

Abdul Akbar Khan Akbar: His life & Works

Fazal-ur-Rahim Marwat and Syed Iftikhar Hussain

In the annals of history, it is debatable 'whether time creates the man or man creates the time'. But in case of Abdul Akbar Khan it was the time and the socio-cultural and political environment that made such an eminent personality.

During the early decades of the 20th century, the world was reshaping itself out of disorder. Most people would agree that it "began simultaneously with the First World War; and there we leave *La Literature-object* (the fruit as such, cut off from its roots and ready for the appraisal of experts) to enter the mysterious realm of creation; of literature still nascent" (Legouis & Cazamian n. d: 1366). In the Indian subcontinent, this century opened with a new era of revolutionary liberation movements, Pan-Islamismⁱ, nationalism, liberalism, modernism, constitutionalism, reforms and above all political and literary renaissance. In the North West Frontier Province (hereafter NWFP) of the British India, despite all these political cross currents, the socio-economic set-up of the Pakhtun society was traditional, tribal and Islamic, urban and rural, agricultural and pastoral, settled and nomadic, peaceful and violent, motivated by political fusion and fission, conservative and inward looking (Dupree 1980: 248-251).

Like other parts of Asia, the dormant Pakhtun society was shaken as well by the Great War. Its impact was tremendous on the man and movements of the entire *Pakhtunkhawa*ⁱⁱ. With the end of the First World War, India rose up with new political consciousness and self-confidence. It was after the war that the Montague-Chelmsford Reforms of 1919 were introduced in India yet not extended to the NWFP.

At Jalianwala Bagh, Amritsar, the British army killed 379 and wounded 1208 people in April 1919 as a result of the countrywide agitation against the Rowlatt Act. On the other hand, the Muslims of India were perturbed by the war against Turkey and the pending peace negotiations. The result was the emergence of the historical *Khilafat* Movement, a unique experience for the political *pundits* of India. Consequently, it took form of the *Hijrat* Movementⁱⁱⁱ.

Across the Durand Line, Amir Habibullah Khan of Afghanistan was assassinated and his son Amanullah Khan became the new ruler of Afghanistan in 1919. Amanullah Khan declared *Ghaza* (holy war) against the British and succeeded in achieving *Istiqlal* (independence) for Afghanistan (Marwat 1997). He launched a series of constitutional, legal, educational, political and socio-economic reforms in the country, which had lasting impact on the revolutionaries and reformers of India.

Abdul Akbar Khan brightened his image as a revolutionary and literary figure in that murky and uncertain situation.

Life Sketch

Abdul Akbar Khan was born in 1899 at Umarzai village of Charsadda (now District). His father Abdul Qadir was a wealthy landlord of a Muhammadzai clan. His grandfather, Arsala Khan, was known as *Sakhi* (the generous). Though Abdul Qadir was less educated but he was fond of reading *Paisa* newspaper. Inspired and encouraged by his father, Abdul Akbar Khan developed an aptitude for learning and knowledge in his early age. He received his early education in his village *Maktab* before he was sent to Islamia School Peshawar City in 1906. In that school Headmaster Taj Mohammad Khan, BA, animated his spirit to make him play, later, an important role in freedom struggles along with Haji Sahib of Turangzai^{iv} and Bacha Khan. Another favourite teacher of Abdul Akbar Khan in that school was Maulvi Abdullah Shah Hazarvi.

While in school, Abdul Akbar Khan was attracted by the heroic deeds and stories of Turkish heroes like Enver Pasha, Jamal Pasha, Mustafa Kamal Pasha and Azmat Pasha. In those days, their photographs were displayed everywhere, in the *bazaars*, shops and *hujras*, that reflected love and affection of the masses for them.

Abdul Akbar Khan qualified his matriculation from Islamia Collegiate Peshawar in 1916 and then joined Islamia College the following year. Mr. Pating was the Principal and Enyatullah Khan Mashariqi^v the Vice-Principal of the college. The year of 1917 proved a turning point in the life of Abdul Akbar.

Young Akbar was in the first year when his father died. He had not yet recovered from that shock when the Bolshevik Revolution took place in Russia. Germany lost the war and Ottoman Empire fell apart. All these local and international phenomena events left lasting imprints on his mind.

