
Kakaji's Contribution to Pashtun Society

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Abstract:

This paper explores the significant contributions of Kaka Ji Sonobar Hussain in Pashtun society. The Pashtun society knows Kakaji Sanobar Hussain as a stalwart celebrity of the 20th Century. But this is certain that the social and reformist activities crossed the boundaries of Pashtun society and thus through his everlasting and universal contribution, he had made his name as a humanist and international personality. Kakaji contributed a lot to Pashtun society in the field of journalism, literature and politics. Apart from this he was a practical freedom fighter against the British imperialism. If we put a glance on his life and struggle, we will admit and admire that he was a poet, an activist, an out spoken person and politician. This paper throws light on his life and services in Pashtun Society.

Kaka Ji born in 1897, in a small village named as Kaga Wala. It is located in 8 kilometers in the south of Peshawar on the main Kohat road near Badaber. He was a student of Islamia College Peshawar and after the completion of his studies he came in the profession of teaching. Soon he realized that he was not made for this purpose. He wanted to bring the people from the slavery of the British government. Therefore, he left his profession and initiated his political activities. He has to face many difficulties but he remained constant on his goal. His active participation gave a new spirit and optimism to the people of his region"(1).

Kaka Ji participated in the politics of NWFP in 1920. Hanif Khalil wrote in his own book that for his six years he become a keen observer of the political ups and downs of Sub-continent. Especially NWFP in 1926 he started an organization named Anjuman-e-Zamindaran. The goal of this organization was to face the British and to examine the problems of Tapa Khlil and Mahmud's people. They also demanded that educational situation of the area should be made better. Due to this organization kaka Ji become famous as a political figure. After the establishment of Zamindaran in 1924 Kaka Ji initiated another Organization named as Jamiat

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Nojawan which was later on transferred in to Nojawan Bharat Sabah and become a very famous platform for all the well known persons of India"(2).

This was the time period when an open agitation was started against the British Government. As mentioned above Simon Commission came in 1929 in India to assess the Indian constitutional development. Kaka Ji Sonober Hussain had also met with the commission and presented their suggestions but made their own recommendation. So the commission could not reach any ultimate decision and went back.

Kaka Ji was also against the Gandhi's view of non violence. He has his opinion that we should fought against the British with the weapons and show them our powers of being Pakhtuns, otherwise the English would never give us freedom. Kaka Ji always condemned the non violence policy and openly commented that non violence might be good for the Hindus but it is not good for the Muslims. He was very much against the non-violence Movement of Abdul Ghaffar. During one of his speech he said that although he was agree with Ghafar Khan's view that the British should leave India as soon as possible. But he was not agreeing with the policy of non violence, Kaka JI said it is against the nature of Pakhtun society. He believed if Pakhtun would adopt non violence policy it would boost up the morale of British government"(3).

A major difference between the Khudai Khidmatgar and Kaka Ji Sonober Husain was he was not ready to compromise at any cost he was a strict man and can never bent in front of British. While the Khudai Khidmatgars have different stance. Qissa Khawani Bazar massacre is an example of bending the Khudai Khidmagars in front of British. Deepest study, widest observation and longest experience made the man perfect. Kaka Ji had these three qualities. He was not a confused personality. Therefore, he never steps back to his mission. Due to his open speaking abilities he was disliked by the British government. He was first arrested in 1930 and sent to jail. He was arrested due to his radical political ideas in 1930. He was released in 1931 from D-I-Khan"(4).

He was sent to jail several times but he did not lose heart. When he got rid of the bars, he came as a change man in his thoughts. So he laid more emphasis on political organization. After coming back from jail he becomes more violent and practical. He started his own newspaper "SILAB". It brought flood in actual sense in the sustain politics of the British hegemonic powerful entity. But it could not run for so long time because of the British agitation. To stop his activities Government issued warrant for his arrest and kept banned on his publications. This time he was alleged severe blames"(5).

He was advised by his friends to leave the present place now and should go to peaceful region Kaka JI agreed with the advice and left his hometown for tribal areas. Kaka JI left the area and went to Bajor. There he met with Haji Sahib of Turang Zai. He was also a radical person who was already there and working against the imperialism. He joined hands with Haji Sahib and work with him for 18

years until partition. During this whole time period he remained in touch with Haji Sahib of Turang Zai. After the death of Haji Sahib, Kaka Ji had crises with sons of Haji Sahib so he left Ghazi Abad for Utman Khail. After partition he came back to his home town and again started the publication of Pashto Magazine name as "ASLAM". He also initiated Olasi Adabi Jirga. It was a well known organization and contributed a lot in the development of Pashto literature. The charismatic personality of kaka ji attracted the poets and other scholars in organization"(6).

Kaka Ji was also a fearless man like Faqir of Ipi. He was a well known poet, journalist and a politician he spent his life in fighting against the British government. He fought for freedom and struggled for the liberation of the region and country. He was true Muslim and never believes in any of the discrimination. He has spent his whole life in serving the humanity. But along with all that he promoted Pashto literature too"(7).

He was a writer, a politician, a poet, a revolutionist and a man of principles. He wrote on political and social problems rooted in the society. He was a unique intelligent man who has different aspects in his personality. He was a great nationalist and a true patriotic poet. He wrote in Pashto language. He was also a fearless man, a devoted politician, and a brave journalist of India. He worked hard during the freedom struggle in the Asian region at NWFP. He spent his life to oust the British from the region. He adopted his own way. He used to write such type of poetry which motivated the people for freedom cause. One of the examples of his poetry is given under"(8). (A selected Poem of Kaka Ji)

تورو سترگو کښې دې سپين مخ رابنکاره
 خلقو نوم ورباندې شمس وقمر کښود
 چى به يې ستا د ليدو توان نه و په زړو کښې
 دې خوارانو په تا نوم د دلبر کښود
 دغه ستا د مينې ساز په کښې غږېږي
 گڼې نور چا په غزل کښې هنر کښود
 چى يې چرې سر خزان و ته تيت نه شو
 په رښتيا پرې ادې نوم صنوبر کښود"(9).

On the emergence of Pakistan in 1947, he came back to his home after a long journey"(10). He started his magazine again but now with the different name of ASLAM which was a standardized Pashto magazine. He also laid down the foundation of "Olasi Adabi Jirga" for the promotion of Pashto language and literature. He was a revolutionary person. He died in 1963 and was buried in his own village.

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- (3) Ibid
- (4) Hanif Khail, (2006) Kaka Ji Sonober Hussain, Shakhsiat Aur Fun Academy of Letters Islamabad Pakistan p.22
- (5) Ibid.
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