

# The Role And Contribution Of Maulana Saif-Ur-Rehman As Fighter For Independence In The Struggle Of Independence In Indo-Pak "

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## ABSTRACT

The history of India has seen strange twists and turns. Sometimes it was ruled by non-Muslim kings, sometimes Muslims fell in love with this soil and sometimes the British ran their policies on it. The British era was the most dangerous and disturbing era in all these periods and there is no precedent in the past history of India for the chaos that the country suffered from with their arrival. The biggest threat to their arrival was the religious and national identities and cultural values and traditions, from which various personalities from time to time played a role. In late 1913, a decisive movement against the British was announced under the leadership of Shaykh-ul-Hind Maulana Mahmood Al-Hassan.

Maulana Saif-ur-Rehman (RA) is one of the personalities who broke the chains of slavery and entered the field of Hurriyat (Freedom) and launched a decisive movement against the British Rule in Shabqadar, Charsadda, a village of Khyber Pakhtunkhwa, Pakistan and its adjacent to tribal areas under the patronage of Haji sahib Turangzai. Maulana Saif-ur- Rehman was a great personality from this region of Shabqadar, Charsadda, who took part in many battles with Maulana Rashid Ahmed Gangohi and Shaikh-ul-Hind Maulana Mahmood Al-Hassan during the heyday of British colonialism. In addition to his teaching services and the struggle for independence, he has been a political ambassador to Russia and Saudi Arabia. The said research paper is going to mention some of the deeds of Maulana Saif-ur-Rehman in the struggle for independence against the British Rule in India.

## Literature Review:

A bask of work has been done in the province of Khyber Pakhtunkhwa on the introduction and services of scholars, In which Allama Abdul Hai's (1923/1341 AH) eight-volume book "Nizhut-ul-Khawatar", Abdul Halim's two-volume book written in Pashto Language "Ruhani Taron" by Abdul Halim Asar Afghani (1965), Mian Abdul Rasheed Akhun Khel's book "Tazikra Ulema Kabar" And the eminent Mashaikhs of the Border Province of Pakistan"

Nafis Ahmad Qadri Misbahi's book "Tarikh Mashaikh Naqshbandiyya" Dr. Hafiz Fayuzur Rahman's research paper "Famous Scholars of the Border Province" Ijazul Haq Qudosi's book "Sofiaye Border" Muhammad Amir Shah Qadri's two-volume book "Tazkira Ulama wa Mashaikh Sarhad, Muhammad Qasim bin Muhammad Amin's book, "Tazkira Ulama Khyber Pakhtunkhwa" and Hafiz Babar Khan's book "Role of Ulama in the Politics of the Indian Subcontinent" are worth mentioning.

## **Maulana Saifur Rahman's Family**

### **Background:**

He was born in 1860 in the house of Ghulam Khan in Mathura Nao<sup>(1)</sup> area of Shabqadar. He belonged to the famous Qazi Khel family of Kandahar. Many people in Wajdad were scholars and noble people, his father was scholar, and his family came to Mathurano area of Shabqadar due to chaos in Kandahar and settled here. Where Maulana Saifur Rehman Sahib was born. <sup>(2)</sup>

He got his initial Education at home, then read books of logic from the most famous teacher of philosophy and logic in Doaba region, Maulana

"Sarikh"<sup>(3)</sup> and completed these arts with him. obtained a certificate by reading a tour of hadith from him <sup>(4)</sup>.

After graduation, he started teaching at Madrasah Tonk, after teaching there for some time; he became the President Madrasah of Jamia Nasiriyah, where he taught various arts and sciences for six years. He went to where he held the position of Sheikh Al-Hadith and did teaching services for some time, many great scholars passed under his tutelage. <sup>(5)</sup>

### **Perspectives of scholars:**

Maulana Azizur Rahman Sahib <sup>(6)</sup> writes about you:

He is an Afghan from Qandahari, he got the knowledge of Hadith from Hazrat Gangohi and became the head of Madrasa Fatehpuri, he was an excellent advisor, Hazrat Sheikh Al Hind made him a worker of his movement and he resigned from Madrasa Fatehpuri along with Haji Sahib Taranzai. He said work; there he raised a lot of fire against the British through his speeches. <sup>(7)</sup>

### **Maulana Qari Muhammad Tayyab <sup>(8)</sup>**

#### **view:**

He was a famous political leader, who did very important work in the movement of Hazrat Sheikh-ul-Hind. He was still alive and treated me with extraordinary love, politeness and respect, but rather with contempt, although I had contempt for him. When Europe was attacked, I was in Kabul at that time, and happened to be in Maulana's house.

