



Non-Violence Vs Violence: The Portrayal of Pashtuns' Non-Violent Struggle Against the British Raj in Kamila Shamsie's *A God in Every Stone*

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ABSTRACT

This study analyzes Pashtun's Non-violence verses Violence by the masters of the British Raj in the novel A God in Every Stone by Kamila Shamsie. The novel is the story of Non-violence, violence, Pashtun's leadership, Pashtun's identity crisis and Pashtun's role in the decolonization of All India. Different Characters and different events happened in the novel are being analyzed through the lenses of the six principles of Non-Violence by Dr. Martin Luther King Jr. Each and every principle of King's Non-violence is portrayed in the contents of the novel. The role of Pashtuns in independence of All India and their strategy of non-violence to gain independence from British are the main subjects of the study. The major characters of the novel are stood as the representative of the overall Pashtun's struggle the rule of British. Moreover, the researcher also focuses on the portrayal of Pashtun's identity and Pashtun's struggle against the British raj as the real life event in the history of decolonization of All India.



Introduction

This research study investigates Pashtun's non-violent struggle (1930) to quit the British Army and to build their state rather than remain the colony of the British government anymore. The primary tool for the study is Kamila Shamsie's *A God in Every Stone* (2014). With a fictional background, the novel sketches the whole happening of the Non-violent resistance in the novel. The novel takes supports historical events on a large scale. To give authenticity to the fiction's events, the author has included the events with the real dates and grounded the novel in the original years and the same places where the real incident happened ninety years ago. The places like Peshawar, Qissa

Khani Bazar, Gor Khatri, Charsadda, Shehbaz Garhi, Utmanzai, Kabuli Thana, Kabuli Darwaza and Mardan are quoted as the same as they used for Independence movements against the British Raj. Hundreds of protests were recorded in 1930 during civil disobedience in these localities.

In the twentieth century, non-violent movements came into practice and succeeded all over the world. These movements were purely established for a specific cause of achieving the rights of oppressed and marginalized masses of the world. This was also a safe way of bringing a peaceful revolution to a state or region. The Iranian revolution is the best example of a successful non-violent movement. This revolution took down Shah Mohammad Reza Pahlavi's imperative regime and place Ayatollah Ruhollah Khomeini on the throne. This was a purely non-violent movement involving more the two million members of Iranian society and brought a revolutionary change against the dictatorial regime of Shah Mohammad Reza Pahlavi. As well as Palestinians have also adopted the peaceful way of non-violent resistance against the brutality of Israel. They arranged peaceful demonstrations, public rallies, strikes, civil disobedience, and protest that led to the first Intifada from 1987-1992. The first Intifada was a peaceful campaign that constrained Israel to accept peaceful dialogue with a Palestinian leadership that contributed to the Oslo Accord and showed the world that Palestinians had the capability to self-rule.

Brazil, Chile, Argentina, and America, have also experienced non-violent resistance against military dictatorship and had replaced them with an elected democratic setup. In South Africa, non-violent campaigns had brought a political, social, and economic landscape there. Eventually, European countries can also claim the most iconic examples of non-violent resistance: the Eastern European revolution (1989) and the Danish resistance against the Nazi coup during world war II. Asia had also gone through non-violent campaigns against British Raj. The liberation of the masses of India, Pakistan, Maldives, Thailand, and Nepal are the fruitful outcomes of Non-violent resistance. After all, the successful outcomes of Non-violent resistance have shown the way to achieving their social rights and political goals to oppressed and marginalized masses of the world. As well as, all religions avoid their people from violence and brutality.

Similarly, the novel recollects the memories of the colonized era of All India. While having the significance of the rich history, this historical fiction is viewed through different lenses by other researchers. As Liaqat and Akhtar analyze the novel through Foucauldian Discourse Analysis, macro and micro forms of subjugation pervaded numerous levels in the fiction. They consider that the novel conveys a universal message of hope as it implies that there are many gods in every stone of human history, so the resistance to those gods is a natural phenomenon (Liaqat, Akhtar 2019). Shneidemessar, in her essay "The Myth of Homecoming", argues that A God in Every Stone has greater concern for questions about trauma and guilt rather than a comprehensive depiction of war.

