

Khan Shaheed Abdul Samad Khan Achakzai A Political
Leader and His Literary Contributions.

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Abstract:

This paper highlights diverse dimensions of the life and works of the prominent pashtoon leader, shaheed-e-millat Khan Abdul Samad khan shaheed. His praise worthy services rendered for the protection of pashtoon territory, culture, history, language and civilization have also been discussed.

The contents of the paper indicate that despite leading hectic life, khan shaheed never ever ignored the literary aspects of Pashto language. He provided a strong foundation to it by reshaping Pashto Alphabets, translating prominent works, and giving due status in media.

The writer explores command of Khan Shaheed over eight popular regional languages through which he would easily convey his message to all freedom fighters.

It also carries a comprehensive account of his vision and active participation in the politics of the then sub-continent and after the partition of India. The writer evaluates the life of this pashtoon leader who spent half of his life for the rights and dignity of pashtoon.

They planned to remove him out of their way. Finally at the age of 67, he was martyred by two hand grenades attack on December 2, 1973.

BACKGROUND:

The second half of the nineteenth century and the first half of the twentieth were the most important periods generally in the political history of the world and particularly for Afghanistan and the sub-continent. This period of one century is characterized by the destabilization of the already existing political system.

During the late 19th century, the British imperialists were the mightiest. The most important slave countries in respect of economic, political and strategic point of view came under the occupation of the British imperialism with great number and amplitude when the British imperialist exploiters transferred the whole of the sub-continent into their colony. They latter on occupied the territory of Afghanistan and included it in her occupied territory of subcontinent and named them as North West Frontier province with the capital of Peshawar, which used to be the winter capital of Afghanistan and British Balochistan with the capital at Quetta.

At the beginning of the 20th century on the one side the European imperialist countries were busy in preparation for war to distribute the booty by force through the sophisticated arms of that time, on the other side the highest revolutionary class, the industrial workers of the European countries were organizing the labor movement and on the third side the people of the slave and semi slave countries were taking the first step for emancipation from the grip of the colonial exploitation and establishment of self control over their countries. As the sub-continent had completely come under the control of the British, their on going struggle against British government was intensified.

Khan-I-Shaheed, (A Born Leader) and His Political Struggle.

Khan Shaheed Abdul Samad Khan Achakzai was born in tehsil Gulistan district Killa Abdullah of the colonized Afghanistan in 1907.¹ His father's name was Noor Mohammad Khan. His grandfather, Sultan Mohammad Khan was the son of Inyatullah Khan. He was born in a religious family and started his early education at home and mosque. He was taught Pashto, Persian, Arabic and Islamic education under the supervision of his father and teachers. He took admission in School in 1920. He stood first position at primary level and passed the middle examinations in 1925. After being imprisoned by the then British rulers then, late Khan Shaheed continued his education in prison and passed, matriculation, intermediate, graduation, specialization in Pashto and LL.B from there.

Khan Shaheed Abdul Samad Khan Achakzai was only ten years old when his life was greatly influenced by certain incidents that took place in the second decade of the twentieth century. Those incidents included, the First World War (1914) and the Russian Revolution in 1917.² In the British Balochistan in 1918 at the age of eleven Khan Shaheed Abdul Samad Khan Achakzai headed a procession of School boys at Gulistan in confirmation with the khilafat movement demonstrating against the British rule in the region.³

In those days taking part in the politics against the British was a difficult task, even talking against them was like calling for your own death, but Shaheed Khan Abdul Samad Khan Achakzai took up the challenge and started the struggle for freedom in Balochistan. He created political

awareness in the people of Balochistan.⁴ In 1930, Khan-i-Shaheed was arrested immediately after his decision to found democratic political party for freedom on during his struggle. After his release in 1931, he went to Bombay where he met Mahatma Gandhi, who was on his way to London to attend the round table conference. On this occasion Khan Shaheed had the opportunity to meet many other known political figures besides Bacha Khan. As a result of this visit they united the freedom movement of oppressed classes with a special reference of Pashtoons lived in Peshawar and Quetta region with the cooperation of other Pashtoon leaders playing a great role in the organization of the Khudai Khidmat Gar of Surkposh movement.⁵

Khan Shaheed Abdul Samad Khan Achakzai, inspired by several revolutionary movements, formed Anjuman-e-watan in 1938, in order to achieve constitutional reforms and democratic rights in Balochistan.⁶ Abdul Samad Khan Achakzai was elected president of the party. The members of working committee for the year 1939 were:- 1) Khan Abdul Samad Khan Achakzai, President. 2) Mohammad Hussain Anqa, General Secretary 3) Arbab Abdul Qadir, Secretary. 4) Seth Donomal, Treasurer. Other active members of this organization were Nawabzada Mir Shahbaz Noshirwani, Vadera Mir Muhammad Kusa and Molvi Ghulam Haider⁷.

The main object of Anjuman-e-ewatan were as follows:-

To get rid of British imperialism.

