SIR SAHIBZADA ABDUL QAIYUM
LIFE AND WORK

A DISSERTATION SUBMITTED TO
AREA STUDY CENTRE (C.A.) UNIVERSITY OF PESHAWAR
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

BY

SHAKEEL AHMAD
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Sir Abdul Caiyum in western dress (sans 'Tagri')
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INTRODUCTION

The imperceptible evolution of the Pathans (who prefer to call themselves Pashtuns) from their original nomadic life of warring tribesmen, into their present state as refined and cultural inhabitants of N.W.F.P., is a phenomenon that has occurred over the past few centuries.

The process of their migration to India dates back to the 10th and 11th centuries A.D., when they were attracted by the riches of India or driven by their family feuds, to leave their homes in Afghanistan in search of a promising land and future. The incursion into India by Muiz-ud-din Mohammad Bin Sam, popularly known as Mohammad Ghori, in the year 571 A.H., marked the beginning of the subjugation of India by Pathan or Afghan rulers, which continued intermittently for many centuries through individuals or dynasties, including the
Lodhis — the forefathers of Sahibzada Abdul Qaiyum.

Meanwhile, the Yousafzai and Mandanr Pathans, along with certain other tribes, were obliged to leave their dwellings in the neighbourhood of Kabul, after the treacherous mass slaughter of their chiefs and notables by Mirza Ulugh Beg, a relative of the Mughal King Babar. After this calamity, the remainder of the Yousafzais and others moved towards Peshawar — a melting-pot of traders and invaders — to seek accommodation from the Dalazaks, who were then inhabiting this region. Later, in the 16th century, the Dalazaks were driven out by the Yousafzais from the plains of Peshawar region into the Swamps of Chhachh, which area the Gujars were obliged to vacate for them.

On the whole, the Pathans (commonly referred to by Muslim historians as Afghans) had gradually emerged as a formidable force that had to be reckoned with by all the invaders and rulers of India. When the
Turks (mistakenly called Mughals) came to the subcontinent, they recruited a large number of Afghans as they were found to be cut out for the vanguard of any army. The Mughals used the Afghan nobility as a balancing force against the hostile elements and forces in India. Babar entered into an alliance with the Pathans through his marriage in 1519 with Bibi Mubarka, daughter of the Yousafzai Malik Shah Mansur. The Afghan rule of India eventually came to an end when Zaman Shah, the grandson of Ahmad Shah Abdali, left Punjab to be governed by the Sikh leader Ranjit Singh, who soon declared his independence and lost no time in taking advantage of the disturbances within Afghanistan, to bring Peshawar within his sway in early 19th century. However, the Sikhs were not worthy of ruling the turbulent Pathans of North West Frontier and within 2-3 decades they lost their might when Lord Dalhousie formally annexed the Punjab to British India in March 1849.
IV

There goes a proverb that the Pathan is at one moment a Saint and at another a devil. For centuries he had lived a free, wild and active life in difficult terrains, or had himself ruled over others. The Britishers attempts to harness this wild race cost them numerous expeditions and innumerable lives and Pounds. The British soon discovered that the Pathans listened to no-one save the teachings of their mullahs, and instantly became deadly enemies of the heathen rulers — with their antagonism fanned by the religious bigots — thereby adamantly refusing to submit to any teaching or threat. This was an attitude which sharpened all the more after the 1857 War of Independence.

Apart from this local hostility between the Pathans and the British rulers, the minds of the enlightened Muslims in India were agitated by a fear of Hindu rule, who would obviously take the place of the
British, in case they (British) decided to leave the sub-continent. This fear was based on the facts that the Hindus were in a majority and had fully availed themselves of the facilities of western education offered by the rulers.

It is with this perspective of India that we find Sir Syed Ahmad Khan emerging on the horizon with a mission to educate the Indian Muslims, so as to make them worthy of a distinct entity, at par with others in India. In time a little behind him but no less worthy or enthusiastic in his mission, we see Nawab Sir Sahibzada Abdul Qaiyum Khan coming forward to champion the cause of his own brethren in the North West Frontier. His fore-fathers had wielded remarkable religious influence over the natives and his own [brining up] was in line to follow their foot-steps, but destiny had so ordained that after his preliminary education in religion and affiliated fields, he was first introduced to modern
education and then given a chance to serve the Government.

The services alone, rendered by Sahibzada Abdul Qaiyum to the Government and spanning from 1887 to 1919, singled him out as the most promising and successful Pathan of the Frontier, who was destined to bring his people to the fore-front in later years. During his Government service, Sahibzada Sahib came in contact with people in far-off recesses of the Province and realized the pathetic and dark abysses of ignorance and backwardness that his people were lying in. His own back-ground and struggles in the past made the situation all the more poignant, and it was this knowledge of their plight which spurred him to think and pave a way out for them into the brightness of the civilized world, marching abreast with others.

This was a goal which Sahibzada Abdul Qaiyum accomplished in two steps. The first step was that of establishing Islamia College as a nucleus and beacon
for spreading forth the rays of knowledge. This equipped his people with the requisite enlightenment and education, without which the second step could not be taken. Having achieved this primary goal, he was in a position to take the next step forward, which was that of obtaining 'Reforms' for his Province, to bring his people on equal footing with the rest of India.

The demand for Reforms was not a small thing as it meant the introduction of democratic political institutions in a Province which had thitherto remained a "land without laws" and where the tribes preferred using their swords to using the pen or legal code. But Sahibzada Abdul Qaiyum advocated his case so well at the Round Table Conference that the authorities were obliged to allow him to.... have it all your own way".

Thanks to the life-long efforts of Nawab
Sir Sahibzada Abdul Qaiyum Khan, who first embellished his people with the polish of education, and then strove to make them run their own representative political institutions on democratic lines, a phenomenon occurred which was no less than a Utopian dream only a few decades back in time.
CHAPTER ONE

THE SAHIBZADAS OF TOPI AND KOTHA

Nawab Sir Sahibzada Abdul Qaiyum Khan belonged to a well known religious family of Topi, a village on the right bank of river Indus in Swabi Tehsil, North West Frontier Province. Although the Sahibzada family had been permanent residents of the village Topi for many generations, yet they were not of the native Mandaar-Yousafzai stock but were Pathans of the royal Lodhi family.

It is said that the ancestors of the Ghilzais and Lodhis were the rulers of Ghor. It was in the 7th Century A.D. that a Tajik youth of the royal blood, Shah Hussain, fled to the south-east of Ghor due to disturbance in the country and took refuge with a Pathan called Sheikh Betan. The ancestors of Shah Hussain were from Persia and had embraced Islam some half a century back. Sheikh Betan was the second son of Abdur Rashid and at that time probably lived
at a place between Kandahar and Hilmad. The Sheik
kh gave his daughter, Bibi Mato, in marriage to the
refugee prince. The Lodhis are from amongst the
progeny of this couple, and the word is said to be
a corruption of its Pashto original 'Lo\text{\textae} dey',
which means 'he is the elder or greater son'. The
Lodhi dynasty, which was the fifth Pathan dynasty
to rule over India, began with the accession to throne
of Behlol Lodhi, who ruled from 855 A.H. to 894
A.H. or 1450 A.D. to 1448 A.D. Behlol was succeeded
by his son Sikandar Lodhi, who ruled from the year
894 A.H. to 923 A.H., or 1448 A.D. to 1517 A.D. Si-
kandar Lodhi was followed by his son Ibrahim Lodhi,
whose rule over India lasted from 923 A.H. to 932
A.H. or 1517 A.D. to 1526 A.D. This Pathan dynasty
lost its rule over India after the defeat of Ibra-
him Hussain Lodhi at the hands of Zahir-ud-Din Babar
in the battle of Panipat on 20th April 1526. After
this defeat, the remainder of Lodhi family migrated
to Afghanistan to settle there. This point on family
lineage was referred to indirectly by Sir Sahibzada Abdul Qaiyum on 23.2.1928, when he was speaking in the Indian Legislative Assembly on a resolution regarding the repairs of old buildings in the neighbourhood of Delhi when he said:

"I wanted to say a few words on this subject because I am also interested in the matter, as some of my ancestors and forefathers are buried round about Delhi, and I am anxious that their tombs should not disappear so unceremoniously."

The Abdali (or Durrani) rulers had also attacked India several times to establish their rule over the sub-continent. During these attacks, they were accompanied by a number of Lodhi princes whose forefathers had earlier remained the rulers of India. Among these was one Abdul Karim, who was a renowned religious scholar, and had decided to stay in "Braga" area on the bank of river Indus and later shifted to Topi; while others from the Lodhi family are said to have settled in 'Tarnao' in Hashtnagar and elsewhere in the Frontier.
The choice of Topi for permanent residence by Abdul Karim Baba was made after much consideration. In the first place, the scenic beauty of the place, lying in the foothills of the independent Gadun and Hazara, with the majestic river Indus meandering by its side down towards Attock through the fertile land, must have attracted his attention. Secondly, the native Yousafzais, hard-working and religious-minded, easily befriended any stranger and welcomed the learned and the pious to settle among them. Thirdly, the nearby independent area offered an easy retreat for anyone in times of affliction. And lastly, the natives were his own brothers-in-faith and tongue, who had themselves occupied the region some time back in history.

In Topi proper, the progeny of the immigrant Lodhi prince became such religious devotees that they started wielding great influence over the natives, who began to call them 'Sahibzadas' (children of religious elders) instead of 'Shahzadas' (princes) because of their distinct religious position.

There are several classes who enjoy special respect amongst the Afghans (Pashtuns or Pathans) on account of their religious services, collectively known as 'Astanadars'. As
the name implies, an Astanadar is one whose ancestors in remote or recent times acquired the title of 'Zburg' or Buzurg' (Saint) for his holiness and piety as well as performance of miracles. There are four distinct Astanadars, called Syed, Pir, Mian and Sahibzada. The Sahibzadas, though resembling the Pirs and Mians, rank after them because their ancestors are supposed to have been of a lower grade of sanctity.

An early and notable religious elder of the Sahibzada family in Topi was called Zburg Baba (or Buzurg Baba) who was a "Mustajab-ud-dawaat", meaning that his prayers were accepted in the heavens, and was so magnanimous that upon sighting of the Muharram-moon, he used to distribute all his belongings, both cash and kind, among the poor. Another religious elder from this family was Abdul Karim Baba, who died in 1160 Hijri (i.e. 1747) and is buried in the grave-yard of 'Loi-Shahidaan', or 'The great Martyrs', about one mile to the north of Topi, with an engraved broken epitaph which reads:

айми یاسم ان وُلاقِنِ ایک میرا نور و عربت علیٰ از رسِ سپرمان جنرِ علم و صدَر الامام
و مصمع الین ساکن تیلی سرچیک بصر و نزَر و ختمت پذر، ایان نژَرت بعد از حمل
سال ایان قبر در خامه محشیه افغان. . . .
Translation - "If any one asks about the name and well-being of this dead-one, his name is Abdul Karim, having three sons by the names of Sharf-ud-Din, Sadr-ud-Din and Shams-ud-Din, residing in Topi in 1160 Hijri (1747). This inscription made after forty years and this grave during the rule of Ahmad Shah.

The lineage of Nawab Sir Sahibzada Abdul Qaiyum can be traced back to Abdul Karim Baba and farther back to the Lodhis in the following order. Sahibzada Abdul Qaiyum s/o Abdur Rauf, s/o Qutb-i-Alam, s/o Jamal-ud-Din, s/o Qutb-ud-Din, s/o Sharf-ud-Din, s/o Abdul Karim. Abdul Karim Baba was the son of Umar Khan, s/o Zain Khan, s/o Rahim Khan, s/o Murad Beg, s/o Ilyas Beg, s/o Johar Khan, s/o Behram Khan, s/o Azam Khan, s/o Zahir-ud-Din, s/o Lodin.

Sahibzada Qutb-i-Alam, the paternal grand-father of Sir Abdul Qaiyum—born in 1215 Hijri (i.e. 1800-01) and popularly known as Qutb-i-Alam Baba—showed such keen interest in religion that Hazrat Jie Sahib of Kotha gave his sister in marriage to him in recognition of his religious inclination and learning.
Hazrat Jie Sahib of Kotha:-

The real name of Hazrat Jie Sahib of Kotha—who was also known as Kotha Mulla—was Hazrat Syed Mohammad Amir, who was born in village Kotha, tehsil Swabi, in 1210 Hijri (1795-96). Because the paternal grand-mother of Hazrat Jie was from the Sadaat and his mother being a Syed, he was therefore given the name of Syed Amir. The family tree of Hazrat Syed Amir goes back as follows, Hazrat Syed Mohammad Amir son of Mohammad Saeed, s/o Yaar Mohammad, s/o Abdul Ghafur, s/o Mehr Beg Balgharadi.

There are various popular traditions about Mehr Beg Balgharadi. One being that he was a contemporary of the Mughal king Humayun and that his fore-fathers were settled somewhere between the cities of Kabul and Ghazni. The second tradition is that Mehr Beg worked for the Mughal King Akbar and was incharge of the Attock fort as 'Naib-ul-Hukumat'. The name of his son was Abdul Ghafoor who is buried in village 'Kondal' in Gadun area. Abdul Ghafoor had three sons called Jan Mohammad, Yaar Mohammad and Sharf-ud-din. Jan Mohammad had two sons Saaduddin and Qutubuddin who, along with their progeny, were settled in 'Pabini' and 'Jhanda' village of Swabi Tehsil. Yaar Moh-
hammad also had two sons by the names of Mohammad Saeed and Mohammad Qabil, their progeny settling in Kotha Swabi, and Mangal-Thanha, Gadum area, respectively. Sharfuddin, the third son of Abdul Ghafoor, had a son Mohammad Kazim, who in turn had a son Mohammad Jie.

Yaar Mohammad, the second son of Abdul Ghafoor, migrated from Kondal to 'Mirakai' (or Miragai)village in Gadun and later came down to settle in village Kotha in Swabi Tehsil. He died in Kotha and is buried there. Yaar Mohammad had married from amongst the Tirmizi Sadaat family of Mangal Thana, who were the descendents of 'Pir Baba' and their fore-fathers had come from Kunr, whereby they were also known as Kunr-Syeds. His son, Syed Mohammad Qabil, had shifted from Kotha to Mangal-Thanha, where he himself and his two sons, Mir Abdullah and Mir Fazlullah, had settled permanently. Mir Abdullah was a follower of Kotha Hazrat Jie (Syed Amir) and had accompanied him on his trips to Swat.

Maulana Mohammad Saeed, younger son of Yaar Mohammad and father of Kotha Hazrat Jie Sahib, was also a learned religious scholar and became the "Sajjada-nashin"
after his fathers death. To him was born Syed Amir, later known as Hazrat Jie Sahib, in 1210 Hijri (1795-96) with his mother dying at the time of his birth.

After completing his reading of Holy Quran, Syed Amir was taught in religious matters and other related fields by his father Mohammad Saeed and uncle Mohammad Qabil. Thereafter, he acquired further religious learning at Peshawar from renowned scholars of the day. By the age of twenty-eight, Syed Amir had finished all his learning in the various fields of religious studies, and became a disciple of Sahibzada Fazal Haq and Akhundzada Sahib Kabuli, also known as Yaar Mohammad Sahib Kabuli Qad-asullah Sirraho, in Peshawar.

Hazrat Syed Amir then established a religious Madrassa in his home Town Kotha, where a large number of 'Taliban' (seekers of religious knowledge) came to receive their education. But he frequently went to Mirakai (or Miragai) in Gadun and 'Baj Katta' in Duner for long stays there, not only because of close family ties but also due to owning property there, which made the place like a second home for him. (He had this in his mind when Sir
Abdul Qaiyum pointed the Buner mountains to Holdsworth as being his original home land). Mirakai, which is quite close to Qadra village in Gadun region, was given a new name of 'Maidan' by Hazrat Syed Amir, though it is still known by its old name.

The Akhund Sahib of Swat, whose real name was Abdul Ghafoor, was at one time a friend of Hazrat Syed Amir as both had acquired their religious education together. Later, the two developed religious differences because of the puritanic attitude of Hazrat Syed Amir towards Islam and its canons. Some people say that the Akhund himself was not so much against Hazrat Jie as were his followers, who, in spite of their shallow knowledge, took keen interest in religious intricacies and readily declared their 'Fatwah' (religious verdict) on such issues, resulting in further complications. The differences between the Akhund and Hazrat, and the prejudices in the hearts of the disciples of the former, developed to such an extent that they sought to kill Hazrat Jie.

Notable among these opponents of Hazrat Jie was an Afridi, who, for the purpose of killing him, came to
Kotha and stayed there for some time with Hazrat Jie and offered regular prayers with him in the mosque. Having found an opportunity, this Afridi fanatic stabbed Hazrat Jie but the point of his dagger was deflected by a bone and the later was not seriously hurt. Hazrat Jie forgave the culprit as being a mere instrument of someone else, who left much ashamed and repentant.

Hazrat Syed Amir had to go to Swat twice along with his disciples, in order to remove the doubts and apprehensions of some of the misguided people there. The Akhund of Swat expressed his complete agreement of thoughts and convictions with Hazrat Jie, who was satisfied completely and came back happy with the result of his tour. But the process of mud-slinging and stirring-up of religious controversies did not cease even then, which displeased Hazrat Syed Amir and caused him much anxiety. These mischief-mongers of Swat accused Hazrat Syed Amir of being a 'Wahabi' and for having said such nonsense as that God Almighty was seated on a rock in a well; that 'Nabuwat' had not ended; that he (Syed Amir) could have been a prophet if born in olden days; that the spirit
of Prophet Mohammad and Hazrat Jabrael came and talked to him; etc.

In Rabi-ul-Awal 1242 Hijri (October 1826) Syed Ahmad Shaheed and Syed Ismail Shaheed came to Peshawar valley for 'Jehad' and the first to come to their support were Hazrat Syed Amir of Kotha and Fazle Hadi of Peshawar. Among their other comrades were Behram Khan of Tehkal, Akhund Abdul Ghafoor of Swat, the Khan of Panjtar, Ashraf Khan of Zaida and Khadi Khan of Hand. These leading personalities of the frontier formed a sort of 'War Council' of Syed Ahmad and Syed Ismail, though the conduct of Akhund Abdul Ghafoor and Khadi Khan later became suspect in fidelity towards the holy cause, when they aborted the secret plan of Mujahideen to storm Attock Fort at night. Hazrat Syed Amir had played a key-role in planning and supplying for the abortive attack.

In the battle of 1252 Hijri (1836-37), which was fought between the Afghans and Sikhs near the city of Peshawar, Hazrat Jie and his followers had sided with the former, wherein General Hari Singh Nalwa was killed in April 1837 (1253 Hijri). Thereafter, the Sikh rulers in
the Frontier befriended the Barakzai Sardars by giving them charge of various regions. In return, the Barakzai Sardars started their campaign of dubbing the Mujahid-eens as 'Wahabis', which fate was also meted out to Hazrat Syed Amir.

In the year 1849, the British empire succeeded the Sikh rule over Frontier through Major Lawrence. At first, they tried to win Syed Amir to their side, but when they failed in doing so, they too started campaigning against him by calling him a 'Wahabi'. The political opponents of Hazrat Syed Amir exploited this label to the extent that they used to say:

جمہور وحابیون واعلام پیدا ہوکر باندے ہوں ہے پیچیدہ ہے مسیح امیر سنر، پاکستان پاکستان

(The Wahabis have gathered in Baj Katta area, and their Pir is said to be Syed Amir).

In his report on the 1857 Freedom Movement — which the British called Mutiny — Herbert Edwardes, Commissioner and Superintendent of Peshawar division, wrote that Mullah Syed Amir of the 'Kunar Badshah', went to Khyber immediately after return from pilgrimage abroad. His five days stay in the
village of Gaggree in the mouth of the Khyber Pass, bore no fruit, as the Kukikhels refused to join him for a

crescent-ade (crusade) against the British during the 1857 disturbances. He then was obliged to go to Michni Mohmands, for soliciting their favour.

After intercepting one of his letters to Shah Shuja in Afghanistan, wherein he had advocated Jehad against the British, they resorted to imprisoning Syed Amir in 1277 Hijri (1860-61). While, as a punishment for their crime of deserting the army in 1857 troubles, the British rulers hanged twenty natives, blew from guns another forty-four and shot by Musketry yet another four hundred and fifty-nine, for their deed.

Meanwhile, the differences between Hazrat Syed Amir and the Akhund of Swat developed to the extent of open hostility between the two camps. This obliged Syed Amir to go to Swat once again along with his followers, among whom was Sahibzada Abdur Rauf—father of Sir Abdul Qaiyum—who had accompanied him there earlier as well.

But all the subsequent attempts of Hazrat Syed Amir for a peaceful rapprochement with the people of
Swat proved futile, as the Akhund was bent upon using force instead of peacefully ironing out their differences. Disappointed with the useless pursuit of striving for amity with his opponents, he finally retired to Kotha and got busy with his routine work of imparting religious education. His peaceful nature obliged him to keep aloof during the Umbela campaign of 1863, which resulted in his loss of all his trans-frontier possessions, on account of his loyalty to the Government. By the year 1294 Hijri (1877), he had become very weak and seriously ill with an attack of jaundice, which took his life on the last day, a Friday, of Zil Hajj 1294 Hijri (7th December 1877) and was buried in Kotha.

Coming back to Sahibzada Qutb-i-Alam—the paternal grandfather of Sahibzada Abdul Qaiyum who married the sister of Hazrat Syed Amir of Kotha—we thus see that his children were born out of the union of two great religious families of Topi and Kotha in Swabi Tehsil, there being a distance of less than two miles between the two villages. Sahibzada Qutb-i-Alam had two sons, Abdur Rauf and Abdul Basir, of whom the latter died
in his youth.

Sahibzada Abdur Rauf:-

Sahibzada Abdur Rauf, the father of Nawab Sir Abdul Qaiyum, was born in 1253 Hijri (1837-38) and received his early education from his father and Hazrat Jie in the mosque. As he had an aptitude for learning in religion, he came to learn much in the fields of Fiqah, Asool, Tafsir and Hadith, besides mastering logic, philosophy and other related subjects. Having thus completed his education in religion, the 'Dastar-Bandi' of Sahibzada Abdur Rauf was performed by Hazrat Jie himself in 1273 Hijri (1856-57), the year of War of Independence.

Sahibzada Abdur Rauf remained very close to Hazrat Syed Amir not only because the latter was his maternal uncle, but also due to his own knowledge and acumen in religious matters. It was for this reason that Syed Amir took him to Swat and elsewhere, in order to benefit from his able assistance. During their second visit to Swat, Hazrat Jie remarked about him that he should be proud of his good learning and knowledge,
for God Almighty hath said:

(He gives wisdom to whom He will, and he that receives the gift of wisdom is rich indeed).

The religious ability of Sahibzada Abdur Rauf was also acknowledged by Reverend Clarke, who himself was a great religious scholar and had once gone to Kot-ha to discuss the issue of trinity with Sahibzada Abdur Rauf. Abdur Rauf argued his stand so convincingly that Rev. Clarke could say no more in defence.

Soon after his 'Dastar-Bandi' Sahibzada Abdur Rauf got married to Zainab, the daughter of Hazrat Syed Amir, who bore him three daughters and a son. Of these, two of the daughters died in childhood, while Khair-un-Nisa, born in 1277 Hijri (1860-61), and Sahibzada Abdul Qaiyum, born in 1280 (1863-64), survived. The extant official documents indirectly indicate 12.12.1864 as being his date of birth.

Sahibzada Abdur Rauf spent the rest of his life in giving lessons in religion, and although much of his
time was consumed in teaching, yet he found time enough to indulge in creative writing in the form of religious books such as 'Shahab-i-Saqib,' Hashia-i-Fasool dar IIm-i-Asool' and Ziadad Wa-Nuqsan-i-Iman' etc. Besides these, he wrote learned notes on books like 'Qafia Wa Sharrah', Mullah Jami Wa Salm ul Amom' and also intended to write a 'Tafsir' but his untimely death did not permit him to do so.

The martyrdom of Sahibzada Abdur Rauf was the result of professional rivalries due to his own fame and distinction. His opponents sent a hired assassin disguised as a student, in conspiracy with one Behram among those close to Sahibzada Abdur Rauf, stabbed him to death in the darkness of night when the latter was returning home from evening prayers. This happened on 19th August 1873, at a time when Sahibzada Abdul Qaiyum was only ten years old, having already lost his mother at the tender age of three. The 'Janaza' service (funerel) of Sahibzada Abdur Rauf was conducted by Hazrat Syed Amir himself. He was later buried in Kotha, next to the grave of Sahibzada Mohammad Saeed, father of Hazrat Syed Amir.
Abdul Qaiyum's early life and Education

It was Sahibzada Abdul Qaiyum's good fortune that he was born in a religious family, for this paved the way not only for his early education in religion and proper schooling, but also set him on the right path for a brighter future. In keeping with the family tradition, he had started receiving his religious coaching while his father was still alive.

The house in which Abdul Qaiyum lived with his parents in Topi, was no different from the usual Pathan-dwelling in such remote and under-developed areas, consisting of a single big chamber sans ventilator or window, opening into a courtyard at front. Only their house may have been comparatively cleaner than others in the village due to their education and available helping hands of the pupils.

At that time, educational facilities were quite rare in most of the rural areas, so much so that even Topi village, which then had a population of more than two thousand, had no primary school and the rays of knowledge and learning were confined to a few religious
families, foremost amongst which was the Sahibzada family.

After the death of their father in 1873 when there was no one left to take care of them, Sahibzada Abdul Qaiyum and his sister Khair-un-Nisa were brought to Kotha by their maternal uncle Syed Ahmad Bacha, son of Hazrat Syed Amir. In Kotha, Abdul Qaiyum was sent to the local Madrassa, where his uncle Syed Ahmad was serving as a teacher, and thus took keen interest in his early education. This Madrassa was situated just opposite a mosque in Kotha which was still there until last reported.

Once Abdul Qaiyum, who was then a little child, wandered into the nearby mosque, where a disciple, who had great regard for the late Sahibzada Abdur Rauf, held him by his hand and brought him before Hazrat Syed Amir. Hazrat Jie, who by then had lost his sight, asked who was there, to which the disciple replied that it was his own orphan grand-son Abdul Qaiyum. Hazrat Syed Amir then placed his hand with affection on the latter's head and asked what Abdul Qaiyum wanted. The dis-
ciple requested him to pray for the child, whereupon Hazrat Jie prayed for Abdul Qaiyum's better life hereafter. The disciple then requested him to pray for his well-being in this world, to which the Hazrat replied that his heart assured him that Abdul Qaiyum would attain remarkable distinction in his life time.

In later life, Sir Abdul Qaiyum often used to relate another incident of his early childhood which he could never forget. One day, while he was a small boy living with his uncle in Kotha, Abdul Qaiyum had a fight with his cousin over some petty matter and gave him sound thrashing. The boy went weeping to his father and complained of Abdul Qaiyum's deed. Thereupon, Abdul Qaiyum was beaten by his uncle and he too started yelling and cried where he was to go. The effect of this upon his impressionable mind was so traumatic that he ever remembered the day, and often quoted the incident to others decades later with tears in his eyes.

After completing his primary education Abdul Qaiyum became a school-teacher in village Marghuz, which pursuit he continued for some time. At that time, a school teacher was paid a paltry sum of 6-7 rupees a
month, which amount did not suffice to make possible a decent living. This could not satisfy young Abdul Qaiyum either, who yearned to seek his fortune elsewhere by giving his mettle a test. But at the same time he felt rather handicapped due to his limited education, and was exploring every possibility to do more than merely following the traditional rut of religious profession of his family. Finding his nephew Abdul Qaiyum a little extra bright and zealous, Said Ahmad Bacha had planned for him to adopt his family profession of religious teaching, but destiny had something else in store for him.

Just as they did in other remote and under-developed areas, many Christian Missionaries used to come to Kotha for religious discussions and propagation. Among them was Reverend Hughes, who had developed friendship with the uncles of Sahibzada Abdul Qaiyum, and used to feel much for the budding orphan. Having seen the promising gleam in Abdul Qaiyum’s eyes, Reverend Hughes thought of utilizing his talent after suitable polish and refinement of poor education. He discussed the idea with the uncles of Abdul Qaiyum, who eventually
agreed after some initial bickering over what seemed to them a monstrous thought.

At first, the admission of Sahibzada Abdul Qaiyum could not be arranged so soon, inspite of the efforts of Rev. Hughes and Rev. Clarke. Clarke had earlier remained the Superintendent and Administrator of the Edwardes Collegiate Mission High School Peshawar in its early days and had also visited Topi in 1871, where he was much impressed with the knowledge and learning of Sahibzada Abdur Rauf, the father of Abdul Qaiyum.

All the same, Sahibzada Abdul Qaiyum left his home-town for Peshawar where he is said to have stayed for some time in the mosque of Haji-Khel Kandi in 'Bar-Tehkal'. There, Abdul Qaiyum continued his religious education in the mosque. The Imam of the Haji Khel mosque, whose name was Noor Mohammad, used to help Abdul Qaiyum in memorising his lessons. At the same time, he got admission in the Municipal Board Middle School, Peshawar city, wherefrom he passed his Vernacular School examination in 1880. His stay in Tehkal Bala was made possible due to the old association of Behram Khan of
Tehkal with Hazrat Jie of Kotha, when the two were in
the 'War Council' of Syed Ahmad Shaheed, in their com-
mon cause with the Mujahideen.

In our modern age of comforts and luxuries, li-
ttle can one imagine the hardships and exertion that
Sahibzada Abdul Qaiyum had to endure for acquiring his
education. While he stayed in Tehkal-Bala, life was no
bed of roses for him. Often he had to walk early in the
morning to the city in order to attend school. The jour-
ney between Kotha and Peshawar at the beginning or end
of vacations was yet more tiring. Although the distance
is about 65-70 miles, which can safely be done these days
in about one and a half hour on the good modern highway,
yet in those days of one century back, it took Sahib-
zada Abdul Qaiyum almost two days of fatigue to cover
the same distance. At a time when there were no motor-
lorries and Tonga service was rare and expensive, Abdul
Qaiyum and others had to travel either on horse-back,
particularly the 20-22 miles journey between Kotha and Jehangira was most hazardous, passing through muddy fields, thickets, streams and nullahs.

As mentioned before, Sahibzada Abdul Qaiyum passed his Vernacular Middle School examination in 1880. At about that time he got admitted in the Edwardes Mission High School with the help of Rev. Clarke and Rev. Hughes. Once admitted, Abdul Qaiyum studied there for about five years, during which time he remained one of the best students of his class. He took keen interest in extra-curricular activities and was a good player of cricket. With his religious family background and proper early education, he had become well-versed in Persian and Arabic, which proved an asset for ever. Because of this distinction in academics as well as athletics and aesthetics, Sahibzada Abdul Qaiyum was made the Captain/ Monitor of his class, besides certain other privileges. During his stay in Mission School, the expenditure incurred on his education, boarding and lodging etc, was borne by the Mission. Rev. Jukes was then in charge of Mission School and he was under the impression that
Abdul Qaiyum was perhaps inclined towards Christianity, wherefor he afforded him comparative leniency and extra allowances, although the later's mind could never comprehend and accept the doctrine of trinity. Attempts of the missionaries to convert Sahibzada Abdul Qaiyum even continued in later life, but he always refused and evaded the issue in a courteous and convincing manner. These attempts on part of the missionaries were quite in keeping with their scheme, as they were always on the lookout for influential young ones, who could be converted to Christianity. One such religious convert was Rev. Aziz-ud-din of Baja-Bamkhel with his long white beard, while another belonged to village Zaida.

During Abdul Qaiyum's stay in the Peshawar Mission School, Rev. Jukes was the Superintendent and Administrator, N.G. Ditta was the Headmaster, with Babu Ghoss as Assistant Master, besides thirteen other staff-members. In 1882-83, Abdul Qaiyum was in 8th class, with twenty-two other classfellows, of whom only ten were Muslims. Abdul Ghafoor Khan of Zaida—a life-long acquaintance of Abdul Qaiyum, who later became a Khan.
Bahadur, a Session-Judge and the first President of the NWFP Legislative Council—was senior to him in the Entrance class and together these two were the only boys from Swabi region to have acquired proper secondary education.

In those days, Middle Schools were either Vernacular or Anglo-Vernacular, and Sahibzada Abdul Qaiyum, who had already passed the Vernacular Middle in 1880, passed the English Middle School Examination in 1883. Two years after that, he passed the Entrance Examination both from the Punjab and Calcutta University in 1885, and in the latter, which was the toughest of all, Abdul Qaiyum stood second among the boys sent from the whole of Punjab.

This success in the Entrance examination inspired the young Abdul Qaiyum to dream more ambitiously for a brighter future. He was young, handsome and well-built with a height of 5ft. 8½ inches. His father had left him 240 kanals and 13 marlas of land and a legacy of religious knowledge. But now that he had a taste of a world other than the one seen and lived by his fore-fathers,
he decided to seek his fortune in this new world. With this intention, he appeared in the examination for Naib-Tehsildar in September 1886 (held on 27, 28 and 29th September) and passed the same on his very first attempt, having passed the prescribed examination in Education and law. But as there was no post then available, he applied to the D.C. Peshawar, Mr. A. Christie, to be sent for training in the Settlement Work.
CHAPTER-I

NOTES AND REFERENCES

1. Tribal Research Cell (hereafter cited as T.R. Cell), No.93 (Afgh), 27/8-F.R.P. 'Notes on Ghilzais,' Khan, Mughal Baz, Risaldar, K.B. For further details read Thomas, Edward, 'The Chronicles of the Pathan Kings of Delhi,' Delhi, 1967, P.10 (Hereafter cited as T. Edward, 'Chronicles').


4. 'The Khyber - In Memorium,' 1938 (hereafter cited as 'Khyber'), 'Da Nawab Sahib Khandani Halaat', (Pashto) Haye, Mohammad Abdul, P.10.


6. With the murder of Nadir Shah in 1747 by his own men while he was on his way to crush a Kurd Revolt, the Commander of his Afghan
body-guards, Ahmad Shah Abdali, escaped from the Persian camp to take refuge in Kandahar. Ahmad Shah was then chosen as the King of Afghans and given the title of 'Dur-i-Durrani' (The Pearl of Pearls) and his tribe of Abdalis was given a new name of 'Durrani'. Ahmad Shah, who ruled from 1747 to 1773, had his domain extending from the Oxus to the Indus river and made onslaughts into India to extend it further. For further reference see Swinson, Arthur, 'North West Frontier', U.S.A, 1967, P.22, and Ewart, J.M, 'The Story of NWFP', NWFP Government, 1922, P.4.


9. Special Branch, Police Headquarter, Peshawar (hereafter cited as 'Sp.Br.Pesh.') 'Gazetteer,


12. Ibid.


16. Ibid.

17. Ibid, P. 915

18. Ibid.


24. Ibid.


26. Ibid, P.401

27. Afgani,'Rabita',P.918.

28. Ibid,P.921, Also S.Idrees, interview.

29. Hari Singh Nalwa (or Naola) was the Sikh General of Maharaja Ranjit Singh of the Punjab, who, in May 1834, captured Peshawar, and thus brought it under the control of Ranjit Singh.(Bhattacharya,Sachchidananda,'A Dictionary of Indian History',(hereafter cited as Bhattacharya, 'Dictionary'),New York,1967,P.408.

30. Born in Sri-Lanka (Ceylon) in 1806, Sir Henry Montgomery Lawrence joined the Bengal Artillery in 1823 and later took part in the First Burmese war, the First Afghan War, and the First Sikh War. He was appointed British Resident
at Lahore and President of the Council of Regency till Maharaja Dalip Singh would come of age. In 1849, after the Second Sikh War which led to the annexation of Punjab, he was made the President of the Board of Administration of the newly annexed Province. In March 1857, he was placed in charge at Lucknow and two months later the Mutiny broke out. On 2nd July, he was struck by a shell and died of the wound two days later (Bhattacharya, 'Dictionary', P. 544).


32. Ibid. P. 47.


36. 'Tazkira', P. 7.


39. Ibid.

40. According to the note dated August 23, 1919 by Mr. Shuckburgh, Secretary Political Department, India Office London, Sir Abdul Qaiyum was due to retire from Government service on 12 December 1919 at the age of fifty-five whereby his date of birth could be calculated as being 12.12.1964.


44. Ibid.

45. Ibid. P.3 and also Nasr, S.A.Q.; PP.9-10.

46. Ibid. P.5.


48. Ibid. P.7 and Ibid. P.11.


51. Khalil, Abdul Ghafoor, Arbab, Mss. 'Tehkal', Pesha-

52. Archives, 1887-1901, Cunningham, F. D. 'Abdul Qaiyum, candidate for E.A.C,' S. No. 2256, F. No. 30, B. No. 69, Misc-A, Commissioner's Record, P. 112 (hereafter cited as 'Com. Rec. 2256').


55. Archives, Com. Rec. 2256.


57. Ibid.

58. Ibid. Also his interview in 1983.


60. I.C.P. Calendar (Jantri-Urdu), 1883, Edwardes Collegiate Mission School (hereafter cited as 'Jantri-1883'), P. 15.


62. Ibid.
64. Ibid. P. 112.
65. Ibid. P. 2.
66. Ibid. P. 3
The grave of Abdul Karim Baba (Topi).

The grave of Hazrat Syed Amir (Kotha).
An aerial view of Topi.

Kotha village.
Mission Church, Peshawar in 1903.

Edwardes Collegiate Mission School.
CHAPTER-II

FIRST APPOINTMENT

Earlier, due to non-availability of a Naib Tehsildar post, Sahibzada Abdul Qaiyum Khan had applied for training in Settlement Work. His application was forwarded by the D.C. to the Commissioner and Superintendents of Peshawar Division, Col. W.G. Waterfield, in January 1887. Fortune did not delay in favouring him and he joined the Commissioner’s office in Peshawar as Translator and Reader on 15th Feb. 1887 with a salary of Rs. 50/- per mensum. Soon thereafter, he was appointed as sub-protem Naib-Tehsildar on 2.12.1887 against the post vacated by Moghal Khan, who was promoted and transferred to Hashtnagar tehsil. But at the same time, Abdul Qaiyum was made to continue working as Translator and Reader in the Commissioner’s office.

Early in the year 1888, Sahibzada Abdul Qaiyum was confirmed and made permanent as Naib Tehsildar, in which capacity he worked till 14th January 1890, with the intermittent break during the Black Mountain Expedition of 1888. Abdul Qaiyum had already acquired a knowledge
of the work of Patwari and Kanoongo and had requested the authorities to be sent to Shahpur for Settlement Training. In 1888, Sahibzada Abdul Qaiyum, Ram Dass and Muhtadullah were the only three Naib-Tehsildars appointed after 1885, who were yet to receive Settlement Training. But Abdul Qaiyum had applied for this training even before his employment and then again during his service. Finally the Commissioner recommended Abdul Qaiyum for the said training because not only he had desired so from the very beginning, but also because he had proved to be a meritorious and promising official, having acquired considerably knowledge of Judicial work and of law in the Appellate Court of the Chief Commissioner. However, it was quite some time before he left for his training.

Now that Sahibzada Abdul Qaiyum was permanently employed in government service, he found himself poised for an adventurous and promising life ahead. But he had not broken his ties with Kotha and his relatives altogether. Although he found little time to visit his relation in Kotha as often as he desired
because of his busy office work, yet he remained in
close contact with them through the stream of visitors
from his home town, most of who came to him either on
personal errands or for a pleasure trip of seeing that
'wonder city' Peshawar.

Sahibzada Abdul Qaiyum had great love and re-
gard for the people of his home town. In the first place
this was so because he was away from them and felt him-
self responsible for them as he was the first from that
region who was employed in an office where he could be
of help to his people. Secondly he could not disregard
a certain degree of obligation towards them in their
help to raise him from the position of a helpless or-
phan to that of a respectable government employee. As
such, he ever welcomed the people from his native land,
with no interdiction even for those whom he had never
met before, or with whom he was at odds. For these
naive rustics, Abdul Qaiyum in Peshawar was a sort of
canaan or Savior who could remedy their ills, while for
him, they brought the gossip and tidings of home, besi-
des some largess of eatables etc.
Another happy change that occurred in the life of Sahibzada Abdul Qaiyum was his marriage. His sister Khair-un-Nisa had been nagging him for quite some time that he should get married and settle in life happily. Abdul Qaiyum could not evade the matter for too long and eventually his matrimony was arranged with his first cousin, Rehmania Begum, daughter of his uncle Said Ahmad—the one who beat him in his childhood. This marriage was almost ideal, for the lady proved to be a remarkable match for the Sahibzada due to her intelligence and quick adaptability. The two lived a very happy life, with Begum Qaiyum staying in Kotha most of the time, as Abdul Qaiyum was not in a position to arrange for her stay in Peshawar permanently, while she could not live alone in Topi. Their happiness was marred by their lack of children, which need was felt by many after some time, but more so by Khair-un-Nisa, whose anxiety for the continuance of their family tree was sharpened by their past loneliness since early childhood, and eagerly awaited the arrival of a new-born.
Black Mountain Expedition, 1888:

The peaceful and happy life that Sahibzada Abdul Qaiyum had started living in Peshawar after his employment in the Commissioner's office, was soon disrupted by the Black Mountain Expedition of 1888. On 1.9.1888, F.D. Cunningham Esquire, the Deputy Commissioner of Hazara, submitted to the Commissioner and Superintendent Peshawar a statement in tabular form, showing all the unsettled offences charged against the independent clans of the Hazara border. This included the murder of Mr. Scott, who was on a survey mission in Bhugarmang Valley in 1868; and that of Major Battye and Captain Urmstom in June 1880.

The Secretary to the Government of India Foreign Department, H.M. Durand Esq., wrote to the Punjab Government on 21.9.1888 regarding the prevailing state of affairs in Hazara, which necessitated the despatch of a punitive Expedition against the Black Mountain tribes. During this Expedition, it was to be endeavoured to limit the operation to the punishment of the guilty tribes only, namely the Akazais, the Khankhel Hassanzais, the
Parari Syeds and their Chagharzai tenants and Tikriwals etc. The friendly clans and parties, like the Madda Khe-
ls, were to be assured of peace and good-will in case they took no sides and remained peaceful during the Ex-
pedition.

The Governor-General in Council gave the final sanction for the despatch of the Punitive Black Mount-
aain Expedition, and accordingly, the Punjab Government informed Colonel E.L.Ommanney, Commissioner and Superin-
tendent of Peshawar Division, about the scheme, and his appointment as Chief Political Officer with the Hazara Field Force. Sahibzada Abdul Qaiyum was appointed Mir Munshi to the Chief Political Officer and attached to the Brigade commanded by General G.N. Channer, at the Head-quarter staff. The second Political Officer was A.F.D. Cunningham, D.C.Hazara, while Lt. Inglis, A.C. Hazara, was appointed Assistant Political Officer for 12 the Expedition.

In the second half of September 1888, the Gover-
nment issued its proclamation of terms to the tribes of Akazai, Khankhel Hassanzai and Tilli Syeds located
on the South-Western side of the Black Mountain, as well as the Parari Syeds, their Chagharzai tenantry and the Tikriwals, with the deadline for submission to the Government terms fixed on 2nd October 1888, at Oghi.

Instead of submitting to the terms, the Akazais and Hassanzais began hostilities against the troops, with the result that an advance of all the four columns of troops was made on 4.10.1888, with the 1st, 2nd, and 3rd Column moving up the Chittabat, Barchar and Sambalbut spurs respectively, while the 4th Column crossed the border near Towara. The crest of the Black Mountain was reached by the first 3 columns on 5th October and by the 20th Akazai and whole of Hassanzais were subdued, after considerable losses on both sides. Further advance was made to Maidan, Dabrai, Paimal, Serai and Thakot, reaching there on the 28th. Troops then moved into Allai, burning Pokal on 3rd November, and then returned to Agir in British territory on 9.11.1888. The 4th Column with-drew to Darband on 13th November, thus bringing the Expedition to its end. The Government imposed separate terms of settlement on the Akazais and Hassanzais, inclu-
ding fines in cash and kind, as well as surrender of hostages for ensuring good behaviour.

Throughout the Black Mountain Expedition of 1888, Sahibzada Abdul Qaiyum performed the important duty of sending daily hand-written diaries to different Government agencies, besides maintaining proper record and correspondence, with the quarters concerned. Thus we find voluminous hand-written files of Abdul Qaiyum, testifying his vital service. The job of preparing and sending daily reports was no child's play. He had to record the proceedings accurately and meticulously. At times he had to prepare proper geographical maps with location of villages and spurs etc, with information on the strategic points and routes for troops movement. Often he had to continue with his job late at night but he was never tired of it, no matter how taxing it was. On the contrary, his mind was eased by occasional upsurge of his poetic muse, compelling him to describe the sublime beauty of his surroundings in romantic words.

This useful service rendered by Abdul Qaiyum during the Black Mountain Expedition of 1888, and the
efficiency that he had shown in doing so, was much app-
reciated by all his superiors and was duly rewarded
with a silver medal with "Hazara 88" clasp, despatched
to him a few years later on 28.6.1897.

After the Black Mountain Expedition Sahibzada
Abdul Qaiyum resumed his charge in the Commissioner's
Office at Peshawar, but in December 1889, Col. E.L. Om-
manney, the then Commissioner of Peshawar, wrote to the
Settlement Officer of Sialkot, Lt. J.R. Dunlop Smith,
that he intended to send Sahibzada Abdul Qaiyum early
in 1890 for a course of settlement training. After obt-
aining the requisite N.O.C from Commissioner Rawalpindi,
Abdul Qaiyum was directed to reach Sialkot by 15th Jan-
uary 1890 to start his settlement training there.

Sahibzada Abdul Qaiyum received his settlement
training in Sialkot for about nine months, lasting from
January to October 1890. Thereafter, he received orders
to proceed to Kohat on the 25th of October so as to
take charge of the office of Naib Tehsildar there, which
was done accordingly on 30th October 1890, relieving
Mohtadu-llah Khan there for his own settlement train-
ing at Sialkot. Abdul Qaiyum, who was now in a better position to perform the duties assigned to him, won everybody's heart through his perseverance, justice and amiable nature.

A few months later, Sahibzada Abdul Qaiyum officiated as Tehsildar in the Sadr Tehsil of the Kohat district from 9.4.91 to 30.6.91, with a monthly salary of Rs.125. This appointment was in place of Gopal Saran Dass, who was placed on special duty during the second Miranzai Expedition. But Sahibzada Abdul Qaiyum performed his duties during the officiating incumbency so well that Major H.P. Leigh, who was then the Deputy Commissioner of Kohat district, reported him as "quite fit for the post of Tehsildar", and said, "his work leaves nothing to be desired and I have heard him well spoken of by the people... his treatment of his subordinates I believe to be judicious and temperate...."

However, Sahibzada Abdul Qaiyum had to revert to his charge as Naib-Tehsildar of Kohat in July 1891, but a few months later he was sent as Naib Tehsildar in independent charge of Barak Tappa at Rs.100/- per month,
in which capacity he worked from 2nd October 1891 to
22
21st August 1891. His work was again appreciated by all,
as he managed to finish his job there in the least po-
ssible time, inspite of it's intricate and disputed
nature.

Kurram Settlement:-

After about twelve years of practically un-
interrupted independence and freedom from any control,
the British India reoccupied Kurram in 1892, as the
'quasi' self-government of the Turis had failed within
the very first year or so, with countless raids and
counter-raids. Moreover, due to lack of an organised
control, every man did what was right in his own eyes.
This necessitated the Government to take charge of the
affairs once again, which was done in 1892.

Soon after that, the Government fixed a flat
rate of revenue, with two rupees for the irrigated, and
one rupee for the un-irrigated, land per acre. But the
Turis, owing to lack of proper records, experienced
such difficulty in their assessment of due revenue that
they requested the authorities for a summary settlement
of their lands, which was sanctioned by the Punjab Government on 8th September 1893.

A special team of revenue-workers was soon organised, with Sahibzada Abdul Qaiyum as the settlement Tehsildar for the project. Work was commenced on 1st September 1893, with Abdul Qaiyum as the over-all in-charge of the field-work, assisted by one Kanungo, and fifteen Patwaris. But as the work in its initial stages was slow-paced due to the magnitude of the task, additional staff of a second Kanungo and five Patwaris was arranged for, which enabled smooth functioning of the team. The revenue-record prepared by Sahibzada Abdul Qaiyum and his team included field-maps, field indices, Khataunis and statement of the revenue for which each Malik was responsible, Kishtbandi or revenue-roll for the whole valley, pedigree tables and statements of irrigation customs for each clan, and village.

All this was apparently an overwhelming job, but the tactful approach of Abdul Qaiyum enabled him to finish the measurement work by the first of February 1894, whereafter two months were taken in checking the
measurement and in preparing the necessary record of field-maps, Khasrahs, Khataunis, Dalbash and Jama-bandi etc. Moreover, complete 'mafi' and 'Inam' registers were prepared in English as well as Urdu, while the 'Jezia' or 'Mehsul-i-Dukanat' register was revised and completed.

The successful completion of the Kurram settlement was a remarkable achievement on the part of Sahibzada Abdul Qaiyum, which was duly acknowledged by Mr. W. R. H. Merk, O. S. D. Kurram, in his Settlement Report to the Commissioner Peshawar dated 14th April 1894. He wrote that Abdul Qaiyum Khan had rendered excellent work while conducting the Kurram Settlement, and had "fully justified his selection". Thoroughly acquainted with his duties, he was hard-working, conscientious and careful, displaying admirable tact, firmness and patience in dealing with the Turis, whose confidence he had won. Mr. Merk further noted that but for the diligence and attention of Sahibzada, the settlement work would not have been finished so smoothly and so rapidly as it was done, and therefore he specially commended
his services to the favourable notice of the Government.

Apart from this recommendation, Mr. W. R. H. Merk added that Abdul Qaiyum should be appointed as Revenue Assistant and Treasury Officer for the next six months on Rs.150/- per mensum, as it would be of great advantage to retain him in Kurram, because of his thorough knowledge of the country and people, the confidence they had in him, and his tact, patience and judgement would be most valuable in starting the new settlement and working it. It was therefore deemed absolutely necessary in the interest of Government and Kurram that Abdul Qaiyum should remain there for at least six months more. This recommendation was accepted and while the rest of the settlement Establishment was reduced from 1st May 1894, Sahibzada Abdul Qaiyum was retained as Revenue Assistant and Treasury Officer in place of Hukam Chand.

While he was Settlement Tehsildar in Kurram, Abdul Qaiyum applied to O.S.D. for permission to appear in the Departmental Examination for Extra Assistant Commissioner, having already been through settlement training and with an experience of several years as Naib Teh-
sildar and Tehsildar. Abdul Qaiyum said in his application that it would take him about five years or more to pass through the E.A.C. examination in all its groups, and by then he would have acquired considerable experience to qualify for the appointment as E.A.C. His application was strongly recommended by the O.S.D., Mr. W.R.H. Merk, in his letter dated 14.3.94, whereas the Commissioner Peshawar gave his own recommendation on 17.3.94 with the remarks that he had specially selected Sahibzada Abdul Qaiyum to hold charge of the Kurram Settlement under Mr. Merk's supervision as an intermediate arrangement until Munshi Mohammad Azim Khan, Extra Assistant Commissioner from the Khattak Settlement, was available. But Abdul Qaiyum did so well that the Kurram settlement was almost complete and the services of Mohammad Azim Khan were no longer required. Later, Sahibzada Abdul Qaiyum Khan successfully passed the E.A.C. examination in group 'B' and 'C' in 1896.

Sahibzada Abdul Qaiyum was quite happy with his life and good fortune, which had given him success and good name so far. In whatever difficult situation he was
placed by his service, he had always faced it with a smile and achieved remarkable success in the end. His good luck even helped him in the form of a lottery of twenty-five thousand rupees, whereafter, as he often used to say in later life, he never fell short of money. But he also had the good habit of saving regularly from his income, and advised others to do so.

Though God Almighty had blessed Abdul Qaiyum with everything that he had desired, there was one thing which was pinching for his near and dear ones, though he himself had never felt so. Much that his sister and wife had wished for it, he was yet to have a child of his own, which, like the last piece of a Jigsaw-Puzzle, would have completed his picture of a happy and ideal life. All the same, Sahibzada Abdul Qaiyum never lost his faith and hope in the benignity of God Almighty.

Kurram Boundry Delimitation:

Back in September 1893, the Government of India had sent a Commission to Kabul under Sir Mortimer Durand to sign the 'Durand-line' convention with the Amir
of Afghanistan. This agreement for the demarcation of the Indo-Afghan border was signed on 12 November 1893, and accordingly, the border between Afghanistan and India was to be demarcated in three parts or phases, the first being in the northern region, the second in Kurram and the third in Baluchistan.

