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## **Mulla Marwat; Life and Career in the Politics of British N.W.F.P.**

### **Abstract**

*The religio-political progress in the British North West Frontier Province (NWFP now Khyber Pakhtunkhwa) is influenced by two types of scholars. In the first category there were scholars who were traditionalists and on the other side those thinkers who revolutionized the society and responded in the tendency of time. The society confronted with these two types of scholars/ulama in socio and religio-spheres. Mulla Marwat(1879-1940) is one of the very important and prominent figure in the province who played an active some time dubbed as controversial role in the Socio-political cross-currents in the NWFP. He remained active mobiliser of JUH/S and Khaksars in the first half of the twentieth century. He associated to JUH/S as well as a devoted leader of Khaksar movement in the 1940s. His life representing both sides and he was labeled as close to British during world war II.*

*This paper deals with the career, services and contributions of Mulla Marwat as well as touching some of the controversial issues surrounded his personality. The N.W.F.P. history molded by different kinds of Ulama who played a role according to their own perception as sometimes pro and sometimes anti-British. Mulla Marwat was among those who were considered to have played a part in linking Jmiat ul Ulama Sarhad to the British Indian administration. The work is based on the Political and Secret files of British Library London, Cunningham Diaries, India Office Record of the British Library, Peshawar archives, personal collections of Ulama and interviews of the learned people and followers of Mulla Marwat.*

**Keywords:** Religion, Politics, Mulla Marwat, British, Jamiat,

### **Background and Early Life;**

Mulla Marwat was a prominent theologian produced by North West Frontier Province. He appeared on the political scene for about two decade (from 1920 to 1940). His actual name was Mawlana Abd ul Qahar and born in 1296 Hijira /1879 A.D, in Landivah a small village in the sub-division of Lakki Marwat (now district Lakki Marwat). His grandfather took part in the jihad movement of Sayed Ahmad Barelvi (1776-1831) and was martyred in the war against the Sikhs.<sup>1</sup> His father name was Mawlana Hubab Shah of Ismaila<sup>2</sup> (Mardan) who was a renowned scholar<sup>3</sup> and a right hand man of the Kota Mulla.<sup>4</sup> He was among those ulama in frontier who gave Fatwa of Jihad(Holy War) against the British in 1857. After the British occupation some antagonists conspired against the father of Mulla Marwat,

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so his father migrated to Landewa in the district of Lakki Marwat and live there for a long time that is the reason Mawlana Abd ul Qahar was familiar as Mulla Marwat.<sup>5</sup>

Mulla Marwat got his early education from his father and then got proficiency in calligraphy at Kohat.<sup>6</sup> He spent most of his time in Mardan and Ghurghushtai village in completing his studies. The study of logic and (rhetoric) “*maani*” from Asozo Mulla of the Gharhi Kapora District Mardan and the advance logic, he learnt from “Sahibi Haq Mawlana” Abdul Ali in the village of Yaqubi (Sawabi). For higher study he went to distinguished teacher Mawlana Gul Kaka for Hadith, Fiqah, and Arabic literature.<sup>7</sup> He also spent some time under the supervision Mawlana Ghaziuddin alis Usooli Mulla of the Gharhi Dowlatzai district Mardan. At the higher-level, he also received the knowledge of “Aphorism” (*Blaghat*) from the well-known scholar Mawlana Sayed Husain Shah (1854-1942)<sup>8</sup> of Miyan Dhery District Sawabi.

### Career and Educational Services

On completion his education at the age of 24 years he dedicated himself to the service of Islam and became the Khateeb (religious orator) of the mosque of Bazar (Market) of Parachghan<sup>9</sup> in Nowshera Kalan.<sup>10</sup> Soon All the surrounding people began to learn Quran and other religious teachings. Students come from different parts of the region including Swat, Bajawar, Kohistan, Bannu and Waziristan, Kabul, Qandahar, Tashkand and Samarqand. Peshawar was an important religious training center<sup>11</sup> for Afghanistan and central Asian Muslims and Mulla Marwat also taught several years in the seminary of Dar ul Uloom Islamia Torqal in Peshawar.<sup>12</sup> According to Sayed Ameer Shah Qadri he was appointed as Qazi for Nowshera sub-division.<sup>13</sup> He resolved the disputes among the native people according to sharia in the British era. He was a great Faqeeh (Muslim Jurist) and Mawlana Kifayatullah<sup>14</sup> always took consent of him in various problem related to Muslim jurisprudence. One of the witness and his student told “once there was a delegation came to him for consultations from India during the Sharia Laws bill agitation in 1936 NWFP”.<sup>15</sup>

Mulla Marwat real greatness lies in his academic work. He became head teacher of Anjumani Taleem ul Quran Nowshera. This institution was established in 1912-13 by Babu Sultan Muhammad<sup>16</sup> one of the Anti- British agitator of the 1920s. Anjuman Taleem ul Quran Nowshera and Darul uloom Islamia Nowshera played a vital role in the political awareness and motivation of the Pashtuns in Nowshera. The services rendered by Mulla Marwat, attracted the students from far and wide of the province. By the talents of Mulla Marwat, this institution gained an important position as a gate way to all the districts of the province, where the political leaders meet each other. During the critical years Khilafate Movement, Anjuman-i-Taleem ul Quran Nowshera, held its 9<sup>th</sup> anniversary on the 25<sup>th</sup> 26<sup>th</sup> and 27<sup>th</sup> November 1921 at the Islamia Club Nowshera. It was a great gathering in which all the distinguished leaders<sup>17</sup> and notable figures invited by Mulla Marwat like; Pir Jamaat Ali Shah<sup>18</sup> and Mawlana Husain Ahmad Madani.<sup>19</sup> He also invited the notable persons from all parts of the province. A large number of leaders attended the activity including Bacha Sahib of Baja Bamhkhil Sawabi.<sup>20</sup> Abdul Ghafar Khan of Uthmanzai Charsaddah<sup>21</sup>, Miyan Akbar Shah Kaka Khil Ziyarat

Kaka Sahib,<sup>22</sup> Miyan Azad Gul Kaka Khil<sup>23</sup>, Nawab Arbab Dost Muhammad Khan O.B.E. of Thehkal,<sup>24</sup> Nawab Arbab Muhammad Azam Khan. M. B. E. of Kotla<sup>25</sup>, Khan Bahadur Miyan Musharaf Shah Kaka Khil Nowshera<sup>26</sup>, Qazi Muahammad Akbar ex, Tihsildar of Charsadda, Qazi Muhammad Yusuf ex Tahsildar pleader Nowshera, Arbab Shamsuddin Khan extra Assistant Commissioner, Attended all the three days session's. Speeches were delivered by different Ulama like Mawlavi Muhammad Din and Mawlana Husain Ahmad Madani.