To demand constitutional reforms for Balochistan like other provinces of the sub-entinent.⁸

The Anjuman-e-watan kept itself in touch with Khudai Khidmatgar Movement and Indian National congress. The annual session of the Kalat National Party held in Mastung in 1939, was attended by some influential

elements of the state of Kalat and its leaders were exiled from the state. Its offices, therefore were shifted to Quetta, where it collaborated with the Anjuma-e-watan of Abdul Samad Khan Achakzai. In this manner by direct contact and cooperation of Mir Ghous Bux Bizenjo, Gul Khan Naseer and other freedom loving Baloch leaders, the combined struggle of the Pashtoon and Baloch people gained the leadership of revolutionary democratic organization⁹. Here Khan-I-Shaheed and his Pashtoon and Baloch companions struggled very hard and untiringly against the British imperialist and the tribal chiefs attached to them. He established a platform to complete the aims and objects of his revolutionary struggle to Pashtoon and Baloch masses and people of the sub-continent.

A weekly newspaper "Istiqlal" was started by Khan Shaheed Abdul Samad Khan from Quetta in 1938.¹⁰ Weekly paper Istiqlal played unforgettable role in the politics of Bolan valley before and after partition of the sub-continent. It expressed the peoples grievances. It created political consciousness among the masses and raised a strong voice against western imperialism.

In 1939 Khan Shaheed Abdul Samad Khan Achakzai and Bacha Khan went on political tour of the British Balochistan together and motivated the Pashtoons to make themselves ready for the up coming challenges as the imperialist countries with their fresh ratio of power once more planned the second world war 1939-45 for the redistribution of the world¹¹. There emerged two groups against each other, one led by Germany and the other by British. The second world war had direct effect on the political scenario of the world in general and on sub-continent particular. The India National congress resigned from the

ministries in order to put pressure on British and started quiet India movement against the British in 1942.¹²

In the prevailing world events the British were compelled to leave Balochistan, Pashtoonkhawa and the sub-continent through the struggle by the Anjuman-i-watan, Khudai Khidmatgar from Pashtoonkhawa, Kalat National party from Balochistan, and many more from other parts of the region. But Khan-I-Shaheed, Bacha Khan and other freedom loving persons who persisted on the sole aim of putting the British to fight, could not stop the success of the British in their intrigues of those days. It was hoped with the creation of Pakistan the Pashtoon, Baloch, Sindhi, Siraki, Punjabi and Bengali people than emancipated from the British subjection would be the masters of their supreme authority and powers on basis of equality of the nationalities and on this principle would equally share the political authority but these still were the dreams of the people of the country. Within such conditions Khan-i-Shaheed carried on the struggle for the national and democratic rights for the people of Pakistan and with the coming of August, 1947, the series of his arrests and detentions began once more and then he was put behind the bars on orders by the representative of French colonialist rulers, the English agent to the Governor General and he remained in jail till 1954¹³. After his release in 1954 he formed a political party with the name of Wrore Pashtoon (Pashtoon Brothers)¹⁴.

Khan-I-Shaheed Abdul Samad Khan Achakzai spent a major share of his life in jails. Afterwords again the chain of arrests and detentions began and hardly was set free by Lahore High Court in 1956.¹⁵ Abdul Samad Khan Shaheed merged his party in the national Awami Party in 1957.¹⁶ National Awami Part (NAP) adopted a free, neutral political policy on

the basis of the principle of equality of all nationalities. Khan-I-Shaheed, Bach Khan, Kaka Sanobar Hussain Momand and other numerous Pashtoon leaders were runners of the real democratic political party that was anti-imperialist, anti feudal and truly a party for the establishment of power of the toiling peoples of Pakistan.

Khan-I-Shaheed was arrested on the second day of Ayub Khan's Martial law and then was confined to fourteen years rigorous imprisonment by special military court on false allegations.¹⁶ He was released in 1968 after the full term punishment, when Khan-I-Shaheed came to Quetta, the enthusiastic procession of people to welcome him proved to be the first spark of the peoples fury to burn the Ayub despotism and reduce it to ashes.¹⁷ Khan-I-Shaheed was again arrested with his some of companions. In 1969 Yahya Khan understanding the demand of time disbanded one unit and restored the previous provinces.¹⁸ Khan-I-Shaheed Abdul Samad Khan Achakzai was elected member of the Balochistan provincial Assembly in the General Election of 1970.¹⁹ He continued his struggle to further strengthen the movement for the unity of Pashtoons. When Khan-I-Shaheed Khan Abdul Samad Khan Achakzai was sleeping in his room on Jamaluddin Afghani Road, Quetta. The agents of colonialist rulers dropped two hand bombs on him, and the true leader of the masses became a martyr, on 3rd of December, 1974. The great leader of the freedom was buried in graveyard of his native village Gulistan by about sixty thousand people were present on this occasion.²⁰

Literary Contribution of Khan Shaheed Abdul Samad Khan Achakzai.

