

## POLITICAL ROLE AND SERVICES OF SARDAR ABDUR REHMAN

Sardar Niaz Ali,<sup>1</sup> & Manzoor Ahmad Naazer<sup>2</sup>

### Abstract:

*Human history is replete with the examples of the great leaders who changed the course of the history. Pakistan is no exception and has a rich history of the leaders' especially tribal elders who put in their heart and soul in the establishment of the separate homeland. Making of the Pakistan State is an emblem of the supreme devotion to the cause of the duty and self-sacrifice. Entire political struggle for Pakistan had its foundation in the tribal leaders. Tribal leaders of former NWFP are very prominent due to their unwavering resolve and devotion to the cause. Sardar Abdur Rehman is one of the tribal leaders who put in their heart and soul in the creation of Pakistan. He managed to instil the will and wish in his tribe for the independent Pakistan. Despite being an illiterate he managed to see through the dark clouds and knew the future of his tribe and tribesman. He full heartedly supported all efforts in the Pakistan Movement setting aside the fears of reappraisal by the British authorities. He became one of the influential leaders in Galiyat region due to his utter grit and determination to support Pakistan's Movement. He was able to achieve so much in short span of time ranging from social, cultural, religious, educational and legal aspects due to his strategic foresight, unflinching resolve, untiring efforts and charismatic personality. His political services for Pakistan Movement will be remembered for long time.*

**Key Words:** Tribal Culture, Strategic Foresight, Political Struggle, Pakistan Movement.

### INTRODUCTION

Indian subcontinent before the advent of Islam, was immersed in deep political chaos. The entire nation was divided into cast system. Poor masses were utterly oppressed by the Hindu elite. Economy, politics, culture and religion were all being controlled by the Hindu Junta. Life for the poor was a nightmare. Arrival of Muhammad Bin Qasim in 712 CE was a breeze of fresh air for the oppressed masses. Islamic political, social, cultural, religious and economic system challenged the 3000 years old Hindu dogmas and within the span of two centuries spread in the length and breadth of the entire subcontinent (Sheikh, 2020). By 1150 AD Islam had become the second biggest religion in the subcontinent. Although Islam spread in the entire subcontinent and was warmly embraced by the down trodden masses of the society but it was much against the sweet will and wishes of the Hindu elite Brahmans. With the rise of Mughal Empire in the subcontinent doors of the education,

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<sup>1</sup> Holds MS degree in International Relations from International Islamic University, Islamabad, Pakistan. Email: sunrise41429@gmail.com

<sup>2</sup> Assistant Professor, Department of Politics & International Relations, International Islamic University, Islamabad. Email: manzoor.ahmad@iiu.edu.pk

culture, religious peace and prosperity were opened. Display of the religious harmony witnessed in Mughal Era was never seen in any other part of the world at that time (MacKenzie, 2016). Muslims rulers of the subcontinent were most of the time just and accommodative. They established the excellent systems of governance and were able to rule despite being minority. Indian subcontinent was flourishing with development. The art and architecture of Mughal Era is still a text book marvel (Cole, 1998). Unprecedented development, wealth and peace brought many aggressors to its doors. Most of the brutal aggressors proved to be the British. They not only looted the wealth of the entire subcontinent but also sowed the seeds of religious strife, political disharmony and cultural disparities (Tharoor, 2018).

The cleavage created by the British colonizers is still haunting the subcontinent and it remains most volatile societies in the world (Khan, Kanrani, & Jatoi, 2020). British studied economics, defence, politics, religion and culture of the inhabitants and soon found the fault lines to exploit. By 1857 they conquered entire subcontinent and established their tyrannical rule. Muslims being the former rulers became the natural target of the British and the Hindu junta also added fuel to the fire due to their century's old animosity to the Muslims. The injustices committed against the Muslims in the subcontinent find no other parallel in the history (Minault, 1982). The wrath of the British and hypocrisy of the Hindus forced Muslims to find the separate homeland for themselves. Realization of the fact for separate homeland transcended from the Great Scholars like Allama Muhammad Iqbal and Quid e Azam Muhammad Ali Jinnah to every Muslim household in Pakistan.

