

**KHAN ABDUL SAMAD KHAN ACHAKZAI SHAHEED.  
(HIS PERSONALITY AND VISION ON REGIONAL POLITICS)**

*Politics*

Muhammad Usman Tobawal\*\*

**ABSTRACT**

*A lot of literature is available on the work and biography of Abdul Samad Khan Shaheed, but through this article an attempt is made to bring out all those unexplored aspects of his life which are yet not discussed, such as his contribution towards knowledge dissemination. Khan Shaheed's contribution in the field of knowledge dissemination is the reflection of his teacher- Maulana Abdul Kalam Azad thoughts. Khan Shaheed is not only influenced by Azad's philosophy in the field of education dissemination but his political life was under the influence of his teacher's thought too. These characteristics have not only made Khan Shaheed as one of the greatest leaders but his these unique characteristics brought very positive changes in all aspects of life of the people of Southern Pakhtoonkhwa.*

*Although many authors have enlightened the biography/life style of Khan Shaheed but in this paper an attempt is made to bring out his contribution with special reference to literary work in the prevailed circumstances of that era in Southern Pakhtoonkhwa. This paper also elaborates the effects and impact of Khan Shaheed's literary work on the Pashto Literature as well as his views about literature development in the light of the views of great scholars of the region. This paper also includes his vision on regional politics, specially related to Afghanistan and Iran.*

Khan Abdul Samad Khan Achakzai Shaheed was a great Leader of freedom moment of Sub Continent. He was a progressive, truthful, dauntless,

---

\*\* Assistant Professor Pakistan Study Center, University of Balochistan, Quetta.

committed person. His qualities included steadfastness and the truth and never surrendering to falsehood.

**Birth and family Background:**

“Khan-i-Shaheed Abdul Samad Khan Achakzai was born in the Gulistan Tehsil of Colonized south pashtoonkhwa in 1907. This part of land was still resounding with the songs of heroic deeds in defense of defending the motherland against the British aggressors. It was the time when all the patriotic people were constantly struggling for the emancipation of the motherland from the grip of the British colonialist exploitation, but this struggle of their was lacking the guidance of such a political organization which according to the needs of the time could provide the befitting leadership” **(Roona 2<sup>nd</sup> December 1984:01).**

“Khan Abdul Samad Khan according to his autobiography “Zama Zhwond” was born in a literary family in 7<sup>th</sup> July 1907, my father’s name is Noor Muhammad Khan and My grand father, Sultan Muhammad Khan, who was the son of Inayatullah Khan, who was the son of Bostan Khan and grandson of Barkhurdar Khan” **(Ghano:2004:67-68)** . Barkhurdar Khan was an army general of Ahmed Shah Abdali, playing key role in strengthening Afghanistan’s position against Marhata of India and also countered Iranian designs towards Afghanistan.

**Education:**

Khan-i-shaheed was born in a patriotic and religious family and started his basic education at home. Under the supervision of his father, and teachers. With the areas of study being Persian, Arabic, Pashto, jurisprudence (Fiqha), Hadith and other Islamic field. He was admitted to school 1920 where he got first position at primary level in the competitive examination and passed the middle examination in 1925.

“After being imprisoned by the then British rules then, late khan shaheed continued his education in prison and passed, matriculation, intermediate, graduate, specialization in Pashto and LLB from there **(Razia: 2009:51).**

**Academic and literary services,** Khan Abdul Samad Khan Achakzai kept fighting at several fronts, he had dedicated his whole life for the people. Being an educated and Literary person him self, he gave a lot of importance to education, therefore he never ignored this field and stressed on the central Government of Delhi with Sir Mian Afzal Hussain as the education Minister for establishment of a college in Quetta, that finally resulted in the establishment of a college in Quetta in 1942 despite the opposition by the local Administration.

He new the British rulers, with the help of their local puppets were running certain educational institution that could serve their own interest only, therefore he wanted that the people should be provided with such educational institutions that wouldn't engender crop for the British masters but give births to the sons of the soil who could serve their motherland and be educated in the true sense and use it for the uplift and betterment of their nation.

“In prison in 1948, Khan Shaheed started writing his autobiography, beside that he started translating Mulana Abul Kalam Azad's commentary of the Holy Quran in Pashto. He also translated “Horizon of freedom” by Dyson Carter's in Pashto. His other writings are included translation of Gulistan by Sheikh Saadi Sherazi, translation of Kimiyae-saadat by Imam Ghazali and Pashto Likh dood.” **(Kakar:1994:354).**

Abdul Samad Khan Achakzai served pashtoons throughout his life and gave them a new out look in accordance with the needs of the time. His services came to light in multifarious spheres. He played an active role in politics and journalism and at the same time he was politic prose writer, translator and philologist. His full command over the following eight languages i.e. Pashto, Persian, Urdu, Balochi, Sindhi, Arabic, Brahui and English shows his mental caliber.