At the time when Sahibzada Abdul Qaiyum was in Kurram as Revenue Assistant and Treasury Officer, he received orders from Mr. J. S. Donald, O.S.D. Kurram, to collect the Maliks of the Kurram border at Kharlachi, in order to decide matters relating to heredity rights in lands, pastures and in hill-forests of the Jagis and Turis, so as to facilitate the demarcation of the Kurram Boundary with the Afghans. Mr. J. Donald was in charge of the Kurram Delimitation Commission, while his Afghan counterpart was Sardar Shirindil Khan, the then Governor of Khost.

Once again, Sahibzada Abdul Qaiyum was having a very busy time in preparing for the Indo-Afghan border demarcation. From May 1894 onwards, regular correspondence was maintained between Mr. J. Donald and Sardar
Shirindil in connection with the delimitation work in Kurram. Sahibzada Abdul Qaiyum, with his good command of English, Persian, Arabic and Pashto languages coupled with his amiable personality, was ideally suited to perform the duties of an interpreter and helping in amicable solution of different touchy intricacies that arise naturally while dealing with such issues. His job had to be performed in writing as well as verbally and various matters dealt with concerned the demarcation proper, questions dependent on the demarcation such as the 'bunds' and heads of the Kharlachi canals, and the two serious crimes committed by the Turis agui-nist Afghan subjects viz. raid on some Kharoti merchants on the 16th May and raid on some Jajis by Akka Khel Turis on the 29th May 1894.

The Kurram boundary, roughly speaking, ran from the Sikaram Hill in the 'Sufed-Koh' to the Peiwar Kotal, and thence to Mandehar where-from it descended to the Kurram river between Kharlachi and Pathan and on the crest of Khwaja Khuram, and then onwards to Shabak-38 Ghar etc.
In March 1894, the British Government suggested to the Afghan Amir that the second Commission (Kurram section) should start delimitation work from Jalalabad and proceed as far as Waziri Tirwah, the tops of the range hills, from near the Sasobi Pass, where the demarcation by the first Commission (Asmar section) was to be commenced, along the Sufed-Koh to Sikaram Peak near the Peiwar Kotal, forming the boundary on the northern section of this 2nd part of the border. The Kurram boundary was to be demarcated excluding the snow covered peaks from near the Peiwar Kotal. The Government of India then selected Mr. Merk as the Commissioner for the second portion of the boundary, while the third Commission under Lieutenant Macmahon was to demarcate the boundary from Tirwah, Lohana, north of Toba, past Chaman and Nushki etc across the desert to the Koh-i-Malik Siah.

The Amir of Afghanistan informed the British authorities on 15.4.1894 that his Government had authorised Sipah Salar Ghulam Haider Khan to supervise the demarcation of the first portion; Sardar Gul Mohammad Khan the second portion; and Sardar Gul Mohammad Khan
alone to supervise the third part of the boundary-line.

Throughout the Kurram delimitation process, Sahibzada Abdul Qaiyum remained a valuable asset for the British government of India as his presence ensured a peaceful yet profitable role for his side. At the same time, the need for his valuable services was felt else-where as well when Sir Richard Udny, Commissioner Indo-Afghan border Commission for Asmar section in the north, wrote to the Punjab government on 16.8.1894 that although Abdul Qaiyum was deputed by the government as his Mir Munshi for his Asmar boundary delimitation, yet he could not be spared from Kurram to accompany him to Jalalabad, and so Pandit Ishar Dass, Superintendent Commissioner's Vernacular Office in Peshawar, had to take his place. Later, Sahibzada Abdul Qaiyum was re-warded with a Khillat of gold-watch and chain, with an inscription testifying to his excellent service.

Mr. J. Donald, O.S.D. Kurram, wrote to the Commis-sioner Peshawar on 5.2.1895, recommending that Abdul Qaiyum's name be entered in the Register 'A' main-tained by the Government as the list of the accepted candi-
dates for the post of Extra Assistant Commissioner, on account of the excellent services rendered by him in Kurram in connection with the settlement as well as demarcation.

Asmar Boundary Commission:

On 23rd November 1894, Richard Udny wrote to the authorities that he wanted Abdul Qaiyum to come from Kurram at once, so as to be initiated in his forthcoming new duties with the Indo-Afghan Boundary Delimitation Commission on the Asmar Section. Udny wrote, "He (Abdul Qaiyum) should join with the least possible delay to help in the preparatory arrangements" and that "he should leave at once for Peshawar by riding dawk and Tonga as fast as ever he can cover the ground. His baggage can follow more at leisure". In compliance, the Commissioner of Peshawar despatched an urgent telegram to Abdul Qaiyum, saying that he must start at once and come via the quickest and shortest route to Peshawar. Sher Zaman, Naib Tehsildar in Hashtnagar, was to go to Kurram in order to replace Abdul Qaiyum there.

In the beginning, the British Government had
nominated Mr. Hastings, Political Officer in Khyber, to supervise the boundary demarcation in the north, but later the Amir of Afghanistan was informed that Mr. Richard Udny, Commissioner Peshawar was to substitute Hastings for boundary demarcation in Asmar Section. Moreover, Udny was not going to take any armed British troops with him, but only the survey department and some orderlies, while Sahibzada Abdul Qaiyum was accompanying Udny as his Mir Munshi, on Rs.200/- per month salary.

Before embarking upon the task of demarcation, Richard Udny distributed a proclamation among all the independent tribes of Bajour, Mohmand etc from the Kabul river to the southern limits of Chitral living on Indian side of the border. He mentioned the Durand-line Convention of 12th November 1893 whereby the British Government had agreed to the Amir retaining Asmar as far northward as Chandak on the Kunar or Kashkar river.

Sahibzada Abdul Qaiyum accompanied Richard Udny (Commissioner for the Indo-Afghan Boundary Commission, Asmar section) along with the rest of the camp, which
included Mr. C. G. Hastings, second in command and Camp- Officer, Surgeon Captain A. T. Macnab, K. B. Ibrahim Khan, Udny's native Political Officer, and Colonel Holdich as in charge of the survey-party. They established their camp at Nashagram and then proceeded with the demarcation business.

As before, once again Sahibzada Abdul Qaiyum played a key role during the whole affair, and beside his routine office duty of correspondence and record-keeping, he served as a confidential go between for Mr. Udny and Sipah Salar Ghulam Haider Khan, his Afghan counter-part. This becomes obvious from Udny's letter dated 13.3.95 to Ghulam Haider Khan wherein he wrote:

"I should have been quite ready after this to march away with you to Narang without stopping at Asmar, but the news which may Mir Munshi Abdul Qaiyum Khan brought me from you last night, that the British Officers in Chitral are beleagured, has made me anxious about them and, if convenient to you, I should like to go over to you tomorrow at 11 a.m. to talk about this
subject and also about the question of the boundary on the further side of the Nawa-Kotal".

During the demarcation, a number of disputes came up, mainly due to the mistakes in the maps; such as the Afghan claim to Bashgal Valley due to 'Arnawai' being wrongly shown as the river joining the Kunar on the right bank, when it actually was the name of the affluent stream nearly opposite. Moreover, the word 'Mohmand' was written across the boundary line and Chital Fort was shown wrongly on the left bank of Kunar river.

It was from camp Nashagram that Abdul Qaiyum reported on 15.1.1895 the arrival in camp of Ghulam Dastgir, half brother of Mehtar Nizam-ul-Mulk of Chital, along with fifteen followers. The Mehtarjao (Prince) reported that Mehtar Nizam-ul-Mulk was shot dead by his half brother Amir-ul-Mulk while out hawking with the latter at Broz on the Ist of January 1895. Ghulam Dastgir was then at 'Kes' a little lower down the Chital valley and had at once fled to Udny's camp via Killa Drosh, Utsiak and across the Bashgal Valley, down right bank of Kunar river. The group was kept in Nashagram Camp for a few days
before safe conduct to Landikotal enroute to Peshawar.

The demarcation work continued till April 1895. The total length of the boundary in the northern part was about one hundred and thirty miles, of which seventy-five miles were actually surveyed by the survey party attached to the mission. Out of the surveyed seventy-five miles, sixty miles lie to the east of the Kunar river, partly along the southern watershed of the Arnavai stream, but principally along the crest of the mountain range dividing the drainage of the Kunar and Panjkora rivers. The remaining fifteen miles run westward of the Kunar river along the eastern watershed of the Bashgal stream, and the unsurveyed portion of the boundary followed the same watershed northward for another sixty miles up to

the Hindukush.

Finally, survey-maps and Agreement, embracing the whole boundary from the Hindu-Kush down to the vicinity of the Nowa-Kotal, were signed by Richard Udny and Ghu- lam Haider Khan on 9th April 1895. The boundary Commissi- sion then prepared to start moving from camp Nashagram to Asmar on 10th April 1895 on its way to Landikotal and
Peshawar, where it was disbanded on 23rd April 1895.

The invaluable service of Sahibzada Abdul Qaiyum, was acknowledged by Richard Udny by noting that Abdul Qaiyum was a man of great intelligence and judgement, who did well everything that he turned his hand to, and above all, he possessed in a marked degree the qualities of integrity, straight-forwardness and discretion, which fitted him admirably for responsible and confidential work. Moreover, he knew Pashto, Persian and English very well, so that it was difficult to find a man better trained for political duties on or beyond the frontier. Udny further opined that Abdul Qaiyum, apart from his qualifications in the ordinary Revenue and Judicial lines, promised to become a worthy successor of the last generation of native political officers which was fast disappearing in the Peshwar division.

After the Asmar Boundary Commission, Richard Udny recommended Sahibzada Abdul Qaiyum to the Punjab Government for the immediate entry of his name in the Register 'A' of Extra Assistant Commissioner, to be
followed by appointment to that rank, on condition of his having meanwhile passed the departmental examination and having earned the advancement. But Mr. Cunningham, Commissioner and Superintendent Peshawar, was of the opinion that Sahibzada Abdul Qaiyum should work as Superintendent of the Commissioner's Vernacular Office—which office had fallen vacant owing to the retirement of Rai Bahadur Pandit Ishardas—for about three years before promotion to E.A.C.-ship. The Simla authorities informed the Peshawar office that Abdul Qaiyum's name could not be put before the Lieutenant Governor for entry in the government list for E.A.C.-ship, as there were already seventeen names for that, and further additions were strictly checked. Information was sent to Peshawar that for the time being, the name of Sahibzada Abdul Qaiyum could be put on a subsidiary list for the purpose of future consideration.

Thus Sahibzada Abdul Qaiyum had to join the Commissioner's office in Peshawar as the Superintendent of the Vernacular Office on Rs.150/- per month from 16th May 1895 onward, after the end of Asmar Boundary demar-
58 cation. But in January 1896, F.D. Cummingham, Commis-
sioner Peshawar, strongly recommended the name of Sahib-
zada Abdul Qaiyum "as a special case" for appointment
as Tehsildar, where-after he could be seconded for emp-
loyment as S.V.O, in which capacity he was already wor-
k ing. The Commissioner further wrote that Abdul Qaiyum
deserved this promotion because of the 'special praise'
that he had uniformly earned in the past, and in the
last four 'half-yearly' reports of Naib-Tehsildars re-
commended for promotion, Abdul Qaiyum had topped the
59 list in all. It was further noted that he could have
already been promoted but for 'his special duty in
more important posts' as Revenue Assistant in Kurram
and as Mir Munshi on the Asmar Boundary Commission. It
was that very year that Sahibzada Abdul Qaiyum went to
Lahore twice, in order to appear in the examination for
Extra Assistant Commissioner in group 'B' and 'C' held
in April and October 1896 respectively. He passed in
both, having qualified by the higher standard ('B' gro-
up) in the former, and lower standard ('C' group) in the
60 latter.
Mohmand Settlement:

During the Mohmand Settlement of 1896, Sahibzada Abdul Qaiyum, who was then the Superintendent of the Commissioner's Vernacular office in Peshawar, once again had an opportunity to prove his worth. Through the British Indian convention with the Amir of Afghanistan, the demarcation of border between India and Afghanistan had partly been settled, whereby the six Mohmand clans of Halimzai, Tarakzai, Dawezai, Utmanzai, Isakhel and Burhan-khel had come under the control of the British Government.

Before the British Government assumed its sole control over the six Mohmand clans, Sahibzada Abdul Qaiyum remained actively involved in preparing the grounds for the same and served as a "trusted official" intermediary between W.R.H. Merk, Commissioner Peshawar, and Mohammad Akbar Khan, the Khan of Lalpura. It was a painstaking job for Abdul Qaiyum to settle the various issues with the clans and arrive at the final conclusion, whereby the British Government, after acquiring control over the six 'assured' clans and tribes, was to pay Rs. 16,800/- for Kabul allowances and Rs. 7,000/- for the
Lalpura allowances. In return for these allowances, it was expected of the six Mohmand clans and the Lalpurians (Pindiali Mohmands) to render faithful service to the British Government.

During the preceding negotiations, the Commissioner, Mr. Merk, Sahibzada Abdul Qaiyum and Mr. S. Waterfield, Commandant of the Border Military Police, were at Shabqadar for the greater part of the time. Mr. Waterfield and Sahibzada Abdul Qaiyum had to deal with the settling of the border cases, going into charges against the outlaws, and the thousand and one details which jirgas bring forth on such occasions. But the patience and tact of Sahibzada Abdul Qaiyum enabled the Government to settle all the disputes amicably, adjust all the minor differences, and bring about unanimous settlements. This was no small achievement and the Commissioner, Mr. W.R.H. Merk, had his special words of appreciation for Abdul Qaiyum in recommending him for favourable notice of the Government when he said:
"His patience was unwearied, his tact admirable and his information invariably early and correct.... I do not know what I should have done without him since, in addition to keeping a rough record of the proceedings which necessitated his presence all day at the discussions, he was entrusted with the duty of giving their daily expenses to this mob, and any one who has seen a Mohmand Jirga squabbling over 'Kharch', will realize what it means. That he performed this duty without friction and without complaints is sufficient praise on this point. In Jirga his advice and suggestions were often valuable, and I would commend him for a particular mark of the pleasure of Government.

This appreciation by the Peshawar Commissioner was seconded by the Chief Secretary to the Government of Punjab, Mr. L.W. Dane, to the Government of India in the following words:

"The Lieutenant Governor is of the opinion that
the successful allotment and distribution of the allowances reflect great credit on Mr. Merk, his assistants Mr. Waterfield and Abdul Qaiyum Khan."

It was then considered by the Government whether to present a sword or a Rifle to Sahibzada Sahib as a Khillat for the services rendered by him both in connection with the Mohmand Settlement as well as in the distribution of the first instalment of the allowance to the tribes. For his valuable services, Abdul Qaiyum was thanked by his Highness the Lieutenant-Governor in a Darbar at Peshawar, and the Khillat of a gold watch, which he had earned for his work in Kurram, was then given to him. The Commissioner Peshawar, Mr. Merk, urged that a further Khillat for the Mohmand work might be given to him, and finally, on 11.3.1897 the Government sanctioned the award of a silver mounted Sword, then valued at Rs. 315/- obtained from the Government Tosha-Khana, for presentation to Abdul Qaiyum.

This was an addition of new laurels to those Sahibzada Abdul Qaiyum had earned himself earlier. He was now poised for more enterprises and achievements.
in the coming times as he had got into the flow of life and his government service, finding great opportunities, charm and romance in everything that was demanded of him.

The romance he found in life had its reciprocal effect on his own temperament which found its vent in many useful ways. He even developed a poetic muse which occasionally inspired him to confess:

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( Falling in love is a terrible thing. I have indulged in it for a year and it made me run amok ).

But a more serious and painful reality in his life was that he was still childless and his sister had started nagging him to find some solution for this. At times this took a serious turn and became taxing for him, leaving him no choice but to evade the topic or just stay away from his village. He then used to bring his wife to Peshawar more frequently and for longer stays, but even he himself felt the incompleteness of his family-structure at times, which thought he used to suppress by indulging in some positive and use-
ful activity. He found a better escape in absorbing his mind wholeheartedly in the affairs of the Government and the demands of his job. His employment as S.V.O., rendered him almost as the right-hand man for the Commissioner and involved him in every serious matter that the Government had to deal with. The then current important issues which the Government faced were either the crushing of turbulent and rebellious border tribes, or that of settling the Indo-Afghan boundary demarcation with the neighbouring Afghanistan on the North West.

Mohmand Khyber Demarcation:

In November 1896, the Viceroy of India wrote to the Amir of Afghanistan and expressed the desirability of early completion of the Indo-Afghan border in the Mohmand Khyber area, as done in other regions. The Viceroy further noted that the whole of the Halimzai, Tarakzai, Dawezai and Utmanzai sections of the Mohmands, living between Shinpokh and Michni, and in the Gandab and Pindiali valleys, and in Danishkul to the east of the hills separating their country from Kunar, were on the
British side of the Frontier. Mitai and Suran and all the villages of the Musakhel section of Baezai, as well as the Kandahari and Safi villages east of the same range of hills and east of the Nawa-Kotal, where Mr. Udny's demarcation in Asmar section came to end; were all in the British territory as given in the Convention-map.

The British Government was however willing to give certain Baezai and Khwaezai villages of the Mohmand in the Bohai Dag Valley, in order to facilitate prompt settlement of the Boundary.

The Amir of Afghanistan wrote to the Viceroy that since before the time of late Amir Dost Mohammad, the whole of Mohmand Country, with the exception of Michni, Shabqadar and its dependencies ceded to the British India during the time of Amir Dost Mohammad Khan—had been subject to Afghanistan and formed its integral part. He further alleged that much deception had been practiced in the Durand map regarding the Mohmand country, by writing the names of places in English and by not showing the whole of Mohmand country therein. Moreover, Mitai did not belong to the British, as claimed by
the Viceroy.

The Viceroy regretted the arguments of the Amir and wrote that he was "loth to believe" that the Amir rejected the concessions offered by the British India in Mohmand country, for the acceptance of which 31st January 1897 was then fixed as the last date, whereafter the concessions were to be withdrawn. The Viceroy warned the Amir that such attitude could imperil the whole Durand-line Agreement of 1893. The Viceroy further wrote that his Government had made agreements with the Halimzais, Tarakzais and certain sections of Mohmands, thereby relieving the Afghan Government of their liabilities.

The Amir complained for the unfriendly words uttered for the first time by a Viceroy to Afghan Government for the sake of a few villages in Mohmand country, publicity whereof could be - shame the Afghan Government in the eyes of the Russians. The Amir expressed his anxiety and hostility towards the Russians and friendship with the British Government, which necessitated his acceptance of the British Indian offer regarding demarcation in Mohmand Country.
The Viceroy thanked the Amir for accepting his advice and Mr. Richard Udny was told to get in touch with Sipah Salar Ghulam Haider Khan. As disturbance and opposition was expected in the Mohmand country, therefore it was suggested that demarcation work should be done as far as could be safely reached from the North and South, and then ascend some high hill to make a general survey for fixing a line upon the map. The same was done in the Bashgal valley, to the satisfaction of all.

In December 1896, Richard Udny, who was appointed as Boundary Commissioner, wrote to the Chief Secretary of Punjab Government regarding the arrangements for his forthcoming Mission to demarcate the Mohmand-Khyber boundary. As Udny was much impressed with the usefulness of Sahibzada Abdul Qaiyum in such missions, he wrote to the Chief Secretary:

"I should be glad to have Abdul Qaiyum (As Mir Munshi), who served with me in the same capacity on the Asmar Mission....I have ascertained that the Commissioner of Peshawar (Mr. Merk) is will-
ing to spare me Abdul Qaiyum Khan, who is now the Superintendent of his Vernacular Office...
Abdul Qaiyum's pay should be at the former rate of Rs. 200/- per mensum”.

In March 1897 the Government of India informed Udny about his team for the Boundary Commission which was to include Major H.F. Chesney, Major W.J. Bythell, Mr.G.P. Tate, Surgeon Captain Macnab, K.B. Ibrahimim Khan, with Richard Udny as the Commissioner and Sahibzada Abdul Qaiyum as his Mir Munshi, besides the rest of Establishment.

On 3rd March 1897, Richard Udny informed the Government as well as Sipah Salar Ghulam Haider about his departure soon thereafter, so as to reach Dakka on 12th March 1897 along with his party of Abdul Qaiyum and other officers, while an advance party was to reach a little earlier for making arrangements.

The Sipah Salar proposed to meet Udny and company at the 'water of Landi Kotal', or in the limits of the Shalman, and accordingly, Richard Udny, Major Chesney, Dr. Macnab, Ibrahim Khan and Sahibzada Abdul
Qaiyum rode down Landi-Kotal with an escort of twelve sowars on 11th March 1897 for a preliminary rendezvous at the old ruined serai of Landi-Khana on the Khyber-Kabul Road, referred to as the 'water of Landi-Kotal' by the Sipah Salar Ghulam Haider Khan.

Sahibzada Abdul Qaiyum Khan returned from the Mohmand Boundary Demarcation on 8th April 1897 and resumed his charge as Superintendent Vernacular office, in the Commissioner's establishment at Peshawar.

Tirah Expedition:-

In the year 1881, the Afridis of the Khyber Pass entered into treaty engagement with the British Government, undertaking to maintain order throughout the Pass, in consideration of certain allowances. This treaty was faithfully observed in letter and spirit for about sixteen years until 1897, when they attacked, plundered and burned the various Government posts in the Khyber Pass, and joined the Orakzais in attacking villages in the settled area and posts on the Khyber border. These aggressions of the tribes, and the various organised attacks by the muslim religious leaders, obliged the Government
to send the Tirah Expedition of 1897. The purpose whereof was termed as being "to exact reparation for the unprovoked aggression".

Sahibzada Abdul Qaiyum had played a very important role during the Tirah Expedition of 1897, which was preceded by a widespread rising along the north-west frontier border by the Muslim religious leaders, posing a very serious threat to the British Indian Government.

During the month of June 1897, some mullahs of Tirah, along with Mullah Gulandaz Kamber-Khel, paid a visit to the Hadda Mullah, who exhorted them to preach against the British Government and to incite the Afridis to side with the Waziris. The 'Mad Faqir', who led the attack on Malakand, pressed the Hadda Mulla to come to his assistance, who in turn responded by moving from his home-town at Jarobi in the Kohmand country about the 1st of August 1897, and also wrote to Afridi and Orakzai Mulas and elders, through the Amir's 'Sartip' (Commandant of local Khassadars) for Jihad.

Upon receiving the letter from Hadda Mulla, the Akakhel Mulla Said Akbar collected a gathering of the
Afghanis on 13th August 1897, and after offering their Friday prayers in the mosque at Bagh in Naidan (Tirah), a Jirga was held to decide upon their future. Meanwhile, the Hadda Mulla moved from Jarobi towards Malakand and then diverted his lashkar towards the Peshawar border to raid Shabqadar. The Mohmands, having thus exerted themselves in the cause of Islam, it remained for the Afridis and Orakzaiks to show themselves equally forward. They proposed an attack on British at Samana by the Orakzaiks and a simultaneous assault by the Afridis on the posts in the Khyber Pass.

Towards mid-August, the Afridi Lashkar had gathered to attack Landikotal, where Captain Barton, Commandant of Khyber Rifles, was defending the garrisons with a total of 554 men. Richard Udny, then Commissioner of Peshawar, and General Elles decided to move the spare 2,092 army personnel from Peshawar, along with seven field-guns, to strengthen Jamrud headquarter, where only 260 men were on duty. Udny then decided to call back Barton leaving Landikotal to Khyber Rifles.

The activities along the border and the steps
contemplated by the Government to check the same were well-known to Şahibzada Abdul Qaiyum, who regretted the impending danger to his own people, brought in the wake of religious enthusiasm, which was dubbed by the foreign rulers as 'Fanaticism'. On his own, Şahibzada Abdul Qaiyum tried his level best to save his brethren from the wrath of the rulers, but being a Government servant himself, he could only do so within a certain limit.

Meanwhile, the Afridi Lashkar had materialized and had started advancing towards Khyber, reaching Ali Masjid on 23rd August 1897 and burning the posts of Fort Maude, Bagiyari and Jehangiri, to reach Ali Masjid Fort. There were a number of desertions from the Government troops, who did so in order to join the Lashkar. After burning the Ali Masjid Fort, the Afridi Lashkar proceeded towards Landikotal on 24th August which also fell to their hands on 25th August 1897 whereafter the Lashkar, comprising all the Afridi Tribes, retired to Tirah, only to be replaced by another Lashkar of about 5,000 coming down on 26.8.97 to occupy Ali Masjid.

With the Khyber Pass thus occupied by the Afridis,
General Elles and Richard Udny thought of reoccupying the Khyber not by a frontal attack up the Pass from Jamrud, but by threatening Tirah from Samana. Meanwhile, the Orakzais followed suite to attack British villages and cavalry reconnaissance from the Ublan Pass, a few miles north-west of Kohat. This occurred on 25th August and soon the whole of Samana was inflamed with Orakzai activities, attacking Shinawari police post on 27th and two other police posts on the crest of Samana on 29th August 1897.

On 30th August, the Orakzai Lashkar of 'Gar' faction at the western extremity of the Samana agreed to effect a junction with those of the 'Samil' faction at the eastern end, and Fort Lockhart—the central and largest post on the ridge—was surrounded. On 3rd, 4th and 5th September 1897, the Orakzai Lashkar attacked fort-Gullistan, which was garrisoned by regular troops.

Since their retirement from Khyber Pass in late August, the Afridi had remained almost completely calm. But in a Jirga held at Bagh on 5th September 1897, it was decided to send a Lashkar to help the Orakzai fighters
on the Samana front. This Afridi Lashkar arrived in the Khanki valley to the north of Samana on 11th September 1897, and on the 12th a combined Orakzai and Afridi force invaded Fort Lockhart and Gullistan, capturing the intermediate post of Saragarhi and killing its garrison of 21 men of the 36th Sikhs; while Gullistan remained besieged till 13th September 1897.

The Government's proclamation for the punishment of the tribes was made public on 6th October 1897, to which the tribes replied on 17th October showing their willingness to make peace provided the Government reduced the salt price, evacuated troops from Samana and left the Khyber to them.

On 21st October, General W.S.A. Lockhart, commanding the Tirah Expeditionary Force, made his advance. Richard Udny was appointed the Chief Political Officer, with Sahibzada Abdul Qaiyum as his Mir Munshi and in charge of the political camp on a salary of Rs.250/- a month. The appointment of Abdul Qaiyum was made on special request by Richard Udny, who had asked the Government to...

"Sanction the deputation of my Superintendent
Abdul Qaiyum Khan, on special duty with me to Tirah as Mir Munshi and incharge of the political camp on pay of Rs.250/- per mensum. It is absolutely necessary that I should have a good reliable native official for these duties, and as Merk agrees to spare Abdul Qaiyum from Commissioner's office and I attach great importance to having him, I trust my request for his appointment may be granted".

The appointment of Sahibzada Abdul Qaiyum with the Tirah Expedition was sanctioned by the Punjab Government on 7th October 1897 and by the Government of India on 19th October 1897. This appointment was of vital importance, as noted by Richard Udny, because Abdul Qaiyum was blessed with that rare quality which enabled him to appease the wildest opponents to terms and save such difficult situations where other officers, specially the British, found themselves utterly helpless.

The object of the Tirah Expedition was to exact reparation for the unprovoked aggression by the Afridis and Orakzais against the British subject. The force was
distributed for operations into a main column of two divisions to advance on Tirah from the neighbourhood of Samana Range, a line of communication of the main column between Kohat and Tirah, a mixed Brigade called 'Peshawar Column', a 'Kurram Moveable Column', and a mixed Brigade as reserve at Rawalpindi.

General Lockhart started his advance on 21st October 1897 towards Krappa in the Khanki valley, and stormed the Sampaga Pass on 29th to enter the Mastura valley, summer headquarters of many Orakzais. The Archangla Pass was crossed on 31st October to enter Maidan, where the villages were destroyed and on 5th November proclamation for assembly were issued to the Afridis and Orakzais. The complete Orakzai Jirga of about hundred men came on 12th November 1897 to whom Government terms were announced with a fortnight's time for compliance. Part of the camp then moved from Maidan on 18th November towards Bagh and then further to Dwa-Toi on 22nd, Sandana on 10th December and farther into Sherkhel, Barkai and Mamani. From Mamani, part of the troops moved on 16th December 1897 on the left bank of Mara-
river to Ilumgudar, thus completing the march. Meanwhile, the blockade regarding export from British territory into the Orakzai country was to continue even after the settlement of Orakzai, until settlement with the Afridis was also effected.

The services of Sahibzada Abdul Qaiyum during the Tirah Expedition of 1897 again proved very useful for the Government, which were duly praised by General Sir William Lockhart, commanding Tirah Expeditionary Force, and Richard Udny, Chief Political Officer with the Expedition. The General had recommended "Special recognition" for Abdul Qaiyum's work, whereas Richard Udny, who had earlier forgotten to mention Abdul Qaiyum in his report for the Asmar Boundary Commission, strongly urged in his letter dated 21st April 1898 that Sahibzada Abdul Qaiyum be granted the title of 'Khan Bahadur' for his remarkable services in the past during the Black Mountain Expedition, Kurram Settlement and Demarcation, as well as Asmar Boundary Commission. Captain H. Daly, Deputy Secretary Foreign Department, proposed the grant of the title of 'Khan Sahib', while the
Lieutenant Governor suggested "Khan Sahib" and a Khilat of Rs.2,000/-. However, the Lieutenant Governor had to concur with the recommendation of General Sir William Lockhart and Richard Udny, to grant the title of 'Khan Bahadur' to Sahibzada Abdul Qaiyum for his special services during the Tirah Expedition. In addition to this, the name of Khan Bahadur Sahibzada Abdul Qaiyum Khan was also proposed to be honoured with the India Medal minted in silver, for Tirah Expedition, which was later despatched on 6th June 1899, fitted with Punjab-Frontier 1897-98 and Tirah 1897-98 clasps and ribbon, for award to him.

After the Tirah Expedition, the Punjab Government sent a telegram to Mr.F.D.Cunningham on 7.6.1898, asking if the services of Abdul Qaiyum were available to work as Mir Munshi. The very next day, F.D.Cunningham replied back that Abdul Qaiyum had been accordingly instructed to leave for Lahore and report for duty there. On 19th June 1898, Sahibzada Abdul Qaiyum took charge as Officiating Mir Munshi to the Punjab Government, a gazetted post, in which capacity he rendered his ser-
vice for three months till 13th September 1898.
CHAPTER II

NOTES AND REFERENCES


2. Ibid. Also see I.O.L.R., London, 1919, 'Special Grant for Sir A.Q,' L/P and S/11/135, PP. 1914-1918 (hereafter cited as 'I.O.L.R. Sp.Grant').


4. Ibid. P. 112.

5. Ibid. PP. 2 and 7.

6. Ibid. PP. 7 and 12.


9. Ibid.


11. Ibid. Durand, H.M., C.S.I., P. 147

12. Ibid. Tupper, C.L., PP. 143-144.


15. Ibid. P. 95


20. Ibid. PP. 51 and 112.


22. Ibid. Cunningham F.D, P.112.


24. Ibid., S.No.184, B.No. 25-A, P.1

25. Ibid. P.20


27. Ibid. 1894, Merk, W.R.H. P.8.
28. Ibid. P.23.


30. Ibid. P.55.


32. S.Idrees, Interview, 1983.

33. Sir Henry Mortimer Durand was the Political Secretary to Sir Frederick Roberts in the Kabul Campaign of 1879 and rose to be the Foreign Secretary to the Government of India in 1884. He held this post till 1894 and in this capacity he conducted a Mission to the Amir Abdur Rehman of Afghanistan in 1893. His able help led to the appointment of a Boundary Commission under his own chairmanship. This Commission drew up the famous Durand-line to mark the Indo-Afghan Boundary, which was later adopted by Pakistan after the Partition of 1947. (Bhattacharya, 'Dictionary',Op.Cit. P.320).


35. Ibid. S.No.1136, P.1.
36. Ibid.
37. Ibid.
38. Ibid. S.No.1062, B.No.11, P.5.
39. Ibid. S.No.1054, B.No.11, P.3.
40. Ibid.
41. Ibid. P.5.
42. Ibid. S.No.1071, B.No.11, P.1.
43. 'Khyber', Mohammad, Sher, 'A Life Sketch', P.28.
45. Ibid.1894, Udny, Richard, PP.72 and 77.
48. Ibid.
50. Ibid.P.15.
51. Ibid.
52. Archives,S.No.3648,B.No.31,Ex.D.D,P. 129-C.

54. Ibid. S.No. 648 (Vol.I), P.3.

55. Archives, S.No. 1648, B.No. 31, Ex.D.D.P.129-C.


57. Ibid. P.94.

58. Ibid. P.112.

59. Ibid. 1896, Cunningham, F.D, P.107.


63. Ibid. 1896, Dane, L.W. 'Mohmand Affairs', S.No. 648 (Vol.II), B.No. 19.

64. Ibid. 1896, Merk, W.R.H, 'Mohmand Affairs', S.No. 648 (Vol.II), B.No. 19, P.269.

65. Ibid.


68. Ibid. PP. 19-21. Also see Archives, Com. Rec. 2256, P. 129.

69. Mohammad, Ghulam, Dr., Interviewed at home, 1985.


71. Ibid.

72. Ibid. P. 11.

73. Ibid. P. 21.

74. Ibid. P. 25


78. Ibid.


81. Mullah Gulandaz Kambarkhel of Landawar (Maidan, Tirah) was opposed and active against the British Government. He was said to be a paid agent of the Amir of Afghanistan, and was much instrumental during the Afridi disturbances. (S.No. 2580, B.No.23, Ex. D.D, Archives, Peshawar).

82. The real name of Hadda Mullah was Mullah Nazumud-din, who had attacked the Shabqadar Fort on 7th and 8th August 1897, thereby necessitating the despatch of the Mohmand Expedition in 1897, just before the Tirah Expedition. (Archives, 'Final Report on Mohmand Expedition', S.No.1434, B.No.47, Com. Rec. PP. 1-5. Also see Archives, S.No. 2059, B.No.19, Ex. D.D, P.2).


85. Mullah Said Akbar, Akhundzada, was the son of Mullah
Nazir Akakhel, resident of Tirah Akakhel. Said Akbar had great influence over the Afridis, who followed his lead and obeyed his orders. But after the Tirah Disturbances his influence over the Afridis declined a little, as they began to look down upon him for bringing them into trouble with the British Government. (Archives, S.No. 2580, B.No. 23, Ex. D.D.).


89. Ibid. P.7.


91. Ibid.


95. Ibid. PP. 6-7. Also see Archives, Com. Rec. 2256, Op.Cit. P.137.

96. Archives, 1897-99, 'Tirah Expedition', P.5. Also


100. Ibid. P.36.


103. Ibid. P.24. Also see 'Gazette of India', 1898, Jan. to June, Part I, 78/6209, Archives, P.499.

104. Archives, S.No.1112, B.No.103, F.F. Part-B, PP.87 and 152. Also see Archives, S.No.1174, B.No.109, F.F. Part-B, P.16.

105. I.O.L.R. 'Sp. Grant', Also see Archives Com. Rec.2256, PP.139-145, as well as I.C.P. 'Khyber', 1938 PP. 128-129.
Sir A.C. in two different poses
Sir A.Q and Cazi Mir Ahmad in a relaxed pose.
CHAPTER THREE

Assistant Political Officer Khyber

By April 1898, the Government of India had accomplished the main object of the Tirah Expeditionary Force, namely, the compliance of the Afridis with the orders of the Government. In spite of that achievement, a large force had to be kept in the country for preventing recrudescence amongst the Afridis.

For this purpose, the Government had to remain vigilant constantly by watching the mood of the tribes. Brigadier General C.C. Egerton, Commanding Khyber Brigade, wrote to the Secretary to the Government of India on 1.8.98 that in order to keep one's finger on the pulse of Tribal feelings, it was necessary that some members of the Political staff should be in closer touch with the tribesmen, which could not be done by any Englishman, no matter how sympathetic or how good a linguist he was.

It was with this object in mind that a native
Assistant Political Officer was employed in the Khyber, so as to serve as an intermediary between the Government and the people. This post of Native Assistant Political Officer in Khyber was vacant for quite some time due to a dearth of a suitable officer. In August 1898, there were a number of candidates for this post, who were recommended by influential gentlemen. Among them were:

4. Mohammad Akram Khan, recommended by his father Col. Aslam Khan.
5. Risaldar Major Mohammad Amin Khan, recommended by General Egerton.

In addition to these five, there were four others who had applied for the same to the Commissioner, F.D. Cunningham, earlier. These were Arbab Mohammad Farid Khan, Sheikh Mohammad Akbar, Risaldar Kashi Nand
and Munshi Iftikhar Ahmad. After thorough consideration of all nine applicants, Cunningham recommended the following three in order of precedence.

1. Sahibzada Abdul Qaiyum.
3. Risaldar Major Mohammad Amin Khan.

In his recommendation of Sahibzada Abdul Qaiyum for the post of A.P.O Khyber, F.D. Cunningham wrote to the authorities that Abdul Qaiyum was "a man of wisdom", having thorough knowledge of Persian and English, and appointed to officiate as Mir Munshi in the Punjab Government. Cunningham further wrote that Sahibzada Abdul Qaiyum had already served in various capacities under five Commissioners of Peshawar i.e. Col. Waterfield, Col. Ommanny, Sir Richard Udny, Mr. Merk and Cunningham himself, all having testified in the warmest terms to his "absolute honesty and trust-worthiness".

This strong recommendation of Abdul Qaiyum resulted in the acceptance of his nomination by the Government of India, Foreign Department, which was
communicated on 6.9.98, to the provincial authorities. Accordingly, Sahibzada Abdul Qaiyum was telegraphically informed in Lahore on 9.9.98 about his sub-protem appointment, and directed to report to Mr. Donald, Political Officer Khyber, making over charge of Mir Munshi to Bhaggat Ram, pending return of Pandit Janki Parshad.

Sahibzada Abdul Qaiyum wired Simla on 10th September, requesting for permission to pay his respects to the authorities there, and on 19th September he took charge at Simla as A.P.O. Khyber. His taking over charge at Simla instead of Peshawar was so done for special recorded reasons, permitted under the provisions of Article 67 of C.S.R. Later, on 30th January 1900, Sahibzada Abdul Qaiyum was confirmed as A.P.O. Khyber with effect from date of his joining that post.

With the resumption of control over the Khyber Pass by the British authorities after the Tirah Expedition, there came up the question of renewing relations with the Afridis and payment of their allowances, which had been stopped earlier, due to the Expedition. The first payment of allowance to the Khyber Afridis on
account of the Khyber Pass was made by Colonel Mackeson in the first Afghan War. Although the exact amount then paid is not certain but it appears from a note made by Major Cavagnari in 1879 that about 1½ lakh were paid both on account of subsidy and pay to the 'Jezailchis'. This arrangement continued with slight modifications from time to time, until 1897, when the allowances were forfeited. This suspended the Government's relation with the Tirah and Khyber Tribes and cancelled the existing obligations on either side, giving the British Indian Government a free hand in remodelling their arrangements in the light of the experiences of the previous twenty years.

The original arrangement of dealing with the clansmen through the agency of Khans and Arbabs of Peshawar district did not survive the Afghan war and was replaced by a new system wherein the clans were dealt with exclusively through their Maliks, who were appointed and paid by Government. These Maliks had practically an uncontrolled power over the tribal subsidies, which were handed over to them for distribution. But
after the 1897 uprising, the Maliks no longer served as the representatives of their clans in that the subsides were paid directly to the people instead of through them.

This direct dealing of the Government with the tribesmen meant increased work-load for Sahibzada Abdul Qaiyum, Assistant Political Officer, who had to suffer the tiring job of settling individual claims and satisfying all complainants. This was no easy task but the patience of Abdul Qaiyum was equally matching, so that the whole business was completed in the shortest possible time in a most friendly manner with no untoward incident.

In addition to the distribution of allowances, there were certain other important issues which were amicably settled by the British Government with the Afghan authorities as well as the border tribesmen, helped by the tactful dealing of Sahibzada Abdul Qaiyum, who had won the trust and praise of all concerned. Among these was the recurring question of the boundary between Afghan and British Jurisdiction in the Khyber, the Afghan claim being to carry their border to 'Landikhana water.'
Another major achievement of Khan Bahadur Sahibzada Abdul Qaiyum was to contain the Afridis and prevent them from agitation against the railway line to Jamrud, work on which project was commenced in the year 1899-1900. Sahibzada Abdul Qaiyum managed to appease the tribesmen on the Railway-line issue by giving the contract of earth-work to the Kuki-Khel and Malikdinkhel headmen, which resulted in the dying away of the movement for resisting the Government move.

This remarkable work of Abdul Qaiyum in the very first year or two in the Khyber was duly praised by F.D. Cunningham, Commissioner and Superintendent Peshawar, who said in his Annual Report on Khyber for 1899-1900,

"The services of K.B. Sahibzada Abdul Qaiyum deserve special notice. He has thoroughly justified his selection for the post of Assistant Political Officer."

The Political Officer Khyber, Captain G.O. Roos Keppel, who himself had assumed his charge in Khyber on 15.9.99, reported about Sahibzada Abdul Qaiyum in these words:
"to his intimate knowledge of Afridi politics, his personal popularity and his unwearying devotion, whatever satisfactory results have been attained during the year, are mainly due."

The performance of Sahibzada Abdul Qaiyum during his past 10-12 years service in various positions was so impressive that in 1899 the British Government of India decided to send him as their Agent in Kabul, in spite of so short a service. The Government had reposed great confidence in him which was quite obvious from his nomination for so important a post which required the utmost of talent in diplomatic dealing. But unfortunately, the scheme could not materialize as The Amir of Afghanistan, Amir Abdul Rehman, did not want to have so talented and capable a man to deal with, and "Preferred to have nonentities in that post." About three decades later, Sahibzada Abdul Qaiyum himself mentioned during the discussions of Sub-Committee No.V (N.W.F.P.) of the Round Table Conference at London, that when his name was suggested for the Kabul appointment, Amir Abdur Rehman told him that a man who had been recommended for these
things at the age of 32, must be a Christian in the guise of a Muslim.

Thus, Khan Bahadur Sahibzada Abdul Qaiyum had to continue his services as Assistant Political Officer of Khyber, which was no less a challenging and prestigious job than that of British Agent at Kabul. Moreover, it was the sort of job which had the 'touch-stone' quality of testing a man's mettle, and destiny had ordained it for him to have success after success in the various difficult situations that he was to face in Khyber in the coming years, ultimately reaching the highest rung of prestige that one could ever dream of. Most of these opportunities were the product of that geo-political change in the Frontier region, which came with the turn of the century.

Birth of N.W.F.P.:--

More than a century and a half ago, Peshawar was the winter head-quarters of the Afghan Government, which was lost to them after the annexation of this predominantly Afghan area by the Sikh conquerer Ranjit Singh in the 1820's. The Sikh administration consisted mainly
of sporadic raids for revenue collection from Peshawar and other centres. In 1849, the British stepped into the shoes of Ranjit Singh by annexing Punjab to their domain.

The coming of British had brought administrative changes and a series of Expeditions in its wake, which were causing great anxiety to the authorities and had compelled them to seek a permanent solution to the problem. Various schemes were proposed for direct control of the Central Government over Frontier administration and for improvement of relations with the trans-border neighbours. One such scheme for the frontier was prepared in 1877 when Lord Lytton was the Viceroy, which envisaged a huge trans-Indus province spreading over NWFP, Baluchistan and Sind, but the scheme had to be shelved due to the 2nd Afghan War. Warburton too had seen an urgent need to rid the Frontier of its Punjab anchor.

Lord Curzon came in January 1899 as the Viceroy of India, to find the situation grave along the eastern Frontier. In the North Western Frontier, thousands of troops were placed along the Khyber, Samana range, Wa-
ziristan and Malakand etc. Inspite of the horrible expeditions of the past and the tremendous amounts spent thereon, a forward policy of expansion was preached instead of a policy of withdrawal and concentration.

But Lord Curzon had a different outlook, which he explained to Lord Hamilton, saying that the only situation to the Frontier problem was the construction of a new Agency or Province under the direct control of the Central Government. This was important from strategic and political point of view, and after much deliberation, the North West Frontier Province came into being on the King's birthday, 9th November 1901. The formal inauguration was held at Shahi Bagh, Peshawar, on 2nd April 1902, in a "Darbar" held by Curzon. The new province was thus separated from Punjab, while itself it was divided into the settled districts of Hazara, Peshawar, Kohat, Bannu and D.I. Khan, and the trans-border tracts lying between the administrative and Durand boundaries.

After the emergence of the North West Frontier Province, a new administrative machinery was required
urgently to run the Government on proper lines. For this purpose, a group of such devoted workers was needed who could understand the policy of Curzon and utilize their own foresight, experience and skill for speedy development. As Olaf Caroe puts it:

"These men were found. Three of them stand out, Harold Deane, George Roos-Keppel and in some ways the greatest — Sahibzada Abdul Qaiyum. All three have passed into history; all three...... really gave their lives for their work".

Sahibzada Abdul Qaiyum, K.B. had worked hard ever since his employment in Government service and had exerted himself to the extent that it became taxing on his health. Moreover, the hectic activities of his employ had kept him away from his family for long durations in quick succession. He therefore applied for three months privilege leave on health grounds early in May 1900. This leave was granted and on 23rd July 1900, he handed over his charge as A.P.O. Khyber to Sher Zaman, then working as Revenue Assistant in
K. B. Sahibzada Abdul Qaiyum well deserved the leave not only on medical grounds but also — unaware that he was of it — the year 1900 marked the exact middle of his age. Born in 1863, he had lived successfully through the thirty-seven years of his life in the 19th century, and now, in the year 1900, he was poised to embark upon the remaining half of his life, as he was to live for another thirty-seven years after the turn of the century, his death having occurred on 4/12/1937. It was a happy coincidence that the beginning of the new century marked the exact middle of his lifespan, which was to lead him into still hectic and fruitful a career.

Khair-un-Nisa, the elder and only sister of Abdul Qaiyum, had taken to heart the question of his children and whenever he went home she got after him and openly stressed the need for his second marriage in order to have children. Sahibzada Abdul Qaiyum was in perfect harmony with his wife and always shunned the idea of a second marriage. Adamant as his sister was,
she arranged his engagement in a Pathan family of Topi, without his prior approval or knowledge. Abdul Qaiyum was much chagrined with the doing and said to his sister that even while buying a cow or poultry for someone, prior opinion and approval is obtained, while she had completely ignored him when an important issue like engagement was being considered for him. His first wife was also upset, but finally everybody agreed and the marriage did take place. After his second marriage, K.B. Sahibzada Abdul Qaiyum shifted from Kotha to Topi along with his two wives who lived together happily. But the purpose behind the second marriage remained an unaccomplished dream, although some people relate that there were two miscarriages by the second wife.

Sahibzada Abdul Qaiyum resumed charge of his office as A.P.O. Khyber in the afternoon of 23rd October 1900, after his three months leave. Once again, he was busy with the tiring job of dealing with the Khyber tribesmen, paying their allowances, resolving their inter-sectional and tribal quarrels, as well as keeping them on good terms with the Government. His impar-
tial and just approach to all their problems had earned him popularity and trust of the tribals, who were sure that he would never harm their interest for the sake of the foreign rulers.

In January 1901, Khan Bahadur Sahibzada Abdul Qaiyum made a representation to the authorities, wherein he pointed out that in 1898 he was appointed officiating Mir Munshi to the Punjab Government and had he remained there he would have been appointed as E.A.C. by then, and thus he had lost that chance through his transfer. He therefore requested either to be graded as an Assistant Political Officer under the Foreign Department, or, be appointed E.A.C. by the Punjab Government and seconded for service in the Khyber.

Captain Roos-Keppel, P.A.Khyber, forwarded the case of Abdul Qaiyum with his own recommendation by remarking:

"I do not know what I should have done without Abdul Qaiyum here, and were I ever so fortunate as to be deputed to any especially difficult and important work on the Frontier, I would
rather have Abdul Qaiyum with me than any other assistant, European or Indian, whom I know."

The recommendation of Sahibzada Abdul Qaiyum by Roos Keppel was supplemented by that of Sir Frederick Cunningham, Commissioner Peshawar division, who wrote to the Secretary to the Government of India on 24.1.1901 in the following words:

"His (A.Q's) services and qualifications are well known to the Government of India and His Highness the Lt.Governor. I will only say that wherever and however employed, he has always done well, and has been regarded by all with whom he has served as an officer of ability, of unwearying patience and capacity for work, and of the highest moral character."

These words of recommendation from the highest authorities, amply reflected the useful work that Khan Bahadur Sahibzada Abdul Qaiyum was rendering for the Government. He had successfully managed the affairs in Khyber so far and had completely won the hearts of the people as well as the authorities. His success in cont-
rolling the otherwise unruly and turbulent Afridi Tribe, ensured his continuance of service in the Khyber, as he turned out to be best intermediary between the Government and the tribes in being useful for both.

**Shinpokh and Smatzai Affair:**

In April 1903, Roos Keppel reported to the Government that the 'Sarhang' (Chief) of Dakka, Mohammad Hussain Khan, was active in his interference with the villages and tribes on the border of Khyber Agency. Moreover, the 'Sartip' of Dakka had caused Shinpokh and Smatzai crops and wells to be destroyed owing to the dealings of Maliks of these villages with the Government of India.

Both Shinpokh and Smatzai were on the British side, as accepted by the Amir in earlier correspondence. As such the P.A. Khyber was instructed on 25.4.1903 to proceed to the trouble spot. On 27th April, Roos Keppel went on leave and was replaced by Captain W.E.Venour as P.A.Khyber, and on 28th he left for Shinpokh along with Sahibzada Abdul Qaiyum and others.
Smatzai was occupied by the team on 29th April without any opposition, and leaving two hundred armed men there, the party proceeded to Shinpokh on 30th, reaching there on 1.5.1903. Shinpokh was fired at by a group of 300 Mohmands from the opposite side on 2nd May, while the Sartip was reportedly moving towards Landikhana with 300 Khasadars to build a fort there. On 6th May, a detachment of 50 Pathans regulars with Lee-Metford guns were despatched to Landikotal, but as sniping at Smatzai slackened the detachment of Pathans was stopped midway, while the P.A., Sahibzada Abdul Qaiyum and others came back to Landikotal.

During this mission Abdul Qaiyum performed his useful duties and was instrumental in obtaining regular information from Dakka. Moreover, he made all the necessary arrangements for establishing watch-posts at strategic points. Abdul Qaiyum suggested to the P.A. that instead of keeping a guard of Khyber Rifles at Shinpokh and Smatzai, and maintaining a communication line with them, they should temporarily enlist some Khasadars with their rifles, ammunition and ration, so as to avoid
the extra botheration and expenses. This idea was approved by all and arrangements were made accordingly. By 1.6.03, Khyber-rifles were withdrawn and Khasadars replaced them at Shimpokh and Smatzai.

Working in the Khyber, Sahibzada Abdul Qaiyum not only performed the routine duties of his office, but also thought of the welfare of the people amongst whom he found himself. The Pashtuns in the North West Frontier were generally backward and deprived of any formal education, but those inhabiting the tribal belt were more so and were thus living a very low standard of life and remained completely ignorant of the civilized world. Sahibzada Sahib was deeply touched with their plight and tried in every possible way to help them. Having already won their confidence and friendship, he tried to bring them round to the fruits of modern education which could remedy most of their ills. His earnestly sympathetic attitude towards the tribes of Khyber and his ceaseless endeavours to show them reason eventually bore fruit and their elders started discussing the issue with him.
Once Abdul Qaiyum succeeded in bringing them to reason, he had no difficulty in convincing them that the key to success in life was education, for which goal they should strive first. He also guided them regarding the line of action which they should adopt. Thus, on 8th July 1904, the Zakha Khel of the Khyber submitted a petition to Major G.O. Rooskeppel for establishing village schools so that their people may also reap the advantages of education.