As soon as he heard the news of the attack, he wept with joy, fell down in prostration and said, "Lord! Thank You that a war has started among the wolves, from which humans were expected to be saved."<sup>(9)</sup>

### **Shaykh-ul-Islam Maulana Syed Hussain Ahmad Madani <sup>(10)</sup> view:**

Maulana Saifur Rehman Sahib is originally a Qandahari Afghan, his parents and ancestors

started living near Peshawar, he received the knowledge of Hadith from Hazrat Maulana Rashid Ahmad Gangohi, may God bless him and grant him peace. Later, Madrasah Fatehpuri became Madrasah in Delhi and continued to perform the duties of this post for many years. Hazrat Sheikh Al-Hind made him his friend and made him a member of his mission and asked him to migrate to the center of Yaghestan, so he migrated to Yaghestan and preached to the people for a long time and encouraged them to fight for freedom. The speaker was a very advanced and very intelligent man of knowledge and action, his sermons and exhortations created an impression and enthusiasm among many people. Since he left his job and went to Yagistan with Hazrat Shaikh Al-Hind, so as long as Hazrat Shaikh Al-Hind remained in India, he supported his expenses from month to month as much as he could. After being defeated, they went to Kabul. During the last days of Amir Habibullah Khan, Maulana Mansoor and Maulana Saifur Rehman were sent from Kabul to Yagistan on the protest of the British government. Both of them stayed together until Jalalabad. The Afghan government accepted and promised to separate itself from Indian affairs. Now he started living with Mustofi-ul-Mammalik, until the last reign of Amir Habibullah Khan, he stayed with Mustofi-ul-Mammalik and assisted him in the work that was given to Mustofi to support the British. I reached Kabul after being freed and held high positions.<sup>(11)</sup>

### **Allama Hakeem Abdul Hai Lakhnavi**

#### **view:**

Sheikh Fazil Saifur Rahman was one of the Hanafi Velayati Tonki Kabar scholars, who was born in Afghanistan, studied jurisprudence, principles and Arabic in his village, then went to India and their Sheikh Lutfullah bin Asadullah.

After spending a lot of time with Kotli, he acquired knowledge of mathematics, then traveled to Gangohi and read hadiths from Shaykh al-Muhadith Rashid Ahmad Hanafi Ganguhi and read Sahih Sita from him in one year, then traveled to Tonk and married the daughter of Qazi Dost Muhammad Kabuli there. He settled down and started teaching at Madrasa Nasiriyah in Tonk city, taught there for a long time, then started teaching at Fatehpuri Madrasa in Delhi and visited Madrasa several times, but did not agree to go to Lucknow.

In 1333 AH, Hindse came out and secretly traveled to his village with the support of Sheikh-ul-Hind Mahmud-ul-Hassan Deobandi and persuaded the people there to take up arms against the British and his speeches and statements showed an impact on the people and led Haji Sahib Tarangzai against the British. He was pushed into the war and when he was defeated and the British were victorious, he migrated to Kabul and settled there. When Amir Habibullah Khan was killed and Amir Amanullah Khan got the emirate, he came back to Kabul and held many positions.

