

# **Mohammad Gul Khan Momand's Life and struggles**



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**2018**

MOHAMMAD GUL KHAN MOMAND

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# IN THE NAME OF ALLAH

MOHAMMAD GUL KHAN MOMAND



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## Introduction

We are the nation who has both sword and pen countless heroes. It is our job to teach the good lessons, thoughts, traditions, messages, bravery, and heroism to our children and students. But unfortunately there are many conflicts among this nation too. One of the biggest conflicts is himself Mohammad Gul Khan Momand and his life. Some people blame him with misuse of power, discrimination and usurpation. They allege, when he was the high person of that time government so he dealt with Dari northern people impartially. They also say that he gave the lands of northern people to Pashtuns. Some other objections are also raised at Mohammad Gul Khan Momand. So the racial bigotry, provincial bigotry, tribal bigotry and some other bigotries are the main factors of our disunity, destruction, being backward and out bloodshed. These ill phenomena were born from the language-bigotries. Language-conflicts many times caused of cutting off our women breasts, hitting pins into the men's heads, burning alive groups of people in containers and some other countless cruelties. We the new generation have to abolish these deep-rooted problems from our society and our geography. So, that's why I wanted to write about a person who considered guilty and bad but without any just reason. They

deal with Mohammad Gul Khan Momand's personality impartially. So he was thought guilty because he struggled to give the just rights and just position to his native language Pashto which is spoken by seventy percent of the county population. From my point of view, it is absolutely right, working for a language in a legal way. So it is acceptable to all the nations of the world that's why they have paced a Mother-language-day in calendar. So why we stand against this legal step. So we Pashtuns want this right for all the Afghan tribes to work for their people and their languages. Another important issue is placing poor, homeless and landless Pashtuns in the north of Afghanistan. So why some people disapprove it. It is the government responsibility to provide a decent house and job for very Afghan. So that time government did so. The government kept their responsibility. We Pashtuns say we are Afghan and an Afghan can live wherever he/she wants in the geography of Afghanistan. So these issue is not problematic, we made this problematic, because we lack literacy, tolerance, unity and mutual-respect. So if we study Mohammad Gul Khan Momand we will realize that Mohammad Gul Khan Momand spent his life to teach us tolerance, unity, literacy and mutual-

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respect. So he is the founder of these four important lesson. Hail the holy spirit of Mohammad Gul Khan Momand.

## **Mohammad Gul Khan Momand**

Mohammad Gul Khan Momand was born in January 17, 1885 and died in August 18, 1964. His name also spelled as Mohmand. he was both a literary figure and a well-known politician in Afghanistan. So he was also known as Wazir Mohammad Gul Khan Momand or Momand Baba. Mohammad Gul Khan Momand was an Army Officer during Afghanistan's Independence war in 1919. He served numerous Governmental positions including Home Minister of Afghanistan. He was born in Andrabayo village, Kabul Province, Afghanistan, but originally he was from Nangarhar, Ghanikheel District, Golayee village. He died in August 18, 1964 at the age of 79. His nationality was Afghan and his occupations were army officer, Home Minister, Diplomat, Known for Military officer, Leader of Pashtuns writer and poet.

### **Early life and education**

Wazir Mohammad Gul Khan Momand was born in the Andrabayo district of Kabul Province. His father was Khurshid Khan, his grandfather is Momin Khan who served in Afghan Army during King Abdur Rahman Khan, and his great grandfather was Abdul Kareem served in the Afghan Army during the regime of King Dost Mohammad Khan. He belongs



to Hosinkhel Momand in Pashtun tribe and traces his ancestry to Nangarhar Province. Mohammad Gul Khan attended Habibia High School, and later went on to Turkey for higher education. After completing his primary and secondary studies, Mohammad Gul Khan entered the military school in 1909. Then he became a brave soldier of Afghanistan. Beside Pashto and Dari, Mohammad Gul Khan could speak the Turkish as well.

### **Political and military career**

Soon after completing the military school, Mohammad Gul Khan Mohmand joined the Royal Guards and became a Unit Commander and an instructor for some units. After serving as the principal of the Military School, he later became deputy commander-in-chief and then commander of the Royal Guards. In 1919 during Afghanistan's struggle for Independence, Mohammad Gul Khan was a member of the delegation, which visited Europe to announce the sovereignty of Afghanistan under King Amanullah Khan. Mohammad Gul Khan was then appointed to serve as diplomat for Afghanistan by King Amanullah Khan. From 1924 to 1928, he also served as Governor of Paktia, Nangarhar, Balkh under King Amanullah Khan. In 1929, the government of King Amanullah Khan fell

to the hand of bandits under the leadership of Habibullah Kalakani. Mohammad Gul Khan joined forces with the General Mohammed Nadir Shah to restore the official government of Afghanistan. The bandits in Kabul were attacked from three fronts, under the command of Sardar Shah Wali Khan, Shah Mahmud Khan, and Mohammad Gul Khan from Nangarhar. In October 1929, the bandits were completely defeated and the official government of Afghanistan was restored under the King Mohammed Nadir Shah. The family of King Mohammed Nadir Shah had enormous respect for Mohammad Gul Khan and considered him as their sixth brother. In 1930, Mohammad Gul Khan was appointed as a Home Minister (Interior Minister) of Afghanistan in the Cabinet of King Mohammed Nadir Shah. Later in his career, Mohammad Gul Khan served numerous position as Special Envoy throughout Afghanistan. Under his leadership numerous road, bridges, agriculture, schools, and other infrastructure projects were successfully completed. The stories of Mohammad Gul Khan's service to Afghanistan is common talking points in Afghan households.

