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Some Indian Travellers in Central Asia

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The Indian history is full of self-less undemanding and holy men, who from time to time tried their level best to get rid of the British imperialism. They dedicated themselves to service of their country and their people. They bore hardships only for the sake of freedom of their beloved country. It was due to their innumerable contributions and sacrifices that we got rid of the foreign yoke in August 1947.

Hindustan and Central Asia have always been close neighbours. They have also had cultural ties, especially through movements of people and ideas between them. Whenever the British atrocities over the Indian people had reached their highest ebb the natives had no other choice left but to sort out for themselves some places of refuge from where they could also direct their energies against the then existing British government. Naturally their eyes fell on Afghanistan and in several cases when they found Afghanistan of no use for their revolutionary ideas they went beyond Afghanistan. They chose different places for their future struggle. To some the ideal place was Moscow, from where they could easily resume their anti-British activities; for others Turkey being a Muslim State suited more than any other country. They travelled in their individual capacity as well as in groups. Some of them have recorded the minutest details of their adventures through Central Asia. Here I am giving details of some of the important works written by various persons of their journeys through arduous Central Asia.

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1. *Zafar Hassan Aibak and his "Aap Beti"*

Zafar Hassan was born on 26 September 1895 in a middle class 'Zamindar' family. His father Hafiz Azim-ud-Din was a respected person of Karnal, a small city twenty-five miles away from Panipat and about seventy-six miles from Delhi. Hafiz Azim-ud-Din left his native city and went to Deoband in order to acquaint himself with knowledge and learning. After his studies he left 'Zamindari' and was appointed as 'Qanungo'. Zafar Hassan, after getting Arabic knowledge was sent to school. He was awarded a scholarship for resuming his college studies. He got admission in Government College, Lahore. During his College days Balkan Wars started. Muslim students started talking in favour of Turkey. The Muslim Youths were greatly inspired by the revolutionary poetry of Dr. Mohammad Iqbal. The youths were the contributors of weekly "Comrade" of Mohammad Ali alongwith "Al-Hilal" and "Al-Balagh" of Maulana Abul Kalam Azad. With the passage of time some friends of Zafar Hassan who included Khushi Mohammad, Shuja Ullah, Abdul Majid passed F.Sc. and went to Medical College while he himself chose mathematics. In the meanwhile World War I broke out. Turkey decided her fate with Germany. Students taking keen interest in Muslim affairs were approached by a group of Mujahideen living in Asmar, Buner. The representatives of Mujahideen in Punjab were Maulvi Fazal Ilahi from Wazirabad and Maulvi Abdur Rahim alias Maulvi Bashir in Lahore. They prepared fourteen students to abandon the "Satanic" land and to migrate to a friendly Islamic country in order to help their Muslim brethren of Turkey in that great hour of need. Later on they were joined by Shah Nawaz Khan, a brother of Allah Nawaz Khan and their domestic servant Abdul Haq. Abdullah and Khushi Mohammad with the help of Mujahideen representatives bore all the expenses of their intended journey. They started on Friday, 5th February 1915 for Haripur, Hazara. Two Comrades Abdul Khaliq and Sheikh Ghulam Hussain were left behind because Abdul Khaliq failed to reach the station on time and Ghulam Hussain's poor health did not permit him to travel. On 6th February they met together in Haripur in the house of one Khan Sahib Mohammad Ilahi. They adopted fictitious names and Abdul Majid Khan

was selected as the group leader. In Haripur they were joined by their guide whose duty it was to take them safely to the Mujahideen headquarters. In darkness they started on foot for Asmar. They crossed the British territories and on 7th February at about 10 O'clock in the morning reached Amb State. The Prime Minister of the Nawab of Amb encouraged them. He had his links with the Mujahideen. He provided them with a boat in order to cross the river Indus safely. Now they were breathing fresh air in an independent territory. Their hearts were full of joy. They had succeeded in escaping from the black clutches of British Imperialism. On 8th February, they reached Asmar, the headquarters of the Mujahideen. Maulvi Abdul Karim, the Amir of Mujahideen was on his death-bed. On February 11 he passed away and was succeeded by Niamat Ullah, his nephew. According to Zafar Hassan, the Mujahideen were austere persons, living a simple life and were potential enemies of the British Government. They lacked weapons but were offering resistance to their enemies. There was some sort of plain land which the Mujahideen were using for agricultural purposes but on the whole they were not interested in farming. After spending more than a month in Asmar, the students left the colony for Kabul on 19th March. The author then narrates his personal experiences of the journey on the one hand and the history, geography and cultural life of Afghanistan on the other. In Jalalabad they spent a night and next day by chance met Ali Ahmad Jan, a near relative of King Aman Ullah Khan. He spoke very politely but acted quite the reverse. It happened so that when on the next morning they intended to go outside the 'Serai' an Afghan soldier posted outside the compound wall took a step forward pushing them back uttering the following words :

'' موقوف است - بیرون بر آمده نمی توانائی ''

(Your going outside is prohibited)

They were accused of being British spies. From there started their long internment of about four years which lasted till the death of Amir Habib Ullah Khan in 1919. They were annoyed and were critical of the Afghan authorities.

During their stay in Kabul the Hindustan-Turco-German Mission arrived in Kabul. On 2nd October 1915 the Mission under the Chairmanship of Raja Mahendra Pratap reached Kabul via Iran. The main aim of the Mission was to convince Amir Habib Ullah, the Afghan monarch, to proclaim a war against the British. In the meanwhile Maulana Ubaid Ullah Sindi also arrived in Kabul. Maulana Sahib met the State dignitaries which included Mohammad Nadir Khan, the Commander-in-Chief of the Army; Sardar Mahmud Tarzi, an intellectual and editor-general of 'Siraj-ul-Akhbar; Sardar Inayat Ullah Khan, 'Moinus-Sultanat' and Sardar Nasrullah Khan, 'Naib-us-Sultanat'. He also met the Amir of Afghanistan and tried his best to win him over to their side. But all the efforts of the Mission as well as of Maulana Sahib ended in failure. Instead, the Amir, a protege of the British, proclaimed Afghanistan's neutrality in the War. He asked the members of the Mission to produce an army of at least one lakh on Afghan border in case they wanted Amir's participation in the War. In addition he demanded a large amount of money, which they could not pay and thus failed the Turco-German Mission. Some of its members stayed in Kabul while most of them returned to their respective countries. Mahendra Pratap was appointed the President of the "Provisional Government of Hind" and Maulana Barkat Ullah its Secretary. They sent a Mission to the Tsar of Russia in order to get his blessings under the leadership of Dr. Mitra Singh. Khushi Mohammad, who was given the fictitious name of Mohammad Ali Mirza was made his assistant. The message for the Tsar was embossed on a golden plate, which was later on showed to the British and which was mentioned in the Rowlatt Sedition Committee's Report, printed in 1918 from Calcutta by Superintendent Government Printing on page 178 as follows :

"The Provisional Govt. despatched letters to both the governor of Russian Turkistan and the then Czar of Russia inviting Russia to throw over her alliance with Great Britain and assist in the overthrow of the British rule in India. These were signed by Mahendra Pratap and subsequently fell in British hands. The letter to the Czar was on a gold plate, a photograph of which has been shown to us" (Vol. 1, p. 102).

