

## **Kakaji Sanobar Hussain Mohmand An Everlasting Personality**

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**Abstract:** *Kakaji Sanobar Hussain Mohmand was a renowned intellectual and politician of the sub-continent among the pashtoon celebrities. He was a poet, critic, researcher, Journalist and translator of Pashto literature at a time. Apart from this he was a practical politician and a freedom fighter.*

*Kakaji Sanobar played a vital role in the reawakening of the pashtoons as well as the other minorities against the British imperialism and the cruel and unjust policies of the Britishers in the sub-continent. He used his journalistic abilities and his journal the monthly "Aslam" as well as his writings in prose and verses for achieving the targets to his real mission. For the fulfillment of this purpose he remained in jails for several years. He gave a lot of sacrifices, faces many hurdles and difficulties, but no one could remove him from his firm determination.*

*In this paper the author has elaborated the major achievements and surveyed the practical steps and sacrifices of this legendary personality of the 20<sup>th</sup> century. This paper is actually a tribute to Kakaji Sanobar Hussain the stalwart personality of pashtoon nation.*

I declare, that among the genius personalities of Pashtun nation, after khushal Khan Khattak, Kakaji Sanobar Hussain is a personality which could be accepted as a multi-dimensional celebrity.

For the acceptance of that declaration, I would say that Kakaji was not only a great man but also a great Politician, Writer, Journalist and a Social Worker simultaneously. He was an institution in himself and had a prominence like that of a movement. Being precise, he was a collection of movements. Before providing authenticity and a stronger base for my declarations, let us take a brief flashback of the life and works of Kakaji Sanobar Hussain.

### **LIFE SKETCH:**

“Sanobar Hussain was born in a small village of Mohmand tribe Kaga Vala, near Peshawar in January, 1897 A.D. His father was named as Gul Faraz Khan. He earned his elementary education from a primary school of his village. After matriculation, he was appointed as a teacher in the primary school of his own village. In

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1920, he left the job and started participating in the practical politics. In 1926, he founded a social organization namely Anjuman-i-Zamindaran. In 1927, he formed an Organization/ Association namely Jamiat-i-Nojawan-i-Sarhad which later emerged as an active and great political party named as Nojawan Bharat Sabha. By that he started the practical struggle against the British Imperialism and for that he was arrested by the British Government in 1930 and was sent to a jail in Dera Ismaeel Khan. In 1931, he was liberated by the Gandhi-Irwin Pact. After liberation he issued an Urdu-Pashto magazine named as "Sailab" in the same year in which he started propaganda of uniting the Pashtuns against the Britishers. So when he came to know that the British Government is again planning to arrest him, he escaped in the Tribal areas of Pashtuns and initiated another magazine against the British namely "Shaula" and joined another Pashtun solidier of freedom movement "Haji Sahab Taurangzai" in the theoretical and practical struggle against the Britishers. This struggle continued till the partition of India. After partition, Kakaji came to Peshawar and issued a literary journal "Aslam" in 1951 and founded a literary association namely "Ulasi Adabi Jirga" (People's Literary Association), in association with 'Ameer Hamza Shinwari' and 'Dost Muhammad Kamil. In 1951, he participated in politics and contested the election of National Assembly, but failed. In 1952, he was arrested by the Pakistani Government and was kept in different jails of the country. After passing some years in imprisonment, he was liberated and was again imprisoned during the Martial Law of 1958 on the charges of being a political activist. After being imprisoned in the Rawalpindi Jail and in Lahore Fort he was liberated in 1959. After passing the miserable days in Jails, he fell seriously ill and that illness became the cause of his death on 3rd January, 1963. KakaJi passed 66 years of his life without marrying and was burried in his ancestral graveyard”1.

#### AS A HUMAN BEING:

Ideologically KakaJi was a Humanist and beyond the limitations of race, colour, and religion, he held to the Goodness, Peace, Love and Fraternity of Human beings. But this was not limited to just an ideology, rather he was the practical example of all these humane qualities. This is indeed testified by all those people who had been close to KakaJi.

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Kakaji Sanobar's village mate and a participant of his movement Abdul Wahid Khan has written a biography of Kakaji Sanobar in which he had explained the story of scared love of Kakaji and in that way had described him as a follower of Josephian traditions and values. He added that: "He was much more beautiful internally than he was apparently. As he was a beautiful man, he was much more beautiful internally as a human being"<sup>2</sup>.

Pashtun scholars and politicians were clearly and truly his admirers but here we will talk about Kakaji's personality according to the great scholar of Pakistan Mr. Ahmad Nadeem Qasmi.