Abdul Akbar Khan was curious about the role of the Indian educationists and revolutionaries in Kabul, the Young Turks, Turko-German Mission and activities of those who had been dubbed by the British as *Ghadarists* (rebels) and they were living outside India.^{vi} The press in the frontier was then under strict censorship. In collaboration with his two roommates Muhammad Ghufuran and Abdur Rahman of Swat, Abdul Akbar Khan managed to get copies of the *Al-Hilal*, *Comrade* and *Amrita Bazaar Patrika*^{vii} from political circles. He along with his roommates in Harding hostel subscribed to the *Comrade*. The reading of those newspapers as well as the inspiration from Mr. Day, a Bengali Professor of Botany in Islamia College, aroused their sentiments to publish something in their own mother tongue (Pashtu). That resulted in the outcome of a Pashtu monthly "*Wrax*" (Day) in 1919 (*Ibid*: 8; Khan 1950). Professor Day was a nationalist Bengali and had great regard for local languages. Once he mocked Abdul Akbar, "You Pakhtuns are very strange people! You have no interest in development of your own language! Look! We Bengali speak only Bengali and English" (*Ibid*: 17). He was right, but due to low literacy rate in the province, most of the teachers, clerks and police Inspectors came from Punjab. Pukhtuns had developed a concept that Pashtu was inferior and speaking in Pashtu was just like "to smash stones" (*Ibid*: 5).

Like other parts of India, the students of Islamia College Peshawar also started agitation in 1919 against the British. Abdul Akbar Khan along with some other friends demanded closure of the college to get more time for participation in political activities. The Principal imposed heavy fine on him. However, Abdul Akbar had already made up his mind to leave Islamia College and go to Aligarh. There, he met his former college fellows, Mian Abdul Maruf and Muhammad Azim Khan of Badrashi etc. He got admission in Jamia Milia Aligarh, which was later shifted to Delhi. During those days, Abdul Akbar Khan worked for the cause of independence and made contacts with the *Khilafatist* leaders. After getting honorary degrees, he returned to his native village.

With the declaration of India as *Darul-Harb* (abode of war) by the *Ulema* in 1920, the *Khilafatists* launched *Hijrat* Movement. According to various confirmed sources, around seventy thousand people migrated to Afghanistan. Abdul Akbar Khan joined the mainstream of the *Hijrat* and migrated to Afghanistan with a group led by Khan Abdul Ghaffar Khan^{viii}.

Abdul Akbar Khan and his companions worked hard to organise *Muhajireen* during their stay in Afghanistan. He was living with Khan Abdul Ghaffar Khan and few others in a rented room in Shor Bazaar of Kabul City. It was a self-supporting group. Later, Arbab Raza Khan of Tehkal (Peshawar) and Muhammad Akbar Khan of Barikab also joined that group. About 200 *Muhajirs* were at *Jabl-us-Siraj*. Some of them were educated youngsters from the Frontier province, i.e. Muhammad Akbar Qureshi, Mian Akbar Shah of Badrashi, Abdul Qadir Sehrai, Maulvi Muhammad Amin Masud, Changiz and Wilayat Shah.

In Kabul, Abdul Akbar established contact with Maulana Obaidullah Sindi, Iqbal Shaidai, Maulvi Abdul Haq Multani, Dr. Abdul Ghani, Dr. Noor Muhammad, Maulana Fazal Rabi, Ahmad Hasan, Abdul Qadir

Sehrai, Muhammad Afzal, Abdul Sattar Khan, Nawab Salim Khan and Dr. Haryavarna, a journalist. When majority of the Indian *Muhajireen* were returning to India, Abdul Akbar Khan and his friends decided to proceed to Russian Turkistan and onward to Turkey. When his friends informed him that about 300 *Muhajireen* were ready to go to Russia, Turkistan SSR and Bukhara, and if possible to Angora (Ankara), he made contacts with Dr. Haryavarna, who prepared travel documents for him. He started his journey towards Amu River (Oxus) on 5 August 1920.