Dr. Mitra Singh did not care to note any detail of the journey; whenever contacted he replied plainly :

” صاحب بخیر رفتیم و بخیر باز آمدیم ”

While on the contrary Khushi Mohammad noted the minutest details of all the happenings of the journey. They decided to send two more Missions, one to Japan via Russia and the other to Turkey via Iran. Shaikh Abdul Qadir and Dr. Mitra Singh were selected for the Mission to Japan while Abdul Bari and Shuja Ullah were to be sent to Turkey. But both the Missions failed to reach their respective destinations. The Russians captured members of the Mission and handed them over to the British. Dr. Mitra Singh was hanged while Sheikh Abdul Qadir was awarded life-long imprisonment and he died in the prison. Abdul Bari and Shuja Ullah were caught in Meshed. They also were handed over to the British who after torturing then sent them back to Hindustan.

Maulana Ubaid Ullah had organized the Indian youths in Kabul and made an organization on the pattern of the Christian Salvation Army. Mahmud-ul-Hasan, the Shaikh-ul-Hind was chosen as the Commander-in-Chief of the said volunteer corps. They named it “Janood Ullah” (the Army of God), Maulana Ubaid Ullah was made the person incharge at Afghanistan. He wrote all the details on a Silken cloth and intended to despatch them to Mahmood-ul-Hasan, who was at the time staying at Hedjaz. He gave the letters to Abdul Haq, the servant of Allah Nawaz Khan. Abdul Haq left Kabul on 9th July 1916. On his way home he went to Multan, met K.B. Rab Nawaz Khan, the father of Allah Nawaz Khan and disclosed all the secrets to him. K.B. Rab Nawaz Khan handed the letters to his masters — the British. All the activities of Ubaid Ullah and his Comrades were no more secret for the British. As a reward Rab Nawaz Khan was given a vast territory of land and Abdul Haq got a police job. Sheikh-ul-Hind was arrested and was sent to Malta. The sympathisers of the Provisional Government in Kabul were harrassed by the authorities. Zafar Hassan has given more details of those days. They were treated as prisoners.

In February 1919 Amir Habib Ullah was assassinated during a royal hunt near Jalalabad. Aman Ullah succeeded him as the new Amir of Afghanistan. He was anti-British so the very first act he did after his accession was preparation for a holy war against the English. He was assisted and was supported by the Hindustani Revolutionaries. On that occasion they published an announcement which runs as :

"Brave Indians! Courageous Countrymen!"

You have read the account of the organisation of the Provisional Government of India. It has Raja Mahendra Paratap as its President, M. Barkat Ullah (of Ghadar Party) as its Prime Minister and M. Ubaid Ullah as its Administrative Minister. Its object is to liberate India from the iron clutches of the treacherous English and to establish indigenous government there.

This government of yours heard with utmost pleasure, the news of your gallant deeds done for the noble cause of liberty. You have no arms to extirpate the enemies of India and mankind. This government of yours has tried and succeeded in obtaining help from without. Our government has assured itself and made agreements as to your full freedom with the allied invading powers.

Murder the English wherever you find them, cut the telegraph lines, destroy the railway lines and the railway bridges and help in all respects the liberating armies. None shall be molested but who shall resist. Your properties and your homes are safe.

A.H. Aziz
Assistant Adm. Minister.

Ubaid Ullah
Administrative Minister
Zafar Hasan
Delhi Secretary
P. Govt. of India.
(Vol. 1, pp. 140-141)

Mohammad Ali and Allah Nawaz Khan were secretly deputed to Hindustan and after delivering the copies of the announcement they came back to Kabul safely.

King Aman Ullah appointed three notable commanders on three different fronts :

Mohammad Saleh Khan on Jalalabad front; Sardar Nadir Khan was sent to the Southern front — Piewar Kotal's side and western front was given to Abdul Quddoos Khan. They were briefed by the King to start the invasion simultaneously but to wait till the orders of the King. One thing to be noted, when Aman Ullah came to power, he loosened the tight grip of the Afghan officials on the Indian Revolutionaries. They were given all due respect which they deserved. On their part, the Revolutionaries fully supported King Aman Ullah in his anti-British activities.

Zafar Hasan joined Nadir Khan and was given a highly respected place. According to Hasan, he played the most important role on the war front. He was considered the most trusted comrade by Nadir Khan. Zafar Hasan narrates many stories of the ignorance and cowardice of the Afghans while he himself posed as a hero of the war performing the chivalrous deeds.

On 27th May 1919 a peace treaty was concluded with the British Empire. The British Government was compelled to accept the right of independence of Afghanistan. The author criticises the Afghan government for making treaty with the British because the Mujahideen were ignored by the authorities.

Zafar Hasan acted as the private secretary of Nadir Khan, the Commander-in-Chief of the Afghan forces. He was posted at the general Staff Office where his job was to translate news from English and Urdu into Persian. He was made the editor of "Ittehad Mashriqi". During his job, the most notable work he did was the preparation of "Who is who" about the tribes of the N.W.F.P. In addition he translated an English book in Persian entitled "From Black Mountains to Waziristan" by H.C. Willy.

After the signing of Peace Treaty with the British, it was quite difficult for Maulana Sindhi to carry on his work in Kabul. After discussing with Dr. Noor Mohammad (belonging to Hy-

derabad, Sind Dr. Noor Mohammad was at the time of migration to Afghanistan the President of Hyderabad Municipality and Secretary of Sind Congress Committee), Maulana Sahib established a Congress Committee at Kabul, taking himself the charge of its Presidentship. This was the very first Committee of its type outside India. They merged it with the All India National Congress in 1920 Gaya Session.

After the arrival of Dubbes Mission it was impossible for Maulana Sahib to remain in Kabul. In the meanwhile Turkish Ambassador to Afghanistan in the shape of Abdur Rahman Peshawari arrived. Being a son of a well-known contractor of Peshawar, Haji Ghulam Samdani, he left India for Turkey with the Medical Mission of Dr. A. Ansari. He performed very well in the Balkan wars. He remained in Turkey while other members of the Mission came back to India. Due to his services to the noble cause of Islam, he got a distinguished position and reached such a status that he was appointed the ambassador of Turkey to Afghanistan. Maulana Ubaid Ullah and his Comrades were in close contact with Abdur Rahman. Maulana Ubaid Ullah decided to leave Kabul for Russia. His eyes fell on Mohammad Ali (Khushi Mohammad), a member of the Indian Communist Party who had already been to Moscow and was a staunch enemy of the British. He helped the Maulana in getting the Russian Visa. Sardar Nadir Khan tried his level best to persuade the Maulana Sahib and Zafar not to leave Afghanistan but in vain.