“He was the author of following books and essays”

1. Pashto Zhaba au Likdood (Pashto Language and Scripts)
2. Zama Zhond Au Zhwandoon (My Life Autobiography)
3. Samad-ul-Lughat (Samad Khan Dictionary)
4. Azadi-ka-ufaq (Translated by Khan Shaheed, “Future of Freedom” by Canadians authors Charlet and Dicorson into Urdu)
5. Da Azadi Pahi (Translated by Khan Shaheed into Pashto)
6. Gulistan-i-Saadi (Translated by Khan Shaheed into Pashto)
7. Torjuman-ul-Quran (The exegesis of the holy Quran Maulana Abul Kalam Azad, Khan Shaheed Translated in Pashto)
8. Sirat-un-Nabil (By Shibli Numani Khan Shaheed Translated into Pashto Language)
9. Chemya-i-Saadat (This book was written by imam Ghazali, Khan Shaheed translated it into pashto)
10. Statement of Khan Shaheed Lahore High court in 1956. **(Kakar:1983:351)**

### **Political Services:**

Basically Abdul Samad Khan Achakzai was a literary teacher and thinker, however, he came in the political field in order to safeguard the interest of the public of the sub-continent entry into politics was greatly welcomed by the people of the British Baluchistan, Baluchistan State Union and sub-continent where a true worthy companions of the Bacha Khan, Nawab yousaf ali Magsi, Muhammad Ali Jinnah and Gandhi G were badly needed.

Khan Abdul Samad Khan Achakzai proved a great political leader and reliable companions of the sub-continent. He awakened the people of the sub-continent with his stirring verses to demand a freedom. He led the people of every step and rendered great services in the accomplishment of freedom for sub-continent.

“Khan Abdul Samad Khan Achakzai’s his life was greatly influenced by certain incidents that took place in the second decade of the twentieth century. These incidents included, the first world war which started on 1<sup>st</sup> August 1914 , Russian revolution of 25<sup>th</sup> October 1917, Khalafat Movement and assassination of Habibullah Khan, the king of Afghanistan on 20<sup>th</sup> February 1919, and his son Amir Amanullah Khan who challenged the British Government” (**Mandokhail:1991**).

“These factors put deep in prints and impacts on the personality of Samad khan and he left his business and personal interest as a whole and started struggling for his rights of the people of sub-continent. “Akhtar Ali Khan Baloch wrote about the Abdul Samad khan Achakzai in those days taking part in the politics against the British was a difficult task, even talking against them was like calling far your own death, but khan Abdul Samad khan Achakzai took up the challenge and started the struggle for freedom in Baluchistan, he showed vigor, zeal, energy and encourage the people and created political awareness in them.” (**Baloch:1994:71**). Actually, Abdul Samad Khan Achakzai was much conscious about the British colonial policy regarding Afghanistan because Afghanistan at that very time was in such difficult position that on the on side British had designed to occupy even more territories of Afghanistan while Iran’s relations with Afghanistan was also tense due to territorial and other disputes.

Khan Abdul Samad Khan Achakzai inspired by several revolutionary movements formed Anjuman-e-watan along with his companions in June 1938 and started taking part in politics practically with revolutionary vigor. He did not limit his ideologies to talks and books only but started taking active part in the politics and struggle for independents. He spent a major share of his life in jails, especially after formation of Anjuman-e-watan but

that did not put an end to his struggle. In prison he always struggled for the rights of prisoners demanding that they should be treated like human beings. In his an article written in the District Jail, Lahore, on 25<sup>th</sup> October 1956, he writes. “ I have spent the best portion of my life in the British and Muslim regimes jails. No human being can tolerate this willingly. If my purpose is true, my endeavors shall certainly be fractured. God willing the verdict of time shall certainly be in my favour. True intentions seldom fail because of the paucity of allies. Even if I am no more in this world, others will come into existence to raise this banner high in exaltation, the caravan of life moves on for ever.” **(Roona Dec, 02 1984:7).**

Abdul Samad Khan Achakzai founded Anjuman-e-Watan in June 1938, Waror Pashtoon in 1954, and Pakistan National Awami Party in 1957 and Pashtoonkhwa National Awami Party in 1970. He was elected the member of Provincial Assembly of Balochistan from the platform of Pashtoonkhwa National Awami Party, playing active role in the proceeding of the Assembly. He chaired the First ever meeting of Balochistan assembly.

