will very much help to uplift of the shrewd Afghan tribes, who inhabit the country that lies between India and Afghanistan frontier."*⁷⁵

Dwelling upon the visit, Iqbal further stated that his Majesty, the King of Afghanistan has invited the delegation to advise his education Minister on matters concerning proposed University at Kabul. Every country has its own needs and its educational problems must be addressed and solved in the light of their needs.⁷⁶ Formal meetings with the authorities of Education Department of Afghanistan took place on 24th and 25th October, minutes of these meetings were taken by Ross Masood⁷⁷. Iqbal, in his address in Afghanistan, praised His Excellency Nadir Shah and urged the Afghan youth to take interest in getting education and training sincerely and selflessly provided by their ruler in the country.⁷⁸ Iqbal upon arrival back to Lahore on 5th November, 1933 issued a formal statement next day on behalf of his co-travellers, Sir Ross Masood and Allama Suleman Nadvi:

We observed complete safety of life and prosperity in Afghanistan and considered bringing peace within a short space of time to Afghanistan, a remarkable achievement of Nadir Shah. Half a decade ago a wide spread rebellions had plagued the country, he found all the Ministers very devoted, competent and sincere in fulfilling assigned duties. He praised government of Afghanistan for promoting the path of modernization and developing good neighbourly relations with countries of the region. Establishment of Kabul University in his view could play formidable role in the field of imparting higher education in medical and Engineering besides

Navigation (1928), *Falaki-i-Shirwani: His Life, Times and Works* (1929), *Diwani-i-Falaki-i-Shirwani* (1930), *Radiu'd-Din-i-Nishapuri: His Life and Times* (1940),

⁷³ In 1909, Ghulam Rasool Khan remained in the education department of Habibia School Kabul. Syed Sulaman Nadvi in his book, *Sar-e-Afghanistan* also mentions that Ghulam Rasool Khan remained in Kabul Academics department for few years, during the reign of Amir Habib Ullah Khan, From Kabul he proceeded to England for getting Higher education in Law.

⁷⁴ The fourteen days sojourn of the delegation (21st October to 2nd November, 1933) was detailed in a travelogue entitled *Sair-I Afghanistan* (1934) by one of its members, Syid Sulaiman Nadvi.

⁷⁵ Allah Bakhsh Yousafi. *Sarhad-aur iddo-Jehad-e-Azadi*. Lahore: Markazi Urdu Board, 1968, pp 475-477.

⁷⁶ Shafi Sabir. *Tareekh-e-Soba Sarhad*. Peshawar: University Book Agency, 1962, p. 481.

⁷⁷ S. A. Vahid. *Introduction to Iqbal*. Karachi: Pakistan Publication, p.64.

⁷⁸ M. I. Chughtai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publications, 2004, p. 617.

policymaking. Construction of Kabul to Peshawar road within two years and already completed road leading to Russian frontiers, he considered important to bring Central Asia closer to Central Europe.⁷⁹ On the third day of their arrival back to India; King Nadir Shah was murdered in Kabul on 8th November 1933,⁸⁰ the news shocked Iqbal, his two condolence messages to Muhammad Zahir Shah, son of Nadir Shah and *Sardar* Hashim Khan, Prime Minister of Afghanistan, written on 15th November, 1933, reveal.⁸¹

“The death of his Excellency Muhammad Nadir Shah has shocked me personally. I had the honour of knowing the martyred King for the last so many years. I could not forget his love and affection. God almighty may rest his soul in peace, and his memory may remain the source of guidance for you to serve to the state of Afghanistan”.⁸²

On the other hand, the translation of the message of *Sardar* Hashim Khan is as under:

“I am immensely grieved to know about the treacherous murder of his Excellency Muhammad Nadir Shah, God may rest his soul in peace and have mercy on him. He was the savior of Afghanistan and one of the great leaders of the world. His loss will be felt all over the Muslim world. His personal courage, piety and his love for Islam and Afghanistan will be a great source of inspiration and motivation of action for the generations to come. Please convey my sympathy to king Zahir Shah, *Sardar* Hashim Khan other members of Royal family. God Almighty may give you strength and patience to bear this loss”.

Upon return to Lahore Iqbal began writing his impressions of the fourteen-day journey in the *Mathnavi*, versified poem, and completed in August 1934, published in book form entitled “*Musafir*” (Traveler), in Persian Language. It consists of 291 couplets or 382 lines distributed in eleven independent poems and a 23-verse Ghazal.

⁷⁹ Fazal Rahim Marwat. *The Basmachi Movement in Soviet Central Asia*. Peshawar: EMJAY Books International. 1985, p.129.