In a very desperate condition the Maulana Sahib with his close associates left Kabul. On 15th October 1922 they started from Kabul. According to Zafar Hasan, the Afghan authorities had suggested a difficult way for them. After travelling for seven days continuously they reached Mazar-i-Sharif and the next day (13th October 1922) they entered the Russian territories. They intended to go to Tirmiz; then to Bukhara; from Bukhara to Tashkent and finally to Moscow. But after crossing the Oxus they were informed that no train was available in Tirmiz because the Basmachis had damaged the railway track. Only in Kirki there were chances of the availability of a train. Upto Kirki they must use sea route because travelling by land was

unsafe. On 23rd October 1922 they started from Tirmiz to Kirki by boat. Most of the time they remained inside and in rare cases went to the shores because of the fear of the Basmachis. He then explains the deplorable conditions of the then Russia. It was very easy for an invading force, according to Zafar Hasan, to occupy the Russian territories. From Kirki they went to Bukhara by train. This is to be noted that from Kirki onwards upto Moscow they were treated as State Guests. Zafar Hasan gives us no details about Bukhara. Their next destination was Tashkent. He severely criticises the Bolsheviks there. They reached Moscow on 10th November 1922 and were provided rooms in Lux Hotel. Zafar Hasan mentions but not in detail about the caravan of Mohammad Akbar who according to him was robbed by the Basmachis. They were made captives and afterwards were got released by the Russian forces. In Moscow he met a few Hindustani students studying in the Communist University of Eastern Toilers. Zafar Hasan and his friends were advised by M.N. Roy (Narindra Nath Bhat Acharya) to get themselves admitted in the University of Toilers. Banerjea, Abdul Aziz and Zafar Hasan were admitted accordingly. They were sent to a boarding house and were given place in the dormitory of the house. He in detail explains the life of the boarding house. The subjects they were taught were :

- i) History of Labour Movements of various countries ;
- ii) Trade Union in European countries ;
- iii) History of the Russian Communist Party with a special reference to the Dictatorship of the Proletariat ;
- iv) A History of the I, II and III Communist Internationals ;
- v) in detail study of "the Capital" of Karl Marx.

One of the most important events very proudly narrated by Zafar Hasan is their meeting with Chechrin, the Russian Foreign Minister. Zafar Hasan arranged the meeting through Riesner, whom he knew since Kabul days. Reisner managed it through Sukerman, the head of the Central Asian Bureau in the Foreign Office. They met in the first week of June, 1923.

Maulana Ubaid Ullah Sindhi discussed things of mutual cooperation in detail. He insisted on full support of Russian government against the British imperialism, to which Chechrin agreed. Maulana Sahib demanded one crore rupees for Afghanistan, in return Afghanistan will give passage to the revolutionaries from Russia against the British Empire. As for the ways and means through which this aid had to be given, full details are given by Zafar Hasan. Maulana Sindhi was deputed to Turkey in order to establish contact with Indian leaders from there. Noor Mohammad left Moscow for Paris where he met Nadir Khan and through Nadir Khan's efforts reached India; Khushi Mohammad was sent to Germany and France. After Maulana Sahib's departure Rahmat Ali Zakriya also left Moscow for France. Banerjee went to Germany and from there came back to Hindustan. Abdul Hamid was sent to India but was caught by the Afghan government and sent back to Moscow. Again he tried to enter Hindustan but was caught at Karachi by the British. From Karachi he was deported to Peshawar. He was awarded rigorous imprisonment and was never heard of again. Warris, Qurban and Safdar all came back to India via sea route. Zafar Hasan spent two years in Moscow and then he too left it for Turkey. On 5th August 1924 he left Moscow for Oddessa. In detail he narrates his life in Turkey. He got a Commission in the Turkish Army and was appointed Military Adviser to the Afghan government from the Turkish side. The remaining life he spent in Turkey; married there, and got Turkish citizenship; came to Pakistan but as a guest. According to him, he promoted the friendship between Pakistan and Turkey. His narration reaches upto 1969.

His autobiography was published in three volumes, the first two volumes were published in Urdu from Lahore while the third one from Sargodha in 1973. It consists of sixty-three chapters; six hundred and sixty-two pages with many rare photographs of historical importance.

2. Another book is written by Abdul Akbar Khan Akbar who himself named it as :

” کال ۱۹۲۰ء کہ د برصغیر هندو پاک د آزادے په سلسله که
د روسی ترکستان او افغانستان سفر “

The book was published by Hamidiya Press, Peshawar, and has no date of publication and consists of two hundred and fifty-four pages. In the preface of his work Abdul Akbar Khan tells us that he has simply narrated all those events which were part and parcel of his journey through Central Asia. Abdul Akbar Khan was born in 1899 in the house of Abdul Qadir, a wealthy Zamindar of Umarzai, Charsadda. He was given basic religious education of the Quran along with Gulistan and Boostan. Then he was sent to a school where he acquired primary knowledge. For further education he was sent to Islamia High School, Peshawar, under Maulana Taj Mohammad of Mardan. In 1913 he was sent to Islamia Collegiate School, Peshawar, and then finally in 1917, to Islamia College, Peshawar.

In those days there was total press censorship in the then N.W.F.P. People usually acquired newspapers like “The Comrade”, “Al-Hilal”, “Zamindar” and “Amrita Bazar Patrika” from outside the Province. Along with two other room-mates of Hardinge Hostel, Abdul Akbar Khan managed to get copies of “The Comrade” of Maulana Mohammad Ali Jauhar. Studying the newspaper, they got some idea of nationalism, which was enhanced by Professor Day, a Bengali Professor of Botany, who often talked of the revolutionaries and their activities in Bengal. He gave them the idea of publishing something in their mother-tongue which resulted in their bringing out “Roz” a hand-written journal in Pashto.

By then came the year 1919, one of the most important years in the annals of the Indian sub-continent. The Indians, in their support of the British war aims were given Rowlatt Bills. Rowlatt Bill popularly known as the Rowlatt Act aimed at curtailing the political activities in India. It was resented by almost all the political circles. In some parts of the country violence broke out. Martial Law was proclaimed in the Punjab.

