

Pashto literature and history. Mr. Mashwani was considered to be a close confidante of Bacha Khan during his exile in Afghanistan. His close association with Bacha Khan is part of history now. He has seen this great leader from the proximity very few had had the opportunity to see.

Dr Mohammad Munir Khan

Dr Mohammad Munir Khan is a graduate from Khyber Medical College, 1991. He came to the US in 1993. Currently he is practicing internal medicine in Tampa Bay Area, Florida. Dr Munir Khan actively participated in social work, organizing medical camps in Pakistan's backward areas such as Chitral. He has also actively worked in education sector in Pukhtoorkhwa's southern districts. He is associated with the Bacha Khan Education Foundation, USA. (For more details please visit www.bkefoundation.org)

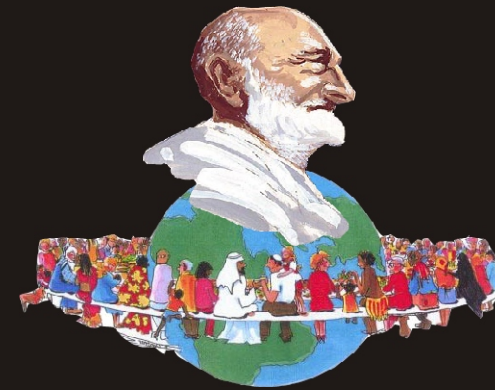
Dr Saleem Afridi

Dr Saleem Afridi, a graduate of Nishtar Medical College and is currently practicing urology in Tampa Bay area, Florida. Dr Saleem Afridi has actively worked for promotion of universal education in Pakistan for years. He is associated with the Bacha Khan Education Foundation, USA. (For more details please visit www.bkefoundation.org)

Prepared by:
Jehangir Khattak and Majeed Babar
Designed by Tasneem Shehzad

From a tradition of Blood Revenge Comes One of History's
Greatest Peacemakers

1ST BACHA KHAN PEACE CONFERENCE



Philosophy of Non-violence and Global Challenges

**April 12th 2008
Brooklyn New York, USA**

**Organized by
Awami National Party USA
& Khyber Society USA**

1st Bacha Khan Peace Conference New York

“There is nothing surprising in a Muslim or a Pakhtun like me subscribing to the creed of non-violence. It is not a new creed. It was followed fourteen hundred years ago by the Prophet (peace be upon him).” Bacha Khan

We are living in an age of wars, conflicts, bloodshed and instability. The world is awash with weapons of mass destruction. Humanity is caught in the crossfire of powerful nation states and stateless and faceless terrorists. Extremism is raising its ugly head all around, both in political and military efforts to defeat terrorism. Is this the only course humanity is left with to tackle one of the greatest threats mankind has ever encountered? Is philosophy of non-violence preached and practiced by Mahatma Gandhi and Bacha Khan still relevant in these challenging times? These statesmen of modern history and their equally great contemporaries liberated the Indian sub-continent from the British Raj through heroic struggle of non-violent Satyagrah and Khudai Khidmatgars. Can the world still follow-in the footsteps of these greats and win peace without war? First Bacha Khan Peace Conference will explore these possibilities. Join us and listen to the vision of some of best minds of our time.

Abdul Ghaffar Khan -- An Icon of Non-violence

Khan Abdul Ghaffar Khan was one of the greatest leader of Indo-Pakistan sub-continent. An ethnic Pahtun and scion of a wealthy family of Utmanzai, Charsadda, Ghaffar Khan was the regions most distinguished political and spiritual leader known for his non-violent opposition to the British Raj in India. A lifelong pacifist, a devout Muslim, and a contemporary and close ally of Mahatma Gandhi, he was also known as Badshah Khan (also Bacha Khan, meaning "King of Chiefs"), and Sarhaddi Gandhi ("Frontier Gandhi"). In 1987 he became the first non-citizen to be

awarded the Bharat Ratna, India's highest civilian award. Ghaffar Khan was born in a prosperous family. His father, Behram Khan, was farmer. Ghaffar was the second son of Behram Khan to attend the British run Edward's mission school. He received his education in Aligarh University as well. Ghaffar Khan founded the Khudai Khidmatgar commonly known as the Red Shirt movement in 1920. The Red Shirt movement was founded on Gandhi's notion of Satyagraha, a form of active nonviolent struggle against the British Raj.