Roos-Keppel forwarded their petition to the Chief Commissioner's Office, along with a note for the sanction of three schools, one in Jamrud, one in Landikotal and one in the Khyber villages, at the cost of twenty rupees per school per month. He further wrote that experimental schools at Jamrud and Landikotal for the children of the Kukikhel and Shinwaris living near those places, had shown positive and promising results. Later, these schools were sanctioned in January 1905 and thus began the formal education of the tribal children, which was the cherished dream of their well-wishers like Abdul Qaiyum.
K.B. Sahibzada Abdul Qaiyum had realized the significance and need for education very early in life. His own life was a true story of that transformation from a humble and simple country-life to a status of distinguished Government position, where he was wanted by the Government and could help his brethren. All this could only be achieved with the magic wand of Education. Among the ignorant and backward masses of the Pathans in the north west frontier, there were thousands of such brains which could shine to utmost brilliance with proper education. As such there always was a secret yearning in Abdul Qaiyum's heart to do something for his people, rid them of ignorance and introduce them to civilization, so that they were at par with others. But at this stage, he only had the ideas and lacked that power and authority which were vital for their implementation. So he had to wait for proper opportunity, as it was only a matter of time when he would be able to do so. Meanwhile, there was much work to do in Khyber.

The useful work that Abdul Qaiyum was doing for
his people and Province had earned him many friends but there were others who had become his bitter enemies for one reason or another. One such man among the Afridis was the ex-Malik Khawas Khan. Khawas Khan had induced some members of the Afridi tribal Jirga in Kabul to sign a paper to the effect that they could prove that the murder of Khawas Khan's son was instigated by the political administration of Khyber. Khawas Khan offered a large sum for the murder of the Political Agent or his native Assistant, Abdul Qaiyum, with promises for friendly treatment and a home in Afghanistan to anyone who should render conspicuous service in the matter.

The Zakha-Khel Truce:

Sahibzada Abdul Qaiyum used his diplomatic tactics to convince the tribal Malik to drive out of Tirah most of the Afridi raiders with the help of a tribal lashkar, in the spring of 1905. These raiders then settled in Hazarnao, Ningrah, where already a large number of dacoits and outlaws from British territory had gone to settle. These, in league with the local outlaws of Ningrah, formed a mighty gang which gained
notoriety as the "Hazarnao Gang", and enjoyed the back-
ing of the Afghan Government.

The Hazarnao gang frequently committed raids into British territory in groups of 20-30, after crossing the Sassobi Pass and stopping at China, the Khusrogi caves and the Akakhel or Zakhakhel caves near Bara and Shinkamar. Before attacking their target in the settled area, volunteers and their own spies joined them to enjoy the sport. After committing decoities, they returned to Hazarnao by the same route and disposed of their booty.

The Zakhakhel felt guilty for allowing passage to the Hazarnao gang as it would result in the displeasure of Sahibzada Abdul Qaiyum, their benefactor, with whom they were on good terms. Other Afridi tribes were also annoyed with the misconduct of the Zakhakhel and, in order to please the Government and Sahibzada Abdul Qaiyum, they organized their combined lashkar to coerce the Zakhakhel. But the Zakhakhel too prepared for a tough resistance, assisted by contingents from Akakhel and Ningrahar.

Except for a few trifling skirmishes, there was
no real fighting between the combined Afridi and Zakhakhel forces. On the contrary the Afridi majority lashkar was much ashamed to learn that the Zakhakhel had by themselves decided for a settlement with the Government for their past offences, leaving no room for the majority to champion the Government cause.

This submission of the guilty Zakhakhel tribe was all due to the ceaseless efforts of Khan Bahadar Sahibzada Abdul Qaiyum, who cleverly managed to bring them to peace terms through his negotiations. The Zakhakhel later handed over the individual raiders and their booty, after a painstaking job by Abdul Qaiyum and others to find out who were the real culprits in the raids. These raiders were made to deposit their rifles as security, and the clan was fined with four months allowances, amounting to Rs.5,000/-.

The role of Abdul Qaiyum in peace-bringing was duly praised by the P.A. Koos Keppel, in his Annual Report for Khyber dated 20.4.1906, wherein he wrote:

"This Zakhakhel settlement, effected without the use or even suggestion of force, was a
remarkable triumph of negotiations and it was entirely due to the tact, firmness and unwearied effort of Sahibzada Abdul Qaiyum, who for twenty-one days and nights never left the Jirga. It gives me much pleasure to bring this officer's services specially to the notice of the Hon'ble the Chief Commissioner. This was yet another laurel for K. B. Sahibzada Abdul Qaiyum who had earned it with his enthusiastic hard-work and sincerity of purpose. As the speaker of the first Legislative Assembly was to remark about him later, "Those who had come in contact with Sir Abdul Qaiyum, whether British or Indian, were astonished at the degree of industry, vigour and penetration with which he worked. The educated classes almost adored him to a man". Others, who had seen him from close quarters at his work, found in him, "The noblest embodiment of the maxum 'to strive, to seek, to find and not to yield". He set an example for others in wearying himself out in the service of the people, and the rewards he received for his performance were well deserved.
All this had made Abdul Qaiyum quite content with life and inspired him towards further endeavours and achievements. With a monthly salary of Rs.500/- and a little saving of his own, he had no economic worries, while the nature of his job was suited to his taste and talent. Moreover, he found in Roos Keppel, the P.A. Khyber, a team-mate whose moral and material support in difficult projects ensured definite success. Roos Keppel found in him the best possible subordinate officer, and likewise Sahibzada Abdul Qaiyum found him to be an ide- ally sympathetic and cooperative boss, and this resulted in their life-long friendship.

The friendship of Roos Keppel and Abdul Qaiyum was mutually beneficial for the British Government as well as the people of the frontier. As Olaf Caroe puts it:

"Much more far-seeing than Roos Keppel, Abdul Qaiyum became the chief architect of that synthesis of Pathan with British practice, which enabled a foundation to be laid for the political edifice within which the frontier eventually took it's place as the bastion of West Pakistan".

Col. Sir Charles Brierley, who was the Inspector General of hospitals in the Frontier, often used to tell his friends how on his first appointment to the post of Civil Surgeon in Peshawar he was introduced to Abdul Qaiyum by George Roos Keppel at the latter's residence. Roos Keppel had then told Brierley to remember Abdul Qaiyum as he was going to achieve remarkable distinction in future, which actually came true in the coming decades.

It was not only the achievements during his Government service which earned Khan Bahadar Sahibzada Abdul Qaiyum great renown and popularity. The poor and needy people from his home-town and elsewhere in the frontier had the utmost regard and respect for him for his benevolence and generosity. People — mostly uninvited — used to come and stay in his house for weeks on end, as if it were their own sweet home. No body bothered to ask even the strangers what had brought them there and how long they were going to stay. This being the state of affairs in his residence, there were few who did not avail themselves of the opportunity.

Besides this, Sahibzada Abdul Qaiyum also helped
the needy and orphans in their education, employment and other difficulties. Many an elderly gentleman, who are still alive and admit so, owe their present position to the generous help provided by Sahibzada Sahib, who helped everybody without making any show of it. On the contrary, he never even expected any thanks or gratitude from those he helped.

Ever since his appointment as Assistant Political Officer Khyber in 1898, Sahibzada Abdul Qaiyum occupied a house in Peshawar city known as 'Mirza Hussain Ali Khan's Haveli', which was a 'Nazul' property under provincial services. The house was originally given to Mohammad Shah Khan and Mohammad Saddiq Khan of Lalpura in 1897, but was occupied by them for only a short period. It had an area of 4927, partly double storeyed, with a courtyard measuring 80x45 and surrounding balconies. The haveli was in fact an enormous hujra specially suited for reception of large Afridi Jirgas, with a capacity for over 1,000 men. Sahibzada Abdul Qaiyum remained the occupant of this house for more than two decades and was interested in buying the property, but
as it was the official residence of A.P.O. Khyber, therefore the Government refused its sale, in spite of his repeated requests.

BAZAR EXPEDITION

(Operation Against the Zakha-Khel Afridis 1908)

In spite of the settlement effected between the Government and Zakhakhels in 1905 through the negotiations of Sahibzada Abdul Qaiyum, their raids in the British territory gained renewed strength with the support of Hazarnao gang and the Orakzais. They were also supported by the Afghan officials, where as the other Afridi tribes behaved well in so far as they restrained members of their own clans from joining in these raids, and also confessed their inability to restrain the Zakha-khel and indeed recommended to the Government the occupation of the Bazar valley.

Towards the end of 1907, the raids conducted by Dadai, Usman, Multan, Gul Baz and Mohammad Afzal along with their gangs of outlaws gained renewed strength and in January 1908, Sir Harold Deane, Chief Commissioner NWFP,
was obliged to summon immediately the Afridi Jirga on
the one hand, and sent proposal to the Government re-
garding annexation of the Bazar valley on the other.
However, the Government merely allowed to send a puni-
tive expedition to the valley, which decision was con-
veyed by the Chief Commissioner to the Afridi Jirga
and Kabul authorities on 12.2.1908.

The Bazar valley is about twenty miles long,
seperated by the Alachi mountains in the north from
Khyber Pass, and the Sur Ghar range in the south from
Bara valley. The Zakhakhel own the western upper end
of the valley just below the magnificent snow-capped
range of the Sufed-Koh. The main stronghold of Zakha-
khel was China, while the 'Thabai' and 'Tsatrobi' passes
in the circle of their mountains were like 'back doors'
of Bazar valley into Afghanistan, while the Mangal Bagh
and Bukar provide access to the Bara valley. The front
door to the valley is from the Khyber Pass and over the
Alachi range, across which are four passes - the Chura,
Alachi, Bori and Bazar, with Chura as being the easiest,
though it leads through the territory of Malik-din-khel.
The Expeditionary Force assembled at Peshawar on 12.2.08, with Maj.Gen.Sir J.Willcocks holding the command, and Col.Roos Keppel, P.A. Khyber, as Chief Political Officer and Sahibzada Abdul Qaiyum as Assistant to the C.P.O. Col. Roos Keppel moved his flying column on 15th, reaching China the same evening via the Bazar Pass, while Sahibzada Abdul Qaiyum accompanied Gen.Willcocks, much impressing the latter with his frequent valuable suggestions.

The main column left Peshawar on 13th, making daily halts at Jamrud, Ali Masjid and onwards. As the Zakhakhel had deserted in mass exodus before the expedition began, so no serious damage could be inflicted upon them, except destroying their centre-hold China, but a large number of them were killed during the encounters in the following days until 24.2.08, when a united Afridi Jirga of 400 men came from Chura to arrange a settlement. The maliks even agreed to use force in order to bring the Zakhakhels to terms.

The Jirga was interviewed by Col.Roos Keppel and Sahibzada Sahib, wherein a suspension of operation
for two days (25th and 26.2.08) was granted to allow
the Jirga to meet the Zakhakhel and discuss terms with
them at Halwai. The Zakhakhel took their oath on Quran
to abide by their decisions. Terms having been arrang-
ed, the Jirga returned from Halwai on 26th to report
60
to Gen. Willcocks.

The same day, however, a lashkar consisting of
Sangu-khel Shinwaris, about a thousand Ningraharis and
a few Mohmands, advanced from the direction of the Tha-
bai Pass, only to be informed by the Zakhakhel that
they were too late in coming, and could do no more than
61
wait for the outcome of the negotiations.

The night of the 27th February was spent in dis-
cussions, in which Sahibzada Abdul Qaiyum played a key
role between the parties, and managed to draft a docu-
ment, giving full terms, by the afternoon of 28.2.08.
This document was endorsed by all the Maliks and influ-
ential elders, whereafter secret orders were issued for
withdrawal of troops, which process was completed by
10.00 A.M. on 29.2.08. Troops were back in Peshawar by
62
2.3.08.
After return of troops to Peshawar, a complete Afridi Jirga was met by Col. Koos Keppel and K.B. Sahibzada Abdul Qaiyum. The Jirga then spent about a month in the Zakhakhel country in order to decide the terms and conditions of the settlement. The Jirga also managed to get hold of all the raiders except Multan, who had taken refuge in Afghanistan.

In his official despatch to the Government, Major General Sir James Willcocks wrote about Sahibzada Sahib:-

"... I have brought his services prominently to the notice of the foreign department..., and I would here only add that his assistance to the troops during our first advance was thoroughly appreciated by all."

In his letter to the Secretary to the Government of India, Foreign Department Gen. Wilcocks wrote:

"... The services rendered by Sahibzada Abdul Qaiyum, Assistant to the Chief Political Officer, Bazar Expedition, are deserving of the highest praise. He accompanied me in my first advance..."
from Ali Masjid to China, whilst Lt. Col. Roos Keppel was commanding the Landikotal column and his advice at Chura was most useful. As for his services in relation to the Zakhakhel Settlement, I entirely agree with the Chief Political Officer in his commendation. I sincerely trust the Sahibzada will receive some substantial acknowledgement of his good work from the Government. He is a very hard-working, 64 loyal and zealous servant of the state”.

Col. Roos Keppel, the Chief Political Officer of the Bazar Zakhakhel Expedition, wrote about Sahibzada Abdul Qaiyum in his Political Report:-

"Should Government be satisfied with the political results obtained, and should my hopes for the future be justified by the event, I would like to state that such political credit as may have been gained is due mainly to the efforts of Sahibzada Abdul Qaiyum, whose services have been invaluable. The Sahibzada served through the Tirah Expedition and has
been since 1898 Assistant Political Officer Khaiber. His knowledge of the Afridis and the real affection and respect which they have for him, have given a power over them which has ever been used for their good. The recent negotiations were complicated and difficult and we had many a 'mauvais quart d'heure' when it looked as if all would be broken off. We were hampered by the necessity for haste, and intriguers from both the British and Afghan borders worked against us, but throughout the negotiations Sahibzada Abdul Qaiyum never despaired, nothing could ruffle his imperturbable patience or bend his determination; and that we have made a real settlement is due principally to his influence and skill. I would take this opportunity to bringing his services strongly to notice.

The success of the Expedition against the Zakha-khel was mainly due to the military skill and the influence of Sahibzada Abdul Qaiyum on the Afridis, resulting
in the return of all the looted property worth Rs. 33,489/-. Sahibzada Abdul Qaiyum had successfully managed to isolate the Zakhakhel section and bring the rest of the Afridi clans to Government side. Moreover, the entire credit for the remarkable settlement with the Zakhakhel at the end of the Expedition went to him, which settlement lasted for an unexpected long period.

For this distinguished service during the Bazar Expedition, Khan Bahadur Sahibzada Abdul Qaiyum was created a Companion of the Order of the Indian Empire (C.I.E) and granted a special political 'Jagir' of Rs.3,000/- per annum. Moreover in August 1908, the Government of India announced the approval of a new medal to commemorate military operations in or on the frontier of India. This medal was also granted to Sahibzada Abdul Qaiyum, along with all those others employed in the operations connected with the Bazar valley and Mohmand operations. The medal had a clasp with the inscription 'North West Frontier of India 1908'.

MULTAN AFFAIRS

The Bazar valley Expedition brought peace in the
border area as the tribal people had to pay for the deeds of the notorious raiders. Dadai, the cleverest and strongest man in the tribe, was dangerously wounded early in the Expedition and sent a message to his clansmen strongly urging them to make peace and regretted his share in bringing punishment upon them.

Dadai said that he had been made a catspaw by Sardar Nasrullah Khan, who had given him pay for forty men to raid into British territory, and assured him that the Government of India would never send an Expedition to Bazar, besides promising him protection and assistance for the whole tribe. Dadai urged his fellow tribesmen to make peace with the English and to have no more to do with Kabul.

As regards Multan, who had taken refuge with the Afghans during this Expedition, the Afridi Jirga demanded that he should come in, make unconditional submission, pay a fine of five thousand rupees and give guarantees for the future. He was at first inclined to agree to these terms, but was persuaded by the Afghans not to submit.
The Afridi Jirga of the Bazar Expedition then deposited with the Government one Lee Metford, eight Martini Henry and four snider rifles, then roughly valued at five to six thousand rupees, as a guarantee that they will not allow Multan to return to, or to settle in, Tirah, until he was duly punished.

As Col. Muspratt writes in his Memoirs, Multan was at one time pursued to join the Khyber Rifles, and he had stayed in the Khyber Rifles lines at Jamrud, where he was taken out by Col. Muspratt to the ranges in order to fire with the others. But Multan could not stand discipline, as he often used to say, and then had left the services in quite friendly fashion.

It was left to the lot of Sahibzada Abdul Qaiyum to bring an end to raids of the notorious Multan and his gang, who was himself a Zakhakhel, but was assisted by a number of outlaws from Ningrahar in Afghanistan, becoming a terror for the people in N.W.F.P.

On 23rd Jan. 1909, news was received that Multan and his gang were present in the vicinity of Peshawar. A Large force was despatched to surround the gang in the
Phandu-Nullah near Peshawar. During the ensuing encounter Multan and one of his group-members were killed, while Government forces lost three, with several wounded, including British and natives. Seven of the gang-members, all Sangukhel, were captured and later hanged on 22.3.1909. The Government of India specially thanked Sahibzada Abdul Qaiyum for obtaining the vital information which led to the dismembering of the Multan gang.

The Viceroy wrote to the Afghan Amir on 24th March, saying that Multan used to organise his raids from Afghan territory, and the Afghan Government, instead of checking these raids, assisted the gang. Multan himself was long remembered by the people after his death and ballads were composed in his eulogy with the opening lines:

Takdir ta Nishta band
Ka harso e Kro hunar.
Multan pa tagai ger shuh
Toti da sar dare
Bya ba sok Kawi dare.
Translation:-

Fate is inexorable, do what one may.

Multan was treacherously surrounded.

He was the flower of the Khyber.

Now who will raid the plains.

The duties of Sahibzada Abdul Qaiyum had ever been of a nature that kept him busy for most of the time. But at the same time, these duties took him to far flung and inaccessible parts of the frontier, thus providing him opportunities to visit places that were almost out of bound for a common man. He had also grown fond of travelling and having already seen every corner of the British India, it was now his desire to go beyond and see at least a portion of the outside world. This too became possible in 1909 when he had the chance to visit Great Britain and certain other Western countries. In England, he was invited to the banquet given to the Ottoman delegates, with Lord Curzon as the President of the occasion; as well as the Naval Review, for which he had to sail from Southampton onboard the 'S.S. Adriatic'. Besides these, he attended a number of other fun-
ctions and receptions.

As Assistant Political Agent:

On 1st July 1910, Khan Bahadur Sahibzada Abdul Qaiyum Khan was promoted and transferred as Assistant Political Agent to Chitral, which area he had already visited about fifteen years back in connection with the Asmar Boundary Commission. His appointment as A.P.A. Chitral was not for a very long time, yet his short stay there was quite fruitful and he won the hearts of the people there with his amiable, just and tolerant nature. But his stay in Chitral lasted for a mere three months and on 29th September 1910 he was back in Khyber as Assistant Political Agent. This quick return was owing to the fact that Khyber was a perpetual trouble-spot for the Government and Sahibzada Abdul Qaiyum was needed there in order to benefit from his influence and experience.

In August 1910, a gang of thirty-three out-laws entered Kohat district and had a fight in the main street of Naryab Bazar, killing five villagers and losing three of their own friends. The Kamberkhel then committed some
more serious decoities in Adezai, Sufaid Dheri and Jehangira. As a result of this misconduct the tribe was fined twelve months of its allowance and threatened with expulsion from British territory. After his re-appointment in Khyber, Sahibzada Abdul Qaiyum started negotiations with the Maliks and Elders, who then tried to bring the offenders to task, resulting in the return of all the looted property. The influence and role of Abdul Qaiyum was thus praised by the Chief Commissioner, G.O. Hoos Keppel, in his Border Administration Report for 1910-11:

"The bringing home of these cases and the extraction of the loot afforded K.B. Sir Abdul Qaiyum C.I.E. another opportunity of displaying that political ability and knowledge of human nature which he possesses in so pre-eminent a degree, and which he has for so many years ungrudgingly placed at the services of Government on this 80 Frontier".

Another achievement of Sahibzada Abdul Qaiyum in Khyber was in respect of the road development, which was of utmost strategic and commercial significance. The con-
struction of this vital road from Peshawar through the Mullagori and Shilmani country to Landikotal was strongly recommended in 1887 by Major Warburton and was later surveyed and traced by Captain Macdonald in 1888-89. Realizing the advantages of this road, its construction was again pursued in 1901, though the concerned tribes had to be faced.

In 1912, attention of the Government was called by the unsatisfactory communication through the Khyber, the significance of the road having increased many folds due to the temporary stoppage of work on the 'Loi Shalman Railway' from 1908 onwards. The Government therefore decided to widen the existing 'North Khyber Road' to a width of 24 feet throughout, and complete the duplicate 'South Khyber Road' between Jamrud and Landikhana to a similar width throughout, in order to facilitate either-way passage of convoys.

The expected expenditure on the Khyber road was about six lacs, and work was to be spread over several years. But the most difficult part of the project was the acquisition of the cultivable land of the tribal
owners without any pressure or friction. The matter was thoroughly discussed by Col. Sir George Ross Keppel, Chief Commissioner NWFP, Col. W. J. D. Dundee, Secretary Public Works Department, Major W. J. Keen, Political Agent Khyber, and K.B. Sahibzada Abdul Qaiyum. The bulk of the job was entrusted to Sahibzada Sahib to cautiously sound the Afridi and Shinwari owners and use his influence in inducing them to part with their cherished land.

Roos Keppel, the Chief Commissioner, was against any delay in taking up the most important part of the scheme viz. The acquisition of the tribal land, because Sahibzada Abdul Qaiyum proposed to take furlough in the Spring season of the following year, i.e. 1914. Roos Keppel therefore wrote to the Government to take up the scheme as early as possible, because it was only Sahibzada Abdul Qaiyum who enjoyed the confidence of the Afridis to a remarkable degree, and no body else could so well induce them in such matters as he could do. Accordingly, work on the Khyber road began immediately, which was made possible due to favourable peace-time and the efforts of Sahibzada Abdul Qaiyum.
Sahibzada Abdul Qaiyum was thus living a life of success and glory. He even had dreams of adventure and accomplishment. In a letter, written probably in 1912 or 1913, to the Commander-in-Chief of India, Sahibzada Abdul Qaiyum mentions his dream of visiting a planet far away from earth. That planet was divided into two kingdoms of kishwar-icivil and kishwar-i-Jang (civil and military kingdoms). Abdul Qaiyum found himself landing in the former, and then was privileged with the permission to reside in its capital. There, he heard of the other kingdom, kishwar-i-Jang, separated by an insurmountable lofty cliff-like barrier from the former.

Abdul Qaiyum then resolved in his dream to surmount that barrier in order to cross over, in which process he was so exhausted that he almost gave up his struggle, had it not been for the helping hand from heavens. Thus helped over the summit of the cliff by providence, Abdul Qaiyum found himself in the wonderful panorama of the beautiful kingdom he had so desired, where he was addressed by the natives as an honorary Colonel/Major. Soon thereafter, Abdul Qaiyum woke up and
so his pleasant dream came to an end.

Sahibzada Abdul Qaiyum further wrote in his letter to the Commander-in-Chief that the events of his dream described his previous history, and that there was ample promise for the future. Who knew then that the dream could come so true.

This letter was primarily written by Abdul Qaiyum to request for the grant of honorary rank of Colonel or Major in the army, which request was officially refused by the Commander-in-Chief of the Indian army in December 1929 on the ground that it was too late and impossible then to grant him any rank.

Educational Endeavours:

The Pathans of the North West Frontier region had ever remained backward due to their conservatism, stubbornness and religious dogmatism. Moreover, they had always resisted foreign domination and never submitted to derive benefits out of it. As such, they were deprived as sharers in the fortunes of India, and the process of their absorption in the Indian cosmos remained slow. Instead of progress, they were retrogressing towards
primitive backwardness and reclusion from the civilized world, with which they were in open confrontation. Their already piti-able economic position was further aggrava-
ted by the various Government Expeditions and would have soon fallen in the abyss of ignominy and non-entity, had Sahibzada Abdul Qaiyum not come foward as their Savior.

Khan Bahadur Sahibzada Abdul Qaiyum set in the change which made his brethren realize the significance and need for modern education. As he said in his address to the All India Mohammadan Educational Conference a few years later, the people had started feeling thirst for the Western education in the remotest corner of India. Though he believed that mere graduation and university education was not the key to the prosperity and bright future of an individual. The real value of education lay in the awakening that it brings and the refinement that it grants to hidden talents.

More than all that, Sahibzada Abdul Qaiyum had realized that education alone could bless his people with freedom, not only freedom from ignorance and freedom from want, but also freedom from the yoke of foreign domina-
tion and dependence. It was to this end that he rendered for his people the ever-lasting service of establishing the Islamia College in 1913, with the active support of Hoos Keppel, while he was still in Government service as A.P.A. Khyber.

The creation of Islamia College was an achievement for which K.B. Sahibzada Abdul Qaiyum was rightly called the Sir Syed Ahmad Khan of NWFP. But in some ways, his achievement was greater than Sir Syed's because Sir Syed Ahmad Khan had a group of supporters like Wiqar-ul-Mulk, Muhsan-ul-Mulk, Maulana Shibli and Haali etc, whereas Sahibzada Sahib was on his own in his fight against illiteracy in the province. In addition to this, he had to fight the bigoted and illiterate 'Ulema' who were in fact the greatest obstacle in his way. These Ulema had given the 'Fatwa' that who-so-ever sent his children to school for education, his next seven generations would suffer the torture of hell. People then used to say:

سبیق مدرسے واقع، د پیارہ د پیارہ، واقع جنت کی لسان نہیں نوی، پر دوزخ کی بھگی ونی
(They study in the Nadrassa for the sake of money. There is no room in the Heaven for such people, who would suffer the punishment of Hell).

Much of Abdul Qaiyum's worries were the product of opposition by others. He had no helper but the helping hand of the Government, which too was an achievement in itself, to have obliged the Government to back him in his struggle. As such, he was himself the guide and himself the follower:

\[
\text{خوراک زده و خوراک کرده و خوراک گرفت.}
\]

(he is himself the potter, himself the pot and himself the clay (of which the pot is made).

Whatever he did for his people was the outcome of his instinctive nature to serve others. Among the Pathans there always were, are and will be people better educated, richer and better placed than Abdul Qaiyum, but no body ever thought or tried to do the job done by Sahibzada Abdul Qaiyum, which shows that he was born to do that service and it was in his lot alone to do it.

Because of the institution of Islamia College, K.B. Sahibzada Abdul Qaiyum had earned himself bitter hos-
tility and opposition among some of the so-called leaders and scholars of the masses in India. As Professor Abdul Majid puts it, he was accused of dividing the 'Islamic mental power' by separating his Province from Aligarh at that time. To this his supporters replied that if Sir Syed Ahmad Khan was praised for what he had done for the muslims, then why should Abdul Qaiyum be held guilty for desiring the same for his backward brethren. Moreover, if the Islamia College Lahore did not harm the muslim cause of unity at that time, then how could Islamia College Peshawar do that, specially when the courses were alike.

Another accusation was that Sahibzada Sahib was forcibly extorting donations from people, with the help of Government might. This too was a baseless charge as donations can not be forced upon people and moreover it was not he but teams of the organisers who went from place to place collecting subscription and donations. The cause for which these donations were taken was such that it touched the hearts of the poorest Pathans, whose traditional hospitality obliged them to part happily with a
part of their savings and earning. Thus, even poor widows were found giving their bits of ornaments for the welfare of their coming generations, and it was not Sahibzada Sahib who robbed these things from their person.

The third charge against Abdul Qaiyum was that he raised the question of his college at a time when movement was in progress for Muslim University. But in view of the very limited people of North West Frontier who could benefit from Aligarh and the hardships they had to endure, it was not wrong to demand a separate college in the N.W.F.P., where a much larger number of desirous people could benefit from the college facility.

Lastly, it was alleged that Sahibzada Abdul Qaiyum did not allow the educated class of the Province to interfere with the college education and administration matters. But that charge was refuted by saying that any earnest well-wishers of the college or Pathans could not be stopped from rendering his service or sacrifice, and after all, what became of the college when Sahibzada Sahib was no longer there to check these pseudo-well-wishers?
The whole thing boiled down to the fact that some people felt jealous of Sahibzada Abdul Qaiyum, whose list of achievements grew longer and longer with the passage of time, and his popularity and fame had eclipsed the name of many a good one. These opponents disliked and abused Abdul Qaiyum for no fault of his, except that he was the well-wisher of his brethren and endeavoured for the uplift of the masses. Olaf Caroe notes in his book:

"Akbar Khan Hoti...., son of Khwaja Nohammad Khan, .... despised the people he termed 'holi-bolis', the Mulla class, of whom he regarded Abdul Qaiyum the chief examplor,"sir", he would exclaim in his deep booming voice," the man is no Pathan'. Did you ever see a real Pathan who was a mullah?

....Sayyids, what are Sayyids? Give me the Pathans".

It was not only personal abuse that was showered on Sahibzada Abdul Qaiyum, but at times it took the form of organised campaign against him. On 21.2.15, a well-wisher wrote to him that a meeting of about one thousand persons was held in Hoti Mardan on 19.2.15, which was addressed by a number of mullahs, who alleged that just
as the Kotha Nulla was a 'Wahabi' and was murdered therefor, so likewise treatment should be meted to Abdul Qaiyum because he was a well-wisher of the British.

In the face of all this opposition, Khan Bahadur Sahibzada Abdul Qaiyum continued playing his constructive role, whether it was through Islamia College, or his official duty as the Assistant Political Agent of Khyber.

In the year 1915, the most important issue in the Khyber was the distribution of the new and revised allowances, which were sanctioned by the Government that year. After several months of discussions and of pains-taking negotiations by Mr. Pears, P.A. Khyber, and Sahibzada Abdul Qaiyum, A.P.A, an equitable and just agreement was concluded with the tribal Maliks and elders. As a side issue of the main problem, it was necessary to cope with the question of the forty year old feud of the 'Sepah' and Akakhel sections and of the claim of the latter to a share in the Khyber Pass allowances. Thanks to K.B Sahibzada Abdul Qaiyum, their bitter feud was formally patched up and oath of unity was taken by
the two sections.

In the Border Administration Report for the year 1915-16, the P.A. Khyber, Mr. S.E. Pears noted:

"It was only by the unceasing efforts and personal influence of Sahibzada Abdul Qaiyum that a settlement of a most comprehensive kind was effected. The long standing feud of the Akakhel and Sepahs was formally ended. The Sepahs admitted the Akakhel to share the new allowance with them on a footing of brotherhood.

...It may be said with certainty that the work would never have reached its present advanced state without his ability, tact and monumental patience. The confidence which the Afridis of all sections feel in his sense of justice was an invaluable asset to the Government, without it, the Afridis would have fallen an easy prey to the numerous intriguers, who hoped to raise discord at our expense... Another acknowledgement of the services of Sahibzada Abdul Qaiyum must be made in the two other matters connected with the
internal tribal affairs of the Afridis, the feud between the Malikdin-khels and Kambar-khels, and the feud between the two factions of the Anai Zakka-khels; both these feuds were obstacles which had to be surmounted before the new distribution could hope to be successful and both feuds were in themselves matters requiring very careful treatment."

As An Arbitrator:

These peace-bringing services of Abdul Qaiyum were performed not only in his official capacity but also as a private arbitrator between faction and parties having their own differences. This was so because everybody had complete trust and faith in the impartial and just nature of Sahibzada Abdul Qaiyum. One such example is afforded in his role regarding the case of the Dir Timber trade.

In January 1913, a partnership was entered into between K.B. Mian Rahim Shah Kakakhel and R.B. Karam Chand of Peshawar for the extraction of timber from the Dir forests. Since the death of Mian Rahim Shah in 1913, the
partnership had proved unworkable, with the result that the timber trade was practically at a stand still, and the Nawab of Dir was unable to obtain his money and so was discontented.

It became necessary therefore to bring some agreement between Karam Chand and the heirs of Mian Rahim Shah. Accordingly, a reference was made to arbitration. Three arbitrators were appointed namely K.B. Haji Sethi Karim Baksh, K.B. Arbab Dost Mohammad Khan and H.N. Bolton, D.C. Peshawar as a referee. After exhaustive enquiries, these arbitrators came to a decision on 7.4.1914, but as one of the parties refused to accept the decision, the matter remained where it was.

About six months later, another arbitration was attempted, in which case a sole arbitrator was appointed. This arbitrator, Arbab Mir Ahmad Khan, gave his award on 1.11.14, but neither party took any steps to enforce it. In January 1915, the parties again moved the D.C. Peshawar in the matter, but as he was busy, and the parties had twice refused the awards of arbitration, therefore the case could not be given immediate attention.
After further discussions between the two parties, they at last suggested that if K.B. Sahibzada Abdul Qaiyum, A.P.A. Khyber would consent to discuss the case with them, they would abide by his decision. With the approval of the Chief Commissioner, Sahibzada Abdul Qaiyum undertook this very delicate and arduous task. After considerable labour and perseverance, he at length succeeded in persuading the parties to come to an agreement, with the result that a deed of dissolution of partnership was drawn up, executed and registered on the 20th May 1915 by the parties concerned.

The two parties were then desirous to present Sahibzada Abdul Qaiyum with an honorarium of Rs. 3,000/- as a token recognition of his services. No doubt that Sahibzada Sahib had devoted much time and attention to this most intricate case, and had succeeded where the previous arbitrators had failed. The Nawab of Dir had been dissatisfied about the contract for a long time and the actual amount in dispute between the partners was no less than ten and a half lac rupees, which sum was actually paid across the table by the one to the other in settlement of
the dispute. Later the Government allowed Sahibzada Abdul Qaiyum to accept the honorarium of Rs.3,000/- offered by K.B. Karam Chand and Mian Musharaf Shah, heir of Mian Rahim Shah.

Such was the role of K.B. Sahibzada Abdul Qaiyum Khan in the society, whereas in the performance of his official duties he was almost unique in maintaining peaceful atmosphere along the North West Frontier. In his letter to Hardinge, the Chief Commissioner of N.W.F.P., Sir George Roos Keppel, noted that the one factor which contributed notably to the quiet in Afridi territory was the remarkable influence of Sahibzada Abdul Qaiyum who, in Roos Keppel’s words, was an "anchor to which Tirah is moored".

Grant of the Title of Nawab

Roos-Keppel's remarkable tribute to Sahibzada Sahib was duly recognized by the Government as well in its grant of the title of 'Nawab' to him on 1.1.16, which sanad was despatched to the P.A. Khyber on 8.1.1916, for delivery to Abdul Qaiyum, while the Master of Mint in Calcutta was sent a copy of the same so as to send badges with ribbons to
all the recipients.

Earning the title of Nawab was no trifling thing and so Sahibzada Abdul Qaiyum was congratulated from all quarters. The Afridi Maliks combined to give an entertainment at Jamrud in the afternoon of 17th February 1916, to all the British officers and Indian notables of the Province. The proceeding opened with an address, which was followed by the presentation of a 'Nazr' of Rs.1,000/- to be devoted to any purpose approved by the Chief Commissioner, which gift was later sent to the Imperial Indian Relief Fund.

The public of Abbottabad, specially the Majlis-i-Islamia, Hazara, sent their telegram of thanks on 21.1.16 to the Chief Commissioner for bestowing the title of Nawabship on Sahibzada Abdul Qaiyum. A similar telegram, on the same date, was also sent by the people of Mansehra, while a grand meeting of the Muslims and Hindus under the presidency of K.B. Arbab Mir Ahmad Khan was held on 9.1.16 in the Islamia Club Peshawar, to express their sincere gratitude to the benignt government for the act. Later, a 'garden party' was given in the honour of Nawab
Sahibzada Abdul Qaiyum. A telegram of thanks was also
despatched by the Hindu-Muslim gentry of D.I.Khan thro-
ugh Captain Nawab Ahmad Nawaz Khan on 11.1.1916 to the
Chief Commissioner, for the grant of the well-deserved
106
title to Abdul Qaiyum.

Thus honoured by the Government from time to time,
Nawab K.B. Sahibzada Abdul Qaiyum continued rendering his
valuable services in the Khyber as Assistant Political
Agent. He was actually involved in all the affairs of the
Khyber tribal territory and his ripe experience enabled
him to cope with any difficult situation. He had managed
to keep the tribesmen completely under control, although
the flames of the First World War were spreading in the
Muslim world.

Eversince the outbreak of the First World War in
August 1914, the stability of the Frontier had depended
mainly on the Afridis, who did not fail the Government in
the year 1915, when in the eyes of all the tribesmen the
star of the British Government seemed to be setting. All
this was owing to the tact and firmness of Nawab K.B.
Sahibzada Abdul Qaiyum and the ascendency which he had
acquired over the tribes in the course of so many years. It was this firm control of Sahibzada Sahib which compe-
1led Roos Keppel to say:

"If we get through this critical year (1915),
this will be more due to Abdul Qaiyum than 107
to any other individual, I include myself."

After 1915, there had been other anxious moments
for the Government. In 1916, there arrived in Tirah
some Turks with cash and promises of arms and ammunition, which could have inspired the Afridis to rise against
the Government, had it not been for Sahibzada Abdul Qaiyum
108 who managed to contain them.

Decades later, on 16.11.1961, George Cunningham,
while delivering his lecture 'N.W.F.P. Retrospect' at
Overseas House, London, said about Sahibzada Abdul Qaiyum:

"He (A.Q) was a man of some guile too, because
I remember in 1917 when there was a very dangerous
shortage of silver in India, and the Peshawar
Treasury was literally down to it's last few
bags of one thousand rupees each, and Abdul
Qaiyum had to pay, at this time, the Afridi
allowances which amounted to about Rs. 1,50,000, and it looked as if the local Treasury would have to default, with, of course, the most damaging results all over India. Well, Abdul Qaiyum got hold of the fine old chief, the head Kukikhel Malik Zaman Khan... and they had a long talk the night before. Next day, when Abdul Qaiyum was holding the allowance Jirga, Zaman Khan came up first for his allowance, and Abdul Qaiyum pushed forward 2 or 3 bags — five bags I suppose — of one thousand Rupees each for him. Zaman Khan, although it had never been heard of that such a thing should be done, said "No, I am tired of these heavy bags of silver, I prefer notes because they are easier to carry away, and easier to hide." There was a good deal of argument about this. Abdul Qaiyum said it was difficult to find notes of that amount at short notice, but in the end the notes were produced after some delay, and Zaman Khan took them away. After that, every Malik who
came up followed the example of his chief, Zaman Khan, and at the end of the day the bags were all taken back to the P.A.'s office, and it is commonly supposed they were all full of stones."

Truce With Mujahidin:

It was in 1916 that Sir Sahibzada started the very important negotiations with the 'Mujahidin', who were then centred in 'Smasta', Buner. The Mujahidin were the followers of Syed Ahmad Shaheed (1786-1831), who introduced the Reformist movement of 'Wahabis' in India in the early 19th century. This doctrine was originally founded in Arabia by Maulvi Mohammad Abdul Wahab of Nojd in the 17th century.

In India, the movement of the Mujahidin, whom the British rulers prejudicially called 'Hindustani Fanatics', had caused considerable anxiety to the rulers. In 1824, Syed Ahmad Shaheed founded his colony among the independent Yusufzais, with forty of his followers, with the prime object of overthrowing the Sikh rulers of Peshawar. Their first attempt of 1827 to this end failed, owing
to the defection of the Peshawar Sardars. But in 1829 they succeeded in occupying Peshawar, having gained considerable influence among the border tribes.

During the War of Independence of 1857, the Mujahidin again played a key-role, and were joined by about six hundred mutineers of the 55th Infantry, and would have put themselves at the head of a formidable attack by the frontier tribesmen, had it not been for the jealousy of the Akhund of Swat, which prevented them from doing so.

Maulvi Nematullah, the Amir of Mujahidin, wrote to Nawab Sir Sahibzada Abdul Qaiyum and Sir George Roos Keppel on 26.12.1916. He reminded Sahibzada Sahib of his hereditary connection with the Mujahidin, when his grandfather, Hazrat Jie of Kotha, lived in Buner and had their full support. The Amir sought his guidance and help for establishing smooth relations of friendship with the Government. While to the Chief Commissioner he professed the innocence of his colony, and complained about the strictness of the Government with his people.

In 1917, the Amir of Mujahidin had further corres-
poundence with Sahibzada Abdul Qaiyum, requesting him to plead their desire for friendship with the Government, so that they could have free access into the British territory. In view of the prevailing Great War, the Government also thought it wiser to come to some peaceful settlement with the Mujahidin, so as to prevent them from adding to the Government's difficulties on the Frontier.

Nawab Sir Sahibzada Abdul Qaiyum was authorised in May 1917 to conduct negotiations with the Amir of Mujahidin on behalf of the Government, while Noulvi Barkat Ali and Noulvi Mohammad Ali were nominated by the Amir as his representatives. Negotiations began in Peshawar on 15.6.17, wherein all aspects of a possible settlement were discussed freely, and on 22nd June, Nawab Sahib sent a detailed note and draft agreement to the Chief Commissioner NWFP, for the Government's approval.

A.H. Grant, Secretary to the Government of India, wrote to Roos Keppel, Chief Commissioner NWFP, on 20.7.17 informing him about the Government appreciation of Sir Abdul Qaiyum's "tactful and discreet dealing" with the Mujahidin in such a delicate matter. In mid-August, the
Government authorised him to go ahead and finalise the peace-treaty with the Amir-ul-Mujahidin in accordance with his own peace-terms.

The meticulous and tactful approach of Sir Abdul Qaiyum was much appreciated by the Chief Commissioner, who wrote to him on 17.9.17 to say:

"I am afraid these negotiations have given you a great deal of worry, but I am very grateful to you for the tact with which you have conducted them and all the trouble you have taken. Even if the negotiations come to nothing in the end they would have been valuable in tiding us over an awkward season and getting us in touch with the Fanatics".

Later, after the agreement had been concluded, the Deputy Secretary to the Government of India, Foreign and Political Department, wrote to Roos Keppel on 21.1.18:

"It is considered that great credit is due both to you and to Nawab Sir Sahibzada Abdul Qaiyum for the skilful manner in which this delicate case has been handled and brought to a satisfactory conclusion."
As a result of this peace-treaty, eight suspected Mujahidin were released by the Government in Bengal, nine in Punjab, five in Bihar and Orissa, and one in Delhi, in return for peaceful conduct by the Mujahidin. In early 1919, the Mujahidin abided by their peace-treaty with the Government, in spite of requests from the Black Mountain tribes for 'Jehad'. A similar 'Farman' of the Amir of Afghanistan was also ignored by them, and for their peaceful role during the Afghan War, Roos Keppel suggested a reward of Rs.25,000 and twenty-five squares of land in Punjab, which was modified by the Government to Rs.25,000/- grant and an yearly allowance of Rs.10,000/-. Later, it was in 1921 that Maulvi Niamatullah, the Amir-ul-Mujahidin, was murdered for his secret dealing with the British Government.

The Viceroy in Islamia College:

The firm control of the authorities and the peaceful atmosphere prevailing in the Khyber during the war-years was such that even the Viceroy of India, Lord Chelmsford, came to visit Landikotal on 9.4.1917, during his visit to the North West Frontier Province.
9th April 1917 was also memorable day for Islamia College, because the Viceroy paid an informal visit there on his way back to Peshawar from Landikotal. During this visit Lord Chelmsford was accompanied by Lady Chelmsford, Sir George Roos Keppel (Chief Commissioner), the Private Secretary, Mr. Bolton (D.C. Peshawar) and Sahibzada Abdul Qaiyum, A.P.A. Khyber and Honorary Secretary of Islamia College.

On arrival at about 4.00 p.m., the party had tea with Mr. Tipping, officiating Director of Public Instruction who was then living in the college premises. Afterwards, His Excellency, accompanied by Lady Chelmsford and party, proceeded to the college where Mr. Inayatullah Khan, then officiating Principal, met the party in front of the college office. Members of the college staff were then introduced to the Viceroy, who spoke in very cordial terms to each of them, enquiring about the subjects they were teaching and the institution they had come from. His Excellency then went round the library, the Roos Keppel Hall and the various lecture-rooms.

Leaving the college, the Viceroy and party then
went on to the school hostels, where all the boys and
the teachers were standing in front of the Butler Hostel
to receive him. After visiting the Oriental Library, the
party went on to the second college Hostel, where the
Viceroy saw the students cubicles and Dining Hall. Just
before the party left the hostel, the Honorary Secretary,
after remarking upon the debt which the college owed to
Lord Hardinge in connection with the new Science Block,
requested His Excellency to allow the second College
Hostel to be named the Chelmsford Hostel. His excellen-
cy graciously gave the desired consent.

As Political Agent of Khyber

In May 1917 Mr. Pears, the P.A. Khyber, proceeded
on privilege leave and was later deputed on recruitment
duty. On the vacancy thus created, Nawab K.B. Sahibzada
Abdul Qaiyum took charge as P.A. Khyber on 7th May 1917
and remained in that position till his retirement in 1919.
His previous post of Assistant Political Agent was filled
by the appointment of Khanzada Mohammad Dilawar Khan on
3.12.17.

It was remarkable that after his assumption of
charge as P.A. Khyber, the annual statement of offences remained blank, which fact reflected on his personal abilities. Once again, his talent and accomplishments were recognized by the British Indian Government with the grant of Knighthood when in June 1917 he was granted K.C.I.E. (Knight Commander of the Indian Empire) for his services in political charge of the Afridis.

But very few recognized and appreciated the qualities of Sahibzada Abdul Qaiyum the way Sir George Roos Keppel did. But for the presence of the other, the life and achievements of each could not have been what they were, and it was more so in case of Roos Keppel, which he openly admitted.

During the first World War, Sir George Roos Keppel received the sad news of the death of his brother. This was a tremendous shock for Roos Keppel who had no family or children of his own. In a "Darbar" held in Peshawar, Roos Keppel is said to have referred to the matter by saying that he had lost his brother in the war, and as he was not married himself, therefore his own death would mean the end of his family. With tearful eyes,
he then remarked that he was glad because he had ano-

123 ther brother in Sahibzada Abdul Qaiyum.

For the services of Nawab Sahib rendered during
the Great War, he was awarded a badge and letter of app-
124 reciation, while Roos Keppel, shortly before his retire-
ment from Government service as Chief Commissioner of
NWFP, wrote exclusively about Sir Abdul Qaiyum to Denys
Bray, then officiating foreign-secretary to the Govern-
ment of India. Roos keppel recommended special conside-
ratation of Abdul Qaiyum on account of the War services
because the peace on the North-West-Frontier during the
war years was solely due to Sahibzada Abdul Qaiyum, par-
ticularly during the first two years when the Afridis
casted the gravest anxiety. Not only then, but through-
out the past twenty-two years, he had kept the tribe
straight with his extra-ordinary influence over the
125 Afridis.

Roos Keppel thus wrote to Buller on 12.6.1919:
"We have lost all Zhob except Fort Sandeman, all
the Wano Agency and the Sherrani and Bhittani
country; the Zaimushats joined the enemy, the
Orakzai are wobbly and the Afridi sitting on the fence. A.Q. has done giant's work with the Afridis who would have gone long ago but for him."

In the earlier mentioned letter to Denys Bray, Rooskeppel further wrote that owing to his exceptional probity and liberality, Sahibzada Abdul Qaiyum was a poor man and as he was getting retired that year, he would be left with practically nothing beyond his pension of Rs.5,000/- and a cash 'Jagir' of Rs.3,000/- p.a. which was granted to him for his services in the Zakha Khel Expedition of 1908, with no income from his village property.

In view of this economic position of Sir Abdul Qaiyum, Rooskeppel recommended for him a free grant of forty squares of land in one of the Punjab canal colonies, or if this was not possible, then a special political pension or cash 'Jagir' of Rs.12,000/- per annum for one life. Roos-keppel wrote that Abdul Qaiyum was indisputably the leading Mohammadan nobleman of the province, not only/honours but all public and social
affairs, so that residents and visitors turned to him naturally for help and hospitality, thereby increasing his obligatory expenses far beyond his means. The Foreign Secretary, Government of India, forwarded this case to the British Government with the remark:

"We request your sanction and ask that it may be accorded by telegram as it will be source of great gratification to Roos Koppel, who feels himself under immense obligation to Sir Abdul Qaiyum, if he can announce this well-earned reward before his departure in early September".

On this special recommendation for Sir A.Q., Mr. Shuckburgh, Secretary, Political Department, India Office London, gave the following note:

"Sir Abdul Qaiyum's name has been a household word on the Frontier for years past. He has abundantly earned the right to exceptionally generous treatment at the hands of the Government."

While a counter-note to the same was:
"It is a very large sum — more than the pension of a Permanent Under Secretary of State."

However, the Government eventually responded to this recommendation by sanctioning a special pension grant of Rs.10,000/- per annum from the date of retirement of Sahibzada Abdul Qaiyum.

The generosity of Nawab Sir Sahibzada Abdul Qaiyum was almost proverbial. Every month, he used to spend a large sum on the education and maintenance of destitute persons, mostly orphans, widows, old and the needy. As still remembered by some of his relatives, Nawab Sahib used to go around with his shirt-apron full of money, wherefrom the needy widows and orphans of the village had their handfuls, while his sister replenished the apron from a pillow-case which was carried full.

But inspite of his position and status, Sahibzada Abdul Qaiyum was humble down to earth, and never tried to project himself or claim any distinction what-so-ever. So down to earth was his temperament that he
used to mend his own torn socks and clothes. He was rarely seen dressed in western clothes and always used to wear Shalwar kameez, and his food was also simple, comprising toast and soup, while there always were sumptuous dishes for other people.

The humble and un-assuming behaviour of Nawab Sahib often betrayed strangers to misconceptions. Attired in his traditional eastern dress, he used to visit the Chief Commissioner every week for mutual consultation and apprising each other of the prevailing situation. George Cunningham, in his lecture "NWFP—Retrospect" of Nov. 1961, remembered this in the following words:

"All through that time Koos Keppel's great friend and Advisor was Sahibzada Abdul Qaiyum, a man of great dignity, great character, and certainly the most far-seeing statesman that the Frontier Province ever had. I can see him now walking up, as he did two or threetimes a week, to Government House, beautifully dressed in his black frock-coat or sometimes a
Chitrali chogha, and you had only to look at that strong, purposeful face of his to know that here was a man who really was made to command. It was the greatest tragedy that he died so untimely before he had time to see the results of his political work for the N.W.F.P."

On one such occasion, he found the newly transferred D.C. sitting in the lawn of Roos keppel's residence, who was then the Chief Commissioner of N.W.F.P. Sir Abdul Qaiyum walked close to greet the stranger, but the latter only nodded in response, much to the disappointment and chagrin of the former.

Roos keppel then said to Sahibzada Sahib that the new D.C. had probably not known him well and he agreed with him. Roos keppel then jokingly said to Sir Abdul Qaiyum whether he could impress and impose his authority over the new D.C. Abdul Qaiyum humbly replied that he would make an attempt to that effect.

Soon after, it so happened that the D.C. had gone to the local club, when thieves broke into his house and decamped with everything there, including his pistol and
his wife's sandals etc. The D.C. was much annoyed but hectic police efforts bore no fruit, which made the D.C. miserable. Roos Keppel told the D.C. that if the police had failed in his case then he should approach Sir Abdul Qaiyum and seek his help in his domain.

The D.C. then went to Sir Abdul Qaiyum's office and sent in his visiting card. Sahibzada Sahib, upon realising who the visitor was, had all the chairs removed from his office before he allowed the guest to enter. Having done so, the D.C., who had sat for long on the benches outside, was then allowed to enter and meet Sahibzada Sahib. The D.C. standing all the while in front of the office table, then recapitulated his plight and asked for the help of Sahibzada Sahib, who promised to do his best, and told him to come after a few days.

Just before the D.C.'s second visit, the benches were also removed from in front of Sahibzada Sahib's office. When the D.C. came he had first to wait standing outside, and when eventually he went in after a long time, Sir Abdul Qaiyum told him that no progress
had been made in the theft case and that he should come again after a day or two.

The D.C had by then his inkling of what was going on, but was obliged all the same to come once again, when he apologised to Sahibzada Sahib for his behaviour. Nawab Sahib then told him to come and collect all his stolen goods on the following day, which things were actually lifted from the D.C's residence on his instigation to show the D.C. his own power and authority.

It was in September 1919 that Sir George Roos keppel retired from Government service and left for England. The same year, Sahibzada Abdul Qaiyum also got retired as P.A. Khyber, as he was due to retire on 12th December 1919, at the age of fifty-five.

The twenty-two years historic service in Khyber of Sir Sahibzada Abdul Qaiyum, spanning from the year 1898 to 1919, thus came to an end, leaving cherished memories in the hearts of many. His memories in Khyber may have faded with time but his contribution towards its peace and development have become a part of the
history of this region. Besides, as Olaf Caroe had noted,

"At Shadi Bagiar, near Jamrud, there is a well, the 'Sahibzada's well', built to commemorate an association and an idea more lasting than any conceived by men who had passed that way.

