



# COMMUNIST PARTY OF INDIA (MAOIST)

## CENTRAL COMMITTEE

### Press Release

August 29, 2014

## Red Homage to Veteran Communist and People's Leader Comrade M T Khan

Comrade M T Khan, who was one of the pioneering leaders of the civil rights' and revolutionary writers' movements of Andhra Pradesh (including the present day Telangana) breathed his last on August 20, 2014. With his death, the CPI (Maoist) and the New Democratic Revolution led by it have lost one of their long-standing and staunch fellow travelers and the oppressed masses have lost one of their most vocal well-wishers who stood by them till the end. Our CC, CPI(Maoist) is paying humble red homage on behalf of all its ranks to veteran comrade M T Khan and is sending its deepest condolences to his family, friends and all the democratic and revolutionary organisations that he was part of and to all his comrades-in-arms who grieve his death.

Mohammed Tajuddin, fondly called as *Khan Saheb* by all, was born in 1935 near *Purana Pul darwaza* in Hyderabad. He studied in City College till High School and completed his intermediate course in Vivekvardhani College. Though he joined the Osmania University for his BA course he could not complete it due to financial reasons. He was influenced by the communist, peasant and student movements raging in Telangana in that period and turned towards communism at a very young age. He joined the CPI and even worked as a courier to the legendary communist leader of Hyderabad and revolutionary poet comrade Makhдум Mohiuddin during the glorious Telangana Armed Peasant Struggle. Makhдум was a great influence on him that he cherished till the end. He joined the Progressive Writers' Association and contributed in the literary field too.

When there was a split in the CPI in 1964, he joined the CPM hoping that this would completely sever itself from revisionism and lead the revolution in India. His hopes were dashed when CPM leadership continued in the revisionist path. With the dawn of Naxalbari in 1967 and eruption of Srikakulam Armed Peasant Struggle in 1968 he left the CPM and unequivocally chose the Naxalbari path. Once he chose the correct path he neither wavered nor looked back and continued staunchly in that path till he breathed his last.

After the martyrdom of comrade Charu Mazumdar in 1972 and setback in the movement, there were attempts to reunite the party at an all India level and to revive the movement in AP by the party leadership. *Khan Saheb* was one of the handful of persons who stood steadfast by the party leadership and helped in these efforts. The Andhra Pradesh Provincial Committee decided to publish in 1972, a magazine named 'Pilupu' (The Call). *Khan Saheb* took up the responsibility as its printer and publisher taking great risks to his life and livelihood. The role of 'Pilupu' in rallying the genuine revolutionaries around the protracted people's war path by fighting back and defeating the right opportunists who were trying to malign comrade Charu Mazumdar personally and the great Naxalbari and Srikakulam revolutionary movements and proposing the liquidationist line was very crucial in that period. When we remember the number of persons who left the movement in the face of repression or hardship, the number of persons who attacked the party/movement with right opportunism and their disruptive activities, we can correctly appreciate the role of persons like *Khan Saheb* in that period.

He was arrested under MISA in 1973 and was implicated in the Secunderabad Conspiracy Case in 1974. During the entire period of Emergency he was behind bars but he kept alive the revolutionary spirit inside himself and his fellow prisoners. At that period prisons were centers of various kinds of ideological and political struggles, hot discussions and sharp demarcations on differing positions in the party/various splits that came up after the setback of the movement. Taking the correct line during those tumultuous years was not an easy task but he succeeded in that. He emerged steeled out of this experience.

He was a member of the Revolutionary Writers Association (Virasam) since its formation in July 1970 and was in the forefront in conducting its first conference in Hyderabad in 1971. Virasam played a crucial role in propagating MLM and upholding the Naxalbari and Srikakulam Struggles in that period and M T Khan played his role in this. *Khan Saheb* was also a founder member of the APCLC in 1974 and contributed to the civil rights movement in AP in particular and at an all India level in general. When severe repression was unleashed by the Vengal Rao government and fake encounters became the norm not to mention the countless brutalities heaped on the poor adivasis of Srikakulam and other movement areas, the formation and role of APCLC in fighting for the

rights of the people is very important. M T Khan made his contributions to this. He also served as its President from 1992 to 1998.