The Anjuman-i-Talim ul Quran Nowshera worked for the educational needs of the frontier people. This institution was important because at that time when it was established, no other institution<sup>27</sup> was working on the national level. Mulla Marwat was the chief organizers and he worked day and night for the success of this dynamic institution of Muslims.<sup>28</sup> He was also teaching *Darsi Nizamia*<sup>29</sup> curriculum in his private time and a lot of students came to learn Islamic teachings of Fiqah Hadiths and Usool (Islamic Jurisprudence). Most of the renowned scholars of NWFP were his disciples the prominent disciples were; Mawlana Abd ul Haq<sup>30</sup>, Mawlana Abdul Raqeeb.<sup>31</sup> Qazi Abdul Halim Asar Afghani,<sup>32</sup> Mawlana Shakirullah,<sup>33</sup> Mawlana Abdul Rauf<sup>34</sup>, the vice president of Jamiat Ulama Sarhad in 1930s, Mawlana Noor ul Hadi Shamansori<sup>35</sup> (Sawabi), Mawlana Abdul Qayum, Mawlana, Muzammil Shah Banwi, Mayan Abdullah Shah of Mazarah.<sup>36</sup>

### **Political Activities;**

The first quarter of the 20<sup>th</sup> century witness many ups and downs in the history of Indian politics. Khilafat and Hijrat movement mobilized Indian Muslims in common and frontier in proper.<sup>37</sup> Jamiat Ulam-i-Hind was established in the wake of caliphate movement. When Jamiat extended its branches to provinces, the regional ulama worked hard for its setting up its branches in different parts of the country;

Mulla Marwat started his political career in the establishing the regional Jamiat Ulama Sarhad in the 1920s. The distinguished ulama of that time, like Sayed Husain Shah (d.1942) of Miyan Dery Mardan, and Mawlana Shah Rasool of Sawabi (d.1930), were the teachers of Mulla Marwat who were followers of Shaikh ul Hind Mawlana Mahmud ul Hasan (1851-1920). Mulla Marwat along the other ulama like Mawlan Shah Rasool and Sayed Husain Shah made deferent visits in the province and arranged meetings, sessions and jirgas in different villages. Mul.<sup>38</sup> He participated in the early meetings for establishing the regional Jamiat-ul-Ulema held at Ziarat Kaka Sahib<sup>39</sup> Nowshera on the 28<sup>th</sup> August 1924.<sup>40</sup> When Hindu blasphemous activities extended to the frontier and Rajpal Published a book 'Rangila Rasool' in 1924,<sup>41</sup> Mulla Marwat was the first scholar in Frontier who spoke against them.<sup>42</sup> His religious career expanded to communal politics. Muhammad Ali Johar along with other Muslim leaders Like Mawlana Muhammad Shafi Dawoodi the M. C.A. Mawlana Sayed Murtaza Bahadur member of All India Muslim League came to Peshawar in September 1927, before the arrival of Simon commission<sup>43</sup>. Mulla Marwat was introduced to the Muslim league central leaders who delivered speeches in Urdu in Namak Mandi Peshawar and on the other side Mulla Marwat delivered speech in Pashto.<sup>44</sup>

However the provincial branch Jamiat ul Ulama-i-Sarhad was established in the 1927 the regional and district jamiats established in Frontier from the 1924<sup>45</sup>. The

early founders were Mawlana Shah Rasool Deobandi, Sayed Husain Shah , (Marwat Mulla ) Mawlana Abdul Qahar, Mawlana Abdul Hakeem, Mawlana Shakirullah and Qazi Abd ul Rab.<sup>46</sup>

The 8<sup>th</sup> Annual All India conference of Jamiat Ulama Hind held in Peshawar in December 1927<sup>47</sup> and Mulla Marwat was elected the Vice president of Jamiat. He took active part in the sessions and moved various resolutions like inheritance to daughters and respect to the prophet.<sup>48</sup> A verse was explained by Mulla Marwat in Pashto to the audience about the respect of prophet. In the year 1928, there was a great agitation against Amanullah khan regime in Afghanistan<sup>49</sup> and in the tribal areas. British were thought to be behind the destabilization of Amanullah in Kabul. Jamiat and Khilafate committee decided to send a deputation in which Mawlana Shah Rasool of Mardan and Mulla Marwat along with his pupil Mawlana Shakirullah<sup>50</sup> Mawlana Abdul Rauf and other ulama of JUS to wipe out that propaganda against Amanullah Kahan. They met with Haji Sahib Turanzai to take practical step for the help of Amanullah regim.<sup>51</sup> On the 25<sup>th</sup> of April the delegation prepared a written statement for the people of Afghanistan convincing them not to oppose Amanullah Khan regime. The whole Ulama, Mashaikh and the elder of the Afghan tribes signed a document and sent it to the people of Afghanistan.<sup>52</sup>

### **Role in the Khaksar Movemnt.**

Khaksar movement was founded in 1930-31 in the Punjab by the Cambridge graduate Allama Inayatulla Khan Mashriqi<sup>53</sup> with the expressed view to established an Islamic state in India. The movement was anti British and spread in frontier under the charismatic leadership of Allama Mashriqi in 1933. Mulla Marwat joined Khaksar movement for the liberation of the country<sup>54</sup> and became an active supporter of that revolutionary party<sup>55</sup> along with the other disciples like Mawlana Shakirullah and Mawlana Abdul Rauf *Andaleeb*.<sup>56</sup> He played a dynamic role to extent the Khaksar movement in Frontier Province.<sup>57</sup> Khilafate movement was mostly a joint venture of anti-British element in which all political activists participated. When differences emerged in the frontier Khilafatists in the 1930s and their activities turned down<sup>58</sup> the ulama associated with the new anti-British organizations like Khaksars and Ahrars. The Khilafatist had soft corner for Khaksars and Allama Mashriqi, despite the fact that Ahrar the Deoband based ulama were hostile to the Allama Mashriqi point of view<sup>59</sup> presented in his book *Tazkira*<sup>60</sup>. Khilafatists of the Peshawar tried to resolved the differences and they had sent a delegation to Central Jamiat Ulama office Delhi, but in vain<sup>61</sup>. Khaksar movement strengthened in the frontier<sup>62</sup> after the disappointment of Peshawar delegation. The pioneer s of reformist circle and Ulama came to support Allama Mshriqi's social reformist agitation. Mulla Marwat, Mawlana Muhammad Shoab, Mawlana Shaista Gul, Mawlana Midrar ullah and Mawlana Shakirullah became the main speakers in their own circles<sup>63</sup>. Before the start of the World War II Khaksar movement reached to its zenith.<sup>64</sup>

### **Mulla Marwat and Khaksar-Ahrar Conflict;**

Ahrar was an organization of the Deobandi ulama who aimed freedom of India as well as to fight the modernists unorthodox thoughts of Qadyanis and Khaksars. Mawlana Ghulam Ghous Hazarwi affiliated to Ahrar as well as Jamiat. On Friday