But an ever lasting contribution and gift of Nawab Sir Sahibzada is found in the Dar-ul-Ulum, our present Islamia College, significance and use of which keeps increasing with the passage of time, and reminds us of his work. In addition to these, he remained equally active and productive in his post-retirement life, which surpassed his Government service in many a useful way.
CHAPTER-III

NOTES AND REFERENCES


3-b. Abdul Karim Khan, the native Assistant Political Officer of Robert Warburton, died of Apoplexy in August 1897, thereby creating a vacancy which remained so for over a year before Sahibzada Abdul Qaiyum was selected and appointed. (Archives, S.No. 858, B.No. 93, F.F. Part-B, P.3).

3-c. As for Warburton — who had come to Khyber as Political Officer on 1.8.1879 — he was due to retire on 11.7.1897, but he went on three months leave w.e.f. 11.5.1897, in order to escape the heat of the plains (Warburton, Robert, Sir, 'Eighteen Years in Khyber' P.283).


6. Ibid. P.44.


12. Ibid.


15. Sir Robert Warburton had remained the Political Officer of Khyber for about eighteen years from 1.8.1879 to 11.5.1897. He was succeeded by Lt.Col. Aslam Khan, Mr.D.Donald, Mr.J.Lorimer and finally Captain George Roos Keppel in succession, the last
named having been appointed on 15.9.1899. (Mar-
burton,'Eighteen Years in Khyber', PP.283-285, 
and 'Khyber Administration Report',1899-1900,P.3).

16. Archives,1900, Rooskeppel,George O.Captain,'Khyber 
P.9. Also read Archives, 'The Khyber Administra-

and 22.

18. T.R.Cell, 1919, Rooskeppel, G.O.Sir,'Special Grant 
for Abdul Qaiyum', No.264-Peshawar, P.4.

19. I.C.P, 1930, Qaiyum,Sahibzada Abdul, Nawab,Sir, 
'Proceedings - Sub-Committee No.V., Round Table 
Conference,London,(hereafter cited as I.C.P.'R.T.C')
P.5.


Province,Peshawar, P.27.

22. Lord Lytton, the First, was the Viceroy and Gover-
nor-General of India from 1876 to 1880. His adminis-
tration began under the shadow of a severe famine which stalked India from 1876 to 1878. It was during his time that the great Darbar of 1877 was held to proclaim the assumption by Queen Victoria of the title of 'Empress of India'. Beside bringing uniformity in the salt tax, Lord Lytton abolished the 5% import duty on textile in the name of Free Trade, though it actually benefitted the Lancashire Textile Mills. Moreover, he passed the Vernacular Press Act in 1878 to suppress adverse criticism, and the same year he declared war on Afghanistan—a dismal failure which cost India many lives and heavy expenditure. (Bhattacharya, 'Dictionary', Op.Cit. P.554.)


24. George Nathaniel Curzon, the Marquis of Kesleesdon,
was born in 1859, educated at Eton and Oxford and travelled a lot. He was appointed Governor General of India in 1899 which term continued till 1904, when he was reappointed for a second term, but resigned in 1905 due to want of support by the British Government on his difference of opinion with the Commander-in-Chief, Lord Kitchener. He was a political reformist and created the new province of N.W.F.P. for better control. After his retirement from India in 1905, Lord Curzon lived for another twenty years, holding high posts in successive British Cabinets. But he could not fulfil his life-long dream of becoming the Prime Minister of England, and died a disappointed man in 1925. (Bhattacharya, 'Dictionary' Op.Cit.P. 269-270.


(fourth Edition) hereafter cited as Caroe 'Pathans') P.421.


30. S.Idrees 'Yadasht' P.22.


34. Ibid. PP.162-163.

35. Ibid. 1901, Cunningham, F.D, P.168.


37. Ibid. P.4.

38. Ibid. PP.8-21.

39. Ibid. PP.29-34.


41. Ibid. 1904, Rooskeppel, C. Grove, Major, P.1.


44. Ibid.

45. Ibid. P. 6.

46. Ibid. P. 8.

47. Ibid. PP. 9-10.


53. Ibid. P. 18.


56. Ibid. P. 4.

57. Ibid. P. 9.
58. Ibid. p. 8.
59. Ibid. p. 18.
60. Ibid.
61. Ibid.
62. Ibid. p. 20
63. Ibid.
64. I.O.L.R. London, 1908, Willcocks, James, Major
   General, Sir, 'Papers regarding Orakzais, Zahakhels, Mohmand Operations', L/Mil/17/13/22, p.112.
65. I.O.L.R. London, 1908, 'Operation Against the
   Zakhakhel Afridis', p.38. Also see I.O.L.R.,
   L/Mil/17/13/22.
66. T.R.Cell, R.K. 'Grant for A.Q', p. 4. Also see T.R.Cell,
   1915, 'Khyber Allowances', 167-B-K.H. 28/4, F.No.126-
   P.C.,28/43-F.R., p. 12, and Baha, Lal, Dr. 'N.W.F.P.
   Administration under British Rule, Islamabad,1973
   (hereafter cited as Baha, 'NWFP Admin').p.64.
67. T.R.Cell, 1908, 'Grant of Medal for N.W.F.P.
   Operations', F.No.3829/Gen.
69. Ibid.

70. Ibid. P.124.

71. Ibid.

72. I.O.L.R. London, 'Col. Muspratt Collection;NSS.
Eur. F. 223/92.

73. T.R.Cell, 1909, 'Foreign Office Trans-Frontier
Journals; 41, PP. 9-12.

74. Sp.Br.Pesh, 1928, 'who is who' Peshawar Dis-
trict, PP. 6-7.

District, Vol. A.

76. Sir, A.Q's Private Collection of letters
(hereafter cited as 'P.C.L'), Mahany to Abdul
Qaiyum, P.45, July 28, 1909.

77. T.R.Cell, 1920, Qaiyum, Sahibzada Abdul Sir,
'Mussoorie Conference', Part I, N.W.30-0-T.B.I,
P.175.


79. Archives, 1910-11, Roos Keppel, George 'Report
on the Administration of the Border,N.W.F.P.
S.No.458, B.No.20, D.C.List I, P.1.
80. Ibid.


83. Ibid. P.18

84. P.C.L, PP. 1-2, Qaiyum to Commander-in-Chief (draft), 1929.

85. Ibid.

86. Ibid. P.1, Commander-in-Chief to Qaiyum, Dec.18,1929.


88. Qaiyum, Sahibzada Abdul 'Presidential Address - 38th All India Mohammadan Educational Conference, Aligarh, 1925, P.5.


90. Afghani, Abdul Majid, Professor (hereafter cited as 'Prof.Afghani'), 'Hayat-i-Qomi', 1921, Agra, P.58.


92. Prof.Afghani, 'Hayat-i-Qomi', P.58.

93. Ibid. P.48

94. Ibid. P.55.

95. Ibid. P.56


97. P.C.L, P.100, K.H. to Abdul Qaiyum.

98. T.R.Cell, 1915-16, Pears, S.E, 'Border Administra
tion Report', 4097-General, P.1.


102. Ibid.


111. Ibid. P. 10.

112. Ibid. 1916, Niamatullah, Maulvi, PP. 23-25.

113. Ibid. PP 44-52.

114. Ibid. 1917, Hooskeppel, George, Sir, P. 165.

115. Ibid. PP. 201-202.


117. Lord Chelmsford was the Viceroy and Governor-General of India from 1916 to 1921. He played a rather passive part in the dynamic politics of India of that time. Although he had little to do with it, Lord Chelmsford was associated with the 1917 Montague - Chelmsford Reforms, which later came as Government of India Act - 1919. His Government was responsible for passing laws based on the recommen-
dations of the Rowlatt Committee, which caused agitation all over India, beside the Jallianwala Bagh massacre at Amritsar. In short, his period in India was highlighted with unrest and agitation, as well as a fast widening gap and sense of alienation between the rulers and the ruled. (Bhattacharya, 'Dictionary', pp. 221-222).


119. Ibid. p. 33.

120. On 2.5.1918, Sir Sahibzada Abdul Qaiyum was appointed permanently to the Political Department with effect from 7.5.1917 — the date of his appointment as officiating Political Agent Khyber. This was done as a very special case and the Viceroy's Government hoped that:

"...This appointment while encouraging other Indian Officers and gratifying Indian feelings both local and general will not, we think, prove in any way, an embarrassing precedent".
Abdul Qaiyum's pay was to be so adjusted as if he had rendered all his gazetted service from 19th June 1898 in Political Department. (I.O.L.R. London, 'Special Grant for A.Q.', L/P and S/11/135).


127. Sir Abdul Qaiyum's pay in June 1919, after he was granted the last annual increment of Rs. 66 2/3, was a total of Rs.1,566 2/3 per month (I.O.L.R. London, L/P and S/11/135).


130. Ibid.


133. Mohammad, Ghulam, Dr., 1985, interviewed at home.


137. Mohammad, Ghulam, Dr. 1985, interviewed at home.

138. Ibid.

139. As early as 18.8.1914, Sir George O.Rooskeppel had wished to retire from Government service when he wrote to Sir H. Butler from England:

   "I don't mean to return to India as long as the war lasts if I can possibly help it, and I hope with luck I may never go back so if the V (Viceroy) thinks over of recalling me do dissuade him."

   But after about two and a half month, he wrote
to him on 9.11.1914.

"I had an idea of retiring but that is of course impossible during the war, but anyway I mean this to be my last lap. I shall then come home, settle down and farm."

And within ten days of this he got so bored with life in England that he once again wrote to Butler on 29.11.1914.

"I shall be glad to get out to India in January, partly because I am tired of having nothing to do, partly because life in England is so dislocated by the war as to be very dull, and partly because I am stone-broke". (I.O.L.R. London, Mss. Eur.F.116/32, P.78).

After this Rooskeppel once again got engaged in the enchanting affairs of the Frontier Province and it was not until November 1918 when he once again expressed his desire to retire in Spring 1919 (I.D.L.R. London Mss.Eur.D. 660/8). The reason for this — as he confided to Butler — was that he
did not like the Montague - Chelmsford programme of Reforms and moreover he despised serving under the then Government of India. He further wrote that had Minto or Hardinge been the Viceroy (instead of Chelmsford), he would have gladly completed his service till Autumn of 1921, but as matters then stood, he had to cut it short. He therefore wrote to Butler on 9.12.1918:

"I think the people here will be sorry when I go — not out of any particular personal affection, but they have got used to me and do not like change. I think Tony (Hamilton Grant) will succeed me... not one single officer in the Province wants to stay if he comes, and many of the best say openly that they will get a medical certificate if they can't get another way". (Nss. Eur. F.116/32, P.131.

A few days later, Rooskeppel again informed Butler on 28.12.1918:

"I have just had a wire offering me the
Secretary of States Council (Job)......
and I am highly delighted as apart from
the financial and other advantages, I shall
keep in touch with India for seven years
more at a particularly interesting time in
it's history, and India has been my home
for so many years that I really do not have
much interest in anything else".(I.O.L.R. London,

It took another eight months before Rooskepel got
his leave to handover charge on 8th September 1919
to his successor, Hamilton Grant (I.O.L.R.,London,

140. I.O.L.R. London,1919, Rooskepel 'Special Grant
for A.Q.' L/P and S/11/135.

CHAPTER-IV

POST-RETIREMENT ACTIVITIES

After his retirement from Government service, Nawab Sir Sahibzada Abdul Qaiyum Khan, who was the life Honorary Secretary of Islamia College, devoted himself to its development, as it was like a dream-child for him. But a hard working man that he had ever remained, he still felt himself idle and wanted to do something constructive which could keep him busy. He therefore turned to politics wherein he thought he could use his experience and talent for the welfare of his people.

The political atmosphere of the region at that time was charged to the maximum. The mysterious and brutal murder of Amir Habibullah Khan of Afghanistan and the momentary assumption of the Amir-ship by his brother Sardar Nasrullah Khan, followed by Amir Amanullah Khan, who succeeded to an unstable throne, had all its repercussion on the politics in India generally, and NWFP in particular. The Afghan war of 1919 added to the political fervour in the Province, which was already simmering...
ering over the Rowlatt Bill. The situation became so
critical that Martial Law was imposed on Peshawar on
5
8.5.1919.

MUSSOORIE CONFERENCE

Although Sir Sahibzada Abdul Qaiyum had re-
tired from Government service in 1919, all-the-same, the
need for his valuable services was felt by the Govern-
ment soon thereafter, in consequence of the Afghan War.
The Third Afghan War concluded with the 'Treaty of Na-
walpindi', which was signed on 8th August 1919, to be
followed by further talks before a formal treaty of
friendship could be formulated. In March 1920, the Vice-
roy of India informed the Afghan Amir that Mussoorie was
fixed as the venue for further discussions between the
governments on the preliminaries of peace. During this
Mussoorie Conference, the British Government was to be
represented by MR.H.R.C.Dobbs, assisted by Mr. Peers,
Nawab Sir Sahibzada Abdul Qaiyum, Colonel Muspratt and
8
others, while the Afghan delegation under Sardar-i-Ala
Mahmud Beg Tarzi comprised Col. Pir Mohammad, Abdul Wa-
hab, Mirza Baz Mohammad, Mirza Ghulam Masuf and others.
The Afghan delegation arrived at the frontier on 12th April, 1920 and then started their journey to Mussoorie by train. Passing by the Islamia College, Mahmud Tarzi, the chief Afghan delegate, was greatly interested in seeing the Islamia College from the train and in the good account in which Sir Abdul Qaiyum was able to give him of the success of Afghan boys in various examinations.

The formal parleys began in Mussoorie at Savoy Hotel on 17th April 1920, wherein the questions of Khilafat, Frontier tribes and tracts, and Afghanistan were discussed by the Afghan delegation, whereas the host-party sought clarifications regarding border disturbances, Bolshevik intrigues and Afghan Press. Other issues discussed in subsequent meetings were the status of Afghanistan, border concessions, Afghan representation in London, financial assistance, exploitation of mineral resources, Turkish Peace Treaty, trade and other relevant matters. The final meeting of the Mussoorie Conference was held on July 24, 1920, whereafter MR. Dobbs praised the role of Sahibzada Abdul Qaiyum in his note to the Secretary to Government of India in the following words:
"Nawab Sir Abdul Qaiyum proved himself a tower of strength. Owing to his long service in the Khyber and his frequent past conflicts with Afghan frontier officials, he had to overcome many prejudices in the minds of the Afghan delegates. But his courtesy, ability and directness soon won them over to such an extent that they often asked his advice in private as to the course which they should pursue. He was able by constant social intercourse with them to disarm their suspicions and to soften the asperities of our official relations. I feel that to him more than any man was due such measure of success as may have attended the conference."

**KHILAFAT/HIJRAT DISTURBANCES**

The political activities in the North West Frontier had already touched the highest mark with the expression of public sentiment against the passing of the
Rowlatt Act and Afghan war of 1919, closely followed by the Khilafat and Hijrat movements—all showing a new political consciousness among the people. During the Hijrat Movement of 1920, there was a mass exodus of people from the N.W.F.P. to neighbouring Afghanistan, which was disapproved by Sir Sahibzada Abdul Qaiyum, who could foresee the miserable plight of the migrants. H. Grant believed that the Hijrat Movement would sooner or later be checked by the Afghans themselves, as they could neither stand the economic strain of the refugees, nor declare a 'Jehad'. Thus, any action on part of the British Government could spark trouble and give the Afghans a cause for Jehad.

During the mass exodus of the Hijrat Movement, some opponents accused Sir A.Q. of having despatched a large number of his own spies disguised as 'Muhajirs'. These British agents were said to have raised great hue and cry in Afghanistan for immediate 'Jehad' (crusade) against the British India with support from the Afghan forces. In the resultant chaos and disarray, the Hijrat Movement failed, bringing miserable plight for the retur-
ning refugees. All this was attributed to Sir A.Q. by his critics, though it was all mere fabrication.

The Government of India was deeply concerned about the Khilafat and Hijrat disturbances in the Province, which it could not help in any way what-so-ever. Grant wrote to the Viceroy that he would not arrest any Maulvis or other agitators for preaching Hijrat, as the main originators of this trouble — Gandhi, Shaukat Ali and Hakim Ajmal etc. — remained untouched. Instead, he had something else in mind. Soon after the return of Nawab Sir Sahibzada Abdul Qaiyum from the Mussoorie Conference, Sir Hamilton Grant, the Chief Commissioner of N.W.F.P, requested him to take a deputation of leading muslims to the trouble-spot in N.W.F.P, and use their influence to abate the disturbances.

Accordingly, a deputation comprising Nawab K.B. Arbab Dost Mohammad Khan of Tehkal, K.B. Mohammad Sarfaraz Khan of Chamkani, K.B. Ghulam Sarwar Khan, contractor of Peshawar, Arbab Mohammad Akram Khan of Landi, K.B. Saadullah Khan, personal native assistant, Syed Mir Badshah of Peshawar and Mohammad Hayat Khan of Afghan-
istan then residing in Peshawar, with Sir Sahibzada Abdul Qaiyum as the leader of the group, was sent to Hazara region in August 1920.

Hazara had proved to be the epicentre of the Khilafat/Hijrat disturbance, and the deputation under Nawab Sir Abdul Qaiyum made an extensive tour of Abbottabad region, whole of Mansehra and Agror in August-September 1920, visiting the Khans, elders and mullahs of the region and prevailing upon them regarding the current situation.

After completion of the tour, Sahibzada Abdul Qaiyum submitted their report to the Chief Commissioner on 5th September 1920. The report underlined the prevalent complex situation, both in respect of the religious and political feelings, but inspite of their arduous task, the group hoped to have succeeded to a great extent in removing the various misunderstandings, although the Khilafat Movement was a world-wide Islamic question.

The tactful approach of the group resulted in the concerned people coming to admit that their action had exceeded the limits, which fault they openly confessed.
and admitted. The Khans of the concerned areas were also severely reprimanded for having failed to control their people. This achievement of the deputation was praised by the Chief Commissioner in individual letter of thanks to each of the deputation members, while the D.C.Hazara, Major E.H.S.James, reported thus:

"This report could not be complete without mentioning the most useful services rendered by Nawab Sir Sahibzada Abdul Qaiyum and his deputation of influential gentlemen from Peshawar.... At much inconvenience to themselves, these gentlemen came to the district at a time when popular feeling was much excited at the arrest of the two Maulvis. They toured the district, visiting even the Agror valley, and convened meetings at which they gave the local people the correct Mohammadan views in regard to the Khilafat question and advised loyalty to the Government. They also explained the true state of affairs as demonstrated in Peshawar, in connection with the Hijrat Movement."
The result was most beneficial and helped
in a great measure to quiet local excitement.
The services of all these gentlemen are wor-
thy of special commendation."

Moreover, in his 'Darbar' speech of 28th Feb-
uary 1921, Hamilton Grant, the Chief Commissioner of
N.W.F.P, also eulogised the services of Sir Abdul Qaiyum
for having gone to the trouble spot in Mansehra. All this
shows that Sahibzada Sahib was influential in bringing
peace at a time of great unrest and turmoil, when even
people of strong nerves and courage could no more stand
the pressure of the events. Thus, in October 1920, Hamil-
ton Grant was so over-whelmed that he requested the Vice-
roy for long leave as he had been working "at high pre-
sure" for too long, and doctors had advised him complete
rest or otherwise expect a break-down before long.

But some malcontents in the N.W.F.P. could ne-
ever appreciate the positive contribution of Sahibzada
Abdul Qaiyum and missed no chance of defaming him thr-
ough false fabrications. The 'Zamindar' of 23rd October
1921 charged him to be a double-edged tool who was keep-
ing the muslims in dark regarding the Government poli-
cies, and as being responsible for the increased crime-
rate during the first decade, which was engineered to
bring Roos Keppel as the Provincial Chief Commissioner
in place of Harold Deane. It also charged Abdul Qaiyum
for repeating the same tactics once again in order to
knock down Hamilton Grant and bring back Roos Keppel.
It was to this end that he allegedly held the first mee-
ting of Khilafat Committee in Peshawar with great pomp
and show, wherein he contrived to humili-ate Lord Chelms-
ford and Hamilton Grant through various speakers, coming
up with his pre-coached speeches.

AGITATION IN ISLAMIA COLLEGE

The Khilafat propaganda and the troubles at
Aligarh had it's disturbing effect on Islamia College Pe-
shawar as well. The 'Non-cooperators' of Aligarh and the
local Khilafat people had tried much to drag Islamia Co-
lege into their agitation. The greatly agitated students
of Islamia College Peshawar held a meeting on October 29,
1920 and passed resolutions regarding their sympathy with
Maulana Zafar Ali on his sentence, approval of the 'Non-
cooperation' movement, disaffiliation of the College, non-acceptance of government aid and adoption of 'Swadeshi'. Further, they resolved to follow the Aligarh decisions.

The situation in Islamia College further aggravated with the visit of Colonel Wedgwood D.S.O, M.P, to Peshawar, where he held a meeting in the local Shahi-Bagh on November 15, 1920 and had separate talks with a group of students from Islamia College, telling them that had he been a student like them, he would have left the College and joined the National College at Aligarh.

As a result of all that, about half of the College students went on strike on November 16, 1920, while one of them left the College for good, and was seen off by the striking students at the Railway Station, en-route to Aligarh where he was going to join the new National College. On the 17th, many other boys left the College, reportedly for joining the National College at Aligarh, who were received and garlanded in Peshawar city by the local Khilafat Committee and entertained with tea in the Islamia Club, outside Kabuli Gate. There was a
complete hartal in the city on 18th November 1920 while students from Islamia College and Collegiate School went to the city. The city Islamia School and Edwardes College were already closed on 17th and 18th November respectively as a precautionary step.

On 28th November 1920, a meeting of the Board of Governors and Trustees of Islamia College was held which was addressed by Sir Sahibzada Abdul Qaiyum, who said:

"You know of the movement of the non-cooperation going on in India. It has been termed as 'Tark-i-Mowalat' (severence of relations with the government) by the muslims........

I am not a believer in non-cooperation, specially when it takes the form of revengefulness, as the present movement has certainly assumed, and the British certainly do not deserve to be punished for what they have done for the country, but I would not mind if people adopt non-cooperation with the object of learning how to be self-contained and capable of run-
ning their own affairs without relying on others.... To speak the truth, I should like the boys to non-cooperate with you (Governors and Trustees) and not with those who have been the back-bone of their educational advance-
ment in this Province.

This was a realistic and positive approach on the part of Nawab Sir Sahibzada Abdul Qaiyum, who believed in constructive agitation only. He had his own dreams about the future of Islamia College, which he wanted to see flourish into a University as early as possible, while still conforming to the traditional norms of their religion, and culture. He thus said to the meeting of Governors and Trustees on November 28, 1920:

"The best Afghan traditions of which we are ever so proud can be infused into the life and soul of this institution (Islamia College), and by rallying round to this national institution of ours, we shall be soon on the highway to es-

This dream, however, did not materialize for
some time and the College did not came quite upto the expectations of Sahibzada Abdul Qaiyum and others. Analysing the position of Islamia College and the current disturbances, Sir Sahibzada wrote to Sir Alfred Hamilton Grant, the Chief Commissioner of N.W.F.P, on November 30, 1920:

"When the scheme of this College was first launched before the public ... I, in common with my other co-workers, certainly had it in view that a Dar-ul-Ulum situated at a distance of about five miles from the city would be free from the demoralizing influence of student life in the city on the one hand and, having a distinct academic life of its own, would save its students from the petty local politics, and the party and faction feelings and spirit, on the other. We all then thought that a Pathan boy brought up and educated in the institution we were going to establish, would be a sound and healthy member of his society, sturdy with martial qualities devel-
oped, as became a Pathan, at the same time preserving the true Afghan traditions, his intelligence and mental faculties fully trained, and in every way well-equipped for the race of life in which he would enter. In short, we never intended to follow slavishly (in) the footsteps of similar institutions in down country in every respect, but it was certainly our object to create a distinct life of our own, something like the English Public School and English residential University life, modified to suit our own conditions of life, our manners and customs, or to put it in other words, to suit our own peculiar local social and tribal requirements.

In the first year we start with a very fair promise of the future, the number of boys who were attracted to our institution was surprising, so much so that we had to house them in our class rooms for want of accommodation. But in the succeeding years we got
the set back and gradually lost ground. The chief, if not the only reason, for this lies in the fact our Province being the most backward Province in education, had no material to supply us (with) the requisite staff, and we had to depend entirely upon foreign elements for this. Such a staff necessarily lacked sympathy, being ignorant of the manners, habits, customs and traditions of our people and could not fully identify themselves with ideals of the promoters."

**POLITICAL TRENDS AND DEVELOPMENTS**

Obviously Sir Sahibzada Abdul Qaiyum was not very happy with the new turn that the Frontier politics was taking. He could see in it the element of disruption and disturbance that could be harmful for the community. But others, like Abdul Ghaffar Khan, had their own point of view. In fact it was during the movement against the Rowlatt Act that Abdul Ghaffar Khan commenced his political activity by organizing a meeting in his village Utmanzai. Later, he actively participated in the Hijrat and
Khilafat Movements. He then started his movement of ‘Azad School’ at Utmanzai, which he later planned to raise to High School level and toured Charsadda area actively in 1921 collecting donations for his School. Soon, more ‘Azad Schools’ were opened in Charsadda and Mardan sub-division.

In the summer of 1921, Nawab Sir Sahibzada Abdul Qaiyum left on an overseas tour around the world. In this tour, the prime purpose was to enquire about his friend Roos keppel, whom he found so ill that he could not even hold his coffee-cup steadily. This touched his heart deeply, for together they had lived the happiest and most productive part of their lives in N.W.F.P for more than two decades, which resulted in their proverbial friendship.

It is said that Roos keppel had then showed Sir Abdul Qaiyum a letter from the British Government to the effect that the Government wanted to appoint him (Roos keppel) as the Viceroy of India. Roos keppel also told Sahibzada Sahib that he had replied to that offer with the words that he would accept the incumbency on
the condition that Sir Abdul Qaiyum be made the Chief Commissioner of N.W.F.P. However, Roos Keppel died of that very illness and the matter remained where it was.

In the very last letter written by Roos Keppel to Butler on 26th May, 1921 Roos Keppel said:

"I had been under treatment for a long time and yesterday I had a very long and elaborate examination, by experts whose verdict was far from favourable and who said I must live very quietly and do nothing for the next year or two if I were to have any chance of getting better, and that even then the chance was a small one. My lungs and hearts are in a very bad state. The lungs can never improve, the heart may but is not very likely to"

The very last sentence of this last letter from Sir Roos Keppel to Butler read:

"Abdul Qaiyum is at home. He is rather a lost sheep and I should not think he gets very much pleasure out of it. He sends his salaam"

Besides his friends, Sahibzada also made it a
point to meet the Muslim students from the Frontier, who were delighted to be in his company and visited him almost every day at his hotel in the West End. Sahibzada Sahib even took them out for a drive on week-ends, and on one such occasion they drove to Sandhurst to meet his nephew Sahibzada Khurshid, an Officer Cadet there. From Sandhurst they drove to Woking Mosque where the Imam served them tea and cakes, which was shared by all except the Imam who did not join them. Sir Sahibzada asked the Imam why he did not join them, who replied that it was the month of Ramazan and he was fasting. This embarrassed Nawab Sahib very much and he apologized to the Imam, while the youngsters were much amused.

Upon his return from England and America, Sir Sahibzada Abdul Qaiyum went to Spain, Syria, Arabia, and Egypt, visiting Haram Sharif Bait ul Maqaddas, Hejaz Holy Kaaba and Madina, besides other places of historic and religious significance.

Back in India, Sahibzada Abdul Qaiyum received the sad news of the death of Rooskeppel in 1922 which was a severe blow for him because no other friend, European
or Indian, was ever so close to him as was Sir George Roos Keppel. His death gave Nawab Sahib a peculiar feeling of loneliness against the odds of life which hitherto they had braved together. The tremendous gap caused by the death of Sir Roos Keppel in the life of Sir Sahibzada Abdul Qaiyum was filled to a greater extent by his resolve to fight anew for the cause of his Afghan brethren. His earlier mission of the 'Dar-ul-Ulum' was now a 'fait-accompli', so he set before himself a new goal of Reforms for their Province, in order to bring his people at par with those in other Provinces of India.

The separation of N.W.F.P from the Punjab in 1901 was in a way a set-back for it, because previously the districts of North West Frontier were under the Punjab Legislative Council, while in 1901 they were deprived of it's benefit due to the new set up. As Sir Abdul Qaiyum later pointed out to the Simon Commission in 1928, the Province of N.W.F. was created for Imperial purposes and formed a part of the defence of India. As such, it was entitled to it's share in the defence spending as well as other privileges.
When in 1909, Lord Morley instituted a series of small Reforms in the Government of India, he took a step that could not be retraced. The war and the service given by India to British in days of need, made further Reforms as imperative as they were desirable. In 1917, the coalition Government in U.K. induced parliament to accept without reserve the policy of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India as an integral part of the British Empire. Thus, due to it's separation from the Punjab, it was further deprived of the Minto-Morley Reforms of 1908-9, and the Montagu-Chelmsford Reforms of 1919. As such, the rest of India was progressively advancing towards self rule while the N.W.F.P. was suffering stagnation and retrogression.

The people in N.W.F.P. felt deprived of that excitement, power and responsibility, which was enjoyed elsewhere in India, and which they too could have shared were they not separated from Punjab. Hence, Sahibzada
Abdul Qaiyum and others started demanding a raise in the status of their Province, so that it could use its full weight in any future federation.

In January 1921, H. Grant wrote to the Viceroy that he was working out a scheme for Advisory Council on the lines indicated by the Secretary of State. The Viceroy, Lord Chelmsford replied to Grant Koo Keppel was probably acting behind the scene for an Advisory Council in the North West Frontier Province.

As a result of the popular demand, the Government appointed a Frontier Enquiry Committee under Sir Denys Bray, which was also known as the Bray Committee, to enquire into the matter and make suitable suggestions. This committee comprised three Europeans, three Muslims and two Hindu members, which made an extensive tour of the Province and interviewed many people. Sahibzada Abdul Qaiyum told the Bray Commission that if for any unknown reason it was not found possible to introduce a full-fledged Province, then the people as a whole would rather like to go back to Punjab and be amalgamated than to lose their right of civil citizenship.
The Bray Committee reported in favour of the scheme for a separate North West Frontier Province, based upon the doctrine of inseperability of the districts and tracts, and self-determination for the Pathan population. The report of the Bray Committee was published in 1923, but the government of India took no action on it till 1927, and even then they deliberately shelved the point to which the frontier people attached supreme importance, viz; the introduction of Reforms in the Province.

A SIDE ISSUE

The rich experience of Nawab Sir Sahibzada Abdul Qaiyum in the Khyber was made use of even after his retirement in 1919. It so happened that a Jirga of the frontier tribesmen was held by the Amir of Afghanistan on 27th February 1923 at Jalalabad, in which an unusually larger number of the British tribesmen also participated, causing great anxiety to the Government.

On 12th June 1923, Sir John Loader Maffey, the Chief Commissioner of N.W.F.P, wrote to Sir Sahibzada Abdul Qaiyum Khan regarding the Afridi tribesmen receiving allowances both from British and Afghan Government, and
sought his advice for stopping them from doing so. Sahibzada Sahib replied to the Chief Commissioner on 18th June and told him that but for the 'ever open back-door' through the Khyber and the baiting of the Afghan Government, the Indian Government would have found it not so difficult to control the Afridis.

Sahibzada Sahib noted in his letter that mere stoppage of the tribal allowances could not help much, as it was difficult to stop the tribesmen from occasional visits to Afghanistan with their lame excuses of visiting a friend, relative or ally of British Government. He suggested that they may be told to observe the traditional 'Purdah', as they could not be allowed coquetry with outsiders or serving two masters. Moreover, the Afghan authorities should be reminded of their Treaty-obligations and their breach of international etiquette.

As measures adoptable by the British Government, Nawab Sir Abdul Qaiyum suggested to the Chief Commissioner that the culprits should be warned, their allowances stopped, no contract work be given to them, their 'Maliki' be taken back, Jirga influence be used, and their entry into
British territory be stopped. Sahibzada Abdul Qaiyum further suggested that the Government should not take the issue lightly, as done in the past, rather it should take serious and strict action over the matter. Eventually, these recommendations of Sahibzada Abdul Qaiyum were accepted and enforced by the British Indian Government for the solution of the dual allowance problem of the Afridi tribesmen.

**STRUGGLE FOR PROVINCIAL PARITY THROUGH REFORMS**

Nawab Sir Sahibzada Abdul Qaiyum was persistently spear-heading the endeavours to obtain equality and reforms for his Province. However, his cry could gain no strength until January 1924, when he was nominated by the Governor-General of India as a non-official member of the Legislative Assembly of India; and through successive nomination for that prestigious membership, he succeeded in organizing a party in the Assembly which was always at his beck and call, and managed to achieve a lot in the House.

In the very first year of his membership in the Central Legislative Assembly, Sahibzada Abdul Qaiyum play-
ed his useful role in different matters, thereby proving his mettle.

During his membership of the Central Legislative Assembly of India, Sir Sahibzada Abdul Qaiyum was not forgetful of the needs of his own Province. In the words of Olaf Caroe:

"In season and out, Abdul Qaiyum pressed for recognition of his point that the Pathan Province, if it was to remain as part of an All India polity, must share in the general measures for the extension of responsible Government. He never tired of saying that, far from being behind other peoples in the sub-continent in their understanding of political and egalitarian concepts, they were in fact in advance. They had their own indigenous system by which they chose representatives and ordered their affairs."

Sahibzada Abdul Qaiyum was by then quite old and not so well. He often remained indisposed due to his Sciatica, but inspite of that he continued his stru-
gle to set his people on the right path for democratic representation in the affairs of the country and redeeming their rights. Deprived of the various stages of Reforms introduced elsewhere in India, his people had no share or representation in the authority of the Provincial Government. As such, it was a 'land without law', as recognised by certain politicians then.

This state of affairs in his homeland could not be tolerated by Sahibzada Abdul Qaiyum and hence his ceaseless efforts for democratic Reforms in the Province were pursued inspite of tough opposition both within and without the Legislative Assembly. These endeavours of Sir Abdul Qaiyum were often apprehended by most of the 'broad-minded' and 'Nationalist' leaders of the sub-continent, including some of the high ranking British. In a friendly letter dated 23rd October 1925, J.L. Maffey, the Chief Commissioner of N.W.F.P, wrote to him:

"My only quarrel with you is that you are too enamoured of that strange institution democracy, which I hate both West and East. I shall not mind handing over the Chief Commissionership to
you or any other worthy Mohammedan leader. But I cannot pretend I want a Council there, and I don't believe you really do either in your heart of heart'.

While opposing the Reforms resolution in the Legislative Assembly on March 18, 1926, Sir Sivashwamy Aiyer, ex-M.L.A, Ex-Advocate General and Law member; said: "No body will refuse to join Sir Dennys Bray in the tribute he pays to the prowess of a manly, virile and independent people. But virility and independence are not the only qualifications for democratic institution. I may refer to the observation of a classical writer on the subject that a race who have been trained in energy and courage by struggles with nature and their neighbours, but who have not settled down into permanent obedience to any common superior, would be little likely to acquire this habit under collective government of their body. A representative assembly drawn from among themselves would
simply reflect their own turbulent in-
subordination."

With such opposition at the highest level, Sahibzada Abdul Qaiyum had to fight against heavy odds in the materialization of his dream for Reforms. But his dream was not merely the obtaining of Reforms for his people, rather it reached far beyond and visualized the muslims as completely free and as their own masters. Thus, in a private letter to one Dilawar he wrote on March 22, 1926:

"I am personally not a great believer in these Reforms, but what I want to clear is that if a goal is to be reached through these Reforms and these Reforms alone, we must not be kept out of them. We cannot expect anything from the Hindu majority in the Central Government and the Central Government is becoming gradually powerless in helping anybody — they can hardly save their own skin — much less the N.W.F.P, which has got a bad name for extravagance"
Thus, Sir Sahibzada Abdul Qaiyum considered the political and social reformation of his brethren in N.W.F.P. as a means for obtaining the end, the ultimate end being that of complete emancipation from the yoke of foreign domination, British or Hindu. But this goal was not obtainable through political reformation alone, unless it was accompanied by education and refinement of the talents in the masses as well.

38TH ALL INDIA MOHAMMADAN EDUCATION CONFERENCE

Nawab Sahib was aware of the pre-requisites for independence and he elaborately stressed their need in his historic Presidential address at Aligarh on December 26, 1925, on the occasion of the 38th All India Mohammadan Educational Conference. In that speech, Sahibzada Abdul Qaiyum emphasised the need for proper education and refinement of talent rather than producing mere graduates who become a burden in their surplus production.

Sahibzada Sahib noted that the objectives of education should keep changing in accordance with the need of time and the College and Universities should be the stream-heads of knowledge, otherwise they become like those
glamorous tombs of white marble which hide the rotten bones within. For he believed that worse than political slavery was mental and economic slavery, which enslave the very soul of human being. The religious elders were not helping much, as they were ultra-conservative and impervious to imbibe new ideas and discoveries. At the same time, Sahibzada Abdul Qaiyum emphasised greater dependence on religion and a deeper knowledge of science for combining their virulence in order to benefit from it in the coming times.

Sahibzada Sahib was against the blind following of the western scientists in every-thing, rather he believed in the development of their own creative capabilities. He emphasised that we should follow the west in those lines whereby they have enhanced their overall farm and industrial yield. Sahibzada Sahib remarked that in the western countries people took interest in farming, dairy, cattle-breeding etc on their own, while in our country, special ministries and institutions had to be maintained for them and still people took no interest in these fields, leaving the whole burden and blame for
the Government.

Sir Abdul Qaiyum was also aware of the significance and need of business and trade, which makes the individual and nations wealthy. But there was need for having such liaison offices where the businessmen could register their needs, while authorities of educational institution could provide the number and names of such students who were desirous and suitable for adopting business profession. It was the fundamental fault in our education policy which deprived us of active involvement in trade, in return for some office chair. Likewise, industries railway etc are equally important, without which a country could not prosper. Whereas excess of doctors, advocates, teachers etc render the country like the insect whose head is heavier than it's body with it's vital limbs missing.

Moreover, the skilled workers in the country should be encouraged as they alone form it's back-bone and not those graduates who receive scholarships and are still of no use. The skilled workers and artisans should be provided opportunities, or else, they can be
sent abroad as they could be of use anywhere. Where ever English is not spoken, our graduates become useless, while the language of machine and skill is universal. Sahibzada Sahib stressed the need for developing Urdu language as it was spoken almost all over India and could absorb words from other languages. Many excellent ideas and creative abilities remained hidden and stunted due to the language barrier. In addition to this, the teachers also needed encouragement as the builders of the nation, while adult education through the Friday-Khutba in the mosque could be rendered more useful, with equal importance given to the female education.

These were the various useful observations and suggestions of Nawab Sir Sahibzada Abdul Qaiyum which he expressed in his presidential address at Aligarh, showing how accurate he was in pin-pointing the short comings of his brethren, remedy whereof could make them truely civilized and reformed.

Meanwhile, the demand for Reforms in N.W.F.P. was gaining strength and was openly voiced in the countless meetings that were held by the various organisations
of the muslims in N.W.F.P. The Hindus, however, were
greatly alarmed by this demand as they feared that in
view of their small minority position in the Province,
the facilities they enjoyed then would be taken away
from them. As such, the Hindus were enmasse against the
introduction of Reforms in the Province, supported in
their view by the one or two muslims like Nawab Akbar
Khan of Hoti. Sahibzada Abdul Qaiyum whose efforts were
all directed towards the achievement of Reforms, dropped
out from his official tour to England and America in
1926 on account of his weakness and ill health, though
he continued with his local social and political acti-
vities as is obvious from his attendance of the Educa-
tional Conference in the Victoria Memorial Hall on
December 13, 1926.

MUSLIM LEAGUE AND SIR SAHIBZADA ABDUL QAIYUM

In January 1927, MR. Jinnah and Dr. Kitchlew,
who were the President and Secretary of the All India
Muslim League respectively, invited muslim members of
the Assembly and some prominent citizens of Delhi to an
informal consultation in the League's office for consi-
dering steps to revivify the League's organization in India. Representatives from Punjab, Frontier, the U.P. and Bombay responded to the invitation. Among those present were Mr. Jinnah, Syed Mohammad Murtaza, Abdul Latif, Farooki, Sherwani, Mohammad Ismail, Abdul Matin, Raja Ghazanfar Ali Khan, Pirzada Sahib, Fazal Rahmatullah, Mohammad Rafi Kidwai, Sir Sahibzada Abdul Qaiyum, Dr. Kitchlew, Mr. Ejaz Hussain, Mr. Sadiq and Mr. Asif Ali.

In this meeting of the Muslim League, it was decided that in view of the present situation of Indian Muslims and important changes expected in the Indian constitution, it was essential that an appeal bearing the signatures of prominent leaders should be issued to the Muslims of India. The object of this was to organise branches of the League all over India and to secure their affiliation to the central League. This was necessary in order to undertake the work of enlisting members of the League and form vigilance sub-committees so as to watch and safeguard Muslim interests in their respective areas and make earnest efforts to secure harmonious cooperation of the non-Muslim communities. Moreover,
suggestions from prominent leaders regarding representation in the legislatures and the services were invited for discussion in the League's meeting in March 1927.

Sir Sahibzada Abdul Qaiyum again participated in the meeting of the Council of the All India Muslim League held in Delhi on March 13, 1927. Notable among the other participants were Mr. Jinnah, Dr. Kitchlew, Mr. Fazal Ibrahim Rahmatullah, Maulvi Mohammad Yaqub, Raja Ghazanfar Ali and Mr. Shah Mohammad Zubair. During this meeting, Mr. Asif Ali moved his resolution intended to invite the All India Congress Committee to hold joint deliberations with the Council, to adopt effective means to arrest and remove the causes of communal tension, to adjust constitutional rights and to find a basis of genuine cooperation between the two communities, with a view to attain full and responsible Government.

It was finally decided that copies of the resolution reaffirmed at the last session of the League regarding the preparation of a scheme be sent for the consideration of the Indian National Congress, the All India Khilafat Committee, Jamiat-ul-Ulema, the Hindu
Maha Sabha and other political organizations in the country. It was further resolved that an influential deputation should tour round the country to establish branches of the League in different Provinces.

DR. Kitchlew informed the Council amidst applause that the Punjab leaders had composed their differences and now formed a strong Provincial branch of the League at Lahore, and that its branches in various districts in the Punjab would soon be established or revived.

However, DR.Kitchlew's optimism proved short-lived because in December 1927, there was a split in the League, on the issue of cooperating or not cooperating with the Simon Commission, with one group holding its session in Lahore in December 1927 with Sir Mohammad Shafi in the chair and Sir Sahibzada Abdul Qaiyum as one of the participants; while the other group under MR. Jinnah held its meeting in Calcutta.

In Lahore, the All India Muslim League splinter group commenced its annual session on Saturday December 31, 1927, in the Habibia Hall, with Sir Mohammad
Shafi as its President and Nawab Sir Zulfiqar Ali Khan as the Chairman of the reception Committee. Later, a resolution was moved by the chair, which read as follows:

"This session of the All India Muslim League appoints a Committee, consisting of the following gentlemen with power to co-opt to devise a scheme of constitutional advance, consistent with the provisions laid down in the foregoing resolutions and subject to the condition laid down therein to collaborate, should circumstances so permit, with Committees appointed by other organizations in order to frame a constitution for India on the Principles adopted."

Besides members from other Provinces, members from the N.W.F.P included Nawab Sir Sahibzada Abdul Qaiyum, Mr. Abdul Aziz, Major Mohammad Akbar Khan and Khan Ahmad Nawaz Khan.

Many people criticised the Punjab branch of the Muslim League as 'reactionary' elements, for holding a separate session at Lahore. A telegram was sent to Sir
Mohammad Shafi and Mr. Jinnah by a number of prominent Muslims including Maulana Hasrat Mohani, Maulvi Mohammad Yaqub, Deputy President of the Assembly, Sir Rahim Bux and Nawab Mohammad Ismail, protesting against the holding of two sessions of the Muslim League and earnestly suggested the avoidance of discussion on the boycott of the Simon Commission question both at Calcutta and Lahore. They suggested the holding of an extra-ordinary session in February (1928) for this purpose. Maulvi Mohammad Yaqub deplored the creation of two rival camps among the Muslims and declared that Sir Shafi and his party had taken a wrong attitude.

Later, the Punjab Branch of Muslim League was disaffiliated by the All India Muslim League Subject Committee. This disaffiliation of the splinter group was regarded by critics as a well-deserved and right step, because similar action was taken against the Punjab League ten years back also in 1917, when Sir Mohammad Shafi (then Mr. Shafi) happened to be it's President.

The differences between the Muslim-leaguers were later patched up and we hear of a special session
of the All India Muslim League, held on 5th and 6th April 1931 in Sangham Theatre Delhi, under the presidency of Maulana Shaukat Ali. Among those present were Sir Mohammad Shafi, Sir Sahibzada Abdul Qaiyum, Sir Mohammad Iqbal, Sir Akbar Khan Hoti, Malik Feroz Khan Noon, DR. Ziauddin Ahmad, MR. Abdul Aziz of Peshawar and 83 Maulana Hasrat Mohani.

In proposing Maulana Shaukat Ali to the chair, Maulana Abdul Majid Badauni felt that after the late Maulana Mohammad Ali, there was no one more fitted to guide the Indian Muslims than Maulana Shaukat Ali. Sir Mohammad Shafi, seconding the proposal, claimed that the conference was representative of all sections of thought among the Muslims. He appealed to the House to give the sanction of action to all the resolutions which the conference was to adopt.

The proposal was further supported by Maulana Shafi Daudi, Nawab Sir Sahibzada Abdul Qaiyum, Sir Akbar Khan, Syed Murtaza Sahib, M. Abdul Hafeez and others, after which Maulana Shaukat Ali took the chair amidst cries of 'Allah-O-Akbar' & delivered his presidential address.
Allah Bakhsh Yusufi put before the House two resolutions about N.W.F.P. The first was that the conference condemned the 'Forward Policy' of the Government. He explained how the Government occupied the Kha-juri plains and wanted to occupy Tirah. He told the House that the only sin of the Afridis was that they had sympathy with the public of Peshawar and were only weeping the aggressions of the Government over Peshawar public when bombs were thrown over them. This resolution was seconded by Sir Sahibzada Abdul Qaiyum and Major Akbar Khan.

POLITICAL SIMMERING

We thus find Nawab Sir Sahibzada Abdul Qaiyum in association with the All India Muslim League during the 1920's. Meanwhile, his endeavours regarding Reforms for his Province continued with the same enthusiasm, for he was determined to bring about a social and political awakening among the masses. He had seen the common man suffer at the hands of the feudal lords, who were resisting every effort for a change in their social set-up. The cruel and in-human element in the existing system
was quite obvious from a minor incident of January 28, 1927, when a grey-hound belonging to one Sarfaraz Khan of Khanmahi was sent to the Veterinary Hospital of Char-sadda for treatment, where the Veterinary Assistant found it necessary to remove the dog's ear on account of gangrene. The next day, the Khan sent his three servants to take the Veterinary Assistant out of the Hospital, where they cut-off one of his ears in return for what he did to the Khan's grey-hound.

In his own way, Abdul Ghaffar Khan was also fighting for the uplift of the masses by inculcating the sense of equality in them. His chain of 'Azad-Schools' was set up for this very purpose. On April 16th, 1927, a meeting at the Azad High School Utmanzai was held with Ghaffar Khan in the chair, attended by about two thousand persons, including about a hundred women. Speakers on the occasion emphasised the importance of female education, muslim interest in trade, need for unity and acquaintance with Islamic rule etc. Later a drama was enacted by the Azad School students, mimicking the apathy of Khans, purely academic approach of the mullahs,
the selfishness of pleaders and the corruption in Revenue and Police departments. Abdul Ghaffar Khan distributed prizes in the end, and advised the audience to learn their lesson from the drama just played. At this juncture Sir Sahibzada Abdul Qaiyum arrived with friends in his car from Umarzai. He stopped on the way and joined the gathering where the drama was played again for his pleasure and tea was served.

The struggle of Sir Sahibzada Abdul Qaiyum brought in its wake the opposition of many co-religionists as well as the Hindus. Presiding over a number of meetings arranged in Peshawar by the Anjuman-i-Ahmadia in early 1927, Sahibzada Abdul Qaiyum spoke on Islamic constructive propaganda and the need for the Muslims to be practical in their belief of Islam, in resisting the 'Shuddhi' movement of the Hindus. The 'Shuddhi' movement, which meant the conversion of Muslims to Hinduism, was started by the 'Arya Samaj' party with the purpose of suppressing Islam. Its origin could be traced to the 'Vedas' commands where-of were devised on a principle of elevating the Aryan race and suppression of the non-Aryans, among whom the Muslims were also included.
Sahibzada Abdul Qaiyum believed that the 'Shuddhi' could not be successful as the Muslim converts would cause disruption among the Hindus. On May 31, 1927, a poster signed by Mirza Mehmud Ahmad, head of the Ahmadi community, was placarded in Peshawar city, stating that the Muslims were confronted with the alternatives of 'Shuddhi' or expulsion from India, as the Hindu propaganda threatened total annihilation of the Mohammadans in India, as had been the case with them in Spain.

The Arya-Samajists took exception to the speeches of Sahibzada Abdul Qaiyum and some of the Ahmadi speakers in their various meetings held in Peshawar. Go-kal Chand, pleader, regretted that a leading Mohammadan (Sir Sahibzada) in his capacity as President of the several meetings of Anjuman-i-Ahmadia, allowed Ahmadi speakers to insult the Arya Samaj.

The 'watchman-like' attitude of Sir Sahibzada Abdul Qaiyum in defending his people, against the attacks and harm that came from the opponents, led many people to believe that his attitude in politics was biased and prejudiced. Moti Lal Nehru believed him to
be a "rabid communalist"; while in a meeting of the Anjuman-i-Tanzim-i-Afghan held in Namak-Mandi mosque on October 29, 1929, even Sardar Abdur Rabb Nishtar remarked that Sahibzada Abdul Qaiyum always took side with the Government against the Muslims, but in the case of a quarrel between Hindus and Muslims he took side with the latter, and if a dispute arose between the Pathans and non-Pathan Muslims he threw his lot with the former.

But whatever opinions people had about Sahibzada Abdul Qaiyum, no-body could deny the fact that his whole life was devoted to a selfless service for his people. Many may have differed with him or even disliked him, but there were countless others who adored him from the core of their hearts. As someone said about him:

"His is a refining influence; association with him is a liberal education, far more liberal indeed than may be sought from some men of vaster pretensions who have vexed themselves ravaged libraries and raided every known University of India and Europe".

Besides, as a statesman and politician his
knowledge and experience were such that he was needed every-where by everybody and at all times.

The year 1927 was not without some bad news for Sahibzada Abdul Qaiyum. In the first place, the death of his only sister Khair-un-Nisa, gave him a tremendous blow that year, clouding his mind with an odd feeling of loneliness. He had no children of his own so almost all his love was enjoyed by his nephew Mohammad Akbar Khan, whom he held very close to heart. The second mishap of the year 1927 was the 'Chakka-gali' fire in Peshawar in which about 1,400 houses, including some mosques, were completely destroyed, causing great loss to the muslim community and utmost grief to Sir Sahibzada.

ALL INDIA JAMIAT-UL-ULEMA CONFERENCE 1927:-

The close of the year 1927 was marked by the holding of the 8th 'All India Jamiat-ul-Ulema Conference' in Peshawar, which commenced on 2nd December 1927. A reception Committee was constituted for this Conference, which comprised Nawab Sir Sahibzada as President, and Nawab Dost Mohammad Khan of Tehkal and Sethi Karim Bakhsh as Vice-President. Posters, bearing the signatures of
Sir Sahibzada Abdul Qaiyum and twenty-two other notables, were published to advertise the 8th annual meeting of the All India Jamiat-ul-Ulema, with details of the agenda for discussion.

Maulana Mohammad Ali arrived in Peshawar on December 9, 1927 where he was taken in a procession of about 20,000 people through the decorated streets of Peshawar, terminating at the residence of Nawab Sir Sahibzada Abdul Qaiyum, where he was going to stay. Among the prominent participants of the 8th Annual Meeting were Maulana Zafar Ali Khan of Lahore, M. Mohammad Naeem of Rawalpindi, M. Bashir Ahmad of Meerut, M. Noor Din of Bihar, Maulana Hafiz-ur-Rehman of Bijnaur (U.P.), Maulana Abdul Haleem Sadiq, M. Ahmad Said of Delhi, Maulana Mohammad Ali, M. Hussain Ahmad Madani Muhajar, MR. Abdullah Yusuf Ali M.A., I.C.S., M. Sulaiman Nadvi and Maulana Hasrat Mohani.