⁸⁰ Nadir Shah’s death was woefully mourned by the All India Muslim League in its Delhi Session in Nov, 1933. In 1934, when Afghanistan joined the league of Nations, Sir Agha Khan (Sultan Muhammad), the Indian Governments representative welcomed Afghanistan’s entry to this body on behalf of the Indian people in general and Muslims of India in particular. At that time some young Muslim students like Chaudhury Rahmat Ali, Aslam Khattak and Sardar Inayatullah Khan of Charsadda in Cambridge were writing their pamphlet, “Now or Never” a dream-land of Pakistan in which Afghanistan found a manifest position. A large number of Indian Muslims served with missionary zeal for considerable years in Afghanistan, on insignificant remunerations as it was a service to Islam and to their own kith and kin.

⁸¹ Allama Mohammad Iqbal. *Bal-e-Jabril*. Lahore: Iqbal Academy, 1935, p.15.

⁸² Abdur Rauf Khan Rafiqi. *Sair-e-Iqbal Shanasi dar Afghanistan*. Lahore: Iqbal Academy, 2004, p.69.



Nadir Shah invited Iqbal to officially visit Afghanistan and sought advice on education and social matters. Iqbal, accompanied by Sayyid Sulaiman Nadvi (1886 -1953), Sir Ross Mas'ud (1889-1937), a grandson of Sir Syed Ahmad Khan.

Source: Abdur Rauf Khan Rafiqi. *Seri Iqbal Shanasi Dari Afghanistan*. Iqbal Academy Pakistan, Lahore, 2004, p.35.

Itinerary of Iqbal's 14-Day Visit to Afghanistan, in 1933

October 21 - November 5, 1933

17-10-1933	Tuesday		Iqbal received visa Passport for Afghanistan on 17. Ross Masood, Suleman Nadvi received on 23-10-1933
20-10-1933	Friday	Arrived 8:00 a.m	Departure from Lahore by Rail
20-10-1933	Friday	Arrived 8:00 p.m	Arrival in Peshawar
20-10-1933	Friday	Night	Stay at Deans Hotel
21-10-1933	Saturday	8:00 a.m	Departure by Car for Jalalabad
22-10-1933	Sunday	8:00 a.m	Departure by Car for Kabul
24-10-1933	Tuesday	Morning	Meeting of the Educational Advisory Committee
25-10-1933	Wednesday	Morning	-do-
25-10-1933	Wednesday	Afternoon	1 st meeting with Nadir Shah. (Along with Ross Masood)
26-10-1933	Thursday	Evening	Suleman Nadvi joined them
26-10-1933	-do-	-do-	Dinner by Prime Minister, Hashim Khan for the guests
27-10-1933	Friday	Noon 1:00 to 2:00 pm	Prayer along with the King 2 nd – casual meeting with the king in mosque
-do-	Friday	After noon 4 to 5 pm	Meeting with <i>Mulla Shor Bazar</i>
-do-	Friday	6 to 8:30 pm	The party by the Indians residing in Afghanistan
28-10-1933	Saturday	12:00 noon	P.M <i>Sardar</i> Hashim Khan paid a courtesy luncheon visit to <i>Mehman Khana</i>
-do-	-do-	4 to 7 p.m	Reception hosted by Shah Mahmood, Defense Minister
-do-	-do-	7:30 to 10:00 p.m	Dinner by <i>Anjuman Adabi</i> Kabul
29-10-1933	Sunday	3:00 p.m	Reception by <i>Sardar</i> Ahmad Khan protocol and Court Minister (Proposed reception was cancelled due to un-scheduled meeting arranged with the king, 3 rd meeting
-do-	-do-	4 to 5 p.m	Exclusive meeting (alone) with the King.
29-10-1933	-do-	5 to 7 p.m	Visit to Babur Tomb
-do-	-do-	Till late night	Meeting with various visitors
30-10-1933	Monday	8:00 a.m to 1:00 p.m	Departure from Kabul and arrival at Ghazni for overnight stay
31-10-1933	Tuesday	8:00 am to 11:00 am and 1:00 p.m	Departure from Ghazni and arrival in Nuqur – Lunch and rest
-do-	-do-	1 to 2:00 p.m	Departure from Muqur and arrival in Qalat (Afghanistan) overnight stay.