Mr. Qasmi had written about the personality of Kakaji on the basis of his short term contact with Kakaji during imprisonment in Rawalpindi Jail. He writes that:

"Man is surely the mysterious creature. He hides his life even in the contact of years. At times, it also happens that a man remain unaware of himself. There are very few of those whose appearance proves to be the mirror of their inner self and these are those who had no secret and who get nothing to hide. Their external life and internal thinking is an open book that could be read by every literate person. Kakaji Sanobar Hussain was one of those people who are rare in every era. But whose presence teaches love with life, man, goodness, justice, truthfulness, courage and bravery. These are the people by whose single look, single talk, a single meeting and smile their whole character is placed before you. I have got the honour and happiness of being in touch with Kakaji for a little while but I am known to him as closely as the people who capture your heart in the very first meeting and then grab your heart by opening the windows of their personalities are the conquerors of time. In accordance with them, there remains no difference between a second and a century. I have accompanied Kakaji just for some moments but they were as long lasting as centuries. I am not known of the details of his mood and strong and clear character but I am being introduced by the basis on which the building of his sweet and pure character was built. This basis was love, ownness, sincerity, humbleness and blessings which have been snatched away from the present human race in general."<sup>3</sup>

### **POLITICS:**

As we have earlier said that Kakaji had got a multi dimensional personality but the focal point of the different dimensions of his personality was Politics. He said to Farigh Bukhari in a debate that:

"I am basically a political man. Politics had given me the awareness of other things. Rather, it should be said that political necessities had given me a chance to turn towards journalism and literature"<sup>4</sup>.

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Kakaji was not an ordinary level politician. He played politics internationally. Our Pashtun writers do not know about his politics as much as the scholars and political activists of India know. So to know about the political character and the struggle of Kakaji, Gorcharan Singh's book "Wohh bhi din thay" is recommended for consultation.

Among Pashtuns, there were two Great Politicians; First Abdul Ghaffar Khan and Second Kakaji Sanobar Hussain.

But Baacha Khan's politics was not widely acceptable and Kakaji believed in politics at a broader level. Kakaji opposed the Abdul Ghaffar Khan's philosophy of Anti-torture. Abdul Wahid Khan Advocate had written in the biography of Kakaji that:

"In Islamia College, Peshawar (1929) when Abdul Ghaffar Khan advised Pashtuns to adopt the philosophy of "Anti-torture" then in the same demonstration Kakaji opposed Abdul Ghaffar Khan's suggestion and said that Pashtuns does not possess the mood of anti torture and to fight against the cruelty, disregard and suppression and to revolt for attaining the rights of the oppressed people should be the mission of Pashtuns. It means that Kakaji was a supporter of armed struggle and he remained busy in such struggle against the British Empire. Kakaji Sanobar gained so much confidence in the politics that the British government was threatened of him and they started observing the activities of Kakaji. In 1926, when the Simon commission came under the supervision of Simon, they first met Kakaji and took the views of Kakaji on the political and social problems of pashtuns of that time. But the businessmen /capitalists, Maliks of that time promoted the Simon commission against Kakaji and tried themselves to get closer to them." 5 But it was known that the British government considered Kakaji as a very important political figure. When the Britishers came to be fed up with the political activities of Kakaji and Abdul Ghaffar Khan, then in 1930 they opened fire on a demonstration by Pashtun Mujahideen (freedom fighters) of the freedom movement in Qissa khawani bazaar, Peshawar. As a result many of the people got arrested and several were shot to death or martyred. On that occasion, Kakaji Sanobar was also arrested. This was the first arrest of his life. After that Kakaji Sanobar brought more intensity in his struggle and held a powerful movement under the Nojawan Bharat *Sabha*.

Bhagat Ram has written that:

"We took guidance from Kakaji Sanobar at every step. Under the Nojhawan Bharate Sabha Kakaji's contacts spread from Bengal to Kabul

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and Moscow. So, he was fully aware of the global situation. The way Kakaji protected sub-continent from the occupation of Japan and Germany, for that Kakaji is praise worthy".<sup>6</sup>

Bhagat Ram, who is an Indian, his words clearly depicts the political position of Kakaji. But our political historians and scholars had so easily forgotten him. Indian politicians and scholars, even today held the name of Kakaji with great reverence, as they know that in protecting their great leader Subhash Chandra Bose in taking them to Afghanistan, Kakaji and his friends Ibad Khan, Haji Muhammad Amin, Muhammad Yar Uthmankhel had played a greater role. At that time, Bhagat Ram was also there with Subhash. Bhagat Ram was the person whose brother was hanged to death on the account of shooting British Governor. The people of Indo-Pak are leading their lives in freedom and in that the sacrifices given by Kakaji Sanobar Hussain and his friends, Haji Sahab Turangzai, Khan Muhammad Amin, Abdul Ghaffar Khan played a major role. After the partition of India, the angle of Kakaji's politics changed. British government ended, so he came back to Peshawar from the Tribal area and associated more to journalism and literature as compared to politics. But Pakistani government could not appreciate the political character of Kakaji, instead they kept him in jails.

### **JOURNALISM:**

As discussed earlier, Kakaji was originally a political person but his political needs provided opportunity to focus on journalism and literature. His mission was to create awareness amongst the people against the tyrannical rule and illegitimate occupation by the British Empire and for this purpose he used journalism as well.