The 8th Annual Meeting of the Jamiat-ul-Ulema-i-Hind began in Peshawar on December 2, 1927 with an inaugural address by Sir Sahibzada Abdul Qaiyum, who asked the Ulema to guide the deliberations of the Conference on the following points:
a) The muslim attitude towards the ruling power.

b) Muslim relations with their fellow-country-men.

c) The continuation of their united efforts towards the amelioration of the muslim community and the general welfare of the country.

Sahibzada Sahib further mentioned that he believed Reforms would soon be granted to the Province and that they would then be in a position to show how a muslim majority could live peacefully with a non-muslim minority.

After Sir Sahibzada Abdul Qaiyum, Maulana Said Anwar Shah Deobandi, the President, emphasised the need for Reforms and for the repeal of Extra-ordinary law in the N.W.F.P. Maulana Zafar Ali said in his speech that whenever mention was made of a lawless country, Peshawar always haunted his memory and that no phrase which he had coined had ever gained so much popularity as that of 'Land without Laws' (Sar Zamin-i-bay-Ain). But now it was gradually becoming lawful. The soldier-like people of
Khyber and Tirah were being conquered through western civilization which had clad them with "suit and boot". He advocated the spirit of independence and meeting the Europeans on equal terms.

Addressing the 4th sitting of the Conference, Maulana Hussain Ahmad Madani Muhajar said that the enormous Treasures of the Mughals attracted the invaders to India. However, no other foreign invader had robbed India of its means of producing wealth except the British Government. Sahibzada Abdul Qaiyum interrupted the speaker to say that his remarks regarding the former prosperity of India would give rise to another question as to the author of this change. At that point, Qaim Shah, Pleader ofCharsadda, remarked that vipers in the sleeves were mainly responsible for that. Sir Abdul Qaiyum resented that comment, and after the sitting was over, he rebuked the Pleader. MR. Abdullah Yusuf Ali discussed the eastern and western systems of Education.

Maulana Mohammad Ali, addressing the 5th sitting of the Conference on December 4, 1927, said that inspite of Sir Abdul Qaiyum's warning, he would make a speech on politics and then proceeded to speak on Reforms.
He said that freedom was not a thing given by one nation to another. Islam teaches that there is no Government except that of God Almighty. God has created man free and no Parliament or Commission could give them Reforms. In case a man's freedom was usurped then he should take it back by force. Though the Reforms had no value, yet there was no reason why they should not be given to the Frontier Province. He said he would not advise anybody to accept ministership and would rather request Nawab Sir Sahibzada Abdul Qaiyum to kick it off if it were offered to him. Although personally the Maulana said he had no belief in the Reforms, yet he would advise the Frontier muslims to accept them.

Nawab Sir Sahibzada Abdul Qaiyum had threatened to withdraw from the Subject Committee of the Jamiat-ul-Ulema Hind if the question of boycott of Royal Commission was thrashed by the Conference, as he believed it to be an All India question and not fit for discussion in N.W.F.P, which Province had not even received the first instalment of Reforms. Mohammad Aurangzeb Khan and Abdul Rabb Nishtar, Pleaders, had also opposed the discussion of Royal Commission boycott, whereafter the pro-
posal had been dropped. Yet inspite of that, a heated
discussion took place in the Subject Committee over the
boycott of the Royal Commission, resulting in a breeze bet-
ween Maulana Mohammad Ali and Maulana Hasrat Mohani. Sir
Abdul Qaiyum also spoke on the matter and then very tact-
fully brought Hasrat Mohani and others to his side.

THE SIMON COMMISSION:-

The Simon Commission came to Peshawar in Novem-
ber 1928, but long before it's arrival, there was a mixed
reaction to the plan. The Peshawar Khilafat Committee had
started processions of it's volunteers corps in uniform,
boycotting the Simon Commission. For others, the Commi-
ssion was unacceptable because it did not include MR.Jinnah
and Sir Tej Bahadur Sapru. Some believed that the idea of
introducing Reforms in the North West Frontier Province
was impracticable and dangerous. Some Hindus demanded a
'Round Table Conference' to determine their own rights
before they could join the others in their demand for
Reforms. While on the other hand, the majority of the mus-
lims, Shias, Sikhs, Ahmadis and Khans had decided to
cooperate with the Simon Commission in demanding Reforms.
Still others threatened to fight for Reforms if these were not granted in due course, for they believed that "without war to achieve Independence or get Reforms is tantamount to sharpening the sickle with a clod of earth!"

The demand for Reforms in the Province was approved by the All India Khilafat Committee, the All India Muslim League, Jamiat-ul-Ulema-i-Hind, Hindu Maha Sabha, the Sikh League and the Congress Committee etc. However, the local Khilafat Committee was sceptical about the purpose and result of the Simon Commission. They circulated posters urging boycott of the Commission though it was feared therein that some of the 'toadies; keeping in view their personal interest and for the sake of pleasing the government, would appear before the Commission to give evidence.

On March 26th, 1928 a meeting was held in the Islamia Club with DR.C.C. Ghosh in the chair and attended by about five hundred persons. Addressing this meeting Allah Bakhsh Yusufi, a Khilafatist and editor of 'Sarhad; proposed the resolution that the foreigners had no right to decide their fate, and expressed his mistrust in the
Simon Commission. Hakim Abdul Jalil proposed that Independence was the birth right of Indians and Reforms were merely a toy and the Frontier people were deprived even of this 'toy!'

On the other hand the "Islah-i-Sarhad", Peshawar dated October 26, 1928, read that:

"If the people of India boycott the Simon Commission, let them boycott it, they have received the first instalment. We have been deprived even of the foremost rights. What can be the result of the boycott but that we will remain degraded for another long period".

The Hindus had their own doubts about their fate in case N.W.F.P received the desired Reforms. L.C. Ganpat Rai, Late Secretary of the Congress Committee D.I. Khan, said that the Hindus were scared about their rights in case Reforms were introduced in the Province, as they would be left at the mercy of the Muslims. He further said that all the misunderstanding and apprehensions of the Hindus should be removed by the Muslims, for which he suggested the holding of a round-table Conference to discuss the respective claims of the Hindus and Muslims."
Upon an invitation issued by Nawab Sir Sahibzada Abdul Qaiyum, Arbab Dost Mohammad Khan and Rai Bahadur Karam Chand, a meeting of the leading Muslims, Hindus and Sikhs of Peshawar city was held in the 'Shahi-Mehman-Khana' on November 2nd 1928, with Sir Sahibzada in the chair. Qazi Mohammad Aslam, Aurangzeb Khan, Qazi Mir Ahmad, R.B. Mehr Chand Khanna, R.B.L. Diwan Chand and R.B.L. Beli Ram were among the other notable participants. The questions of Reforms, respective rights, tea-party for the Simon Commission and presentation of address were considered but no final decisions were taken.

The Hindus and Sikhs participating in this meeting wanted to know their position and status in the event of grant of Reforms. The Muslim leaders asked them to give their demands in writing so as to enable them to see what concessions could be given to the minority. R.B. L. Diwan Chand and R.B. L. Beli Ram made short speeches on the inadvisibility of extension of the Reforms to N.W.F.P. Later, on the suggestion of Arbab Dost Mohammad Khan, it was proposed that a combined meeting of Hindus, Muslims and Sikhs should be held on November 4, 1928 in order to arrive at a unanimous decision.
The second meeting of the Muslims, Hindus and Sikhs was held in the Mehmankhana on 4th November as earlier decided. Speeches were made by Nawab Sir Sahibzada Abdul Qaiyum and others. Sahibzada Abdul Qaiyum said that a tea-party should be given in order to meet the members of the Simon Commission and no politics should be discussed as it would be purely a social gathering. R.B. Beli Ram and R.B.L Diwan Chand Obhrai supported him. Charanjit Lall, Vakil, said that the Nawab Sahib was evading the important point which was postponed in the previous meeting. Sahibzada Sahib replied that since his friend had raised an objection to his reticence on the said point, he would therefore say a few words.

Sir Abdul Qaiyum then explained that there must be two points for consideration, first, that we are fit for Reforms in every way and we must demand these, and second, if we agree on this point, then we should tell the Commission accordingly, and decide the question of proportionate rights and shares later on. R.B. Beli Ram rose and said that his friend Charanjit Lall had raised the point in a wrong form. He remarked that it was impossible for lawyers to discuss politics with a politician like Sir
Abdul Qaiyum who had earned fame everywhere.

The Hindus and Sikhs had not given their demands in writing as decided earlier, but asked Nawab Sahib what would the Muslims given them. Sahibzada Abdul Qaiyum replied that they were probably afraid of explaining their own demands and that the Muslims could say nothing unless they knew what was demanded of them. It was finally decided that a tea-party might be given but the question of Reforms should not be raised at all.

The same day, i.e. on November 4, 1928, a meeting of the Khilafatists was held in the Islamia Club Hall, under the Presidentship of Sahibzada Fazal Samdani. The participants of this meeting raised voices saying that the people should not join the 'Khans and Raises' in their reception of the Simon Commission, rather they should demonstrate with black flags and shouts of 'Simon Go back'. Putting forward a resolution of boycott against the Commission, Sardar Abdur Rabb Nishtar remarked that the Commission being entirely European, had no right to decide the future of the Indians.

Furthermore, Abdur Rabb Nishtar praised the
attitude of Sir Raja of Mehmudabad and Sir Ali Imam, who, instead of being Government men, had joined the boycotters of the Commission. Remarkably against Nawab Arbab Dost Mohammad Khan, Nishtar said that being an illiterate man, Arbab Dost Mohammad Khan had no opinion of his own. Nishtar further observed that Nawab Sir Sahibzada Abdul Qaiyum was so devoted to the Government that if it ever proposed to confiscate the 'Quuran', Sahibzada Sahib would raise no objection to it.

Syed Zafar Shah of the Education Department took strong notice of the observations of Abdur Rabb Nishtar and said that if the Khans and Nawabs were no good, then the convenors and the audience of the meeting were also not representative of the citizens of Peshawar. In conclusion, he reprimanded Abdur Rabb Nishtar for his attack on Sir Sahibzada Abdul Qaiyum.

The Simon Commission arrived in Peshawar on November 17, 1928 amidst demonstration by the Khilafat and Congress leaders and cries of 'Simon Go Back'; but
welcomed by others. The Panel of members included Sir John Simon, K.C.V.O, K.C, M.P, as the Chairman, with
MR. Kekabhai Premchand, Major Nawab Ahmad Nawaz Khan,
Major Nawab Mohammad Akbar Khan, Sir Abdul Qaiyum and
Rai Bahadur Karam Chand as it's members, amongst whom
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MR. Premchand was absent. Soon thereafter, it received
deputations representing different sections and inter-
viewed the local people. The deputation of Khans, led
by Abdul Ghafur Khan of Zaida, was received on 19th No-
vember, who demanded Reforms and a Council with 2/3rd
nominated and 1/3rd elected members, so as to give suffi-
cient majority to the aristocracy, besides four seats
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in the Central Assembly and three in Council of State.

The Hindu deputation under R.B. Thakur Datta
opposed Reforms as they dreaded the thought of becom-
ing a helpless minority under the Muslims. They also
put up the demand for equal representation of two each
for the Hindus and Muslims in the Central Assembly, while
the Sikh deputation was in favour of joint electorate
with 25% seats for them.

Another deputation of the Muslims headed by
K.R. Saaduddin demanded full Reforms and increased financial help from the Centre.

In its report the Simon Commission took note of the magnitude of the task before it and 'the standing menace of N.W.F.P!,' at the same time appreciating the fact that India was gradually moving from autocracy to democracy. Endorsing the view of the Enquiry Committee of Sir Dennys Bray, the Simon Committee considered it inexpedient to separate the districts from the tracts, and also recommended suitable representative institution for constitutional advance, though the same measure of responsible Government was not advisable for N.W.F.P. because:

"The inherent right of a man to smoke cigarettes must necessarily be curtailed if he happens to live in a powder magazine".

As such, a Legislative Council of both elected and nominated members was recommended for N.W.F.P, with three Muslims and one Hindu to represent the Province in the Central Legislature.

The report of the Simon Commission did not
come up to the expectations of many. Nawab Sir Sahibzada Abdul Qaiyum considered the report to be a 'mere eye-wash'. While the Commission wanted half the members to be elected, it wanted them elected by those who themselves were nominated. The executive Board of the All Parties Muslim Conference which met in Simla rejected the Simon Report as unacceptable and falling short of their demand. Likewise, the Muslim Nationalist Conference in Lucknow considered the report as reactionary and retrograde in character.

SARDA BILL:

The sore reaction of the people on the outcome of the Simon Commission was further aggravated by the 'Sarda Bill', for which the 'Age of Consent' Committee toured Peshawar and other parts in late 1928. Mr. Harbiles Sarda had moved the 'Hindu Child Marriage Bill' in the Legislative Assembly, meant originally for Hindus in India, but the Muslims of Bengal and Madras requested the Government for the extension of the Bill to their Provinces. The Bill was meant to prevent child-marriages among Hindus, but the Muslim support for it necessitated cer-
tain amendments, whereafter it was passed by the Assembly as well as the Council of States, thus becoming 'child's Age of Consent Act'. This Act was to come into force with effect from April 1st 1930, whereby the marriageable age for boys and girls was fixed as eighteen and fourteen 129 years respectively.

In Peshawar, the 'Sarda Bill' created great excitement and agitation, owing to its exploitation in propaganda during the local Municipal Committee election campaign between Qazi Mir Ahmad and Pir Bakhsh. Numerous meetings were held in Peshawar in protest against the 'Sarda Bill', and all those, including Nawab Sir Sahibzada Abdul Qaiyum, who had favoured this Bill were condemned by speakers as traitors. In one such meeting of the Khilafat Committee held on October 29, 1929, Syed Attaullah Shah Bukhari remarked that as Sir Abdul Qaiyum had also signed the Age of Consent Bill, he was therefore a traitor to his religion because this Bill was a curse for their religion, which was to be duly resented and resisted by all the Muslims, although the 'toadies', who regarded the Englishmen as their 'Kaaba', would not do so.
The Khilafat Committee was in particular very active in disapproving the Sarda Bill by holding repeated protest meetings, observing 'hartals' and causing the shops and schools to close down. This agitation grew more and more violent with the passage of time and in November 1929 they threatened to start a campaign of Civil Disobedience. In early 1930, the protest meetings and processions against the 'Sarda Bill' were held quite frequently, and became one of the important causes of that general unrest in the North West Frontier Province, which culminated in the tragedy of Kissa-Khwani on April 23rd 1930. In this agitation against the 'Sarda Bill', the Khilafatists were also joined by Jamiat-i-Ulema-i-Hind, Congress Volunteers, Sadaat-i-Ahrar Razakars and others. Many child marriages were arranged and solemnized in violation of the 'Age of Consent Act', on April 1st, 1930 when the Act became enforceable.

On April 1st, 1930, funeral processions of the 'Sarda Act' were taken out in Peshawar from Mohallah Qazi Khelan, Kotla Rashid Khan, and Sabzi Mandi. In the last mentioned funeral-procession, a bier containing blan-
kets, shoes etc. covered with a sheet, was carried on a donkey, and then placed near 'Chowk-Yadgar' and uncovered. The supposed dead-body of 'Sarda Act' was then beaten with shoes and cursed. This procession was arranged by Hakim Ahmad Bakhsh, who addressed the audience and spoke against the 'Zalim', 'Daku-Shahi', and Bay-Iman' Viceroy who had passed the Bill. In his extreme wrath, Hakim Ahmad Bakhsh said that Sir Abdul Qaiyum was a "Harami", because he allowed the bill to be supported and passed in the Assembly, and so too were the other members in whose presence the said law was passed. Hakim Ahmad Bakhsh was a Volunteer of the Khilafat and Sadaat Committee.

**AS A MEMBER OF EDUCATION COMMITTEE:**

Sahibzada Abdul Qaiyum, who had never cared for the opposition and abuses of others, continued with his own plans for ameliorating the lot of his people. In November 1928, the Indian Legislative Assembly had appointed a Committee for examining the educational conditions in N.W.F.P, Ajmer-Merwara and Delhi. This Committee comprised Sir Abdul Qaiyum M.L.A, Rai Sahib Harbilas Sarda M.L.A, Rev. J.C. Chatterji M.L.A, Miss L.M.
Stratford M.B. E, with MR. M.R. Littlehailes, Educational Commissioner Government of India, as it's chairman and MR. J.H. Green, M.B.E as Secretary.

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

During their tour, the group visited schools in the cities as well as the districts and agencies. Moreover, written statements in reply to the questionnaire were received from a total of 117 persons and evidence of 112 persons recorded in the regions specified. The final report was signed on April 1st, 1930 for onward submission to the Government for suitable implementation,
in the form of general recommendations as well as area analysis of the various prevailing problems and deficiencies. Special stress was laid on girls education, sanit- 
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tation, changes in curricula etc.

'KHYBER UNION' LONDON:

The existence of 'Khyber Union' in England — an 'Anjuman' of the Pashtun students as the English branch of the Islamia College Khyber Union — came into official limelight in November 1929, through the Pashto monthly 'Pakhtun', issued from Utmanzai.

The first President of the Khyber Union in London was Abdul Khaliq Khan, with Abdul Qadir (Sahrai) as it's Secretary. The initial membership of this Union in Great Britain was about forty, mostly Pathan students from N.W.F.P, with a few Afghan boys.

The Khyber Union in London was started as a social club with no political aims, although it's Secretary had sent a telegram to Abdul Ghaffar Khan in November 1929, lauding the noble efforts of the Frontier just before the Kissa Khwani firing incident in Pesh- 
141 war. In April 1930, another telegram was despatched by
the Union to the Viceroy for expressing horror at the outbreak in N.W.F.P.

In 1930, Abdul Qadir Khan Sahrai was exposed in the monthly 'Pakhtun' as an ex-secret Agent, which resulted in his unpopularity among the members of the Union in the England and subsequent removal from the office. Meanwhile, the Union members were actively considering as to whether their patron should be Nawab Sir Sahibzada Abdul Qaiyum, Abdul Ghaffar Khan of Utemanzai or ex-King Amanullah Khan of Afghanistan.

Early in 1933, Mohammad Aslam Khan Khattak, S/O K.B. Kuli Khan, was the President of the Khyber Union in London and Inayatullah Khan of Charsadda it's Secretary. A pamphlet titled "Now or Never — Are we to live or Perish for Ever", bearing the signatures of Aslam Khattak, Rahmat Ali Chowdhry, Sheikh Mohammad Sadiq Sahibzada and Inayatullah Khan, was despatched from London to a number of Indians, including Maulana Abdul Hakim Khan, then President of the Peshawar Khilafat Committee.

The appeal in this pamphlet attacked the pro-
posed All India Federation as being dangerous for Muslims and equivalent to their "crucifixion at the altar of Hindu Nationalism". Speaking on behalf of the thirty million Muslims living in Pakistan — the five Northern units of Punjab, North West Frontier Province (Afghans), Kashmir, Sind and Baluchistan — the signatories of the pamphlet accused the Muslim delegates to the Round Table Conference of having committed on "inexcusable and prodigious blunder" in bartering away the Muslims for certain 'Safe-guards'.

The pamphlet suggested that these five units of pre-dominant Muslim population should form a separate federation of their own, as the Muslims living in the sub-continent of India were entirely different from Hindus in every way, and could not tolerate to live as a perpetual minority under the Hindu majority. These Muslims had a great future before them if only their souls could be saved from the bondage of slavery in an All India Federation. As put in the pamphlet:

"The issue is now or never. Either we live or perish for ever. The future is ours only
if we live up to our faith. We can make it 146
or mar it".

All these activities of the Khyber Union in England is ample proof of the role played by Islamia College and it's students in giving thought and impetus to the idea of a separate home-land for the Muslims in the sub-continent, although a 'Disclaimer' was later issued on behalf of the Khyber Union, and some historians believe that the other three signatories to the pamphlet were merely persuaded by Chaudhry Rehmat Ali to put their signatures, having no genuine enthusiasm like the latter.

ANTTI-BRITISH MOVEMENT IN N.W.F.P.

Besides the award of 'Kaisar-i-Mind' Medal First Class to K.B. Nawab Sir Sahibzada Abdul Qaiyum Khan for his public service in India on June 3, 1929, the other significant political event of the year 1929 was the establishment of an organization 'Khudai-Khidmatgar' by the youngmen of Utmanzai in early November. This body had then Khan Sahib Sarfaraz Khan, son of Sultan Mohammad Khan, the Chief Lambardar, as President and
Naqib Khan as Vice-President. The object of this body was to advocate independence and unity. That very month, a uniform of red-colour was made for the organization, while the leaders went to the nearby villages to enlist more volunteers.

The Khudai Khidmatgar organization was the brain-child of Abdul Ghaffar Khan, which was thus described by the gazetter:

"Mounting on the wave of disaffection which surged over the whole of India in 1929-30, he finally conceived the idea of forming a great body of rural volunteers, uniformed and organized by 'Tappas' and villages nominally in the interest of social reforms, but in reality to overthrow not only the Government but the existing social order".

Abdul Ghaffar Khan participated in the 44th session of the Lahore Congress in 1929, wherein Gandhi's resolution for 'Purna Swaraj' or Complete Independence was passed, coupled with non-payment of taxes, complete boycott of all elections and Government assignments and
posts and a programme of Civil Disobedience. Abdul Ghaffar Khan had also closely associated himself with the Congress and when a certain news spread that he was going to quit the Congress, Nawab Sir Sahibzada Abdul Qaiyum is said to have sent special message to him in Lahore that under no circumstances should he sever his ties with the Congress, because if he did so, then the British were not going to grant any Reforms to the Frontier Province.

Besides Ghaffar Khan, many other members of the Khilafat and Congress Committees had gone to Lahore to attend the All India National Congress and other meetings, returning to Peshawar early in January 1930. While others had received instructions regarding the 'Civil Disobedience', Ghaffar Khan undertook the propaganda work in villages after his return. In those days, most of the Khilafat members and workers were also members and workers of the Congress.

In a letter to MR. E.B. Howell, Secretary to Government of India, Sahibzada Abdul Qaiyum wrote:

"... Since 1921, nay even long before that,
the Hashtnagar Anjuman and the Utmanzai Committee or Afghan Jirga, had adopted every constitutional means to impress upon the authorities their grievances with respect to the disregard of public opinion in matters official, but with no great success... the 'Intelligentsia', a growing and vocal class of the flowers of the country, was ignored, the natural result of which was extreme disappointment. The people began to think that there must be something radically wrong with themselves to merit all this, so they turned their attention to social reforms under the belief that the reforms must in the first instance come from within. This was the beginning of the 'Afghan-Jirga' which later on turned into the 'Red Shirt Movement'. Till April 1930, the avowed object of this organization was social reforms.... The authorities, however, unfortunately began to take a different view and to my mind needlessly connected it with Communi-
stic and Bolshevik tendencies, which later on developed into open hostility between the two...."

**KISSA KHWANI TRAGEDY:**

The Working Committee of the Congress under Pandit Jawahar Lal Nehru decided to celebrate Sunday 26th January 1930 as 'Independence Day', while the Khilafat Committee carried processions against 'Sarda Bill', which was to become effective on April 1st 1930. The Khilafat also contemplated Civil Disobedience and exchanged views with the Congress in this respect. Meanwhile, the first issue of 'Naujawan Sarhad' appeared on 16/17 January with the Communist emblem of sickle and hammer, and revolutionary articles. The 'Jamiat-ul-Ulema' and 'Naujawan Bharat Sabha' were also in favour of Civil Disobedience.

While the political activities were gaining tempo in the N.W.F.P, Nawab Sir Sahibzada Abdul Qaiyum had a providential escape from a serious motor-car accident in February 1930 in which his driver and companion
were injured and rendered bed-ridden for quite some time. However, Sahibzada Abdul Qaiyum was much concerned about the mounting political activities, lest they should take a wrong turn. He advised all concerned to approach their problems in a peaceful way, just as Pandit Jawahar Lal Nehru emphasised on the Congress workers to remain non-violent in their campaign.

In February 1930, Ghaffar Khan organized a new association called 'Frontier Youth League' with the assistance of Mian Ahmad Shah Bar-at-Law, with Abdul Akbar Khan of Umarzai as President and Mian Ahmad Shah General Secretary. The organization was formed with the object of obtaining complete independence after removing communal differences and improving the religious, financial and educational condition of the Frontier Youth.

March 1930 witnessed increased political activities with processions and plans for Civil Disobedience. On 18th March, an Urdu hand-bill circulated in Kissa Khwani which read "The Chief Commissioner will be shot to death with a bullet. Search house 1272 — Inqilab Zindabad — Independence or death." Violent speeches were made during
the various processions against the 'Salt Tax', and revo-

lutionary songs were sung, with threats to break open
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jails if Mahatama Gandhi was imprisoned. In protest agai-

n-st the 'Salt Tax', Gandhi planned to produce illicit
salt at Jalalpur. Moreover, in March 1930 many sepoys
tendered their resignation from army in Nowshera and
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Peshawar to join the Civil Disobedience Movement, causing
much anxiety to the Government.

Early in April 1930, Gandhi was convicted un-
der the 'Salt Act' and arrested along with many other
'Satyagrahis' all over the country, while Jawahar Lal
Nehru was arrested about mid-April. In Karachi, Calcutta,
Poona and Madras etc. there was great public agitation
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which was responded to by police firing in some places.

In accordance with the decision of Jamiat-ul-
Ulema Delhi, the commencement of Civil Disobedience was
marked by violent processions by Khilafat Committee,
Bharat Naujawan Sabha, Congress and others, while Ghaffar
Khan, affected by the Civil Disobedience movement of Gan-
dhi, refused to pay his revenue dues. Meanwhile, the
Viceroy's visit to Peshawar, which was originally sche-
duled for 4th April, was postponed to mid-April, for which the pro-Government 'toadies' were arranging a grand reception and address of welcome, while the nationalists prepared for a large-scale boycott and 'Har-170
tal'. The Provincial Congress Committee met on 5th, 6th April to form a 'War Council' comprising DR.C.C.Ghosh, Lal Badshah and others. The picquetting of Liquor shops was discussed and postponed for a fortnight till April 23, 1930, and it was resolved that the time for meetings had gone and practical work was required.

The 'Frontier Youth League' session and the annual meeting of the Azad High School Utmanzai, was proposed to be held from 18 to 20th April 1930. Ghaффar Khan sent invitations to Congress and Naujawan Sabha Workers for attending the Utmanzai Conference. Workers and volunteers from Kohat, Bannu, D.I. Khan and other places were expected to arrive in Peshawar in the second week of April, wherefrom they were to march on foot to Utmanzai for participation in the Conference. Ghaффar Khan toured Kohat, Marghuz, Mardan, Gulbela, Nahaqi, Turlandi etc. where he addressed the people and
invited them to Utmanzai Conference. He also expected arrests after their Conference, but he planned to go to Bahadur Khel salt mines on 24th April.

Meanwhile, the Congress volunteers took out processions in Peshawar on almost every alternate day, armed with bamboo-sticks and making inciting and violent speeches. With the arrest of Nehru in mid-April for his disobeying the 'Salt Law', the Congress volunteers decided that on 16th April, Ali Gul and six other volunteers would start civil disobedience by manufacturing illicit salt in the Shahi-Bagh, in advance of the picketing scheduled for 23rd April.

From 15th April onwards, people started pouring into Utmanzai for the Conference on April 18, 1930. A batch of 33 volunteers left Peshawar on foot for Utmanzai, carrying Congress flags and bamboo-sticks. Other important leaders invited to the Utmanzai Meeting included Maulvi Sanaullah of Amritsar, Gopi-Chand, Pleader of D.I.Khan, Maulvi Mohammad Ishaq of Mansehra, Syed Qasim Shah of Rawalpindi, Hakim Sahib of Kohat, Maulana Ab-ul Kalam Azad, Maulvi Kifayatullah, Zafar Ali Khan
editor 'Zamindar', Syed Attaullah Shah Bukhari, Paira 175 Khan of D.I. Khan etc.

On 19th April, a mass meeting was held in Utmanzai under the auspices of the 'Frontier Youth League', presided over by Abdul Akbar Khan of Umarzai, who explained the aims and objects of the League, while Mian Ahmad Shah, Secretary, presented the progress report. The Central Committee of this League included Abdul Ghaffar Khan, Abdul Akbar, Qaim Shah Vakil and Qazi Attaullah.

After passing a number of resolutions, the meeting was closed and a procession of Khudai Khidmatgars was taken out at 5.30 P.M, which was addressed by Ghaffar Khan, explaining their creed of non-violence. Later, a Pashto Mushaira was held at night.

The attendance in Utmanzai on 20th April was about 4,000 persons, who first took out a procession and then began their meeting. There was a mock-dialogue between two students, one pretending to be from Government school, showing ignorance of religion, while the other exemplified better standard of Azad Schools. Gaffar Khan also addressed the assembly and defended the Muslim ri-
ght to claim their just demands, and urged the need
to discard foreign made goods. Later, another drama was
staged by school boys showing their own poverty and the
apathy of the Government.

Upon the arrival of the Viceroy in Peshawar
in mid-April, considerable bitterness was aroused between
the Khans and Intelligentsia regarding the wording of the
address to be presented to him. Efforts for a joint ad-
dress failed owing to the differences regarding demand
for Reforms, as the Nawabs and Khans were in favour of
maintaining their feudal authority. Sir Sahibzada Abdul
Qaiyum dissented with the deputation because be believed
that they "... proposed to set back the clock and stop the
march of time". In his letter dated April 20th 1930 to
MR Cunningham for the Viceroy, Sahibzada Sahib gave the
reasons for which he was unable to wait upon His Excellen-
cy at Peshawar. He explained that the Khans suggested to
go back to feudal times or some pre-British system of
Government, while he believed that "the very air breathes
of constitutional democracy... and any attempt to estab-
lish (in N.W.F.P.) anything, different from the rest of
India is bound to fail". Sir Sahibzada further wrote in his letter:

"... N.W.F.P is destined to play an important part... Sindh, if separated, and this Province, will be the only bulwark for Indian Muslims in their struggle for a definite existence... as their majority in the Punjab and Bengal is illusory and ineffective. This Province and Sindh can be the only two trump-cards to play their game with, against politically and economically well-equipped Hindu majority.... If this Province is left in its present stage of stagnation or is taken back to old feudal, tribal or more or less Indian native states from of Government, it will not only be an absolute political wastage, but perhaps a positive dead weight for the present and if the present rulers were to delegate their responsibilities to the coming Hindu generation, our people will be mere political outcasts and of no use to anybody".
All these observations of Nawab Sir Sahibzada Abdul Qaiyum amply reflected his political acumen, and showed how well be could fore-tell the coming times. His words carried a warning for the Government regarding what could happen in the near future, but the authorities paid little heed to what he meant.

That very day, i.e. on April 20, 1930, Kuli Khan, who was then Assistant Political Officer Mohmand in Charssaddah, reported to the D.C. Peshawar that the Khudai Khidmatgars there were raising alarming new revolutionary slogans, so that immediate action to suppress the movement was necessary. He therefore stressed immediate sanction of local Government to challan the President and Secretary of the 'Frontier Youth League' and the 'Captains' and 'Subedars' of their enlisted volunteers, suggesting simultaneous action in Charssadda, Nowshera and Mardan.

The All India Congress had appointed a Committee in its Lahore session to enquire into the repressive Frontier Crimes Regulation. This Committee, comprising Dr. Syed Mehmud, Dr. Dhuni Chand and Maulana Abdul Qadir, was expected to arrive in Peshawar on 21st April 1930 but
the Government, in anticipation of unrest and trouble, stopped them at Attock on 20th and prohibited their entry into N.W.F.P. Thereupon, a public meeting was held in Shahi Bagh on 21/22 April, which was addressed by Gaffar Khan, Mullah Khan Mir, Syed Lal Badshah, Maulvi Abdul Rahim, Abdur Rabb Nishtar, Paira Khan and Rahim Bakhsh Ghaznavi. All spoke on the extra-autocratic Regulations imposed on the Frontier, while Rahim Bakhsh Ghaznavi said that not only the Frontier Regulations should be repealed but the Indian Penal Code should be destroyed. "Government, he said, "must be challenged", and informed the public that the 23rd April was the day for practical work. He further said that blood had been shed at Karachi, Calcutta and Bombay, and hoped that the Government would shed blood in Peshawar also.

All these developments in N.W.F.P had created the utmost anxiety for the Local Provincial Government. Sir Abdul Qaiyum had invited the Chief Commissioner, Norman Bolton, to the College Foundation day, but on 22nd April Bolton sent a letter of regret to Sir Abdul Qaiyum for being unable to attend the ceremony as he had "so much
work and so many worries" Khwani

On 23rd April, the day when the Kissa tragedy
occurred, warrants for arrest of twelve leading agitators
in Peshawar, including the Chief Congress organisers
and members of 'War Council' Syed Lal Badshah, Ali Gul
Khan and Paira Khan, as well as Rahim Bakhsh Ghaznavi
and members of 'Naujawan Bharat Sabha', were issued. Wh-
ile most of them were arrested without resistance, the
last two three were rescued by the mob in Kissa Khwani
Bazar and it was necessary to call in the city distur-
bance column, with three armoured cars. The D.C, Olaf
Caroe, proceeded with the leading armoured car under a
hail of brick-bats, while a despatch-rider was thrown
off his motor-cycle by the mob and later crushed by an
armoured car.

The mob then set fire to one of the armoured
cars and put it out of action, and then proceeded to
wreck the city post-office. The A.S.P. was injured and the
D.C. knocked down senseless temporarily by brick-bats in
the commotion. The D.C. then ordered to open fire, and
the resultant death-toll amounted to twenty.
The Chief Commissioner felt desperately helpless in tackling the situation after the Kissa Khwani incident. He therefore repeatedly requested Sir Sahibzada Abdul Qaiyum for meetings with him to deal with the problem. Sahibzada Sahib encouraged him by saying that the situation could yet be saved and advised him to express sympathy with the aspirations of the educated classes, which could relieve the tension and restore confidence in the administration.

Years later, in his recorded interview, Olaf Caroe, the D.C., remarked:

"The Chief Commissioner... his name was Bolton, two days later (after the Kissa Khwani incident) was persuaded to withdraw the troops from the city by the city elders, who said that everything would be all right if he withdrew the troops.... of course it wasn't all right, and Bolton was more or less... he lost his nerve, he agreed to withdraw the troops and he went out of action and had a nervous breakdown which put a very heavy burden on me..."
and I had to report this, and the result of this was the Viceroy was Halifax sent Sir Evelyn Howell... his Foreign Secretary, down to Peshawar to decide what was to be done...

We decided, rather against the advice of the faint-hearts, we must reoccupy the city --- Howell's decision really, because Bolton was out of action... We did, on the 4th of May, 189 reoccupy the city in the small hours."

Meanwhile, Sahibzada Sahib was using all his personal influence and authority in bringing back peace.

But he also remained in close touch with the leading personalities of India such as the Viceroy, George Cunningham, Sir Fazli Hussain, Sir Joseph William Bhore, Dr. Ziauddin Ahmad, Maulana Shaukat Ali and many others, apprising them of the prevailing situation in N.W.F.P.

Analysing the background and causes which led to the Kissa Khwani Tragedy of 23rd April 1930, Sahibzada Abdul Qaiyum wrote to Mian Sir Fazli Hussain on May 11th 1930:

"Ever since the separation of the N.W.F.P. from
Punjab, the educated classes are under the impression that they are handicapped in their constitutional progress... as early as 1920-21, Sir Hamilton Grant thought that the Advisory Council suggested for the Province by the Government of India Act was not likely to satisfy the intelligentsia, but even that Council was not installed. Soon after that, the Bray Committee enquiry was made and the recommendations made by the majority of that Committee might have satisfied the people at that time, but the people waited for nearly eight years and nothing came out of it.... When a partial election was introduced into the Peshawar Municipality... people took keen interest in the matter, but the result was the reverse of what they expected, in as much as the introduction of election in the other municipalities was postponed. This was in November 1929. These men (Syed Lal Badshah, Ali Gul Khan and others) got disappointed and instead of strengthening the
hands of the Khilafat Committee and of the All Parties Muslim Conference, which they had promised to do, they went to join the Congress at Lahore in December last (1929).

Meanwhile, another movement was going in the rural population of the Province against a defunct system, which, according to public opinion, was being revised after a century or so. It was suspected that the ordinary laws of the country were being gradually replaced by the customary laws of the old and that Jirgas and Khan's deputations were taking the place of the ordinary law courts. The centre of this movement was at Utmanzai in theCharsadda Tehsil of the Peshawar district, and Syed Qaim Shah... is one of the moving spirits of that movement. This suspicion... of the revival of old customary laws... was created... by the frequent bestowal of honorary powers on various families and the indiscriminate use of the Frontier Crimes Regulations, and recei-
ved it's conformation by the sudden appearance of a class, called the Khans, claiming certain rights and privileges at the time of the visit of the Simon Commission to Peshawar. But the greatest blow to the whole intelligentsia and the Utmanzai Movement in particular, came at the last visit of His Excellency to Peshawar last month (April 1930), when a few Nawabs and Khans were allowed to present a peculiar address to His Excellency. This address was privately managed and was neither presented by the Peshawar Municipality or the Peshawar District Board, nor by the Provincial Darbaries or any other organization and was never publically discussed or passed. The address in a way asked for the revival of the old tribal or feudal system and omitted the request for the introduction of Reforms. The address said that when constitutional changes come, care should be taken to invest the aristocracy of old standing with special powers to maintain their importance. This was of course
a death blow to the aspirations of the educated classes, and coming as it did at the time of MR. Gandhi's movement of Civil Disobedience etc, it naturally strengthened the position of the Congress Leaders, who exploited the situation and took advantage of the disappointment of both the intelligentsia and of rural population.

A definite announcement of policy about the future of the Province is needed. The people must be assured that their progress will be forward and not backward, and the Muslims of the Province will be treated as the equals of the rest of the Indian Muslims and will be given full constitutional rights".

As is obvious from this letter, which was one of the many other similar explanatory letters to leading personalities, Sir Sahibzada Abdul Qaiyum was trying to make the best of a bad situation, by doing the spade-work and preparing grounds for the introduction of Reforms in the N.W.F.P.
Meanwhile, Ghaffar Khan and other political agitators had all been imprisoned during the April disturbances, but their colleagues managed to send emissaries to Haji Sahib of Turangzai, the Mohmands, the Afridis, the Mullah of Spinkharra, the Bajouris and to Swat for enlisting their help. The British authorities had started condemning the Red-Shirts as Bolsheviks in order to divert the public attention from its own atrocities. According to some historians, Mian Jaffer Shah and Mian Ahmad Shah, who were working secretly to avoid their arrest, were informed by Sir Abdul Qaiyum that the British rulers were bent upon destroying the Pathans and so they should take care of themselves. The two thereby approached the leaders of Muslim Conference and Muslim League, who excused themselves and refused to help.

Sir Sahibzada then told them to seek help from the Congress party, which could provide their group a shelter. The two Mians then went to Allahabad to meet the Congress elders. The Congress Party welcomed the needy, whereafter Mian Jaffer Shah and Ahmad Shah went to Gujrat Jail to meet Abdul Ghaffar Khan, who was impri-
soned there in connection with the Kissa Khwani Tragedy. It was then decided by the Red Shirts to join the Congress Party. Many people are convinced that it was Sir Abdul Qaiyum who engineered the scheme, and instructed the Red Shirt leaders to act in a way which would steer things towards the grant of Reforms to N.W.F.P.

After the 23rd April incident, troops occupied Peshawar for two days, but when they withdrew on the night of 24th April, Congress and Khilafat Committees practically obtained control of the city by posting their volunteers for traffic control, releasing news bulletin, picketing liquor shops and patrolling in the streets etc. Hartal was observed on 25th April and processions were taken out by Khilafatists and others, beating their heads and crying 'Hai, Hai, Toady Bacha Hai, Hai,'Saadullah Bacha Hai Hai','Kuli Khan Hai Hai'etc.

Early in May 1930 the Peshawar Congress Committee was declared unlawful and Mahatama Gandhi was arrested on 4th May, while on the 5th troops reoccupied Peshawar, with enthusiastic enrolment in progress for Red-Shirt volunteers. Kohat and Bannu were also blockaded in
May and the Seditious Meeting Act was enforced in all the three cities.

In response to the Volunteers call for help, Haji Turangzai had come down to Gandap along with his Lashkar, but owing to the non-cooperation of the Lower Mohmands, he could take no action. Similarly the Utman-khel Lashkar remained ineffective owing to the air action of Government on Pranghar and Jindai Khwar in June 1930. The Afridi Lashkar made a two-pronged attack on Peshawar on Wednesday 4th June, but due to late arrival they could not attack Peshawar proper and the next day they were engaged by the ground forces and aerial bombardment, forcing them to disperse.

As a result of the Peshawar disturbances, Sir Norman Bolton had lost his credibility as the Chief Commissioner of the Province and was soon replaced by Mr. S.E. Pears as his successor. Nawab Sir Sabibzada Abdul Qaiyum, who was the only seasoned politician of the Province and who knew it inside out, was contacted by Mr. Pears in advance so as to gain familiarity with the situation. In June 1930, Sahibzada Abdul Qaiyum sent his word of advice
to him regarding his line of action for restoring peace in the Province and winning the confidence of the people.

He gave similar advice to Olaf Caroe as well, of 'even dispensation of justice', which was the cornerstone of the British Empire in India.

Later, on 3rd July, an address of welcome was presented to the new Chief Commissioner by a deputation of the elite under Sir Sahibzada, wherein the recent disturbances were regretted and demand for speedy Reforms was renewed.

But towards the end of September 1930, secret decision had been reached for the revival of the Civil Disobedience Movement through picketing and processions, which scheme materialized in October. Except for short breaks, picketing and other disturbances continued for quite some time, with occasional bomb blasts.

ROUND TABLE CONFERENCE, LONDON.

About three weeks after the Kissa Khwani incident, the Viceroy had regretted the occurrence and expressed the determination of the British Government to work on the policy regarding 'Dominion Status', for which
purpose a 'Round Table Conference' of the Indian representatives was under active consideration, proposed to be held in London in the last quarter of the year.

In a joint session of the Council of State and the Legislative Assembly held on 9th July 1930, Lord Irwin, the Viceroy of India, outlined the object of the Round Table Conference as that of reaching solutions to all the problems faced in India through mutual consultation and agreement, to be rectified later by the Parliament.

In September 1930, the Government announced the nomination of K.B. Nawab Sir Sahibzada Abdul Qaiyum Khan as the representative of his Province in the forthcoming Round Table Conference. This caused considerable resentment among the leading Khans and other notables in the Province, both Hindus and Muslims, as most of them had aspired — while some actually applied to the Government — for representing their Province. Some, like Arbab Dost Mohammad Khan of Tehkal, protested very strongly at the nomination of Sir Sahibzada and requested for permission to choose their own representative.
Before embarking upon his voyage to England, Sir Sahibzada Abdul Qaiyum was given a garden-party on 4th October 1930, to wish him bon-voyage on his departure. The invitation in connection therewith was signed by Muslims as well as four Hindus and one Sikh. Arriving in England, Sahibzada Sahib resided at 8-Chesterfield Gardens, Mayfair London W.1.

The Round Table Conference was inaugurated by His Majesty the King-Emperor at a Public session in the Royal Gallery of the House of Lords on 12th November 1930. When the Conference first met in 1930, it was still tacitly assumed in most quarters that the N.W.F.P. could not be treated like the rest of India. Later on, various sub-committees were set-up to consider separately the questions of Federal Structure, Provincial Constitution, Minorities and the N.W.F.P. etc. The Round Table Conference was actually held thrice in London, of which the first two were attended by Nawab Sahib. The first Round Table Conference was held from 16th November 1930 to 19th January 1931, the second from 1st September 1931 to 1st December 1931, and the last one from 17th November
1932 to 24th December 1932.

The Sub-Committee No.V, formed by the Round Table Conference to consider the Question of N.W.F.P exclusively, held its meeting on 18th, 29th and 30th December 1930, and submitted its report on 1st January 1931. The terms of reference were "to determine what modifications, if any, are to be made in the general Provincial constitution to meet the special circumstances of the N.W.F.P."

The Sub-Committee No.V, with Mr. A. Henderson as its Chairman, comprised the Earl Russell, the Marquess of Reading, the Marquess of Lothian, the Marquess of Zetland, Sir Samuel Hoare, Maulana Mohammad Ali, Sir Shahna-waz Bhutto, Captain Raja Sher Mohammad Khan, Dr. B.S. Moonje, Sir B.N. Mitra, Raja Narendra Nath, Mr. H.P. Mody, Sir A.P. Patro, Sir Abdul Qaiyum, Sir Mohammad Shafi, Sardar Sampuran Singh, Dr. Shafaat Ahmad Khan, Mr. C.E. Wood and Mr. Zafrullah Khan.

Addressing the Sub-Committee, Sahibzada Abdul Qaiyum said that at the time of partition in 1901, slices of N.W.F.P. were cut off and made part of the Punjab, though
these actually belonged to the Frontier Province. These portions of the N.W.F.P. enjoyed constitutional advance with the rest of Punjab while N.W.F.P. received a setback through it's separation. Sahibzada Sahib repeated that he had earlier addressed to the Bray Commission by saying that if for any unknown reason it was not found possible to introduce a full fledged Province, then the people as a whole would like to go back to Punjab and be amalgamated, rather than to lose their right of civil citizenship. Thus, it was imperative to give N.W.F.P. a constitution on an equal footing with the rest of India, so that "the stigma of inferiority" is removed from the people's mind, relieving him of his life-long worry.

Sahibzada Abdul Qaiyum further observed that it was a pity to see the Government spending crores of rupees on different Expeditions in the Frontier to subjugate the tribesmen, but the moment they ask for Reforms and education, then the reply is that funds are lacking. He advocated 'Peaceful Penetration' into the hearts of the people by giving them civilization through education, rather than by locating army-posts all around. He further
said that his own ambition in life was to see the tribal area civilized and given proper education.

The willingness of Sir Sahibzada Abdul Qaiyum to accept the present border between Punjab and N.W.F.P., which meant the loss of certain portions for N.W.F.P., was probably a result of foresight, because the addition of this extra land and Muslims in the population of Punjab, gave an edge of majority to the Muslims in that Province over the non-Muslims. This strategy had a dual resultant advantage. On the one hand Muslims would gain majority in Punjab, while on the other, a new Province would emerge in the form of N.W.F.P., with an overwhelming Muslim majority, thereby strengthening the over-all Muslim position in the Sub-Continent.

The draft Report was presented for discussion by Sub-Committee No.V on January 1, 1931, wherein urgent Reforms for N.W.F.P were unanimously stressed, by giving the status of Governor's Province to the five districts administered by the centre. The executive was proposed to consist of a Governor, assisted by two Ministers, of whom one was to be an official. The Province was proposed to
have a single-chamber Legislative Council of nominated as well as elected members, with sufficient minority representation. The division of subjects between the Province and the centre was to be dealt with separately, while the financial deficit would be covered by subvention from the Centre.

Sir Sahibzada Abdul Qaiyum expressed his utter disappointment with the draft Report, saying that he seemed to have failed in making clear his point of demanding equal status of his Province and citizenship with the rest of India. He said that the N.W.F.P was run despotically without any laws and regulations, but in future it was to be under a more despotic rule, supported by a constitution. The bare majority of one among the elected members was not enough as it could be easily lost by manipulated absence of a member. Sahibzada Sahib objected to the proposed increase in power of the Governor and the inverse decrease of power for the Ministers, who would be left with nothing "except a little charcoal to blacken his face with, before the Council". As he observed, their case was going to be more like the Pashto saying of
a wife who went to her husband to ask for some ornament for her nose, and in return, the husband cut off her nose.

Throughout the meetings of the Sub-Committee, Sahibzada Abdul Qaiyum meticulously analysed and disputed the various points for greater advantage to his people, which at one state nettled the Chairman to say "It seems to me that we cannot satisfy you whatever we do; and what is more, you challenge the Report". Later, after several amendments were introduced by Sir Abdul Qaiyum during the debates on the Draft Report, the Chairman remarked to him "you are getting it all your own way..."

The final Report was presented at the meeting of the Committee of the whole Conference held on January 16, 1931, which stated the unanimous recommendation of the Sub-Committee for making a Governor's Province of the five administered districts, classification of subjects between the Centre and the Province, the executive to consist of a Governor and two Ministers drawn from the non-official members of the Assembly, at least one of whom should be elected. Besides, a single-chamber Legislative Council with a probable membership of forty
elected and nominated members, and a subvention every year from the Central Government, was also recommended by the Sub-Committee.

These recommendations made during the Round Table Conference in London were yet to be sanctioned by the Parliament and Government, but it all marked as a great achievement for Nawab Sir Sahibzada Abdul Qaiyum after his life-long struggle to bring his brethren in the lime-light and set them on the course of civilization and advancement, though he had to fight his way against heavy odds and face insurmountable opposition. In the words of Olaf Caroe:

"In season and out, Abdul Qaiyum pressed for recognition of his point that the Pathan Province, if it was to remain as part of an All India polity, must share in the general measures for the extension of responsible Government. He never tired of saying that, far from being behind other peoples in the Sub-continent in their understanding of political and egalitarian concepts, they were in fact
in advance. They had their own indigenous system by which they chose representatives and ordered their affairs. And when it was suggested, in London (Round Table Conference), that the Province was too small for representative institutions, he replied in his inimitable way that a flea might be a small creature, but in his country they found it very inconvenient inside their trousers’.

After the First Round Table Conference, the Governor General in Council, with the approval of the Secretary of State decided in May 1931 the formation of the 'Haig Committee' or 'Subjects Committee' for enquiry into the classification of subjects and the consequent financial settlement between the Centre and the Province. With MR. H.G. Haig as it's Chairman, the members of the Subjects Committee included Nawab Sir Abdul Qaiyum, MR. C. Latimer, K.B. Nawab Hamidullah of Toru, Diwan Bahadar Ramaswami Mudalair, R.B. Lala Thakur Datta, Mohammad Yunas Khan, Mian Ahmad Shah Bar-at-Law and MR. E.T. Coates, while R.B. Lehna Singh served as the Secretary.
The Haig Committee was set up in accordance with the recommendations of Sub-Committee V of the Round Table Conference, in order to work out certain important details within the main outline of the Provincial constitution sketched by the Sub-Committee, so as to sort out the issues of classification of subjects in N.W.F.P as Central or Provincial, subvention, roads, watch and ward, Frontier remissions etc.

The Haig Committee signed and gave it's report at Abbottabad on June 23rd 1931, with the recommendation that as N.W.F.P was a deficit Province, therefore a subvention of Rs.1,17,00,000/- should be granted to it from the Central revenues.

The Indian National Congress had refused to participate in the First Round Table Conference because in it's Calcutta session of 1928 a resolution for Dominion status had been passed while the Gandhi-Irwin talks in this regard had failed, leaving no use for Congress in participating the Round Table Conference. However, Gandhi was released after the First Round Table Conference for talks with the Viceroy, whereafter the Viceroy apprised
Sir Sahibzada Abdul Qaiyum and a few other Round Table Conference delegates about his talks and the future line of action. The final settlement was reached on March 4th, 1931, whereafter the Civil Disobedience Movement of the Congress was discontinued and it decided to participate in the Second Round Table Conference.

Sir Sahibzada Abdul Qaiyum participated in the Second Round Table Conference too, but just before his departure from India, he despatched a registered letter, containing his 'will' and memoranda, to his nephew Mohammed Akbar Khan, with the instructions not to open the same until his return, and in case he did not return, then the letter was to be opened when required to do so. Sahibzada Sahib had probably felt that his job and lifelong service had reached its end, unaware of the vital and leading role that he was yet to play for his Province in the next few years.

Gandhi's mission could not be achieved during the Second Round Table Conference, as he failed to make any progress towards 'Purna Swaraj' or even the 'Dominion status', a goal set up by the Government as well. On
the other hand, the communal problem too remained unsolved and the British Prime Minister, Sir Ramsay Macdonald, had to give his own award with separate communal representation. This was yet another success for the Muslim delegates, while the disgruntled Congress had to resume its Civil Disobedience Movement in January 1932.

