

An Appraisal of the Khudai Khidmatghar Movement in the Novel "A God in Every Stone"

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Abstract



Every poem, play, and novel, we read has been influenced by a political context, the situation of the era, and the writer's socio-economic status. Reading something from so long ago firsthand is a noteworthy feature of knowing about the lives of historical figures and their era. Similarly, it also helps to know about some personalities that were overlooked in real but are present in the novels. Many renowned Pakistani writers and poets rose in this regard, leaving a legacy in Pakistani Literature to indicate the mindset and passion of their nation. Among them, Kamila Shamsie, a female writer in Pakistan dared to make her space in the lot. Though her novels are fictitious they sometimes make gestures toward key moments of history as shown in her novel "God in Every Stone". The novel unwinds the movement of Khudai Khidmatgaar and the struggles of Bacha Khan behind the innovation of the idea of educating the Pakhtuns. Therefore, this research article aimed to analyze, how the movement of Khudai Khidmatgaar was depicted by Kamila Shamsie in her Novel "A God in Every Stone". The research work was qualitative, in which the researcher used content analysis to interpret the textual or narrative data. The primary source used for the study was the novel "A God in Every Stone". The other data was drawn from the works done by other writers and critics related to this research, after thorough analysis it was concluded that Kamila Shamsie in her novel shows the positive aspects of this movement and the attitude of the British towards it. It also describes various families and the sufferings they face in the upbringing of this movement. In the novel, Remmick, a British agent, condemns the Muslims and their war-like nature. The novel depicted that the Khudai Khidmatgaar movement is substantial in Pakistan's independence history, but it is completely off the record. The Novel shows that Abdul Ghaffar Khan dedicated his life to the advancement of Pashtuns, but he is most remembered as Gandhi's supporter. From the writer's work, the researcher concluded that the great Bacha Khan believed that education was the only way to relieve the fate of Pashtuns for which he opened Azad madrasa schools in different areas. However, the novel also indicates some falsely attributed of the people and claimed that it was a form of the same nonviolence moment promoted by Gandhi in the rest of India.

Keywords: A Novel "A God in Every Stone", Khudai Khidmatgaar Movement, Bacha Khan, Education Reforms, Nonviolence Moment

Introduction

Pakistan since its independence, has struggled a lot to create a literary history that would reflect its glorious past and exquisite culture, and will be effective for Pakistanis as well for the world to know the positive aspects of Pakistan. Many renowned Pakistani writers and poets rose in this regard, leaving a legacy in Pakistani Literature to indicate the mindset and passion of their nation. Some of them are Saadat Hasan Manto, Mohsin Hamid, Mohammad Hanif, and Kamila Shamsie.

Among them, Pakistani writer Kamila Shamsie showed great bravery by carving out a place for herself. Born on August 13, 1973, this British-Pakistani novelist is best known for her critically acclaimed book Home Fire. She moved to London in 2007 and is currently a dual citizen of Pakistan and the United Kingdom. She is the author of seven books: Burnt Shadows (2009), which was nominated for an Orange Prize for Fiction and has been translated into over twenty languages; In The City by the Sea (1998); Salt and Saffron (2000); Kartography (2002); Broken Verses (2005); and

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many more. Her sixth book, *A God in Every Stone* (2014), was included in the Granta Best of Young British Novelist and Orange Prize shortlists. *Home Fire*, her seventh book, received the Women's Prize for Fiction in 2018 after being long-listed for the 2017 Booker Prize.

Even though her books are fictional, they occasionally allude to significant historical events, as demonstrated in *A God in Every Stone*. The solid process of *A God in Every Stone* features a variety of historical figures, such as Alexander, Zeus, Darius, the Ottoman Empire, and the British Empire. The tale foretells that authority will endure till the end of time. It also demonstrates how racist and colonial concepts are used to manufacture colonial beings. An ambitious masterpiece, *A God in Every Stone* is illuminated throughout by Shamsie's beautiful words. Her sense of location can be both delicate and exquisite at times. Peshawar's blossoming orchards, which include blood hoses by firemen from the streets of Qissa Khwani Bazaar, are as colorful as ever.