19<sup>th</sup> of November 1937, he made an emotional speech and gave fatwa against the Khaksars and Allama Mashriqi. Khaksar shocked and gave a message to Mawlana Ghulam Ghous to come and prove blunders of Allama Mashriqi. On the 26<sup>th</sup> November 1937 in the same mosque of Akorha Khattak debate was held between the Khaksar and Jamiat/Ahrar Ulama of Frontier<sup>65</sup>. The debate was arranged between Mawlana Ghulam Ghous Hazarwi and Mulla Marwat. Mulla Marwat and other Khaksars like Shamas Khan, Mawlana Shakirullah, Mawlana Abdul Rauf and Sher Bahadur Khan Pleader of Nowshera came to defend Allama Mashriqi's views.<sup>66</sup> Mawlana Abd ul Haq was selected as arbitrator for the debate.<sup>67</sup> Mawlana Ghulam Ghous criticized Allama Inayatullah Mashriqi presenting statements from the Mashriqi's books like *Tazkira*, *Qawli Faisal*, *Isharaat*, and *Mawlavi Ka Ghalat Mazhab* etc, and claimed 52 wrongness in these writings.<sup>68</sup> Mulla Marwat could not defend him because his interpretation was based on, just to consider Allama Mashriqi a nationalist of India and a good Muslim, not theologian or Alim (Religious scholar).<sup>69</sup> Afterward the situation became precarious, on the 10<sup>th</sup> June 1938, above 45 Khaksar went to Adamzai<sup>70</sup> to open an office, on their return they went to mosque to perform the evening prayers. Imam OF the mosque Mawlana Qudrat Shah forbid them to inter to the mosque. They beat him, in reaction the Khaksars were also beaten by the people and a person Ziyarat Gul a resident of Nowshera Kalan was killed. His dead body was thrown away in the rivert.<sup>71</sup> Many people also injured in this incident.

Jamiat Ulama leaders argued that the Akorha incident occurred because the Khaksar assaulted the imam of the mosque.<sup>72</sup> After this incident Jamiat / Khaksar clash started and Khaksar were criticized throughout the province. In the Mahabat Khan Mosque Peshawar city after jumma prayer Sayed Mohammad Ayub of Bana Marhi, Mawlana Lutfullah, Mawlavi Abdul Qayum Popalzai, Mawlavi Mohammad Ayub collectively criticized and called Allama Inayatullah Mashriqi as Kafir. Mawlavi Lutfullah also challenged Allama Mashriqi for a religious debate<sup>73</sup> Owing to these events Mulla Marwat disheartened from the Jamiat sponsored Ahrar ulama who had an aggressive nature<sup>74</sup> and were very rigid to words the rationalists scholars.<sup>75</sup> He toured the entire province along with other Ulama and delivered speeches in favor of Khaksars.<sup>76</sup> Mawlana Shakirulla also did his utmost for the compromise of the Mawlana Ghulam Ghous and Mulla Marwat. He invited them in the mosque of Nowshera Kalan and resolved their differences over the religious issues.<sup>77</sup>

### **Mulla Marwat, World War II and the Waziristan Issue**

From the first Afghan war<sup>78</sup> the British adopted different policies as they needed in the North West frontier since 1838.<sup>79</sup> After the Soviet revolution in 1917, the problem of control was alarmed because geographical boundary of River Amu became an ideological boundary<sup>80</sup>. The British felt a severe need of the counter ideology toward capitalism. For this purpose British made a good use of that changes on the religious bases which had occurred in the previous years, especially in the Bukhara emigrants who were the anti communists Muslims of Bukhara left their business and property after the Russian aggression.

The North West Frontier borderlands play a significant role in the political stability of both sides area, because tribal population could easily mobilized and

used by both sides against each other. The 1930s events which were vital for the British. They come across, three major complications; Waziristan turmoil where, where the Faqir of Ipi took arms against the British; Two, the growing importance of the Khudai Khidmatghars (The servants of God)<sup>81</sup> for whom the prison's gates were almost a revolving door.<sup>82</sup> Three, the defeat of their handpick men in the election of 1937.<sup>83</sup> The nature of all problems was alarming to the British. Khan Abdul Ghafar Khan (founder of Khudai Khidmatghars) and Jamiat ulama Hind/ Sarhad worked together with the congress for the freedom of the country since started 1930s.<sup>84</sup> British feared about the Pashtun spiritual and the temporal leadership. Until now the British had only dependent on their temporal leaders for the split in the Indian Muslims and now they started on both sides to isolate Muslims and particularly the Pakhtuns.<sup>85</sup>

Khan Abdul Wali Khan observed "The British were using Islam to save their Empire; the Khudai Khidmatghars were fighting in the Islamic spirit to waste their Empire"<sup>86</sup>

Cunningham wrote in his secret report that he persuaded the leaders Jamiat Ulamai-i-Sarhad to go to Waziristan and convince the tribal war lord, the Faqir of Ipi, that since the British were at war against the Germans and Italian's, Faqir should not bother them because they were now fighting against an infidel race. Their war, in its own way was a jihad, therefore, Faqir's jihad against them should be called off.

The problem of Waziristan always sensitizes the tribal belt. Some of the ulama were in favor of British during the World War II, disconnected from the Jamiat ulam Hind.<sup>87</sup> Some supported the movement of Faqir Ipi and wanted to make tough and challenging situation so that to liberate the whole India. While the others thought co-operating with the British will enable them to get and seek some sort of concessions for their people. At this moment, Jamiat ulama Sarhad was divided in to two groups, the Jamiat ul Ulama/ Congress and the Jamiat Ulama/ Non Congress. They held conferences about the Waziristan issue, in two different places; Nowshera and Peshawar.<sup>88</sup> Mawlana Akhlaq Husain Qasmi<sup>89</sup> remarked on the conflicting situation among the various factions "The ultimate responsibility came on the ulama who farsighted the inter and intra situation of the country and they decided which is more important to the Muslim Uma (community) and not to the British."<sup>90</sup>

Jamiat ulama/Congress conference was held in Peshawar on the 14<sup>th</sup> and 15<sup>th</sup> May 1940 in which Mawlana Hafizurahaman and Mawlana Asmatullah took active part. The speakers condemned the British policy in Waziristan and criticized those ulama who supported Inayatullah Khan Mashriqi and Great Britain. They opinioned that the British never fulfilled the promise after the last war and had retained the Holy places in Iraq and elsewhere. Abdullah shah criticized the government franchise policy saying that a primary level educated person is eligible for vote while the ulama are excluded. He further said, the propaganda of Muslim league about Waziristan, where the British engaged in the same tactics as Hitler.<sup>91</sup> The chief speakers Mawlana Ghulam Ghos Hazarvi of Baffa criticized the Muslim league title holder and entrepreneurs who supporting and were supported by the British Government. They referred to Palestine and alleged the British forces who

interred into mosque and insulted Quran. They added that the only reward given to Indian after the last war was the Rowlett Act and the firing in Jalianawla Bagh.<sup>92</sup> In 1940, a meeting was held on the issue of Waziristan, presided over by Mulla Marwat under the title of jamiat Ulama Sarhad/Non-Congress<sup>93</sup> but it was against the political agenda of the central Jamiat Ulama-i-Hind. They passed the following resolutions.