Political struggle for independence started from 1857 and materialized in 1947. Establishment of only one state in the world based on religion was an uphill task but it materialized with fabulous leadership and devoted followers. Muslims throughout the subcontinent put in their heart and soul in the idea of Pakistan and crossed the rivers of blood and fire with unflinching resolve. Political struggle for Pakistan in North West Frontier Province (NWFP), now renamed as Khyber Pakhtunkhwa (KP), was even more difficult as the political elite were very close to the All India National Congress (AINC) and were averse to the idea of Pakistan (Hayat, 1991). Tribal leaders and general masses especially in Hazara were staunch believers of the creation of the idea of Pakistan. Tribal leaders had the dual role to play. On one hand, they had to counter the narratives posed by the leaders of AINC and other hand, they had to enjoin the tribes under their command. The role of these tribal leaders in creation of independent state of Pakistan is significant. Without their active involvement in the Pakistan Movement it would have been impossible to get it through the difficult situation. There are many unsung heroes of independence. Their role is immense but has not found due appreciation in the Political history of Pakistan. This paper surveys the role of Sardar Abdur Rehman, who not only played highly significant role for socio-economic development of the area and tribal people but also in the independence movement.

Sardar Abdur Rehman was one of such leaders who belonged to the Makarwal clan of the Karlal tribe, one of the major and most significant tribes living in Hazara. He was a staunch believer of the separate homeland for Pakistan. He was leading his people in the times when the Pakistan Movement was at its zenith. He led his tribe from 1901 to 1953 which includes the most crucial time for making of Pakistan. He was also one of the few lucky ones who saw their dream come true in their life. British oppression of Muslims in Hazara region could not deter them from their just demand of separate homeland. They contributed best of their abilities for establishment of Pakistan but being part of the remote area and lack of the written records their services have not found due recognition. This article is an endeavour to highlight the political services of Sardar Abdur Rehman for the Galiyat area of District Abbottabad in general and Union Council Nagri Bala in particular.

### **RESEARCH METHODOLOGY**

Due to scarcity of the written account of his era most of the reliance is made on the narration of the people who saw him closely and followed his immediate era. Nonetheless most of his legacies are living today and are testament to his contribution and services for the community in general and tribe in particular. The political imprint of Sardar Abdur Rehman is quite deep and profound on the area even after lapse of 70 years. Few of the aspects in his political struggle and services are elucidated in ensuing paragraphs.

### **POLITICAL HEIRLOOMS**

Sardar Abdur Rehman opened his eyes in an environment where the Muslims were under the suppression by the iron-fist British rule. He had inherited the lessons of freedom from his grandparents who fought shoulder to shoulder against the invasion and adventures of Sikh's, Durrani's, and Ghakkars and were able to preserve their independence / autonomy. The imprint of Sikh's adventure was lasting on his mind which was the most famous tale of his childhood. Sikh Dubar in Lahore made several attempts to expand their reign in Northern parts of Province of Punjab at the time which included the areas of Galiyat as well. Karlal Tribe was occupying most of the area in Galiyat and formed as strong defending force under the able leadership of Sardar Hassan Ali Khan who was the Chief of Karlal Tribe during the advent of 19<sup>th</sup> century. Karlal Tribe was unique in the sense that it was able to retain its independence in the wake of continuous and relentless attacks by Sikh armies attacking frequently.