Being an educated and literary person himself, Khan Shaheed Abdul Samad Khan Achakzai gave a lot of importance to education, therefore he never ignored this field. He had a complete command over the following eight languages i.e Pashto, Urdu, Persian, Balochi, Brahvi, Sindhi, Arabic and English. He was also a prolific author, translator and philologist, Khan Shaheed Abdul Samad Khan Achakzai served Pashtoons throughout his life. Being a lover of the Pashto language, he rendered unforgettable services to it, while he was for most of the time behind the bars in different prisons of the sub-continent

He was the author of the following books and pamphlets, 1) Pashto Zhaba au likdood. (Pashto Language and its writing). This is a small booklet of forty pages and has been published twice so far due to its rising demand. It is an intellectual attempt of Abdul Samad Khan Achakzai, who completed it after a deep research on Pashto language. In this book he had made every possible effort to standardise Pashto language with respect to its diction. He had tried to make it easy in reading and writing, as was his own belief that no language could make satisfactory progress unless it is easy for readers and writers. The main objective behind his work was to open the way for other researchers and writers and to encourage them to work on Pashto language. 2) Zama Zhwand. (My Life) the autobiography of Abdul Samad Khan Achakzai is a valuable addition to Pashto literature, Khan Shaheed, has seen many ups and downs in life. His biography is comprehensive record of important political and historical events of the recent past. It also contains his political debates and experiences. It also contains Pashtoon's ethics and national traditions. 3) Samad-ul-Lughat. (Samad Khani Dictionary) Khan Shaheed was a great patron of Pashto language which

is evident from his dictionary. His dictionary occupies an important place in Pashto literature. Many words which are not available in other dictionaries of Pashto language, can be found in Samad Khani Dictionary. 4. Pashto Zaban aur Rasmul Khat (Pashto language and its script). This is a small pamphlet in which Khan Shaheed has presented his views with arguments. A new key board was proposed by him for the type writer. This pamphlet was first published in 1956 and was presented from the platform of wrote Pashtoon. Khan Shaheed has also written numerous articles in daily newspapers from time to time. He was also translated the work of Charlet and Dicarson (Canadian authors), Imam Ghazali, Shaikh Saad, Abdul Kalam Azad and Shibli Numani.

Khan Shaheed Abdul Samad Khan Achakzai translated "Future of Freedom" by Canadian authors Charlet and Dicarson into Urdu and entitled it as "Azadi ka Ufaq" is to compare the meaning of freedom, which both the socialist as well as European countries attribute to it. As both the world powers claim that freedom, in its real sense, exists with them. The work of Imam Ghazali has gained great popularity in the Muslim Ummah on account of its great demand in Pashtoon's areas, Abdul Samad Khan Achakzai translated it from Persian into Pashto language while he was in Mach and Quetta jails. He translated the Persian prose into Pashto prose and Persian verse into Pashto verse. Abdul Samad Khan Achakzai dedicated it to his father Noor Mohammad Khan Achakzai.

Khan Shaheed Abdul Samad Khan Achakzai took the pain to translate the work of Abdul Kalam Azad in Pashto on 29th October 1948, while he was in Mach Jail. Maulana Abdul Kalam Azad's work "Tarjuman-ul-Quran" was not only a translation of parts of Quran but also a

commentary on it, which offers a highly pertinent interpretation of its basic teachings. Khan Shaheed Abdul Samad Khan Achakzai is regarded as father of journalism, as he did spade work in the field of journalism in Balochistan after the horrible earth quake of 1935. Khan Shaheed stepped in to the field of journalism, at a time when India was under the yoke of British imperialism²³. The British knew about the power of the press, so they took all steps to discourage press and journalism in India and especially in Balochistan. So, he can be called the father of politics as well as the father of journalism in Balochistan.

Khan Shaheed Samad Khan Achakzai was busy in his political activities and had not enough time for the press and the Newspaper. He faced difficulties in fulfilling the task of getting the press act. Untiring efforts bore fruit and he succeeded in starting a weekly paper "Istiqlal" which played unforgettable role in the politics of Bolan valley before and after partition of the sub-continent. Abdul Samad Khan was very liberal in the matters concerning journalism. In paper "Istiqlal" Pashto poems and articles were also used to be published in it. It expressed the peoples grievances. It raised a strong voice against western imperialism. Chemya-i-saadat was written by Imam Ghazali who is known to every body. Besides his other works Chemya-i-saadat is an interesting monograph of Imam Ghazali, Abdul Samad Khan Achakzai translated it in to Pashto. Therefore, the literary contribution of Khan Shaheed Abdul Samad Khan Achakzai is really valued by the people of Balochistan.

CONCLUSION:

Shaheed Khan Abdul Samad Khan Achakzai was a freedom fighter. He was not only anti-British, but also an enemy of all sorts of colonizers. Political Philosophy of Khan Shaheed Abdul Samad Khan Achakzai firmly believed in the freedom of nations from the yoke of British imperialism,. He hated the slavery of his people. He remained in prison for about 32 years but continued his fight for freedom on Balochistan soil. Finally he was martyred and his death was the greatest loss for the people of Balochistan.

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