The book reveals the story of an English Archeologist Vivian Spencer who is in search of a circlet. To get her purpose she moved to Peshawar Pakistan, where she met a boy named Najeeb a person fond of history. Another plot revolved around Qayyum who has lost one of his eyes in the Indian British army and later on joined the movement of Khudai Khidmagaar, once a supporter of the British now fighting against them. It demonstrates how the movement was non-violent but how they are been shown in history. The novel unwinds the movement of Khudai Khidmagaar and the struggles of Bacha Khan behind the innovation of the idea of educating the Pakhtuns. A socio-religious and non-political movement started only to raise awareness among the Pakhtuns inculcating political consciousness and none of his interests. Once he was asked in an interview by Ghani Khattak claimed, "I am not a leader at all but a Khudai Khidmagaar".

The depth of Shamsie's writing is in the manner in which several themes and narratives within a novel are interconnected, interact, and become a part of one another, allowing the experience of a single individual or a couple to be seen in a wider, more socially dense perspective both the difficulties of leaving a community where one feels at comfortable and the need to tackle current problems through understanding are depicted in her novels. The novel *A God in Every Stone* could be discussed from many perspectives such as colonialism, feminism, historical as well.

A Critique of Resistance Shown by Pashtun Leaders to British Raj by Waheed Ahmed Khan', Abdul Hameed Khan', and Ayaz Afsar focuses on the colonized Pashtuns and their resistance to the British rulers in India. They highlight two prominent Pashtun leaders in the movement for freedom, Bacha Khan and Haji Sahib of Turangzai, and their resistance philosophy. They show how the latter made religious war his tool to educate the Pashtuns. They further highlight the author's justification of the British civilization theory and the resistance of natives to colonization.

Repression and Resistance: A Foucauldian Discourse Analysis of Power Structures by Quart Ul Ain Liaqat and Dr Rizwan Akhtar focuses on macro and micro forms of oppression. The article also highlights various types of counteractive resistance movements that occur as a consequence of colonization. According to the paper, the novel contains a universal message of hope because it implies that, while there are worldly gods in every stone of human history, resistance to those gods is inevitable and prevalent (Liaqat & Akhtar, 2019).

Different studies highlight the various aspects of colonialism and their dominancy over the colonized. But very few of them show the other side of the page. This researcher critically analyzes the novel *A God in Every Stone* from a distinct perspective, explaining the movement of Khudai Khidmagaar, their agenda, and the strong historical background at the rear end of this movement. Besides, it will conclude the positive side of the movement.

Research Problem

With the arousal of socio-religious and political war conflicts, the only way to reform society is through education. The progress of a society is necessary in every aspect but to be aware of them in the light of education is more impressible and long lasting. So was the philosophy of Bacha Khan, to educate the Pashtuns of North West Frontier Province but with a non-violence resistance unlike Haji Sahib of Turangzai. This paper will focus on the appraisal of the movement of Khudai Khidmagaar in the novel "*A God in Every Stone*" and the struggles behind it in a very positive manner. It will further show the attitudes of colonizers towards the Pashtuns and the reformation by Bacha Khan under the flag of Khudai Khidmagaar. Pashtuns are mostly associated with war-like attitudes and far from education; therefore, this paper will show that the only possible way to overcome the aggression and

war-like nature of a Pashtun is education, patience, and truth which Bacha Khan used in a very right way.

Research Questions

1. How the movement of Khudai Khidmagaar was illustrated by Kamila Shamsie in her Novel "*A God in Every Stone*"?
2. What picture does she draw in her novel about the great Khan Abdul Ghaffar Khan known as Bacha Khan?
3. How did she write about the education reforms brought by the Khudai Khidmagaar movement to overcome a situation of socio-religious and political war conflicts?

Significance of the Study

The study will shed light in a real sense as mentioned in the novel, on the philosophy of Bacha Khan and the struggles that he encountered during the movement of Khudai Khidmagaar and how he worked for the promotion of education and the eradication of social evils from the society. Further, the research study of the novel will highlight the personality of Bacha Khan as an important figure in his own right but completely overwritten in the history of Pakistan.

This study will be a noteworthy layout and an attempt to analyze the Khudai Khidmagaar movement, especially in the revival of Pashtun nationalism, and the adoption of non-violence in the Pashtun society. The study will be set forth for the coming literature students as it will create a platform for further explanation and research about Bacha Khan.

Literature review

About the writer

Born on August 13, 1973, Kamila Shamsie is a British-Pakistani novelist best known for her critically acclaimed book *Home Fire*. She moved to London in 2007 and is currently a dual citizen of Pakistan and the United Kingdom. Inspired by the Kashmiri poet, she earned a BA in Creative Writing from Hamilton College and an MFA from the MFA Programmed for Poets & Writers at the University of Massachusetts Amherst.

