

CELEBRITIES OF NWFP

VOLUME - I & II



Edited By

Dr. Parvez Khan Toru
Dr. Fazal-ur-Rahim Marwat

PAKISTAN STUDY CENTRE, UNIVERSITY OF PESHAWAR
NWFP, PAKISTAN

CELEBRITIES OF NWFP

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**Dr. Parvez Khan Toru
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**Pakistan Study Centre, University of Peshawar
NWFP, Pakistan**

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**Dr. Parvez Khan Toru
Dr. Fazal-ur-Rahim Marwat**

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Editors

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PART – I

Freedom Fighters, Reformers & Politicians

Introduction

“Let me tell you that nothing is dearer to my heart than to have a University in the North West Frontier Province from where the rays of learning and culture will spread throughout Central Asia....”

(Quaid-i-Azam)

Pakistan Study Centre was established at the University of Peshawar under a comprehensive scheme of the Government of Pakistan in pursuance of the New Education Policy, (1972) and under the provisions of the Act No. XXVII of 1976, which envisaged setting up an Area Study Program at each University of the country with a view to provide facilities for the study of Land and people of Pakistan.

Pakistan Study Centre, University of Peshawar is currently working on the encyclopaedic and exhaustive project of “The Celebrities of North West Frontier Province” to contribute to the history of Pakistan an authentic record and profiles of celebrities of the area who have been totally ignored so far by the historians. These celebrities with their works have contributed a lot to the uplift of the culture and history of Pakistan generally and of the area particularly.

The North West Frontier province forms part of the transitional zone between Central Asia and Pakistan from ancient times. The region has been the primary route for the flow of people, rulers, mystics and ideas into the Indian subcontinent. Geography also guaranteed that the region become the focus of the British imperial attention after its annexation in 1849. During the next one hundred years, the frontier was the most volatile of Indians borderlands. Across the Frontier, Afghanistan was the least tractable of India’s neighbours, and beyond the Afghan buffer loomed the spectre of an expansionist Russia and later on USSR.

Up to 1901, the Frontier tracts belonged to the province of Punjab. In that year, however, the un-administered belt and the districts adjoining it were separated from the Punjab and constituted into the North West Frontier Province. The reform was part of a new approach to the border problem devised by the then Viceroy Lord Curzon. Under the new arrangement the Government of India could deal with the Frontier directly through the men on the spot and no longer needed to communicate with them through the Government of Punjab at Lahore.

NWFP played an important role in the freedom movement. It provided men and money to the *Khilafat* and the *Hijrat* movements and successfully resisted the tidal wave of the British imperialism.

The disintegration of USSR and the rise of newly independent Central Asian Muslim Republics in close proximity provided new opportunities to this province and these new developments in the region enhanced the geo-strategic and commercial importance of the NWFP.

Keeping in view, the importance of the sagacious Celebrities of NWFP and the impact of their symbolic life and works on the future generation of the country, Pakistan Study Centre, University of Peshawar proposed and chalked out a plan to work on the encyclopaedic and gigantic task with the following objectives:

It would be a systematic, research-oriented study of the celebrities of NWFP.

It would be an authentic and unbiased record of the Sages of NWFP.

It would be a positive contribution to the history of Pakistan.

It would enlighten the new generation with the views and thoughts of their predecessors.

It would be a comprehensive reference book / books for educational and research institutions.

It would provide authentic material to be used in the textbooks in the educational institutions and as a recommended book at the University level.

The analysis in this work will move between three different levels, first, local, national and regional; second, the social, economic and cultural condition in Frontier society, which determined the modes of political, economic and social mobilization and third, the development in the surrounding areas and its impact on the men and movements of the NWFP.

This encyclopaedic work on the celebrities of NWFP will be in four volumes:

The Celebrities of NWFP (Vol.: One)

The Celebrities of NWFP (Vol.: Two)

The Celebrities of NWFP (Vol.: Three)

The Celebrities of NWFP (Vol.: Four)

With the grace of Almighty Allah the first and second volumes, of "The Celebrities of NWFP" which is the first of a series, compiled by Pakistan Study Centre is already in hand in the published form.

The book lays no claim on being a final work on any individual or his achievements but aims at serving as a window on the panorama of Pakistan and thus to stimulate interest for further investigation and inquiry.

To conclude, we would like to acknowledge with thanks the help and cooperation of all those who made it possible for us to publish the first and second volumes. Each of the authors of the papers included in it deserves our sincere gratitude for the pains, time and energy involved in writing out a scholarly account of the celebrity assigned to him / her.

Last but not the least; we are particularly indebted to Dr. Sher Zaman Taizai, Dr. Adil Zareef and Dr. Sohail Insha for corrections and reviewing all articles.