On 13th April 1919, a British General O'Dyer opened fire on the innocent people of Amritsar at Jallianwala Bagh resulting in the massacre of hundreds of people. A reign of British barbarity started all over India. The same year witnessed Third Anglo-Afghan War. Hostilities broke out between the English and the newly elected Amir Aman Ullah Khan of Afghanistan. The noble cause of the energetic Amir was warmly supported by the people of the NWFP in general and the students of Islamia College Peshawar in particular. They even came out on the road leading from Peshawar to Kabul and hooted the military caravans on their way to Afghanistan. The students gathered in Butler Hostel and discussed their future course of action. Some suggested non-co-operation with the authorities as well as an attack on the Englishmen residing on the campus. But the idea was dropped. Then someone suggested abandoning education under the English. In the meanwhile Sir Sahibzada Abdul Qaiyum Khan, informed by someone about the students came and discussed in detail the pros and cons of their emotional steps. The very same night the news of the siege of Utmanzai — the home village of Bacha Khan reached the students. Some of them decided to leave Islamia College, Peshawar, for Jamia Millia, Delhi. Abdul Akbar Khan was among those students who went to Delhi in 1920 and spent some time there. The main theme of teaching in Jamia was nationalism. The students were prepared to wage holy War against the 'infidels'. The Khilafat Movement was in full swing in India in those days. Both Hindus and Muslims had joined hands against their common enemy — the English. Hindustan was considered as 'Dar-ul-Harb', the Ulema issued "fatwas" asking the Muslims to migrate to Afghanistan, a neighbouring Muslim country which they considered as 'Dar-ul-Islam' for the Indian Muslims. Caravans of 'Muhajirin' came from down-country and were provided with food by the local populace. Peshawar became the hub of the movement because it was relatively closer to the borders of Afghanistan.

Abdul Akbar Khan also took part in the 'Hijrat' Movement. Under the leadership of Bacha Khan they left for Kabul.

With great difficulty via Mohmand territory they reached Jalalabad. From Jalalabad their journey was comparatively easier.

In Kabul they were welcomed by a Muhajirin's Committee consisting of Maulana Ubaid Ullah Sindhi, Maulana Ahmad Ali, Aziz Hindi, Maulana Fazal Rabi and Maulana Saifur Rehman. Bacha Khan also became a member of the said Committee. The representatives of Kabul Government were Sardar Abdul Aziz Khan, Abdul Bari Khan and Sardar Nadir Khan.

Soon the Muhajirin started criticising Aman Ullah Khan for not waging a holy war against the British. Some of them accused the local populace of not sharing their belongings with the Muhajirin as they were told in India they would. In the meanwhile the Afghan Government announced allotting lands in Khanabad, Qunduz and other parts of Afghani Turkistan for cultivation. But all the steps were disliked by the Muhajirin and they started their journey back to Hindustan.

In Jabal-us-Siraj some Muhajirin decided to proceed further towards Russia and if possible to Anatolia to help their Muslim brethren against the Europeans, who had invaded Turkey. A caravan under the leadership of Mohammad Akbar Qureshi had started for Russian Turkistan. Iqbal Shedai, Maulvi Abdul Haq, Abdul Qadir Sehrai, Mohammad Afzal, Abdus Sattar and Dr. Parya Waran followed the caravan. Abdul Akbar Khan came in close contact with Dr. Parya Waran and they left Kabul on 5th of August. They travelled via Panjsher Valley to Mazar-i-Sharif. In Mazar-i-Sharif they were joined by another group of Muhajirin under Abdul Haq Multani which included Iqbal Shedai and his other comrades. They got the news of the murder of Enver Pasha — the leader of Pan-Islamist Movement, by Bolsheviks. They discussed in detail their future programme. Nawab Salim Khan, spoke ill of the British; threw light on the circumstances leading to their migration from India, was of the opinion to seek assistance from Russia which was considered an anti-British power after the October Revolution of 1917. Some Indian revolutionaries like M.N. Roy, Maulana Barkat Ullah, Maulana Abdur Rab Barq, Maulvi Sulaiman were at that time in Tashkent. In addition, they got the news of

the caravan under Mohammad Akbar Qureshi, besieged by the Turkomans who termed them as 'Jadidis'. Taking into consideration all these things they decided to proceed further via Balkh and Maimana. They reached river Marghab, crossed it and halted in Panjdeh — the historical place which acted as the bone of contention between Russia and Afghanistan in the late 19th century. The Russians made an advance on Panjdeh. Amir Abdur Rehman backed by the British, tried his best to defend it but failed. Panjdeh was taken by the then Tsarist Government. Panjdeh was a small cantonment; a small contingent of army was posted there. After spending two days in Panjdeh they were sent to Merv by train. In Merv they were welcomed by the local labour union. Then they proceeded to Samarqand — one of the ancient seats of Muslim civilization. They witnessed the signs of the fall of the Muslim culture and civilization in Samarqand. Their next destination was Tashkent. In Tashkent they were welcomed by M.N. Roy alongwith his beautiful Mexican wife, a revolutionary and intelligent woman and Achariya, a famous Bengali revolutionary. They were introduced to the Commissioner, a simple but dashing person. His European wife, well-versed in Persian too, invited them for lunch, which they happily accepted. They were allotted rooms in Zaodayovanev [زداودایوانوف] where some of the Indian revolutionaries like Maulana Abdur Rab Barq, Maulvi Sulaiman, Umar Bakhsh Peshawari, Ashoor and Syed Amir Badshah of Peshawar were already residing. They were provided with every necessity of life by the Soviet Government. They were advised by M.N. Roy to keep themselves busy in some sort of work. Maulana Abdur Rab selected Abdul Akbar as his private Secretary. There were groups with typical intrigues among Hindustanis in Tashkent. Abdul Akbar blamed the Punjabis and Bengalis for creating these differences which turned Tashkent into a mini-Hindustan. He narrates life in Tashkent in some detail with a special reference to the activities of the Mensheviks versus the Bolsheviks. In those days capitalism and religion were the favourite targets of the Bolsheviks. The churches and some of the mosques were in a very pitiable condition.

One day, somewhere in January the caravan under the leadership of Mohammad Akbar Qureshi reached Tashkent by train. On their way, they fell victims to the wrath of the Turkomans — the chief allies of Janabaali — the Amir of Bukhara. They were in a very desperate condition. They bore innumerable hardships. They were considered as "Jadidis" by the Turkomans and were tortured to the last extent. They were branded as the allies of the Bolsheviks, whom they termed as their staunch enemies and therefore were given such punishments which need a separate book to be recorded in.