Speaking about his own success in the Round Table Conference, Sir Abdul Qaiyum told the N.W.F.P Legislative Council in December 1934 that during their last voyage back to India in December 1931, when great Indian political leaders like Sir Tej Bahadar Sapru, Mr. Jayakar and others held a meeting on board the ship and asked Sahibzada Sahib to preside. Nawab Sahib asked them what justification was there for putting him in the chair when other great European and Indian politicians were there and could have done better than him. The delegates laughingly replied that it was his old age, while others said it was his good turban, some said this and some said that, while Sahibzada Sahib smiled and said that he knew the reason, though they would not admit it. It was because he was the luckiest man of them all in having brought something in his pocket for his
Province, while they had kept quarrelling unceasingly and yet got nothing out of the game. It gave him feeling of pleasure and pride to think that thence forward, there was going to be no difference in the constitution of N.W.F.P. and other Provinces of India.

In 1931, an unofficial 'Advisory Committee' was formed to discuss the subject of 'Reforms' and to give suitable advice and suggestions thereabout. Sir Sahibzada Abdul Qaiyum was also a member of this Committee, which held its first meeting on 4th January 1932 at the Government House Peshawar. The Committee discussed a number of issues and it was agreed that forty was a suitable number for the proposed Legislative Council of N.W.F.P. Sahibzada Abdul Qaiyum made an important observation regarding the distinction in the franchise qualifications for rural and urban areas, proposing that there should be no distinction, as practiced in the Punjab. Sir Abdul Qaiyum's proposal was met with general acceptance by the Committee members.
CHAPTER IV

NOTES AND REFERENCES


2. Amir Habibullah Khan succeeded his father, Amir Abdur Rehman, in 1901 to rule Afghanistan till his assassination in 1919. His policy was to maintain his Independence, without subordination to Great Britain or Russia. Afghanistan thus remained neutral during the First World War. (Bhattacharya, 'Dictionary', P.399).


4. King Amanullah, soon after his accession to the Afghan throne in 1919, declared war against the British India which was fought for two months (April, May 1919). The aeroplanes, bombs and wireless of British India overwhelmed the ill-equipped Afghans, resulting in the Treaty of Rawalpindi in August 1919. (Bhattacharya, 'Dictionary', P.53).


8. Ibid. P.75.


10. Ibid. PP. 4-5.

11. Ibid. PP. 12 and 16.

12. While stressing the need for peace with Afghanistan and lamenting the British attitude, H.Grant, Chief Commissioner N.W.F.P, wrote to the Vice-roy, Lord Chelmsford, on 22.6.20:

"... At Mussoorie..., we had an opportunity of treating with generosity and forgiveness a neighbouring state which, though of no great intrinsic strength, exercises an enormous influence not only on our frontiers, but also on the whole Middle East. We are always so afraid of appearing weak that we lose our opportunities of profitable generosity. The spirit which I found dominating the War Cabinet and the leading
statesmen at home last year was a spirit of 'all take' and 'no gave'. Apart from all questions of ethics, surely such a spirit cannot lead to the peace and harmony that the world so badly wants'.

In reply to this, the Viceroy wrote on 26.7.20:


25-31, P. 62.


19. Ibid.

20. Ibid.

21. Ibid.

22. Ibid.


29. Ibid.

30. T.R. Cell, 1920, 'Khilafat Agitation in Islamia
College Peshawar', 121-Peshawar, PP. 20 and 24.

31. Ibid. PP. 44 and 53.

32. Ibid. P. 54.

33. Ibid. PP. 35 and 36.

34. Abdul Ghaffar Khan, once known as the 'Frontier Gandhi', is a nationalist Muslim leader from N.W.F.P. He started a militant organisation called 'Red-Shirts', and later joined Gandhi's non-violent Civil Disobedience Movement. It was mainly his Congress party which engineered the Vote of No Confidence against Sir Abdul Qaiyum's Ministry in September 1937. (Bhattacharya, 'Dictionary', P. 1).


38. P.C.L, 1920, A.P. Trevor, P. 47. Also see


46. Ibid.

47. T.R.Cell, 'The Case of N.W.F.P,' 4333/Gen., P.6;


55. Ibid. PP. 25 and 41.

56. Ibid. P. 41.

57. Ibid.


59. Hameed, Sahibzada Abdul, interview
60. Caroe, 'Pathans', PP. 430-431.
65. P.C.L, 1926, Abdul Qaiyum to Dilawar, P.97.
68. Ibid. P.16.
69. Ibid.
70. Ibid. PP. 23-24.
75. Ibid.
76. Ibid. P.45.
77. Ibid.
78. Ibid.
79. Ibid. P.57
80. Ibid. P.66.
81. Ibid. P.53.
82. Ibid. P.75.
83. Ibid. PP. 165 and 175.
84. Ibid. P.167.
85. Archives, S.No.446, B.No.19, D.C. List I.
88. Ibid, Part I, PP. 129 and 189.
89. Ibid. P. 189, and Part II, P.53.
90. Ibid. Part II, PP.15 and 24.
91. Mohammad, Ghulam, Dr. interviewed on 10.5.85.
92. Archives, 'N.W.F.P. Political Diaries', 1927

94. Archives, 'Political Diaries Peshawar - 1927',
Also see Archives, 'Peshawar Confidential Fortnightly Report', S.No.412, B.No.16, D.C.List I, PP. 3 and 83.

95. Archives, S.No.420, Part XIII, B.No.17, D.C.
List I, P.37. Also see S.No.439, Part II,
B.No.18, D.C. List I, P.1.

96. Archives, 'Political Diaries N.W.F.P.', S.No.
439, Part IV, B.No.18, P.48.


98. Ibid. PP. 27 and 48.


100. Ibid. P.24.

101. Archives, 1927, 'Political Diaries', S.No.390,
B.No.15, D.C. List I.

102. Simon Commission was appointed in November 1927,
with Sir John Simon as the Chairman, to enquire into, and to Report on, the working of the Con-
stitution in India as established by the Government of India Act 1919. (Bhattacharya, 'Dictionary', p.783).

103. Archives, 1928, 'Police Department Political Diaries', S.No.390, B.No.15, D.C. List I.


109. Ibid. Part V, PP.45 and 55.


111. Ibid. Part IX, P.67.


113. Ibid. Part I, P.51.
114. Ibid. Part II, PP. 20 and 22.
115. Ibid.
117. Ibid.
118. Ibid.
119. Ibid. P. 33.
120. Ibid.
121. Ibid.
129. Ibid. P. 107. Also Part V, P. 43.
130. Ibid. Part V, P. 43.
131. Ibid. Part III, P.111.
135. Ibid. PP. 69, 71 and 91.
138. Ibid.
139. Ibid.
142. Ibid. PP. 2 and 9.
143. Ibid. PP. 19-20.
145. Ibid. 'Now or Never'.
146. Ibid.
147-a) Aziz, K.K., 'Rahmat Ali - A Biography',
Lahore, 1987, P. 86.

147-b) K.K. Aziz, a writer of Chaudhri Rahmat Ali's biography, writes in his book:

"why did the two Pathan students disassociate themselves from the leaflet (Now or Never). Letters of inquiry on this point and on others addressed to Khattak evoked no reply. But Inayatullah told me that the Pathan delegates to the K.T.C. (Sir Abdul Qaiyum etc) did not want to alienate the sympathies of the British, or provide the British with an occasion to suspect their loyalty by showing the slightest opposition to the proposed Indian Federation. It was on the frontier politicians' instructions that Khattak and Inayatullah backed out". (Aziz, K.K., 'Rehmat Ali - A biography', P. 86).

How far is all this true, no body knows, except those who were actually involved in the issue,
and who prefer to keeping it a secret, rather than clarifying it explicitly for public benefit.


156. Ibid.


158. Ibid.
159. Ibid. P.19.


161. P.C.L. 1930, Ghafur Khan to Abdul Qaiyum, P.34.


163. Alhaj Khanmir Hilali mentions 1.12.29 as the Foundation Day of the 'Frontier Youth League'. A subscription of Rs.12/- per annum was to be charged for the League.


166. Ibid. Part II, P.11.

167. Ibid. PP.97, 103, and 115.


170. Ibid. P.113.
171. Ibid. Part III, P.3.

PP. 131, 143 and 153.


174. Ibid. P.77.

175. Ibid. P.99.

176. Ibid. P.139.

177. Ibid. P.151. Also see Hilali, 'Toryali',
PP. 57-58.

178. Archives, 1930, 'Peshawar Fortnightly Reports',
S.No.415, B.No.16, D.C. List I, P.33.


180. Ibid.


182. Ibid. P.213.

183. Archives, 1930, 'Peshawar Fortnightly Reports',
S.No.415, B.No.16, P.37.

184. P.C.L. Op.Cit. 1930, Bolton to Abdul Qaiyum,
P.96.

185. Archives, 1930, 'Peshawar Fortnightly Reports',
S.No. 415, B.No.16, P.39.

186. Ibid. See also Obhrai, 'Evolution', P.150.

187. Ibid.


190. P.C.L. Op.Cit. 1930, Cunningham to Abdul Qaiyum/Abdul Qaiyum to Sir Fazle Hussain, PP.90 and 94.


192. Ibid. P.93.

193. Ibid.


195. Hilali 'Toryali', PP.60-61. Also see Samad, Mir Abdus, 'Loi Pakhtoon', Peshawar, 1960, (hereafter cited as Samad, 'Pakhtoon'), PP.77 and 102, and Dani, 'Peshawar'.

Sir Olaf Caroe narrated yet another unfortunate incident in an interview recorded decades later, saying:

"Then about ten days after that (i.e. in mid-May 1930) we were told that a woman and two children had been shot in the Kissa Khwani, by mistake, by a British Soldier letting off his rifle.... When he was cleaning his rifle,.... and had killed a woman and two children in a thing we called the Tonga.... this excited the people and the mob was up again. We made a sort of bayonet charge down the Kissa Khwani and we did not have to fire, and we cleared the Kissa Khwani.... I told a platoon of the Essex regiment, which was British troops... to go to.... Gorkhatri.... Going up the Gor-
khatri, .... a mob carrying the bodies of the people who had been killed by the British soldier, met them head on in a narrow street, about 2,000 mob and about 30 British soldiers, and the mob started pulling the rifles away, and they were told...
to open fire... they only fired five rounds or seven rounds and killed about twelve people, and the mob of course dispersed".


201. Ibid. P.155.


Dominion status was first demand in India by the Congress in 1908. At that time it meant no more than the right of self-Government in internal affairs as was enjoyed by the dominion of Canada under the British crown. But the Indo-British Government would not concede the demand and 21 years lapsed until on October 31, 1929, Lord Irwin, the Viceroy, made an announcement that the natural issue of the constitutional progress in India was the attainment of Dominion Status. Even then nothing was done to hasten the implementation of the promised 'Dominion Status' for six long years, and when at last it took shape in the Government of India Act. 1935, it fell short of Dominion Status in several important respects. Thus, it was to be of a brand distinct from, and inferior to, its definition in the Statute of Westminster, 1931. (Bhattacharya, 'Dictionary' PP.311-312).

Obhrai, 'Evolution', P.156.
209. Ibid. P.158.

210. Archives,'Peshawar Fortnightly Report',
S.No.415, B.No.16, D.C. List I, P.93.

P.29.

212. As reported by Abdul Khaliq Khalique, when Sir
Abdul Qaiyum was preparing to leave for the
Round Table Conference, he felt that the Red-
Shirt activities had abated a little, whereupon
he summoned a renowned leader of that party to
convey his message to Ghaffar Khan that it was
no time for idleness and rest, rather they should
envigorate their activities so that he could
boldly present his case at London during the for-
thcoming Conference. (Samad, 'Pakhtoon', P.76).

P.34.


215. I.O.L.R.,London,Cunningham Papers,'Reforms in


219. Ibid.

220. Ibid. P. 6.

221. Ibid. P. 4.

222. Ibid. P. 10.

223. Ibid. PP. 7-8.

224. Ibid. P. 52.

225. Ibid.

226. Ibid. P. 54.

227. Ibid.

228. Ibid. P. 61.

229. Ibid. P. 88.

230. Ibid. P. 90.


Committee', L/Mil/17/13/36, PP.IX, 2.


236. Ibid. P.229.


239. Ibid. PP. 248 and 251.


STANDING (left to right): Mr. W. H. Travers (Deputy), Khan Wazir Khan (Attorney-General), Mr. L. C. Agar (Defence), Mr. C. S. Anand (Attorney-General), Mr. G. C. H. Dagnall (Adviser to Government), Mr. C. W. H. Dagnall (Secretary to Government). STANDING (right to left): Mr. B. M. D. Dagnall, Mr. G. F. Dagnall, Mr. J. B. Dagnall, Mr. W. C. Dagnall.

SITTING (left to right): Mr. C. W. H. Dagnall, Mr. G. F. Dagnall, Mr. B. M. D. Dagnall.
The Statutory Commission at Peshawar.
The Round Table Conference, London.

Their caricatures.
Sir A.Q with others in London in 1930, while attending Round Table Conference.
LEGISLATIVE ASSEMBLY OF INDIA:

Ever since his retirement from Government service in 1919, Sir Sahibzada had remained busy in serving his people by solving various political and social problems. But in 1924 he had yet another opportunity of rendering his public service on a wider arena. This materialised in his nomination as non-official member of the second Legislative Assembly of India, to represent N.W.F.P. The first meeting of this Assembly was held on Wednesday 30th January 1924, wherein Sir Sahibzada and other members took their oath of office.

At the very onset of his career in the Central Assembly, Sir Abdul Qaityu began his struggle for improving the standard of education in his Province. Besides requesting the House for considering a special grant to Islamia College for covering its financial deficit, Sahibzada Sahib strongly objected to the closure of 105 primary schools in N.W.F.P, which step had been attributed to the balance in budget. Sir Sahibzada
also stressed the House for providing better education facilities for women, so as to help create balanced and harmonious society as well as homes. More than that, women could not be denied the right of representation in the House.

Sir Sahibzada Abdul Qaiyum was particularly aware of the backward conditions prevailing in his hometown area. For the uplift of the same, he pressed the Central Assembly to form Swabi Tehsil into a Sub-Division, Mardan Sub-Division into a district; and to provide better railway facilities at different important locations. He observed that the surplus amount in budgets could be usefully invested in opening new roads and railways on the Frontier. This would save huge future expenditures, as well as pacify the tribal people by providing them job opportunities whereby they would desist from raiding the settled areas.

It was not merely the material progress of the people that concerned Sahibzada Abdul Qaiyum, rather, he was more interested in their moral, ethical and religious values. He therefore urged the House for prohibiting the use of liquor and other intoxicants, which was
harming their health and morals. Another evil practice in India, though it was not so in N.W.F.P., was that of early marriages. While favouring the Hindu Child Marriage Bill moved by Rai Sahib Harbilas Sarda, Sir Abdul Qaiyum observed in the Assembly in September 1929:

"...But I should like to remind the Government that some of the more important reforms that should be introduced into the country must not be ignored. I would particularly refer to untouchability; to the communal troubles that are retarding the progress of the nation in may ways, and to another measure of reform which they should bring in as soon as possible, namely, prohibition... Early marriage is an evil no doubt, but it is not an evil which can be remedied so soon, or which is so obnoxious and abominable as untouchability or drunkenness or these communal troubles."

As regarding the communal and religious differences Sir Abdul Qaiyum told the House that a new movement in the name of 'Arya Samaj' had sprung up in the
country and had been carrying on a regular campaign of "Shuddhism" and various other activities. Whether a new religion or renaissance of an old one, this movement was confined to abusing and criticising other religions and beliefs, as against exposing something good in itself. But Islam taught tolerance and did not allow to criticise or vilify other religions or religious person.

Sahibzada Sahib was endeavouring to cleanse the Indian society within the country, as well as protecting it from external threats. The external threat was as much physical as it was ideological. It was Communism or Bolshevism which Sir Sahibzada Abdul Qaiyum thought was posing a serious threat to the Indians. He observed that Bolshevism was a recognised form of robbery, with a most abominable form of Government. It worked in various subtle ways, wherever it found a rich soil. In Afghanistan, it found the opposition to the introduction of Reforms as its means, while in Bombay it found labour troubles to work through, or communalism in general in India. Thus, it was the same deity which showed its face in different garbs, harping on
the tune that most appealed to the people. It was this evil which Sir Abdul Qaiyum believed required urgent attention and safeguards, just as they had done for plague and cholera.

Sahibzada Abdul Qaiyum told the Legislative Assembly of India that he himself had caught some Bolshevik literature and propaganda material in 1919. In fact, he attributed part of the troubles in 1919 to similar elements existing in the country, with Chamarkand as their out-post of Bolshevist propaganda; while another Bolshevist agency was active at one time in Chinglai, a place 15-20 miles from his home-town of Topi, which, luckily, did not flourish.

DEMAND FOR REFORMS:-

A very important object in the mind of Sir Abdul Qaiyum was that of obtaining Reforms for N.W.F.P., for which purpose he began his struggle soon after his entrance in the Legislative Assembly of India. On February 13, 1924, he observed in the Assembly that the Government of India Act had not been given a fair trial and it was unfortunate that those Reforms were not exten-
ded to N.W.F.P, as if the Pathans were 'untouchables' who did not form part of India. He said that it was very unfortunate that both in the majority and minority reports of the 'Muddiman Report', no mention was made of the N.W.F.P, while the same Committee had recommended franchise for the depressed and labour classes, completely ignoring the stalwart robust people across the Indus. On yet another occasion he remarked:

"...If we knew the real reason, we could tell our people that they should not worry about the Legislative Assembly, that it is really impossible to introduce that little plaything in the N.W.F.P. As a matter of fact no body cares very much for that .... I am not a great believer in these Reforms as I have previously said on the floor of this House. If you can not change the age of consent from 13 to 14, what is the good of your reformed Legislative Assembly? I do not believe the Assembly is any good even here (New Delhi), but we have been shown a goal and that goal must be reached by following a certain road chalked out for us, and we, being
part and parcel of India, must also take that road to reach the goal."

On an earlier occasion, Sir Abdul Qaiyum told the House:

"I would rather say that they (Reforms) have been bones of contention, scraps dropping from Heaven, to set people fighting among themselves. There is no reformation in these reforms.... If anybody can reform Indians, it is a man like Lenin, who may lead them to Hell, or Kamal, who may take them to a rational Heaven. Some such reformer is wanted... what has your greatest reformer, Mahatama Gandhi, done? Poor fellow, he could not even bring about a uniformity of head-dress. He could not persuade me to take off my turban and can not persuade my friends over there to take off their caps and wear my turban... These Reforms do not meet with my approval; but what can I do?

A line has been chalked out for India by which we have to march."

While elaborating the urgent need of his people
and Province, Sir Abdul Qaiyum said that what they needed was a Council, where important subjects connected with the Province could be debated, before their opinion could be laid before the administration. He told the House:

"... Do not treat us like step-sons or half-brothers. What will be the result if you elect to rule by the rod? There is a Pashto proverb which says that even a discontented wife can make you uncomfortable in a house... Nothing short of a separate Council can satisfy the wishes of the Frontier people... But please do not bring in this excuse that you are prepared to give us a moon in the sky which will not be achieved at all, or that you will give us 'Swaraj' or autonomy, because you yourself have not got it yet".

Sir Abdul Qaiyum's struggle for Reforms in the Central Assembly was opposed by many members of the House. Diwan Bahadur T. Rangachariar remarked:

"... the question before the House is... to isolate it as a small Province with 22 lakhs of population and with 78 lakhs of revenue,.... with
such a small area, to give them the position of a major local Government with an elected Council with an 80% majority of elected members and with budget power. To do what Sir? to administer a population of 22 lakhs, not even half of Tanjore or north Arcot".

Sir Hari Singh Gour was another opponent of Reforms for N.W.F.P, who observed in the House:

"You can not possibly give Reforms to five districts and refuse those reforms to the other 5 transborder districts".

But Sir Abdul Qaiyum was himself concerned about the Tribal people whether or not they were granted any Reforms. It was for this very reason that he repeatedly urged the Government for extending the benefits of education to the tribesmen for the more practical ends of becoming peaceful and good neighbours, rather than wasting money on maintenance of Troops and Militias.

Sir Abdul Qaiyum observed in the Assembly that the tribal people had become something like a mill-stone for the Indians hanging round their necks, but they never bothered to think and find a solution for removing that heavy
burden from the shoulders of the Tax-payer. He thus
said to the House:

"... My advise to you will be to find some
money for expenditure, not for raising Mili-
tias and armies in that country... but...
to teach them... some technical education
and bring them to a sense of good citizen-
ship and good neighbourhood, and this will
help you more than anything else in relieving
the tax-payer of the heavy burden of expen-
diture on these frontier expeditions and you
will have earned the gratitude of the suffering
humanity of the Frontier".

Sir Abdul Qaiyum thus continued his efforts
at the centre for ameliorating the lot of his hitherto
neglected people, by voicing their grievances and fight-
ing for their rights. While his active role in the Assem-
bly had won him a large circle of friends and admirers,
there were a few other M.L.A.'s who could not stand his
growing popularity and influence at the centre, and
seized every opportunity of maligning his name and atti-
ude. Thus Lala Lajpat Rai remarked:
"... I want to say one thing more to Sir Abdul Qaiyum. The responsibility rests mostly on him. As long as he continues his present attitude of siding with Government and saying things in praise of the administration, he will never get any Reforms in that Province.... He is no doubt a very shrewd man and knows which side his bread is buttered".

Pandit Madan Mohan Malaviya also repeated the same charge indirectly by saying that some of the nominated members in the House were under the impression that they were bound to support the Government in every way. In response to these charges, Sir Abdul Qaiyum said that he and most of the other nominated members of the Assembly always tried to understand things and follow them.

Sahibzada Sahib further said that at least he was a regular and punctual attendant at the debates in the Assembly, and was always anxious to reach the depths of issues brought forward. He also observed that had they been allowed the right of election, then he might have had a chance to return to the House as an elected member,
instead of being nominated for it.

Nawab Sahib told the House that the nominated members of the House were considered by some people as the 'Voice of His Master' — the Government. But these nominated members, including men like Sir Joseph Bhave, Sir, B.L. Mitter, the Nawab of Chattari, Sir Abdul Qaiyum himself and others, were no less honest, less experienced or less practical than the elected representatives of various constituencies. He further remarked that besides representing the Government side, he, like all the other nominated or elected members, represented the constituency of his own conscience.

This claim on part of Sir Abdul Qaiyum, and the very useful role that he played during his repeated nomination as member of the Indian Legislative Assembly from 1924 to 1932, is well attested by his frequent election or nomination to the periodic panels of Chairman of the Assembly; standing Finance Committees; Standing Committees on Emigration; Committees on Public Petitions; Committees on Education, Health, Land etc.

The success of Sir Abdul Qaiyum's role in the Central Legislative Assembly and the first two Round Table
Conferences held in London, materialised in the grant of constitutional Reforms for N.W.F.P., whereby the Province was to have a Legislative Council of its own. In order to take part in the proposed popular representation in the first ever Legislative body of the Province, he had to stop playing his important role at the centre.

FARE WELL IN NEW DELHI:

Before leaving New Delhi on 15th March, 1932, Sir Sahibzada Abdul Qaiyum was given a fare-well luncheon in the afternoon by the muslim members of the Central Legislative Assembly. The party was presided over by Sir Abdur Rahim with about fifty other participants. Dr. Ziauddin proposed the toast and said that they were about to lose one of the most popular members of the Assembly, while Mr. B. Sitarama Raju said that they would be missing a prominent figure whose speeches were characterised with abundant common sense, though tinged with Pashto accent.

Mr. Yamin Khan recalled and lauded the leadership of Sir Abdul Qaiyum of the Central Muslim Party in the Assembly, which role he performed with considerable tact, whereas Mr. Shaukat Ali recalled his part played during the Round Table Conference. Sir Evelyn Howell,
then Foreign Secretary, also associated himself in the compliments payed to Nawab Sahib "Whose name was associated with the great Islamia College at Peshawar". Acknowledging the tributes paid to him at the Luncheon, Sir Abdul Qaiyum recalled the time when he came as raw material to the Central Assembly, having been only an executive officer in the Frontier. But he had learnt his lessons in parliamentary work with the passage of time. He also referred to the subvention which his Province was to receive in the near future from the Assembly, and on behalf of his people, he gave them the assurance that Frontier people would be faithful to the people of India, serve as gatekeepers of India, and discharge their duties as Indians. In the end, Sir Abdur Rahim expressed their good-will for Sahibzada Abdul Qaiyum and said that the remarkable common sense and shrewd judgement of Sir Abdul Qaiyum would stand by him in the future, as it had done in the past.

N.W.F.P. LEGISLATIVE COUNCIL:-

Back in his home-Province, Sahibzada Abdul Qaiyum embarked upon his political activities. Although a very large number of people were his admirers among the
masses and the educated class, including the lawyers, educationists and Government servants, who were all his followers almost to a man, yet he never thought of organizing his supporters or forming a political party of his own. This was an oversight of his which proved fatal for his political career in the coming years.

In spite of that, his popularity among his people was such that he could have won his seat in the elections without even moving a finger, although the Congress party had decided to boycott the 1932 elections and were bent upon wrecking the constitutional framework and its advancement. Thus, the Congress workers tried every means to stop others from casting their votes, by resorting to violent demonstrations, spreading sheets on roads with copies of Holy Quran placed on them, sending out women with Holy Quran on their heads entreat- ing people not to poll their votes, and by pelting stones on lorries that carried the voters.

However, elections were held successfully for the twenty-eight elected seats of the Legislative Council in a house of forty. The communal distribution among the elected element was 22 Mu-slims, five Hindus and one Sikh
while the nominated members comprised 5 Europeans, one Muslim and one Sikh officials, as well as 4 non-official Muslims and one Sikh.

The Viceroy and Lady Willingdon came to Peshwar on 16th April 1932, installing Sir Ralph Griffith as the new Governor of N.W.F.P. on 18th, while the inaugural meeting for the purposes of appointment of President and Secretary of the House and the oath-taking by the members, was held on 19th April. Nawab Sir Sahibzada Abdul Qaiyum took charge of office as the only Minister for Transferred Departments on 20th April, on which day the Viceroy addressed the Council and the message of the King-Emperor was also read.

It is said that Sir Sahibzada Abdul Qaiyum was chosen by the British for appointment as Minister deliberately so as to win his favour because as leader of opposition he would have been more difficult for the Government. For some of the British officials, there was little difference between Ghaffar Khan and Sir Abdul Qaiyum, while a few suspected that Nawab Sahib was a worst enemy than Ghaffar Khan.

The Legislative Council of N.W.F.P. had a to-
tal of eleven sessions and 105 sittings, wherein 68 resolutions were discussed, of which five were moved by Sir Sahibzada Abdul Qaiyum. Moreover, 22 Bills were introduced of which 15 were Government Bills and seven private.

In his maiden speech of May 21, 1932 in the Legislative Council, Sir Abdul Qaiyum said that the Reforms had brought many facilities for them and now they were in a position to have a face to face talk with the treasury benches. They could take part in the deliberations as equal partners with them regarding state affairs, finances and policies.

He further said that he had heard a rumour going around that there could be an idea of bringing back the boundaries of the Indian Empire to the Indus, thus doing away with this ever-disturbed area. This issue was also brought forward during the Round Table Conference by Mr. Birla and others, but there were equally strong opponents of the scheme like Pandit Malvia and Dr. Moonje.

During his speeches on different occasions in the Legislative Council, Sir Abdul Qaiyum praised the
British rule in India for having brought a political awakening and unity among the people, and ameliorating the lot of the native depressed classes who had remained untouchables for three thousand years.

Sir Sahibzada remarked that the public was composed of three different classes, namely, people opposed to Reforms, people in favour of Reforms, and that vast majority which was entirely indifferent to these things. All the same, he was of the opinion that Reforms should be given a chance to work out so that all may enjoy its fruits in equal shares. He emphasised that all should make an effort for the success of the Reforms and not to repeat the mistake committed by the Congress in the early stages of the Montague-Chelmsford Reforms. He observed that it was very encouraging to see the very people who used to take Quran in their laps and asked voters not to come to that Council, were now showing the same Quran to the voters to vote for Dr. Khan Sahib. This was a good sign, as people were coming back to their senses.

Sahibzada Sahib told the Council that the majority and minority wanted or opposed the Reforms for their
own ends. The minority did not wish to lose it's lion's share in the administration, while the majority strove for it's due rights. The struggle was genuine on both sides, but apprehensions of the minority were not justifiable as they were not victimised in any way. However, for the 'adequate representation' of the minority, facts and figures were to be considered, in order to avoid what had happened at the time of the Simon Commission and Haig Committee. His Government had willingly offered the minority three times their population strength.

When some members of the Legislative Council expressed their disappointment with the progress of Reforms, Sahibzada Abdul Qaiyum said that he was reminded of the Persian couplet:

شیب تلگاک دنیم مرج گر دراب دیکتیمن سال - کی دانسیم چه ماکس نیکسن سلیم

(The night is pitch dark, there is the fear of rising waves, and (we) are caught in such a whirl-pool. How can the people on the shore know our plight?)

This applied to their case because there were so many things to do or attend to, that one felt despaired about their achievement of the goal, namely, equality with the rest of India. The real issue was to
see whether democracy was really a useful institution in its original form, or whether it required some cutting and clipping. This was important because the flood of democratic ideas originating from the west had already reached the sub-continent and threatened to sweep them all.

Sahibzada Abdul Qaiyum was against the deprivation of the rural population of the fundamental principle of the constitution because he believed that the edifice of responsible Government could not stand unless it had firm foundation in the villages. He believed that the one way to stop oppression was to respect public opinion and to make Law accessible to all and sundry, for it was no use to have an incomplete and ineffective system of judicature.

Speaking on a resolution in the Council regarding opening of a rural dispensary at Thall, Sir Abdul Qaiyum said that the rural population deserved better medical facilities, because he personally believed that education and public-health went hand in hand, rather public health and medical aid was preferrable over Education because it requires a sound physical and men-
Sahibzada Abdul Qaiyum also stressed the need for a University in N.W.F.P, which should be unique and different from others, because the Frontier people had a culture of their own which had to be preserved. He did not believe it advisable to allow the waves of other cultures coming from the south, to come and sweep the culture of N.W.F.P. He stressed the importance of Agriculture and its development because their was an Agricultural Province. Thus dairy and farming were to be given due importance, for which purpose young men were to be trained at the Islamia College. But equally important were carpentry, weaving and other such useful professions which could easily be adopted without dependence on others.

For learning the various skills and trade in life, language played a very important part. Referring to his visit to America, Sahibzada Abdul Qaiyum told the House that although English was their official language, yet the American English was not perfect. This was so because the Americans learned a language merely to follow the courses of studies, while in India much time was wasted
in learning English and making it perfect. His opinion was that students who did not wish to acquire higher education, should not be compelled to waste too much time on learning other languages.

Mr. T.C. Orgill, Director of Public Instruction, told the Legislative Council in March 1936 that the House was unanimous on the stand that the Punjab University should be dispossessed of its control over higher education in N.W.F.P. The Punjab University Enquiry Report and the Committee of Inspection which had visited many colleges of India, had reported that the Islamia College Peshawar and Khalsa College Amritsar, were the only two colleges capable of being made unitary Universities in the immediate future.

As regards education, the efforts and services of Sir Sahibzada Abdul Qaiyum were much praised by the members of the N.W.F.P. Legislative Council. Rai Sahib Mehr Chand Khanna said that Islamia College was the pet child, if not the only child, of Sir Abdul Qaiyum. Sardar Mohammad Aurangzeb Khan, a non-official nominated member of the Council, also referred to the devoted services of Sir Abdul Qaiyum for spreading education in the
Province, because of which Aligarh University had taken him as a member of its Court, and had not hesitated to ask him to take a bigger charge in the capacity of Secretary of the College or in the form of Vice-Chancellorship of the Aligarh University. Sardar Aurangzeb further said that time was ripe for N.W.F.P. to have a University of its own inspite of the meagre resources of the Province and paucity of funds, because the Punjab University had grown unwieldy and could no longer carry the burden of N.W.F.P. In this regard, the people could utilize the ripe experience of Sahibzada Sahib who knew exactly what were the needs of his people and Province to be kept in mind while drafting a scheme for a University.

Sahibzada Abdul Qaiyum was keen to see speedy development in all walks of life because his people had been neglected far too long and paucity of funds could not be allowed to hinder their progress. The Province of N.W.F.P. was not a creation of its own, rather it was created for certain Imperial purposes as the 'Gate Way' to India. Moreover, the question of subvention had already been decided during the Round Table Conference to
be a statutory charge on the revenues of India. Their Province did not ask for more than other Provinces, for the development of education, agriculture and the various other beneficial departments. All they asked for was that these departments in N.W.F.P. should be brought at par with the sister Province of Punjab, of which they were a part and parcel only a few decades back. He therefore strongly objected to the reduction of subvention to one crore, when it was already fixed at one crore and sixty-three lacs by the Haig Committee after much scrutiny and cutting.

Sahibzada Abdul Qaiyum thus urged that being the 'gate-keepers' of India, the people of N.W.F.P. had to be kept content and better paid, as it was a good business to minimise the chance of occasional troubles rising on the Frontier, which would otherwise cost India ten times more than the money needed for the contentment of the Frontier people. It was with such political and diplomatic tactics that Nawab Sir Sahibzada strove for the betterment of his people.

Sir Sahibzada was also much concerned about the resources of his Province which had to be pro-
properly utilized and saved from unnecessary wastage. Speaking on a resolution regarding trial of forest cases, he stressed the need for preservation of their forests, on which depended the rains, climate, rise and fall of water in the rivers etc. In support of his point, he quoted an incident of Amir Abdur Rehman of Afghanistan who, while passing through the Khyber into India, advised the local people to preserve their dwarf palms of Loargi, which, as he said, had the value of 'gold-mines'. But the local people paid no heed to his advice, with the result that these dwarf-palms got extinct, leaving the area barren and useless. But equally harmful for the Frontier people was their evil habit of tobacco-smoking and tea drinking which was taking it's roots in the remotest corners of the Province, and causing destruction of health.

While discussing the Muslim Personal Law (Shariat Application Bill) in the Council, Sir Sahibzada Abdul Qaiyum told the House that being a staunch Muslim from a family of scholars in religion, he considered 'Shariat' to be an ideal code of Law, that required no amendments to suit the exigencies of time. But the problem
that the Muslims faced was that of eradicating those baneful usages which had crept into their society in the form of customs during the last 1,300 years or so. These customs were like a disease eating into the vitals of Muslim society, which had to be rooted out in order to enforce Shariat in its true form. He further said that it was a shame indeed to seek to enforce the laws of God by means of the rod of the Government, but since the need was badly felt, he therefore suggested to make provisions in the said Bill for the punishment of those who did not comply with 'Shariat'.

Such was the useful role of Sir Sahibzada Abdul Qaiyum in the first Legislative Council of the Province, which was praised thus by Sir George Cunningham:

"The Legislative, if it chose to be perverse in the voting of money for essential services or in dealing with legislation necessary for law and order, could seriously hamper Government and undermine its prestige. In both these respects, we have been fortunate in the N.W.F.P. We have had a Minister who, quite apart from his able administration of the Transferred
"departments, has been a powerful ally in support of the reserved side. Nawab Sir Abd-
dul Qaiyum, our first and only Minister, is one of the real statesmen in the North of In-
dia and a most able administrator".

**N.W.F.P. LEGISLATIVE ASSEMBLY:**

After a term of five years, the next step of constitutional development for the N.W.F.P. Legislative Council was its growth into Legislative Assembly, for which elections were to be held in early 1937. K.B.Nawab Sir Sahibzada Abdul Qaiyum had remained the sole Minister for Transferred Department in the Legislative Council, which duty he had performed to the satisfaction of all.

**ELECTION CAMPAIGN:**

During his election campaign for the first Legislative Assembly of the Province, Sir Sahibzada Abdul Qaiyum had to face strong opposition by the Congress leaders, who were using all possible means to distort his political image and defame him. Sahibzada Sahib intended to contest from two constituencies, namely Utmannama — his native place — and Haripur South. In his native constituency he was to contest against Abdul Aziz Khan of
village Zaida, while in Hazara constituency he was to fight against Sultan-ul-Arfeen, both being nominees of the Congress Party.

The Congress workers spread a rumour that Sir Abdul Qaiyum had offered a substantial sum to Sultan-ul-Arfeen so as to drop out of the contest for the Haripur South seat, and that the latter refused to be thus persuaded and bought. The Congress workers also gave out that a meeting was held on December 5th, 1936 at the residence of Captain Abdur Rahim Khan, Session Judge, for patching up the differences between Sir Abdul Qaiyum and the former, as well as Major Akbar Khan of Hoti.

The Congress volunteers further said that Captain Abdur Rahim refused to ever bow before Sahibzada Sahib, because of his prejudice against his brother Abdul Hamid Khan, in nominating Aurangzeb Khan as M.L.C. instead of Abdul Hamid, after their father's death. Moreover, everybody else had something to say against Nawab Sahib. Subsequently, the party left for the Government House where His Excellency told them to accept Sahibzada Sahib, who could be most useful as their leader, and so they should bury the hatchet. The party, including Sir Sahibzada, K.B.
Akram Khan, Haji Abdul Malik and others then returned to Captain Abdu'r Rahim's house, but their talks bore no fruit. All-the-same, the Congress volunteers resented the interference of high officials with electioneering propaganda.

The nomination papers of all candidates contesting elections to the Assembly were filled on 7th and 8th December 1936, and after withdrawals on the 9th, it was found that Congress Party was contesting 37 seats out of a total of 50. Great interest was evinced when the nomination papers of Sir Abdul Qaiyum and Abdul Aziz of Zaida, were being scrutinized. It is said that Nawab Sahib endeavoured to get his opponent rejected, but could not do so. A big crowd had gathered at Swabi and Sir Sahibzada was reportedly seen appealing to those present to let him go unopposed as he was an old man while the Ex-Red Shirts were youths. Another remour was that Sahibzada Sahib had suggested to Dr. Khan Sahib that if the Congress withdrew their candidate against him, then the Doctor's rival too would be withdrawn. But Dr. Khan Sahib refused to accept this offer, as Congress wanted to establish it's claim of representing the country.

The Congress party had formed twenty-one sub-
Committees in Swabi area alone, to undertake electioneering propaganda directed against Nawab Sir Sahibzada Abdul Qaiyum, where he was opposed by Abdul Aziz Khan, a 74 Red-Shirt nominee. Sahibzada Sahib also toured his home constituency extensively, but his campaign was not so well organized and elaborate as that of the Congress. Sahibzada Sahib frequently came to village Marghuz, only two miles from Zaida — the home-town of his opponent Abdul Aziz Khan — where he was helped by his relatives in his election campaign, but in spite of that he could not win the hearts of the Red-Shirt die-hards there, and the sumptuous public meals he arranged for them were wasted and thrown down the drains. The main reason for this apparent failure was that this region had ever remained (and still is) a strong centre of the followers of Ghaffar Khan.

In a letter dated January 12th 1937, Sir Ralph Griffith, then Governor of N.W.F.P., wrote to Lord Linlithgow, the Governor General, about the coming Legislative 76 Assembly elections:

"The coalition...., between the Minister, Nawab Sir Abdul Qaiyum and the Nawab of Hoti, does not
appear to be progressing too favourably. This disappointing result is due to the almost universal distrust which Sir Abdul Qaiyum has created throughout his career, a feeling which his more recent proceedings have done nothing to mitigate. His attitude is indeed puzzling. He appears only to wish to take without giving in exchange; and, despite the apparent openness of his reconciliation with the Nawab of Hoti and the obvious necessity that he should implement his side of the reconciliation, he has continued to back Red-Shirt candidates, who happened to be opposed to individuals of the Khanate class personally obnoxious to himself. The difficulty of the position may be summed up in the words of the D.C. Peshawar that the Khans are a party without a leader, while Sir Abdul Qaiyum is a leader without a party.

The Nawab of Hoti for his part has also been disappointing. In entering into his coalition with Sir Abdul Qaiyum he confidently
asserted that all Khans in the Peshawar district and indeed in the Province, regarded him as their leader and would implicitly accept his guidance. Subsequent events indicate that so far from being prepared to follow him blindly, most of the leading Khans are extremely annoyed at the manner in which the Nawab has taken for granted their docility and devotion to himself, and that they strongly dislike an arrangement which places them under the orders of Sir Abdul Qaiyum. In discussing matters with me these Khans have almost unanimously described Sir Abdul Qaiyum as utterly untrustworthy, and as inveterate and implacable enemy of their social order. It is therefore extremely difficult to say whether or not the coalition will bring forth any substantial results."

Sir Sahibzada Abdul Qaiyum spent a greater part of the Christmas holidays of 1936 electioneering in his home-town constituency, where he had several meetings and distributed an enormous number of posters and
hand-bills, which were mainly directed towards showing that the principles of the Congress Party were opposed to Islam. The general opinion was that although the Nawab's Red Shirt opponent was a complete non-entity, he still was going to defeat the Nawab Sahib, owing to the concentrated effort of the Red Shirt Organisation to achieve so glorious a victory and to the money they were spending.

The election campaign of Sir Abdul Qaiyum was apparently losing ground in his home constituency as noted by the Governor:

"In the Peshawar and Mardan territorial constituencies, the principle on which the elections were fought was clear cut — it was Red-Shirt, regardless of the personality of the candidate, against the rest, whether Khanate or intelligently; and in one constituency, where the Red Shirt candidate had failed to secure nomination, the party obtained from voting".

The evaluation of the then prevailing political trend by Sir Ralph Griffith was quite true, which proved
a handicap for Sir Abdul Qaiyum. However, he never ceased his efforts and after extensive and exhaustive campaign in his Utman-nama constituency, he proceeded to Haripur South in the same connection.

Reporting on the 1937 elections, Sir Ralph Griffith wrote to Lord Linlithgow:

"Reversing the procedure of previous years, efforts were made to arouse religious enthusiasm by the aid of Mullahs against the Congress Party in favour of Nawab Sir Abdul Qaiyum. The venality of the turn-coat Mullahs was too patent, and the propaganda on these lines fell flat. Though he has gone out of his way to deny any connection with his propaganda, there is no doubt that Sir Abdul Qaiyum (who himself foreshadowed it) was responsible. The use of propaganda of this nature, as also of propaganda directed against the female relations of Dr. Khan Sahib, has only served further to embitter Dr. Khan Sahib against Nawab Sir Abdul Qaiyum personally."
The Red-Shirts campaign against Sir Abdul Qaiyum was apparently all-sweeping, but the final outcome of polling showed Nawab Sahib returning from the Haripur South constituency, while he succumbed to the Congress candidate in his home-town constituency.

The United Muslim Nationalist Party of Sir Sahibzada Abdul Qaiyum had won a total of sixteen seats in the elections to the first Legislative Assembly of the Province, while Congress Party had won nineteen seats, of whom fifteen were Muslim members and four Hindus. The Hindu-Sikh Nationalist Party had a representation of eight while the Hazara Democratic Party was represented in the House by four members. Besides these, Malik Khuda Bakhsh and Mr. Pir Bakhsh were returned as Independent members, while Abdur Rabb Nishtar belonged to no party at that time.

Sir Ralph Griffith, who was probably some what against Sir Abdul Qaiyum, wrote to Lord Linlithgow:

"Those who are labelled 'No Party' include the Minister, Nawab Sir Abdul Qaiyum himself. The fact that this veteran politician should himself be content at this stage to be thus
described sufficiently illustrates the nature of his party tactics in the past. Anxious, who ever was successful, to exploit the success of any, he has formed no party in the true sense of the word, and has attached none, or virtually none, firmly to himself.

Already one of the few regarded as his main supporters, K.B. Saadullah Khan of Umarzai, is rumoured to be manoeuvring to secure the Chief-Ministership to himself; and, intent as ever on being the Chief Minister, Sir Abdul Qaiyum is now actively engaged on the problems of so dividing the few 'plums' of office as not to alienate those 83 who do not receive them".

Griffith further wrote:

"The figures show that those labelled 'No Party' have only a majority of two over the Congress Party. Even if they stick together as a homogenous party, this homogeneity is at best extremely doubtful. One of their
number, Mr. Zia-ud-din Bar-at-Law, is already believed to be flirting with the Red-Shirts—his price (he himself has used the term) is said to be the Advocate Generalship. The same doubts attach to Mr. Abdur Rab Nishtar of 84 Peshawar City).

The election cry of the Congress Party was complete 'Swaraj' or independence, and they were bent upon wrecking the constitution, as it did not match their political ideals. By March 26th 1937, the Congress had openly declared to refuse any offices or work the constitution. The Frontier Hindu-Sikh Nationalist Party wanted the formation of representative Government, but as Congress had refused the formation of Ministry, they too were left helpless.

Early in 1937, Sir George Cunningham came to replace Sir Ralph Griffith as the Governor of N.W.F.P. He had several meetings and long talks with Sir Abdul Qaiyum about the formation of parties and Ministry. Cunningham soon realized that Party-making for the Assembly was in a state of chaos. The trouble in making a combined Muslim party was the Hazara group, "who", according to
Cunningham:

"... claim a Ministry, but the wiser ones realize quite well that the first essential of a minister is to be able to do a minister's work. I doubt if anyone from Hazara is".

By the middle of March 1937, Sahibzada Abdul Qaiyum was fairly sure of his 21 or 22 Muslim seats but a bit doubtful about the Hindus. On 15th March Sir Abdul Qaiyum told Sir George Cunningham that he thought it would strengthen his hand if the Government made offer to him to become Chief Minister and form his Ministry. This was formally done on the following day i.e. March 16th 1937. But it was not until 29th March when after seven hours long talks, the eight members of the Hindu-Sikh Nationalist Party agreed to join Sir Abdul Qaiyum on certain conditions.

Nawab Sir Sahibzada Abdul Qaiyum was thus called upon by His Excellency the Governor to assist in the formation of a ministry, and on April 1st 1937, the Governor appointed Nawab Sir Sahibzada Abdul Qaiyum, Khan Bahadur Saadullah Khan and Rai Bahadur Nehr Chand Khanna as members of his Council of Ministers, with effect
from that day. Sahibzada Sahib was appointed the Minister of Home Affairs including Education and Public Works, Mehr Chand was made the Minister of Finance, and Saadullah Khan Minister of Agriculture.

The first meeting of the N.W.F.P. Legislative Assembly, formed under the Government of India Act 1935, was held on Wednesday April 14, 1937 at 10.00 A.M. in the Victoria Memorial Hall, wherein the appointment of Mr. Abdul Majid as Speaker was announced and the Governor's message was read. Thereafter, members of the Assembly were sworn in by the Speaker. Dr. Khan Sahib then reminded the Speaker of his adjournment motion regarding the conduct of officials in the formation of Ministry, but the Speaker replied that he did not accept the motion at that time, as he was not Speaker then. Then, Mr. Abdur Rabb Nishtar and Mr. Pir Bakhsh tried to speak on point of order, but the Speaker interrupted them both to announce that the Governor would address the Assembly at 12.30 P.M. on the following day (15.4.37).

It wouldn't be wrong to say that Sir Abdul Qaiyum's participation in the elections to the first Legislative Assembly and subsequent formation of his Mi-
nistry in 1937 were under the spell of an ill omen, or how could one account for his unexpected and disappointing defeat in his home constituency, the extreme difficulty in mustering a party majority and the onslaught of troubles soon after his ministry took oath of office. But almost all his problems and worries were created by the Congress Party and the petty political or selfish differences of individuals. As Sir George Cunningham noted in his first fortnightly Report on April 17, 1937:

".....DR. Khan Sahib appears to be actuated a good deal by personal jealousy of Nawab Sir Abdul Qaiyum, the Chief Minister".

While the selfish elements in the House did not mind to harm Sir Abdul Qaiyum's political image or undermine his political stability under the garb of apparent affiliation. This too was noted by Sir George who wrote in the same fortnightly Report of April 17, 1937:

"..... Sir Abdul Qaiyum the Chief Minister, has for one reason or another, incurred the animosity of several of his party — probably because he put them off with vague promises
that he might give them office — promises which he has been unable to fulfil".

On April 15th, DR. Khan Sahib reminded the Speaker of his notice of a 'No Confidence' motion in the Ministry of Sahibzada Abdul Qaiyum, which he wanted to move then. The Speaker replied that the motion could not be admitted as it was the last working day of the session, while under the relevant rules, an interval of two to ten days was required for moving a motion of 'No Confidence'. MR. Abdur Rabb Nishtar then requested the Speaker to reconsider his ruling but the Speaker declared the same as final. Likewise, the adjournment motions of Pir Bakhsh, Lala Bhanju Ram and Qazi Attaullah could not be accepted by the Speaker on various grounds.

The Speaker then announced the election of Malik Khuda Bakhsh Khan, the sole candidate, as the first elected Speaker of the House, who was then conducted to the chair. Sir Abdul Qaiyum, DR. Khan Sahib, R.B. Ishar Dass, Khan Mohammad Sarwar Khan, Pir Bakhsh Khan and Abdur Rabb Nishtar congratulated him on behalf of their parties and individually. Soon after the new Speaker's words of thanks, votes were cast to elect the Deputy
Speaker, whereafter the Assembly adjourned for a short break to reassemble again for the Governor's address at 12.30 P.M.

George Cunningham, the Governor of N.W.F.P., told the House in his address that a Ministry had been formed by Sir Sahibzada Abdul Qaiyum and had assumed office on April 1st, 1937. He said that during the previous five years the Government had at times been in conflict with certain elements in the Province, then strongly represented in the House. But he said that the spirit of antagonism should have disappeared from the minds of the vast majority. He further said that for successful working of executive Government, reasonable stability and continuity of cabinet was required, as constant changes would defeat the purpose of constitution, with the result that administration would be carried on by the Government. The Assembly then adjourned as pro-rogued until further orders by the Governor.

As becomes clear from the proceeding of the first session of the first Legislative Assembly of N.W.F.P., the members of Congress party in the House were bent upon dislodging Sahibzada Abdul Qaiyum's Ministry from
the very beginning. During the summer break, they intensified their efforts and to this end lodged a petition with the authorities challenging the validity of Sir Abdul Qaiyum's election, but the same was rejected summarily by the Governor on technical grounds in June 1937.

Under such circumstances, one is expected to act in a way which would save the situation, whether it is through fair or unfair means. But Sabibzada Abdul Qaiyum was not the type of man who would go for cheap popularity. As the Chief Minister, he was well aware of his duties and obligation, even if it was at the cost of his own credit. Thus, Sir George Cunningham notes such an instance:

"Council meeting at Abbottabad. Had a difficult discussion about remission of 'Abiana; Saadullah pressing vehemently for it. Mehr Chand was sensibly against it and Sir Abdul Qaiyum, after some talk, showed that he was alive to the danger of getting cheap popularity and opposed it. Saadullah was nearly in tears".

It was this very fair and just attitude ba-
sed on principles, that was exploited by the opponents of Nawab Sahib for removing him from his office. The tactics applied by the Congress Party were thus observed by Cunningham:

"The chief efforts of Congress are still directed towards seducing from the present coalition a group sufficient in number to supply ministers and to form a clear majority in the House with the assistance of the Congress Vote. Dr. Khan Sahib has announced that he would support the formation of a cabinet from a central party formed in this way, and has proposed the names of Khuda Bakhsh and Pir Bakhsh, independents, and R.B. Ishar Dass, one of the Hindu Nationalist group. He himself appears to be relieved that the Congress decision against acceptance of office has given him an excuse for evading responsibility in these difficult times."

The Congress leaders and workers also resorted to defaming Sir Sahibzada Abdul Qaiyum in their speeches and meetings. Dr. Khan Sahib, in his speech at Garhi
Kapura on July 2nd, 1937, said:

"The Chief Minister (Sir Abdul Qaiyum) says that he has been made the Chief Minister by the Governor and why should he care for the community. I have told him not to be misled but he says he does not expect anything from his community. So we can not expect anything from such people. I am sure that the Pathans are unique in bravery and self-respect. The Chief Minister can not judge their spirit as he has throughout been busy in his life for his personal benefits. Can your Minister do anything .... not at all because he takes off his boots before he enters in the office of an ordinary Englishman..... they are thievies....."

The concerned Government officials wanted to issue an advice-cum-warning to Dr. Khan Sahib for using his 'unbridled' and defamatory tongue against Sir Sahibzada Abdul Qaiyum, but Sahibzada Sahib said to them that the defamatory speeches of his opponents should be ignored, as no amount of talking to Dr. Khan Sahib and his
colleagues could divert them from their set policy as members of the Congress organization. The Congress Party later set up their camp at Abbottabad and their leaders made highly objectionable speeches, but Sahibzada Sahib strictly forbade any action by the authorities against his political opponents, so that no one could blame him for using force and his authority for saving his Ministry.