1. Jamiat Ulama Sarhad /Non congress criticized the British forward policy in Waziristan. They arranged and sent a delegation for the Waziristan to search out the causes of the insurgency in Waziristan and should be finished the war position in Waziristan.

2. They demanded that if the Russians attacked on Afghanistan the masses should wage holy war against Russia. Mawlana Muhammad Shoaib move the motion and seconded by Mawlana Midrarullah and Sayed Sultan Shah.<sup>94</sup> They argued to make the situation peaceful by dialogues with the British. Mulla Marwat tour all the frontier districts and gave instruction to the people of frontier and tribal areas. They opposed forward policy of the British in Waziristan and on the other side condemned the role of Germany and Italy too in the World War II.<sup>95</sup>

The unexpected achievement was that ,They were encouraging recruitment in the province and mentioned friends of Great Britain as friend of Islam, even in some areas “religious Talibs were encouraged to go into the Army”. Cunningham wrote in his diary “ it was a thing which, I believe, was unknown before. All this was done in the face of a good deal of opposition from recognized Mulla<sup>96</sup> and Ahrars”.<sup>97</sup> The JUH sponsored ulama were not happy on the changing attitude of the non-congress ulama who made speeches in mosque and villages and wrote Fatwas to the effect that any one who helped Amanullah and or any one who are against the present government of Afghanistan was an enemy of Islam and a “Kafir”.<sup>98</sup> While from the same platform Mulla Marwat had gone to tribal area in 1928 to wipeout propaganda against Amanullah regime.

### **Mulla Marwat on bridging British and Jamiat Ulama Sarhad.**

Mulla Marwat was nominated vice president of the Jamiat ul Ulama-i-Sarhad in the All India Annual Session of Jmiat Ulama-i-Hind in 1927 at Peshawar.<sup>99</sup> He worked for sharia bill and his disciple Mawlana Shakirullah was in close collaboration with Mufti Kifayatullah, president of JUH. Mulla Marwat popularize the message of Khaksar movement in the Pakhtun in 1930s. He along his all disciples played a vital role in Sharia Bill Movement in 1934.<sup>100</sup> In 1930s, Kuli Khan was Judicial magistrate and Sikandar Mirza<sup>101</sup> was the Assistant Commissioner of the Nowshera subdivision. They had familiar to Mullas in Nowshera, especially where Mulla Marwat was appointed as a local Qazi of Nowshera Kalan. Mulla Marwat was dishearten by the ulama severe and aggressive propaganda against Khaksars movement. Kuli Khan persuaded him to give up his pro-Khaksar activities and to preach Jihad against the enemies of all religions.<sup>102</sup> Wali Khan called him as the Hand Pick person of British. He was engaged by Kuli Khan and he linked all the disciples for the British agenda of war propaganda in the tribal areas as well as settled districts.

When world war II started Kuli Khan assured him to speak against the enemy of British as the enemy of Islam. Through Mulla Marwat, Kuli Khan established relation with the office bearer of the jamiat-ul-Ulama-e-Sarhad.<sup>103</sup> The Mullas, who had working against the British, turned against the Russians and Germans.<sup>104</sup> All the Jamiat Ulama /Non –Congress began to speak and write in the press. These Mullas were paid according to their status and influence.<sup>105</sup> The other small Mullas were paid through Mulla Marwat”.<sup>106</sup> Cunningham gave verbal instruction that the other Mullas should prepare about the on going activities to do the same task on the suggested lines.<sup>107</sup> As for as the Cunningham statements are concerned with Mulla Marwat clarified himself and claimed a patriotic Muslim and antagonist of those who harm Muslims at that time. His schem was based on the anti-Islamic cruelties of the Bolsheviks and the German doctrine of racial superiority, which was fundamentally opposed to Islam.<sup>108</sup> No doubt he had relation with the Kuli Khan, but it was just mediatory between Kuli Khan and Bukharian refugee who hailed from Central Asian states in 1920s after the socialist revolution of 1917. According to Cunningham statements “Mulla Marwat was also an intermediary between Kuli Khan and the Parachas of Nowshara, Attock and Peshawar. Mulla Marwat was the Pish Imam of those people who belong to Parachas<sup>109</sup> caste living in Nowshera Kalan. Attock, Peshawar and Kohat. The Bukharin emigrants mostly belong to the Parachas Family who were badly treated by the Bolsheviks.

During the World War II, British Sir Arthur Parson decided to launch a religious propaganda through Mullas<sup>110</sup> of this province against the enemies of the British in the Tribal Territory. The main emissaries of this mission were Sir George Cunningham, Skindar Mirza and Kuli Khan. Skindar Mirza made a program of the Ulama to assign them in the tribal area for the help of the British and they made propaganda against the Russians, Germany and Japan on the Islamic point of view.<sup>111</sup> Ulama were pampered by British in politics of “divide and rule ” on one side and “watch and ward” on the other side. No doubt majority of the Ulama of N W F P had played an extensive role in the religious affairs of Pashtuns which influenced their social-political culture. In this matter through Kuli Khan<sup>112</sup> Frontier Jamiat Ulama Sarhad was used for the pro-British propaganda. During the war Kuli Khan was commissioned to work secretly with tribal Mullas and with others who were not prepared to come out in open support. It was a simple case of establishing an Islamic stronghold to combat the Kafir, including the Bolsheviks”.<sup>113</sup> Cunningham categorized the Ulama in three different groups, the lower class that was only controlled by the local Khans and Maliks. The upper class were in the charge of Deputy Commissioner and the high class Ulama were directly dealt by the Governor himself. A list<sup>114</sup> of the Nowshera and Peshawar Ulama was prepared and supplied to Skindar Mirza, who was working very professionally on the project. Kuli Khan made a circle of the Ulama and they were opposing the Russians Germany and the Axis forces. They argued that the Bolshevism opposed Islam and they did not believe in religion. The Ulama were paid payment from the government through Kuli Khan, and he gave them a line to combat Bolshevism. According to their propaganda bolshevism was against Islam and the Germans helped them, therefore both were against Islam.<sup>115</sup> Wali Khan remarked “When Hitler’s armies’ darkened European borders, the British, once again, found their boundaries endangered. At that time we witness Islam being

used in India. The Nawab and the Khawanin were brought under the banner of Muslim league and Islam as political force was strengthened not only in the frontier province, but also in tribal areas as well as in Afghanistan.”<sup>116</sup>