The organization recruited over 100,000 members and became legendary in opposing the British-controlled police and army. Through strikes, political organisation and non-violent opposition, the Khudai Khidmatgars were able to achieve some success and came to dominate the politics of the NWFP. His brother, Dr. Khan Abdul Jabbar Khan (known as Dr. Khan Sahib), led the political wing of the movement, and was the Chief Minister of the province (from the late 1920s until 1947).

Ghaffar Khan forged a close, spiritual, and uninhibited friendship with Mahatma Gandhi. On several occasions when the Congress seemed to disagree with Gandhi on policy, Ghaffar Khan remained his staunchest ally. In 1931 the Congress offered him the presidency of the party, but he refused saying, "I am a simple soldier and Khudai Khidmatgar, and I only want to serve." But he remained a member of the Congress Working Committee for a long time, resigning only in 1939 because of his differences with the Party's War Policy. He rejoined the Congress Party when the War Policy was revised. Throughout his life, he never lost faith in his non-violent methods or in the compatibility of Islam and nonviolence. He viewed his struggle as a Jihad with only the enemy holding

In February 1948, Khan took the oath of allegiance to the new nation of Pakistan. Shortly afterwards he addressed the Pakistan constituent assembly and announced his support for Pakistan, while at the same time his Khudai Khidmatgar movement pledged allegiance to Pakistan and severed all links to the Congress Party.

Under the new Pakistani government, Ghaffar Khan was under house arrest without charge from 1948 till 1954. In early 1956, he broke with his brother Dr. Khan Sahib and merged his group with leftist and Nationalist parties from other provinces forming the National Awami Party. As part of his new party he actively campaigned against the formation of One Unit in West Pakistan. Re-arrested in 1956 he remained in prison till 1959. Upon being released he went into exile in Kabul. In 1969, he was invited to India to attend the 100th birthday of Gandhi, his first visit after independence. In 1962, Abdul Ghaffar Khan was named an Amnesty International Prisoner of the Year." Amnesty's statement about him said, "His example symbolizes the suffering of upward of a million people all over the world who are in prison for their conscience."

His autobiography *My life and struggle: Autobiography of Badshah Khan* was published in 1969. Ghaffar Khan died in Peshawar under house arrest in 1988 and was laid to rest in Jalalabad, Afghanistan, according to his wishes. Although he had been repeatedly imprisoned and persecuted, tens of thousands of mourners attended his funeral, marching through the historic Khyber Pass from Peshawar to Jalalabad.

A cease fire was announced in the Afghan Civil War to allow the funeral to take place, even though it was marred by bomb explosions killing 15.

Khan Abdul Wali Khan: A Straight Talk Leader

Khan Abdul Wali Khan was the second of three sons Bacha Khan who received his father's political mantle. He was born on January 11, 1917. His early years were marked by his involvement in his father's non-violent resistance movement, the "red shirts" against the British Raj. Khan received his early education from the Azad Islamia school in Utmanzai. In 1922, this school became part of a chain of schools his father had formed during his social reform activities. It was from this network of schools that the Khudai Khidmatgar movement developed, eventually challenging British authority in the North-West Frontier Province through non-violent protest and posing one of the most serious challenges to British rule in the region.