One day a Turkish delegation which included Yaver Bey and some friends of Jamal Pasha came to Tashkent. Maulana Abdur Rab, who knew Turkish well started some sort of discussion with them. He briefed them about their intentions of proceeding to Anatolia in order to support and reinforce their Turkish brethren. But they were informed that Turkey lacked in food and ammunition not man power. It was quite impossible for them to reach their destination because of the hardships of the way. In addition, due to the abortive murderous attack on Mustafa Kamal Pasha by Mustafa Saghir, the Hindustanis were the most unpopular figures in the eyes of the Turkish people. They were considered as traitors and true friends of the British by the Turks. He advised them to go back to Hindustan and from there to resume their anti-British activities. This gave a new thought to most of the Hindustanis including Abdul Akbar Khan. Factionalism reached its highest tide in the Hindustani group. Maulana Abdur Rab, M.N. Roy and Achariya all went against one another. Abdur Rab often criticised M.N. Roy for living in a luxurious way while most of the Muhajirin were in miserable condition. A group of Chinese revolutionaries arrived there in those days. They were very much united and had no differences in their rank and file. They were respected by the higher Soviet authorities who were very much troubled by the discontented Hindustani revolutionaries.

Abdul Akbar Khan discussed the matter with his friends. He was a religious minded man and was critical of communists and communism. He told them that they had left their country for the sake of Islam and God. Most of their companions had

no aim before them except wandering from here to there in search of luxuries and merry-making; thus wasting their days just for nothing. He stressed the need of re-thinking on the matter. His ideas were liked by Abdus Sattar Khan and some others. They were much annoyed, according to the Khan, by differences in the theory and actual practice of communism. High officials of the State were provided with every type of facility (this is supported by Zafar Hassan Aibak while Mian Akbar Shah refutes this as a baseless charge) while ordinary men were deprived of the basic necessities of life. This created a sort of discontent and hatred in the minds of Abdul Akbar Khan and his friends. They alienated themselves from active politics. They decided to go back to their country. They contacted Abdul Hadi Khan, the Afghan representative in Tashkent and asked him for a visa of Afghanistan. Abdul Hadi Khan agreed to facilitate their journey back.

They started from Tashkent and by rail reached Bukhara — once a great cultural centre of the Muslim learning. They found the bazars of Bukhara just like the bazars of other Asian cities. Most of the houses were constructed of clay. They were also taken to the fortress of Amir of Bukhara but were not permitted to enter. Their next destination was Kushka, close to the borders of Afghanistan. They stayed in Kushka for six days because the horses arranged by Abdul Hadi Khan had not yet reached from Herat. After an hazardous journey they reached Herat. The author laments the ignorance of Afghan Government towards the heritage of Muslims lying in abundance in Herat. He went to the tomb of Maulana Abdur Rahman Jami, thought it beautiful in structure but found it in a hopeless condition. They started from Herat to Qandahar via Farah. From Farah onwards, they found green fields and orchards. The pomegranates of Qandahar he considered exemplary ones. Qandahar was a big trade centre. Goods from Qandahar, reached Chamman and from there to remote parts of Hindustan. Qandahar, according to Abdul Akbar, was also a strategic place due to its importance from military point of view. He visited the tomb of Baba Wali Qandahari which to him was unforgettable for its scenic beauty. From Qandahar they proceeded to Ghazni.

In Ghazni he paid a visit to the tomb of Hakim Sanai but same was the case with Sanai's tomb. The Government neglected that historical place like other historical monuments of the country. The tomb of Mahmud of Ghazna was also in a deplorable condition. From Ghazni they started for Kabul and reached there at the time when Dubbes Mission had already arrived there. The mission's task was to negotiate on the boundaries of Afghanistan and the British India. All of the Pashtoon dignatories flocked to Kabul. Abdul Akbar Khan met Masal Khan Mohmand; Maulana Sahib of Kaga Pand; Maulvi Shankar Gul of Bajaur; Qazi Mir Ahmad Mohmand; Malik Abdullah Jan Wazir and Sardar Khan Khoga Khel etc. Abdul Akbar Khan spent most of his time with those Pashtoon elders. He met Abdur Rahman Peshawari in Kabul. He was given the task of a honorary teacher in Habibiya College, Kabul. Soon the attitude of the authorities compelled him to come back to his own country. He with some of his comrades (they were Masal Khan, Qazi Abdur Razzaq and Abdus Sattar Khan), left Kabul for the independent tribal territory. In Hajiabad he met Makhfi and Maulvi Taj Mohammad and then with the Haji Sahib of Turangzai. He discussed with them an idea of establishing 'Madrassas in independent territories. But soon he left that area and came to Charsadda, his native town. Later on he joined the Khudai Khidmatgar Movement of Abdul Ghaffar Khan and remained his staunch supporter and follower until his death.

The book has two hundred and fifty-four pages, published by Hamidiya Press Peshawar, with no date of publication. Abdul Khaliq Khaleeq, a veteran Pashto poet and author as well as an eminent political figure of the NWFP wrote the preface of the book.

3. "*Hijrat-i-Afghanistan*" a book of one hundred and forty pages, compiled by Syed Darbar Ali Shah and published by the Taj Company, Lahore, is basically an account of Muslims migration to Afghanistan during the Hijrat Movement. Haji Faiz Mohammad Khan, compiler's uncle living in Peshawar, migrated to Afghanistan, went to Bukhara, Tashkent and other towns of Soviet Russia, visited Iran, returned to Afghanistan and finally back to Hindustan.

Faiz Mohammad, influenced by the local Khilafatists, alongwith his eight other comrades decided to leave for Afghanistan via Dir and Asmar. Starting from his village Darbar (Chakdarra) they went to Dir. In Dir they met Nawab Shah Jahan — the heir-apparent who gave them introductory letters for his relatives in Braval and Bunrh. Six of his comrades came back because of the hardships of the journey and Faiz Mohammad alongwith Uthman of Dir and Abdul Quddoos Khan of Teri (Kohat) proceeded onwards. They stayed for some days in Asmar. Both his friends left him alone and came back from Asmar. Faiz Mohammad left Asmar for Jalalabad. After spending forty-five days in Jalalabad he reached Kabul with some Muhajirin. In Kabul he came in close contact with Qazi Abdul Wali; Ali Abbas Bukhari; Nawab Salim Khan; Ibrahim Afandi; Agha Syed Sikandar Shah; Muzaffar Ahmad; Hakim Aslam Sanjiri; Dr. Noor Mohammad and Iqbal Shedai. He spent most of his time in the company of Maulana Ubaid Ullah Sindhi.

In his book Faiz Mohammad narrates the whole story of the condolence meeting of Shaikh al-Hind, Maulana Mahmood Hassan attended by Amir Aman Ullah Khan and all of the prominent Indians present there. The Russian Ambassador Skolinkov was also present on the occasion. He was informed by Maulana Ubaid Ullah Sindhi that one of their most trusted comrades, a prominent freedom fighter, Khushal Khan was caught by the Russians on his way back to Afghanistan. The Maulana demanded his release which the Ambassador promised and within a few days he was released and was amidst his friends and relatives in Kohat. This spoke of the respect and honour that the Indian revolutionaries enjoyed at the Afghan court on the one hand and their friendly relations with the Russians on the other.