In 1931, for the first time he initiated weekly news paper named "Sailab". Only four issues of "Sailab" were published when Kakaji has to spend time in Bajani and Lakkro. So after closure of "Sailab" he started a magazine "Shaula" from Tribal areas and by that he initiated a literary battle against the British. During that period, he was with Haji Sahab Turangzai. After the death of Haji Sahab Turangzai he came to Muhammad Umar Uthmankhel's home in Sawal Qilla. In the mean time, Kakaji's close companion and a freedom fighter Sahabzada Muhammad Aslam was martyred by the British government. After the partition of India, Kakaji initiated a monthly literary magazine on his name "Aslam" from Peshawar which remarkably served the Pashto language and literature. In 1952, after the publication of 16 issues this magazine was

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also closed. Kakaji's journalistic activities are held with great reverence because he initiated the Pashto news papers and magazines in severe and difficult circumstances. Under those circumstances, people were imprisoned even on publishing a word against British. But Kakaji had done it mostly in the tribal areas where British could not arrest any one"<sup>7</sup>.

Kakaji's journalism is also important as he used to do work in all journalistic departments himself. He was an editor, columnist, editorial writer, and calligrapher.. He had not got such resources to accomplish the journalistic tasks. He has done all this during the early days of Pashto journalism.

### **LITERATURE:**

Kakaji hold a position of being an institution and a movement in him. As in promoting the 20<sup>th</sup> century literature he had played a vital and a prominent role. When Kakaji came to Peshawar after partition, then, besides the initiation of literary magazine "Aslam", major work done by him through which Pashto literature gained popularity was the formation of Ulasi Adabi Jirga (People's Literary Association).

For organizing this association, he gathered the representative authors of that time among which the basic members were Ameer Hamza Shinwari and Dost Muhammad Kamil. Other such authors were Ajmal Khattak, Hamesh khalil, Qlandar Mohmand, Latif Wehmi, Mir Mehdi Shah Mehdi, Wali Muhammad Tufan, Saif-ur-Rehman Saleem and Sardar Khan Fanaa. These all are considered to be the founders of modern Pashto literature. Especially Ameer Hamza Shinwari in creative literature and Dost Muhammad Kamil in critical literature have not only written great books but also trained well the writers of that time as well. Among these Kakaji Sanobar was the leading one. Today, all the debates going on modern thoughts, all the awareness in the Pashtun society and the work done in Pashto criticism, are all the products of "People's literary Association" and an out come of Kakaji's training. In literature Kakaji holds the view that is to use literature for the betterment of man kind, to use it as a tool against the cruelty and tyranny and along side that the writer's task was to put up voice against the capitalists and the revival of the rights of suppressed people. Awareness must be created among people against the different cadres of society and against the Economic imbalance. These concepts of Kakaji were greatly inspired by the Russian Communism and Kakaji had given an in-depth study to the writings of scholars like Marx and Engels.

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So when the Progressive Writer's Association was formed in 1935-36 in India, inspired by the Russian Communism then these thoughts in literature were supported by Kakaji Sanobar and founded the branch of 'Progressive Writer's Association' in NWFP.

Among other Progressive writers of NWFP, Farigh Bukhari, Raza Hamadani, Ajmal Khattak, Qalandar Mohmand, Afzal Bangash, Ayub Sabir, Wali Muhammad Tufan, Hamesh Khalil and Saleem Raz are worth mentioning. Saleem Raz is still the General Secretary of Progressive Writer's Association in NWFP (Khyber Pakhtunkhawa) and one of Kakaji Sanobar's intellectual inheritants.

On Kakaji Sanobar's intellectual and literary basis, the scholars are moving ahead and are strengthening the basis of modern Pashto literature.

### **WORKS DONE ON KAKAJI'S LIFE AND SERVICES:**

Until now a brief book is written by Hamesh Khalil on the services, and literature of Kakaji Sanobar. Anwar Khan Deewana (late) had collected the opinions and writings of different people and compiled them in a book in Urdu namely:

"Kakaji Sanobar Hussain Mohmand Marhoom Danishwaron ki nazar mein". Another short Biography is written by Abdul Wahid Khan Advocate and some description is found in the books of Indian authors. The Author of this paper (Hanif Khalil) has also written a book on kakaji Sanobar Hussain which has been published by Academy of Letter Islamabad. In addition to that, one of the friends of Kakaji Raza Hamdani had made a film on Kakaji's life namely Ghazi Kaka. But this work means nothing to the might of such a multi dimensional personality.

Our authors, who had accompanied Kakaji and are still alive should write on Kakaji's personality and should enhance the courageous role of Kakaji. So that we can get the true picture of the struggle, sacrifices and abilities of such a great personality and also to present the tribute to the character and person of Kakaji.

As in the words of Muhammad Shafi Sabir:

"How great man was Kakaji Sanobar Hussain Mohmand, and how multi-dimensional- a writer, a poet, article writer, translator, religious scholar, revolutionist, a soldier, a patriot who could sacrifice every thing for his country and nation. Actually he was an association/ institution in himself." 8

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