## **Momand's state in the history of Afghanistan**

It is fact that afghan history is full with bloodshed, killing, dark, illiteracy, intolerance, hatred, sexism, poverty, oppression, and prejudice. One of them which is very harmful for a long time, is prejudice. Afghans always try to defame each other—especially famous and well-known people. Unfortunately, that's why all the afghan well-known people have two kinds of history, some historians praise them and some criticize them. We have two heroes named Ahmed Shah one is hero to some people but the other is hero to others. Some people glorify King Amanulla Khan but some glorify Habibullah Kulkani. So Mohammad Gul Khan Momand has been treated in the same way. Some afghans call him hero but some other don't. some Pashtuns say that Mohammad Gul Khan Momand survived the Pashto language. He is the soul of Pashto language. Some people call him the symbol of Afghan unity but some people blame him by misuse of power. Moreover, all these points a person has one aspect instead of bad and good aspects—and that is the aspect of truth or the history of reality. So here I want to discuss the personality of Mohammad Gul Khan Momand impartially. We the authors should say the truth to our nation because this is the tremendous factor of us to be backward nation. We have very bad experience from inter-tribes, inter-

languages, inter-provinces conflicts. One of the conflicts which came up by languages lasted and still seen in our beloved country Afghanistan. This conflict became worse more, when Mohammad Gul Khan Momand motivated Pashtun to work for their language. In democracy it absolutely cool to work someone for his personality, tribe, nation, language and country legally. But unfortunately here in Afghanistan no one is ready to tolerate someone's progress. In fact, they cannot see someone's development. So before Mohammad Gul Khan Momand in the Kandahar province which had 90% of Pashtun population but they were obliged to speak Dari or Persian in the offices. But this was a difficulty to most of the Kandahar people. The fact is that when an officer presented to the a society to serve people –he/she should be capable to have these important points. For better communication and mutual understanding language and speaking is the key. For effective speaking and communication, the language is necessary, on which the both speakers understand well. Another point, that a newly employed person should consider is the great values of the society. We have to respect them because the social, religious and cultural value are very important to people. So language has huge cultural value but some say it the soul of the

cultural without a language culture dies and a united nation is divided. Before, I said about a century ago in all the Pashtuns' areas and Pure-Pashtun provinces Persian was used officially this activity was a massive problem to the local people. When Mohammad Gul Khan Momand became the manager of Kandahar zone he realized that a province which has more than 90% of Pashtun population their language should be used in every office to decrease the problem of civilians in communicating and understanding with the authorities. Because it is difficult to force the majority to learn the one officer or head of an office native language, so I think it would be injustice and waste of time. As far as, I know learning someone' language by a majority is impossible or if we do this it will be backbreaking. I think, if a management has been built to provide services for the people, so it is very necessary for a management to convince and gain the trust of people. So this progress takes place when the management understand the people and their problems and as well as, respect their common values. Again, I repeat it, that for better understanding language is necessary. I think, and it is a clear fact too, when an officer is sent to the society he/she should have certificate, work experience and some other required things. I say beside

aforementioned required things the society common language should be placed in the CV of new employee. For this issue Mohammad Gul Khan Momand suggested to hire the people in Kandahar offices who know the Kandahar local language or common language; to reduce the problems which had come up by unfamiliar language and shorten the extension between government and nation. I think it was a legal and reasonable demand and many people said welcome to this too. As I am Momand in Pashtun ethnicity that service which Mohammad Gul Khan Momand did that time in Kandahar, I personally call this legal for every language speaker and I consider it their right. I strongly believe that the progress of other language is not harmful for our language. If the Nuristan people work for their language, I consider this their right and I don't see any problem in it, that's why I truly support them. The Nuristan children spend years by learning Pashto and Dari languages instead learning computer and improving IQ. This is very clear fact that learning in non-native language is many times difficult than in native language. Another problem is, when Nuristani people get job in Kabul it is compulsory to know Dari or if they employ in Jalalabad they have to know Pashto language and these are the qualifications of the job. But here we ignore the

right of Nuristanis, because when Non-Nuristani persons get job in Nuristan province then it is not mandatory to know Nuristani language. Legally it is necessary for a person who gets job in Nursitan he/she should know Nuristani language for the sake of solving communication problems completely. He/she should be able to hear from the Nuristan's people their problems in their native language. I suggest to Afghan government to place the language of the region, where a person is hired, in the CV qualifications. Because the purpose of the hiring an employee is to offer service to the public. So presenting good services to the public is impossible without speaking and communication. Here I repeat it again that a province and great ethnicity cannot learn one officer native language or if we run such kind of administration I frankly say it is injustice. Before Mohammad Gul Khan Momand all the Pashtun's provinces were treated like Nuristan Province. They (all the Pashtuns) were forced to know the one officer or one group language. So this tradition has made ties more complicated between government and the public. The public would learn a language to facilitate the head of office and some other few staff affairs. So this kind of treatment has fallen populous societies in problems. Thus Mohammad Gul Khan