Faiz Mohammad gives some details about the Indian revolutionaries with a special reference to Agha Syed Sikandar Shah; Nawab Salim Khan; Syed Ali Abbas Bukhari; Arbab Raza Khan and Hakim Aslam Sanjiri, all belonging to the N.W.F.P. It proves that every freedom movement has been eagerly seized upon by the Frontier people. Apart from them other prominent ones were Ibrahim Afandi from Bhopal; Dr. Noor Mohammad

from Sind, Iqbal Shedai and Dr. Abdul Ghani from Punjab. To some extent Faiz Mohammad is critical of the attitude of the Afghan authorities towards the Indian Muhajirin while at the same time he praises the government of Afghanistan for providing land to them at Jabal-as-Siraj, Chahar Deh, Panjsher, Mazar-i-Sharif, Logar and Ghazni. Qazi Abdil Wali with Haji Abdul Hassan of Peshawar was arrested. A Muhajir who was in the good books of Shah Amanullah gave wrong information about Qazi Abdil Wali and termed him as a British agent. Through the good offices of Bi Amman (Abida Bano — the mother of the famous Ali Brothers) Qazi Sahib was released. Faiz Mohammad proved himself a staunch supporter of the Indian independence to such an extent that he was sent to Haji Sahib of Turangzai alongwith a secret letter of Maulana Ubaid Ullah Sindhi. Haji Sahib asked him about the conditions of the Indians in Afghanistan and the treatment meted out to them by the Afghan authorities. Faiz Mohammad gave detailed information of every thing to Haji Sahib about the Afghan court and their treatment of the Indian revolutionaries. Faiz Mohammad gives us full information about Abdul Haq — the British spy. Abdul Haq belonged to Multan. In Afghanistan he posed to be a religious leader. He knew the art of flattery. Within a short span of time he got a prominent position in the Afghan court. He was respected by all the high officials including King Aman Ullah himself. Once in the presence of King Aman Ullah, Abdul Haq wished for a visit to Russia which was facilitated by the Afghan government. On his return from Russia he briefed the Afghan monarch that it was difficult for him to work in Kabul with full concentration. He requested to be allowed to go back to India and to work there in accordance with the wishes of the Afghan King. He was allowed to proceed to India. From Kabul he came back to Jalalabad and stayed there in the house of Sardar Mohammad Hashim, the future prime minister of Afghanistan. Suddenly, Sheikh Abdul Haq was called back by King Aman Ullah to Kabul. For many days nothing was heard about him. After many days it was heard that Abdul Haq was identified as a British spy and was executed by the royal order.

Faiz Mohammad Khan alongwith Sultan Mirza — the nephew of Hakim Ajmal Khan, decided to proceed to Russian

Turkistan. Having started from Kabul, on reaching Mazar-i-Sharif they stayed there for three days and then proceeded further to Bukhara. In Bukhara he met Mohammad Shafiq of Akora Khattak (Nowshera). Their next destination was Tashkent. Despite spending three months there Faiz Mohammad has described the city very briefly. From Tashkent they came back to Bukhara and then to Kabul.

The whole journey from Kabul to Russian Turkistan is described only in two pages. The narration lacks dates etc. Afterwards Faiz Mohammad alongwith Agha Syed Sikandar Shah; Abdul Quddoos; Ata Ullah; Tajammal Hussain and Wilayat Shah went to Iran where they met Malik-us-Shura Malikzada Bahar and Mujtahid Abdun Nabi of Tehran. On the whole, the book is neither very informative nor authentic in many aspects.

4. The most interesting, authentic and detailed account is that of Mian Akbar Shah Advocate. He himself names it as "*Da Azadi Talaash*". Divided in seven chapters, two hundred and fifty-six sub-topics of 590 pages, the book was published in Peshawar and bears no date of publication.

A native of village Badrashi (Nowshera), Mian Akbar Shah, after completing his early education was sent to Islamia College in 1919 which was a crucial year in the annals of Hindustan. With the end of the First World War the Indians started becoming political minded day by day and demanded reforms for Hindustan. But the reforms were granted in the shape of Rowlatt Act. Indians resisted the Act which resulted in the barbarities of the British Indian Government on innocent people. On 13th April General O'Dyer an English Officer massacred hundreds of people in Amritsar, Punjab. India was passing through the darkest period of its history. Outside the country the situation was alarming. Hostilities started between the British Indian Government and the neighbouring Afghanistan, which resulted in the Third Anglo-Afghanistan War of 1919.

Students, the most sensitive part of a society, played their own role in shaping Indian history in 1919. Students of Islamia College supported the just cause of King Aman Ullah Khan.

Some of them (including Akbar Shah) decided to leave for Kabul in order to liberate their motherland from the black clutches of white people with the help of the Afghan forces. Akbar Shah, eagerly waiting for one of his companions, lost interest in studies and was thinking all the time about his onward journey. The occasion came. One Sarfaraz Khan contacted him in Chelmsford Hostel of the College. They discussed the matter for a while and left for Hashtnagar by tonga. On the way Sarfaraz Khan gave him the details of their other Comrades — Gohar Rahman, Sultan Mohammad Khan etc.

Abdul Akbar joined them at Nagoman. On reaching Utmanzai they went straight to Abdul Ghaffar Khan and discussed their crossing over to Afghanistan with him. After spending three days at Utmanzai on 16th May 1920 they left the village. With a local Mohmand guide Taos Khan, they crossed the British Indian frontiers without any difficulty. They travelled all the night and next morning reached Taos Khan's village. After lunch they resumed the journey and after a long journey next evening reached Lakarhi, the abode of Haji Sahib of Turangzai. They handed him the introductory letter of Bacha Khan. Haji Sahib treated them in a most humane manner and encouraged them by uttering these words :

“God may help you. The country, for its independence needs educated youths like you. You have selected the best time for going to Afghanistan. The Afghans have started their holy war against the British. May God help you in your bold and courageous step”.