Prof. Dr. Parvez Khan Toru

Dr. Fazal-ur-Rahim Marwat

Maulana Abdul Rahim Popalzai

Dr. Fazal-ur-Rahim Marwat *

Maulana Abdul Rahim Popalzai is one of those freedom fighters who were inspired by the philosophy of Shah Waliullah and the revolutionary ideas of Marxism - Leninism. Though the concept of Communism, as the doctrine of "social equality and a critique of the inequalities" is as old as Plato¹ but in 1848 it acquired a new meaning when it was used by Karl Marx (1818 - 83) and F. Engel's (1820 - 95) in their '*Communist Manifesto*' as a political method and a system of political objectives. In Tsarist Russia, V. I. Lenin, a disciple of Marx reinterpreted and developed "Marxism"² in the form of 'Leninism'³ in order to fit it to the needs of the time and of the Russian society. He seized power, toppled the Romanov dynasty (1613 - 1917) and brought about a Bolshevik Revolution in October 1917.

Internal conditions, intellectual and emotional climate of the countries surrounding Soviet Russia were closely observed by Bolsheviks and after obtaining accurate knowledge and systematic study, they succeeded with enchanting slogans to attract the attention of various political aspirants in Turkey, Turkistan (Russian), Khiva, Bukhara, Iran, Afghanistan and India respectively.⁴

Marxist ideas came to Indian sub-continent in different forms and from different places and here they mingled with another stream, nationalism and Pan-Islamism- sometimes supporting it, sometimes opposing it. The minds of men and movements in the area were caught up in this emotional surge; triumphant Bolshevik Russia was received favourably and looked up to as a new liberating force. The *Ghadr* Party (Rebel Party), the Chamerkandi *Mujahideen*, the Indian Nationalist Revolutionaries based in Kabul and Tashkent,⁵ the *Hijrat* Movement, the British atrocities and Khan Abdul Ghaffar Khan *Khudai Khidmatgar* Movement played a leading role in preparing the ground for new progressive and revolutionary ideas.

The north-western areas of the British India posed a constant threat to the imperialist designs of the Britishers. They knew the geo-strategic importance of

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the Pashtun area and they had to send military expeditions against what they called rebel, hostile, miscreants etc. The *Imperial Gazetteer of India* reported that fifty-four expeditions were undertaken against the frontier tribes between 1849 and 1902. A similar number of expeditions took place between 1902 and 1947.⁶

Before the birth of Abdul Rahim (later on Maulana Abdul Rahim Popalzai), the British had already occupied India and had expanded their political influence to Afghanistan and Burma. Abdul Rahim was brought up and trained by such people who were die-hard enemies of the British. His father Maulana Abdul Hakim, his teacher *Sheikh-ul-Hind*, and his spiritual teacher Hazrat Najmuddin of Hadda Sharif (Ningrahar, Afghanistan) etc indoctrinated him well against the British. Thus, he led a life of struggles for freedom and independence. Through the course of his unflinching struggles, he also earned the distinction of working for salvation of peasants, farmers and workers from the clutches of the Khans and lords.

Maulana Popalzai belonged to the royal family of Durrani Pakhtuns. His genealogy, as given by Syed Bahadur Shah Zaffar Kaka Khel, is as under:

Abdul Rahim S/o Abdul Hakim S/o Muhammad Amin S/o Abdul Rahim S/o Hafiz Rahmat Khan S/o Haji Abdul Rahman S/o Momin Khan S/o Ghazi Khan S/o Suhbat Khan S/o Ismail Khan S/o Bahadur S/o Sadu (Şardar Khan) S/o Umar S/o Maroof Khan S/o Bahlol S/o Gani S/o Bani S/o Habib S/o Popal S/o Zeerak S/o Issa S/o Zahtar S/o Abdal S/o Tareen S/o Sherkhatoon S/o Sarban S/o Qais Abdul Rashid.⁷

Forefathers of Maulana Abdul Rahim had migrated from Ghazni to Peshawar in 1671. Abdul Rahim Khan, the great grand father of Maulana Abdul Rahim, was the chief *Qazi* (Chief Justice) of Peshawar when Muhammad Azim Khan was ruling Peshawar. With the defeat of Muhammad Azim Khan at the hands of Sikhs, Abdul Rahim Khan abandoned the post of Chief *Qazi*. He settled in Peshawar and began religious teaching to people.

Maulvi Abdul Hakim, father of Maulana Abdul Rahim Popalzai, was an eminent religious scholar and a grand Mufti in Peshawar. Maulvi Abdul Hakim had married twice. His first wife was from Kohat. She had a child, named Hafiz Abdul Rashid but he died young and buried in Kohat. Maulvi Abdul Hakim married his second wife - daughter of Abdul Hameed Kabuli - Lucknow. She had six sons and four daughters. The sons were Mian Abdul Baseer, Mian Abdul Naseer, Mian Abdul Ghafoor, Mian Abdul Majeed, Mian Abdul Rahim and Mian Abdul Qayum.

Abdul Rahim was born at Peshawar in 1890. All his five elder brothers died young. Thus Abdul Rahim remained the elder living son of Abdul Hakim. According to their family tradition, Abdul Hakim taught his son at home till 1908. Abdul Rahim learnt from his father meaning and virtues of simplicity,

kindness, asceticism, abstinence and mysticism. With completion of his basic study, Abdul Hakim sent him for further study to Rampur, Delhi, etc and later on to the religious school of Deoband where he became student of *Hazrat Sheikh-ul-Hind* Maulana Mahmud-ul-Hassan. He received certificate from *Sheikh-ul-Hind* in *Hadith*, and attached himself to the movement of Shah Waliullah under the able leadership of Mahmud-ul-Hassan who trained him on particular lines and introduced him to all the workers of the movement in and outside India.