Momand realized their problems and he rolled up his sleeves to work for the major language in the Afghanistan which was treated before unfairly. He wanted that Pashto language should be used officially in every part of the government equally like Dari for the reason to reduce the complication in offices. Momand's this struggle was faced a strong protest because some people were concerned in case Pashto takes the place of Dari in the administration. They realized the progress of Pashto language a tremendous loss for other languages which is not a damage at all. We accept this truth, that time, it was difficult to all Non-Pashtuns to tolerate an officially infamous language in the government equally with the dominant language of Dari. As Pashto is a dominant language in Nangarhar no Pashtun is ready to tolerate the progress of Pashai language, if the people of Dra-e-Noor district want learning and teaching for their children in Pashai language undoubtedly all the Pashtun will criticize them and name them rebels, discriminators, and unfair people, which is not actually justice. But in fact it will not make Pashto less popular—this sort of changes need the tolerance of society. I consider curriculum in Pshai language in Dra-e-Noor district their sound right and I strongly support them because these are the principles of humanity and democracy. As Islam



teach us to treat with the all humanity equally and let them to have their rights, thus, why we break the rules of Islam – Classism, racism, sexism, ageism, have no place in Islam. So we can conclude that the founder of this tolerance in society was late Mohammad Gul Khan Momand. He taught to the nations that work for a language is not a damage for other languages. In addition, his struggles opened the door for minorities to developed their languages to survive their cultures and great values. Because, mutual tolerance and acceptance are the keys to live nations in peace. Momand's another step which is considered a great protection of Afghanistan division, was to place the landless and poor Pashtuns in the north of Afghanistan to make the wide deserts and jungles for agriculture. But some people condemn it and call Mohammad Gul Khan Momand misuser of power and discriminator, because they allege that Mohammad Gul Khan Momand first usurped our lands and then gave to Pashtuns. On the other hand, according to Islam and Afghanistan constitution barren areas, deserts, jungles, woods and mountainous fruit-gardens belongs to government and the government only has the right to use them for the betterment of country and public. Momand's purpose was not to take the lands of northern people and then

give them to Pashtuns, in fact, his purpose was to develop homely agriculture and make landless afghans the owners of land. When, for the first time I visited Konar Province I realized that why Mohammad Gul Khan Momand sent a lots of Konari people to the north of Afghanistan because they lived in mountains and there were not flat grounds and water for agriculture they were poor and unemployed so it is the responsibility of government to provide their people jobs and decent housing. So that time Mohammad Gul Khan Momand was one of the members of government he took his responsibility and he gave poor people lands, houses and jobs. We know the Konar province has natural beauty but it has not suitable places for agriculture. But we should not forget this fact as well, that Konar has two advantages which are rivers and jungles which belong to Afghan Government. The water and jungles of Konar value billions of dollars, so this property belongs to all Afghan tribes even northern people. So, why northern people who have wide deserts and barren land don't accept the Konar's people this right. Again I mention, Mohammad Gul Khan Momand has not given someone's forming lands to Pashtuns but he gave wild deserts and barren land to turn unproductive lands into productive lands. There

was also a well-known phrase (if you want to die go to Kunduz) –Kunduz was a wild desert. So this was the reason that the name of Kunduz became (kando) which means the store of cereal which was famous before by the place of killings and murders. So Mohammad Gul Khan Momand took a long step into the improvement of Afghanistan. If we think impartially we might realize that what Momand did for Afghans and specially for northern people so, we might realize that Momand did what was the need of Afghanistan and twentieth century. The demand of twentieth century was unity and development. So we apparently see these two, unity and development in taken step of Mohammad Gul Khan Momand. He could predict that one day some Afghans would try to divide the country, so that's why he sent Pashtuns to some parts of Afghanistan. This was other purpose of Mohammad Gul Khan Momand and after century we saw what Momand predicted. During Soviet Union war on Afghans we saw in the north of Afghanistan that Pashtuns and other tribes fought together against Soviet Union, so this is a good example of our co-operation and unity. The widely productive agriculture and the unity of Pashtun and other ethnicities in the north of Afghanistan; all the credits go to Mohammad Gul Khan Momand. The purpose of sending