Abdul Akbar Khan wrote in Pushto the eventful account of his travel to Russian Turkistan and Afghanistan in 1920 in connection with liberation of India. His writing style is based on objectivity and rationality. He recorded what he saw and what he observed^{ix}. In Tashkent (capital of Uzbekistan), he met some other Indian revolutionaries including M. N. Roy, Acharia, Maulvi Sulaiman, Umer Bakhsh Peshawari, Syed Anur Bacha of Musazai (Peshawar) and Abdul Rab Barq Peshawari^x. During his stay in Tashkent for about six months, Abdul Akbar Khan noticed personal and sometime ideological rivalries among various groups of Indian freedom fighters. Prominent ideologues and leaders of those groups were M. N. Roy, Acharia and Abdul Rab Barq Peshawari.

Abdul Akbar Khan once again decided to go back to his homeland owing to the following reasons:

1. The growing rivalries among Indian freedom fighters.
2. There was no freedom of expression in the regimented regime of the Bolsheviks.
3. He was unable to proceed to Turkey for *Jihad*.
4. In the presence of Abdul Rab Barq Peshawari, Jamal Pasha advised them to go back and practically work for the liberation of their homeland (Khan 1950:125-27).

Abdul Akbar Khan approached the Russian Commissar for travel documents, who refused to grant him permission. Then he called on Abdul Hadi Khan, Afghan Ambassador to Russia, who made arrangements for his return journey to Afghanistan. While back in Kabul, Abdul Akbar Khan served as a translator to Jamal Pasha, a renowned Young Turk adventurer and freedom fighter.

Abdul Akbar Khan was also teaching in Habibia *Lycee* (secondary school). He had an opportunity to meet Ghazi Amanullah Khan and Abdur Rahman Peshawari,^{xi} the first Turkish Ambassador to Afghanistan. King Amanullah invited Abdul Akbar Khan to a dinner, which he had hosted in honour of Turkish Ambassador.

The spirit of good will between Indian *Muhajirs* and Afghan authorities melted after the incident of Sheikh Abdul Haq, who was arrested by Afghan intelligence on suspicion of having secret links with the British (Shah 2000: 127-28). It was common feeling among the Indian *Muhajireen* that the faith and trust of the Afghan authorities in their favour was vanishing. Meanwhile Abdul Akbar Khan met with Arbab Raza Khan, Akbar Khan and Muhammad Aslam Sanjri and discussed with them the situation arising out of the arrest of Abdul Haq. They agreed on one point that they shift to tribal areas to launch the liberation movement from there against the British and work for the betterment of the Pukhtuns. Qazi Mir Ahmad and Qazi Abdur Razaq supported this idea in these words; "Maulana Taj Muhammad and Makhfi Sahib are alone to deal with tribal chiefs and even the *Mujahideen* [Chamarkandi]. They have insufficient resources for running the Islamic *Madaris* in tribal areas. With your support, they will be able to expedite their programme of *Azad* schools" (Khan 1950: 162; Hayat 2001). By opening these schools two goals were envisaged; the first to educate the people and the second to provide a base for the anti- British freedom fighters and revolutionaries.

The next day, Abdul Akbar Khan called on Jamal Pasha and discussed with him the idea of opening schools in tribal areas. He appreciated the idea and said, "It is the duty of the Afghan government to do such like work, because it has national and religious ties with these people". Abdul Akbar Khan politely replied that the Afghan government did nothing for its own subjects how would it take care for the tribal people. Jamal

Pasha said that Amanullah Khan was an enlightened and nationalist King and perhaps he would concentrate on this issue. Jamal discussed the proposal of schools in the tribal areas with Amanullah Khan who readily agreed with that and appreciated the efforts of Abdul Akbar Khan. After the death of Jamal Pasha, Abdul Akbar was persuaded by Maulana Obaidullah Sindhi to go to the Mohmand territory for establishing *Azad* schools as centres of propaganda against the British *Raj*.

Abdul Akbar Khan came to his native village in Charsadda and assisted Khan Abdul Ghaffar Khan in laying the foundation of the *Azad* high school at Utmanzai in 1921. On 1st June 1922, *Khilafat* volunteers of NWFP along with Abdul Akbar Khan were reported to have attended the divisional *Khilafat* conference at Rawalpindi on 22nd to 24th April 1922. Abdul Ghaffar Khan and Abdul Akbar Khan were arrested under section 40 FCR and sent to Peshawar jail. Due to lack of evidence against Abdul Akbar Khan, he was released while his other colleagues were retained in jail.