The Congress Party was putting in all its efforts to create a rift in the coalition Government of Sir Abdul Qaiyum. As Mian Zia-ud-din notes in his book:

"The following summer-months (of 1937) were utilized by both the Government party and the opposition to increase their strength. The Congress however was disciplined and we could not entice any members from them. Our own party was showing signs of disintegration...

......".

Sahibzada Sahib could see the dark clouds looming over his political future. But it was not the political might of Congress Party which overwhelmed him, rather he was disappointed with the growing faithlessness of his own followers which had rendered him helpless. Ge-
orge Cunningham records:

"Sir Abdul Qaiyum came to Nathia and talked for about four hours. In good form and looking quite fit. He is gloomy about the ground gained by Congress in the last month or so. He says he finds himself in a very lonely position, being attacked by his old political friends for being a reactionary and yet unable to do much for Government."

And then about a month later he writes:

"Abdul Qaiyum was rather despondent about the chances of his ministry next session."

Before the middle of July 1937, Sir Abdul Qaiyum could visualize what was in the offing. He had got pessimistic and told the Governor that there was little chance of his Ministry surviving the budget session in September that year. Three of the Hindu following, he said, were wavering and the four Muslim members from Hazara were slipping further into Congress hands.

Sahibzada Sahib told the Governor that he was seriously thinking of offering his resignation, but before doing so he wanted to bring his opponents to the
test by writing to the leaders of the Congress, Independent and Democratic parties, and saying that they had consistently condemned his Ministry but what alternatives they had to substitute for it.

The expected did happen on August 21,1937 when the Governor, Sir George Cunningham, received a declaration signed by 25 members — including 19 from Congress, 4 Democratic and 2 Independents — to the effect that they would support a vote of 'No Confidence' in the Ministry next session. The Governor wrote about the political situation on August 24,1937:

"It still appears uncertain whether Dr. Khan Sahib's Congress Party have received permission from the Central Committee to enter into a coalition.... It seems therefore that Dr. Khan Sahib, if invited to form a Ministry, may find himself unable to do so. In this event, I think it probable that there will be a reshuffling of the present Ministry, with a view to reconcile the 4 Democrats and the two Independents, or at least some of them. This, at any rate, is the present view of
Sir Abdul Qaiyum.... Whether Sir Abdul Qaiyum will remain as Chief Minister I can not say.
K.B. Saadullah Khan, who is the weak spot at present, would certainly go, and I think that probably the Hindus would choose another leader in place of R.B. Mehr Chand Khanna".

Sir Abdul Qaiyum had come to understand that a sound political party was essential in order to brave the viccicitudes of politics. At one stage towards the end of August 1937, he had almost succeeded in reclaiming the four Democrats to his fold, but they were then turned round by the arrival of Abdul Ghaffar Khan on the scene. All this was rather despairing and as Sir George Cunningham diaried:

"I believe it is possible that in a rearrangement of parties Sir Abdul Qaiyum will try to form a solid Muslim block on the lines of the Muslim League, which will be big enough to disregard the eight Hindu-Sikh Nationalists. There is already a good deal of purely Muslim political propaganda going on, of which he might take advantage, such as the Anjuman-i-
Islamia in Mardan and the Khaksar Movement.

I have warned him of the danger of this, as it would almost inevitably throw the Hindus and Sikhs into the arms of Congress”.

**League with Muslim League:**

In 1935 Mian Sir Fazli Hussain had advised Sahibzada Abdul Qaiyum to have a group of such people around him who could take his place after him. Sahibzada Sahib had later told his friends that he could not trust anyone because often that he had done so, he was betrayed and cheated by those very people in whom he had reposed the greatest trust.

When Mohammad Ali Jinnah first came to Peshawar his tour was not so successful as he might have wished it to be. This was because the Red-Shirt Movement was going strong at that time, while the educated class followed Sir Sahibzada Abdul Qaiyum. Jinnah offered membership of Muslim League to Nawab Sahib, but the latter did not deem the time appropriate for any such decision.

In the summer of 1937, Sir Sahibzada Abdul Qaiyum gave much thought to merge his party with the All India Muslim League and was apparently waiting for an
opportune moment to make the announcement. Meanwhile, a meeting of the Muslim League was held at Abbottabad from 29 to 31st of August 1937, attended by prominent Leaguers from Rawalpindi, Mardan, Peshawar, Nowshera and Abbottabad. In their various resolutions, the meeting condemned the 'Forward Policy' in Waziristan, partition of Palestine, urged the enforcement of Shariat Bill and expressed 'No Confidence'in the then Ministry.

A leading political figure of N.W.F.P., Khan Mir Milali, said that the Muslim Party had been started under instructions of Sir Sahibzada Abdul Qaiyum and should rightly be called 'Qaiyum League', while the "Milap" of Lahore reported that Sir Sahibzada Abdul Qaiyum had decided to join the Muslim League, to which effect correspondence had been going on between him and Mr. Jinnah. Sahibzada Sahib was reportedly instructed to open a number of branches of the party all over the Province and was also going to start a paper for this purpose.

Sahibzada Abdul Qaiyum never had the chance of publicly announcing his affiliation with the Muslim League, but all the same his intentions were well known to all concerned. Upon his death, a condolence meeting
was held and speeches were made on his services for Muslims and tribute paid to his role as "Grand-father" of Muslim League. Mian Zia-ud-din, M.L.A, noted about him:

"He intended to unit his party with the Muslim League in the near future, in the same way as the Unionists of the Punjab and the Praja Party of the Bengal have joined the League. His wishes in this connection will be carried out by the party as soon as possible".

THE GATHERING STORM:

Congress Party had sent Babu Rajindar Parshad and Maulana Abul Kalam Azad to Abbottabad before the second session of the Assembly began in September 1937. These gentlemen and other Congress leaders used their influence over the Assembly members for breaking the Qaiyum Ministry. Pir Bakhsh and Abdur Rabb Nishtar were deceived with promises of Minister-ship in return for changing their position of neutrality into a vote against Sir Abdul Qaiyum. The same bait lured Khan Mohammad Abbas Khan and the Hazara Democrats into a breach of alliance with Sir Abdul Qaiyum, and thus six Muslim mem-
bers of the Assembly fell prey to the mechanism of Maulana Abdul Kalam Azad to vote for Congress, while Rajindar Parshad won over two of the 'Hindu Sikh Party' members.

The Hazara Democratic Party had cooperated with Sir Abdul Qaiyum in the hope of gaining a Ministership, but having failed in that hope, they easily switched over to the other side, which favour was later rewarded by Congress with the ministerial port-folio of Forests for one of its members, Mohammad Abbas Khan.

VOTE OF NO CONFIDENCE:

When the second session of the Assembly began in Abbottabad on September 1st 1937, the Speaker told the House about the four motions of 'No Confidence' given him by DR. Khan Sahib, the leader of the opposition. The first of these being against the Ministry collectively, while the other three were against the individual ministers. After some discussion upon the mode of presentation of 'Vote of No Confidence', a count was made of those members who wanted the motion to be moved. As more than the requisite number of members, viz., 15, were in favour, therefore the leave of the House was granted for moving
the 'No Confidence' motion, to be discussed two days later on September 3, 1937.

DR. Khan Sahib then rose on a point of order to say that since the Ministry of Sir Sahibzada was forced upon them by the old bureaucratic Government and did not command the confidence of majority in the House, it would therefore be sheer waste of time to listen to their budget speech. Thereupon, twenty-seven members withdrew from the meeting, whereafter Mehr Chand Khanna presented his budget for 1937-38.

On 3rd September, Sahibzada Abdul Qaiyum left in his car from his Malikpura House in Abbottabad as usual, giving no sign of his feelings regarding what was forthcoming. He arrived in the Assembly Chambers with his usual smiling face, while most of his supporters betrayed a look of anxiety. Sahibzada Sahib held DR. Khan Sahib's hand and took him aside for a word in private. Later it was discovered that he had told DR. Khan Sahib to be brief and decent in wording his 'No Confidence' motion.

DR. Khan Sahib, while moving his 'No Confidence' motion in the Assembly, said that it was the duty of every citizen to take part in the constitutional advance of his
country and try to bring about the freedom of his land from foreign dominators. He further said that the old autocratic system, in the process of delivering the newborn child of democracy, had suffered from the consequences and natural causes of labour pains. The then Ministry, educated under the autocratic system, was quite new to democracy and unaware of their power and it's exact application.

After that, Nawab Sir Sahibzada Abdul Qaiyum, reading his speech in a grief-stricken and emotionally choked voice just before the Vote of No Confidence, said that the expected had come to pass and it was not surprising. He said that the question of a stable Provincial Ministry had defied solution ever since the elections were over, and was still a matter of concern for all. Nawab Sahib said that his Ministry was born under the influence of a very inauspicious star, the reason mainly being the factious mentality of the Frontier — there being about ½ dozen parties in a House of fifty. In spite of that, plus the lack of funds and other obstacles, they had tried to ameliorate the general conditions, and had raised the long standing bans on various organi-
izations, Ghaffar Khan and Allama Mashraqi. Beyond that, they could not create or being in a millennium save by a magic wand overnight.

Sahibzada Abdul Qaiyum further added that throughout his life he had served his land and people, and worked for their educational and political advance. He had tried to go abreast of the times, and was at times too fast. But that day, however, the world seemed to him to be going on a breakneck speed and it was no wonder that he felt the earth slipping from under his feet. In the field of politics, he had been out-paced by the impatient youth, and he felt that the time had come for him to leave the field for young men.

Sahibzada Abdul Qaiyum went on to say that he believed in Reforms to come from within and not from without. His concept of an autonomous Province was a complete and self-administrative unit, and that he could not reconcile to the idea of taking his cue from people outside the Province. Previously, waves from the cool north-swept towards the south, lending fresh vigour to the old and worn out culture and civilization of India, but thenceforth, they were to draw inspiration from the torrid south,
sending it's 'monsoons' of modern conceptions regarding human values and affairs.

After a few more words, Sahibzada Abdul Qaiyum extended his heartiest welcome and good-wishes to the incoming Ministry, whereafter the Vote of No Confidence was passed with 27 votes in its favour and twenty two against it.

The Vote of No Confidence was thus recorded by Sir George Cunningham in his Diaries:

"Motion of lack of confidence in Abdul Qaiyum's Ministry passed this afternoon. Chaman Lal and Permanand deserted him during the last day or two. The three Ministers came to see me afterwards, and seemed in remarkably good spirits. They said their own party was more solid than it had ever been. I have noticed lately that many Khans who previously had no good word to say for Abdul Qaiyum, now look on him as their natural leader".

While to Linlithgow he wrote the same thing in these words:

"Inspite of all that has been said against Sir
Abdul Qaiyum in various quarters, there is no doubt that the majority of the politically minded people in this Province look upon him as their natural leader. There is irony in the fact that many Khans and big land-holders — who have as a class been his sworn enemies in the past — are now clinging to him as their best bulwark against domination by Hindu - Congress". The new Ministry of Dr. Khan Sahib took oath of office on September 7th, while regarding Sir Abdul Qaiyum, Mian Zia-ud-din writes:

"I remember attending the very first meeting at the residence of Sir Abdul Qaiyum after the fall of the Ministry. It was perhaps the first time in his life that he found himself in a powerless situation. When he asked for my advice, I stated that the only course open to us was to join the All India Muslim League, because we could not possibly remain aloof from the main current of political life in the country. I proposed that we should have a paper of our own and should start
addressing public meetings all over the Province.

He agreed that something should be done, but at the same time he was very sceptical about 131 results".

Sahibzada Abdul Qaiyum then started performing his new duties as the Leader of the opposition benches in the Assembly. The Congress Ministry had given their own new budget for the year and on 20th September, Sahibzada Sahib opened the discussion on this budget by telling the House that he was happy to see the Congress Party coming forward to work the constitution, as they were previously opposed to it and were trying to wreck it. But what had given him a great shock was the cut in the grant for Education in the new budget, amounting to Rs.54,243/-, while on the contrary he was expecting a double increase in the education grant after savings from under other heads.

Another disappointment was the cut of Rs.44,160/- out of the Islamia College allotment, meant for Agricultural classes there. Even the Governor was pained to see all this happening and so he recorded in his diaries: "B.Sc. faculty at Islamia College wiped out,
but I am not sure that I don't sympathise".

To crown it all, the Congress budget had cut five Primary Schools for boys and five for Girls, while the nominal encouragement for the Health Department was also unsatisfactory. Sir Sahibzada was of the opinion that any savings by the Government should have been earmarked for education and sanitation, rather than distribution in pies and annas of remission in land revenue to it's payers.

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

Khan Faqira Khan also criticised Islamia College for retarding the progress of the nation, because he thought it merely produced clerks and lawyers, who were a source of burden for the country. While Pir Bakhsh Khan said that liberty of press and speech could really be called nation-building departments, and more important than bookish and technical education. Rai Bahadur Chaman Lal opined that every penny spent on Islamia College was a waste of public money, unless the policy of this institution was changed and run on public lines. Qazi Atta-ullah, the Education Minister of the Congress, justified the cut by saying that the original College grant was not reduced and it was only the grant for Agriculture classes which was being cut, because these classes could do no more than produce surplus and jobless Agriculture Graduates.

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

While discussing the grants for irrigation works, Arbab Abdul Ghafur Khan implied that the Bara-river water was taken by force to cater to the needs of Islamia College, creating great difficulty for the Khalil, Mohmand and Kasba tracts, although water could have easily been obtained for the College from Kabul-river. Khan Amir Mohammad Khan said that precious water was wasted in Islamia College while thousands of acres of land of the Khalil Mohmands were lying barren. If this water was not returned to the people, then it could result in unpleasantness and force the people to break the water tanks and divert it to their own lands.

In response to the repeated attacks on Islamia College, Mian Zia-ud-din remarked that he was sorry to see the thin end of the wedge in the cut of the Education Department. Still more sad a fact was to see old Islamia College students standing up in the Assembly to speak
against their Alma-mater, while in their College days they made speeches to impress others with their love and devotion for that institution. These men had now changed their colour after coming into the Assembly. Mian Zia-ud-din observed that for people like Arbab Abdul Ghaffoor Khan, Islamia College had become an eye-sore, which reminded him of Anwari's couplet:

پر لک چو گے اسپن آمد ـ گرچہ بر ہیر ان پن فاضلاً
پہلا گون نارسیدہ سے پرسن ـ قیارے اورچہ کیب پاس

Translation: - Every bolt from the blue, though ordained for others, in the process of descending, enquires as to Anwari's dwelling-place, (so as to fall thereupon).

DR. Khan Sahib, the Chief Minister, did not agree with those who said that Khalils and Mohmands had gifted the Bara-river water to the Government. This water was given by certain people in the past Government, who had no authority to call themselves the representatives of the people. He therefore suggested negotiations with the concerned quarter for the return of Bara-river water.

Rai Bahadur Mehr Chand Khanna reminded the House about the Anti-Hindi-Gurmukhi Circular of 1935, wherein it was laid that education of infants from 3rd and
4th primary classes should be imparted in Urdu, and those institutions which did not conform to this, would not get the grant-in-aid. This was much resented by the minority at that time, whose representatives abstained from meeting of the Legislative Council and observed a 'Black Day'.

To this, Sahibzada Abdul Qaiyum replied in defence that he had tried to compromise by adopting a common language 'Urdu' for the whole of the Province, which ought to have satisfied all, specially when it was not his own mother-tongue. Any one who did not agree to a common language in such a small Province as N.W.F.P, could not claim to be a nationalist. Nationalism demanded that they ought to look at the interests of the Province as a whole, and not the private and sectarian ones.

All these disputes in the Legislative Assembly amply proved that the Congress party and some other members in the House had their own personal prejudices against Sir Sahibzada Abdul Qaiyum, so that they saw evil in his every word and deed, and never lost a chance to spit their venom or even try to harm his political and social image. But Sahibzada Sahib, who had his own prin-
ciples and sense of political decorum, never tried to pay back in the same coin. Sir George Cunningham observed about this:

"When in 1937 the Assembly became entirely elected and officials disappeared from it, Sir Abdul Qaiyum laid down such a high standard of probity and dignity in the Assembly that it lasted, I think, up to the end of it's time".

Whereas Sir Olaf Caroe had to say:

"When the Province advanced to representative institutions he became it's first Minister, and he was extremely good as the first Minister in setting traditions and so and so forth".

The Governor also noted that there was a difference of approach in the new political Government:

"There is one 'striking difference between the Ministers of the present and the former cabinet, Dr. Khan Sahib and his colleagues address public meetings to expound their policy and to meet criticism. Their readiness to explain the necessity for the Islamia College cut.... has gone a long way to frustrate the
propaganda started by the opposition. In addition to the organization of these meetings, Dr. Khan Sahib has arranged to send emissaries on village to village tours, during which much is done to gain support for the Congress cause and to eradicate possible cause of embarrassment.

The former Ministry relied on a limited press for their-support and did little to expound their principles personally.

The second session of the N.W.F.P., Legislative Assembly ended on September 30, 1937, whereafter Nawab Sahib returned to his native village Topi. In addition to his old age and ill health, he now had a broken heart over-weighed with the gloomy thoughts of the recent political developments in the Province. The 1937 elections had brought in its wake two severe shocks for him, which proved fatal for his sincere heart. The first blow was the betrayal of his own people in his home-constituency, a people for whom he had done so much throughout his life. The second was his disappointment with the political elite and Congress leaders in the Province, whom too he had helped secretly and defended in the past, but who re-
payed in levelling different charges & accusations against him and weakened his political position.

Even the new Chief Minister, DR. Khan Sahib, had to give some thought to the useful role that Nawab Sahib had ever played and could still play, as elaborated by Cunningham:

"I believe that he (DR. Khan Sahib) is at the moment trying to arrive at a 'rapprochement' with Sir Abdul Qaiyum, whom he evidently looks upon as the one man in the Province who has real statesmanship and experience of public affairs. I think he hopes that Sir Abdul Qaiyum will retire from politics and set up as a sort of a private oracle for all parties to consult".

With these gnawing thoughts Sahibzada Abdul Qaiyum left for home to find solace in it's rustic simplicity and natural beauty.
CHAPTER - V

NOTES AND REFERENCES

1. The Legislative Assembly of India was created by the Government of India Act 1919, for the Central Government. Together with the Council of State, it constituted the Indian Legislature, which thus became bicameral. The Legislative Assembly had 106 elected and 40 nominated members, of whom 25 were officials. The franchise was wider than for the Council of State and the life of an Assembly was for three years. The Assembly had general control over finance and Legislation, but the Governor-General had special over-riding powers (Bhattacharya, 'Dictionary', P.547).


3. Ibid. (March) 1924, Part III, PP.1847 and 1752.


10. Arya Samaj, a social Reform body, was founded by Swami Dayananda Saraswaty in 1875. Under the influence of western education and science, many amongst the educated Indians were tending to become Christians. The Arya Samaj, like the Brahma Samaj and the Prarthana Samaj, was started to stop this process. It's motto was 'Go back to the Vedas' and it wanted to reform society on the model of the Vedas and discard all lateral outgrowths. It upheld monotheism, condemned polytheism and the use of images. It was opposed to caste restrictions and child-marriages. It aimed at uplifting the down-trodden classes or castes amongst the Indians. It claimed that Hinduism was a proselytising religion and by what is known as 'Shuddhi' (purification)
Movement it converted many non-Hindus to Hinduism and thus gave it a new dyamic force. (Bhattacharyya, 'Dictionary', P.61).

11. The Shuddhi Movement was started by Swami Shraddhanand, who himself fell a victim to a Muslim assassin in 1926 (Prasad, Rajaendra, 'India Divided', PP. 123 and 126). The Shuddhi and Sangathan Movements aimed at converting Muslims who had once been Hindus to their old faith, and at strengthening Hindu social and political structure. The Muslims answered this trend with their 'Tabligh' and Tanzim movements. (Aziz, K.K. 'A History of the Idea of Pakistan', P.105).


16. The Muddiman Committee, or Reforms Enquiry Committee, was appointed by the Government of India in 1924, with Sir Alexander Muddiman — then Home Member of
the Government of India — as its Chairman. Its function was to enquire into the working and defects of the Constitution as set up in 1921 in accordance with the Government of India Act 1919. The Committee submitted a divided report in December 1924, with its majority suggesting only minor changes, while the minority, consisting entirely of non-official Indians, roundly condemned dyarchy, and recommended fundamental changes in the structure of the Act of 1919. Eventually, no effect was given to the recommendation of the Committee. (Bhattacharya, 'Dictionary', P.604).


20. Ibid.

21. Ibid. P.1311.

22. Ibid. Part III, P. 2772.

23. Ibid. P. 2785


27. Ibid. 1927, Vol.IV, PP. 3582-5.
28. Ibid.
30. Ibid.
32. Ibid.
33. Ibid.
34. Ibid.
38. Ibid. P. 258.
43. Ibid. P.141.
47. Ibid. (March) 1934, Vol.V.
50. Ibid.
52. Ibid.
56. Ibid (March) 1936, Vol.X.
57. Ibid. P.195.
58. Ibid. (March) 1934, Vol.V.
62. Ibid.


64. Ibid. (Nov.) 1934, Vol. VI, P. 260.

65. Ibid. PP. 261-2.


68. Ibid.

69. Ibid.


71. Ibid. P. 470.

72. Ibid.

73. Ibid.


75. MR and MRS. Faqir Mohammad Khan, interview, 1986.

76. I.O.L.R. London, Chopra, P.N. 'Towards Freedom

77. Ibid.


79. Ibid. P. 169.

80. Ibid. P. 168.


83. Ibid.

84. Ibid. P.171.

85. Sir George Cunningham was born on 23.3.1888, joined the Indian Civil Service in 1911, and the Political Department in 1914, serving on North West Frontier from 1914 onwards. During 1925-26, he served as British Legation at Kabul and then served as the Viceroy's Private Secretary from 1926 to 1931, etc. (The Indian Year Book', 1937-38, I.C.P, P. 915).


90. Ibid.


92. Ibid.


94. Ibid.

95. Ibid.

96. Ibid.


101. Ibid. PP. 69-71.


106. Ibid.


108. Ibid. P. 891.

109. Ibid.


115. Ibid.


121. Ibid. P.29.


126. Ibid.

127. Ibid.

128. Ibid. P. 93 onwards.


133. Ibid.

136. Ibid. P. 228.
137. Ibid.
138. Ibid. P. 231.
139. Ibid. P. 280.
140. Ibid. P. 296.
141. Ibid. P. 297.
142. Ibid.
143. Ibid. P. 284.
144. Ibid. PP. 522 and 526.
145. Ibid. P. 526.
146. Ibid. P. 234.
147. Ibid. P. 528.
148. Ibid. P. 612.
149. Ibid. PP. 617-18.
President and Members of the N.-W. F. P. Legislative Council.
Young Abdul Qaiyum with others.

Congress M.L.A's, NWFP.
CHAPTER VI

DEMISE AND AFTERMATH

THE FLICKERING FLAME:

Back in Topi, Sahibzada Abdul Qaiyum tried to cheer his pensive heart by involving himself in the local affairs, meeting delegations and attending social functions. But for most of the time he stayed home in the company of relatives and close friends, amusing himself and making them laugh with his witty anecdotes and apt humour. With mock-seriousness, he used to tell the gathering that after his death he would never like to come back and live a second life in this world and would beg Almighty God to spare him. But if God insisted on his living a second life, then he would request Him to let him live his second life as a College Professor, because such a person, harmless in self, lives a very easy and Utopian life.

Nawab Sahib would then mimic how he would get up late in the morning and then move around lazily for some time before going to his College for delivering
a short lecture or two. And in the afternoon, he would either walk around in the College premises with a tilted cigar or pipe in his mouth, nodding arrogantly to the respects of the passing-by students, or go to the Cantonment after properly dressing up like a beau, and spend his time there in leisurely loitering around.

Rather dismayed with the political set back he received in the Assembly, Nawab Sir Sahibzada Abdul Qaiyum focussed much of his attention on the progress of Islamia College, which could not betray or deceive him and on which he could shower his love and place his trust. He therefore remained in close touch with the College authorities and kept himself apprised of all it's developmental schemes. Moreover, the College was going to celebrate it's twenty-five years of service during the Silver Jubilee function in the Spring of 1938, for which purpose an elaborate programme was being chalked out in consultation with Sir Sahibzada.

MR. R.L. Holdsworth, the then Principal of Islamia College Peshawar, went to meet Sahibzada Abdul Qaiyum in Topi on Friday, September 3rd 1937, along with DR. Umar Hayat Malik, Chacha Yunas and Maulana A. Haye. The
purpose of this visit was to discuss the plans for the coming Silver Jubilee; the Khyber Union building; and the students messing arrangement, with Sahibzada Sahib. It was the unanimous opinion of the visiting group that Sahibzada Sahib had never looked better, and as he himself said, he was sleeping better than he had done for more than a year.

The conversation of Sir Sahibzada Abdul Qaiyum with the party from Peshawar was full of its old sparkle and courtly wit, while the Persian and Pashto proverbs simply flowed from his lips like water from a rocky spring. He looked so well and their discussion of various issues went on the best possible spirit in the presence of many others on the Verandah of the 'Bangla' — his guest house. Sahibzada Sahib then took the group around his estate and pointed out to MR. Holdsworth the hills of Buner where his ancestors had lived, and the mountains of Kohistan beyond them.

After their fairly lengthy stay, the group was seen off by Sir Sahibzada, but while walking back he felt giddy and vomitted and was about to stumble down had it not been for the support of those around him who
helped him into a chair. During these few minutes, Nawab Sahib managed to tell his kinsmen around him that the end had come as he could feel the life ebbing out of his limbs on one side. This was the attack of paralyses due to haemorrhage, which took him into a coma soon thereafter and K.B. Nawab Sir Sahibzada Abdul Qaiyum could say or see no more. His state of deep coma lasted till 1.30 A.M. next morning, the 4th of December 1937, when he expired and left this mortal world on the Eid-day.

The funeral was fixed for 4.00 P.M. that day which was attended by the Governor, high ranking officials, political leaders, students and the general public. Dr. Khan Sahib, the Chief Minister sent his condolence telegram and two of his colleagues to attend the funeral on behalf of the Government. As R.L. Holdsworth notes, nearly the same party which had visited Topi one day before, made a sorrowful return along the same dusty road to attend the melancholy funeral rites at Topi. The sky was clouded then and the golden hills were black as if nature herself was mourning the passing of one of the greatest men that the Frontier had ever begotten.

In his diaries, Sir George Cunningham, Governor
N.W.F.P., noted on December 4, 1937:

"Abdul Qaiyum died in the early morning. I went over to Topi in the after-noon, and I found nearly 3,000 people collected in the village. They made a lane for me upto where his body was lying on a charpoy, just outside his own room, and they uncovered his face for a brief time. We then sat down on charpaqs in a big courtyard, some 300 or 400 of us, with a big crowd standing round about, and after sitting for a couple of minutes I said 'Du'a Kawa', which everyone repeated with upraised hands. I then left and returned home. A very simple but dignified ceremony. Abdul Qaiyum is a great loss, and the people — Khans as well as others — will all be running about looking for a new leader, but they will find it difficult to find one".

On December 9th 1937, Islamia College was reopened after the Eid Holidays and a condolence meeting was held to mourn the sad demise of Nawab Sahib. The Principal observed that if the College was to be closed for a time proportionate to the magnitude of their loss, then it should
be for a year or even longer. But Sir Abdul Qaiyum would
never have wished his death to become an obstacle for
a single student in passing his examination.

MR. Holdsworth emphasised the establishment of
a worthy memorial in honour of Sir Abdul Qaiyum, and
urged that his body should be buried by the side of the
mosque in Islamia College, as he is said to have wished
so. However, the efforts of the staff and students in
this respect bore no fruit.

TRIBUTES AND HOMAGES:

In his condolence, Sir George Cunningham, the
Governor of N.W.F.P, lauded the long and distinguished
career of Sir Abdul Qaiyum in his service of N.W.F.P,
which was marked throughout by outstanding ability and
devotion to duty. Sahibzada Sahib had devoted his life,
both during his service and after his retirement, to the
interests of the Province. The Governor praised the cou-
rage, courtesy and sincerity of purpose of Sahibzada
Abdul Qaiyum, which had won him the affection of a wide
circle of friends and the admiration of his political
adversaries.
Sir Olaf Caroe observed:

"None who met him will forget the late Sahibzada Sir Abdul Qaiyum, the Chief architect of that synthesis of Pathan with British democratic practice which enabled a firm foundation to be laid for the political edifice within which the Frontier region eventually took its place as the bastion of Pakistan. In poise and dignity, both of spirit and demeanour, in his time he stood above all around him, whether in Peshawar, in Delhi, or when he attended the Round Table Conference in London. To look at, he was magnificent, a head splendidly held; strong, clear features, heavily moustached; an eagle eye; a bodily presence and gait commanding deference, yet so perfect his manner and approach that he could charm the youngest into the proud belief that he spoke man to man, as to an equal. In breadth of vision and determination he had few rivals throughout India, and he it was who in the end extracted from the inertia of British Government two instalments of reforms within a very few years".
Major Nawab Sir Ahmad Nawaz Khan, M.L.A.(Centre) said in praise of Sir Sahibzada that N.W.F.P, owed its present position of equality with other Provinces to the long and untiring efforts of Nawab Sahib. Undeterred by difficulties or disappointments, he was the persistent champion of its cause, whether in the Central Assembly at Delhi or at the Round Table Conference in London, and with vigour undiminished, he saw the fruition of his labour.

MR. Zia-ud-din, M.L.A, said that the death of Sir Sahibzada Abdul Qaiyum had removed the greatest personality from the political, social and educational stage of N.W.F.P. He was one of the greatest leaders of India of modern times, and his unique services to the people of N.W.F.P would be written in golden words in future years. There was no one to replace him and his irreparable loss had left his United Muslim Nationalist Party leaderless.

Rai Bahadar Mehr Chand Khanna said about Sir Abdul Qaiyum that although they did not see eye to eye in many things, yet there was a great deal which he admired in him. Sahibzada Sahib was a clean fighter in political field, while as a human being, he possessed many enviable qualities. He was extremely hard-working and despite his old age,
could put in 14-16 hours of work a day. In addition to this, he was very hospitable and courteous.

Mr. Khanna further mentioned that the Province owed a great deal to Sahibzada Sahib for his short term of office under the new constitution. He was responsible for removing all restrictions on internees and externees, the suspension of the Public Tranquillity Act, lifting the ban on Congress and other political organizations and the cancellation of Anti-Hindi-Gurmukhi Circular.

The 'Eastern Times', wrote that the whole of Muslim India was plunged into deep sorrow and mourning on Eid-day at the unexpected and sudden death of Sir Abdul Qaiyum. Since the beginning of Ramazan, he had retired to his village Topi and little was known of his activities and short illness which proved fatal. It was therefore like a bolt from the blue when the news was flashed that the 'Grand-old-man' of the Frontier was no more in the realm of the living.

"He was incomparably the greatest man that the Province ever produced". He might justifiably be regarded as the creator of the Province as it stands today, and the title of "Grand-old-man" of the Frontier; as he was affec-
ctionately known, described him truly and well. "Sir Abdul Qaiyum is dead, but his indomitable spirit lives shining like a beacon of light showing the Pathans the wise and true course".

The 'Civil and Military Gazette' reported that Sahibzada Sahib had many opponents and critics, but he was recognized by friends and opponents alike as the natural leader of the progressive conservative element in N.W.F.P, and yet another change in the rather uncertain balance of parties in the Frontier Assembly would have, before long, brought him back into power, at the head of a more stable Ministry than he had before. Even without his political role, his Government service alone was sufficient to mark him out as a man of peculiar distinction, rising from a humble non-gazetted rank to the dignity of Political Agent in the Khyber.

One of the College students then observed that it was Sir Abdul Qaiyum's greatness that inspite of his high status, he was the most sympathetic, affectionate and humble person. His sincerity with friends, softness with opponents and affectionate dealing with the general public were well known to all.
HIS WILL:-

Nawab Sir Sahibzada Abdul Qaiyum had written his will in 1931 just before leaving India for participation in the second Round Table Conference. In accordance with that will, all his property was to be given to his nephew Mohammad Akbar Khan, but with the introduction of Shariat and Mohammadan Law, the new legal heirs to his property were his widow and Sahibzada Abdul Latif (father of S. Abdul Hameed). The third heir, Sahibzada Abdul Jabbar, was legally not entitled to have any share in the inheritance as his father, Sahibzada Abdur Razak, had already died. But in order to avoid any family friction, he was also included as one of the inheritors by the others.

Similarly Mohammad Akbar Khan, who originally was the sole inheritor according to the written 'will', but had lost all claims after the introduction of Mohammadan law, was also allowed to be the fourth inheritor, with the consent of the other three. With the unanimous consent of all the heirs of Sir Sahibzada Abdul Qaiyum, one third of the deceased's undivided property was separated as 'Waqf' property for Islamia College and Educational purposes.
This 'Waqf' property for Islamia College included the Malikpura Bangalow in Abbottabad spread over an area of twelve kanals, and cash amount of one lac and forty-two thousand rupees. Upon enquiry by the Governor, it was found that the 'Roos Keppel Fund' was unaccountable and untraceable, which necessitated the deduction of proportionate sum from the 'Waqf' money, later placed at the disposal of the Governor for the desired purpose. The existence of the Roos Keppel Fund was also mentioned in the letter dated March 12th 1920, of MR. Abdullah Khan—S/O K.B. Ibrahim Khan (Rtd. S.P. of Mardan)—then E.A.C. in D.I.Khan, who wrote to the Chief Commissioner:

"When Sir Roos Keppel was about to leave the Province once for all, Nawab Sir Sahibzada Abdul Qaiyum, then P.A. Landikotal, arranged that a memorial should be erected in honour of Sir George, and issued letters to all the Indian Officers etc, fixing the minimum amount for each gentleman. Consequently, I received a letter in March 1919, that the minimum amount I was to pay was Rs. 500/- for the purpose. As far as I know, about Rs.40,000/- were collected
from the Indian Officers of this Province. To my knowledge, no memorial has yet been erected. I shall be very glad if the work may be started. On the contrary..... I may get refund of the 26 amount paid by me".

The first Matarallis of the 'Waqf' were Major Aftab Ahmad, Captain Mohammad Khurshid, Sahibzada Abdul Latif and Mohammad Akbar Khan.

PERSONAL ATTRIBUTES, FOLLIES AND FOIBLES:-

While Nawab Sir Sahibzada Abdul Qaiyum was Minister in the Legislative Council, Idrees Sahibzada remained his Personal Assistant for about 4-5 years and came to know much about him. According to Professor Idrees, the secret of Sir Abdul Qaiyum's success in life was his hard work, amiable and humble nature, tolerance, broad mindedness, a generous heart and a sweet tongue. He had a habit of going through every sentence of every page and file and was never satisfied unless he had done so repeatedly. Before getting anything typed, he corrected the draft several times and then did the same with the typed material.

Nawab Sahib's command of English language and accent there of may not have been perfect, yet he could express
himself with ease and fulness. Idress Sahibzada, his P.A., some times had better words of English for his use, which were carefully noted by Nawab Sahib, having full confidence in his knowledge. But at times he used to say mischievously to the Stenographer to be very careful with the new words used by Idrees and check them in the dictionary for verification, because most of them appeared to him as the latter's own comage. The two Stenographers of Sir Abdul Qaiyum were Shah Jehan, who also served as P.A. to M.Mufti Mehmud, and Abdul Ghaffar Khan of Sherpao, who later served as Personal Secretary to Mr. Faizullah Kundi, one time Minister.

According to Professor Idress Sahibzada, Sir Abdul Qaiyum had that gift of understanding which enabled him to make excellent conversation with any age-group of any social status. And once he began his talk in some group, he brought colour and warmth into it, so that the others kept quiet in order to be amused with his conversation. He talked with a heavy tone in a slow and deliberate manner, and continued endlessly until somebody excused for a chance to talk. He was thus an un-tiring and bewitching conversationalist, and his doctors
often warned him of his hard work and excess of conversation. A few years before his death, Col. Briarey had told him that if he continued talking like that, he would have an attack of paralyses, and that is what did happen.

Although Sir Abdul Qaiyum had sharp political acumen which could turn blunt the sharpest of any political device used against him, while his genial nature obliged his bittermost enemy to bow before him and benumb the tongues of the severest critics, yet he was not without some faults, which, all the same, were negligible in comparison to his merits.

His first mistake was that he did not establish a political party of his own, while secondly it was a failing on his part not to join hands with Mr. Jinnah in 1936. His third mistake — which was probably against his own conscience — was his Hindu-Muslim pact with Mehr Chand Khanna. The fourth was that he could not read the political situation of 1937 and participated in the elections, while it was advisable for him to have said good-bye to practical politics. His last political mistake was the acceptance of Ministership after his election-defeat in his home constituency.
According to Professor Idrees, another flaw in Sahibzada Abdul Qaiyum was his habit of complicating simple things. This may have been due to the fact that most of his career was in the political department, where truth and straightforwardness are either avoided or disguised. This objection and criticism of Sir Abdul Qaiyum may not be quite correct, as a number of British Officers had made their observations to the contrary, in their reports and evaluations. Professor Idress also writes that Sahibzada Sahib often concocted things from his own imagination, which he conveyed to others in such a convincing manner that nobody could doubt their authenticity. He also made promises of a nature which were difficult to fulfil, yet those who knew him did not mind them, while others were deceived.

But all such petty short comings are excusable in that 'to err is human' and not even Saints are perfect, whereas the greatness of Sir Sahibzada Abdul Qaiyum was admitted by friends and foes alike. He was called the Ramsay Macdonald of Frontier by his contemporaries, for both had risen from poverty to power. The one became the Premier of the United Kingdom, not once but thrice, and the
other remained the Premier of this Province not once but twice, in addition to the Key-post of P.A. Khyber in troublesome times.

MR. J.B. Cartland noted that great people and celebrities are not always interesting or congenial, but this could not be said about Sir Sahibzada Abdul Qaiyum who was an exception. He further wrote:

"I doubt there is another person in the Province, British or Indian, who gives up so much of his time to his work as does my host (Sir Abdul Qaiyum). He rises early in the morning and works at his files; he interviews people on his Verandah or at his Office until it is time for lunch, when his table is always ready for any one who wishes to come. He is at his files again in the afternoon, not like me in bed, and interviews again at tea time. He is, I think one of the most accessible dictators (a virtual dictator, for he holds in his hands the Ministry of all the Transferred Departments). I have ever known or read about, for he always finds the time to talk with anyone". 
MR. J. B. Cartland further noted that Nawab Sahib inspired affection in people around him. It is said that no man is hero to his own valet, but not so with Sir Abdul Qaiyum, whose servants adored and admired him. They even refused to take tips and gifts from any guest with the apology that it was a pleasure for them to serve their master's guests.

Somebody else said about Sir Abdul Qaiyum:

"His is a refining influence; association with him is a liberal education, far more liberal indeed than may be sought from some men of vaster pretensions who have vexed themselves, ravaged libraries and raided every known University of India and Europe".

Sir Abdul Qaiyum had a very charming and domineering personality, a quality which he retained even in his old age. His long moustaches looked very well on his fair and broad face. Likewise, his fore-head was also broad with 2-J arched lines but no wrinkles on his face. His eyes were comparatively small for his face, but they were lively and full of wisdom. He retained his smart looks throughout his life and never let his belly buldge even
slightly. But on the whole, his height of 5' 8½" looked comparatively small for his broad face.

Nawab Sahib was ever dressed in native white Shalwar Kameez, with neck-tie, waist-coat, coat and a gold-chained watch in his waist-coat pocket, as well as a small pocket knife. He used to wear Kulah and Lungi on his head when out, while at home he wore the red-coloured Turkish-cap. He usually put on the native 'Zarri' shoes called 'Parain', but in later part of his life he also used boots. This was his dress, whether at home, at Peshwar or even abroad.

Nawab Sir Abdul Qaiyum had a peculiar touch of the naıve about him, for he used the small pocket-knife for erasing the mistakes of any written material, which he further used to scratch with his nail and then cleansed the paper with his handkerchief or shirt-apron. Moreover, he used to take his tea with the rustic pleasure of producing a loud 'Shrrrrrapp' sound when taking a sip. Others say that he was so fond of tea that he used to have two cups before him, so that he sipped from one while the other lay ready.
These are all the details of his trifling habits and grand qualities, which perished with his death, leaving few traces behind, as he had no children of his own, except Islamia College — a so-called pet-child of his — while his party in the N.W.F.P, Legislative Assembly disintegrated and merged into the 'Muslim League'.

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CHAPTER VI

NOTES AND REFERENCES

1. Abdul Hameed, Sahibzada, interview, 18.10.83.

2. Ibid.


4. Ibid.


8. Ibid.


12. Ibid. P.8. Also Hameed, Sahibzada Abdul, interview, 18.10.83

16. Ibid.
17. Ibid. P. 12.
21. Ibid. 'Civil and Military Gazette', P. 16.
22. Ibid. (Urdu Section), Yaqub, M. P. 2.
23. Abdul Hameed, Sahibzada, interview, 18.10.83.
24. Ibid.
25. Ibid.
29. Ibid.
31. Ibid.
32. I.C.P., Afghani, Abdul Majid, 'Sarhad University', P. 49.
34. Ibid. P.23.


36. Ibid. Cartland, J.B., P.17.

37. Ibid. P.21.

38. Ibid. A.K.Q, P.5.


40. Ibid. P.15.

41. S.Idrees, interview, 1983.

42. Zubair, Sahibzada, interview, 12.10.83.

Sir Abdul Caiyum and Dr. O.H. Malik, a few hours before the former's death.
Sir A.Q's mosque in Topi.

Sir A.Q's eternal abode.
Sir A.Q's "Bangla" (Guest-house).

The Malik-Pura House (Abbotabad).
MUSLIM EDUCATION:-

In the beginning of the 19th Century, the attitude of the Muslims in India towards English Education was anything but friendly, an attitude in contrast with that of the Hindus. This hostility towards learning and modern western civilization was more obvious in case of the Frontier people, which was attributed by many to their religious fanaticism and an instinctive urge to shirk from the yoke of foreign domination and obligation.

The Muslims of the sub-continent realized the urgent need for modern Education after the 1857 War of Independence whereafter they started competing with other ethnic groups in this field. In the North West Frontier, however, which was annexed by the British rulers in 1849, it was the missionaries who gave impetus to the movement for Education, in their attempt to harness the wild Frontier-men.

The Edwardes High School was the first attempt in Peshawar as regarding Missionary work, which was estab-
lished in 1855 by Rev. Robert Clarke under the patronage of Sir Herbert Edwardes. The Christian Mission was established in Peshawar in 1853, its founder being a military Officer, Col. Martin of the 9th Bengal Infantry, who had sent an anonymous donation of £1,000 for the purpose. The proposal of a Mission in Peshawar was initially opposed by Col. Macksen, the Commissioner and Governor General's Agent on the Peshawar Frontier, with the plea that it was a dangerous step in a region only recently brought under the British authority. But after the assassination of Col. Macksen by a local religious fanatic, Col. Edwardes, his bold successor, readily approved the scheme.

Col. Edwardes idea behind the establishment of a Christian Mission and the Edwardes Mission High School was to convert the local turbulent Pathans into humble Christians who would support the British rule rather than oppose it. This goal was also well known to the natives, who were somewhat reluctant in sending their youths to the Mission School, and depended more on their traditional 'Maktab' and 'Madrassas', than the British designs.
The Edwardes Mission High School, with its large and convenient building and an oriental portico, situated immediately opposite the 'Kohati Gate' in Peshawar City, was a one time residence of Yar Mohammad Khan, the brother of Amir Dost Mohammad Khan of Afghanistan, who was one of the four Durrani Governors serving as vassals of Ranjit Singh in the early 19th Century.

In spite of the Mission High School and the various other indigenous institutions, the response to the call for education was not very encouraging. In addition to this, the British rulers were also not very cooperative with the private sector in Education, as they wanted to avoid a competition with their own Mission School. Thus, the Commissioner and Superintendent of Peshawar wrote to Inspector of Schools, Rawalpindi Circle, in his annual report for 1881-82:

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

However, the enlightened and broad-minded Muslims of the Frontier, who by then were fully aware of the advantages of education, had created their own Anjuman-i-Islamia School, managed and run by themselves. This effort on their part was thus commented upon by the Inspector of Schools in his Educational Report for 1884-85:

"The Anjuman-i-Islamia deserves notice with its 309 boys on the rolls — and its large monthly subscription and good balance in hand. But for mutual jealousies, it would prosper well".

This report further added:

"The Arya Samaj lately founded is providing for Hindus the opportunities of discussing questions of moral reform and intellectual improvement".

"The above institution have not been mentioned before in Education Report, but they are all connected with Education. The training of
District boys in the Patwars School is an excellent plan."

But all these minor developments in the educational field of the North West Frontier were insignificant and far from satisfactory. This fact was attested by Mr. Denzil Ibbetson, Officiating Director of Public Instructions Punjab, in his report for 1884-85 when he wrote:

"The number on the rolls show a satisfactory increase, more specially in the Middle Schools, but in the table given in the Annual Education Report, Peshawar stands 28th out of the 31 districts except Kohat".

In 1886, teaching of English was finally introduced in the Government-aided Schools of Peshawar, but the Patwari School, meant to test the efficiency of prospective candidates, was closed down, which step was regretted by many. The report for 1893-94 showed that except for the Municipal Board High School, where English teaching was introduced in 1886-87, and the subordinate institution attached thereto, the number of pupils on the rolls, their average attendance and the result of Middle
School Examination in other institutions, were satisfactory. This falling off in the Municipal Board High School results was attributed to the competition of other Schools maintained by Mohammadans and Hindus under private management. The Municipal Board High School received another setback when the hired building of the School and Boarding-house were destroyed by fire on 1.6.1898.

The interest of the British Government in the Education of the Frontier inhabitants is obvious from the total amount placed at the disposal of the District Boards and Committees for the extension of Primary Education in 1886, when Peshawar was given a total fund of Rs.1,273/- out of which Rs. 546/- were allocated for Zamindari and other primary Schools, Rs.545/- for indigenous and aided primary Schools and Rs.182/- for raising the minimum salaries of Primary School Head-masters to Rs.10/-, the grand total coming to Rs.1, 273/-. Thus, at the time of the turn of the Century, the number of students in both public and private Schools was 9,238 in 1899-1900, which was 8.7% of the School-age children.
EDUCATION IN THE NEW PROVINCE:

When the new Province of N.W.F.P was formed in 1901 after it's separation from Punjab, there were three types of Schools in the Province. Those maintained by endowments and gifts, those established and run privately but aided by Government, and those maintained by the Government through local boards.

Although the Muslims were in overwhelming majority of about 92%, yet their percentage of education attendance in 1901 was only 11.7 compared to the 36.3 in Hindus and 22.3 in Sikhs. This hopeless turn out was due to the mighty influence of the Mullah-class over the Muslim populace, who were hostile to foreign education, as they feared the undermining and dwindling of their own authority.

The development of the Edwardes Mission High School into the Edwardes College Peshawar in 1901, was a happy augury for those who were seeking educational advancement of their Province. This college usually had C.M.S. men as it's masters, and had a great name in Peshwar, holding the field until the Islamia College was founded. Inspite of that, the majority of people in Pro-
vience, particularly in the peripheral agencies and tri-
bal belt, remained neglected and deprived of proper fa-
cilities for their education. The over all situation in
the first decade of the twentieth century was rather pa-
thetic, as the percentage of literacy had fallen from
5.5 in 1901 to 5.1 in 1911.

The main reasons for this poor condition of the pro-
vincial education were the lack of interest on the part
of the Government Officers, lack of adequate funds for
its progress and the ineffective control of the Educa-
tional Machinery through the Punjab Government.

Nawab Sir Sahibzada Abdul Qaiyum was deeply con-
cerned about the prevailing state of affairs in the Pro-
vince. The experimental Schools run in the Khyber in the
first half of the first decade of 20th Century—which were
established there as the result of the mutual efforts of
Sir Abdul Qaiyum and Sir George Roos Keppel — had given
promising results, and this inspired Sahibzada Sahib to
start thinking about the development of education on a
grand scale. His service in the Khyber, contacts in Pe-
shawar and general influence among his Pathan brethren,
afforded him an opportunity to mould the public opinion
in keeping with his own scheme. The Education Report for the year 1907-8 observed:

"The Chief Commissioner (MR. J.L. Maffey) considers that the facilities existing in the Province for the suitable education of boys of good family are at present inadequate. Both in the districts and across the Frontier there exists a strong feeling among Mohammadan gentlemen in favour of a Provincial College, established under religious auspices, where Arabic would be taught side by side with more modern subjects. At present, the only institutions which offer higher education of this kind in an attractive form are the distant colleges of Lahore and Aligarh, and it may safely be said that for every student from this Province who attends these seats of learning at least ten would avail themselves of similar opportunities if offered locally. As it is, lacking either the enterprise, or the where-withal for this distant quest after knowledge, the great majority enter into man's estate without any education worthy of the name, ill-
equipped for a 'carriere ouverte aux talents' and condemned to the perpetual discontent which lack of opportunity must always breed in the well-born. The matter is receiving the Chief Commissioner's attention".

The idea of another College in the Province was also strengthened by the fact that the result of Edwardes College for the same year (1907-8) was exceptionally poor. Out of a total of 22 students, fifteen had appeared in the Intermediate examination but only two were declared successful. The Principal himself reported:

"The result of the University Examination was most unsatisfactory. It is true that the standard of pass marks was raised this year, but that was not sufficient to account for such a deplorable exhibition in the result..... while we do not place examinations in the first place as evidences of the usefulness of work, yet every effort has been made to help the students to acquit themselves well in these public tests".
PROFILE OF A DREAM:-

With the help of Sir George Roos Keppel and other Government Officers in Peshawar, Sahibzada Abdul Qaiyum was able to convince the Government authorities as well that the idea of the College to be instituted primarily for the benefit of the Pathans coming from the far-off recesses of the Frontier as well as the districts, would have a gradual civilizing effect on the warring tribesmen by a slow process of 'peaceful penetration'. This was the dream of Sahibzada Abdul Qaiyum — to give the tribesmen civilization and education — a desire which he also professed during the Round Table Conference of London.

Sir George Roos Keppel, the Political Agent Khyber, became the Chief Commissioner of N.W.F.P in August 1908, which apparently separated him from Sahibzada Abdul Qaiyum in Khyber, though their fruitful cooperation was to continue for yet another decade or so. Sahibzada Sahib served as an excellent intermediary between the Government on the one hand and the public on the other, for otherwise the religious elders of the Province would never have allowed the Government to think and plan for them.

By the year 1909, the idea of a College in the
Province, was taking it's rough shape in the minds of Abdul Qaiyum and Roos Keppel, which was further strengthened by their visit to Aligarh the same year, where the Muslim students gave Sir Sahibzada their humble donation for the purpose of a student-hostel, hall, or any better project. The two were much impressed with the spirit of the Aligarh students and told them that a scheme for a 'Dar-ul-Ulum' in Peshawar was already on the anvil.

Addressing the Nawab and elite of the N.W.F.P at 10.35 A.M. on March 24th 1909 just before a garden-party, Sir George Roos Keppel said:

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

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

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

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

On August 9th 1909, the annual meeting of the Himayat-ul-Islam High School was held under the Presidentship of Sir George Roos Keppel, which opportunity was availed of again by the elders of the Province to present him their application for the proposed College. To their extreme delight, the Chief Commissioner promised every possible and reasonable help. Roos Keppel also suggested to them that the consent of all and sundry should first be obtained in this regard.
For this purpose of obtaining the public opinion, Qazi Mohammad Akbar Jan, Incharge of the Himayat-i-Islam School, circulated a printed appeal among all the people, which was received with a positive response, with a promise to pay six pies to one anna per rupee education tax on their revenue returns.

In November 1909, Roos Keppel left for England on leave, but before doing so, he commended the cause of Education generally and the project of Islamia College in particular, to his successor Mr. Merk, who was equally enthusiastic about such developmental schemes. In November 1909, a delegation of the local Muslim elite was formed, which called upon Mr. Merk and presented him a written address about their demand. Merk replied that he was about to go on a tour wherein he would evaluate the public opinion before giving an appropriate reply. He also stressed upon the delegation that he could do little until they showed concrete progress in the form of land for a site or subscriptions.