Pashtuns to the north was to motivate Afghan people to learn mutual understanding, to live with a mutual and national feeling, to work together and abolish enmity, hatred. We say to all Afghans every Afghan can live in every part of Afghanistan geography and we condemn the people who try to divide Afghanistan and Afghan nations. This kind of activity we call anti-peace and anti-democracy activities. If Pashtuns threaten northern people, it is condemnable. if Tajiks want to divide Afghanistan, it is condemnable or, if Hazara brothers want to harm other tribe, it is condemnable. So we condemn Anti-Afghanistan activities and call this kind of people the worst enemy of all Afghanistan. Let's abolish deep-rooted prejudice, let's work together, let's do it for your coming children. Don't teach your children prejudice, disunity, hatred and killing. But teach them love, unity, kindness and co-operation. If the Mohammad Gul Khan Momand purpose was to send Pashtuns to threat and affect northern people we would be ready to condemn Mohammad Gul Khan Momand state. So we should not ignore the fact that hundreds years ago Pashtuns have peacefully lived in the north, in the same way countless Non-Pashtuns are living in every city and province of Pashtuns peacefully. Their lives and properties are secure with us. All

the tribes of Afghanistan have bravely defended Afghanistan everywhere, every time. There is no evidence that Mohammad Gul Khan Momand someone's private land has given to Pashtun but the fact is that he gave desert and barren land to landless Afghans which caused later the entire Afghanistan, especially the north part agricultural development. There are just lies and the conspiracies of foreigners that Mohammad Gul Khan Momand maintained hatred with Non-Pashtun people because he lived in the north of Afghanistan among the Non-Pashtun people as member of government. He did many important projects for Non-Pashtuns. We have many examples of Mohammad Gul Khan Momand good wills and intentions. When he had job in Samangan as a provincial manager the road of Samangan was being built the people worked voluntarily. Mohammad Gul Khan Momand also took donkey and shovel to take part in the road construction. The governor of Samangan asked him why manager do you work in the road? (So he meant that you are a high member of government). He said if building a road has rewards so I need rewards firstly as Muslim or if this is a unpaid-work so I should take part equally like other ordinary people do. Now tell me, a person especially a high dignity who works with a group of volunteers

in the road, will he have a bad will for them? Itself his life is a big example of unity and sociality because he spent many years of his life in the north. If he did prejudice, then why he had learnt Dari and why he knew Dari. So we can say he did what Afghanistan needed that time.

### **Momand's state in the history of Pashtuns**

Mohammad Gul Khan Momand gained the great Pashtun name and the people of Pashtun society calls him Baba which is a respectful name and a few number of people deserved this name like, Ahmad Shah Baba the Great, Mirwais Nika, Rahman Baba, Khushal Baba and so others. The name of great Pashtun is not something to gain easily, behind this name huge amount of energy and time have been spent. Although the purpose of Mohammad Gul Khan Momand was not to gain big name, but his struggle was for Pashtun and Pashto development because the they were the oppressed, victims, and unaware of their rights. Mohammad Gul Khan Momand would always say wake up Pashtuns, stand up Pashtuns and move forward. He could see the century-after future of Pashtuns. So we see what Mohammad Gul Khan Momand predicted, is happening now, so we are in many crises. We live in the political, economic, cultural and educational enslavement because we ignored the

great Pashtun Mohammad Gul Khan Momand advices. So Mohammad Gul Khan Momand brought many just revolutions in the history of Pashtuns. He put the stone of many important bases that's why he is considered the cornerstone of Pashto and Pashtuns history. Mohammad Gul Khan Momand invited Pashtuns to unity and he taught Pashtunwali (Pashtunwsls) to Pashtuns. He always insisted that Pashto is the mother of Pashtuns and only he can unify Pashtuns. He disapproved the propagandas of Afghanistan neighbors, they said Pashto is the language of hell. Moreover, Mohammad Gul Khan Momand formed many agencies and groups to work for Pashto language, so these were the unexampled steps in the history of Pashtuns. These steps were caused that Pashto got real official stage in Afghanistan and accepted as great nation's language. Another unforgettable effort that Mohammad Gul Khan Momand did, up to his death is, to make Pashto language pure. He added and coined countless pure Pashto word in the Pashto language. He always had a notebook to collect the Pashto dying words and save them forever. He bright many changes in the writing system. He formed himself a unique writing system which was very easy and helpful. In Pashto grammar he added precious additions and his struggle made Pashto to stand in the line of

live and popular languages. He was the first Pashto native grammar writer because before him there were Pashto grammar but written by Non-Pashtuns. Even the writers were from other foreign countries or other continents. Finally, we can say the Pashto survived because of Mohammad Gul Khan Momand. He used his age, time, energy, skill to make Pashto younger but he became older.

### **Brilliant revolutions in the modest life of Momand**

Momand Baba says in a verse of his poem I am the servant and server of this nation he does not say that I am minister, I am the leader of Pashtuns he saw respect in the service of Afghans. He not only had proven his personality in his poetry but also in his practical life. Mohammad Gul Khan Momand had crazy love with his country too, for this reason he joined army and bravely defended our beloved land. He was the soldier of independence war of Afghanistan. Another important point is that, Mohammad Gul Khan Momand was not born in a royal family to receive the position as a heritage from his father so he got respect, higher position, and big name by serving people and struggling. This is the message of Mohammad Gul Khan Momand to believe in struggle and honesty. When he was the member of government he did what the society needed first, so