After the publication of *In The City by the Sea* in 1998, several books in the same series were released in 2000: *Salt and Saffron*; *Cartography*; *Broken Verses*; and *Burnt Shadows* (2009), which was translated into more than twenty languages and was shortlisted for the Orange Prize for Fiction. 2014 saw the publication of *A God in Every Stone*, a book that was shortlisted for both the Orange Prize and the Granta Best of Young British Novelists. Her sixth book, *Home Fire*, received the 2018 Women's Prize for Fiction after being long-listed for the 2017 Booker Prize. She is a fellow of the Royal Society of Literature and was named a 2013 Granta Best of Young British Novelist.

About The Book

"A God in Every Stone" is a rich tapestry woven with diverse historical personalities, including Alexander, Zeus, Darius, and significant empires like the Ottomans and the British. The novel explores the enduring nature of power structures throughout history, while also exposing the use of racist and colonial ideologies in shaping imperial narratives. Kamila Shamsie's narrative is both lyrical and expansive, vividly capturing the essence of locations such as Peshawar with its blossoming orchards and vibrant streets like Qissa Khwani Bazaar.

The novel portrays the longevity of power dynamics through a solid procession of historical events, including the tragic bloodshed in Qissa Khwani Bazaar. The book follows German archaeologist Vivian Spencer's quest for a circlet, which leads her to Peshawar, Pakistan, where she meets Najeeb, a history enthusiast. Alongside, it tells the story of Qayyum, who loses an eye serving in the British Indian Army before joining the nonviolent Khudai Khidmatgaar movement, led by Bacha Khan. It demonstrates how the movement was non-violent but how they are been shown in history. It further shows the philosophy of Bacha Khan behind the movement.

Conceptual Framework

Foucault (1991) is of the view that power permeates every aspect of our lives, manifested in discourse, knowledge, and regimes of truth. It shapes our identities and behaviors. These "universal politics" and "truth regimes" stem from scientific discourse and institutional structures, heavily influenced by the educational system, media, and evolving political and economic ideologies. Foucault identified a new form of disciplinary power within administrative organizations and social services like prisons, schools, and mental hospitals that emerged in 18th-century Europe. These institutions taught individuals to regulate themselves and conform to societal norms, reducing the

need for overt coercion or violence in their supervision and management. The theory relates the progression of society in terms of education, language, and history without violence.

Another philosophy based on such ideas is that of Gandhi. According to him, transformation in individuals and society comes from the principles of truth and non-violence. Connecting to the view of Gandhi, Kamila Shamsie in her novel explains the ideology of Bacha Khan about the reformation of Pushtun society. The way she depicts Khudai Khidmatgaar in her novel rightly evaluates that awareness in society can only be possible through patience and truth.

Khudai Khidmagaar: A Critical Consideration

The idea of the Khudai Khidmagaar movement was critically defined by some people. These views provide a critical approach to the study. According to Gaventa (2003), Foucault is one of the few writers on power who recognizes that power is not merely a negative or repressive force that compels us to act against our wishes. Instead, Foucault sees power as a necessary, productive, and positive force in society.

The way Gaventa describes the idea of Foucault is that the progress of society is not possible through the negative use of power rather it depends on peace and patience. Similarly, when Kamila talks about Khudai Khidmagaar she gives a flashback of a society proceeding by a movement based on non-violence. She further adds how such a brilliant movement was shown in history. One such quote that defines the movement of Khudai Khidmagaar is given by Sir Syed Ahmad Khan. "Everyone has the right to freedom of expression... Suppression of opinions, whether for religious reasons, fear of community and tribe, fear of being defamed, or fear of the government, is extremely harmful." When Khan says about freedom of expression it correlates with the movement of Khudai Khidmagaar on the ground to attain knowledge, power, freedom, and peace for the betterment of society. It elaborates on two national theories. It introduces Muslims and Hindus as two separate nations. Likewise, Kamila presents the story of a Pashtun boy and a German girl who had briefly become a mentor to him. However, the purpose of this relationship was to seek knowledge about his history. But it was not acceptable by the society. Just like the two-nation theory that sheds light on the differences between Muslims and Hindus, Kamila highlights the issues of two separate nations and how they face difficulties.