Maulana Popalzai used to say that *Hazrat Sheikh-ul-Hind* taught him humanism. He taught him not to be contented with customary learning, and diverted him to cogitation and prudence. Once Umar Farooq asked Abdul Rahim why was there so much difference among the *Ulama* while they studied from the same sources? "It was due to the company of the saint," Maulana replied.⁸ Maulana led a cheerful life during his student's days. He had a very refined sartorial taste. Physically, he was lean with an average height and conspicuous eyes but with an awesome and commanding voice.⁹

Maulana Popalzai completed his studies at Deoband and returned Peshawar in 1912. Acting on his teacher's advice, he started teaching in Peshawar, established *Madrassa Islamia al Arabia al Samadia* at Masjid Qasim Ali Khan, behind Qissa Khwani.¹⁰ As his family was famous for religious teachings, people started soon coming to him from remote areas. He was teaching philosophy, logic, Quranic exegesis, Islamic jurisprudence etc. He taught the most intelligent students at home. His students included people from tribal area of NWFP, Afghanistan, Iraq and Turkey.

Maulana Popalzai was simple minded and hard worker with strong nerves. He was a mystic, but not a recluse, as well as a politician. He was a matchless preacher and orator, a brave leader, a fearless and dauntless patriot and an erudite philosopher. As a man of practice he worked untiringly for hours for salvation of the depressed people, and woke up about mid-night to worship Almighty God. He travelled more than 20 miles a day to address people at various places in Hazara and organise them. He normally led the Morning Prayer in mosque and recited *Sura Qayamat* from the Holy Quran in the first part of the prayer.

Maulana Popalzai was greatly impressed by the company of *Sheikh-ul-Hind*. There happened a great change in his dealing, behaviour, thought and dress. He turned to simple life and simple dress of *Khadar* with a simple white cap in summer, while in winter he used to wear a warm waistcoat and a light beautiful blanket. He kept up this sort of dress all through his life. He often used to say the following verse of Mirza Abdul Qadir Baidil:

Its greed, O Baidil! Otherwise the means of living,
That I have at hand, most of them are not needed.¹¹

Maulana Mahmud Ahmad Malakpuri rightly noted the change in the life of Maulana Popalzai. When he asked the Maulana about the change in his life, he, at once, replied; “*Sheikh* has done it”, and recited the following verse of Mirza Ghalib.

Its love, O Ghalib! That rendered us worthless,
Otherwise I was also a man of worth and value.¹²

The Maulana took active part, beside his study, in the movement of Shah Waliullah in 1914. He also worked for the cause of Turkey. His father was the president of the *Khilafat* committee in NWFP. Maulana Popalzai helped that committee with all possible means. He collected subscriptions from the people and preached in favour of Turkey.

Maulana Popalzai married, probably, in 1918. He had a daughter, Sofia Begum, and a son, Abdul Rauf. Maulana Mahmud-ul-Hassan, Maulana Anwar Shah Kashmiri, Maulana Ghulam Rasul Bafvi, Maulvi Imaduddin Ansari and Saeeduddin had participated in his wedding ceremony.

Maulana Popalzai was proud of being the student of Maulana Mahmud-ul-Hassan. He used to say that the *Sheikh* invited him in the initial stage to think and search under the skies and on the earth. He was told that the man is a working unit of the universe, moving and mobilised. Every movement of one affects the movement of others. Therefore, salvation is collective. Collective salvation is possible only through good actions and practices. Maulana Popalzai followed the sayings of the *Sheikh* to the last, even extended its meanings through his own knowledge.

Maulana Popalzai inherited the British enmity from his predecessors, and stood upright against the British imperialism throughout his life. Once he said that there were three factors, which had inspired him against the British regime:

1. Maulana Mahmud-ul-Hassan;
2. Philosophy and reasoning of Maulana Fazal Haq Khairabadi and Maulana Ghulam Rasul Bafvi;
3. Spiritual attachment with Hazrat Najmuddin of Hadda (Ningrahar).¹³

But despite all his explanations for his movement, Maulana was very much impressed by the methods and tactics of the Marxists and it was one of the reasons that he was dubbed in his lifetime as “Marxist Maulana”. He was one of such revolutionary freedom fighters, which dedicated the whole of their lives for the Workers, peasants and the lowest classes of the society.