1-11-1933	Wednesday	8:00 am to 12:00 noon	Departure from Kalat and arrival at Qandhar (stay)
-do-	-do-	Afternoon	Meeting with elite of the city
	-do-	-do-	Ziarat of Kharqa Sharif and Ahmad Shah Abdali's tomb
2-11-1933	Thursday	8:00 am to 12:00 noon	Departure from Qandhar and arrival in Chaman (India) through Qala Jadid
-do-	-do-	12:00 noon to 4:00 pm	Stay in Chaman, Lunch and meeting with the people
-do-	-do-	4:00 p.m to 8:00 p.m	Departure from Chaman and arrival in Quetta. Overnight stay in Dak Bunglow
3-11-1933	Friday	11:00 am	Departure by train from Quetta
5-11-1933	Sunday	Morning	Arrival in Mulan
5-11-1933	Sunday	Evening	Arrival in Lahore

A more accurate itinerary has been made by us consulting sources stated below:

- Sources:** Zahoor Ahmad Awan. *Iqbal and Afghanistan*. Peshawar: Unpublished Ph.D Thesis. Peshawar: Area Study Centre, University of Peshawar, 1994, p. 75.
M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p.277.
Abdur Rauf Khan Rafiqi. *Seri Iqbal Shanasi Dari Afghanistan*. Lahore: Iqbal Academy Pakistan, 2004, p.35.



Source: M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p. 277

Conclusion

Modern system of education in Afghanistan began emerging around 1875 and strengthened considerably under political influence of British Indian educationists during the period of 1900-1933. A quite significant number of highly qualified British Indian Muslims/Hindus proceeded to Afghanistan in late 19th and first half of the 20th Centuries either on the invitation of the Afghan rulers or having political ambition of liberating India. Amir Habib Ullah Khan, especially, invited an increased number of British Indian Muslims to Afghanistan to impart education founding Habibia Lycee that eventually adopted the curriculum of British Indian High Schools. Habibia Lycee produced a number of graduates and intellectuals who enabled Afghans take great strides in social literacy, newsprint, libraries, and public discourse. The Indian Muslims played a key role not only in establishing and teaching in modern educational institutions but also in the formation of the Directorate of Education, initially to oversee education leading to creation of a separate Ministry of Education (MoE) and

finally resulting into founding of the Ministry of Higher Education (MoHE) that supervised higher education in Afghanistan. Those Indian Muslims, working in education sector, also began supporting the First Constitutional Movement that led to promulgation in Afghanistan of its First Constitution, in 1923. The emergence of the Constitutional Movement as a result of spread of education and role of Indian Muslims in this sector perturbed Habibullah Khan ensuing arrest and persecution of various Muslim Indian teachers. Outlining their demands, the Constitutionalists had declared National Sovereignty a right of each nation, advocated a constitutional monarchy and grant of executive powers to the elected parliament. Their manifesto contained demands against the British and Amir Habibullah Khan. Hence, both decided to destroy popular movement, Amir Habibullah Khan imprisoned teachers, thus halted educational development.

During reign of Amanullah Khan's expansion in educational sector encompassed women education too. Queen Soraya established *Maktab-e-Masturat*, the first primary school for girls. Amanullah Khan's educational reforms especially promotion of female education and sending women abroad to pursue higher studies were termed un-Islamic. Orchestrated religious reaction coupled with foreign-sponsored insurgency led to rebellion and fall Amanullah Khan, in 1929. Within a few months all educational institutions were shut down by Bacha Saqua.

The Indian Muslims teachers enabled modern school system and education establishments such as *Habibia, Isteqlal, Nejat and Gahzi* promote science and enlightenment in Afghanistan leading to laying down foundation of Kabul University, in 1932. In 1933, Dr. Allama Iqbal accompanied by other leading Indian Muslim intellectuals, visited Afghanistan to give educational awareness to the Afghan youth and help establishing the university in Kabul.

Following take over by the Barakzai Sardar Nadir Khan reign of power in Afghanistan and foundation of the Yahyakhel/ Mohammadzai dynasty, cautiously, gradually but consistently path to education and enlightenment in Afghanistan continued, so did Indian Muslims' contribution too. The Indian revolutionary émigré conversely found other outlets to struggle against the British to liberate India. They found refuge in Russia and Turkey and were involved individually or collectively in armed uprising against the British or struggle for Socialism.



انجمن ادبی کابل کے ڈزکے موقع پر تصویر (۱۹۳۳ء) مع سید سلیمان ندوی اور سراسر مسعود۔

Source: M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p.428



برائے شرکت راؤ ظہیر علی کانفرنس دوم (لندن، ۱۹۳۱ء)۔ بیجی ریلوے اسٹیشن پر، افغان تفصیلات کے سربراہ اور عملہ کے ہمراہ
 دائیں سے بائیں: شوکت کالجی (افغان کرشل اجاٹی)، علامہ اقبال، صلاح الدین بلوچی، میکروزی اور میر ریاض احمد۔

Source: M. Ikram Chaghatai. *Iqbal Afghan and Afghanistan*. Lahore: Sang-e-Meel Publication, 2004, p.304.

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