
Individuals and Social Change in Pakhtun Society: A Case of Dr. Mohammad Farooq Khan (1954-2010)

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Abstract

Dr. Mohammad Farooq Khan, an ambidextrous, stood up with 'innovative' views, apparently inconsistent with the traditional personality traits and norms of the Pakhtuns, tried to bring a change in the ways and thinking of the people through persuasion and education and adopting every possible means-traditional or modern printed and electronic media. Opposition to him and his views did not detract him from the path which he had chosen for himself and for his people. When he was in the process of de-radicalization and rehabilitation of the militants and development of a public sector university in Swat-once under the control of the Taliban militants, he was murdered in Mardan in October 2010. There is a need to answer the question that under what conditions a single individual can induce a broad, positive impact on tradition ridden society?

Social Change is a constant, on-going process affecting all areas of life. The intellectual elite carry more weightage in a society, which is unexposed to, or lag behind in industrial and technological development such as the Pakhtun region. In this paper, an effort has been made to link the role of an individual in

the process of social change among Pakhtuns and the possibility of emergence of such individuals in Pakhtun society, a society that is apparently adamantly resistant to innovation and change. This individual is Dr Mohammad Farooq Khan, a man of astute acumen and steadfast commitment. In the first part, elements contributed to his socialization process are discussed. In part two, his work in the context of Pakhtun society is highlighted. In part three his views in two selected areas; Jihad and women in Islam has been critically evaluated, it in turn leads to conclusion.

Dr. Mohammad Farooq Khan, who was an ambidextrous, stood up with 'innovative' views, apparently inconsistent with the traditional personality traits and norms of the Pakhtun. He tried to bring a change in the ways and thinking of the people through persuasion and education. Apart from having a personal association two things attracted the author for this study; many intellectuals and men of excellence came out in Pakhtun region but this usually happened when these people left the region or they lived not among Pakhtuns. There are very few Pakhtuns in Pakhtun society who carried out both their intellectual endeavours as well as fully honoured the social obligations of the Pakhtun social order. Secondly, Farooq lived as a fearless warrior and died as a brave person. The principle at stake was a peaceful resistance to a religious thinking which believes in the use of guns for achieving its objectives. Farooq had an outlook very contrary to the said school of thought, thus his views and work incurred wrath of some 'Islamist' groups and militants. Despite receiving death warnings, he continued his mission in the region to reform Pakhtun society whether it is through writing books, pamphlets or expressing his views through electronic and print media. In his last days, as vice chancellor of Swat University, he was active in designing curriculum for various disciplines including Islamic Studies. During the same period he was busy in the de-radicalization and de-indoctrination of the potential suicide bombers in *Sabaon* and *Mashaal* rehabilitation centres in Malakand which was intolerable to the Swat militants and thus he was

assassinated along with his attendant after *zuhr* prayers in his medical clinic in Mardan.

Farooq had a multifarious personality, blending Pakhtun common wisdom and traits with human and Muslim experiences elsewhere in the world and particularly to those of the South Asia. His formal education was in medicine and he got his specialty in psychiatry from Vienna but most of his time he was busy in the social and religious intellectual discourses, dominating the theme of reforming his society.

Farooq, being an agent of change in Pakhtun society, need the study of factors which influenced his own socialization process. After a close study at Farooq's life it seems that his family background and his early childhood have enormous impact in the process of development of his views and personality.

The parental tutelage under his father Akbar Khan, who was once a university teacher but then left the job and joined a government school, made Farooq different from his classmates in the village school, Nawankali in district Swabi. His father learnt many things different than his ancestral body of knowledge when he was admitted in Islamia College, Peshawar in 1933. Akbar Khan's father, Wazir Khan¹, himself was not educated was very much impressed by Sahibzada Abdul Qayum who belonged to Swabi and his education movement which culminated in the establishment of Islamia College, Peshawar in 1913. Wazir Khan took a bold step and sent his son² to a 'different' and 'distant place' Peshawar, despite being having very meagre sources of earning.³ The 1920s and 30s Islamia College was the hub of intellectual and reformist cum political movements, having their origin⁴ in South Asia. Allama Mashraqi, who remained the vice principle of Islamia college, Peshawar in early 1920s and who launched his Khaksar Movement in 1930 had influences upon the students and intelligentsia of the region. Young Akbar Khan came across all these trends. He not only got acquaintance with Mashraqi but his later life shows an enormous impact on his thoughts and practices.⁵ He fully digested and adopted Mashraqi's views and thoughts. Akbar Khan grooming practices were