Karlal Tribe under the able leadership of Sardar Hassan Ali Khan defeated one of the strongest Sikh Armies of the Time to retain its independence. In 1822, Maharaja Ranjit Singh was obsessed with the continuous defeats in Galiyat region so he wanted to get rid of it at once. He organized a formidable Army under his most confidant General Amar Singh Majitta and dispatched it. Sikh Army found the Galiyat Mountains the most formidable obstacles to overcome. Sikh Armies had a policy to attack a village loot it, ravage and burn the belongings of the inhabitants and administer the waves of terror. Same technique was

adopted in the area but the Sikh army was lured into mountains at a place called Samandar Khatta. Karlals had the advantage of the knowledge of the area and mastery in mountain warfare. The gigantic Sikh army was lured into the mountains and duck-shooted by the ferocious Kalals. General Amar Singh on seeing the certain defeat, requested for the negotiations but was killed in action. The message sent by the defeat of Sikh Army was so loud and clear that it deterred any future adventures in the entire Hazara region (Griffin, 1892). From 1822 to 1845 there were many skirmishes between the Karlals and the Sikh armies but the brave Karlal Tribesmen under the sagacious leadership of Sardar Hassan Ali Khan managed to secure their independence throughout the Sikh period. In 1844, Lahore Durbar adventured to subdue the Karlal Tribes in one last attempt under the leadership of Diwan Mulraj and Hari Singh. In the of Nah, 150 Sikh soldiers were killed and Sardar Hassan Ali Khan once again remained victorious (Griffin, 1873).

### **Movement against British in Tribe**

During the War of independence of 1857, Karlal tribe under the leadership of Sardar Hassan Ali Khan challenged the British rule. British managed the situation with the help of few traitors inside the tribes and gunned down the Mujahedeen and their leaders. (Raynor, 1911). Despite the fact the British had established a hard Garrison in Murree, Kalabagh and Nathiagali, they still found it hard to control the Karlals and Dhund tribes in the area (Knudsen, 2011). They even sentenced the people involved in 1857 war of independence to death but could not deter the determined Karlals (Ronayne, Baillie, Thorpe & Crosthwait, 1898-9).

After many failed attempts to reign them British came up with the idea of complete autonomy to tribal leaders except the defense and economy and external relations. This was much respite for the tribes and the tribal leaders were free to organize their tribes. British restrained themselves in the garrisons and never ventured to occupy land outside the garrisons. Interestingly there were no tax levied against these resilient tribes. Although they established the police system in Galiyat but most of the crimes were solved under the Jirga system which even continue as of today. After World War-I, British were losing control over entire subcontinent and same was the case in the Galiyat region. British didn't want to antagonise the tribal leaders and were quite liberal to allow them to have the political organizations and affiliations. This is the reason that the tribes in Galiyat were free to choose from Congress, Unionist Movement and Jamiyat Ulema Sarhad in NWFP.

### **Unity and Brotherhood among the Tribes**

Presence of the enemy at the gates unites the inhabitants. Same was the case with the Tribes in the Galiyat. The most renowned tribes in the area were Dhunds (Abbasi) and Karlals. They were living together since centuries and were bound together in religious, historical, and cultural affinities. Inter tribe marriages were very frequent that continues till to-date. These brotherly relations led to the strength which was quite formidable to the

British to overcome despite having all the will and resources at the disposal. The attack on the Murree Garrison is the classic example of the intra tribe cooperation and unity of effort. The attack was led by Sherbaz Khan Abbasi (Spencer & Thomas, 1948). The plan for revolt was devised by Sardar Hassan Ali Khan and the elders of the Syed Brothers from Dhoke Syedan and Dewal Sharif. The tribesmen tried to attack the Murree Garrison but due to treachery of Hakam Dad Abbasi the attempt failed prematurely.

The British authorities constructed a road from Abbottabad to Murree and fortified it with the different garrisons established at Bara Gali, Nathia Gali, Dounga Gali, Changla Gali, and Kouza Gali to ward off any future incursion of Murree Garrison (Mutiny Report of District Hazara 1857). The English troops deployed in Murree Garrison were despatched to reinforce the efforts against Delhi uprisings. This was a classically planned attack. If there was no treachery by Hakim Khan Abbasi, the results would have been altogether different for the British. Due to treachery not only, the element of the surprise was lost but also the plan of the uprising in the entire region was revealed. British were infuriated with the events and they burnt the villages, confiscated the local's belongings and shot the leaders with the canons (Wajib-ul-Arz of 1874). This event further strengthened the bond between the tribes and their resolve to achieve independence was even reinforced.