After spending six days in Haji Sahib's company they started for Chamarqand. Finding himself unable to accompany his friends Sarfaraz Khan returned from Chamarqand. They left the colony for Jalalabad. In Jalalabad they met Nadir Khan, Commander-in-Chief of the Afghan forces. During discussion Nadir Khan showed keen interest in India's North West Frontier Province. The students intended to stay in Jalalabad but were told that by royal orders every Indian, who had left the country must proceed to Kabul. Nadir Khan briefed the Foreign Office on phone about their intentions but was reminded

of the royal order. In Jalalabad, news came of general migration to Afghanistan. Caravans from India had started towards Kabul. They met some Muhajirin, mostly from Tehkal (Peshawar). Their journey to Kabul was comparatively easier. They were travelling in a fairly large group. On the way they all were given the Afghan hospitality. In Kabul rooms were allotted to them in a 'serai' especially reserved for the Muhajirin. Akbar Shah has given in detail the life sketches of some of the prominent Indian personages living in Kabul. They were Qazi Abdul Wali Khan; Maulana Ubaid Ullah Sindhi; Mohammad Shafiq and Maulana Abdur Rab etc. On the eve of Maulana Abdur Rab's departure to Soviet Russia, they met the Russian Ambassador in Afghanistan who invited them to the land of Revolution, Russia. Showing keen interest in their activities he promised all possible help and support. Maulana also spoke on the occasion. He thanked the Soviet Ambassador for his invitation as well as his government's hospitality. In addition, he briefed the Revolutionaries present there, that the Ambassador on behalf of his respective government had promised giving air force training to the educated Indians in the military school at Tashkent. The Maulana persuaded the educated youth to proceed to Tashkent for air force training.

After spending a few days in Kabul they were sent to Jabal-us-Siraj — a military cantonment about fifty miles away from Kabul. Amin Ullah Khan, an Afghan was appointed as their 'Mehmandar'. He was well-versed both in Urdu and Punjabi. He respected the educated persons very much. Akbar Shah and his comrades were given a free hand to roam about in the beautiful valleys of Jabal-us-Siraj. The author has given full details of life in Jabal-us-Siraj. According to him the problems increased with the arrival of Muhajirin in great number. The Muhajirin proved themselves to be most difficult to cope with. They were creating new problems. To handle the situation a Committee of Muhajirin under the chairmanship of Mohammad Akbar Qureshi was formed. The very first step taken by the Committee was introduction of compulsory military training for the Muhajirin. Only the sick and old persons were exempted from daily drill.

They were spending their days in a luxurious way when the news of the agreement between Afghanistan and British Indian Government reached Jabal-us-Siraj. They were stunned. They gathered in the camp and discussed their future course of action. For them now Afghanistan and India were alike. Haji Miraj-ud-Din, an aged Muhajir, came to their rescue. He advised them to leave Afghanistan for Turkey — another Muslim country. Turkey at that time was surrounded by the Greeks and other European powers and was not in a position to defend itself fully. To help Turkey in that hour of trial was their Islamic duty. Other Muhajirs favoured the idea. Eighty-two persons prepared themselves for onward journey. They applied for Visa. Aman Ullah Khan tried his best to stop them but failed. Finally they got the permission. It was decided that six of them should be sent earlier than the other ones in order to overcome exit formalities; though chased by the authorities they managed to escape. They travelled via Panjsher, the most beautiful but dangerous valley. Akbar Shah has narrated the minutest details of this arduous journey. They crossed the Hindu Kush and reached Bazargey and then to Narin. In Narin one of their companions Ghulam Yahya left them. Their next destination was Baghlan. After staying for four days there, they resumed their journey. Then came Ghor, Aibak, Tash Qurghan and Mazar-i-Sharif. They were joined by other 'Kafila walas' in Mazar-i-Sharif. Some of the Muhajirin succumbed to the hardships of the journey. Akbar Shah and his friends got along with the remaining Muhajirin. Sarfaraz Khan and Sikandar Shah were arrested and sent back to Kabul while others were allowed to proceed further. In Mazar-i-Sharif they met the Russian Consul and asked for permission to get in the Russian territories. The Ambassador became much pleased and offered his help and support alongwith permission. Through Balkh they reached the banks of the River Oxus. They spent that night on the banks. Next morning a boat was sent. They crossed the river and entered Soviet territory through Tirmiz, the first Soviet city. They were honoured by the Bolshevik army present there alongwith the city commissioner. They were served with a delicious meal and were provided with best barracks for rest.

In those days hostilities had started between Turkomans and the Bolsheviks. The Turkomans succeeded in destroying the rail track between Tirmiz and Bukhara. The only means of communication was through river. The old city of Tirmiz was under the control of Amir of Bukhara. Whenever Mujahideen went outside the new city, they were informed of the displeasure of Bukharan officials on their residing with the Bolsheviks but the Muhajirin did not care. The small cantonment consisted of a Cinema hall and a Theatre. The Indian Revolutionaries were invited to attend both. Once they themselves staged the tragic drama of Jallianwala Bagh which was liked very much by the Bolsheviks. The days were passing in leisure but soon after the emotional ones in the group started talking as they had done in Jabal-us-Siraj. Haji Miraj-ud-Din and Haji Shahab-ud-Din were the ring leaders. They gave notice to the Cantt. Commissioner of their departure. When the Commissioner got the news he rushed to the Park where the Muhajirin were staying. He tried his level best to stop them because fighting had already started between the Turkomans and the Bolsheviks. The Indian Muhajirin were considered the friends of Bolsheviks, so going without the escort of Bolshevik forces in warships, they could endanger themselves. But the Muhajirin on their part proved dumb and deaf to their friends. They replied that there was no danger from Turkomans to them because both of them were Muslims.

When the Commissioner's efforts to stop them proved fruitless he arranged two boats with a fair quantity of food for them. Thus started their historic journey from Tirmiz. On the way they halted at Kiev but found it in ruins. Soon they were stopped by the Turkomans. The Turkomans fully equipped with weapons accused them of being the agents of the Bolsheviks. They were dubbed as "Jadidis". In reply Mohammad Akbar made an emotional speech. He refuted their charges by saying that they were going to Anatolia in order to help their Turkish brethren. But the chief of the Turkomans insisted that they were going to support their besieged comrades in Kirki Cantt. Furthermore he reminded them their merry-making in the new city of Tirmiz. It was decided to take them to Serai Nizam Beg to present them before the Shaikh. On the way they were treat-

ed as beasts of burden. Hundreds of Turkomans joined their fellowmen in abusing them and throwing stones on them. They were deprived of all their belongings.