dominated with discipline in life as enunciated in the thoughts of Mashraqi, and which is not very common in Pakhtun families. However, this discipline does not mean over-respecting the elders, a common trait among Pakhtuns. Akbar Khan gave full liberty to his sons to disagree with him on the basis of argument, something very rare in Pakhtun society. He never imposed his own ideas upon his sons. Akbar Khan himself a linguist and master in Urdu from Peshawar University had a fine taste of languages. His personal library had good collection of books of eastern and western scholars along with piles of magazines and newspapers. It was the best place for Farooq to spend his tender age. His exposure to South Asian literary and intellectual tradition tuned his literary faculties and for was too much, for a ten year⁶ old child⁷ to prevent the influences of the writings of persons like Ghulam Rasul Mehr⁸, Ibrahim Jalis⁹ and Nasim Hijazi¹⁰.

It seems that Farooq's Muslim romanticism and idealism gestated through the books, magazines and newspapers available in his father's collection. On the other hand his grandfather, Wazir Khan, transmitted the narratives of the militant activism of the Pakhtun and others in the region such as Sayyed Ahmad Shaheed against the Sikhs and his Mujahidin Movement¹¹ and Hajji Sahib Turangzai against the British Indian government in the 19th and in the early 20th century. The Khudai Khidmatgar movement of Abdul Ghaffar Khan better known as Bacha Khan¹² was another focus of attention for Wazir Khan. However later on Wazir Khan aligned himself with the Muslim League's idea of Pakistan.

The parental protection in village school period was supplemented with the tutorship of two other important personalities; Mawlana Abdul Qayum¹³ and Mawlana Rajab Khan, both graduates of Deuband. These teachers also had exposure to the South Asian societies and one of the most important religious intellectual traditions i.e. Deuband. Farooq accredited his religious tendencies to these two teachers in the early age and Hafiz Abdul Ghafoor of Cadet College Hasanabdal. In his school age Farooq got familiarity with literature of Qadyanis, Ghulam Ahmad Pervez and Socialist ideas of Mao Tsetung. It is interesting

that Farooq ancestral village i.e. Nawankali is unique in the locality as it was open to innovative ideas unlike other places where such ideas were discouraged by the people.¹⁴

His admission in Cadet College, Hasanabdal and later in Kohat loosened the fatherly protection. The absence of fatherly protection let him to carry out his intellectual and academic assignments independently. His introduction to Mawlana Mawdudi through his book *Dinyat* is a very significant event in his life, as it had far reaching imprints on Farooq's overall worldview. During this period he studied almost whatever was written by Mawdudi including his exegesis, *Tafhim ul Quran* till he passed his F. Sc. His graduate studies in Mardan College are dominated greatly with a need of achievement which continued in the rest of his life. In Government College Mardan he contested the student union election and was elected president but he left the college when he qualified for Medical Sciences after doing biology as an additional subject. He did not bother for the criticism 'what the people will say' and joined Khyber Medical College Peshawar. Farooq close association with a religious student organization instilled in him social, religious and political activism which was observed in his personality till the last moments of his life. He contested for the students' election as president but could not win the seat.