Mulla Marwat was appointed a member of the evacuee Trust Committee<sup>117</sup> in 1939-40 along with other privileged people like Khan Bahadur Kuli Khan, Khan Bahadur Nawab Hameedullah Khan of Toro, Khan Bahadur Ghalam Samdani to manage the lands<sup>118</sup> of the monasteries (khanqah) of Miyan Umar of Chamkani. These affairs were criticized by Mawlana Abdul Rahim Popalzai and Mawlana Abdul Wadud. They condemned the office bearer of Jamiat ulama Sarhad like Muhammad Daud and Mulla Marwat. They were considered as the government men.<sup>119</sup> After the death of Mulla Marwat in September 20, 1940, his son Mawlana Shams ul Wahab<sup>120</sup> was nominated a member of that committee and was granted a vast land in Jonghrah village Mardan which created some rumor about the Mulla Marwat services.<sup>121</sup> Mulla Marwat health was suddenly breakdown and he died on 20<sup>th</sup> September 1940. The funeral prayer was offered by Sayed Mehraban Ali Shah Bukhari<sup>122</sup> thousands of people attended the funeral. He left two sons Mawlana Shams ul Wahab<sup>123</sup> and Mawlana Abdul Haye (b.1913)<sup>124</sup>.

### **Conclusion;**

Mulla Marwat a renowned theologian in the British North West Frontier Province was the founding member of the Jamiat Ulama-i-Sarhad. In 1930s there was severe conflicts between Khaksar and ulama of Jamait. Khaksar movement was not only criticized but its workers were beaten by the opponent including the killing of activist of Khaksars in Nowshera during the difficult days for khaksars Mulla Marwat came to the rescue of Khaksar and defended them among the religious circles otherwise would have fatal consequences for the Khaksars. He began to cooperate with the British government during the World War II and spoke against the Russians, Germans, Italy and Japan. The views presented by him helped the next generation and they succeeded in the freedom movement and Pakistan was came in to being as independent state.

## Notes & References

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<sup>1</sup> Muhammad Ibrahim Fani, *Hayati Shaikh ul Quran*, (Nowshera; Maktaba Imam Shah Waliullah, 1996), 87.

<sup>2</sup> Abdul Halim Asar Afghani, *Rohani Rabita Aw Rohani Tarhon*, edition, 2, (Bajawar: Dar ul Ishaat, 1967), 954.

<sup>3</sup> Sayed Muhammad Amir Shah Qadri, *Tazkira Ulama-o-Mashaikh-i-Sarhad*, (Peshawar: Azeem Publishing House, 1383 Hijira), 65.

<sup>4</sup> His name was Sayed Muhammad Amir (1210-1294 A.H). He was well-known as Kote Mulla Sahib. Sahibzada Abdul Qayum Khan was his grandson.

<sup>5</sup> The Kota Mulla was against the British Raj in Frontier and he wrote a letter to Shah Shauja for attack on British. At this, British started propaganda of wahabism against the Kota Mulla. He was put to jail in 1860 for three months and three days, when people of frontier started agitation, British released him on 1861. (Abdul Halim Asar Afghani, *Rohani Rabita Awo Rohani Tarhon*, second edition, (Bajawar: Darul Ishaat, 1967), 940-41.

<sup>6</sup> Ibid,

<sup>7</sup> He was the graduate of Deoband and received the hadiths knowledge from Shaikh ul Hind Mawlana Mahmud ul Hasan. (Muhammad Ibrahim Fani, *Alhaq, Khas Number*, (Akorha Khattak: Darul Musannifin; 1993), 755.

<sup>8</sup> He was the disciple of Rashed Ahmad Gangohi and also got education from Abdul Haq Lalaje of Bam Khil of Sawabi.

<sup>9</sup> Parachghan Plural of Paracha, a caste living in Nowshera Kalan that were hospitable for the people who were coming to Mulla Marwat for learning. (Amir Shah Qadri also cited by Muhammad Ibrahim Fani, *Alhaq, Khaas Number*, (Akorha Khattak: Darulmusannifin, 1993), 756.

<sup>10</sup> The Village on the left side of river Kabul 25 kilometres away from Peshawar.

<sup>11</sup> Senzil K. Nawid, *Religious Response to the Social Change In Afghanistan 1919-1929, King Amanullah and the Ulama*, (California: Mazda Publisher USA, 2009), 59.

<sup>12</sup> Mawlana Ibrahim Fani, 88.

<sup>13</sup> Sayed Ameer Shah Qadri, *Tazkira Ulama-o-Mashaikh-i-Sarhad*, vol 2, (Peshawar: Azeem Publishing House D.N), 66.

<sup>14</sup> He was the president of Jamiat Ulama-i-Hind in the 1930s.

<sup>15</sup> Interview of an old resident of muhalla parachghan, cha-cha Yunis living near the mosque, he was also the eye witness of some events of his time. like "once there was a great delegation came to him from India, show possibility of the meeting about".

<sup>16</sup> Babu Sultan Muhammad was a political agitator and founded a Dar ul uloom Taleem ul Quran and orphan center in Nowshera Kalan. He took part in Hijrat and Khilafat movement. (Miyani, Akbar Shah, *Azadi ki Talash*, tran. Sayed Wiqar Ali Shah N I H C R (Islamiabad: Quid-e-Azam University), 389.

(Allah Bakhsh Yusufi, *Sarhad Owr Jiddo Juhdi Azadi*, (Lahore: Markazi Urdu Board), 253.

<sup>17</sup> Mawlavi Muhammad Din, Islamia School Sheran Wala Gait Lahore, Mawlavi Muhammad Azim of Punjab a lecturer from Hider Abad (Deccan), Mawlana Husain Ahmad Madani of Amritsar, Mawlavi Fazl Miran M.A. of Gujarat Punjab.

<sup>18</sup> He was a freedom fighter and belong to Ali Por Sialkot.

<sup>19</sup> He was a Deobandi scholar and later on the president of Jamiat ulama-i-Hind in 1937.

<sup>20</sup> His actual name was Abdul Qayum Bad Shah Sahib, later on he joined Muslim league in the 1940s and also took part in the jihad of Kashmir in 1947, along with many mureeds of tribal area.

<sup>21</sup> He was a prominent congress leader at that time, later on he established Khudai Khidmatagar movement.

<sup>22</sup> He was apolitical agitator of NWFP and a prominent worker of Khilafate committee .

<sup>23</sup> He was a journalist and published the monthly magazine Afghan in Pashto.

<sup>24</sup> He was the president of Khilafate committee at that time.

<sup>25</sup> A political agitator and social worker.

<sup>26</sup> He was notable person of Ziyarat Kaka Sahib Nowshera and later on became the Khan Bahadur.

<sup>27</sup> It was established in 1912, One year before the establishment of the Islamia College Peshawar.

<sup>28</sup> C.I.D.N.W.F.P.,5-12-21.D.O.A.Peshawar.serial no.27/7254/1921.paragraph,no. 839.