Sheikh Saifur Rahman was the owner of strong knowledge, extremely intelligent, very brave and zealous in the matter of religion, hated the British, was very eloquent and eloquent, expert in worldly affairs, and knew politics. When India became independent and became Pakistan, he settled in his village in Peshawar, in the north of Peshawar in a village called Mathrano, and died there on the eighth of Jamaad-ul-Awla in 1399 AH. Buried in the tomb of the ancestors.<sup>(12)</sup>

### **Maulana Abul Hasan Ali Nadvi view:**

Mujahid Kabir Maulana Saifur Rahman Tunki was also very happy to meet Maulvi Abdul Aziz, son of Muhajir Kabul and his nephew Maulvi Azizur Rahman. Maulana Saifur Rahman was born in Frontier Province and received his primary education there, and then he moved to India, Mathematics. He was educated by Lutfullah Ali Garhi and learned Hadith from Maulana Rashid Ahmed Gangohi. He served as a teacher in Madrasa Nasiriyah in Tonk state for a year and settled there, he was also a madrasa in Fatehpuri for some time; he had a special relationship with Sheikh Al Hind Mahmud Al Hasan and was a special member of his Mujahideen Movement. He migrated from India and fought against the British under the leadership of the famous frontier mujahid Haji Turangzai. After failing in this attempt, he migrated to Kabul, where he later held some important positions. After the creation of Pakistan, he returned to Peshawar.<sup>7</sup> Jamadi Awala died on 1369 AH in his village Mathranu which is located in the north of Peshawar.

Maulana was a very courageous, lofty, intelligent and wise scholar, he was very much enmity with the British, and he had a good number of disciples in India <sup>(13)</sup>

### **Hakeem Muhammad Imran Khan**

#### **Tonkey view:**

Maulvi Saifur Rahman Kabuli, Maulana Rasheed Ahmed Gangohi, after receiving Sanad graduation, came back to Tonk. At that time, according to the constitution, initially, these gentlemen also started teaching at their own residences Then it was thought that a big seminary should be established in Tonk Enlightened and benevolent people of the time participated in this advice, Sahibzada Abdul Rahim Khan Muzaffar Jang, who was a great friend of knowledge and appreciative of scholars, was at the forefront in this matter. The caravan "came into being.

This seminary was established under the patronage of Sahibzada Abdul Rahim Khan, Maulana Saifur Rehman Kabuli Madrasa I and Maulana Haider Hasan Khan were appointed as Madrasa II.

After the death of Sahibzada Abdul Rahim Khan, Maulana Haider Hasan Khan went to Lucknow and Maulana Saifur Rahman went to his homeland after settling in Turkey.<sup>(14)</sup>

### **Maulana Syed Muhammad Mian Sahib writes with reference to the English record:**

Saifur Rehman Maulvi, son of Ghulam Khan, resident of Mathura police station Shakargarh, North West Frontier Province, Maulana Mahmudul Hasan, is the most important person in the conspiracy of jihad. He came to Peshawar and settled in the same district. After receiving religious education from Maulvi Lutfullah in Aligarh, Saifur Rahman eventually became the headmaster of the Islamia School in Shahjanpur. He remained in Delhi until June 1915, while Maulana Mahmudul Hassan, crossed the border under the schemes of Ubaidullah and Abul Kalam Azad, He influenced Haji Sahib Tarangzai to make him take wrong actions, of which he became the secretary. Through the influence of Saifur Rehman, Haji Sahib is always actively engaged in creating enthusiasm for fanaticism among the independent tribes and Mujahideen. In 1915 He is largely responsible for the battles that took place on the border, now he is in Kabul, he is a major general in the list of Junod e Rabbaniyya, he is also mentioned in the letters of Hazrat Maulana Ubaidullah.<sup>(15)</sup>

### **Struggle for Freedom:**

Maulana Saifur Rahman was a scholar as well as a great mujahid, whose role in the struggle for freedom is not hidden from anyone.

"You were a great Mujahid and kept the zeal of Jihad boiling in your chest" <sup>(16)</sup>.