Popalzai started politics along with teaching. He participated in *Hizbullah*, a Muslim clandestine movement. This was working in different parts of India. Maulana Abul Kalam Azad, Haji Turangzai and Ubaidullah Sindhi were some of its active members. Maulana Popalzai joined this organisation and became an active member of it in 1914.¹⁴ The *Ghazi*, a newspaper of *Hizbullah* was

published from Chamarkand, Mohmand area. Maulana distributed copies of the newspaper in settled district of NWFP, tribal areas and in other parts of India. He participated in *Tehreek-e-Khilafat* (Khilafat Movement) and contributed a lot to their activities. He was in the rank of the leading figures of the *Hijrat* movement. Fazal Elahi Qurban of Punjab was inspired by him to migrate to Afghanistan and onward to the Soviet Russia via Central Asia.¹⁵ He inspired the Muslim *Ulama* to work practically for the cause of Islam against the British in the 17th annual session of the *Jamiat-ul-Ulema-e-Hind*. He started a weekly newspaper "*Naujawan Sarfros*", which was very popular among the people. It criticised bitterly the British government.

Popalzai also became a member of the provincial Congress committee and provincial *Khilafat* committee. But, despite this he established a separate political organisation in the name of *Naujawan Bharat Sabha* (NBS). Later on the *Naujawan-e-Sarhad* along with some other groups were also merged with NBS. Thus they found a political platform, full of consideration, socialistic theories, aims, motives and especially freedom of India and emancipation of the poor strata from the clutches of the capitalist.

The instinctive group of NBS invited the people for revolution through all possible means. Formation of *Kissan* committee, emergence of progressive bloc in the Congress and other revolutionary and public institutions were due to *Naujawan Bharat Sabha*. A socialist group itself was created out of it.¹⁶

Maulana Popalzai was imprisoned by the British government many times, yet he never left his political mission. He led a pro-Amanullah delegation to the tribal areas and Afghanistan with a view to acquainting the people with the British conspiracy. When Maulana Abdul Rahim returned, along with the pro-Amanullah delegation, from tribal areas in early 1929, he started organisation and training of revolutionary workers on firm basis. Now Maulana had to fight from three fronts: (a) Congress, (b) religious institutions, (c) *Naujawan Bharat Sabha*.¹⁷ He was fully aware of the prevailing political condition of the North West Frontier Province which was called *Sarzamin-e-be-Ayeen* and it was not treated by the British government at par with other provinces of India. It was ruled under Public Tranquillity Act, FCR, Public Safety Act, and Security Regulations Act (1922) etc. Popalzai criticised all these black laws in his writings and speeches.

Maulana Popalzai wanted economic independence along with political freedom. He struggled against capitalism in the form of the British imperialism. He enlisted people on one point agenda with a programme that all the downtrodden people should be given priority for their prosperity and share in power. He launched movement for the emancipation of lower classes of the society. He led the peasants of Ghaladher (Mardan), the farmers of Hazara and Surai Saleh and the first Provincial Sweepers Conference at Peshawar in December 1939. All the sweepers in Indo-Pak sub-continent especially sweepers in NWFP participated in that historic conference. The Maulana and others

stressed on the socio-economic and political rights of the sweepers. He presided over the conference, and said in his presidential address:

“Such conferences give alarm of the revolution, which will alter the map of the world within few moments. A New World shall be founded. a new world with different shape will take place instead of Europe, Asia, Africa and America... You can get your due rights if all the eight crore untouchable and sweepers in India became united and organised and feel to change your plight, when our peasants, labour gave an ultimatum for freedom to the British regime, that movement and ultimatum will be the last day of the British rule in India. Capitalism will be demolished and the people will get justice and lead a life of prosperity...stand up and strive for the replacement of the existing system with a new one... Revolution is waiting for you. Get up and make the world vigilant and remove the evils from the surface of the world.”¹⁸

Thus Maulana Popalzai successfully strived for the sweepers and tried to secure their due rights. It should be noted that it was the first and last Sweeper Conference in the Frontier Province.

Maulana Abdul Rahim Popalzai reached Saudi Arabia via Karachi. His itinerary was reported by daily *Frontier Advocate*, Peshawar, and daily, *Parthab* Lahore, on April 29, 1935, that he had accompanied Ghazi Amanullah of Afghanistan, then in exile, to Constantinople in Turkey from where they were expected to go to Europe. He was a royal guest of Ibne Saud. He met with some top leaders of Turkey and discussed with them the plight of Turkey. He also met Maulana Ubaidullah Sindhi and discussed political situation of India with him. Popalzai stayed almost for a couple of months in Saudi and then returned to India in mid-1936.

In April 1936, when he returned from *Hajj*, Popalzai resumed his political struggle with fresh zeal and determination from the platform of Congress. Government restrictions on him were still in force, but the general political atmosphere had changed. Maulana Popalzai went to Kashmir for organisation of workers and returned soon. He struggled successfully to create a socialist group within the Congress. He was preaching national democratic revolution at that time which impressed the young generation. All groups of farmers, labours and workers in the Congress tilted toward that idea.

The governor of NWFP imposed more restrictions on Maulana Popalzai in 1936. The All India *Majlis-e-Ahrar*, in its annual session held at Amritsar on May 8-10, 1936, condemned those restrictions and demanded their withdrawal. Despite those restrictions, he addressed a public meeting on August 28, 1936, which had been organised by district parliamentary board. He himself presided over another public meeting in Masjid Qasaban, Bannu, in which the case of Islam Bibi¹⁹ was discussed.