On the other hand, Shamsie has depicted her loyalty to her birthplace and people or her loyalty to the empire. The response of the British army to the non-violent resistance is highlighted too. On the other hand, Tar Windsor (2020), in her article "Marginalized Memories and Multi-Layered Narratives of the Great War in Kamila Shamsie's *A God in Every Stone* (2014)" places a novel as a novel of war.

Shamsie's *A God in Every Stone* is a novel with a large cast of characters and a complex plot. This novel concerns two main characters, Vivian Rose Spencer (a young female archaeologist), who experiences war in Britain and leaves for Peshawar, India, searching for a silver circlet, which belongs to a Greek writer and explorer, Scylax). It also tells the story of a Peshawari character, Qayyum, who fights for the British Indian Army, loses his eye in war, and returns home. On his return to Peshawar, Qayyum joins the movement which Khan Abdul Ghaffar Khan leads. He set

up schools spoiled by the mullahs' superstitions and the British's brainwashing. At the novel's start, there is a situation of bloodshed; the British gun down many Indians and ship their bodies to conceal. This novel deals with the issues of identity and loyalty based on historical and cultural information by expanding on the journey of Vivian Rose Spencer and Qayyum. Vivian's first visit to Labraunda, Turkey, for the quest of Scylax's circlet is narratively 'framed'. She falls in love with a Turkish archaeologist, a family friend Tahsin Bey. Firstly, she returns home and works as a nurse and hopes to hear from Tahsin Bay about the circlet of Scylax. He tells her about Scylax and his exploration of the source of the Indus for the Persian emperor, Darius. He tells her about the relationship between an empire and people's subjugation and the relationship between the Carians and Persians. It mirrors the Indians and the British. Within a complex situation, the novel also deals with the characters of Qayyum and his brother Najeeb. Najeeb is loyal to the British because of his interest in archaeology and museum, and he explains a harmonious picture of the co-existence of languages and cultures in Sub-continent. While on the other hand, his brother Qayyum has a different take on the British as he believes in the peaceful independence of Indians and the Pashtun community.

Vivian and Qayyum both experience the same situation during First World War. Their experiences are explored side by side in the novel. Due to war experiences, Vivian changes herself after seeing the terrible sufferings of soldiers from the front. A relaxed attitude to British women gave her the benefit of traveling to Peshawar after the First World War. While Qayyum's experience in the Brighton Pavilion is fascinating and different that Indians who battle on the British side are hospitalized. The city of Peshawar around then is rejuvenated distinctively too, with its mulberry trees and willows, the rich, dynamic quality of its Street of Storytellers-yet telling us likewise that the public space is a place with men and the main ladies who are seen in a burqa. It is difficult to decide the fate of minor characters like the sisters-in-law, Diwa and Zarina. Shamsie depicts Vivian's maturity, independence, and development as a character. Still, her relationship with Najeeb and Najeeb's relationship with his brother Qayyum lacks information to convey different ideas related to the struggle for independence.

At the end of the novel, *A God in Every Stone*, there are flashes of brightness but a disheartening with archaeology, love and revolution. Qayyum's loyalty to the crown and the British is questioned because his friends also die for the British loyalty. Vivian returns to England, Qayyum joins the movement for non-violent revolution for the development of peaceful transformation, and Najeeb goes to college to turn into a classicist on Vivian's account of Scylax and the silver circlet. Years after, Vivian returns, and the three are up to speed in a hurricane of progressive enthusiasm that changes their lives until the end. Vivian and Qayyum's struggle and journey to explore the factual events of the past predict their spirit to advocate the whole nation and more specifically the youth about the struggle and hardship they faced for snatching independence. More specifically this research study focuses on Qayyum's character as the representative of the non-violent movement against the British Raj to show the role of the Pashtun community in the history of the decolonization of India.

Objectives of the Study

- To illustrate Pashtuns' struggle against British Raj in Shamsie's novel *A God in Every Stone*?
- To highlight the role of non-violent resistance against British rule in the said novel.
- To investigate the way historical events are overtly addressed in *A God in Every Stone*.

Research Questions

The following research questions are discussed in this study:

- How does Shamsie illustrate Pashtuns' struggle against British raj in her novel *A God in Every Stone*?
- How the Decolonization of All India in the novel expands upon history as a secondary resource?
- How does the novel address the political and social concerns of its time to reflect the non-violent struggle in All India against British rule reflected in *A God in Every Stone*?