The first annual examination of *Azad* School was held on 25th December 1922, under the supervision of Mian Abdul Mauroof Shah, Ahmad Shah and Khadim Muhammad Akbar. Abdul Akbar Khan signed the papers in the capacity of president. In 1933, some more *Azad* schools were established. Handicrafts, tailoring and other skills were also taught to the students in those schools. Reforms Committees were formed. Abdul Akbar Khan, Khadim Muhammad Akbar, Mian Fazal Akram and Mian Ahmad Shah toured rural areas including Turangzai, Umerzai, Sherpao, Tangi, Katozai, Mirozai, Sreekh, Kangra, Tarnab, Dildar Garhi, Zareen Abad, Sunidand, Munaf Khan, Khadi Killi and Gulabad villages.

Abdul Akbar, accompanied by Khadim Muhammad Akbar, Maulana Shah Rasool and Sahibzada Khurshid, toured villages in district Mardan. In Tehsil Nowshera, Mian Hamid Gul Sahib Kaka Khel helped them in establishing *Azad* schools. Abdul Akbar Khan also visited Kohat district and organised meetings for establishing *Azad* schools and reforms committees (*Ibid*: 161-163).

In 1923, while he was the General Secretary of the *Anjuman-i-Islahul Afghani*, he wrote an article, which was published in *Siyasat* (a journal) of Lahore. It criticised atrocities of the British authorities and raised the issue of imprisonment of Khan Abdul Ghaffar Khan. In February 1924, when Maulana Zafar Ali Khan and Dr. Kitchlu visited NWFP for reorganisation of their movement, Abdul Akbar Khan attended their meetings at Attock. He was assigned to play host to the two leaders in Peshawar.

Literary Achievements

Abdul Akbar Khan was, in fact, a man of action and spent most of his life in struggles for freedom and betterment of the Pukhtun nation. In his political career he was sent to jail many times by the British government of India, and after independence by the Pakistani authorities. However, he is known as a luminary of Pashtu literature for his literary contributions. He was not only a famous poet but also one of the eminent and versatile prolific writers and dramatists of Pashtu. He started writing poetry from his early age, but the turning point in his life came when he met with Fazal Mahmood Makhfi at Ghaziabad, in Mohmand territory (Hidayatullah 1987: 33-34). Makhfi himself was a revolutionary writer and had the honour of being a teacher of Khan Abdul Ghaffar Khan^{vii}. Fazal Mahmood Makhfi and Abdul Akbar Khan are, perhaps, the pioneers of revolutionary poetry in Pashtu. They transformed the shallow romantic verse of Pushto into patriotic and nationalist poetry with dynamic revolutionary ideas. Akbar and his colleagues brought new ideas into literature and made it a vehicle for the well-being of the Pakhtun community. His poetry is simple, fluent and picturesque. It is rich with the feeling of patriotism, passions, sympathy and truth.

Like other Asians, Abdul Akbar Khan was influenced by the Bolshevik Revolution of 1917 in Russia. In his travel account from Peshawar to Afghanistan and then to Central Asia and Moscow, he studied not only the miserable condition of the Muslim Khanats but also noted the revolutionary activities of the Bolsheviks. He

wanted such a change in the Pakhtun society also with modern techniques and methods. He, and his friends, brought new ideas and methods from Russian Turkistan and Afghanistan into politics and literature. Even in his old age, while addressing the meeting of the National Awami Party (NAP) at Tangi in April 1973, he supported provincial autonomy with reference to Communism and socialist economy. One may not agree with his political ideas but his contribution in the field of Pashtu literature and social change is undeniable.

Abdul Akbar Khan was a man of immaculate character. He believed in humanism. His impact on the socio-political conditions of his time proved that he was an institution in himself. He spent a long time with Khan Abdul Ghaffar Khan. He was once elected as the president of the *Anjuman-e-Islah-e-Afaghana*, and in 1929 as the president of *Da Sarhad Da Zalmoo Jirga*.

The *Khudai Khidmatgar* authors condemned the Europeans for not learning any lesson from the First World War's destruction and were again preparing for another terrible destruction. "The irony is that all this is done for peace. Hitler and Mussolini too are talking peace but through guns. The British are killing Palestinians and bombing Wazirs and Masuds (Pukhtun tribes of Waziristan) for peace. The Japanese are attacking Chinese for peace. If this is peace, burn it...world peace can be established only with love and not guns" (Khan 1997: 489-490; Khan 1938: 10).