After completing his studies he served first in government hospitals and then along with his wife, Rizwana Farooq, a gynaecologist started his medical practice in Mardan. His wife remained a constant source of inspiration who accompanied him in all his endeavours and 'ventures' in life. She is also co-author of a book *Islam and women*. Farooq joined Jama'at-i-Islami in 1984 and remained an active member and leader at the provincial level. However, certain policies for example Jama'at support to Zia ul Haq in 1985 referendum, support to the government on Hudood laws and the formation of IJI, an alliance of religio-political parties against the PPP in 1988 election dissatisfied him and forced him to raise voice against the same inside the Jama'at and suggested constitutional reforms in the Jama'at. He was very much against

the too much restriction by the party and used to call it *Tanzimi Jabr* (organizational tyranny). He was accommodated till he published his first book, *Pakistan Ikkiswi Saddi ki Janib*¹⁵ (Pakistan Towards the 21st century) in 1991. Jama'at enraged by his views regarding covering of face by women, family planning and Hudood ordinance of 1979 appeared in his book. Farooq was not ready to step back from his views as he insisted that it is not un-Islamic and thus was expelled from the Jama'at-i-Islami in 1991. In 1993, he contested a National Assembly seat from Mardan on the Pakistan Islamic Front (PIF) ticket and got 21000 votes. Though he could not win the seat but he secured the highest votes among any of the PIF candidates in Pakistan. Through this election he emerged as one of the most important political figures in Mardan along with the leadership of traditional political parties and families.¹⁶

The event of the expulsion of Farooq from the Jama'at has some important dimensions. It is not only important in the life and personality of Farooq but it also determines the trends inside the Jama'at. Farooq's expulsion should not be looked at as an ordinary disciplinary action against a party dissident but it should be looked at in the broader context of ideological and intellectual stagnation in the Islamic revival movements in Pakistan to cope with the issues confronted by the Muslims in modern times.

It established that Jama'at is now espousing only religious madrasah sponsored interpretation of Islam. Farooq's case also conveyed a message to the modern educated members inside the Jama'at not to think and express any view which is different from the religious hierarchy of the Jama'at.

It is believed that the vacuum created due to the non-availability of indigenous intellectual input was filled with the imported Islamist views, dominated by the forces emerging during the Afghan crisis in 1980s having its origin in the Middle Eastern religious and political dimensions and having a tendency towards a hard cover stand on issues. Farooq's expulsion from the Jama'at can also be looked as an aspect of the phenomenon of post-Islamism in the discourse of political Islam.¹⁷

After expulsion from the Jama'at Farooq associated with Tehrik-i-Insaf and then Muslim League (Nawaz Group) but he could not go along with these political parties and finally quit politics and concentrated on his individual efforts in forwarding his mission. After the Jama'at, the intellectual and religious pursuit continued till he met Javid Ahmad Ghamidi in Lahore. Farooq's thinking in religion is then shaped by Ghamidi and his teacher Mawlana Amin Ahsan Islahi.

Farooq emerged as an advocate of a particular stream of religious thinking in Khyber Pakhtunkhwa and elsewhere in Pakistan. His views on many occasions were divergent with the Pakhtun body of knowledge and actions dominated by the traditions. Farooq's personal life and his religious and intellectual activism show the elements of acceptance of change or modernization in the primordial mode of thinking in Pakhtun society.

Farooq skilfully exploited these Pakhtun traits such as individual freedom, religious fervour, respect and regard to the elders, *gham khadi* (occasion of sorrow and joy) and *khair khagara* (welfare work). Many times he became victim of jealousy, a trait adjective of the Pakhtuns but he always averted such a situation which could provoke his own sense of revenge another trait adjective of Pakhtuns. He reached out his entire near and dear ones. He patronized hundreds and thousands of individuals and families in their economic, social and educational needs and set a new example of altruism of a middle class Pakhtun individual. The occasions of being a chief guest in functions¹⁸ was used for a stress on change in the ways and thinking of Pakhtuns in the way of forward looking. His benefaction of several youth organizations in the north of Khyber Pakhtunkhwa paved the way for transformation of the tradition stricken society with opening new avenues of education and training. He expressed his delight to see Pakhtun getting enrolment in higher education institutions inside and outside Khyber Pakhtunkhwa and elsewhere in the world. His participation in national debates in Islamabad, Lahore and Karachi inculcated a new sense of pride in Pakhtuns, particularly in the

youth that they are not behind from their non-Pakhtun brethren in the religious and intellectual discourse in Pakistan. His analyses of social, political and regional issues were heard in the mainstream thinking inside Pakistan and elsewhere in the world.