#### **Print Media Services:**

In 1938 Khan Shaheed requested for issuance of approval for news paper application which was rejected, later in 1935 Press Act was promulgated in Baluchistan and finally Khan Shaheed requested for the approval of news paper which was accepted and Aziz Press was formed with that the publication of Istiqlal started that has a Pashto section besides the Urdu material.

“He establishes a Press at Quetta financed by contributions from the patriotic people to convey the aims and objects of his revolutionary struggles of Pashtoon and Baloch masses and the people of the sub-continent and after words issued the news paper Istiqlal from Quetta.” **(Roona:Dec, 2 1984:7).**

“First of all when I sought permission to publish a news paper, I was told that there was a ban on the publication of all political and social and communicational activates accept the news of visits of officers, race courses etc. So in the absence of a Press Act I was to take permission under executive orders, which I thought to be tedious and useless, consequently I started a struggle for the issue of Press Act.” **(Ghanoo:1990:38).**

A weekly news paper “Istiqlal” was started by Abdul Samad Khan Achakzai from Aziz Press in June 1938 Pashto poems and articles were also used to be published in it. It was the month piece of the Anjuman-e-Watan and the Indian national congress, Two Thousand and five hundred copies of Istiqlal used to be published weekly.

“For publication and communication of the news paper a Jirga was formed having Muhammad Ayub Khan Achakzai, Mir Abdul Aziz Kurd, Mir

Atta Muhammad Marghzani, Muhammad Hussain Anqa, Mir Shehbaz Khan Nausherwani, Muhammad Amin Khosa, Muhammad Hussain Nizami, Mir Gul Khan Naseer, Muhammad Hassan Talwi, Qudoos Batai, Azam Jan Achakzai and Abdul Samad Durrani.” **(Roona 2<sup>nd</sup> December, 1985).**

Istiqlal remained the messenger and representative of the masses till 1950 after the Muslim league Government banned it in 1950. After Istiqlal, Khan Shaheed started publishing weekly Paigham-e-Jadeed with Abdul Samad Durrani as the editor and monthly Pashto with Kamal Khan Sherani and Dr. Khudayedad Khan as the editors but both the papers were banned in 1954, however, the commitment and dedication of Khan-i-Shaheed could not be shattered and with consistency he started publishing monthly Pashto news paper Gulistan, which again could not survive due to being representative of the masses, not that of the government.

### **Martyrdom:**

Finally at the age of 67, the true leader of the masses and intellectual and literary politician was martyred in his house at Jamaluddin Afghani Road Quetta at 4:00am with hand Grenade attacks on December 2, 1973.

### **CONCLUSION:**

Khan Abdul Samad Khan Achakzai Shaheed was a freedom fighter. He was not only anti-British but also an enemy of all sorts of colonizers. Political Philosophy of Khan Abdul Samad Khan Achakzai Shaheed 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 of Sub-continent's soil. After the independence Khan Shaheed carried on his struggle for a democratic Pakistan in which all the oppressed nations living in Pakistan should have equal opportunities for progress and prosperity. His visits to Afghanistan and participation in Academic and other meetings showed his interest for Afghanistan and stressed Pakistan not to interfere in the internal affairs of Afghanistan. However, later on such interference from Pakistan in the internal affairs of Afghanistan brought many problems for both the countries. Finally he was martyred and his death was the greatest loss for the people of oppressed nation of the country.

**REFERENCES:**

- Baloch, Akhtar Ali “*Balochistan Ke Namwar Shakhshihat*”, Royal Book Company, Sadar Karachi, Paksitan. Vol I, 1994.
- Ghano, Abdul Ghani ”Autobiography by Khan Abdul Samad Khan Achakzai”. Pashtoonkhwa Adabbi Sanga, compiled by Prof. Abdul Ghani Ghanoo, Vol 1, 2004.
- Ghano, Abdul Ghani Professor Abdul Ghani Ghano, *Baba-e-Pashtoon & Pashthoonkhwa* (Volume 1), Kalat Press Quetta 1990, Page-38.
- Kakar, Sayal “*Da Kassi Da Lhmuni Pashtana Likwal*” Vol-II Bolan Book Corporation 1983.
- Mandokhail, Abdul Raheem, Khan Shaheed” paper presented in the International Seminar at Kabul in 1991.
- Razia Gul” *Khan Abdul Samad Khan Shaheed*” Research Journal “TAKATOO” published by the Department of Pashto, University of Balochistan, Quetta Jan-June, 2009.
- The Statement of Khan Shaheed, Lahore High Court 1956.
- Weekly newspaper “Roona” Dec 02 1884.