Maulana Saifur Rahman is counted among those scholars who flatly refused to be a tool of the British on this important and critical occasion. Moreover, Maulana Sahib declared Babang Dhal Haq and gave this fatwa that the above mentioned war is not a regional war but It is a religious war and jihad for Muslims in every way.<sup>(17)</sup>

### **Declaration of Opposition to the British:**

At the end of 1913, Britain started conspiracies against the Turks and the Christian powers were united to destroy Turkey. The Muslims of India were shocked to see the British conspiracies against the Islamic Empire of Turkey. To cool down the enthusiasm of the Muslims of India, the British played a trick that India.

They started trying to get a fatwa from The learned scholars, that the attack on Turkey is permissible, the fatwa of Maulana Saifur Rehman Sahib was considered authentic in those days, so the British tried to get a fatwa from Maulana Saifur Rehman as well, but Maulana Instead of justifying the British attack on Turkey, he declared that in case of British attack on Turkey, it is the duty of Muslims to fight for the protection of the Islamic Empire of Turkey.

As soon as this announcement was made, the British issued orders to arrest Maulana, but they failed in this attempt. Meanwhile, in Delhi, Sheikh-ul-Hind Maulana Mahmood-ul-Hasan founded Tehreek Hizbollah, this movement was a Mujahidan movement, whose program I was a constant Jihad against the British, this movement was going on secretly and their volunteers were engaged in important activities in their respective places throughout India. Were born, led by Haji Sahib Tarangzai <sup>(18)</sup>.

After this announcement of the right, after consulting the Delhi-based Muslim leaders Hakeem Ajmal Khan, Dr. Ansari and some other friends, Maulana Saifur Rahman went to Deoband to consult with Sheikh Ul-Hind Maulana Mahmood-ul-Hasan. Maulana Sahib left for Peshawar. After reaching the border, Maulana Saifur Rehman and the great Mujahid Haji Sahib Tarangzai, after mutual consultation and negotiation between the two Mujahideen, it was decided to migrate to the independent tribes. Go, so that regular and practical jihad against British colonialism can be started.<sup>(19)</sup> When Haji Sahib raised the knowledge of jihad against the British, Maulana Saifur Rehman fought with the British army for twenty-seven days in the area of Rustom near Mardan. Sahib played a mujahidan role.

### **Mujahidana's speech before the British delegation:**

The governor of Sarhad (present-day Khyber Pakhtunkhwa) organized a delegation and sent it to Haji Sahib Tarangzai, through which Haji Sahib was asked to stop his activities against the British if he did not stop him from propagating Islam in his area. Will go, but the government is also ready to give you privileges in this regard.

"Representatives of the British! Have you ever thought that you are Muslims? If you people awaken this feeling in your hearts, the Mujahideen of Islam against the Christians need neither landlords nor money and wealth. They have come to the field for the protection of Islam; tell the British that our fight will continue until the British liberate this land."

So the delegation failed and went back quietly and when the British authorities were informed about Maulana Saifur Rahman's speech, the Government of India announced a huge reward for arresting Maulana Saifur Rahman dead or alive. Many conspiracies were made. But the British failed to arrest Maulana. <sup>(20)</sup>

This jirga of white fibers was sent to Bonir by the Chief Commissioner of Sharhad (now Khyber Pakhtunkhwa province) Sargeor Rus Capel and gave him full authority to reconcile that we will agree to whatever you agreed to Haji Sahib Tarangzai. K. Bahadur Saadullah Khan and Nawab Dost Muhammad Khan of Tehkal Peshawar were also included. In front of all the Jirga, he explained full of advice <sup>(21)</sup>.

### **An English record about Maulana Saifur Rahman:**

Maulana Syed Muhammad Mian Sahib in his book "Tahreek Shaikhul Hind" writes with reference to an English record:

Maulana Mahmudul Hasan's conspiracy of jihad, Saifur Rahman Maulvi is the most important person in it, he stayed in Delhi until June 1915, while he crossed the border under the schemes of Maulana Mahmudul Hasan, Ubaidullah and Abul Kalam Azad, and he was a Haji. By influencing Tarangzai, he continued to make them take wrong actions, of which he

had become the secretary. With the influence of Saifur Rehman, Haji Sahib is always actively engaged in inciting fanaticism among the independent tribes and Mujahideen. In 1915, on the border He is largely responsible for the battles that took place.<sup>(22)</sup>