Literature Review

Samina Akhtar and Muhammad Imran claim in their article "Identity and Nation in Shamsie's *Kartography* and Kureishi's *The Buddha of Suburbia*" that Shamsie emphasized on how the 9/11 incidents affect the social and political scenario of the world. As they state that Shamsie's fiction engages and challenges the stereotyped images of Pakistani Muslims perpetuated in the West, especially after the 9/11 incident. The notion of belonging, identity, and nationality is prominently present in *Kartography*, where her ideal characters exceed such constrained definitions. So the main focus of the author is to enhance the social and historical paradigms in the fiction. Shamsie's *Home Fire* also deals with the social and political problems related to Muslims being discussed. As the fiction's starting line "The ones we love... are the enemies of the state" (Shamsie 1) denotes the discourse of the novel. The text replicates the marginalization and oppression of Muslims in the world. It throws light on the problems related to Muslims like identity crisis, otherness, and citizenship rules, and stereotyping of Muslims in the west. Every literary fiction of Kamila Shamsie has published works that highlight her approach of uplifting social, political, historical, and cultural norms of Muslims, and her works are internationally recognized as she writes for her own people and homeland.

Qurat Ul Ain Liaqat and Dr. Rizwan Akhtar (2019) discussed in their article "Repression and Resistance: A Foucauldian Discourse Analysis of Power Structures in the novel *A God in Every Stone* by Kamila Shamsie" that macro and micro forms of subjugations are pervaded on numerous level in the text. They dissect the title of the novel as such that it symbolizes the power of gods in this mortal world. There are gods in the shape of masters, "colonizers", "invaders" and upper-class people (Liaqat, Akhtar 4). The novel conveys a universal message of hope as it implies that there are many Gods in every stone of human history, so the resistance to these gods is a natural phenomenon. The novel gives hope to oppressed people of society; they also have the power to break the vicious cycle of oppression. They further explain the importance of the circlet as a symbol of hope in the novel. While Najeeb "tries to find Scylax's circlet which is the symbol of bondage which he finds at Shahji di Dheri (a hint at his readiness to become slave) but he loses it during the Peshawar city massacre" (Liaqat, Akhtar, 12). They claim that the character of Qayum in the fiction is given resemblance to Scylax, a historical figure in the world's history. The way landscapes are described in the novel, is very "significant" as they call up the "fear and authority". Different living histories related to the men of power and place are being discussed in one place. Liaqat and Akhtar raise the importance of Peshawar in the novel in such a way that the walled city, a bounded city, remained a "space of contestation" for both "colonizers and colonized" (Liaqat and Akhtar, 7). The portrayal of the walled city in the novel "is also like a maze in which Indians and English are equally lost and by the end of the novel it becomes a prison when English lock it down and no one can either go in or go out. Peshawar is described as a place without any map and a zigzag of streets. Peshawar city becomes an ultimate symbolic spatial structure of tyrannical oppression by the end of the novel when a real-life massacre is incorporated in the text." (Liaqat, Akhtar 8). Subsequently, they conclude that this novel is an optimistic piece of reflection for the present day world and shows that the tool of resistance gets strength inside the womb of oppression.

Inam Ullah and Gul Andama (2021) in their article “Colonization and Decolonization of the Indian Subcontinent: A Colonial Discourse Analysis of ‘A God in Every Stone’” investigate the novel through Homi K. Bhaba’s theory “of Mimicry and Man: The Ambivalence of Colonial Discourse”. The article sheds light on how the colonial discourses uplift the British to colonize All India. It claims that not due to military power British colonized All India but colonial discourses made the able to practice power on distant All India. But later on, these colonial discourses compelled the colonized people to stand against the British. The reason behind quitting India by the British was their own colonial discourses formulated for to remain colonized inferior and marginalized. The colonial discourses are to address colonized people as inferior, backward, others, uncivilized and marginalized people. These discourses pushed back Qayum Gul from the loyalty of British Government. Eventually, Gul realizes that I was the loyal to those who are our enemy. The discourses are used for widening space between the British people and the Indians. Even the British government did not let their official to treat colonized patients kindly. The article is also an attempt to adhere its reader that there was ambivalence in the attitude of characters as they were loyal to the British and then they become the resistant against the British when they realized the sense of British again them (Ullah, Andama, 2021).