<sup>29</sup> The curriculum devised by Mulla Nizamuddin Sihalvi (d.1748), a scholar in Islamic jurisprudence and philosophy. (C. Christine Fair, the madrassa challenge, (Lahore: Vanguard Boks,2009), xvii.

<sup>30</sup> The Founder of Darul Uloom Haqania Akorha Khattak District Nowshera.

<sup>31</sup> Administrator (muhtamim) of Jamiya Islamiya Akorha Khatak Nowshera.(Qadri,67.)

<sup>32</sup> The well-known author and learned figure of (Mardan) NWFP.

<sup>33</sup> The founding member and President, of Muslim league in 1937. He was also Vic president of Jamiat Ulama-i- Sarhad.

<sup>34</sup> He was a resident and *khateeb* of a mosque in Nowshera Kalan.

<sup>35</sup> The founder of Darul Uloom in Shamansur Sawabi. He was a great theologian of Darsi Nizami and commentator of Quran and Thousands of student got the knowledge of Tafsir and Hadiths from him.

<sup>36</sup> Qadri,68.

<sup>37</sup> Dr. Abdul Rauf, The British Empire and the Mujahidin Movement in the N.W.F.P. of India 1914-1934, Islamic studies; International Islamic university,(Islamabad:vol,44.No,3.Autumn2005), 411.

URL. <http://www.jstor.org/stable/20838980>

<sup>38</sup> C. I.D.N.W.F.P. dated, 2.3.1921, Paragraph No.219.serial No.27/7254/1921.

<sup>39</sup> Seven kilometers away from Nowshera cant in the south, where the famous saint kaka sahib shrine is situated.

<sup>40</sup> C. I.D.N.W.F.P. dated, 30.8.1924, Paragraph No.67.serial No. 31/7258/1924

<sup>41</sup> In these days a Hindu Author Raj pal wrote a book *Rangeela Rasool* and all the Indian Muslims opposed the Hindu author while in 1927 Ghazi Ilmuddin killed him. Later on Ghazi Ilmuddin was given death sentence.

<sup>42</sup> Fani,

<sup>43</sup> Aziz Javed, *Sarhad ka Ayeni Irtiqa*, ( Peshawar: Azeem Publishing House, 1975),150.

<sup>44</sup> Monthly, Al Haq "Mawlana Abd ul Haque Khas Number( special number)"*Mutamirul Masaniifin Darululom* Haqqaniaya Akorha Khattak Nowshera. Issue No.33. (Akorha Khattak: Darul uloom Haqqania;1993),735.

<sup>45</sup> There were several sessions held in Shabaz Ghary, Mardan, Shaiddo Nowshera and Zyarat Kaka Sahib Nowshera in 1924.

<sup>46</sup> Father of Qazi Husain Ahmad the former Amir(Head) Jamaat Islami Pakistan. The other family members like his two sons Abdul Quddos and Abdul Subboh were also affiliate with Jamiat Ulama Hind .Uncle of Qazi Abdul Rab, Qazi Asmatulla of Ziarat Kaka Sahib was also vice president of Jamiat ul Ulama-i-Sarhad in 1927.

<sup>47</sup> I.B.N. .W.F. P.,,S. No. 920, B. No, 54 File No.,1772/1927.

<sup>48</sup> Dr. Abdul Rauf, 218.

<sup>49</sup> Abdul Hameed Tareen, *Darvesh Mujahid Haji Mirza Ali Khan Almaruf Faqir Ipi*, (Lahore: Taj company limited.1984),164.

<sup>50</sup> Mawlana Shakirullah was the *khateeb* of a mosque and disciple of Mulla Marwat. They collectively worked for the freedom.

<sup>51</sup> Javed, Aziz, Haji Sahib Turangzai, (Peshawar: Idara-e- Tahqiq-o-Tasnif Pakistan. 1981),341.

<sup>52</sup>Ibid, 340-342.

<sup>53</sup> He was a prolific writer and his book on the commentary of the Holy Quran Tazkira in 1924 was nominated for the noble prize on the condition to translate in to one of the European language. (Jalal, Ayesha, *The Oxford Companion to Pakistan History* ,(Karachi: Oxford University Press.2012),326.

<sup>54</sup> Raza, Muhammad Afazl, Karwan da Azadaye, 1826-1947,( Peshawar: University Book Agency, 1996), 115.

<sup>55</sup>Mulla Marwat was the head teacher and Allah Bakhsh Yusufi was a clerk in the Anjmani Taleem ul Quran seminary with the Babu Sultan Muhammad in Nowshera. Yusufi Allah Bashsh ,Sarhad ower Jiddo Juhdi Azadi, 253.

<sup>56</sup> Mawlana Abdul Rauf was a poet of Pashto too and his pen name was *Andleeb* meaning nightingale.

<sup>57</sup>Dr. Abdul Rauf, Jamiat ul Ulama Sarhad and the 8<sup>th</sup> Annual Conference of Jaitul Ulama - i-Hind at Peshawar 1927Journal of the Research Society of Pakistan University of the Punjab Lahore: vol,xxxIII.No,1(July,2006)239.

<sup>58</sup> Some misunderstandings among the leaders rose and the Peshawar Khilaphat Committee was divided in two groups, one was led by Haji Jan Muhammad and Mawlavi Abdul Ghafar and the other was led by Sayed Maqbol Shah. The central Khilafate committee called both groups to Rawalpindi and settled the dispute and selected Khan Abdul Ghafar khan as president of the Khilaphat committee.

<sup>59</sup> Allama Inayatulla Khan Mashriqi wrote Tazkira in which some thoughts were against the popular Islamic thoughts and those were criticized by ulama related to Jamiat.

<sup>60</sup> The book was appreciated by some world scholar like Umar Toson of Egypt and Someway Ab ul kalam Azad but the extraordinary criticism of Jamiat made rift in the political power of Muslim in NWFP.(yusufi,452.)

<sup>61</sup>Allah Bakhsh Yusufi and Haji Abdul Rahim were sent in a delegation to Delhi to the central Jamiat to inform the Jamiat ulama from the Khaksar and Khilafat cooperation in frontier.

<sup>62</sup> , Allak Bakhsh Yusufi, Sarhad Ower Jiddo Juhdi Azadi, Markazi Urdu Board,Lahore;1968.453.

<sup>63</sup>Report of The Waziristan Delegation, Peshawar, (Peshawar: Manzori Aam Press Islamiya Building July 1940), 5.

<sup>64</sup>BL, JOR.L/PJ/5/211.8. ( Reported in the internal situation of the North West Frontier Province for the first half of the December, 1937.)

<sup>64</sup> The Deoband Based ulama organization founded by Mawlana Habib ul Rahaman Ludyanwi in 1933.