Farooq addressed many issues related to the social, economic, political, educational and religious aspects of the people and expressed his views in pamphlets and books. For some time he contributed to national dailies as a columnist. He was invited to workshops, seminars and conferences where he elaborated his views with eloquence. Farooq was prolific in terms of contents and in ways of communication. He wrote about 15 books and booklets covering issues ranging from *Ramazan* moon sighting to the issue of Kashmir, Iraq and Afghanistan. He completed the revised edition of his translation of the Holy Quran in Urdu. This is not an original translation by Farooq rather a selection of the translation which he thought relevant and easy to understand by common readers in the modern times.

He appeared on national TV network including Aaj, Geo Dunya, ATV Khyber and PTV. also. ATV Khyber regularly telecast his Dars-i-Quran which attracted viewers including Pakistani diaspora elsewhere in the world. His question-answer session on PTV attracted quite a lot of people.

Farooq never hesitated to lead the people in the functions a role that is traditionally assigned to the Mawlvis. He led congregational prayers, delivered speeches on *Juma* and *eid* days in his native town; led funeral prayers and delivered sermons on such occasions.¹⁹ He also performed the functions of a *nikahkhan* (person who perform matrimonial rites). All such activities by a non mawlvi were 'innovation' in Pakhtun society, as these roles are allocated to the mawlvis as Pakhtun usually don't like such duties in their social circles. He had close connections with the traditional ulama of his area and extended his support whenever they needed his help. Due to such connections he played the role of a mediator between the government and the Swat militants when asked by the then governor KP Awais Ahmad Ghani.

On the other hand he was seen on the platform of Shirkatgah, the Aurat Foundation, the Human Rights Commission of Pakistan, the Family Planning Association, and many other forums that are considered to be liberal and secular by common people. He was quite comfortable with this modern educated intelligentsia of Pakistan.

Such aspects of Farooq's life made him unique and distinctive and place him as an important agent of social change in Pakhtun society. It is difficult to assess the quantum of change and express it numerically. However during the field work and available literature and comments on his website²⁰ this researcher was apprised about the change of behaviour when people interacted with Farooq whether through his books, through the electronic media and also through direct interaction with him.²¹

Farooq expressed his views on many issues, many of which were in conflict with the general understanding of religion and *Pakhtunwali* (Pakhtun code of conduct). These are: Jihad and *Qital* (fighting), Concept of *Zimmi* and *Jizya* (non-Muslims and poll tax), Islamic punishments for non-Muslims (not applicable as it is religious laws), *pardah* (etiquettes for man-woman contacts), covering of face by a woman, confinement of women to home only, head cover compulsory, equality of rights, duties and status of women and man, violence against women (it is prohibited and is a crime), women can go to the court and can get separate through *lea'an* (sworn allegation of adultery committed by one's spouse), woman as witness in a court of law (equal to man in circumstantial evidence), *diyat* (blood money) of women (not fixed and can be imposed according to the time, condition and society of different parties), girl can marry on her own, Islam and the West, women can get the right to divorce her husband, requirement of four witnesses proving a rape case (not necessarily) and the case can be proved through other means also, man and women can express feelings of affection for each other but cannot establish physical relationship and secret marriages, honour killing (not allowed in Islam), Fine Art, slavery in Islam, family planning, music, keeping beard, drinking alcohol etc.²²

A complete study of Farooq's ideas and thought is not possible in a single paper. Only two areas were selected to apprise the audience about his views and his mode of reasoning. These issues are the status of women and Jihad or holy war as enunciated in his books, *Islam aur Awrat* (Islam and Women)²³, and *Jihad aur Qital-Chand aham Mobahith* (War and Jihad-Some important discourses)²⁴ they are selected because of their importance and relevance to Pakhtun society. How the literature of Farooq contributed to the on-going religious discourse in Pakistan still requires to be investigated. But it is evident that the first issue pulled him from the traditional understanding of Islam and the other pushed him to be seen as 'heretic' in the eyes of those who supported the use of force for the promotion of their objectives in the region.