In May 1930, Khan narrowly escaped death at the hands of a British soldier during a military crackdown in his home village. In 1933, he attended the Irish government's Dhera Dun Public School and completed his Senior Cambridge. Despite his pacifist upbringing, as a young freedom fighter, Khan seemed exasperated with the pacifism advocated by his father and Gandhi. He was to later explain his Frustration to Gandhi, in a story he told Muklaika Bannerjee, "If the cook comes to slaughter this chicken's baby, is non-violence on the part of the chicken likely to save the younger life?" The story ended with a twinkle in his eye when he remembered Gandhiji's reply, "Wali, you seem to have done more research on violence than I have on non-violence." His first wife died in 1949 while Khan was in prison. In 1954, he married Nasim Wali Khan, the daughter of an old Khudai Khidmatgar activist.

In 1942, Khan while still in his teens, joined the Khudai Khidmatgar movement. Soon after, he formally stepped into politics by joining the Indian National Congress where he eventually served as a provincial joint secretary of the party. His decision to serve in a more prominent political role was said to have been influenced by his elder brother, Ghani Khan's decision to withdraw from politics. With his father in jail, Khan took over leading his father's supporters.

Like his father after the creation of Pakistan, Khan agitated for Pashtun autonomy within a Pakistani federal system, which placed him at odds with government authorities. Imprisoned without charge in 1948, he was freed in 1953; he immediately started negotiations with the central government to allay apprehensions about the Khudai Khidmatgar. Khan joined the National Awami Party (NAP) in 1956, a new political party formed by his father along with other progressive and leftist leaders from both wings of Pakistan.

The opposition parties united under the Combined Opposition Party alliance and fielded a joint candidate against Ayub Khan in the Presidential elections. As an opposition leader, Wali Khan

supported the consensus candidate Fatima Jinnah, sister of Pakistan's founder Mohammad Ali Jinnah. Wali Khan assisted Fatima Jinnah in her election campaign and served as her election agent.

The opposition's election campaign however proved a failure and Ayub Khan was re-elected in 1964, due to rigging and also because of divisions within the opposition. These divisions were particularly sharp between Wali Khan and National Awami Party President Maulana Bhashani, as the Pro- Mao (Chinese revolutionary Mao Zetung) Bhashani was alleged to have unofficially supported Ayub Khan because of the government's pro-China policy.

Wali Khan was one of Pakistan's most well respected politician.. He was among the architects of the 1973 Constitution. He led protests for the restoration of democracy in the 1960s and 1980s. In the 1970s, he also served as the parliamentary leader of opposition in Pakistan's first directly elected parliament.

Wali Khan was known for his forthright and straight talk politics. That's why he remained in the bad books of the country's autocratic rulers. He was a strong proponent of provincial autonomy and the rights of smaller nationalities. He was a powerful advocate of Pashtun nationalism, and always advocated political change through dialogue.

Awami National Party

The Awami National Party draws its inspiration from the example and teachings of Khan Abdul Ghaffar Khan, affectionately known to his people as Bacha Khan. He spent his entire life in the struggle for freedom and justice. He and his Khudai Khidmatgars offered great sacrifices in the fight against colonialism, imperialism and all other forms of oppression. In a broader sense, Bacha Khan saw politics as the highest form of public service and often described himself as only a social worker. His objective was to liberate the masses of South Asia and, particularly, his own people, the Pukhtuns, from the

shackles of ignorance and poverty, so that they could rise to their full potential.

In keeping with this spirit, the ANP, like its predecessors, the NAP (National Awami Party) and the NDP (National Democratic Party), looks upon politics primarily as a public service, particularly to the poor and the disadvantaged. Hence the Party is dedicated to the promotion of democracy and freedom, the eradication of poverty, the protection of human rights, the combating of extremism in all its forms and the creation of equal opportunities for all citizens. It firmly believes in peace and non-violence as the best way to resolve all issues. It is committed to securing for all the federating units of Pakistan their full political, social and economic rights as equal partners in the federation and their fair share in national progress and prosperity.

In the pursuit of these goals, the ANP is ready to work together with like-minded forces in Pakistan and to subscribe to partnerships with all peace loving countries of the world. (For more details visit www.awaminationalparty.org)

Khyber Society, USA

The Khyber Society aims to be the world's premier Pashtun organization. The Society is dedicated to assisting and educating the Pashtun Diaspora while preserving and evolving their culture and 6,000 year-old creed of Pashtunwali.