<sup>65</sup> Hakeem Abdul Khaliq Khaleeq was the eye witness of this debate and he sent all details to Mawlana Hafiz Muahammad Ibrahim Fani. He translated it from Pashto to Urdu

<sup>66</sup> Presented in *Tazkira* written by Allama Mashriqi. Haqqani, Mawlana Abdul Qayum, Sawanihi Mujahid Millat Hazrat Mawlana Ghalam Ghous Hazarwi, ( Nowshera; Al Qasim Academy Khaliq Abad.2003),153-154.

<sup>67</sup> Mawlan Ibrahim Fani, 88.

<sup>68</sup> Haqqani,155.

<sup>69</sup> The debate was on Allama Mashriqi ideas that presented in his book Tazkira. Allama wrote that the British and their sons will be in the heaven because their deeds are good in this world. When Mawlana Ghulam Ghous read out the paragraph from Mashriqi's book. Mulla Marwat replied that this statement is not about the world after death. At this Mawlana Abd ul Haq saw the original statement he decided that the statement of the Mashriqi, was about the life after death. at this the enthusiastic people shouted Allama Mashriqi was kafir (infidel). (Abdul Qayum Haqqani, Sawanih Ghalam Ghous Hazarwi,( Nowshera; Al Qasim Academy khaliq Abad.2003),153-154.Al Haq khas number (special issue) (Akorha khattak; Darul uloom Haqqania ;1993),734-735.

<sup>70</sup> A village five kilometers away from Akorha Khattak Nowshera.

<sup>71</sup> Afazal Raza, Tareekh Qasba Akorha Khattak, (Akorha: Akorha Public School, 2005), 74.

<sup>72</sup> Mawlana Lutfullah gave statement to the assembled people in Peshawar.( D.A.O. Peshawar, Secret abstract of Police intelligence, No. 26 dated 30-6-39.

<sup>73</sup>NWFP.,C.I.D., D.A.O. Peshawar, Secret abstract of Police intelligence, no 26 dated 30-6-39.

<sup>74</sup> Kaka Khil, Mufti Sayahudin ,Musalman Kya Kary, (Laknow: Halkqa Adab ,N.D).97.

<sup>75</sup> Like Mawlana Ghalam Ghous, Mawlana Lutfullah and, Mawlana Abdul Qayum Popalzai etc.

<sup>76</sup> Report Of The Jamiat Ulama Soba Sarhad,1<sup>st</sup> July 1940, Report On Waziristan 1940,5.( Peshawar: Manzor Aam Press Islamia Buildind1940), 14.

<sup>77</sup> NWFP.,C.I.D, D.A.O. Peshawar, Secret abstract of Police intelligence, file no.923.dated 30-3-38.

<sup>78</sup> The treaty of Tehran (November 1814), signed by Brittan and Persia clearly reflected British fears about Russian advance towards India.(Sultan-i-Rome ,The North West Frontier Province (Khyber Pakhtun khwa) Essay on history, (Karachi: Oxford University Press, 2013),127.

<sup>79</sup> The closed border policy (1849 till 1887,) was replaced by forward policy. the former was aimed to gain the border closely and the later was designed for the control of frontier tribes.

<sup>80</sup> Abdul Wali Khan, Fact are Facts, the untold story of Indians Partition. (Peshawar: Bacha Khan Trust.2006), 79.

<sup>81</sup> The social-political movement of Abdul Ghafar Khan in 1929 ,which based on the non-violence theory of Ghandi.

<sup>82</sup> Charles Miller, Khyber British India's North West Frontier, The Story of An Imperial Migraine, ( London: Macdonald and Jane's 1977), 348.

<sup>83</sup> Wali Khan had given the details of those candidates as Nawab sir Sahibzada Abd ul Qayum lost his seat to Abdul Azaiz Khan, a Khudai Khidmat Ghar from the village of Zaida. Nawab Sir Muhamad Akbar Khan of Hoti lost to a member of his own family, Khudai Khidmat Ghar, Ameer Muhammad khan popularly known as Khan lala. Nawab Sher Ali Khan of Tehkal lost to Arbab Abdul Ghafur Khan of his own family .In Kohat , another pillar of the British, Khan Bahadur Kuli Khan was defeated by Muhammad Afazal Kan Koltamber. Among these members defeated by the Khudai Khidmatgar were, three Nawabs, Two Nawabzadas, two Khan Bahadurs ,and four Khan Sahibs, among the Hindus, there were four Rai Bahadurs and two Rai Sahibs. (Wali khan, Fact are facts, 83.)

<sup>84</sup> Abdul Ghafar Khan, *Zama Jwand Awo Jaddu Juhd*, (My Life And Struggle) Trans. J. Parkash Narayan,(Lahore: Fiction House, 2010), 25-27.

<sup>85</sup> Wali Khan, 84.

<sup>86</sup> Ibid, 81.

<sup>87</sup> Among those ulama Mullah Marawat ,Mawlana Midrarullah and Mawlana Muhammad Shoaib were prominent.

<sup>88</sup> The Shami Pir story shed light on the actual situation, (Caro, 568.)

<sup>89</sup> Ex Nazim of JUH.

<sup>90</sup> Dehlavi, Mawlana Akhlaq Husain Qasmi, (Delhi; Gehwara Muhassin, Idara Rahmati Alam Lal kuwan, d n).95.

<sup>91</sup> C. I. D., N.W.F.P.D.A.O., Peshawar, Serial No. 47/7274/1940. Dairy No. 303.

<sup>92</sup> The incident occurred on 13 April 1919 when a crowd of nonviolent protesters, along with [Baishakhi](#) pilgrims, who had gathered in [Jallianwala Bagh, Amritsar, Punjab](#). Hundreds of innocent Muslims and Hindus were fired by the British troops on the order of Colonel [Reginald Dyer](#).

<sup>93</sup> The prominent Ulama of this group of Jamiat were; Mulla Marwat of Nowshera, Mawlana Midrarulla Mardan, Mawlana Shakirulla Nowshera, Mawlana Abdul Rauf Nowshera, Mawlana Muhammad Shoaib of Lunkhawarh and Mawlana Shaista GulMardan.

<sup>94</sup> Report of the Jamiat ul Ulama Sarhad From 1928 To 1940. By Mawlana Muhammad Shoaib. (Peshawar: Sarhad Electric Press 1940), 20.

<sup>95</sup> "Report of the Jamiat Ulama-i-Sarhad about Waziristan and Hindu" (from 1<sup>st</sup> July 1940, (Peshawar: Manzor-i- Aam Press Islamiya Building, 1940), 5.

<sup>96</sup> Mawlana Ahmad Said Nazim Jamiat Ulama-i- Hind called this faction so called jamiat in news statement published in Daily Siyasat Lahore in 22 September 1940.

<sup>97</sup> BL, MSS, EUR, D 670/19, 3. (Secret Correspondence With The External Affairs Department Regarding Propaganda Through Mulla Etc.

<sup>98</sup> Ibid.

<sup>99</sup> I. B, N. W. F. P, File No. 1772. Serial No.920. Bundle No.54.