The British royal air force bombard on the base of the Faqir of Ipi in the tribal hilly areas in Waziristan.²⁰ Many innocent people were killed. Hundreds of tribesmen gathered at Bannu to chalk out a programme in support of the victim. Popalzai reached Bannu despite the illness of his daughter. Ram Saran Nagina, a close colleague of the Maulana, advised him that he should look after the patient at home, but he replied that Bannu was in miserable condition. On his way to Bannu, Popalzai addressed a gathering at Kohat, which generated hatred in the hearts of the audience against the British *Raj*. On April 11, 1940, the Maulana reached Bannu. He expressed sympathies with the people of Bannu and Waziristan and the very next day delivered a seditious speech to the Friday congregation in Masjid Qasaban, urging the people to rise for *jihad* against the British. On April 15, 1940, he addressed another gathering in a mosque outside Ghoriwala gate, Bannu. The same day he was arrested. He was tried in the court of the Additional District Magistrate Bannu and sentenced to five-year rigorous imprisonment on May 5, 1940. He was shifted to Dera Ismail Khan Jail and put in C class. While he was in jail, his fifteen years old daughter died in 1941, remembering him.²¹

Popalzai was brought from Dera Ismail Khan Jail to the central jail Peshawar and then shifted to Haripur jail on May 4, 1942. He was harassed and tortured for a long time and released on January 17, 1943 on condition of certain restrictions. The prisoners in Haripur jail presented gratitude to him. The Faqir of Ipi also praised him for his meritorious national services.²²

Maulana Popalzai returned home in pitiable condition. The secretary of the Muslim League wrote a letter of complaint to DC Peshawar about the health of the Maulana. The *Majlis-e-Ahrar* passed a resolution of concern over his ailment and restrictions. In summer, 1943, his health improved and he went to Kashmir for change of climate. He was accompanied by his younger son Abdul Rauf and Syed Rasool Shah. Thakar Das brother of Dhani Das, inspector CID, followed the Maulana there.

Maulana Abdul Rahim Popalzai wrote his will and testament on December 31, 1943. He breathed his last at 02:00 PM on Wednesday, May 31, 1944. A condolence meeting was held at Chowk Yadgar, Peshawar, in the evening the same day. Doctor Khan Sahib, Ali Gul Khan president of the provincial Congress, and Muhammad Younus Qureshi expressed deep concern on his demise. Ali Gul Khan moved a resolution of condolence. Doctor Khan Sahib declared him a hero of the nation. Muhammad Younus Qureshi suggested taking out funeral procession from the stage to Qasim Ali Khan mosque, where the Maulana was laid to rest on June 1, 1944.²³

Maulana Popalzai as a Poet and Writer:

Very few people know that the Maulana Abdul Rahim Popalzai was a writer and a poet. He was one of the profound scholars of the Frontier who, besides literary activities, worked for reforms and politics. The complexities life is

hidden in his poetry, and eloquence. When literary movement was started in India, Maulana Popalzai contributed a lot to it. He popularised the rights of God and people through his poetry as well. His voice was the voice of the depressed classes. Professor Mohsin Ihsan says about his poetry:

“We can not find deviation from the bitter facts in the poetry of the Maulana, but on the contrary, he thinks and writes according to the time. It is the everlasting and strong quality of the Maulana’s poetry, which has deep relations with the self-realisation and honesty of sense. There is a feeling of pain in his art, which a poet makes a part of his body... The Maulana thought for a better civilised Islamic society, better environment and a bright future.”²⁴

Maulana Popalzai wrote in Urdu, Persian, Arabic, Hindko and Pashtu. He got correction in his poetry from his grandmother, who was the daughter of Khwaja Hyder Ali Atish, a renowned poet in Urdu. The Maulana served the depressed people with his verses more than an office could. The Maulana remained in poetical mood whether he was in school, home, mosque or jail. He composed and delivered such verses, which were easily accepted by the listeners. The quality of his verses was that there was a harmony between his speech and action. Some of the Maulana’s poetic works were lost in house searches and some were taken by police. Anyhow, the available materials show the Maulana’s grandeur in poetry. Though the Maulana was a poet but he never took part in *mushairas*. Once Umar Farooq asked him about his favourite verses, the Maulana said; “I like the following stanza of Sauda very much”:

*Sauda Khumar-e-ishq mayn Khird say Kohkan;
Bazi agar che lay na saka, sar to da saka;
Kis munh say apnay apko kehta hay ishqbaz;
Aisay rosiah tujh say to yeh bhi na hosaka.*²⁵

(O, Sauda! the mountain-digger could not beat Khisrau in love;
but he could offer his life; How do you call yourself a lover;
O, sinner! You could not do this much!)