### **A few incidents of Mujahideen character against Negroes:**

On July 6, 1927, Haji Sahib Tarangzai and Maulana Saifur Rahman attacked Shabqadar together with the Mujahideen. There was a fierce fight at the check posts near Shabqadar. Financial and human losses were also incurred, but the morale of the Mujahideen was still alive. On the other hand, the British generals suffered a lot. Seeing their loss and the spirit of the Mujahideen, they sent arms to their Pashtun agents and strongly urged them that the Muslims to help them in the contest, on which they took up arms and waged a vicious war against their Muslim brothers. This war of Mujahideen against the British continued from July 6, 1927 to July 11, 1927. This was Haji Sahib's second attack on Shabqadar. It was easy, after the ceasefire, these Pashtun agents were Distributed cash rewards as well as certificates by the Deputy Commissioner of Peshawar.

Regarding this attack by Mujahideen, Aziz Javed writes in his book "Haji Sahib Tarangzai":

Haji Sahib told the Mujahideen not to worry about the bombardment. The attack of Mujahideen started at 2 o'clock in the day and all night the Mujahideen sat in fronts and kept firing on the fort of Shabqadar. Arms should be obtained for the Mujahideen, according to this program, the Mujahideen kept firing on the fort with great courage and courage.

This firing harassed the British army, two guards of the tower of the fort were blown away by bullets, the heavy firing of the Mujahideen in the British Army A great stampede ensued, the commander of the fort immediately distributed arms among his supporters around Shabqadar to fight the army. The Mujahideen attacked the military towers of Subhan Khor

and mansokha<sup>(23)</sup> villages and there was a hand-to-hand fight between the Mujahideen and the British troops at these places.<sup>(24)</sup>

After that, Haji Sahib Tarangzai and Maulana Saifur Rehman along with their companions attacked Shabqadar once again on May 1930. Aziz Javed writes in his book about this attack: "On May 10, 1930, the Government gave a warning to Haji Sahib that he should withdraw his army by the afternoon of May 10 and disband the army and withdraw the Mujahideen from English territory by twelve o'clock in the day on May 10 if he did so. If they did not follow the order, they would be bombarded by airplanes as soon as the sun rose on May 11, so Haji Sahib ordered the Mujahideen to remain steadfast and not to care about any order of the British, on May 11. The British started to disperse the Mujahideen by bombing them with airplanes.

The Mujahideen took refuge in the caves of the mountains, Haji Sahib also took shelter in a mountain cave, and many Mujahideen were martyred by this brutal bombing of the government, 20, 20-pound bombs were dropped by planes, in the official report. 112 bombs have been reported, but this bombardment continued from six o'clock in the morning to two o'clock in the day, in which hundreds of bombs were dropped. Damaged, near Matta Mughal Khel and Shabqadar, the area where Haji Sahib was encamped with his Mujahideen.

The night sky was being created by the smoke of the bombardment, along with the aerial bombardment, the Mujahideen were continuously bombarded with cannons until May 19, 1930, and the area of Matta was destroyed by this bombardment. Saved him, but King Gul Fazl Akbar was injured when a piece of bomb hit him in the leg, but despite being injured, he continued to fire at the airplanes, despite the strange spirit of jihad in the hearts of the people around him. He used to travel far and wide on foot to join Haji Sahib's army under the same motive of Jihad. In this area too,

the British targeted many villages when they were bombarded by airplanes.

The British authorities themselves have admitted that the military operation from Charsadda played an important role in defeating Haji Sahib's army in front of Shabqadar and from the area of Matta Mughal Khel.<sup>(25)</sup>

Haji Sahib Tarangzai and Maulana Saifur Rahman are resisting the British until the last moments of their lives. If the British army was afraid, then it was only Haji Sahib Tarangzai, Maulana Saifur Rahman and their Mujahideen. They explained the importance of their Jihad movement. Hoy Inamullah Silgre writes in his book:

The importance of your Jihad movement can be gauged from the fact that the Viceroy of India himself came near Shabqadar to boost the morale of the English army."<sup>(26)</sup>

#### **Property of Maulana Saifur Rehman:**

Maulana Saifur Rahman raised his voice for Jihad against the British in different areas of Khyber Pakhtunkhwa province, opposed the British at every opportunity, due to which the British seized all his property in Shabqadar and auctioned it.