The philosophy of Khan Abdul Ghaffar Khan emphasizes nonviolence. He famously said, "I'm giving you such a weapon that the cops and army won't be able to stand up to it. It is the Prophet's weapon, but you are unaware of it. Patience and justice are the weapons; no power on earth can stand against them." He believed that there is only one true power, God and that we are merely His servants. He referred to himself as a Khudai Khidmagaar, meaning a servant of God.

Kamila Shamsie strongly supports Bacha Khan's philosophy in her novel "A God in Every Stone," illustrating how his movement brought reformation to Pashtun society without the use of arms and armies, relying instead on faith in God and a strong belief in nonviolence.

The British Raj had an impact on both native culture and the governmental structure in the Indian subcontinent. According to one study, it was colonial discourses, not military strength that fixed and unsettled the British Raj. Kamila Shamsie's "A God in Every Stone" (2014) is a rare book that not only depicts the processes of colonization in the subcontinent but also weaves together threads from many historical eras to illustrate various expressions of dominance. The novel explores the history of more complex, varied, and inclusive understandings and recollections of the Great War in the twenty-first century. It reveals a variety of hidden or marginalized histories, including those concerning women's roles, the experiences of South Asian soldiers, and colonial violence and anti-colonial resistance in the post-war years. At the same time, the novel emphasizes the ambiguities in these stories.

The novel is based on a post-colonial concept which had altered the ideologies of the colonized. The novel attacks the colonial power, identity crisis, and the Eurocentric approach of the British. The novel reveals the non-violence and freedom movement in NWFP which worked for the Pashtun society helping them get an education but in the end, they face a lot of criticism due to an incident that took place in the city of Peshawar, Qissa Khwani Bazar (Khattak & Hussain, 2018).

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One such quote that defines the movement of Khudai Khidmagaar is given by Sir Syed Ahmad Khan. "Everyone has the right to express himself... Suppression of opinions, whether for religious reasons, communal and tribe fears, fear of being defamed, or fear of the government, is extremely harmful."

Helen Dunmore (2014) says that says about freedom of expression correlates with the movement of Khudai Khidmagaar on the ground to attain knowledge, power, freedom, and peace for the betterment of society. It elaborates on two national theories. It introduces Muslims and Hindus as two separate nations. Likewise, Kamila presents the story of a Pashtun boy and a German girl who had briefly become a mentor to him. Although the purpose of this relationship was to seek knowledge about history it was not acceptable to society. Just like the two-nation theory that sheds light on the differences between Muslims and Hindus, Kamila highlights the issues of two separate nations and how they face difficulties.

The philosophy of Khan Abdul Ghaffar Khan is another statement that emphasizes the concept of nonviolence. "I'm trying to provide you such a weapon that the corps and army won't be able to stand up against it," he says. It is the Prophet's weapon, but you are unaware of it. No power on earth can withstand the weapon of patience and righteousness". He gives the idea of strong belief that there is only one power that is God and we are nothing but the servants of God. He told me that I was nothing but a Khudai Khidmagaar. Kamila strongly supports the idea of Bacha Khan in her novel "*A God in Every Stone*" and how the movement brought reformation in Pashtun society without any arms and army but rather with the help of God and a strong belief in him.

Reviews of the novel "*a god in every stone*"

"*A God in every stone*" is a cluster of many histories. It also calls attention to many social evils as well. By reading the novel, one can relate to their history because of the vivid and lifelike characters and setting. Some related views on the book are:

'It is redemptive and uncompromising, full of passion, life, and intelligence; it gets to the spot where life and history collide to show them as one.' It already reads like a classic, with a sense of timelessness and completeness, as if she sensed it at her feet, gently unearthed it, brushed the soil off of it, and held it up to the light— and now we all have it. That's how good it is.' (Smith, author of *The Accidental*)

The sentence above highlights the style of the depiction of Kamila Shamsie when she shows each day in such a manner that the person relates to it. The streets of Qissa Khwani Bazar and the Pashtun family are the same as Pashtun can relate.

Dunmore (2014) says that Shamsie writes expressively. Her feelings are very sensitive to a place and her curiosity about how an empire grows and collapses makes this novel worth reading. She shows the collapse of the Ottoman Empire the success of the Khudai Khidmagaar movement and the reforms of the Pashtun society. 'A breath-taking look at the impact on the forgotten Indians who fought so heroically for a foreign empire.' Shamsie's prose takes you on a journey through time and place to create a stunning novel.' (Today in India)

The above line shows that Kamila Shamsie gives her words as a path to highlight the forgotten Indians like Qayyum, who fought on behalf of the British and lost one of his eyes in war but how he was exited from the army and sent back to his home town.