On the issue of women, Farooq first clarified the notions of Quran with citation of the verses and its translation. Farooq declared women as an independent entity in the light of Quran, *hadith*, *athaar* (a tradition which chain is not connected with the prophet) and historical anecdotes. Women cultivated land, conducted businesses and earned independently in the early pristine days of Islam. Sometimes, they were also given the task of running state affairs. Farooq then hypothetically and factually took the questions of common readers and discussed them one by one in his writings. Views of Farooq are inconsistent with the Pakhtun cultural traits that consider women as subservient to man and sometimes uphold the feudalistic tendency of taking woman as a personal property. Pakhtun religious figures, who focuses most of their religious pronouncements and activities on issues related to one way or another to women, tend to present cultural traits in the guise of religious directives.

On the issue of woman Farooq emerged a Muslim scholar and activist who pleaded a full independent entity for women in the light of teaching of Islam. He saw the existing plight of women in the region inconsistent with Islam. However, he is wrongly portrayed as liberal by the religious groups. He did not support the unrestricted freedom of women as some of the people pleaded

for them. Rather he also criticized the west for exploiting the womanhood for some ulterior objectives. Being a member of the National Commission on the Status of Women headed by Justice Majida Rizwi, he supported the repeal of *Hudood* ordinance imposed by general Zia ul Haq in 1979.²⁵ Farooq was also among those few Muslim scholars who were in the forefront of the movement to repeal this ordinance in Pakistan.

The second issue is Holy war or Jihad in Islam. The issue is more relevant to Pakhtuns than any other community in the Muslim world at present. The Pakhtun region has been the hub of this 'holy war' in the last thirty years, started with the resistant movement against the Soviet intervention in Afghanistan in 1979, and continued in the shape of internal war among various Afghan militant groups in 1990s and then the American arrival in Kabul in 2001 and the subsequent Taliban resisted in Afghanistan. This 'Jihad' convulsed the Pakhtun region on the eastern border of Durand Line also.

Farooq analysed the Quranic verses and Hadith literature where the term Jihad (used in 29 places in Quran) and *Qital* (used 54 places in Quran). Farooq brought another term *Sabr* (endurance) (used 103 places in Quran) along with jihad and *Qital* and lamented that the religious scholars have ignored this term in the contemporary religious discourse of resistance.²⁶ Farooq stated seven principles in the light of Quran for *Qital*. These are

- 1) Declaration of Jihad (*Qital*) by state only
- 2) Quantitative and qualitative strength with a particular ratio against the oppressor
- 3) Respect to all international treaties
- 4) Acceptance of peace overtures by the opposing party
- 5) Assurance of safety of all non-combatants
- 6) Regard of the holy months in declaration of war
- 7) Permission of war if it is imposed in these months.²⁷

Farooq then brought out the arguments which are presented against the above cited view point. He analysed all such arguments /events in the light of historical evidence e.g. the case of Abu Basir, the incident of Karbla, what should be done if the rulers are incompetent, narrative of the holy prophet that Jihad will continue till the Day of Judgment, difference between offensive and defensive war. In all these places he encountered the arguments of pro-Jihad discourse with his own understanding of the issue of Jihad and *Qital*. Farooq saw no room for the use of force for change of government in a Muslim country in the modern democratic world. He pleaded that permission of armed struggle will led to private military groups and in such cases internecine conflict and clashes cannot be avoided. Such kind of situation will lead to anarchy in the world and it is never supported by Islam.