Qasim bin Muhammad Amin view: "With the efforts of Maulana Saifur Rahman, the people of Gadon district of Swabi stood up against the British. He also played a prominent role in the Jihad of Buner, in response to which the British seized all his property in Mathura Nu doaba Peshawar and auctioned it. All the close relatives were put in the jails of Peshawar for torture."<sup>(27)</sup>

Due to these efforts of Maulana Saifur Rahman, the British suffered a lot, Dr. Naushad Khan writes in this regard in the monthly "Al Haq: "As a result of this operation, the British had to suffer heavy losses not only in the country but also on the external front."<sup>(28)</sup>

"As a result of this operation, the British had to bear heavy losses not only in the country but also on the external front."

#### **Travel to Afghanistan:**

In 1915, Maulana Saifur Rehman along with Haji Sahib attacked the British in Shabqadar, in which the British had to suffer heavy losses. He resisted the British under the leadership of Haji Sahib Tarangzai for a long time. Later, Haji Sahib He was sent to Afghanistan for the purpose of religious guidance of Mujahideen. Amir Habibullah Khan was in power in Afghanistan at that time, he wanted to remain in power over Afghanistan with the help of the British under the cover of friendship with the British. Seeing the British friendship of the ruler of Afghanistan, Maulana Saifur Rehman instructed Haji Sahib in Afghanistan. established a religious front under, Amir Habibullah began to closely monitor the anti-British Mujahideen, although the Mujahideen were apparently not being too harsh. Because the Amir of Afghanistan was also in danger that if the Mujahideen were openly oppressed, the subjects would be disaffected, so he wanted to please the British on the one hand, and on the other hand, he adopted a strange policy to satisfy the subjects. Under this policy, Maulana Saifur Rehman was detained on his arrival in Afghanistan. After Amir Habibullah Khan, when Amir Amanullah Khan came to power, he lifted the ban on all Mujahideen from Islam, and he joined them. He started the struggle to liberate Afghanistan from the influence of the British.

Amir Amanullah, the king of Afghanistan, sent Maulana Saifur Rehman as an ambassador to Russia. He performed the duties of the embassy for a long time. After that, he was sent as the ambassador of Afghanistan to Saudi Arabia. With Amanullah Khan, he had a hand in the agreement. After returning from Saudi Arabia, he spent some time in Afghanistan.

He also held the post of Qazi al-Qozza'h, Amanullah Khan had also given enough wealth and property for his living in Afghanistan.

When Bacha Saqqah came to power after Amir Amanullah Khan, he wanted to imprison Maulana as a supporter of Amanullah Khan, but the colleagues explained to him that if any harshness was imposed on Maulana, then the children of Afghanistan would come to oppose.

So they were not molested in any way, when Nadir Khan came to power after the child Saqqah, he gave honor and respect to Maulana. While living in Afghanistan, you did two great things, one is to try to eradicate the English influence from Afghanistan and the other is to guide the Mujahideen of India who were fighting for the freedom of India while staying in Afghanistan. And freely propagated for India's independence in foreign countries and informed the outside world about the atrocities of the British in India.

After the establishment of Pakistan, Mr. Squire, the British ambassador living in Afghanistan, created such a group, which in 1948 created the foundation for spoiling the relations between Afghanistan and Pakistan by inciting the stunt of Pakhtoonistan. An attempt was made to make a car. You were well aware of the purpose of this stunt while living in Afghanistan. You also knew that the British ambassador was on one side and India was on the other side in this conspiracy. These two elements are not. They wanted these two neighboring Islamic states to be united and keep a friendly atmosphere, because in this way there was a possibility of harming the British interest.