in the Qandahar he did much struggles in the part of culture and literature because the people of Qandahar needed this more. Although, at the beginning, his struggles faced many problems and objections and some people called him discriminator. But when he became the manager of Samangan province, there he did what the people of Samangan needed. He did not try to weaken Persian, so the claim that Mohammad Gul Khan Momand wanted to damage Persian for the development of Pashto was proven untrue. He did not do something in the north to upset the people or damage their values. He was a punctual officer. He never used his position for his private life. When the road of Samangan was built he held the shovel and worked with the ordinary people as they worked voluntarily. So he proved that he is equally responsible to build and develop the country as responsible as others, so he is equally acceptor of the law, as the same as other afghans. Mohammad Gul Khan Momand never cheated and betrayed someone that's why he did not become rich man, although he did very high jobs. So this is the Mohammad Gul Khan Momand holy life real picture that he did not own his home in the Kabul or other provinces. He extended his holy fight in the rented house and he died there as well. He left a great history of holy revolutions and changes in

the book of afghans and Pashtuns. He got the (Great Pashtun) name in his very simple life, which gaining is almost impossible.

### **Momand's struggles for Pashtun culture and society**

As we mentioned before Mohammad Gul Khan Momand was not only a known politician but also a well-known literary person in Pashto literature. He added valuable publications in Pashto literary world. Here I don't want to go deep. So here we can classify his literary works and struggles as following:

#### **A.In journalism and broadcasting**

Great afghan scholar Syed Jamaludin Afghan says: (newspaper is a nation's language) in present time, journalism has key role in progress or development of modern world's languages and literatures. That's why M. Gul Khan Momond worked for this unit, and it was his struggle's result that first time in Kandahar in (1211) lunar year, Tolo Afghan weekly magazine started publishing in Pashto. It was the first weekly Magazine published in Pashto language. The manager and editor of magazine was Ustad Professor Abdul Hay Habibi. After Tolo Afghan published only in Pashto because Qandahar people wanted information in their mother language.

## **B. Making literary associations**

Another huge work of M. Gul Khan was making literary groups and associations because team-work is more effective than individual work. When M. Gul Khan Momand was the manager and organizer of the Kandahar province he started some efficient works for Pashto language and literature. He established Pashto literary groups and associations in (1311/ 9/ 9) in Kandahar. Finally, this literary organization came to Kabul. Then it joined Kabul organization. Later Kabul literary organization which publishing in Deri before was entirely turned into Pashto.

## **C. Learning and training**

Ustad Gul Pach Ulfat believed that thoughts trainer and teacher is himself a great thinker therefore he valued both equally because without teacher and trainer there is no scholar in the world. The coiners and authors of Pashto language, who have been supported and inspired by M. Gul Khan Momand, now are unrivaled in the region. When Alama Professor Habibi put the first Pashto issue of Tolo Afghan Magazine on his table he was excited and he gave him some momey as a prize. As well as he gave him some land around Kandahar City. Several time Momand provided tests and games competitions about Pashto

literature to develop it. Here we pick up one example from them. Ustad Qiamudin Khadim says: interior Minister Muhammad Gul Khan Momand put the words (/zma/, زما /ema یمما and /zok څوک) for competition. He said if someone do the subtraction of these words grammatically and find out the correct use of them, I will reward him. In this competition many literary figures took part but something which I had written was acceptable. Then Muhammad Gul Khan Moamad gave me one Omega watch and one Parker pen as award. in addition, Muhammad Gul Khan Moamad built many schools for Pashtun children. He facilitated learning in their native language Pashto, which had not been taught before. His work is not forgettable because he used all the energy and skill to improve the Pashto all across the world. He made Pashto official language of Afghanistan. Scholars call a language a nation's and culture's vehicle and device, which protect them from losing.

Fazal Ahmad Ghar says:

ګوره خپله ژبه پرې نه ږدي افغانه

چې همدغه د قومي ترقي جر دی

He advises his nation (don't forget your language because this language is making way for your development). So another big

leader of Pashtun says, the (people who disrespect their language they will be disrespected and if they forget their language they will be forgotten). Mahmood Tarzi the father of journalism in Afghanistan says “a nation survives by literature and literature survives by language. Thus Muhammad Gul Khan Moamad valued much a language and he has a specific idea about Pashto language. He knew the basic factors of language developing. That’s why he started practical work that say some point are very important for developing a language. First a language should have religious value, the second, it should be used officially and academically and third a language should have economic value. Regarding this, Khan Shaheed Abdul Samad Khan says “a nation can progress when their children taught in their native language”. Himself Muhammad Gul Khan Moamad says, “language should be protected, maintained, bred, spread, extended acadimized, literalized, and should be self-satisfied from all aspects. Muhammad Gul Khan Moamad was the first, to struggle for making official the Pashto language. That time he was supported by many Pashtun thinkers. They proved that Pashto is the language of great nation and must be official because it is our just right.