When Merk returned from his mass-contact Provin- cial tour, he expressed his satisfaction over the response of the people to the project. Then Maulana Mohammad Ab-
dullah Ansari, who was incharge of Islamic Education at Aligarh College, was invited to come and give his suggestions for the project. Maulana Ansari arrived in Peshwar on 18th January 1910, and after two days of discussions with the local elders, went along with their delegation to discuss the issue with the Chief Commissioner. The Chief Commissioner observed that if arrangement of land for the College was first-made, then it would be no less than laying the foundation of the College.

The annual Education Report for 1909-10 put the idea of a new College in the following words:

"The scheme for the opening of an Islamia College at the headquarters of this essentially Mohammadan Province is still under consideration and the community appears to have taken up the question right earnestly".

On May 25, 1910, a representation on behalf of the Muslims of N.W.F.P. was submitted to the Government, wherein they pleaded:

"...... The Musalmans of this Province.... have gradually awakened to the fact that their backwardness in higher University education debars
them from serving the Government.... The rapid progress of India.... and the more complex conditions of modern existence render it compulsory for them — if they are not to sink into mere insignificance — to keep abreast of modern educational advancement. To meet this necessity they require a College. It.... would constitute a nucleus of rightly trained intellectual activity and would enable them to fill an honourable role in the history of the country.... The committee have kept constantly in view the two objects that are dearest to the heart of our community: first that our youngmen should grow up to be broad-minded true Musalmans; and secondly, that they should from the very beginning of their training regard loyalty to the British throne as one of their highest and noblest qualifications.... Along with higher English education we are anxious to have a higher course of Arabic teaching — so as not only to produce able and loyal graduates, but also to turn out Mullahs who, fully equipped
with the modern progress of Islamic thought and an intelligent appreciation of modern civilization, will go out into the province and across the border and preach more wholesome doctrine...

The Mullah, who is so important a factor in our national life and who occasionally looms so large on the political horizon, will have 'true' knowledge brought to his door.... This pursuit of knowledge is bound to foster friendly feelings and quell fanaticism... the 'Alumni' of our College will go out with a training and feeling of deep seated loyalty which will be a direct contrast to the regrettable seditions and anarchist attitude of some educated persons in other parts of India. In fact we are confident that an Islamia College in Peshawar would prove to the Government of greater advantage than a fort of garrisons on the Frontier..... Rs.3,34,500/- will be required for initial expenditure on buildings and equipment and Rs. 55,200/- for the annual recurring charges. We trust that .... Government will be
pleased to undertake to share half the initial cost and half the recurring charges. The remaining half will be provided by the Community (1) by donations from all well-to-do people (2) by subscriptions from the Musalman Government employees from their pay, and (3) by contributions from Musalman land-revenue payers, most of whom have signified their readiness to voluntarily pay for four years an extra six pies, or if necessary one anna, with each ruppee 32 of the land-revenue."

MR. W.R. H. Merk, Chief Commissioner N.W.F.P., wrote the following in his covering letter to the Secretary, Foreign Department on October 3, 1910:

"I need not expatiate on the advantages of the proposal which has the cordial support of Sir George Roos Keppel and myself. We believe that it will be more than anything to bring into the stream of modern civilization this back water of India. There can be no question that the more intelligent men, not only in this Province, but also among the Frontier tribes and in Afghanistan,
will avail themselves of the means, thus brought to their doors, of bringing the rising and future generations out of the darkness of by-gone ages which still linger in these parts. The College will also serve as a most useful link to connect Mussalman conservative orthodoxy with modern life and modern education. It will be observed that the constitution and scheme of the College is carefully devised so as to enlist the sympathy and support of the Maulvi and Ulema classes which are so powerful among Pathans".

The determination of Sahibzada Sahib and all the leading Mohammadans of the Province to establish Islamia College in Peshawar, was to such an extent that they meant to materialise their dream even if the Government did not actively support their idea. It was this very determination and self-reliance which underlined the conclusion of their letter dated May 24, 1910:

"... In conclusion, the Committee wish to make it clear that even if they could start a College without aid from the Government, the better course for them would still be to humbly ask for the asso-
ciation and active cooperation of the rulers in a work of such far reaching and beneficent re-
sults".

Exactly two years later, on May 25, 1912, the same feelings were portrayed in their following words:

"... We also beg to note that the subscriptions are coming in so freely and voluntarily that we do not now propose to recover the extra one anna or six pies from the Muslim revenue-payers as suggested".

Sir George Roos Keppel returned from England on 30th October 1910 and showed as much interest in the College project as did the natives, who met him repeatedly in the form of deputations, with convincing proposals for the scheme. His interest was partly due to his friendship with Sir Abdul Qaiyum and partly due to the educational neglect of the Muslims in the Province. According to the closing statement of March 1912, there were a total of 273 Government Schools and 70 private Schools in the Province, the latter managed by Committees and subscriptions. Of these, in a Province with 94% Muslims, 33 Mohammadan Schools received in all Rs. 4,271/- per annum as grants-
in-aid from the Government, while the Hindu Schools received Rs. 8,377/-, two Arya Samaj Schools Rs. 824/-, eight Sikh Schools Rs. 453/- and eight Christian Mission Schools Rs. 17,313/-.

THE DREAM TAKES SHAPE:

It was not until April 1911 that a Committee was formed to collect subscriptions, and although the scheme had no official origin or "imprimatur", Roos Keppel warned the Committee to do nothing which could suggest to the people any kind of official pressure. This the Committee fully understood and agreed that their first care should be to obtain the support of the Mullahs, as without it their scheme could not succeed.

The College Committee thus formed was to look after the various aspects of the project, and had Sahibzada Abdul Qaiyum as its first Honorary Secretary. Sahibzada Sahib then arranged a meeting of like-minded people on April 12, 1911 at the residence of Abdul Karim contractor, in mohalla Mandi-Beri of Peshawar City, which was attended by K.S. Ghulam Haider Khan Alkozai, Abdul Karim (contractor), K.B. Ghulam Sarwar Khan Alkozai, Habibullah Khan, Khushal Khan, Seth Karim Bakhsh, Sahibzada Abdul
Qaiyum and others. Sahibzada Sahib moved the motion for collection of contributions, which was instantly responded to by a cash donation of Rs. 10,000/- by Abdul Karim Khan, with a promise for more. He thus became the first subscriber, while the second was Sahibzada Abdul Qaiyum, with his instant contribution of Rs. 1,000/- (\textsuperscript{41}).

George Roos Keppel, then Chief Commissioner of N.W.F.P., was equally enthusiastic in inducing subscriptions for the College as he mentioned to Butler on May 7, 1911.

"... I am having a native dinner-party to 100 Khans on the 10th. I hope that Rahim Shah will announce his lakh and that the others will follow — some way behind".

Other notable subscriptions were the promise of one lac rupees by K.B. Mian Rahim Shah Kakakhel, while Sethi Karim Bakhsh gave Rs. 50,000/- which amount was specified for the construction of the College Mosque. The Nawab of Dir promised one lac and a quarter rupees, besides four hundred trees. Subscriptions were also given by the Afridi Chiefs and leading religious elders. No less important were those poor people who gave their own little sums for show-
ing their enthusiasm. These included poor labourers, Tanga-
walas, artisans, petty business-men, police and army em-
ployees and others. An example was set by Bibigul, widow 
of Khairullah Khan of Prang, who gave her ornaments on 45
June 6, 1911 as her subscription towards the College fund.

Leading Mullahs of Peshawar addressed the con-
gregations of their mosques on the subject of the proposed 46
provincial college and school and urged their hearers to support it in every way.

The first general meeting of the College Committee members was held on May 29, 1911 in the Victoria Memorial Hall to form temporary organizing committees to look-after the necessary arrangements till the completion of the Co-
47
gle project. Soon thereafter, deputations were sent in all directions to contact the masses and the elite for co-
48
lecting subscriptions. In six months time, about rupees five lacs were collected, which amount later swelled up 49
to fifteen lacs in 1914.

THE CHOICE OF LAND:-

Then came the next step of choosing a proper site for the proposed College. The first choice that was made was that of Wazir Bagh, for which a site-plan was prepared
by the M.E.S. But this site was soon rejected, first because the land available was not enough, and secondly because Roos Keppel considered the place to be of historical significance which would have been ruined with the College. The next choice was that of Makri Bazar on Daudzai road in the Larama area. But here too, except for the land owned by the Government, no more was available as the local owners were unwilling to part with their land. Moreover, the medical experts rejected this area on health grounds as well.

The third choice was that of Rajar area of the Mohmand Tappa on Kohat road, where the construction of a Normal School was also proposed. Inspite of the fact that the site-plans and other related formalities regarding the construction on this site were already completed, the idea was dropped because of the unsuitability of the place on medical grounds and problems in adequate water supply. Next, K.B. Mian Rahim Shah Kakakhel gratiously offered his land in Nowshera, but the fear of river-flood and the distance of the place from Peshawar necessitated the rejection of this place as well.

The final choice of the land between Tehkal and
Burj-Hari-Singh was made after much consideration. As pointed out by Sir Hamilton Grant in a speech of 1919, the selection of this site for the Dar-ul-Ulum was no less a memorable day. Col. W.J. D. Dundee and Hamilton Grant, the former then serving as Secretary of Public Works Department and the latter as Deputy Commissioner Peshawar, went on their ride along with Sahibzada Sahib to the barren tracts of the Khalil area, close to the historic Khyber-Pass. The ups and downs of this dry terrain, with its parched and deserted looks, appeared most unsuitable for any kind of vegetation or habitation, which opinion was expressed by Col. Dundee, who was much chagrined by the uncomfortable and jolty ride. However, the discerning eyes of Nawab Sahib and Roos Keppel could vividly visualize the grand College building emerging out of the wilderness on the screen of their imagination.

This very spot chosen to be graced with the building of Islamia College, was yet more weird and out of bounds only a few decades before Col. Dundee passed his own remarks. The observation of Warburton in his book were to the following effect:

"Officers were forbidden going beyond Burj-i-
Harri Singh. ..... Both sides of the road from Burj-i-Harri Singh (more specially that portion to the left towards the Besai Spur) were well covered with Jungle.... and I saw good sized herds of ravine deer, 10-14 in number on the occasion that I first journied in that direction."

Close to the Khyber Pass — the Gate-way of India — it still has the ruins of a second century A.D. Buddhist monastery of the Kushan rulers, now covered with centuries of dust and History, with the Pashto-Academy on top of all. Moreover, in 1835, this was the very place where the Afghans under Mohammad Akbar Khan, gave a crushing defeat to Harrji Singh, the Sikh General of Maharaja Ranjit Singh. Sahibzada Abdul Qaiyum and Koos Keppel deemed this place most suitable on account of its vastness and environmental suitability. Moreover it was quite safe due to the Burj-i-Harri Singh Thana and the nearby 54 inhabitances.

This land was the property of Khalils of Tehkal, out of which a total of nine hundred and sixteen Kanals and seventeen marlas was bought in 1911 at the rate of
Rs. 30/- per Kanal, the total amount being only Rs 30,683/1/4 pies, which rose up to Rs. 31,166/13/4 after the inclusion of Registration and Stamp fees etc. The College authorities appointed their own armed chowkidars, who were supplemented by a police-guard consisting of one Head-Constable and four foot constables, appointed in 1911.

FOUNDATION CEREMONY

The College Committee was now in a position to arrange the Foundation laying ceremony, and as a mark of its sanctity, it was decided that the first foundation stone to be laid should be of the Mosque and the Dar-ul-Ullum. For this purpose 21st March 1912 was chosen as the most appropriate date as it was 'Nau-roz' and befitted the happy occasion. Invitations were then despatched to all the religious elders and Ulema, while the elite of the Province and general public were also requested to participate. The number of guests on the occasion was between 25-30 thousand persons, including Afridis and trans-border people.

Haji Sahib of Turangzai, who had come one day earlier for the Foundation laying Ceremony, had spent the
night in the 'Pokh' Mosque of Tehkal. Leaving Tehkal for the function, Turangzai's horse was led by Sheikh Mohammad Ibrahim of Tehkal who held it's 'Jalab' (bridle). As Roos Keppel and other Britishers were also there for the occasion, Haji Sahib hid his face in his 'Chaddar' (Sheet) and was led by Sheikh Mohammad Ibrahim to the place where he was to lay the foundation stone.

The ceremony commenced with recitation from the Holy Quran, whereafter the audience was addressed by Maulvi Syed Abdullah Qutb Shah Abbasi with a speech based on Quran and prevailing branches of learning. The foundation stone was then laid by Haji Sahib of Turangzai and other religious elders, including Badshah Gul Sahib of Baja Bamkhel. After having done so, Haji Turangzai ordered Sheikh Ibrahim to take him back to Tehkal as fast as he could, and soon he was gone from the place, leaving all the guests surprised, with some wondering if he had done so to escape the Government's trap to capture him. Then, the participants of the function were entertained with refreshment and food, for which purpose excellent arrangements were made by the organizers and workers, who took it upon themselves to pay for all the expenses of the function. The biggest share of
the expenditure was borne by K.B. Mian Rahim Shah Kakakhel, Vice-President of Dir state, K.B. Abdul Hamid Khan Sahib rais of Badrashi, Abdul Majid Khan rais of Tangi; while K.B. Arbab Dost Mohammad Khan Khalil, Arbab Abdul Rauf Khan and Arbab Mohammad Murad looked after the large following of Haji Sahib of Turangzai. Abdul Karim Khan (contractor) took the responsibility of looking after Badshah Sahib of Baja Bamkhel and his companions, and K.B. Haji Mian Karim Bakhsh Sethi distributed sweets and 'Lungi' etc. among the Ulema.

ATTIRING THE DREAM IN BRICK AND MORTAR:-

The preparation of construction plan etc. was made the responsibility of the M.E.S., which worked in consultation with the Public Works Department and the College Committee. Meanwhile, the College Administrative Committee sent an application through Sahibzada Abdul Qaiyum to the Government, where-in the details of subscription, the plans for education in the Dar-ul-Ulem, and the initial and annual recurring expenditure were given, with a request for perpetual aid from the Government. The Government was thanked for contributing two lac rupees
for the College construction and promising an annual grant of Rs.25,000/-.

The construction work, which was started in the second half of the year 1912, showed remarkable progress in completion. The programme of construction included an Arts College and hostel, an Oriental Institution or Dar-ul-Ulum and hostel, a High School and three hostels, a Mosque, and residences for the Principal and Head-master. Of these buildings, the High School, which consisted of 26 rooms, and one school hostel, were ready before the Spring of 1913, while the Principal's and Head-master's residences were ready in May and the College building before the 1st of October that year.

In their letter dated October 20, 1912 to the Chief Commissioner, the College Committee had requested the Government for the services of two officers of Indian Education Service, and had named MR. J.R. Cornah, Assistant in the Aitcheson College Lahore, as their choice for Principalship of their new institution. The services of Principal were required w.e.f. January 1st 1913, so as to draw up rules, collect his staff, interview parents and students in advance, before the institution started functioning
partially on April 1, 1913.

However, Mr. Cornah was subsequently unwilling to accept the post and instead, the College Committee had unofficially ascertained that Mr. L. Tipping, then serving as Principal of Ranchi High School, Bihar and Orissa, was willing to accept the post if so offered. Still, it was not before March 18, 1913 that Mr. L. Tipping got ready to start his new job in Peshawar.

The opening ceremony of the Islamia Collegiate School was performed by Sir Harcourt Butler on 5th April 1913, less than a year after laying the foundation stone, and addressing the gathering he said:

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

The nucleus of the School was to be formed by the Islamia High School Peshawar, and from the number of boys who then lived in boarding Schools attached to the various
Municipal High Schools in the Province. Classes in the Collegiate School were formally started on the 14th of April 1913, and by the middle of the year there were 154 boys in the School coming from all parts in the Province.

As regard the success of the whole scheme, the Provincial Report on Education observed:

"It is difficult to estimate, without an experience of exaggeration, the part which this institution is destined to play in the future in spreading the light of learning throughout the Frontier territory. Planted at the gate of India,......, it's influence seems calculated to extend beyond the settled districts into the agencies and even further. For the present it is sufficient to note that the School, started under the best of auspices, has attained an immediate success which reflects great credit on the founders of the movement and specially upon their energetic Secretary K.B. Sahibzada Abdul Qaiyum Khan C.I.E."

Sir George Roos Keppel, Chief Commissioner of N.W.F.P., further confirmed this initial success of the
scheme in his letter dated July 21, 1913 to the Secretary, Education Department, Government of India, where-in he wrote:

"I have the honour to inform you that I have received a representation from the Committee of the Islamia College and School at Peshawar, in which they point out that the growth of the School, which was opened in April last, has so far exceeded their expectations that it is necessary for them to embark at once on a further building programme, if they are not to check the flow of applicants for admission. Three hostels have been built to accommodate seventy boys in each or 210 in all, and it was originally expected that it would take about a year to fill them, thus giving the School authorities time to look round before extending the hostels. Not only, however, did sufficient boys to fill the School join within three months of its opening, but about twenty-five boys in excess of the 210 are accommodated unsatisfactorily in spare class rooms, while applicants are consequently being refused for want of accommo-
dation. Also, somewhat to the surprise of the Committee, a number of applications for admissions have been received from parents of Hindu boys; and it is believed that if a separate hostel can be built for Hindus, there will be no difficulty in filling it. It will thus be necessary for the Committee to build without delay at least three and possible four more hostels. Those already built have cost Rs. 40,000/- each, but I think that it should be possible to limit the cost of each hostel to Rs. 35,000/-.

Roos Keppel, like the members of the College Committee, had become quite sure of the success of the College too, which is obvious from his letter of May 21st 1913 to the Secretary Government of India, written before classes there had begun:

"...... The College will be opened on the 1st of October and already applications have been received from a number of students at Aligarh and other Colleges, who wish to transfer to the Islamia College on its opening. Some of these students are going to take up Science in their
F.A. class, and it is most desirable that the College should meet this demand not only by giving instructions in Science in the College but also by starting the two elementary engineering classes of the Punjab University in the School."

The College was opened on October 1st 1913 and students were admitted for the first year and third year class only. The first student to get enrolled in the College was Sahibzada Khurshid, son of Sahibzada Khalil-ur-Rehman, who later became the Governor of N.W.F.P in 1949. At the close of the year, the number of enrolment had reached 33.

The Principal's Report for the year said:

"It is on the efficiency of our hostels that our future success will mainly depend, for our aim is not merely to enable boys to pass examinations, but to give them an all round education, physical, moral and Religious as well as intellectual ..... Being a Mohammadan Institution ..... religious education in the tenets of Islam is not only provided but compulsory for
the students. It therefore... has already be-
come a centre for those pupils from the Agencies
and the Transborder districts all round the Pro-
vince, whose parents desire to be educated, but
dislike sending their sons to the neighbouring
Schools in British Territory".
Initially, the College had only ten members of
teaching staff, one clerk, one accountant and only two
hostels i.e. Abdul Qaiyum Manzil and Hardinge. With Mr.
L.Tipping as the first Principal, Allama Anayatullah Mash-
raqi was the Vice-Principal and Maulana Qutb Shah as the
Dean of Theology.

The proposals presented to the Chief Commissioner
by the elite of N.W.F.P. regarding the College had men-
tioned that no education divorced of religious instruc-
tions could be of any use to the community, therefore they
suggested to provide for two faculties — Arts and Orient-
tal — in the College. The Chief aim of the Oriental fa-
culty was described as being that of substituting the fora-
and ignorant Muslims and Turks for those with educated
and rational people, for exercising a civilizing
influence over the Muslims".

It was estimated that an annual expense of Rs.
30,000/- (thirty thousand) would be required to run the Oriental Faculty. The students in the Oriental branch were to be 'Talibs' in receipt of special stipends for two years course. As twenty-five stipends were to be awarded annually, so it was anticipated that the Oriental wing would commence with that number.

The Faculty of Arts was proposed to meet the pressing demands of the time, and in establishing a decent Arts College it was considered that cheap education was worse than no education at all.

After the opening of Islamia College, Sir George Roos Keppel wrote to the concerned authorities in the five Agencies of the Province to spend at least Rs. 150/- a month on the education of boys from their respective Agencies, by sending at least 5-10 boys to Islamia College, to bring them under the sway of civilization.

**KILLING TWO BIRDS WITH ONE STONE:**

The interest of the Government in the College project was not only of imparting education to the people in remote corners of the N.W.F.P, but also that of taming
the wild tribesmen into a gradual process of submission and cooperation. As Roos Keppel noted:

"If the College becomes a success, as there is little doubt that it will, I believe that the effect on the peace of the border will be very great eventually, as I shall try to get in all sons of the tribal Maliks, the Chiefs of the next generation, to attend the School and to learn that the 'Firangi', and his administration are not so black as they are painted."

To Butler, he wrote on October 7, 1911:

"The Islamia College fund goes well... I want to spend most of it on buildings, library etc. so as to keep the College mainly dependent upon it's Government subsidy. If independent, it would get out of control like Aligarh is, I understand, 78 doing".

And on December 23, 1912 he informed Butler that:

"...... The College is going to be — whatever the extent of Government help — and we must have a controlling share. With control the College will be an influence for good, without it
of evil..... the birth of the College will not depend upon Government though it's conduct will".

It was this very idea of having an overall controlling authority over the College affairs that Roos Keppel suggested, in his covering letter with the College proposal, that larger powers of interference should be vested in the Chief Commissioner, as against the mere 'Veto' vide para 14 of the draft proposals.

Instead of the 'Veto', the Department of Education recommended powers for the Patron whereby he could suspend the rules of the Institution and give his own binding commands. This proposal was considered by the College Committee to be "altogether too sweeping", and meant infact to change the otherwise independent College into a Government College, "with which the subscribers have little to do but to subscribe". The press also hinted that for some mysterious purpose, the Government was trying to emasculate the project of an independent College.

Considering the situation, the Government eventually complied with the suggestion of Roos Keppel, whereby the Chief Commissioner was to be the ex-officio Patron of the Institution, having the right to Veto any measure
passed by the controlling bodies and to suggest for their consideration any steps that he considered beneficial for the institution."

**THE MANAGING BODIES:**

As laid down in the Rules and Regulations of 1917, the Dar-ul-Ulum was to comprise an Arts and Science College, a High School and an Oriental Faculty. The governing bodies of all these institutions were to be the Board of Governors, the Board of Trustees and the Council of Management.

**The Board of Governors:** A large body exercising no actual function except that of enlisting support of the Muslim community of the Province in favour of the institution and furthering it's interests. The Governors were, in the first instance, to be one hundred in number, including those gentlemen who contributed materially (Rs.1,000/- or more). The Governors, whose number was to be unlimited, had to elect from amongst themselves, every five years, twenty trustees.

**The Board of Trustees:** The twenty trustees, elected for five years by the Governors, could seek re-election after five years term. The duties of the Board of Trustees were
entirely financial, related to budget, investments, bequests and endowments, and all other schemes of capital expenditure.

The Council of Management:- The Council of Management consisted of the following members:

1. The Director of Public Instructions.
2. The D.C. Peshawar.
3. The I.G. Police.
4. The Commanding Royal Engineer.
5. The Chief Medical Officer.

6. ) Nine members elected by the Board of Trustees.
14 )

The Council framed bye-laws, exercised control regarding organization and management of the institution, framed the annual budget and appointed, or dismissed, the members of staff. A meeting of the Council could be convened at any time by the Honorary Secretary.

SAHIBZADA SAHIB AND THE COLLEGE:-

An allegation by some critics of Sahibzada Abdul Qaiyum and Islamia College was that this project was meant to keep away the frontier-students from Ali-garh, which was considered the centre of unrest and political agitation,
thereby rendering the Aligarh College isolated and in-effective.

The spread of education through Islamia College was opposed by a number of people in the Province, who were frightened by the change in social set-up that would be caused by the education of the masses. Most of these opponents were feudal Lords, who had this idea in their minds as well as a personal prejudice against Sahibzada Abdul Qaiyum for having reached the highest rung in social significance and respect among the people, in competition with them.

Sahibzada Sahib often complained of his lone struggle against the heavy odds in his mission. In a letter to Prof. Abdul Majid Afghani dated November 5, 1933, he said that there was no dearth of critics for him, but nobody came forward with any valuable suggestion or guidance in his noble cause. Thus, he could say no more but:

من از یادت نه گم گر نازم... کی نر آوریش رضی کر آل اشنا گر

Translation:-

(Indeed I have no complaints about the strangers, for I have suffered the most at the hands of my own friends).

But there were countless others who felt deeply indebted to Sahibzada Sahib for his public spirit and end-
favours for social reformation. Even George Roos Keppel admitted in writing that the credit for establishing Islamia College was not his but of Sahibzada Sahib. While recommending Sahibzada Sahib for a special post-retirement grant of either forty-squares of good land in Punjab or Rs.12,000/- per annum, Roos Keppel wrote to the Government:

"To him (Sir Abdul Qaiyum) is due the credit for the inception of the Islamia College, of which he is Honorary Secretary and to which he has devoted all his spare time; that the College is a brilliant success is due to him, and he is looked upon as the Sir Syed Ahmad of Mussalman education and progress in the Frontier Province. He is a man of spotless integrity and keen loyalty and is universally respected and beloved".

While praising the positive contributions made by Sir Sahibzada Abdul Qaiyum to the development of his Province, Professor Abdul Majid Afghani observed years later:

"If we see the rays of learning spread all around in our Province, or law and order in a
hitherto lawless Province of ours; it is all due to Sir Abdul Qaiyum's individual thinking and efforts. If our brethren stand up in the Legislative Council to demand for their rights or shower their criticism on Abdul Qaiyum, it too has been made possible by him alone, whose initial efforts were ever opposed by these very critics....The service rendered by Abdul Qaiyum under the present circumstances can be justly claimed as a unique achievement. It is a doubtless fact that Sir Syed Ahmad Khan gave a new life to the Muslims of India, but he had no obstacle of the magnitude that Sir Abdul Qaiyum had in his way. Sir Syed Ahmad Khan had a society of friends and helpers, of which Sir Abdul Qaiyum had none.

One could thus say about him:

Translation:-
(He is himself the potter, himself the pot and himself the clay).

Sahibzada Abdul Qaiyum had great love and interest in Islamia College which he used to visit in his
car almost every day, or as often as he could manage to spare the time for doing so. He knew most of the students by name, who had great love and respect for him, but always felt at home in his company. It was an amusing sight to see Nawab Sahib, inclined slightly to a side where he held his stick in his hand, talking to the students or just fixing his gaze on some part of the premises, deep in his contemplation.

In an article in the 'Khyber', one A.K. Q. observes:

"In the grey of evenings, when the red glow of the sun, setting behind the sharp silhouette of the Khyber range, was fading in paler colours, a tall, virile old man, of magnificent physical proportions and commanding personality, with a skin yet rosy inspite of it's long age, and big black moustaches — was always seen strolling on College roads and bye-paths, and watching with glittering eyes the happy progress of his promising child, Islamia College".

Nawab Sahib himself used to say that he knew and loved every plant that grew in it's fields and every tree
that stood along its roads. He would go walking around, talking intimately to the Professors, students and even the gardeners, discussing something related to the College or their own affairs. But he took particular interest in the activities of the students by joining them in their lectures, watching them at play or attending various functions and society meetings.

Even though himself he was worn-out and old in the later years, his promenades in the College area and idle gossiping with the students gave him the pleasure of his life. During one such walks, he got tired and sat on the bridge over the irrigation nullah near Usmania Hostel. Some boys from the hostel came to chat with him, which opportunity they were ever seeking. One of the students was Faqir Shah (brother of Pir Masoom Shah advocate), who was very mischievous and tried to cut a joke on Sir Sahibzada. He said to Sahib-zada Sahib that the latter's shalwar was two short and looked unbecoming of his personality, and that even he could buy him a piece of 'Latha' to have a proper shalwar, cut and tailored to proper size. Witty as Sir Abdul Qaiyum was, he replied laughingly to Faqir Shah that Islam re-
quired men to have bare ankles and wrists, while women
were forbidden to have the same exposed, otherwise their
prayers became 'Makrooh'.

Faqir Shah then asked Sir Abdul Qaiyum whether
it was his own fabrication or a fact. Sahibzada Sahib
replied, 'No Bachoo' it is no fabrication as I have subsis-
ted on the alms in mosque for a long time and know these
rules too well". He was referring to his stay as a 'Talib',
in the Haji-khel mosque of Tehkal.

It was due to this intimate contact with the
students which caused his concern for their problems. Most
of these problems were economic, for which purpose a 'Duty-
Society' was formed quite early in the life of the College
in order to supplement the work of the College Committee
in providing financial assistance and loans to the deserv-
ing boys in the College. This enabled a large number of
students to complete their education, who would otherwise
have abandoned their studies altogether due to poverty.
Those who could not be helped by the 'Duty Society' were
provided monetary assistance by Nawab Sahib from his own
pocket.

The College foundation day and prize-distribu-
tition ceremony were observed varyingly in March-April every year, with the prior approval of Sahibzada Sahib, who made it a point to attend all such functions. Sahibzada Sahib himself used to write countless letters to the well-to-do people all over the Province to send their subscriptions so that the same could be awarded to the deserving students in whatever amount or subject the subscriber desired.

There used to be gold-medals, at times specially made in U.K., which were awarded for best academic performance by the students, both over-all as well as subject-wise, for each class. Dramatic performances of well-known plays and mock-Assembly-sessions by the students were sometimes held on the Prize Distribution Day, which occasion was graced either by the presence of the Chief Commissioner/Governor, or some other important personality.

Sahibzada Abdul Qaiyum was so concerned about the beauty and upkeep of the College premises that he did not allow even the staff-members to keep cattle for milk in their residential quarters. Inspite of the Principal's recommendation in favour of the staff-members, Sahibzada Sahib did not permit them to keep their cattle as
he said "we can not allow our College to grow into a
cattle farm". Later, in unavoidable cases, a certain fee
was charged per tonga/cattle-head for some time, although
he was not very happy with the arrangement and was keen
to keep the campus clear of all kinds of animals, with
no exception what-so-ever.

Besides the physical beauty of the College,
Sahibzada Abdul Qaiyum was very particular about its aca-
demic standard and was very careful in appointing any new
Professor or teacher. For this reason, he was always in
search of learned and well-educated people, whom he some-
how allured into the School or College from far-off lands.
Before their appointment, he used to study them closely
for a couple of days, so as to see whether their habits
and manners were of the required standard for the spiritual
guidance of the students. Once a teacher joined this grand
institution, he seldom thought of ever leaving it, and
what kept them there was the sweet inspiration they re-
ceived from Sir Sahibzada, rather than any other material
temptation. But their performance was vigilantly watched
by him, who had ordered the maintenance of proper leave-
record for every School and College teacher, which helped
him in evaluating their efficiency.

**FINANCIAL AID:**

At the time of its inception, Islamia College had received a building grant of Rs.2,00,000/- from the Central Government, and a recurring grant of Rs.25,000/-. However, in the very first year of its working it was realized that the annual grant from the Government was not enough to cover even the essential requirements of the institution. As a result, the Government was obliged to increase the said amount by another fifteen thousand rupees, bringing the total to Rs.40,000/- a year.

Within the next two years, the growing needs of the fast developing Islamia College reached a proportion where even the annual grant of Rs.40,000/- could not fully cover the requirements. Thus, in February 1915, a further addition of ten thousand rupees had to be made to the annual recurring grant.

In a letter dated November 30, 1920 to Grant, Sahibzada Abdul Qaiyum recapitulated the progress of the Dar-ul-Ulum in the following words:

"In the first year we started with a very fair promise of the future, the number of
boys who were attracted to our institution
was surp-rising, so much so that we had to
house them in our class-rooms for want of
accomodation. But in the succeeding years
we got the set back and gradually lost ground.
The chief, if not the only reason, for this
lies in the fact that our Province......
had no requisite staff, and we had to depend
entirely upon foreign elements for this".

But the main retarding factor during the pe-
period 1917-1922 was the Government's pre-occupation with the
First World War, the political disturbances of the Afghan
War, the Hijrat and Khilafat movements, and the Rowlitt
Bill agitation.

GROWTH AND DEVELOPMENT:-

The step-wise growth and development of the
College had never ceased, as it continued in one form
or another through the years. The College had initially
started with the main College building, the Oriental Fa-
culty, residences for the Principal and Professors and one
hostel, followed by the quick construction of a second
hostel and larger wings to the College building for sci-
ence and chemistry, with a special grant of one lakh from
106
the Government.

The second College hostel for fifty students
was completed during the session 1914-15, and the Roos
Keppel Hall was opened by Sir Harcourt Butler in February,
while a new science block was under consideration. During
the same session about Rs.4,000/- were spent on making
additions to the Library, and physical exercise was made
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compulsory.

In 1915-16, construction of a new Science Block
was started in the College, which was then affiliated by
the Punjab University upto the F.Sc. standard. Meanwhile,
the College showed very good results for the year, through
the success of 23 out of 36 students in F.A. Examination
and 9 out of 13 in B.A. Moreover, the College won the foot-
ball championship for the second time in the Northern Cir-
108
cle of the University Tournament.

A fifth hostel was added to the Collegiate
School during the session 1917-18 and both the College and
the Collegiate School continued to cast their spell over
the trans-border tribes, from amongst whom the Afridis
numbered 19, Swatis 14, Mehsuds 9, Chitralis 7, Waziris 6,
Tanawalis 4 and the Kurram Valley 3. Once again, the College succeeded in winning the University Cup for football and the Hockey championship of the Northern Circle of the University Tournament.

In July 1917, the College authorities sold about twenty-five acres of land for Rs.7,500/- at the rate of Rs.300/- per acre, on Khyber road opposite the School and College building, where the Government intended to build a Training College.

For the session 1918-19, the Director of Education had a special word of praise for the manner in which the Islamia College had further developed the concept of a vigorous corporate life by instituting a tutorial system, so as to help in developing better understanding between the teachers and the taught, thereby overcoming most of the petty problems of the students. But the outbreak of Influenza in a virulent form in October seriously disturbed the work of the year by necessitating the closure for a month of all educational institutions.

But conditions in the session 1919-20 were yet more disastrous owing to the Punjab disturbances, the Afghan War and the tribal unrest. The Afghan War necessita-
ted the closing of the College for four months — including the summer vacation — when the premises had to be surrendered for use by the Military. All the same, the academic year was not unfruitful and the College applied to the Punjab University for affiliation up to B.Sc. standard in Botany, Physics and Chemistry; besides winning the Northern Circle University Football championship.

After the retirement of Sir George Roos Keppel in 1919 from his service in N.W.F.P, Sir Hamilton Grant became the new Governor of the Province. On December 12, 1919, in his welcome address on behalf of the Board of Trustees of the Dar-ul-Ulum to the new Governor, Sir Abdul Qaiyum expressed the demand for a University in Peshawar at Islamia College, as it had made rapid progress in its few years, and deserved to be so made.

Unfortunate that it was, the College had yet another disturbed session in 1920-21, when discipline in the College broke down owing to the non-cooperation movement, and a large number of boys were misled to leave the College in November, only to rejoin in January. Mr. L. Tipping the first Principal of the College, was recalled by the Bihar and Orissa Government to take charge of Patna
College, and was replaced by Mr. Henry Martin in Islamia College. The College again won the Football University Tournament Trophy for 1920-21.

The notable features of Islamia College, as given in the Education Report of 1922-23, were the activities of the Debating Society under the name of Khyber Union, an Old Boys Association and a Duty Society. The Duty Society was created for social service, its object being to collect funds for assisting poor students in their education. The building of Training College across the road was completed in 1922-23, but could not be brought to use till Autumn of 1923 owing to water problem and safety reasons, so that their various classes had to be continued in the accommodation provided by Collegiate School at the monthly rent of Rs. 350/-.

In 1923, it was decided to attempt the introduction of Scouting in the College. For this purpose, a few School masters were sent to Punjab for training in 1924-25, but in 1926, a training camp established at 'Takkiya' near Abbottabad by the Provincial Association facilitated the scheme. The Provincial governing body of the Boy Scouts had come into being in 1925 with Sir Norman Bolton,
the Chief Commissioner, as the Provincial Chief Scout, and Sir Sahibzada Abdul Qaiyum as one of the six 'Council' mem-
bers.

The financial position of Islamia College had for some years past been a source of much anxiety, as the Council had been compelled from year to year to en-
croach on its invested capital in order to meet recurring maintenance charges. A Committee appointed in 1920 to re-
port on the situation, made an exhaustive enquiry and arri-
ved at the conclusion that the minimum additional income required was Rs.50,000/- per annum.

Till 1925, Islamia College had been receiving certain annual grant-in-aid which had then reached Rs.50,000/-. The need for increased assistance towards maintenance of College was strongly represented to the Government in 1924. This resulted in additional grant of Rs.20,000/- so that the total annual grant in 1925 was Rs.70,000/-. Moreover, the Government promised a further grant upto a maximum of Rs.10,000/- on the condition that the College should increase its endowment income by atleast Rs.5,000/- every year. This condition was easily fulfilled through the munificence of K.S. Ghulam Qadir Khan of Tangi, who gave the College
four hundred acres of irrigated land, which fetched the College about Rs. 8,000/- per year.

By the year 1925-26, Islamia College had four hostels and 228 resident students. In games, the local Rooskepel Tournament was won by the College Football eleven, while in Hockey the College won its matches in the Frontier group and had to go to Lahore to meet the Chenab group of Colleges. The Khyber Union, Duty Society and old Boys Association had a successful year, while the College achieved a remarkable success in the Speaking Competition held in connection with the Aligarh Muslim University Jubilee Celebration, when two of its boys carried off the Muslim University Prize.

The strength of the student community in 1926-27 was 290 in the College, of whom 95 were following science courses. The progress made by Islamia College during the early 1920's was attested by the Quinquennium Report' of Education for 1922-27 in the following words:

"According to the present Quinquennium Report (1922-27), Islamia College at the beginning of the period had buildings in excess of its requirements at that time, but the foresight of the buil-
ders was justified and by March 19-27 the cry was for more accommodation. The following are the main items of extension and alteration carried out during the period under review, viz.

1. The College Mehman-Khana has been altered and extended to suit it for the purpose of a College Hostal.

2. Three additional rooms were added to a hostel in 1925.

3. A residential staff-quarters has been erected for one Professor.

4. The drainage system of the Chemistry Laboratory has been relaid.

5. Two new Tennis-courts have been provided.

The services of an Assistant-surgeon have been lent temporarily by the Chief Medical Officer, pending the appointment of a College Medical and Health Officer, as required under the scheme sanctioned by the Government of India".

In October 1927, Islamia College started coaching students in Mathematics, Physics and History for their Honours degree in 1929, but the Academic Council of Punjab
University decided in 1928 to allow Islamia College only Mathematics A and B, while it refused permission for History and deferred the question of Physics for some time. Later, in 1930, permission of the Punjab University was sought to start Honours classes in English and Arabic, while Persian and Economics were started in early and mid-thirties and Philosophy in early forties. Meanwhile, the College Library acquired a very large collection of books, particularly the Oriental Section, which is believed to be one of the finest, all utilized extensively by the staff and students.

With effect from the Session 1926-27, the maintenance grant for Islamia College was increased from Rs. 70,000 to 80,000, but the College authorities urged that this was insufficient and that large building and equipment grants were necessary. A special Committee was therefore appointed under the orders of the Government of India to examine these claims.

The Report of the Committee appointed in 1927-28 for reviewing the question of increased grant-in-aid was accepted by the Government and accordingly, the recurring grant was raised from Rs. 80,000 to Rs. 1,05,000. Moreover,
a non-recurring building grant of Rs.80,000 was given for immediate aid in the construction of a new and very much needed hostel. As such, the financial position of the College no longer remained a perennial anxiety for Sir Abdul Qaiyum and his co-Trustees, as well as the Department of Education.

During the session 1929-30, the total number of students in Islamia College was 361, out of which 294 were resident members in the five hostels. Yet another hostel was already under construction which was expected to bring a sharp rise in the number of students after completion. Moreover, for the first time in its history, Islamia College presented candidates for the M.A. Examination of Punjab University. The subject was Mathematics and two out of three candidates passed, while the case of the third was also considered. In sports too the College met success by winning the Col. Keen Tennis Cup and Roos Keppel Football cup.

During the Session 1930-31, there was great political unrest in the Province and a resultant Afridi uprising, which obliged the authorities to forbid the European staff-members and their families from staying out at
night. There was a marked decrease in the number of College students so that there were only 309 students, as compared to the 361 of the previous year. All the same, the College met great success in the M.A. (Maths) examination as all the three candidates were successful. The College was also allowed to present students for B.A. (Honours) in Mathematics.

In Sports, the College beat Edwardes College to win the Col. Keen Cup. In March 1931, there was a flagrant breach of College discipline by the Khyber Union, but the removal of the ring leaders and the apology of the remaining students cleared the air, while the Union was dissolved. The Principal revised the Constitution of the Khyber Union and made the Principal as President of the Union (ex-officio—as at Aligarh), with sufficient reserve power to avoid problems. The same year, a College Amateur Dramatic Club was formed. The College doctor arranged a First Aid class in connection with the St. John's Ambulance Association, which was attended by over twenty students.

In 1932, the College arranged for the erection of a power-plant, for which the requisite electric wiring and other fixtures were completed in the College building, hos-
tells and the staff accommodation. Initially, this facility was charged for at a flat rate of six annas a unit for private consumers and one and a half rupee per month for the students. The power-house not only served the students and staff-members, but was also useful for street lighting, lifting of water to fill the water tanks and similar other useful purposes.

The College result in 1932 was as below:

<table>
<thead>
<tr>
<th>Exam:</th>
<th>Appeared</th>
<th>Passed</th>
<th>Exam:</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.A.</td>
<td>40</td>
<td>19</td>
<td>B.A.</td>
<td>49</td>
<td>21</td>
</tr>
<tr>
<td>F.Sc.</td>
<td>17</td>
<td>9</td>
<td>B.Sc.</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>(Med)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.Sc.</td>
<td>32</td>
<td>16</td>
<td>M.A.</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>(Non-Med)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The same year, departments were arranged in subjects having more than one Professor for smoother functioning of academic affairs. Moreover, daily detention class was held from 4.30 to 5.30 P.M. in which those students were made to work who evaded home work, were weak in studies, or played truant. This arrangement brought considerable improvement in results as well as discipline. The College received a non-recurring grant of Rs.68,728/- for construction purposes and the same year the Chemistry
and Physics laboratories were extended and a beginning was made on the two new wings of the main College Block.

At the close of admissions in October 1933, Islamia College had a total of 378 students. The Principal, Mr. Henry Martin, left the College on 30th June 1933, and Mr. R.L. Holdsworth took charge on 1st October 1933. Detention classes in the afternoon were continued. M.A. classes in English, Mathematics and Persian were started whereas the Persian class was abolished. Construction of a swimming pool was started in the month of August 1933, and at about the same time work was also started on the Agricultural farm of the College, with labour provided by the prisoners-gang. For the same project, three pairs of bullocks were purchased initially by the College, with plans for more in the near future. On the initiative of Sir Sahibzada Abdul Qaiyum, classes in Agriculture were started in October 1933, with a small grant from the Government and affiliation was obtained up-to F.E.A. With the keen interest shown on part of Sahibzada Sahib and the students of Agriculture, it became possible to start B.Sc. classes in 1935. However, the grant for these classes could not be sanctioned until 1937 but unfortunately then too, with the
change of Ministry, the new Government of Dr. Khan Sahib cut the grant as a measure of economy, unaware that more than fifty students were to suffer thereby. However, the grant was soon given back on experimental basis for 2 years.

The College result in 1934 was as follows:

<table>
<thead>
<tr>
<th>Exam</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.A.</td>
<td>47</td>
<td>34</td>
</tr>
<tr>
<td>F.Sc.(Med).</td>
<td>17</td>
<td>15</td>
</tr>
<tr>
<td>F.Sc.(N.Med)</td>
<td>15</td>
<td>8</td>
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<table>
<thead>
<tr>
<th>Exam</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.A.</td>
<td>41</td>
<td>28</td>
</tr>
<tr>
<td>B.Sc.</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>

Two new Tennis-lawns were prepared in 1933-34 and the cricket-ground was returfed. Inter-Collegiate Athletic tournament was held between Islamia College, Edwardes College and Vedic Bharati College of D.I. Khan, which was won by Islamia. The Col. Keen Tennis Cup was also won by Islamia College for the fifth time.

By the end of 1934, special bus-service was started for the students of Islamia College, commuting between city or cantonment and the College. The same year, a suggestion was under active consideration of the Government to shift the Tarnab farm and the head-quarters of the Agricultural Department to Islamia College, as soon as the Malakand Hydro-electric scheme was able to irrigate
the land around Islamia College. In this connection, suitable sites for the two near Islamia College were also considered. Later, a site was chosen and after the passage of several years, 651 Kanals and 18 Marlas of the Sufaid Dheri land was purchased in (942-43) at a total cost of Rs.32,595/- at the rate of Rs. 50/- per Kanal, though nothing became of the original scheme for which the land was meant.

Agriculture was making good progress during the session 1934-35, while Political Science was included in B.A. curriculum. M.A. classes were held in English, Maths, and Persian. The results of the year were as follows:

<table>
<thead>
<tr>
<th>Class</th>
<th>Appeared</th>
<th>Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.A.</td>
<td>47</td>
<td>34</td>
</tr>
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Mr. Adil Khan, a diploma holder of the Madras College of Physical Training, was engaged as Physical Director, who did a lot of spade work. Boxing was also introduced and was much liked by the students.

During the session 1935-36, the total number of students was 493. As such there was acute need of accommodation and students had to be lodged in two of the School
hostels. B.Sc. Classes in Agriculture were started in the College, while the results that year were quite creditable as shown below:

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The College Hockey Eleven won the two local Tournaments of 'Handyside' and 'Friends', while the Athletic team won the N.W.F.P. Inter Collegiate Sports Tournament that year. The Tennis team, however, lost their match. The College received a building grant of Rs.40,300/- and another Rs.17,000/- for equipment.

The number of students on the rolls of the College at the beginning of session 1937-38 was 455, of whom 94 were day scholars. The results of the year were as follows:

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In his annual Report for the year 1937-38, the Principal said:

"The year is actually the 25th year of the life of the Dar-ul-Ulum, and plans were on foot to celebrate our Silver-Jubilee in a manner worthy of the occasion, but an hour after he had actually discussed and approved these plans at Topi, Nawab Sir Abdul Qaiyum, Honorary Secretary of the Dar-ul-Ulum since its foundation, was seized by a heart attack and died a few hours later. It did not seem fitting to us that the full three days programme of the Jubilee should be adhered to and today's 'maimed rites' and curtailed ceremony of a prize distribution and convocation are only a token of our respect for his memory.

It is not right that his death should be passed over in silence. I hope that a worthy memorial will be raised to him and that his friends will put their heads together and conceive a fitting tribute to his memory. Two or three of his English friends have already asked me to remember that they would like to subscribe
so soon as a memorial is started."

After the sad demise of Sir Sahibzada Abdul Qaiyum in 1937, the College was left more or less an orphan in the hands of others, who, no matter how sincere they were to the cause of the Institution, could hardly give a fraction of that loving affection and time, which Nawab Sahib ever had for it.

However, the College survived the ups and downs through the coming years, facing the criticism and braving the opposition of those who were so even during the lifetime of Sahibzada Sahib, with the only difference that he was no longer there to bear the brunt.
CHAPTER VII

NOTES AND REFERENCES


7. Ibid. 1884-85.


10. Ibid. 1893-94.


17. Ibid.


25. Ibid.

26. I.C.P. Qaiyum, Sahibzada Abdul, 'Preliminary Report'[(1912)] Peshawar,1912,(hereafter cited as 'Qaiyum,' Prel.Re-


32. Ibid.

33. Ibid.

34. Ibid.

35. Ibid.


38. The formation of this Provincial Committee was reported by Rooskeppel to Butler in his letter dated 1.5.1911, saying:

"......We are getting up a Provincial Committee (Vice-Presidents 10,000/-, members 1,000/-) and district Committees (Vice-Presidents 2,000/-, members 500/-), and Grant and Abdul Qaiyum are Joint Secretaries of the Provincial Committee, and I hope all 'Des' will be J.S. of the District Committees". (I.O.L.R. London, Rooskeppel to Butler, Mss. Eur. F.116/32 P.32).


497

P.1757. Also see Mss.Eur. F.116/32, P.32.


48. Ibid.


This region was not devoid of wild-life even during
the first quarter of the 20th Century. Col. Muspratt has recorded in his Memoirs to have seen two 'Markhors' on the roadside near the water-tanks in the Zakhakhel, about five miles from Landikotal, in November 1909. He writes that by the time he got his gun loaded and fired at them, they had already darted away to a safe distance. These two male Markhors had evidently come down from the mountains of Tirah and crossed the Khyber in search of the females, who lived on the 'Lakka Sar' all the year round. When Muspratt ran into them, they were returning from their honeymoon. (Mss. Eur. F. 223/92, 'Col. Muspratt Collection', I.O.L.R. London, P. 39).


55. Ibid. P. 80.

56. I.C.P., 'Police Guard at the College', F. No. 89.


68. Ibid, 1913-14, P.4. Also July-Sept.1913, 'Edu. Proc.'


74. Ibid.

75. Ibid. P. 3007.


79. Ibid. 23.2.1912, P. 42.


81. Ibid. P. 3015.

P/9194, PP.2143-4.

83. Ibid.


85. Ibid.


94. Mohammad, Ghulam, Dr. interview, 10.5.85.

95. Ibid.

96. I.C. P. 'Correspondence Regarding Loans to Students' F.No.5, P.7.

97. Ibid.

98. I.C.P. 'Correspondence Regarding College Foundation Day/Prize Distribution, F.No.54.
99. Ibid.

100. I.C.P. '22 Tongas etc'. F.No.16, P.3.


102. I.C.P. 'Annual Maintenance Grant', F.No.10, PP.52 and 70.

103. Ibid.


107. Ibid. 1914-15, P.50.


109. Ibid. 1917-18, V/24/1057.


V/24/1057, P.7.

115. Ibid. V/24/1058.


121. I.C.P. 'Correspondence Regarding Honours', P.No.51. Also 'Quinquennium Report', 1922-27, P.49.


123. Ibid. 1928-29.


126. Ibid. 1927-32 Quinquennium, PP.56 and 60.


129. Ibid.

130. Ibid. V/24/1060, PP. 15 and 56.

131. Ibid. Also I.C.P. 'University Inspection Committee', F.No.34 and 'Agriculture Farm at I.C.P'.

F.No.19.


133. I.C.P. 'Islamia College Bus Service', F.No.66.


136. Ibid. 1935-36, PP.15, 27 and 56.

137. Ibid. 1937-38, V/24/1061, P.27
Islamia college.

Islamia Collegiate School.
Sir A. V. and others in Ismailia College.
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### Appendix A

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Two pages from the college report (June 1912)
The trouble in the city-hunt was
claim or justification. The activities
are supposed to indicate the situation
as a whole. The explosion at

Sir A.G.'s letter of cancellation & the Ch. Commissioner
after the special consultation on 23-4-1930

(Reduced size)
Official Report of the R.I.A.'s findings, addressed to the Chief Minister (Dr. Khawaja Sa'id).

[Signature]

[Date: 11/12/12]

[Stamp: Official Document]

Appendix 1.

D.C. Murad has reported to me that Dr. Abdul Gaffar died at 10 this morning in his office. Javed Ahmad, the local government officer, said that the cause of death was a heart attack. He was busy in his office until 9:30 a.m. and then left to attend his funeral.

[Signature]

[Date: 11/12/12]
BIBLIOGRAPHICAL ARRANGEMENT

A. PRIMARY SOURCES

1. PRIVATE COLLECTION
   a) Letters.
   b) Photographs.

II. OFFICIAL RECORD
   a) Archives
   b) India Office Library Record, London.
   c) National Documentation Centre, Secretariat, Peshawar.
   d) Special Branch, Police Headquarters, Peshawar.
   e) Tribal Research Cell, Peshawar.

III. OFFICIAL PUBLISHED MATERIAL
   a) Legislative Debates.
   b) Reports.

B. CONTEMPORARY ACCOUNTS

1. CONTEMPORARY MANUSCRIPTS.
2. INTERVIEW OF CONTEMPORARIES.

C. SECONDARY SOURCES

1. BOOKS
   a) Arabic
   b) English
   c) Pashto
   d) Persian
   e) Urdu

II. PERIODICALS

III. NEWSPAPERS

IV. INTERVIEWS OF RELATIVES AND ACQUAINTANCES
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