On the issue of suicide bombing he took a very bold step and rejected it in all circumstances.²⁸ On this issue Farooq gave considerable weightage to get lessons from human experiences and concluded that the strategy of suicide attacks failed in Iraq, India and Israel and its damages were more than its positive impacts. Farooq then analysed the famous 'Khost Declaration' in which Usama bin Laden, Aiman Al-Zawahiri and Abu Yasir declared a war against the American forces and people. He concluded that this fatwa had no religious, political or ethical value.²⁹ Farooq also opposed Yousaf Qardhawi, a very important and popular Islamist ideologue in the present time, when he gave a verdict in favour of suicide bombing as a war strategy against the enemies. Farooq encountered his arguments in the light of Quranic teachings and analysed the historical instances which Qardhawi cited. Farooq concluded that suicide is against Quran and these attacks are not in the interest of Muslims.³⁰

In the discourse of Jihad and *Qital*, Farooq emerged as a peaceful resistant voice to the on-going religious militant onslaught in the Pakhtun region. He was a non-confrontationist and believed in human, Islamic, Pakistani and Pakhtun values, in which he saw no contradiction. In his own words, "I am humanist,

Muslim, Pakistani and a Pakhtun. To strive for the well-being of the whole humanity, to uphold the cause of Muslim Ummah and to exalt the dignity of Pakistan and Pakhtuns is my mission. There is no contradiction between their interests, provided every issue is seen with justice and fair play.³¹

Farooq after clarifying an issue in the light of Quranic verses do not hesitate to mention the follies of certain ulama such as Mufti Mohammad Shafi and Mawlana Abul Ala Mawdudi. On the question of covering face by the women Farooq do criticizes the views of both these great scholars.³² Farooq's way of criticizing these views is based on the following premises;

- ◆ That Quran does not contradict itself.³³
- ◆ Some instruction in the holy Quran are specific to a period and time and thus cannot be universalized. For example, the case of covering face by the women is specific to the wives of the holy Prophet and not to the ordinary Muslim women.
- ◆ Analysis of each narrative in the text of Quran
- ◆ Analysis of the sources of information or informant in the light of jurists' opinion about the informant and that piece of information.
- ◆ Analysis of each narrative in the light of principles of Hadith literature and he mentioned the status of each hadith such as *Sahih*, *Mursal*, *Muzal*, *Zayif*³⁴ etc.
- ◆ Application of the principle of *diraiyat* (ratiocination), for example when it is argued that women should cover their face because 'it exhibits her real sensual appeal'. In order to avoid any mischief from men, she should cover her face. Farooq said it is not correct. A women face may attract the aesthetic sense of man while the sensuality may only be the outcome of a wild imagination of a sexually perverted man. In such cases man should be warned and not women.

Secondly, in certain cases face of men may also attract others so then all such men should also be asked to cover their faces. Thirdly, if 'the risk of mischief' is the criteria then all men and women should cover their faces in order to avoid the risk of homosexuality.³⁵

The deviation in Farooq's views on different issues from the traditional mode of reasoning is rooted basically in his approach to the text of holy Quran and hadith. Farooq's mode of thinking is based on the textual-contextual approach to Holy Scriptures. This approach is contributed to Mawlana Hamiddudin Farahi of India in the first quarter of 20th century. Mawlana Amin Ahsan Islahi forwarded this approach in the next 50 years and Javid Ahmad Ghamidi for the last 30 years crystallized this approach and applied it to the cotemporary social and political issues. The application of this approach some times resulted similarity with another school of Muslims better known in our academic circles as 'modernists.' Their approach is also contextual but it is historical-contextual. On many occasions the textual-contextualists have differences with the historical contextualists as they have differences with traditionists. When the approach of textual-contextualists coincides with the historical contextualists then the ulama named Textual contextualists appear as if they are modernists and liberal and *mutajaddidin* (modernists).

Conclusion

Pakhtun traditional society contains some elements which can be instrumental in the way of modernization. Those elements are subject to investigation by the modern social scientists having full acquaintance with the local culture and tradition. There is a need of Pakhtun intellectual elite to direct and implement the social change to secure an honourable place in the comity of nations. These intellectual elite should not ignore the South Asian Muslim intellectual tradition. They should be very watchful about the north-western Muslim trends, usually dominated with

ethnocentric feelings. If such Pakhtun intellectual leadership who possess personal integrity, loyalty to traditions and piety in character direct the change in society, it will get immensely good results not only for the Pakhtun region but will greatly contribute to the peace in the world in the present situation also. Farooq belong to that rare breed of Pakhtun who inherited from his father and prized learning and reasoning rather than imposition of dogma. His deep understanding of the Quran and Sunnah and an ability to tap into the existing Pakhtun values remain an emblem for those who have a wish to bring a broad and positive change in the Pakhtun society.