## **Muhammad Gul Khan Moamad and Pashtunwali (Pashtunwala)**

Pashto is not only our language's name but it is also the treasure of our culture. Pashto has a special place in every Pashtuns' heart. They are gathered by Pashto. Pashto is a holy court for Pashtuns. They swear on Pashto because Pashto is their mother. Some Pashtuns interpret each letter of the of the Pashto word like so. The first letter of the Pashto is [پ] which stands in Pashto language for, glory, respect and honor. The second letter is [ښ] which stands for help, and assistance in Pashto language. The third litter [ت] stands for, sword, independence. The last one [و] stands for loyalty and honesty. It is difficult to have all this characters which the Pashto word and Pashtunwala contain but there are a lots of people, having these traits of Pashtunwalwa. One of them is Muhammad Gul Khan Moamad as well. Muhammad Gul Khan Moamad was the man who worked for Pashto and he had done Pashto. Muhammad Gul Khan Moamad has written a small book about Pashto and Pashtunwala. The booklet name is (لنډکۍ پښتو) or *Shorter Pashto* which represents the Muhammad Gul Khan Moamad thoughts—he had about Pashto and Padhtunwala. Late Muhammad Gul Khan Moamad always struggled to purify Pashto from other languages' wards. He believed that using

foreign words is a literary crim. If someone told him a foreign word Muhammad Gul Khan Moamad reacted and said (repeat it again I did know the word) unless he would become aware of his mistake. He considered Pashto as basic need of Pashtuns. He said Pashtun has been popularized because of Pashto and will be popularized by Pashto, Pashtuns have sweet relationship among them, they are dear to each other, and they are relatives because of Pashto. He believed that there is no progress without Pashto and Pashtunwala.

### **Mohammad Gul Khan Momand's prose**

As we know prose is written for some special purposes and rarely written for entertainment or other purposes. So Mohammad Gul Khan Momand has written prose for the purpose of developing Pashto language. He considered language a complete solution for all problems. That's why he did a lot of work in this field and his work is unforgettable in Pashto language and Pashtun society. He was expert in all, first he felt the incompleteness of Pashto language then he got started and finally he successfully reached to his goal. He filled the gaps of grammar and pure Pashto words which were considered most important. Beside this he invented new writing system in Pashto language. As well as, he bright some changes

in Pashto alphabet. He added some new letters in Pashto alphabet. In prose he had unique style and genre. His prose was easy understandable and pure. Purity and coinage were his prose main points. As well as, love with each other, love with country and Pashtunwali were his prose messages. So here we would like to bring a small size of prose sample from his prose which contains the all aforementioned points of Mohammad Gul Khan Momand prose.

*“everything blisses, peace, comfort, honor, national existence, highness, national income, country defense, life and death are connected with national language. If the language become damaged all the mentioned things will damage and finally the name of the nation, country and people will be illuminated from the surface of the globe”.* (Jabarheel. H. K. 2014)

### **Mohammad Gul Khan Momand’s publication**

Mohammad Gul Khan Momand also had the characteristics like other Pashtuns’ heroes had such as, Ahmad Shah Baba, Khushal Khan Khatak and so on... Momand was the owner of knowledge wealth, sward wealth and as well as the owner of literary possession. Fortunately, he generously used his all quality and ability for the development of his society. Mohammad Gul Khan Momand some literary work has been



published in the Afghanistan monthly magazine and this writing has been published separately in book form. So we would like to categorize his work into two categories.

1. in academic and language area
2. in literature area

Momand's mostly writing is about academic part because that time which Mohammad Gul Khan Momand lived in was very important in the history of Pashto literature and there was a strong demand for Pashto grammar so Mohammad Gul Khan Momand rolled up his sleeves and started work for Pashto grammar and linguistic. So he had a separate style and genre in Pashto literature. His genre was, purity in Pashto speaking and accuracy in Pashto grammar and literature. Moreover, some other literary figures also followed Mohammad Gul Khan Momand steps for instance, Majawer Ahmad Zayaar, dr. Zarghona Ziwar and so many other. Here we want to explain his academic publications in Pashto literature.

### **1. River of Pashto (د پښتو سیند)**

Pashto river is the dictionary of Pashto words which has been written by Mohammad Gul Khan Momand and published in (1316) lunar year by education and training ministry. The book

has been printed in (266) pages and (2000) copies. At the beginning of the book Mohammad Gul Khan Momand has talked on Pashto language special letters and then he has explained the new writing system of his book. Linguist Zayaar says in his book (*wai pamga*) storing and saving ancient words can make a language rich and as well as coining new words in a language stands a language on the top of the list. In addition, Mohammad Gul Khan Momand said that a language can be protected through saving and storing its words because losing words is the losing of language and losing a language is the losing of literature and losing a literature the losing of nation. This was his belief, he believed if the language words are not stored other languages words can easily come to the language and this sort of incident have bad effect on a language. In Pashto river book lots of words have been stored and each word meaning and explanation has been written in Persian language.