After discussing the matter, it was decided that all of them should be executed. The Turkomans came in groups from surrounding areas in order to join their people in killing the infidels which they deemed their religious duty. Most of the Muhajirin were in a very desperate condition. Since they were sure about their execution, they did their best to convince the Turkomans that they were going to Anatolia to help Turkish Muslims but all in vain. Finally they were just waiting for the last words of the Shaikh to be carried off. The time came. They were carried one by one outside the walls of the Serai where they were detained. The Turkomans, hundreds in number, surrounded them and were ready to obey the orders of their Sheikh when at the last moment a horseman came and immediately started beating the Turkomans. They ran away in chaos. Then the man came near the Muhajirin, regretted the behaviour of the Turkomans and advised them to proceed to the court of Janab Ali — The Amir of Bukhara. The man held a respectable position in the court of the Amir of Bukhara and was in charge of the Turkomans. To him they were the English subjects and English were considered the best friends of the Amir of Bukhara. He was unaware of their actual position. He called some Turkomans and ordered them to guide the Indians to the court of Amir of Bukhara to be compensated. Then started their journey to Bukhara but they did not reach their destination safely because of the war. They were divided into two groups and again were dispersed because of ongoing war between the Bolsheviks and the Turkomans. They went through deserted villages the inhabitants of which were running for safer places. Akbar Shah alongwith Wilayat Shah of Peshawar and Maulvi Fakhari-Alam of Delhi was made captive by some Turkomans. They were thinking of sending them to their fields. On the way, in a village they were kept in a room for a few days without anything to eat. But it was their good-luck that the Turkoman's defeat enabled their escape from death. With great difficulty they reached a military camp and introduced themselves to the camp commander. They were pleased to

know that the camp was established just to find the missing Indians. In an honourable way they were sent to Kirki. In Kirki they met their comrades. Seventy-two out of the total eighty-two succeeded in reaching Kirki. The remaining ten were missing. They had hardly completed their rest when they were informed of the resumption of war around Kirki. The total number of soldiers including the Indian Muhajirin was two hundred and seventy-two. A meeting of the Muhajirin was convened to discuss the matter. Two groups were formed : one advocating to support the Bolsheviks against the Turkomans while the other was of the view that it was un-Islamic to fight with the Muslims. After discussing the matter in full detail, thirty-seven Muhajirin opted for the help and support of Bolsheviks while the remaining decided to resume their onward journey. Akbar Shah has narrated in detail how they faced the invasion of Turkomans. They were standing shoulder to shoulder with the Bolsheviks and succeeded in defending the Cantt. They inflicted great casualties and the Turkomans retreated. Because of their courageous deeds in defending Kirki the Bolsheviks praised the Revolutionaries very much. They decided to resume their onward journey. They were sent off with great pomp and show. In addition they were provided with food-stuff and then they started their journey by river. Their next destination was Charjoi. After travelling for ten continuous days they reached Charjoi. There they received the message of M.N. Roy to proceed to Tashkent as early as possible. From Charjoi they went to Bukhara by train. The author then gives us information about the Amir of Bukhara and the Bukharan Revolution. He criticises the autocratic rule of the Amir of Bukhara. His rule was overthrown by the young Bukharans and afterwards the city was captured by the Russian forces.

During the last days of October they reached Tashkent. They were deputed to "Hindoosky Doma" or the Hindustani House. Akbar Shah has given us full details of the old city as well as the new city of Tashkent. Then he informs us about the leaders of the Indian Revolutionaries in Tashkent. They were M.N. Roy alongwith his beautiful Mexican wife; Maulana Abdur Rab; Maulana Fazal Haq and others. They were admitted in the Aeronautical School in Tashkent. Because of the non-

availability of a proper place for the school, the school was established in a monastery. With nine Indian students under the guidance of one Jones, the school started. Jones proved to be their favourite one. He was residing with his students. Though a Russian he had spent most of his time in Canada, therefore, he was well-versed in English. Later on the school shifted to another place, where well-organized training was started. Akbar Shah gives us details of life in Tashkent which no one else dared to provide us with. After spending some time in that school, they were admitted to Turkistan Lenin Academy. In that Academy regular and systematic training was started. Their training lasted for a few months. Soviet Union concluded a Treaty with the English and as a result the Hindustani training school was closed.

It was in February 1921, that Akbar Shah alongwith Maqsood Ali of Shahjahanpur (Hind) represented the Indian youth in the Baku Conference. In Baku he met his old comrades. They were in very desperate condition and were not allowed to enter Turkey by the Turkish authorities. In those days a Hindustani Mustafa Saghir had made an abortive murder attempt on Mustafa Kamal Ataturk. Mustafa Saghir was executed; but on the whole the Turkish nation's hearts remained full of hatred against the Indians whom they considered as British agents. The same Haji Miraj-ud-Din, the spokesman of the extremists was crying to go back to Hindustan. They had submitted an application to the President of Azerbaijan requesting permission as well as help and support in going back to their motherland. Akbar Shah without any difficulty got permission to meet the President. The President was an old Muslim Turkish woman. He met her and informed her about the miserable condition of the Indian Muhajirin. She promised her help and support.

On his return from Baku, Akbar Shah was briefed by M.N. Roy. He was advised to proceed to Moscow in order to gain some scientific education. They proceeded to Moscow by rail. This he considers the unforgettable journey of his life. They were treated as State guests. In Moscow they were provided rooms in Hotel Deluxe, one of the best hotels of the city.

Afterwards they shifted to the hostels of the Eastern University. It is interesting to be noted that the treaty was concluded between British Government and Asian Russia. The European Russia had nothing to do with it. There were no such conditions in European Russia. They left no stone unturned. They used the Indian students as the best propaganda tools. In all, there were seventeen Indian students. They were taught various histories but the approach was always anti-Imperialist and anti-British.

Akbar Shah, like his other comrades fell in love with an Armenian girl Anya Asayan. Mrs. M.N. Roy encouraged them. Akbar Shah tried his best to keep his love secret from other comrades but did not succeed. Soon his friends noticed changes in him. After a few months they were ordered to proceed to India. Akbar Shah was reluctant. When it came to Mrs. Roy's knowledge she got a photograph of Anya and handed it over to Akbar Shah (Akbar Shah succeeded in bringing that photograph to India. Unfortunately alongwith his other belongings he lost that photograph in Lahore).

His return journey was full of adventures. They started their journey from Moscow, reached Kharkov; Mineralni Wadi and then to Baku. M.N. Roy had arranged passports for them, which were supplied to them by Zakariya — an Indian Revolutionary and a close associate of M.N. Roy. From Baku started their journey to Hindustan via Iran. In more than a hundred pages Akbar Shah narrates his journey through Iran. In those days Sardar Kochak Khan Jangalli's rebellion was suppressed by the Royal Forces. He gives us details of life in Iran with a special reference to Tehran. Then via Karachi he reached Lahore. In Lahore he met Babu Sultan Mohammad, a prominent revolutionary. He was informed about the then political life of the N.W.F.P. From Lahore he proceeded to Ziarat Kaka Sahib, spent a night with Mian Hameed Gul Fakhar-i-Qaum and then came to his village Badrashi. He was arrested under 121-A Defence of India Rules and was sentenced to prison where he spent more than two years. The book was completed in prison and was published later on.

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