### **LIFE AND POLITICAL SERVICES OF SARDAR ABDUR REHMAN**

The era of Sardar Abdur Rehman was full of events and circumstances. His era spread over the time when the history of Pakistan was in the making. It was also an era of making history in the Galiyat under his chieftainship. One of the most important aspect of his era is that he had a foresight to make the right choices in the wake of complex and hard conditions. Time proved that he was mostly right in the choices and had the foresight to stand on the right side of the history.

#### **Family Background**

Sardar Abdur Rehman was the son of Sardar Ghulam Muhammad who was the clan leader at the time of his birth. He was born in a village (Nagri Bala) of present day tehsil Abbottabad on 13th June 1863. He was 1<sup>st</sup> among his sibling which included one real and three stepbrothers, and three stepsisters. His father Sardar Ghulam Muhammad Khan was respected clan leader and was well known among other tribes as far as Kashmir in the East, Rawalpindi in the South, Sirin valley in the West and Battagram in the North (Sardar Gulzaman, personal communication, December 24, 2018). His Father had taken active part in the Battle of Samandar Khatta under the able leadership of Sardar Hassan Ali Khan, where the Great Sikh Leader Amarjit Singh was defeated and killed (Griffin, 1840). This battle deterred the British to take on any battle with the tribesman in Galiyat region and allowed them the greater autonomy to govern respective tribes. His father was administering his tribe in all facets of life. His authority was manifested from end to end in the tribe.

### **Personality Profile and Early Life**

Sardar Abdur Rehman was 5 feet 10 inches tall. He had a bright round face with broad forehead. He had black eyes with thick eyebrows. His cheeks were apple red from the childhood. He had sharp pointed nose with blood red sleek lips. He had broad shoulders with the perfect muscular body. He had a charismatic personality, and everyone would fall in in love with him at first sight. He was very active from the childhood with interest in riding, archery, firing and hunting. Although he was very curious learner but could not find an opportunity to get formal education due to absence of any formal school / madrassah in the near vicinity. He was also a very active boy helping his parents in daily chores ranging from grass cutting, wood picking, ploughing the fields, sowing / cutting crops, grazing animals, helping in preparation and maintenance of mud houses and in winters snow clearing of roof tops (Ahmed Jan, personal communication, October 24, 2016).

He was faithful Muslim who not only preached Islam but manifested it in letter and spirit in his life. Rigorous daily tribal life could not hinder him from performing daily prayers and fasting. He used to accompany his father on the visits to far and wide tribes and places to acquire the knowledge about ways and means to administer the tribe as a leader. He also gained acquaintances with the British Governors and Commissioners during the meetings with his father at Governor House at Nathia Gali. By the time his father breathed his last he was fully trained into a young, energetic, confident and able tribal leader (Sardar Wali Ur Rehman, personal communication, October 6, 2018).

### **Appointment as Chieftain of the Tribe**

After the death of his father Sardar Ghulam Muhammad, in year 1901 he became the chief of the Makrwal clan of the Karlal tribe. The elevation to the chieftain was not a normal affair in those times as it had enormous impact on the overall outlook of the entire tribe. As per the practice in vogue he was the heir to the title, but it had to involve the consensus of the thirty plus sub-tribe leaders. Few days after the demise of Sardar Ghulam Muhammad, a tribal Jirga was announced which was to be attended by all subtribe or clan leaders and other communities in the area. It used to be the extraordinary feast and was also attended by the neighbouring tribal and clan chieftains. His coronation as a clan chief was attended by thousands of people ranging over a vast area. According to one account he was presented 72 turbans which was unprecedented (Sardar Khalil Ur Rehman, personal communication, October 17, 2018). One each from as subtribe and from every chieftain attending the ceremony. His coronation was also attended by extraordinary public because of his charismatic personality, strength of character, love and affection for his people.