When Maulana Popalzai recited this stanza of Sauda, his condition changed into ecstasy. The poetry of Maulana Popalzai is full of facts and realities of life. His poetry reflects socio-economic conditions of society, and its drawback. Every verse of the Maulana has a storm of social changes. His poetry is based on revolutionary desires. He used Sauda in Persian and Popalzai in Urdu as pen names. In his poetry, he touched upon current issues, social evils, slavery etc. He gave a message to the people for liberation, as he said:

Religion does not teach you the lesson of slavery;
O, freedom fighters! You are true Muslim;
Don't be afraid of hardship as you are near to your destination;
Speed up more and more; O' fanatics!²⁶

Maulana Popalzai was convinced that freedom could not be achieved until snatched it, as he said;

Why are you silent like a flower in the garden of the world?
Think it over, who can get something without demand.²⁷

Popalzai fought for the freedom of his native land and expected the same reasons from the people. But he complained of his people, as they never responded to his call accordingly:

Ask, how my home caught fire;
Sparks were hidden in my own self.²⁸

But he was determined that sooner or later India will get freedom from the British rule. He understood the British and their politico-economic system. He was of the opinion that this system was incomplete and unworkable. Therefore, the Indians will strive for liberation from the British rule and their system. He mentioned it in a verse:

The spring will come to my lawn without fail.
But I may not have the luck to see it.²⁹

The poetry of the Maulana reflects various sides of his personality. He was a mystic, a philosopher, a political leader, a religious scholar, and a thinker etc. He said in a verse about the foreign rule in India and slavery in the whole society:

It was a wrong word on the tablet of the world, which was erased;
So short is the destiny of the slave.³⁰

The Maulana had full command on Arabic language. He composed poetry in Arabic also. He delivered messages to the *Ulema* in the seventh annual session of the *Jamiat-e-Ulema-e-Hind* held in Calcutta in 1926. He called on the Muslim *Ulama* to take some practical steps against slavery otherwise they will remain slaves forever.

Maulana Popalzai composed poetry in the critical moments of his life. He openly described all the matters through poetry that he saw, felt and realised. His poetry was very simple and was for common people. Many valuable of his odes were destroyed but still the remaining verses are almost over hundred in number. These verses are in Urdu, Persian and Arabic and rightly reflect his life and struggle. He was a natural poet. Late Raza Hamdani compared him with Hasrat Mohani through the following verses, as both of the illustrious poets remained in jail as well as in trouble and called him Hasrat Mohani of Sarhad.

Composition of poetry continues; labour of cell of rigorous imprisonment;
It is a new show; the nature of Hasrat.³¹

The hunter should appreciate us for we sing the song of freedom with the jingle of shackles throughout the life.

Maulana's Prose:

Maulana Popalzai was an intelligent and penetrating writer. He used simple and fluent language, conveying easily all what he meant. His simple style attracted common man and ordinary people. His prose works reflects his thoughts and vision about the social and political issues. He made the philosophy of Shah Waliullah and Karl Marx as a base for his ideological struggle. The Maulana worked for the implementation of the philosophy of Shah Waliullah irrespective of the prevailing modern terminology and obstacles and sacrificed his life for the abolition of class distinction and social evils. Some of the important prose works of Popalzai are:

1. *Roidad Wafd-e-ulema-e-Subha Sarhad:*

It is an account of the pro-Amanullah delegation to Afghanistan in 1929. Popalzai led this delegation of twenty-five religious scholars as its Secretary General. When the delegation returned from Afghanistan after a successful campaign in favour of Amanullah, he wrote the account of the delegation in a book. The Maulana took start of the book with the topic of *Badnaseeb Asia* (wretched Asia). The Maulana considered the deposition of King Amanullah a misfortune for Asia. He mentioned causes of the revolt in Afghanistan in its preface. He gave a minute detail of the effects of the uprising in Afghanistan in India. Being a neighbouring country, Afghanistan shared history, culture, economy and boundaries etc. with India. Definitely disturbances in Afghanistan will affect India. He gave account of the delegation in a chronological order; places, station through which the delegation passed. He mentioned the demands of the delegation and names of the people in *Jirgas* who met them. He praised his companions in the delegation and wrote their services. At the end of the book, the Maulana prayed to God: "... liberate us from the slavery of others. You know that we have slipped into miseries due to our own wrongs and lack of sense... May you abolish violence, and cruelty from the society?"³²

2. *Introduction to the book of Sheikh Hissamuddin:*

Maulana Abdul Rahim Popalzai wrote an introduction to the book of Sheikh Hissamuddin, titled 1857- *Tasweer Ka Dosra Rukh*, which was a translation in Urdu of the book written in English by Edwards Thomson, titled 1857 - *Other Side of the Medal*. The Maulana was in the central jail Gujrat in 1930 when he wrote the introduction. This introduction is very extensive in nature and reflects the knowledge of Maulana Popalzai. Sheikh Hissamuddin himself regarded that introduction as more valuable than the book itself. Popalzai praised Sheikh Hissamuddin for his work as the British writers had made the 1857 war a vague one. The Maulana very beautifully described the purpose of the book, causes of the revolution of 1857, inquiry of events, causes of the failure and details and efforts of the propaganda. The Maulana wrote at the end of the introduction: "A nation cannot succeed until it removes its drawbacks. The future of India will be shining

on the day when the Indians come out with a feeling of self-destruction, and do not hesitate from any kind of sacrifice for the liberation of the state. Hardships and troubles in the way of freedom are dearer to a patriot than his person. Time has told that a party of the devoted has passed and reached their destination".³³