The pen of Akbar Khan was his sword with which he championed the cause of the weak, the poor and oppressed people. His story is a revolutionary saga that moving around in search of an ideal, self-denial and independence. He criticised in his writings those leaders who exploited the people for their own selfish ends. In his dramas, he tried to awaken the downtrodden masses. He was a revolutionary playwright who had introduced stage drama to Pashtu literature not for the sake of popularity or financial gains but for a noble cause of awakening of the masses.

The works of Abdul Akbar Khan Akbar include:

(a) Dramas

- (i) *Tahzeeb Jadid Aw Talim-i-Jadid* (Modern civilisation and modern Education) 1927;
- (ii) *Dre Yatiman* (Three Orphans) in 1928. It had been staged in 1924. Distinguished poet Abdul Ghani Khan and Khan Abdul Wali Khan, *Rahbar-e-Tehræk Awami National Party*, with one other boy had played the roles of the three orphans which had moved the audience to such a degree that, at the end, an old man came on to the stage and patted Wali Khan on his head. While still wiping his tears, he offered two rupees to Wali Khan, saying; "Don't be distressed son! Take flour for yourself with this money". One may imagine the value of two rupees at that time^{xiii}.
- (iii) *Khudai-Khidmatgar* (1930);
- (iv) *Jungara* (Hut) 1945;
- (v) *Karwan Rawan Dai* (The Caravan is moving on) 1957.

(b) Translations

- (i) *Da Hindustan Qabaeli Sarhad*;
- (ii) *Masanvi of Maulana Rum*.

(c) Travel Account

Safar Nama-i Roosi Turkistan Au Afghanistan (Travel Account of Russian Turkistan & Afghanistan). This is a document of historical importance and a masterpiece of Pashtu literature.

(d) Other Books

- (i) *Zamoong Nabi Muhammad Arabi* (Our Prophet Muhammad Arabi) 1949;
- (ii) *Rokhmanian Da Maghulo Tarikian* (Rosharites or apostles of darkness by Mughals) 1968;
- (iii) *Adabi Panga* (Treasure of Literature) 1967;
- (iv) *Khwage Trakhe* (1958);
- (v) *Masanvi Islam Au Muslmanan, Sarhadat*.

(e) Unpublished Books

- (i) *Da Bar-e-Sagheer-e-Pak-o-Hind Pa Azadee Ke-Da Pukhtanu Barkha* (Share of the Pakhtuns in liberation of the Indo-Pak sub-continent),
- (ii) *Zama Zhawand Sara Tarali Halat* (Events related to my life, autobiography).

Abdul Akbar Khan had in his credit numerous articles, mostly in Pushto, published in different periodicals i.e. *Pakhtun, Lar, Ghuncha, Abaseen, Rahbar, Aslam, Dauran, Nan Paroon, Gulistan, Jamhuriat* and *Pakhtu*.

The poetical works of Akbar reflects his individuality in all respects. He loved extremely the Pakhtun as well as their land:

I love my land, and the race of Pakhtuns,
This love, I pray for, here and hereafter,
I would forego all the beauties of the world,
For every Pakhtun youth, whether black or white (Hidayatullah 1987: 85).

No one can deny that every juvenile has to pass through a romantic phase. This romanticism may stem from the love for a beautiful face or abstract love for an ideal, such as liberty. In the case of Abdul Akbar Khan, the ruling passion of his love was his desire for liberty of the Pakhtuns. He accepted every hardship and offered everything for his ideal. When he was sent to jail, he expressed his feelings in a song as:

There's a sweet pain in my heart,
I don't know what is it?
No sleep, no mirth, the night passes in weeping,
Nobody knows about it (*Ibid*: 87).

Abdul Akbar Khan Akbar died on 11/10/1977 at the age of 78, leaving behind five sons: Rashid Khan, Ouais Khan, Late Sher Shah, Farhad Khan and Dr. Mujahid Akbar.

Abdul Akbar Khan left a lasting mark on the Pashtu literature. He was a man of action with courage, patriotism and constant struggle. He had a vision to rediscover himself and his nation. He was one of those landed gentry who broke the traditional chains of tribalism, Khanism, feudalism and cast-orientation when he landed in the field of politics with a pen in hand. Above all he introduced, with his practical experience of Bolshevism, Russia and Turkistan, new trends of modern politics and progressive ideas in literature. It was his contribution in the field of literature and politics that encouraged others to come forward in this field.