On the other hand, India also did not want these two neighboring Islamic states to be united; India showed a green garden to a few people of the border to sow the seeds of hypocrisy in these two states and some of Afghanistan just for its own purposes. He pulled men together and set up this stunt.

#### **Return from Afghanistan:**

Seeing these conditions, Maulana Saifur Rehman decided to leave Afghanistan, so he came back to Shabqadar in 1950, fell ill after some time, in 1952 the disease worsened and he died in the same year, buried in Mathrano village of Shabqadar.<sup>(29)</sup>

#### **Conclusion:**

The above essay is written on the introduction of Maulana Saifur Rehman, an anonymous soldier of the freedom struggle and his role in the freedom struggle. The character has been

highlighted, where did Maulana Saifur Rahman get his primary education? Where did he go for higher education? Similarly, your leisure and post-leisure life is briefly mentioned, the introduction of Maulana Saifur Rahman and the

opinions of his contemporary scholars about his religious services are also a part of this paper. A few incidents of leadership struggle have also been mentioned in this paper.

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- <sup>2</sup>. Aziz Javed, Haji Sahib Tarangzai, Idara Tehqeeq wa Tasneef, Peshawar, 1300 AH / 1982, p. 496.
- <sup>3</sup>. His name is Maulana Habibullah Jan, He was born in the village of Kalo khan District Swabi to Maulana Muzamil Sahib on 1831, He belonged to a scholarly family and his father was a great scholar of his time having command over the different fields of Islamic Studis, who later came to a village named as Sarikh in the area of Shabqadar, KP, Pakistan. An Interview with: Maulana Tahmidullah Jan, the grandson of Mulana Habibullah Jan at Shabqadar, KP, Pakistan, dated; April 2, 2020, Thursday, 11 am.
- <sup>4</sup>. Fayuz-ur-Rahman, Dr. Hafiz, Famous Scholars of the Border, Jamia Masjid al-Furqan, Malir Cantt., Karachi, p. 198
- <sup>5</sup>. Aziz Javed, Haji Sahib Tarangzai, p. 496
- <sup>6</sup>. He was the first official mufti of Darul Uloom Deoband, India. He led the the Darul Ifta of Darul Uloom for several years. He was a pious person, the head teacher and the master of allegiance and guidance. Qasmi, Muhammad Tayyeb, Maulana, Qari, Collection of Rasaila Hakimul Islam, Maktaba tul Ahrar, Mardan, 1433 AH. / 2011, p. 308
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- <sup>9</sup>. Qasmi, Majmoa Rasail e Hakem ul ummat, (Collection of the Articles), p322
- <sup>10</sup>. His historical name was Chirag Muhammad, his father's name was Syed Habibullah, he was born in 1879 in Anau district, known as Shaykhul Islam, and he fought not only the English imperialism but every imperialism. Madani, Hussain Ahmed, Maulana, Syed, Naqshe Hayat, Darul Esha'at, Karachi, 1998, vol.1, p.15
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- <sup>17</sup>. Khan, Babar, Hafiz, The Role of Scholars in the Politics of the Indian Subcontinent, National Institute for Research and Culture, Islamabad, 1406 AH/1985, p.26
- <sup>18</sup>. Aziz Javed, Haji Sahib Tarangzai, p. 497
- <sup>19</sup>. Khan Babar, Role of Scholars in the Politics of the Indian Subcontinent, p.26
- <sup>20</sup>. Aziz Javed, Haji Sahib Tarangzai, p. 497
- <sup>21</sup>. Asar, Abdul Halim, Rohani Taron, University Book Agency Peshawar, 1386 AH/1966, Volume 2, p. 986
- <sup>22</sup>. Muhammad Mian, Tehreek Sheikh-ul-Hind, p. 473
- <sup>23</sup>. This village is located about one kilometer north of Shabqadar Bazar. Tarikh Pakhtun p: 365
- <sup>24</sup>. Aziz Javed, Haji Sahib Tarangzai, p: 323
- <sup>25</sup>. Aziz Javed, Haji Sahib Tarangzai, p: 369
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