"*A God in Every Stone*" is an exceptional piece of writing that explores themes of family, love, war, and colonialism (Nawaz, 2014). Asif Nawaz highlights the novel's colonial aspects. Kamila Shamsie portrays two well-known Pashtun leaders, Haji Sahib of Turangzai and Ghaffar Khan, who fought against colonization. Their struggles were based on different approaches: Haji Sahib used religious education, while Ghaffar Khan established schools to educate Pashtuns.

All of the above reviews highlight the historical aspects of the novel *A God in Every Stone*. It reflects Kamila's explanation of Khudai Khidmagaar. She is appraising the movement for its

optimistic approach towards Pashtun society. In addition, she praises Pashtuns for their full-fledged contribution to this movement.

Methodology

The research work was qualitative, in which the researcher used content analysis to interpret the textual or narrative data. The study will be subjective as it will be based on the researcher's evaluation of the text, with a special focus on the educational reforms of the movement Khudai Khidmagaar. The focal point of the research will be the positive side of the movement and the philosophy behind the movement. It will also highlight some of the negative views of people regarding this movement. Furthermore, it will reveal the attitudes of foreigners towards Muslims and their attitudes towards them.

Data Collection Procedure

The primary source used for the study was the novel "*A God in Every Stone*". The other data was drawn from the works done by other writers and critics related to this research,

Analysis and Discussion

Sowing the seeds of a movement, aimed at bringing awareness to society is not an easy task. Similarly, Khan Abdul Ghaffar Khan, after putting up the philosophy of this movement, received a huge black lash. He was frequently called "Frontier Gandhi" because the movement was based on the phenomenon of Mahatma Gandhi, though it was non-violent.

Kamila Shamsie in her novel shows the positive aspects of this movement and the attitude of the British towards it. It also includes various families and the sufferings they face in the upbringing of this movement. Many of them lost their lives in the process.

The author shows the attitudes of the British towards the Pashtuns and their way of reformation. When Haji Sahib Turangzai started up his movement, the British thought that they would cause a rebellion among the people. This was not a source of happiness for the British with the awareness of Muslims to support their people through education. They considered the Pashtuns to be non-violent and aggressive because they were not able to bring reform to the society without destroying it. In the novel, Remmick, a British agent, criticizes the Muslims and their war-like nature. He considered them as hotheads:

"Up there is a zealot named Haji Turangzai, who leads a horde of savage followers. You needn't be concerned; we're used to dealing with these jerks." (p.71)

Like Haji Sahib Turangzai, Ghaffar Khan was also a Pashtun reformer who wanted his people to be the representatives of Indian Muslims, but in a slightly different manner. Haji Sahib was more in favor of madrassahs, but Ghaffar Khan's way of resistance was different. He started schools where children were taught free of cost. They were taught Western education as well as religious education and some skills were also taught over there. Qayyum, the protagonist of the novel, is shown as a servant of the British army. But when he was sent back to his country after severe injuries and losing one of his eyes, Kalam Khan's father introduced him to the inspiring leader of that time, Ghaffar Khan, in a very positive way:

"Of your generation, only Ghaffar Khan is a true Pashtun." (p.115)

The author praised the mission of Ghaffar Khan in good words, saying that he wanted to lead the Pashtuns in non-violent resistance because everywhere they were shown as hostile and aggressive, but Ghaffar Khan was the opposite of that and wanted his people to act in the same way.

The old man further added that Ghaffar Khan is the only one who can give Pashtuns their original identity through his way of reformation:

"To remove your blindfold and find your place in the world" (p.115)

The author has done justice to the personality of Ghaffar Khan, as he was the one who showed every Pashtun their identity. In a very short time, he gained popularity, and his views were welcomed by the locals. When Kalam Khan's father introduced Qayyum to Ghaffar Khan, he said that he was a twenty-five-year-old boy but he knew how to show the Pashtuns their identity.