## **2. The way of Pashto language (پښتو ژبې لياره)**

This is an important addition to Pashto language from the Mohammad Gul Khan Momand side. This book has been compiled by Safi Abdul-Qayoom in (1317) and printed in Lahore, Pakistan with preface the book has 495 pages. This valuable preface written by Mohammad Gul Khan Momand. At

the beginning fourteen pages Mohammad Gul Khan Momand written a very precious and beneficial introduction. in preface Mohammad Gul Khan Momand talked on the importance of a language in the life of nation. During writing this book Mohammad Gul Khan Momand faced many problems because that time there were so small number of books in Pashto language which he would have used as source. Grammar there were a few books which have been written by foreign writers. So Mohammad Gul Khan Momand focused on this point to fill the gap of a complete grammar in Pashto language. Fortunately, it was happened so, Mohammad Gul Khan Momand wrote a complete grammar in Pashto language. At the end of preface Mohammad Gul Khan Momand says I faced many problems in writing Pashto language way because of the lack of source in grammar. So I got tired much because needed much investigations and research. So I used foreign language books and style developing my book. The linguist knows that a language rules and regulation cannot be translated so it is a difficult job. I say my book will not be a complete one so I don't think that my book won't have any mistake, but any way as I am fond of my language Pashto so I hope many people will get benefit from my work and it should be considered as a little

service from my side. This book has three parts. The first part is about morphology in which Mohammad Gul Khan Momand explained and analyzed Pashto language letters, kind of letters, rules, accent, place of articulation, nouns, the traits of nouns, kinds of nouns, changing of nouns, adjectives, kinds of adjectives, pronouns, their kinds, verbs, their kinds, and prepositions. The second part is about syntax in the part he analyzed the incomplete combination, complete combination, sub-sentences, main clause, independent clauses and dependent clauses. Third part of the book goes around gerunds and infinitives. This part contains (1566) different infinitives and gerunds. The other main point of the book is that, the book relatively written in old writing system and style. So now that writing system (old system) has been changed. For example:

(سپړه ی - سپړی)

### 3. Shorten Pashto and Pashtunwali (لنډکی پښتو او پښتونواله)

Mohammad Gul Khan Momand has written this booklet or small book in the response of the Abdulrauf Benawa complaint from the Pashtuns leaders which referred to Mohammad Gul Khan Momand because he was a high dignity that time. Shorten Pashto and Pashtunwali was published in (1327) lunar

year in Kabul Magazine and in the same year it has published by Pashto association. Moreover, Sir. Benawa placed this booklet in his book *modern author* in third edition for the third time. In this book Mohammad Gul Khan Momand shone his thoughts and Pashtunwali apparently.

#### 4. Training (روزنه)

This is another book of Mohammad Gul Khan Momand which is not published still. Late Benawa has mentioned this book in his book *Modern Author* but he has not given further information about this book.

#### Cooking (پخلى)

The same story happened to this book like *training* because the Sir. Benawa has mentioned about Mohammad Gul Khan Momand *Cooking* in his book *Modern Author*. In addition, *Islah News Paper* also mentioned this book in (28, 5, 1343) lunar year, but they have not explained information about the book further.

#### 5. Pashtunian Traing (پښنتي تربيه)

This book has also mentioned in *Islah Daily News Paper* but they have not giving more information about this book.

#### 6. Old national and literary terms (زاړه ملي او ادبي اصطلاحات)

Islah Daily News Paper mentioned this book in (28, 5, 1343) lunar year. This book has not published still but it is in manuscript which has written by himself Mohammad Gul Khan Momand hands. These two books we mentioned before which have not been published still and we don't have enough information about are, Training, Cooking, Pashtunian Training and Old Literary Terms. So, the author of (Our Holy Fighters / زمونږ غازیان) book M. Wali Zalmay says there were Mohammad Gul Khan Momand nephew named (Patang), after Mohammad Gul Khan Momand death he had intention and care about publishing Mohammad Gul Khan Momand unpublished literary works. So, here we can say more unpublished writing would be with him. In spite of books there are three hand writing scripts of Mohammad Gul Khan Momand with Ustad Habibullah Rafai. Which has written himself Mohammad Gul Khan Momand. So now we would like to discuss them shortly.

**Region:** in this piece of writing Mohammad Gul Khan Momand invited the people of entire county to co-working, mutual-feeling about country, coordination and mutual-respect.

**Hospitality:** in this writing Mohammad Gul Khan Momand showed that the word strongest and unequaled people in hospitality and invitation are the Pashtuns which is hundred

percent true indeed.

**Joking:** in this piece of writing Mohammad Gul Khan Momand divided jokes into two parts legal and illegal. Illegal has been prohibited in both Islam and Pashto in this writing.

### **His work in literary field**

We knew better now that Mohammad Gul Khan Momand spent his life in political and governmental activities. He did not have time because the situation was very critical that time. So reaching to the goal was difficult. On the other hand, his priority was to make Pashto an official language. So his second priority was, developing the grammar and words storage to enrich the Pashto language, so he stated for zero and he successfully got his goal. For grammar and Pashto pure vocabulary he struggled up to his death. Here we should not forget his literary work because he was a strong poet. His poetry shows that he was a professional and expert in poetry. But unfortunately there are just a few poems of Mohammad Gul Khan Momand survived. Before I said he seems a strong and professional poet so he might have a collection of his poems but, like his other books the same incident might have happened with his poetry as well.

## Mohammad Gul Khan Momand's poetry

Momand had more interest with prose than poetry that's why he wrote just two poems. I think he preferred prose because it was necessary to Pashto language that time. If we have a look on the history of Pashto literature, we will see 80% poets and just 20% writers. The reason that why our people had and have much interest with poetry so the reasons are clear because our people were and are uneducated and poetry is something that can be produced and read by uneducated but prose writing and reading need strong ability of literacy which our people are deprived from.