Furthermore, due to the amount of misconceptions and misrepresentations in the press and public consciousness about the Pashtuns, the Khyber Society is working to educate the global public of them, dispel half-truths about them and foster new relations for them. In doing so, the Khyber Society is providing a credible and needed Pashtun voice in Western civilization and the United States.

The Khyber Society long-term plans call for sponsoring archaeological excavations, field trips, maintaining a permanent archive on Pashtun history and ethnic Afghan genealogy, and other historical and research based programs.

By enhancing the quality of study and debate on Pashtun issues, the Khyber Society is fostering cultural exchanges and developing new generation of thinkers and leaders. The KS is helping to meet the community's challenges by providing an open platform where Pashtuns can meet to discuss and generate solid and realistic ideas.

The Khyber Society, being based on a democratic structure, is providing an institutional role model for the community at large. By instilling in the Pashtun community a greater understanding of Pashtunwali and their historic heritage, coupled with a great love for knowledge, freedom and respect for all living creatures. (For more detail visit www.khybersociety.com)

About the Speakers

Rajmohan Gandhi

Rajmohan Gandhi, author of a major new biography of his grandfather the Mahatma, is Visiting Professor in the Program in South Asian and Middle Eastern Studies, University of Illinois at Urbana-Champaign, and Faculty Director of Global Crossroads, a learning and living community at the University of Illinois.

He is a Jury Member, Nuremberg International Human Rights Award, and Co-chair, Centre for Dialogue & Reconciliation, Gurgaon, India. A former member of the Rajya Sabha (the upper house of the Indian Parliament), he led the Indian delegation to the UN Human Rights Commission in 1990. He is a commentator in the Indian media, and the author of several books. In 2002 he received the Sahitya Akademi (India's National Academy of Letters) Award for his *Rajaji: A Life*, a biography, published by Penguin, of Chakravarti Rajagopalachari (1878-1972), leading figure in India's freedom movement and Governor General of India, 1948-50.

In 2004 he received the International Humanitarian Award (Human Rights) from the City of Champaign, and in 1997 he was

Awarded an honorary doctorate of law from the University of Calgary and an honorary doctorate of philosophy from Obirin University, Tokyo.

Other books by him include *Ghaffar Khan: Nonviolent Badshah of the Pakhtuns* (Penguin 2004); *Revenge & Reconciliation: Understanding South Asian History* (Penguin, 1999); *The Good Boatman: A Portrait of Gandhi* (Penguin, 1995); *Patel: A Life*, a biography of Vallabhbhai Patel (1875-1950), Deputy Prime Minister of India, 1947-50 (Navajivan, Ahmedabad, 1990); and *Eight Lives: A Study of the Hindu-Muslim Encounter* (SUNY, 1987).

Asfandyar Wali Khan

Asfandyar Wali Khan is the President of the Awami National Party. A Pakhtun nationalist who has spent all his life for the rights of smaller communities in Pakistan through a peaceful democratic struggle. An astute politician and experienced parliamentarian, Asfandyar Wali Khan is one of most well respected politician of Pakistan. Born in Charsadda, Pukhtoonkhwa, on February 19, 1949, he is the scion of one of South Asia's most prominent political dynasties. He is the eldest son of Khan Abdul Wali Khan. He received primary schooling at Jesus and Mary Convent and attended college at Aitchison College, Lahore. He joined the opposition to Ayub Khan as a student activist. In 1975, he was convicted and sentenced by Hyderabad tribunal for 15 years. Asfandyar was released in 1978. He stayed away from electoral politics till 1990. He was elected to provincial Assembly in the 1990 election, while in 1993 he was elected to Pakistan's National Assembly. A seat to which he was re-elected to in the 1997 election. In 1999, he was elected party president. He was defeated in the 2002 election, in what was a repeat of his fathers defeat in 1990, when tactical alliance was formed by all the anti-ANP groups against him. After his defeat he resigned as President of his party, only to be re-elected unopposed in the subsequent party election. In 2003 he was elected to the Senate as Senator for a 6 year term. He was re-elected to the National Assembly in the parliamentary elections that was held on February 2008, leading his party to power both

provincially and nationally, the former for the first time since 1947 and the latter since 1997.