### **ROLE AS A POLITICAL LEADER IN GALIYAT**

#### **Organization of the Tribe and Interaction with Other Tribes**

Although he was a leader of a small tribe in the area, but his leadership qualities were venerated in entire union council. He organized the tribe into a force to be reckoned. There were no inter-tribe rifts, quarrels and disputes. He solidified them like one entity. For the same reason his name is still respected after seven decades of his passing from this world (Ahmed Jan, personal communication, 16 August 2016).

Although he was leader of one of the tribes of Karlals but he was never tribe centric. His thinking horizon was very broad. He always had a top to bottom approach. He would think of community first, then for tribe and then for subtribe and keep his self interest at the last. Being a selfless person, he was respected by other tribes as well. He would often be called to other Union Councils like Baghan, Nathiagali, Namli Maira, Manal Diwal and many other places for Jirga.

### **Maintenance of Law and Order**

It is indeed a matter of amazement that he was administering an area of 20 square kilometers of extreme rugged terrain with no legal framework, no police and no communication means and still having a perfect peace and tranquillity in the villages under his influence. He commanded his tribe by influence. People knew in the core of their hearts that he is noble, just and firm. Any injustice committed would not go unnoticed and evading his justice would be impossible.

### **Administration of Justice**

He had inherited and developed his own court system and a tribal jail at a place still known as *Mughal Thana*. He was very just and God-fearing leader. He would not hesitate in administering the justice without any social, cultural, religious or domestic prejudice. As a matter of fact, none of his decisions was challenged in entire life. Quality of his justice can be understood from the fact that the Sikh community would bring their disputes to him for resolution and would accept his decisions from the heart and soul. His justice system was even admired by the British authorities in the region and they never dared to intervene in his affairs. His moral authority was so strong that no one could dare questioning it. It was one of the profound and bright aspect of his character.

### **Relations with Minorities like Sikhs in the Area**

Sardar Abdur Rehman was not only a great leader but also an excellent human being and practicing Muslim. Sikh community which was living in the UC Nagribala were under his direct command. Over the period, he developed very cordial relations with them. He allowed them complete freedom of action within their area of responsibility albeit with due regards to Muslims' traditions and customs. A noteworthy practice by the Sikh community was that they would voluntarily avoid using the musical instrument in proximity of his residence or once came across him due to sheer respect (Sardar Wali Ur Rehman, personal

communication, 15 March 2018). These events speak volumes about his leadership qualities and his respect for diversity of cultures and dignity of humanity.

The Sikh elders used to be part of local *Jirga*. Their bilateral disputes were being settled by him. They held him in great esteem and prestige. This was due to his personal charisma, leadership qualities and devotion to the justice that no communal riot occurred in his area of command.

At the point of independence, he endangered his own life for the safety and security of the Sikh population of the area. He provided them the due refuge in his home and later helped them with the safe and secure departure to India. Sikh elders who left not only remained obliged, but their off springs visited Pakistan in late nineties in order to pay him tribute. Those families are still in contact with the descendants of Sardar Abdur Rehman (Sardar Gulzaman, personal communication, September 15, 2018).

### **Relations with Englishmen**

Tribes in Galiyat were not strong enough to challenge the authority of British and were not even weak to be ignored. British had realized it through hard way and were cognizant of the fact that it is best to be friends with the ferocious tribes than to be their enemies. The autonomy granted to these tribes was far more than the autonomy granted to local leaders in the entire subcontinent.

Sardar Abdur Rehman was recognized as very influential leader in the area and British recognized his authority. They agreed to grant him complete autonomy on the pretext of not organizing uprising against their rule in the region. Keeping in view the political, economic and cultural environment, it was best available option, which in the course of history proved to be so. By doing so he not only saved his tribe from the wrath of the tyrant but also managed to get few incentives which proved to be the foundation blocks of the change in the area. Sardar Abdur Rehman, unlike other chieftains in British India, did not seek personal advantages, but aspired for the progress and development of his tribe. His role in socio-economic development of his people and area needs discussion at length in a separate study. The following section involves an appraisal of the political services of Sardar Abdur Rehman and his role in independence movement.