3. *Haqiqat-e-Hall*:

Popalzai was in jail when his father died on May 10, 1933. He succeeded his father but some people, especially the Trust Committee, Peshawar, objected to it on the plea that the Maulana was a political figure, how could he avail of the post of *imam* in the Masjid Qasim Ali Khan and Mufti Sarhad. The Maulana published a booklet, titled *Haqiqat-e-Hall* in which he responded to the people and clarified his position. He discussed religion and politics in it and justified himself taking part in politics. He gave examples of Maulana Abul Kalam Azad, Maulana Muhammad Ali Jauhar and Ubaidullah Sindhi. He said: "At least, someone tell me that prosperity of a nation, development of state, sympathy with the oppressed, defence against the cruel, consolation of aggrieved, assurance of destitute and toleration with human-beings are forbidden in any religion, are crimes in way of living or against any civilisation. Has Islam not preached it? Has the *Shariat* not given a sense of feeling? If it is true, then tell me about my speeches and writing from 1929 till now. If those were correct then why the question arises. Irrespective of others, what I have written and spoken about the current politics were all correct."³⁴

4. *Introduction to "Sorkh Kissan"*:

The *Sorkh Kissan* movement at Ghaladher, Mardan, was one of the most important movements of Maulana Popalzai. He was thrown in 'C' class behind the bars by the Congress ministry in 1938. Ram Saran Nagina, one of his colleagues, wrote a book on the Ghaladher movement, titled *Sorkh Kissan*. Later one, name of the book was changed to *Tehreek-e-Ghaladher*. The Maulana wrote a comprehensive introduction to it, on June 28, 1939. The book as well as its introduction reveals a detailed account of the movement. The Maulana very strongly defended the *Kissan* of Ghaladher in his introductory note, as:

"It is true that two types of tricks were used against *Kissan* movement i.e. (a) violence and (2) wrong propaganda. But it is the natural Divine principle that as it creates water from fire and air from water, immediately alters their conditions and natures, similarly violence resulted in revolution and revolution in peace, and changes the human geography."³⁵

5. *Violence and non-violence -a philosophical analysis*:

It is an incomplete work of Maulana Popalzai. He discussed violence and non-violence and its philosophy in it. He could not complete it as he died. He analysed violence and non-violence in a logical and philosophical way.

Therefore, it is in a philosophical mode. As emotions have concern with heart in poetry and in other arts, similarly the reasoning of eastern knowledge is found in it. Rarely psychology and physiology is discussed. The Maulana had written it during his last imprisonment. Being a member of the Congress, the Maulana was following the philosophy of non-violence but it was not permanent in nature. When and whenever violence was needed, he exercised violence. He was of the opinion that non-violence should be responded with non-violence and violence with violence but it is unjustifiable that non-violence is responded with violence as the British were doing it.

6. *Fatwas of the Maulana (legal declarations);*
7. *Imam-ul-Kalam fee Mas'ala Azam 'indul Imam (in Arabic);*
8. *Eid-al-Azha aur Qurbani kay Ahkam (Urdu);*
9. *Tawaliat-e-Waqaf (instructions about trust);*
10. *Arabic Sarf-wa-Naho (primary grammar of Arabic);*
11. *Hawashi Naho (published by Abdul Ghaffar; Popal book sellers, Kandahar, Afghanistan);*
12. *Hawashi Sharh Jame;*

References and Notes

1 Plato (428 B.C-347 B.C), a Greek philosopher presented his idea of Communism in his famous book "*The Republic*", which is regarded as the greatest work in the history of political thought.

2 Marxism is the system of the views and teachings of Karl Marx. See V. I. Lenin, *Karl Marx a brief biographical sketch with an exposition of Marxism*. Foreign Language Press Peking, 1970, p. 7. Marxism being the outcome of the revolutionary unrest of the mid-nineteenth century Europe, not only was his new economic order, revolutionary in conception, but Marx unlike the utopian socialists, advocated the use of force to capture the state which represented the machinery of exploitation used by the moneyed and ruling classes. The proletariat must resort to revolution, for they "have nothing to lose in it but their chains".

3 Leninism is Marxism of the era of imperialism and the proletarian revolution. To be more exact, Leninism is the theory and tactics of the proletarian revolution in general, theory and tactics of the dictatorship of the proletariat in particular...Leninism is the further development of Marxism. See J.V. Stalin, *Problems of Leninism*, Foreign Language Press, Peking, 1976, p. 3; On November 24, 1918. J.V. Stalin in his address to the Congress of Muslim Communists held in Moscow said: "No one can erect a bridge between the West and East as easily and quickly as you can. This is because a door is open for you in Persia, India, Afghanistan and China. The liberation of the people of these

countries from the yoke of imperialists...would undermine imperialism at its very foundations". See Xenia. j. Edin and R.C.North, *Soviet Russia and the East 1920-27. A Documentary Survey*. Stanford University press 1957, pp. 77-78, quote from *Zhizn Natsionalnoy*, no: 3, November 24, 1818, p. 12.