Afrasiab Khattak

Afrasiab Khattak is the President of Awami National Party, Pukhtoonkhwa. He is a practicing lawyer, political and human rights activist, journalist, author and a commentator on regional affairs with special interest in democracy, human rights, regional issues, ethnic conflicts and security. He was vice chairperson of HRCF for 3 years (1996-99). He was unanimously elected the Chairperson of HRCF on 2nd May 1999 for a three years term. He was re-elected as chairperson of HRCF for the second term in 2003. He has been working as the central executive member of the Pak-India People's Forum for Peace and Democracy, a non-governmental organization working for peace in South Asia. He was elected Chairperson of the Pak India People's Forum for Peace and Democracy in September 2003. He joined Awami National Party, a secular, liberal and democratic political organization on July 4 2003 and was nominated member of the central executive of the party. He resigned from the chairmanship of HRCF, and was elected as Additional Secretary General of ANP. He is the founding member of South Asian's for Peace (SAHR), founded in Alwar, Rajasthan, India in July 2000. He was coordinator of National Steering Committee working on a Human Rights Charter for Pakistan, a project of Democratic Commission for Human Development (DCHD). Afrasiab Khattak is a prolific writer. His articles have appeared in newspapers and magazines of international repute on diverse subjects. Dr Raj Wali Shah Khattak is a scholar of international repute. He is considered to be an authority on Pukhtoons history, culture, traditions and Pashto literature. Recipient of Sitara-e-Imtiaz, Pakistan's highest civilian award, for his contribution to Pashto literature, Dr Raj Wali Shah Khattak is among the founders of Pashto Academy in the University of Peshawar. Dr. Khattak remained Director of Pashto Academy from 1995 to 2004 during which he undertook a number of research projects on Pashto language and literature. He has been internationally recognized for his academic

achievements, contribution and devotions towards the promotion of Pashto. Professor Dr. Raj Wali Shah Khattak possesses a special place in the modern Pashto Poetry. His collection "Sangzar" has been termed a precursor of poetic poetry by renowned critics of the time. Dr. Khattak has to his credit more than 60 research articles published in journals of international repute.

Dr. Khattak is a trend-setter in Pashto research and his ten books have been published so far, which manifest his new and creative literary trends. He has compiled more than 100 critical reviews on various books and other academic works. He is a Resource person for Pakistan Broadcasting Corporation, Pakistan Television and BBC London as well as Voice of America on themes of diverse nature. His in-depth reviews find place in international print and electronic media including New York Times and Washington Post. Dr. Khattak is considered to be one of the top class literary figures of the country.

Dr. Fazal Rahim Marwat

Dr. Fazal Rahim Marwat is Associate Professor in Pakistan Study Centre, University of Peshawar, NWFP (Pakistan). He did his Masters in Political Science, M. Phil and Ph. D from the Area Study Centre (Central Asia), University of Peshawar. Dr. Marwat has to his credit several articles and books about the history and politics of South East Asia. He is member of several national and international organizations and institutions. Currently he is Fellow of Social Science Research Council (South Asia Regional Fellowship Program) 2004-2005 and Chairperson of the Board of Directors, Baacha Khan Research Centre. He has contributed a number of articles and research papers to journals and newspapers of national and international repute on the history, culture and politics of Afghanistan, Central Asia and Pukhtoonkhwa.

Abdul Wahid Mashwani

Abdul Wahid Mashwani is a noted Afghan nationalist, journalist and a respected scholar. He has spent his life in the promotion of