### **Role in the independence Movement**

The entire Galiyat region was inspired by Syed Ahmed Shaheed and many of the leaders had fought with him shoulder to shoulder in his endeavours against the Sikh rule (Khawaja, 2016). His theoretical concepts were deeply enshrined in the community. The people had great love for the Islam and the religious scholars. Once the call for the “Khilafat Movement” was given he along with the other tribal chieftains whole heartedly supported the movement. They sacrificed all the perks and privileges of the British during the era (Qureshi, 1973). For the same reason they had to face the wrath of the British



Administration after 1923 to 1935. This was the most difficult time in the history of the Galiyat. Despite all odds, Sardar Abdur Rehman managed to keep the tribe united and progressive.

People of NWFP had seen the Congress very closely and had become disenfranchised from their dual policies. They started to organize themselves under one flag from early 1930s. Same movement became the foundation block of Hazara Muslim League. Hazara Muslim League became the driving force of Pakistan Movement in Hazara region. Local leaders cemented their relations with the leadership of All India Muslim League (AIML) leaders such as Abdul Majid Khan Tarin of Talokar (1877–1939). Hazara Muslim League (HML) was properly formed and convened at the residence of Noor-Ud-Din Qureshi in Abbottabad in 1936. In this meeting, the leaders of the AIML, Nawab Bahadur Yar Jang, Maulana Shaukat Ali, Hamid Badayuni, and others came from India. The local people joined the movement in large numbers (Shah, 1992).

During the 1937 General Elections, they supported the United Muslims Nationalist Party (UMNP) with their heart and mind. Although All India National Congress (AINC) was very strong in the province and he was cognizant of the fact that victory for Congress Party would mean an era of oppression and injustice for his tribe, but Sardar Abdur Rehman still decided to be on the right side of the history. Due to his efforts and other like-minded tribal chieftains, AINC failed badly in Hazara and could not secure single seat from it (Election Reforms, 1937).

Sardar Abdur Rehman had close links with the stalwarts of the Pakistan Movement in Hazara namely Jalal Ud Din Khan akin Jalal Baba and Captain Sardar Zain Muhammad Khan. He like all other Karlal chieftains supported the Pakistan Movement from the core of their hearts and pledged to sacrifice their lives for the independence of the Pakistan. There was a famous slogan “Mundi Kapasan, Pakistan Banasan.” This was in the heart of every man women and child in the area. The people were in the high spirit and they had witnessed that the Congress rule in NWFP would be death sentence for them and they had only one hope and that was the creation of independent Pakistan (Mills, 1943).

1946 General Elections are testament to the loyalty and faith of Sardar Abdur Rehman and other chieftains in the area. All of them without slightest doubt supported AIML nominee Captain Sardar Zain Muhammad Khan, who won the elections by the big margin. Sardar Zain Muhammad Khan had unique honour to be the founding members of NWFP Legislative Assembly in 1948. He also enjoyed the honour of being the privileged member of 1946 Constitution Assembly who voted for separate homeland for Muslims in the Indian subcontinent. In Hazara district, AIML won 8 out of 9 seats and only 1 seat was won by AINC and that to with a very small margin (Ahmed & Rabbi, 2013). This indeed is a matter of great pride for people of Karlals and all other tribes in Hazara District.

Tribal leader's services for Pakistan movement are immense. They risked all their belongings for the state of Pakistan. The Direct Action Day of 1946 ushered into a most critical stage in Pakistan Movement in NWFP. The leaders of Red Shirt Party or Khudai Khidmatgar Tehreek (KKT) were advocating greater "Pukhtoonistan" at the behest of the former USSR, Afghanistan and India. The idea also proved to be damaging for the cause of independent Pakistan. British authorities came up with the idea of referendum for province of NWFP. The people were to decide either to form part of newly formed dominions of India or and Pakistan.