4 In Ottoman Turkey, the 'Young Turks' were active against the authoritarian regime of the Ottoman Sultan, Abdul Hamid II. The Young Khivans and the Young Bukharans were young radical Jaded Turkestanian intellectuals, some of whom had been educated in Istanbul (Turkey) All these were active in Khiva and Bukhara respectively. See Fazal-ur-Rahim Khan Marwat, *The Basmachi Movement in Soviet Central Asia (A Study in Political Development)*, EMJAY Books International, Peshawar, 1985. In 1920, *Hizbi-Tudeh-Iran* (Masses Party of Iran), *Firqah-i-Adalat* (Justice Party) and *Firqah-i-Kominis-ti-i-Iran* (Communist Party of Iran) were founded by those liberal-democratic nationalist elements of Iran which were active in the movement for Constitutionalism in 1906. These socialist parties were suppressed by Raza Khan but re-emerged in 1941, when Raza Khan left his country. Just like the Young Turks, the Khivans and the Young Bukharans the educated, nationalist, anti-British Afghans organised in different groups and factions for *Mashroota* (Constitutionalism) and independence of the country during the reign of Amir Habibullah and onward. For details see chapter no iii of Dr. Fazal-ur-Rahim Marwat, *Evolution and Growth of Communism in Afghanistan: 1917-79. An Appraisal*, Royal Book Company, Karachi, 1997.

5 At the out break of World War I(1914-18), Maulana Obaidullah Sindhi was deputed by his teacher Maulana Mahmud ul-Hassan, popularly known as *Sheikhul-Hind* to go to Afghanistan and persuade Amir Habibullah Khan to invade British India.

6 James W Spain, *The Pathan Borderland*, Indus Publications, Karachi, 1985, p. 176.

7 Ahmad Shah Abdali, the father of modern Afghanistan, belonged to Sadozai clan of Popalzai tribe of Sarban Pakhtuns. Sadozai and Barakzai, another clan of Popalzai, have ruled the Afghans-land for over 280 years. Bahadur Shah Zafar Kaka Khel, *Pukhtana Da Tarikh Pa Ranra Kah*, University Book Agency, 1981, pp. 897-898. See for more details Wali Muhammad, Maulana Abdul Rahim Popalzai- a profile, unpublished MA thesis, Pakistan Study Centre, University of Peshawar, 1995-96.

8 Umar Farooq, *Eik Ishteraki Alem-e-Din*, Sindh Sagar Academy, Lahore, 1970, p. 10.

9 Abdul Jalil, *Rohanmyyat Aur Awami Tehrik*, Popalzai Academy, Peshawar, 1992, p. 38.

10 Farooq, *op. cit.* p. 13; See also Wali, *op. cit.*

11 Wali, *op. cit.*, p. 20.

12 *Ibid.* p. 21.

13 Farooq, *op. cit.*, pp. 14-15.

14 Dr. Abdul Jalil, *Subha Sarhad Kee Inqilabi Tehreekayn*, Fiction House, Lahore, 1991, p. 15.

15 Mirza Aslam Raheel, *Punjab Kay Inqilabi Rahmuma*, Asian Publications, Lahore, n.d., p. 23.

16 Farooq, *op. cit.*, pp. 18-19.

- 17 *Ibid.*, p. 66; See also DC records section, Archives, *op. cit.*, Bundle 1, file 13 & Bundle 7, reports 2-F, 3, 8.
- 18 Dr. Abdul Jalil, *Achoot Khakroob Mufti Azam Kee Qayadat Mayn*, Al-Mehmood Academy, Lahore, 1994, pp. 19-23.
- 19 For the case of Ram Kori alias Islam Bibi, See Dr. Fazal-ur-Rahim Marwat & S. Wiqar Ali Shah, *Afghanistan and the Frontier*, EMJAY Boos International, Peshawar, 1993, pp. 235-273.
- 20 *Ibid.*
- 21 Wali, *op. cit.*, p. 64.
- 22 *Ibid.*, p. 66.
- 23 Wali, *op. cit.*, p. 68.
- 24 Muhammad Shafi Sabir, *Tazkirah Sarfroshan-e-Sarhad*, University book Agency, Peshawar, n.d, p. 212; See also Special branch, bundle 12, file 167, list 1, Archives *op. cit.*
- 25 Dr. Abdul Jalil, *Subha Sarhad Kee Awami Tarikh*, and Al-Jamiah academy, Peshawar, n.d.
p. 35.
- 26 Farooq, *op. cit.*, pp. 4-5.
- 27 Jalil, (*Subha*) *op. cit.*, p. 67.
- 28 *Ibid.*, p. 46.
- 29 *Ibid.*, p. 46.
- 30 Jalil, (1991), *op. cit.*, p. 67.
- 31 Raza Hamdani, "Hujra" 'daily Peshawar, October 8, 1991.
- 32 Jalil (1992) *op. cit.*, p. 8.
- 33 *Ibid.*, pp. 91-92.
- 34 *Ibid.*, p. 94.
- 35 *Ibid.*, pp. 18-19.

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