"At twenty-five, he already knew how to put a spark in old men's eyes, how to make young lads whisper fragments of his stories as if they were love couplets." (p.115)

Haji Sahib of Turangzai and Ghaffar Khan both wanted their people to be educated. They started the resistance movement together. The former started madrassahs to spread religion and the latter started a chain of schools to educate them with Western knowledge. But soon, Ghaffar Khan

diverged his path from Haji Sahib, as he was not in favor of violence. Ghaffar Khan was more in favor of removing the violence tag from the Pashtuns, which did not let them progress in any field of life. In the novel, the author points out their ways of resistance how one uses arms to bring reformation and the other uses education to facilitate society:

"When he was just over twenty, Haji Sahib of Turangzai found him, and together they created a program for education and reform. Now, one is a fugitive in the tribal areas, while the other travels throughout the settled districts, establishing schools where Pashtuns can receive an education free from mullahs' superstitions and English brainwashing." (p.115)

Ghaffar Khan not only tried to educate the Pathans but also wanted to bring social awareness. When Qayyum the protagonist, first met Ghaffar Khan he was explaining his views about the feudal system and how it was taking us to the dark. The Pashtuns were exhausted by blood feuds. They also wanted a remedy for it. Therefore, soon after the formation of the movement people started registering themselves in the Khudai Khidmagaar in large numbers. Bacha Khan wanted to explain to the Pashtuns that the hostility between us would make us shaky and powerless. Therefore, he wanted them to unite and start an education war to get freedom:

"Ghaffar Khan was continuously explaining how revenge and blood feuds were eating up the Pashtuns from within." (p.116)

Ghaffar Khan believed that Haji Sahib's decision to raise arms against the British army was not a wise choice, since Bacha Khan did not rely on violence that's why he parted ways with him. He equated rising against the British army to being trapped in a house surrounded by a well. His freedom movement involved the use of violence. He explains his reason for moving apart from Haji Sahib:

"Constructing a well after your house has caught fire is like taking up weapons after your lands have been conquered." The tribesmen's swords will not be able to free us from this slavery. No weapon will be able to free us from this slavery. If we wish to grow, we must... Get rid of our erroneous beliefs. "We have to get out of this rabbit's dream." (p.116)

After Qayyum met Ghaffar Khan, he was so impressed by the ideas of his non-violence that he also joined the mission of educating Pashtuns. Soon after, Ghaffar Khan became a hero to the younger generation because he established schools and a nonviolent movement whose adherents were known as Khudai Khidmagaar. Western education can be used as a tool against the British, which was the motto of the moment. Ghaffar Khan advised him to teach his people the act of kindness and patience:

"A few weeks earlier when Qayyum wanted to teach at one of the schools his new hero had opened in Peshawar valley...Ghaffar Khan had said don't forget, the most important thing you'll teach them is service." (p.129)

In the real sense, Bacha Khan was not a person who was against religious education; rather he was against violence, which is always linked to Islam. The schools he set up were not only based on Western education but Islam was also taught there. Qayyum taught his brother Najeeb the teachings of Islam, which he used to teach his students in the school set up by Ghaffar Khan:

"Islam teaches us goodness, teaches us virtue, teaches us service, teaches us brotherhood, and teaches us gentleness."(p.130)

Even though Ghaffar Khan taught Islamic principles in his schools, the mullahs heavily criticized him because his ideas were based on Gandhi's nonviolence philosophy. In one of the letters, Qayyum wrote to his brother Najeeb, about the backlash faced by the Khudai Khidmagaar movement. The mullahs started calling their ideas Hindu beliefs. To present an effective resistance Ghaffar Khan stressed the need for education, the mullahs turned against him, but Ghaffar Khan and his followers put great trust in Allah and continued their mission.

"Already there are rumors put about by the English and the mullahs that Ghaffar Khan's ideas of non-violence are Hindu beliefs taken from Gandhi." (p.141)

The Khudai Khidmagaar movement faced a lot of negative responses from the very start. First, the local Pathans did not support it, and then the mullahs started naming it a non-Islamic movement, but Ghaffar Khan advised his supporters that they should not lose hope and always be patient. They must answer the negative remarks with non-violence and with the arms of education, and make an example out of it. When he joined the mission and the mission gained popularity, Qayyum wrote to his brother about how Ghaffar Khan was motivating them:

“Ghaffar Khan conveys to us that we need to be patient and show through example that they are wrong.” (p.150)

The organization of Khudai Khidmagaar (servants of Gods) was formed in 1929 and quickly became very popular. As it was a non-violence movement, therefore, carrying arms was not allowed for the members. Ghaffar Khan once, in an interview, said that I am not a leader but a Khudai Khidmagaar which claimed that his belief was very strong in Allah. Likewise, he advised his followers to have strong faith in Allah. The lines in the novel below show their strong belief:

“Yes, the servants of God, Najeeb, we draw our strengths from Him and will challenge any of the Maulvi who claim Ghaffar Khan’s action in associating with Gandhi are not those of a true Muslim.” (p.150)

The preceding sentence also demonstrates that Ghaffar Khan was certain that the armed rebellion would bring calamity and devastation to the Pashtuns, who had already suffered a great deal due to their nature. However, some falsely attributed his beliefs to Gandhi's and claimed that it was a form of the same nonviolence promoted by Gandhi in the rest of India. However, a few years later, they proved clearly that the Khudai Khidmagaar were not the followers of Gandhi but that of Ghaffar Khan. The Khudai Khidmagaar soon gained popularity among the elders and they also joined the movement.

Ghaffar Khan had placed a high value on discipline from the start. The volunteers were organized and trained in a military-like manner. They were also awarded military ranks. Members would commit before joining the movement that they would not participate in any violence or other vices. The volunteers will even be dressed in uniform. Ghaffar Khan got the inspiration for this movement from the army. Qayyum told his brother that Ghaffar Khan had constructed this idea from the army though our shirts were not as attractive as the army uniform Ghaffar Khan was the opinion of a dye that is cheap:

"The army's strong sense of brotherhood and discipline aided him in developing the concept for the Khudai Khidmagaar, which makes happy me more than anything else in life." (p.150)

The commitment and strict adherence to nonviolence were the most notable attributes of Khudai Khidmagaar. Volunteers were instructed not to use violence or carry weapons. It was instilled in them the virtues of patience and tolerance. Even if they were humiliated, they were told not to retaliate. Giving examples from the Holy Prophet's and his Companions' lives inspired. Ghaffar Khan's volunteers were prompted by the following lines from the novel: "While the Muslims inquired the diviner, how should we respond to these attacks?" He responded with patience and decency. These are Pashtun values, not Muslim virtues." (p.155)

Ghaffar Khan supported the idea of nonviolence because he was aware of the fact that violence is always linked to Pashtun. Therefore, he always instructed the Pashtuns to be calm and tolerant. When the movement of freedom was increased, it was necessary for them to not get involved in any kind of violence. Everywhere Ghaffar Khan delivered his speech about freedom, he would always recall his philosophy of non-violence. Once, when Qayyum attended one of his conferences, Ghaffar Khan was recollecting all those negative interpretations of Pashtuns. He was giving them the hope that one day the people of the world would know their true nature if they would act on the principles of Islam:

"I'm not going to tell you that Pashtunwali and non-violence are compatible. I'm going to tell you that nonviolence is fundamental to Pashtunwali in the circumstances we live in." (p.156)

Abdul Ghaffar Khan and other leaders of the Khudai Khidmatgaar were arrested on April 23, 1930, by British police after he gave a speech in Utmanzai, North-West Frontier Province. Following his arrest, protests erupted in the Qissa Khwani Bazaar in Peshawar. British soldiers entered the market to disperse the crowds who refused to leave, driving their vehicles into the crowd and killing several protesters and bystanders. This incident turned a non-violent movement into a violent one, leaving a contradictory mark on Pakistan's history.

Conclusion

Based on the preceding arguments, it is possible to infer that the Khudai Khidmatgaar movement is a momentous movement in Pakistan's independence history, but it is completely off the record. Generally, it is remembered in hazy words. Ghaffar Khan dedicated his life to the advancement of Pashtuns, but he is most remembered as Gandhi's supporter. Bacha Khan strove to resurrect Pashtun society. Following a thorough examination of Pashtun society, he determined that revolutionary steps

would be required for the resuscitation of this society, or else the Pashtun nation would be obliterated. He believed that the revolution required educationists and scholars, who were inaccessible among the Pashtuns. He continued his fight for education to find like-minded people. He primarily focused on religious education in his educational approach. Bacha Khan employs education as a weapon for his aims. As a result, he saw a need for a movement that would support the Pashtuns, which was the Khudai Khidmagaar, or Red Shirts, movement. He concluded that education was the only way to relieve the fate of Pashtuns.

Recommendations

In light of the above result and conclusions, it is recommended that the Khudai Khidmagaar Movement heroes be explored in the other literary works of great writers like "A God In Every Stone" to introduce young readers to the achievements and performance of the greatest personalities like Bacha Khan and others.

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