AIML under leadership of Quaid-e-Azam Muhammad Ali Jinnah on 18 June 1947, decided to set up a commission to oversee the upcoming referendum. He himself was the chairman of the commission. The members of the commission were I.I. Chundrigar, Raja Ghazanfar Ali Khan, Khan Jalaluddin Khan Jalal Baba, Raja Haider Zaman, and Sardar Bahadur Khan. The referendum was conducted from 6 July 1947 to 17 July 1947. Local leaders including Sardar Abdur Rehman and his friends and tribesmen worked from dawn to dusk for the referendum, to achieve the appreciable result in the referendum. 90 percent of the votes casted in the province were polled in favour of Pakistan. However, KKT boycotted the referendum. From Hazara alone, 99% of the Muslim votes were casted in favor of Pakistan. Almost thirty percent of the total votes polled were from Hazara (Ahmad & Rizvi, 2015). These facts are evidence of the resolve of the local leaders and their devotion to the cause of the duty.

Sardar Abdur Rehman was so keen and concerned about independence of Pakistan that he bought a radio (transistor) which was considered a luxury in those time, in order to remain abreast of latest situation. He used to place radio centrally and listen to news till late night. On the night of 14 August 1947, he was awake with all his elders, brothers and sisters to hear the independence declaration. It is said that people had gathered at his residence from far flung areas to join him in this feast. His home was all dazzling by the torches brought by the visitors. On announcement of independence of Pakistan, entire valley was baffled by the slogans of Nara-e-Takbeer and Pakistan Zindabad. He hosted every one of them with the best feast available with him and in the morning after morning prayers distributed best of his belongings among the poor and needy. He had a great desire to meet Quaid-i-Azam, but his early demise did not offer him the opportunity. He on his death bed advised his tribe to be ever faithful with the Pakistan and do not hesitate in laying life for the motherland. He had seen the British oppression very closely and knew the cost and importance of independence.

Sardar Abdur Rehman had visited Punch and Sri Nagar many a times to meet his relatives in his youth. Kashmir as a land and Kashmiri people were very dear to him. At the time of Kashmir's War of Independence in 1948, he was very weak and ill, but he felt the pain deep in his heart. He gathered the *Jirga* and asked the young men from the tribe to join in the war for their Kashmiri brethren. Many of young men joined the war and fought shoulder to

shoulder with Mujahideen and some came back after several months. He was perturbed by the annexation of Kashmir by India and was always worrisome for the welfare of his Muslim brethren in Kashmir.

## **CONCLUSION**

Political struggle for Pakistan was in progress since war of independence in 1857. The entire political movement rested on the shoulders of the faithful, honest and devoted tribal leaders who not only united the masses but sacrificed everything they had in the cause. They loved Pakistan through the core of their hearts and put in their efforts in the same way. Pakistan movement in NWFP was one of the most difficult adventures to take on due to the strong support of AINC and political clout and nexus of the local political elites. Tribal leaders had to confront two adversaries at a time. But the time proved that the devotion to the cause of duty could not hinder the faithful to achieve their goal. Love and support extended for Pakistan by the tribal leaders is testament to the fact. They supported it with their ideas, soul, wealth and blood. Tribal leaders became the forte of Pakistan and are still so. Sardar Abdur Rehman was one of the lucky leaders who got the chance to become active member in the Pakistan movement. He supported all actions in the way of Pakistan's movement. He remained the confidant of Sardar Hassan Ali Khan, Sardar Muhammad Zain Khan and Khan Jalal Ud Din in the Pakistan Movement. He shared their ideas of Pakistan and supported it in all domains it was asked to do so. He remained active part of the Khilafat Movement in the region. He supported the AIML candidates in 1937 General Elections. His support along with the support of other chieftains in 1946 General Elections led to the landslide victory of AIML in Hazara. He loved Pakistan from his soul and heart and was lucky enough to see his dream come true. Pakistan as a country owes its creation to the unforgettable services of great tribal leaders like Sardar Abdur Rehman who sacrificed everything they had for the state and loved it dearly. We as a nation should be thankful to them for their utter determination and devotion to the cause and remember them forever in our hearts.

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