Here I want to interpret a sample of Mohammad Gul Khan Momand poetry.

په خټه سپين پښتون يم محمد گل د قام خادم يم

له سټي نه اريا يم که وم که نه وم نه وم

{ I am white (pure) Pashtun, I am Mohammad Gul the servant  
and server of my nation }

I am from Arya race if am alive or if I am dead



The another sample of Mohammad Gul Khan Momand's poetry.

نيکه پلار مي پښتانه وو يم پښتون  
زمری يم، زمرزی يم، زمربون  
زه پښتون يمه بنکاره يم لکه لمر  
و غليم ته تل ولاړ يم لکه غر  
ماته ورځ د نندارې ده ورځ د جنگ  
ورته درومم په اتڼ اوپه غورځنگ  
د غورځي غرونه زما لکه ثنا  
برېښېده د توري زما لکه برېښنا  
د زمري په څېر غورځی کر مه غرمېږم  
لور لور غرونه لکه توی غوندي بهېږم  
پر غليم باندي چې راشي زما وار  
اسماني تندر به وي زما گوزار  
زه پښتون يمه پښتو باندي څرگند  
که دا نه وي زه به يمه خوشي شند  
پاتي مري مي له پلاره ده پښتو  
ده پښتو او پښتونواله د پښتو

پښتو زده کړه ده د علم او کمال  
پښتونواله ده ښه توره او ښه ډال  
ښه خويونه ديانت مو ده پښتو  
ښه دودونه او اداب د پښتنو  
پښتونواله پښتانه هوسوي  
پښتونواله پښتانه به لوړوي  
په پښتو باندې وطن گټلی شوی  
په پښتو باندې وطن ساتلی شوی  
هم به بيا وي په پښتو باندې گټل  
هم به بيا وي په پښتو باندې ساتل  
پښتو کرمه، پښتو وایمه زه تل  
ده لالی زما پښتو نه لرم بل  
سر او مال مې دواړه جار دي تر پښتو  
ژوند او مړینه مې نثار دي تر پښتو  
پښتانه که د پښتو پر لورو ځي  
دا نړی او ها نړی کې دي خوندي  
پښتانه او پښتونواله دي وي تل  
له پخوا نه یو په لس او یو په سل

### **Mohammad Gul Khan Momand's death**

Mohammad Gul Khan Momand died on August 18, 1964 – (1343, 5, 27). on Tuesday morning at 8:00 pm in Kabul, Barikot area in a rented house at the age of 79 or 80. His funeral was attended by the time king and Prime Minister of Afghanistan, King Zahir Shah Sardar and Mohammad Daoud Khan, and They were sitting there for 20 minutes, in spite of their busy life. Beside this, king Zahir Shah gave a small speech there. He said “he is quite dear to me. So I am ashamed that why I did not conduct his death ceremony before you. But you did first so you got the honor.” He also added “in the coming century Pashtun will not find a person like Mohammad Gul Khan Momand. He was practical, great, and Afghan-lover person”. Other bad news about Mohammad Gul Khan Momand was the lack of male child. In Pashtun society all the rights giving to male child or children. Because men are dominant and the controllers of all affairs. So Mohammad Gul Khan Momand had one daughter that's why his work became lost and still is unpublished. Mohammad Gul Khan Momand only daughter got married Sheer Ahmad Khan who is from Nangarhar, Lalpora District. Finally, the body of Mohammad Gul Khan

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Momand was buried in Shohada-e-Saliheen cemetery. So badly Pashtuns and Pashto lost their real protector and server forever. God bless him. God bless the sprite and ghost of Mohammad Gul Khan Momand.

## Conclusion

Mohammad Gul Khan Momand was born in January 17, 1885 and died in August 18, 1964. So, Mohammad Gul Khan Momand as discusses in the body before was, the owner of both sword and pen. He was one of the greatest politicians of Pashtuns or among Afghan nation. He served as true leader in Afghanistan. He supported King Amanullah Khan against every enemy outside and inside of Afghanistan. When the rumor of collapsing was spread that Amanalluh Khan has been defeated he did not follow the wrong way. The second major service that he has done for Pashtuns is, making official Pashto language which was not before official in the government. He also made some associations to work for Pashto and Pashtuns. He spread Pashtuns all across the Afghanistan for the sake of so that not our country become pieces. He had ability to estimate what happening in the future. His foretelling became true because some neighboring countries and their spies wanted to divide Afghanistan. The another face of Momand is his unforgettable literary work. His first book was a grammar book named *Pashto river* which is considered first native writer publication in Pashto language. Before him foreign writers had written Pashto grammar books which had problems, Momand filled this gap by *Pashto river*. His other publications are,

*Pashto ways, Cooking, Shorter Pashto, Training, Pashtun training, Old and national literary terms.* These book has key role in our modern Pashto grammar and literarture. He also worked to purify Pashto language from foreign words. He focused that without language no one can progress. He wrote many books some of published through weekly and monthly magazines in that time. Some of his publication has been published individually in the form of book. But some book is kept in the form of manuscript and they are unpublished still. He died in (1343, 5, 27) Lunar year at the age of eighty.

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