Reference and Notes

ⁱ The word Pan-Islamism, in its various forms, is apparently of European coinage and was probably adopted in imitation of Pan-Slavism that was current in the 1870s. In the 19th century, a progressive Muslim scholar, Jamaluddin Afghani (1838-97), launched a movement for Islamic brotherhood - *Kullun Muslimun Ikhwatun*. It was later introduced to English Pan-Islamism. See for more detail Dr. Fazal-ur-Rahim Marwat.

ⁱⁱ The North-West Frontier Province was separated from the Punjab in 1901. In the literary circles, it is known as Pakhtunkhwa. The demand of the Pakhtun nationalists for the change of name was eventually approved in 2009. Pakhtunkhwa means 'the land of the Pakhtuns' and is one of the oldest names of the Pakhtun land now covering Afghanistan, NWFP, FATA, PATA and the Pakhtun area of Baluchistan. Akhuand Darweza, Khushal Khan Khattak and Ahmad Shah Durrani mentioned Pakhtunkhwa in their poems and writings. For more detail see Dost Muhammad Khan Kamul Mohmand, *On a foreign approach to Khushal Khan Khattak-A critic of Caroe and Howell*, Maktaba Shaheen, Peshawar, 1968. P.117; Roh is an obsolete term signifying a mountain. It was almost invariably used in the Persian writings of the Mughal period, and sometimes the Pakhtuns also used it, as an alternative name of their country and particularly for the south-eastern part of Afghanistan, which is mostly mountainous in character. The word 'Rohilla', derived from it, was applied to Afghans, who settled in India. Mohmand op.cit.p.117; Among the other names, Ariana is perhaps the oldest name used by most of the classical writers for Afghanistan. It means 'the land of Aryans'. Mir Ghulam Muhammad Ghubar, *Afghanistan dar Masir-e-Tarikh, Piam-e-Mahajer Qum*, Iran, 1359 (1980/81 AD), p.9; Paktia or Pactiya too is an old term used for the first time by Herodotus, the famous Greek historian of the fifth century BC *Ibid*, p. 1; Dr. Muhammad Hassan Kakar, *Afghan, Afghanistan*, History Department Kabul, 1357 (1978), pp. 22, 23; H. W. Bellew, *The races of Afghanistan*, Lahore, 1976, pp. 57-59; The other name for this area was *Khurasan* (The land of the rising sun) was applied to the country by the early Muslim writers. It included the territories to the Northwest of the massive range of the Hindu Kush up to Persia. *Ibid*. p. 1; Dr. Muhammad Hassan Kakar, *Afghanistan: A study in internal political development (1880-96)*, Kabul, 1971, p. 1; Ghubar op. cit., p. 9.

ⁱⁱⁱ The *Hijrat* Movement is one the significant events of Indo-Pakistan history. It developed out of internal and external political crosscurrents in the region including the *Khilafat* agitation in British India in 1920. Thousands of people migrated from India to Afghanistan. Contemporary writers and *Muhajers* have written many books and articles in Urdu, Pashtu and English, with their own perspective and experience, on this mass migration from India. The second source, which is comparatively objective, is the British and Afghan government record.

^{iv} Haji Fazal Wahid, commonly known as Haji Sahib of Turangzai (1858-1937) belonged to a religious family of village Turangzai, District Charsadda. He took part in the 1897 frontier uprisings. With Khan Abdul Ghaffar Khan he established a number of private schools called Azad (independent). In 1915, Haji left his home for the tribal areas and settled among the Mohmands. There he preached *Jihad* against the British until his death on 15th December 1937.

^v Enyatullah Khan Mashariqi (1888-1963), an eminent scholar, head and organiser of the *Khaksar Tehrik* (The Movement of The Humble Lot); has also served as the Principal of Islamia College Peshawar from April to September 1917.

^{vi} (a) The 'Young Turks' Revolution of 24th July 1908 was a national reaction to oppression, absolutism and corruption in the regime of Abdul Hamid II. The revolution gave full powers to the Young Turks committee of *Ittihad-va-Terakki* (Union and Progress). After the revolution the Sultan restored the constitution, abolished censorship, released all political prisoners and disbanded his army of 40,000 spies. See for more details: J. A. R. Marriott, *The Eastern Question*, Oxford, Clarendon Press, 1951. pp. 434-435);

(b) The *Ghadr* (Rebel) Party was organised in 1913 in USA by Lala Hardayal for liberation of India from the British imperialism.