Initially during the days of Naxalbari, mass organisations were not formed as they were bogged down in reformist practice under the revisionist CPI and CPM. Later this stand was reviewed and initiative was taken to form them in AP. So when the revolutionary writers and democrats of AP supporting the Naxalbari and Srikakulam movements decided to organise themselves into Virasam and APCLC, it was done by basing on committed activists, capable comrades who could lead them and were steered in practice without becoming victims to reformism like the mass organisations of CPI, CPM and several other right opportunists. The role of these two organisations in raising the revolutionary and democratic consciousness of the Telugu people in all these decades needs no elaboration and the contribution of *Khan Saheb* as part of these should not be forgotten.

He also served in Indo-China Friendship Association for a few years till China remained a socialist country and disassociated himself after it turned revisionist. He was the leader of the forums that were formed against religious riots in Hyderabad and was in the forefront of the forums formed and the movements built against encounters, release of political prisoners, State's attacks on activists, in the movement for separate statehood for Telangana and several other agitations that were waged for people's democratic rights.

His contributions and interests ranged from civil rights and literature to arts and theatre. He wrote several poems and articles and translated several pieces into Urdu. He drafted and translated several pamphlets into Urdu to propagate revolutionary politics among the Muslim population, particularly in Hyderabad. He wrote to Urdu magazines like *Siasat* and English magazines like *News Time* expounding new democratic politics and analysing various issues with a historical materialist viewpoint.

For more than six decades he was active in public life, served in positions fulfilling the responsibilities the movements bestowed upon him during various crucial periods, all for realising the dream of communism. Till the end he stood as pillar of support not only to Virasam and APCLC but also to all the revolutionary and democratic organisations and movements in AP and Telangana and the younger generations in these organisations looked up to him as one of their mentors. Given the fact that some of his earlier companions and some of those who joined the work in the later periods could not withstand the various pressures (ranging from enemy repression to family constraints) or lost confidence on the ideology of MLM/the revolutionary movement or even became downright selfish and left the movement, his continuation till the end stands tall. After the setback of the movement in AP/Telangana after a series of encounters of top leadership, the past decade demanded a great amount of resilience and perseverance from the mass organisation leaders and cadres. *Khan Saheb* was one of those veterans who helped keep the red flag aloft under such adverse conditions in the manners he was capable of. This should always be remembered as an ideal about such veteran comrades.

Even today the revolutionary movement has not made many advances in taking the revolutionary politics into the religious minorities, particularly into the Muslims, in spite of clearly articulating the need in theory. *Khan Saheb* had played a crucial role in fulfilling this responsibility to the extent he could. One of the ways to pay real homage to him would be to put earnest efforts to fulfill this unfinished task. His adherence to Naxalbari politics should be placed as an ideal before the religious minorities to emulate. This becomes even more necessary in a context when the State is increasingly becoming Hindu biased and fascistic and targeting them.

He led a simple life and was very humane in his approach. In an ambience of consumerism it is a high ideal to lead a simple life and not forget one's roots. He faced several financial problems throughout his life but he never let them dampen his revolutionary enthusiasm or divert him from his goals.

The CC, CPI(Maoist) once again vows to fulfill the dreams of martyrs like comrade M T Khan and the thousands of martyrs of the New Democratic Revolution in our country by smashing this exploitative system and establishing genuine democracy and freedom for our people. Ushering in a new democratic society where people enjoy civil rights and where people's literature and culture develop in full bloom would be a fitting homage to him as he held these causes close to his heart. His entire life and work have several important aspects that every young activist should know, grasp and emulate. We are appealing to all to propagate and keep alive the memories and ideals of our beloved *Khan Saheb*.



(Abhay)

**Spokesperson,  
Central Committee,  
CPI (Maoist)**