Notes and References

- 1 He had some agricultural training sessions in Tarnab Farm, Peshawar.
- 2 Akbar Khan's mother died when he was only 7 years old.
- 3 Azam Khan, brother of Farooq, reply to a questionnaire (via email).
- 4 Khilafat and Hijrat Movements
- 5 Akbar Khan's personal library contains almost all literature of Mashraqi including some rare books like, *The Constitution of Free India 1946 A.C.* (Personal visit to his library after his death) He also named one of his sons after the name of Inayatullah Khan.
- 6 His son Azam Khan told that his father followed the Pakhtun proverb, "*par me ka aw mar me ka*" (convince me and kill me). Reply to the questionnaire via email.
- 7 As Farooq stated that he studied these writers in early age.
- 8 Mehr originally from Jalandhar stationed in Lahore and spent his life in Journalism heavily dominated by the contemporary politics. A translated of about 40 books. He also wrote on Ibn Tamiya. He wrote a detailed account of Sayyed Ahmad Shaheed and his activities in Pakhtunkhwa in *Sarguzasht-i-Mujahidin*. His treatment to the role of

Pakhtun in Sayyed Ahmad has been subject of concern by the Pakhtun writers. A young Pakhtun researcher, Altaf Qadir contested many of his notions in his PhD dissertation submitted to the department of History, Quaid-i-Azam University, Islamabad

- 9 He was Urdu writer originally belong to Hyderabad Deccan and start writing when he was a student. His short stories appeared *Zard Chahray* which brought him fame. His column *Waghaira Waghaira* a satirical/humorous column appeared in daily *Jang*, Karachi in 1960s and was very popular among the people. He associated with Progressive Literary Movement. He started writing in newspapers and before his death in 1977; he was editor of daily *Masawat*, the mouth organ of the Pakistan Peoples Party.
- 10 A very famous Muslim romanticist whose writings influence most of the young Muslim youth in the second half of the 20th century. He is even now popular among these romanticists.
- 11 See for details Abdul Rauf, "The British Empire and the Mujahidin Movement in the N.W.F.P of India, 1914-1934", *Islamic Studies*, Volume 44, No 3, autumn, 2005, pp. 400-39.
- 12 A movement launched by Abdul Ghaffar Khan better known as Bach Khan in 1929 and which become very popular in the region in the coming days. For a detail study see Shah, Sayed Wiqar Ali *Ethnicity, Islam and Nationalism: Muslim Politics in the North-West Frontier Province 1937-1947* (Karachi, Oxford University Press, 1999-2000).
- 13 He remained a close friend of Farooq's father. He was known as *Khatib Sahib* in his locality. (interview with his brother Sahibzada Halim at Kalo Khan (Swabi), November 8, 2011)
- 14 It was due to the mobility of the people to Karachi and other parts of the country for financial purposes.

(interview with Sahibzada Halim at Kalo Khan (Swabi), November 8, 2011)