^{vii} The *Comrade* of Calcutta & Delhi, *Zamindar* of Lahore, *Al-Hilal* of Calcutta and the *Tribune* of Lahore played important role in developing the young educated class into a political corps. Rukhsana Hidayatullah, *Abdul Akbar Khan Akbar*, unpublished MA thesis, Pakistan Study Centre, University of Peshawar, 1987, p. 8

^{viii} Abdul Ghaffar Khan (1890-1988) organised and formed *Anjuman-Islah ul-Afaghena* (Society for Reformation of the Afghans) in 1929. In May 1928, he started a Pashtu journal in the name of *Pakhtun*, an organ of his *Khudai-Khidmatgar* Movement or, as dubbed by the British, "the Red Shirt Movement". Jayaprakash Narayan, *My life and Struggle: Autobiography of Badshah Khan*, Orient paperbacks, Delhi, 1969.

^{ix} For more detail see Abdul Akbar Khan Akbar's travelogue published in Pashtu and Urdu as cited above.

* M. N. Roy is regarded as the father of Marxism in Asia. Acharia was another important Indian working in Russia for liberation of India. Abdul Rab Barq Peshawari was from Peshawar who worked with other Indian revolutionaries in Afghanistan, Central Asia and Russia. Acharia and Abdul Rab Peshawari were leaders of the pro-Bolshevik group of Indian revolutionaries.

Z Suritz, the Bolshevik Minister Plenipotentiary headed a mission of twenty and reached Kabul in January 1920. The mission included one German, three Austrians, fourteen Cossacks and three Indians. The Indian members were M. Pratap, Abdul Rab and Acharia. "The Germans and Austrians were treated far better in Kabul than the British agent". The British agent reported to India that they acted as unofficial representatives of the German Government.

xi (a) Abdul Akbar Khan also taught Geography and Science to class 7 in the Habibia College; (b) Abdul Rahman Peshawari (1886-1925) was the son of Ghulam Samdani, a well-known businessman/contractor of Peshawar. He was the brother of Muhammad Younus and Yahya Jan Khan, a former Minister of Education and relative of Khan Abdul Ghaffar Khan. Muhammad Younus, living in New Delhi, is the author of *The Frontier Speaks* and *The Prisoners Letters*. Abdul Rahman Peshawari came to Turkey in the mission led by Dr. Mukhtar Ansari in 1912 during the Tripoli War and Balkan Wars. They established three medical camps in Turkey. Abdul Rahman Peshawari was very fluent in Pashtu, Dari, Urdu, and English and Turkish. Impressed by his services in Turkey, he was appointed as the first Turkish Ambassador to Afghanistan in 1921. In 1923, Fahri Pasha replaced him. Peshawari spent three months with his family in Peshawar before joining an important assignment in the Establishment Division in Istanbul. He resembled Rauf Orbay. It was on 24th May 1925 dark night that he was shot by an unknown assassin. He was buried in the Macka graveyard (Istanbul) where Syed Jamal-ud-Din Afghani was also buried before final burial in Kabul. See for more details Mansoor Akbar Kundi, *Turkey: A Rich Mix of Past & Present*, Istanbul University, Turkey, Istanbul, 2000, pp. 120-124.

xii Fazal Mahmood Makhfi was born in 1884 in Charsadda. He was the disciple of Maulana Mahmudul Hassan commonly known as *Shaikul-Hind*. He fought along with Haji Turangzai against the British. He made close contacts with Obaidullah Sindhi and Amir Amanullah Khan. According to Abdul Akbar Khan, Makhfi was involved in the assassination of Amir Habibullah and the rise of Amanullah. But this was not confirmed from other sources. Makhfi along with Abdul Ghaffar Khan established *Azad* schools. He died in May 1947. See also Khalil Hamish, *Pakhtana Lakwal*, Vol One, University Publishers, Kissa Khwari Bazar, Peshawar, 2010.

xiii Interview with Dr. Sher Zaman Taizai, Peshawar, April 2, 1995.