<sup>100</sup> Letters of Mawlana Shakirullah about the selection of committee for the review of sharia bill 1935, are included in the *Fitawa Kifayatul Mufti* vol 9 Kitab ul Siyasiyat page 271.

<sup>101</sup> He was the Assistant Commissioner of Peshawar and Later on Political Agent of the Mohmand Agency in 1940 .He was the first Indian who became the Deputy Commissioner of a district in British administration. Later on he was the last governor general(1955-56)

and the first President of Pakistan(1956-58).(Jalal, Ayesha, The Oxford Companion to Pakistan History (Karachi: Oxford University Press.2012), 338.

<sup>102</sup> IOR. MSS . EUR. 670/19. Secret Corresponded with the External Affairs Department. Regarding Propaganda Through Mullas, etc. page 1.

<sup>103</sup> BL, MSS, EUR, D 670/19, 3. (Secret Correspondence With The External Affairs Department Regarding Propaganda Through Mullas Etc.

<sup>104</sup> Iskandar Mirza observed that when Russia and Britain became ally there came difficult situation in the propaganda. when I talk to some Afridy and Mohmand they laughed at me and ,said as you propagating Russia ,we did not take it serious. (Ahmad Saleem, *Angrez Raj and Pukhtun Siyasat*, 1915-1947, Sir Georg Cunningham, Iskandar Mirza, or Khan Abdul Ghaffar ki Tahreraton ki Roshni me,( Lahore: Takhleeqat.1997), 57.

<sup>105</sup> Barkatullah Mujahid of Asmas and Abdul Jabbar shah were paid Rs. 500, and Rs.1000 respectively because they both working as a pair.( MSS, EUR, D 670/19, 37.)

<sup>106</sup> Cunningham had given Ghulam Haider of Sherpawo village Rs. 600 and asked him to meet each Mulla and prepare him to serve Islam. BL, MSS, EUR, D 670/19, 3-6, (Secret Correspondence With The External Affairs Department Regarding Propaganda Through Mulla Etc.

<sup>107</sup> Sikandar Mirza was one of the reputable administrators and expert on the Frontier Affaires. He got commission from the Sandhast in 1920 and relate with Scottish Rifles which was in Kohat. He helped British to implement their policy successfully.. He served in many areas at various posts, from 1930 to 1945. In 1930 to 1933, he remained as assistant commissioner of Nowshera and Bannu. He played a positive role for the British during the violent clashes between the government and the red shirts. Due to his capacity and good relation with the native Ulama he stabilized the situation in the whole Nowshera subdivision by May 1931. He became Deputy Commissioner of the

<sup>108</sup> Cunningham Dairy, 2.

<sup>109</sup> Parachas a caste in Nowshera Kalan Where Mulla Marwat was imam in their mosque. They were trading in the central Asian cities Samarqand and Bukhara of Russia. When they were being banned during the Russian revolution due to religious proclivities of Islam .Mulla Marwat shocked by this cruel act of Russians. The Bukharin's migrated people were already appreciated due to anti Russian propaganda that was a part of British policy in the early thirties. Mulla Marwat also criticized the Russians and Germans during the second world war and was highly appreciated by Parachas of Nowshera Kalan.

<sup>110</sup> Sayed Wiqar Ali Shah, Ethnicity Islam and Nationalism, Muslim politics in the North West Frontier Province 1937-47.(Oxford: University Press; 1999),120.

<sup>111</sup> Ahmad Saleem, *Angrez Raj owr Pakhtun Siyasat 1915-1948*, (Lahore:Takhleeqat, 1997), 55.

<sup>112</sup> Kuli khan was the Khan Bahadur and a retired officer. He was the founder member of the Muslim League in the NWFP. He was the father of Yusaf Khatak, Genral Habibullah Khan, Kalsoom Saifullah and The Ex-Chief Minister Khan Muhammad Aslam Khan Khatak.

<sup>113</sup> Wali Khan, 88.

<sup>114</sup> The list of Mullas in Cunningham dairy, presented in the appendix "A" of the report contained, 24 Mullas from Peshawar tehsil, 13 from Charsadda and 3 from Nowshera. The appendix "B" contained on 18 Mullas from Mardan and Swabi. (BL, MSS, EUR, D 670/19, 11-12. (Secret Correspondence With The External Affairs Department Regarding Propaganda Through Mullas Etc).

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<sup>115</sup> Ahmad Saleem, *Angrez Raj Owr Pakhtun Siyaset (1915-1948)*, (Lahore:Takhleeqat,1997),56.

<sup>116</sup> Wali Khan,88.

<sup>117</sup> There were twenty members of that committee.(prof. Dr. Muhammad Hanif ,Hayat o Asar Hazrat Miyan Umar Chamkani,( Peshawar: Islamia college;1987.),72.

<sup>118</sup> The mureeds(Desciples) of Miyan Umar of Chamkani gave lands for the expenditure of the public kitchen (langarkhana) in the district of Peshawar, Kohat and Mardan. Miya Umar sons, Miya Ahmadi and Miyan Muhammadi were died having no male issue thus Fazli Hadi Khan was made the Sajada nashin. In 1937, Fazli Hadi died and his predecessor were fighting for the possession. government t made a committee and gave the control to the evacuee of NWFP and a committee was made for the administration for the lands of the monastery. (Prof. Dr. Muhammad Hanif ,Hayat o Asar Hazrat Miyan Umar Chamkani, (Peshawar: Islamia college;1987),72.

<sup>119</sup> In this regard a Police intelligence report says “on the January 10<sup>th</sup> Mawlana Abdul Rahim Popalzai and Mawlana Abdul Wadud had a secrete conversation. They were both in favor of the fresh election for the office bearer, as early as possible. ( C.I.D., P.A., NWFP, dated, 1936. D. O. A. Peshawar, K.P.)

<sup>120</sup> Shams ul Wahab was the elder son of Mulla Marwat. He was granted lands by government in Mardan (Jonghrhy village). He was elected as a member of District Council Mardan in 1964. (Interview given by one of the elder person of Nowshera Kalan).

<sup>121</sup> C. I. D., N.W.F.P.D.A.O., Peshawar, Serial No. 39/1766/1934. Dairy No.46.

<sup>122</sup> Father of Sayed Bad Shah Gull the organizer of Jamia Islamai Akorha Khattak Nowshera.

<sup>123</sup> He was the member of the evacuee trust of NWFP after the death of his father .

<sup>124</sup> He completed his education from his father and prof. Abdul Haye Faruqi. He did M.A. from Punjab University and joined the higher education in N. W. F. P. , He was the Author of some valuable books among those, “*Sarhad Awo Afghanistan*”is very famous. Later on he became the Director of Colleges in N.W.F.P.(Dr. Fayuzul Rahman, Ulama-i-Sarhad Ky Tasnifi Khidmaat,( Lahore: Frontier publishing Company, D. N), 98.