- 15 Dr. Mohammed Farooq Khan, *Pakistan Ikkiswi Saddi Ki Janib* (Karachi: Idara Matbua'at-i-Takbir, March, 1991).
- 16 During this period he was contacted by leaders of Awami National Party, Pakistan Peoples Party and Muslim League for joining their respective political parties.
- 17 See for details, Husnul Amin, "From Islamism to Post Islamism- A Study of a New Intellectual Discourse on Islam and Modernity in Pakistan", Ph.D. dissertation, International Institute of Social Studies, The Hague, The Netherlands 2010.
- 18 Farooq was a good speaker and thus was used to be invited by different educational institutions both government and private in the northern part of Khyber Pakhtunkhwa.
- 19 This is a tradition in the region that after the burial, a mawlvi should deliver a speech to the participants.
- 20 <http://www.pakhtun.com/index.php/about-pashtuns/pakhtun-personalities/dr-mohammad-farooq>, <http://blogs.tribune.com.pk/story/2025/dr-farooq-the-loss-of-an-intellectual/>, <http://pakteahouse.net/2010/10/02/dr-muhammad-farooq-khan-rip/>
- 21 Interview with Sahibzada Halim at Kalo Khan (Swabi), November 8, 2011.
- 22 His works include; *Pakistan Ikkiswi Saddi Ki Janib* (Karachi: Idara Matbua'at-i-Takbir, March, 1991); *Islam kia hain* (Mardan: Agahi Barai I'tidaal), 2010; *Islam Awr Awrat (Islam and Women)* (Lahore: Dar ul Tazkir, 2004); *Jihad-o-Qital Chand Aham Mobahith* (Mardan: Agahi Barai I'tidaal, 2010); *War and Jihad in Islam- Some Important Discourses* (Mardan: Awareness for Moderation), 2010; *Ummat-i-Muslima kamyabi ka Rasta*(Mardan: New Age Printers, 2008); *Ummat-i-Muslima kamyabi ka Rasta*, volume II (Mardan: Agahi Barai I'tidaal, 2010); *Jihad bamoqabila Dehshatgardi* (Lahore: Maktaba-i-Jadid), 2001; *Jihad versus*

Terrorism (Mardan: Dar ul Ishraq), 2001; *Jihad Qital awr 'Alam-i-Islam* (Lahore: Dar ul Tazkir), 2005; *Hasba Bill kia hain* (Mardan: Ummah and Pakistan Forum), n.d.; *Islam ka Fowjdari-o-diwani Qanoon (Malakand division kai khososi tanazur main)* (Mardan: Kawsar Printing Press), 1999; *America awr Alam-i-Islam* (Mardan: PNF Publications), 2003; *Masala-i-Kashmir Pasmaizar, Mawjuda Sorat-i-haal awr Hal* (Mardan: n.p.), 2002; *Kashmir Issue- Background, Current Situation and its Solution* (Mardan: n.p.), 2001; *Jadeed Zehan Kay Shubhat Aur Islam Ka Jawab* (Lahore: Dar ul Ishraq), n.d.; *Islami Inqilab ki Jadohud-Ghalti Ha-i-Mazamin* (Lahore: Dar ul Ishraq), n.d.; *America Ummat-i-Muslima Pakistan kai Tanazur main* (Peshawar: National Research and Development Foundation), n.d.; *Islam and the West- a discussion on some important contentious issues* (Mardan: Awareness for Moderation), n.d. and *Quran-i-Majid-Asaan Tarin Tarjuma wa Tafsir* (Lahore: n.p. 2009)

- 23 Dr. Mohammad Farooq Khan, Dr. Rizwana Farooq, *Islam Awr Awrat (Islam and Women)* (Lahore: Darul Tazkir, 2004).
- 24 Dr. Muhammad Farooq Khan, *Jihad-o-Qital Chand Aham Mobahith* (Mardan: Agahi barai l'tidaal, 2010).
- 25 He was one among the twelve of the fifteen members' special committee who recommended repeal of the ordinance.
- 26 Farooq, *Jihad-o-Qital*, pp. 21-22.
- 27 Farooq, *Jihad-o-Qital*, pp. 27-41.
- 28 Another such example in the Khyber Pakhtunkhwa was Mawlana Hassan Jan who was then killed in an attack. It is stated that some days before his death he gave a verdict against the suicide attacks.
- 29 Farooq, *Jihad-o-Qital*, pp. 122-24.
- 30 Dr. Farooq Khan, *Ummat-i-Muslima kamyabi ka Rasta* (Mardan: New Age Printers, 2008), pp. 226-27.

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- 31 <http://www.pakhtun.com/index.php/about-pashtuns/pakhtun-personalities/dr-mohammad-farooq> visited November 10, 2011.
 - 32 Farooq, *Islam and Women*, pp. 87-90.
 - 33 *Ibid*, pp. 15-49.
 - 34 These are different terms used for prophetic traditions on the basis of their validity and authenticity.
 - 35 *Ibid*, pp. 86-87