Lucy Popesco (2014) appreciates Shamsie’s writing skill in her review about the novel that Shamsie has very brilliantly transported her readers to many living histories in just a few pages. She referred to the novel as “multilayered” and “Absorbing” fiction as in the novel she discussed three different empires’ stories. The story of King Darius and Scylax (515-485 BC), the decline of the Ottoman Empire and the decolonization of All India. Popesco further writes that Shamsie has expertly illustrated to the readers how the loyalties are tested in the war and destruction. Michle Roberts (2014) also reviewed Shamsie’s novel as a piece of symbolism by deploying an under-controlled and plain narrative style to give a traditional realist form to her fiction. The novel concerns such historical stories which are nowhere in the official history documents. Roberts comments on the loyalties of Pashtuns in the fiction that Shamsie revealed the positive image of Pashtuns for giving honor to their killed non-violent resistance not with poppies but with red rose petals (Roberts, 2014). Kamila Shamsie also talked about Pashtuns that Pashtuns are emotional and aggressive but the facts changed the narrative.

The primary text of this study is being viewed and critically analyzed with different major approaches but the major subject, Pashtun’s Non-violence verses British Raj’s Violence, is not yet scholarly discussed through the lenses of Dr. Martin Luther King Jr’s principles of Non-violence who is the most prominent figure and Messenger of Non-violence.

Discussion and Analysis

Non-violent Resistance

Nonviolent resistance is a form of struggle in which unarmed people resist an adversary by using joint action—including symbolic protests, strikes, rallies, civil disobedience, and noncooperation—to establish power and attain political goals. Non-violent campaigns generally appeal to a much broader and various constituencies than violent insurgencies. For one thing, the obstruction to action is lower: latent recruits to the resistance need to overwhelm fear, but not their moral reluctance about using violence against the other side. Civil resistance proposes a variety of lower-risk approaches that urge people to participate without making immense personal sacrifices. People often think of non-violent as peaceful and passive resistance. While some people consider the word as pacifist groups or individuals like the Buddhists Monks in Burma who prefer death over the use of violence for defending themselves against their opponents. Martin Luther King in his first book *Stride Toward Freedom* believed that “the Christian doctrine of love operating

through the Gandhian method of nonviolence was one of the most potent weapons available to oppressed people in their struggle for freedom” (King, 1990). According to King (1990), non-violent resistance is a brave confrontation of violence by the power of love. Moreover, King has proposed six key principles of non-violent resistance. First, the evil should be resisted without resorting to violence. Second, it enquires to win the “friendship and understanding” of the other side, not to abase the opponent. (King, 1990). Third, the evil itself should be opposed, not the people who commit evil acts. Fourth, the practitioner of non-violent resistance must be willing to suffer without any revenge as suffering itself can be redemptive. While following the fourth principle, non-violent resistance relinquishes “external physical violence” and “internal violence of spirit” as well: “The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him” (King, 1990). In the last principle, King focuses on that the resister should have “deep faith in the future,” arising from the belief that “The universe is on the side of justice” (King, 1990). Martin Luther King was greatly inspired by Mohandas Gandhi’s non-violent campaigns for Indian national liberation from the British Raj. Consequently, the struggle for Indian national liberation by Mahatama Gandhi and Khan Abdul Ghaffar Khan (Bacha Khan) was purely based on the strategy of non-violence. Additionally, it is the most secure and peaceful way of achieving social rights and political goals and encountering devilish deeds without any loss of lives.

The Advocacy of Pashtun’s Non-Violent Resistance against British Raj

The concept of non-violent resistance had aroused to its peak in the early twentieth century. Non-violent campaigns came into practice against the colonizers. Colonized people were fed up with the slavery and brutality of colonizers. Apparently, the colonized people were weak and helpless and kept deprived of their own basic rights. They could not stand for their rights against colonizers. All India was colonized by the British Empire. But fortunately, the leadership of all India struggled at their best to gain independence from the British Raj. Kamila Shamsie, a British-based Pakistani author, has portrayed the struggle for independence of All India in her novel *A God in Every Stone*. The novel covers the struggle of Pashtun leaders against the British Raj. It also focuses on how Pashtun people were advocated against the raj. More than half of the population of Peshawar were indulged in illiteracy and poverty. They were in need of idealistic and principled leaders. Consequently, the novel also portrays the real situation of Pashtun people in the novel. She writes about the prominent Pashtun leaders, Haji Sahib Turangzai and Khan Abdul Ghaffar Khan, in her novel. They were the only two Pashtun leaders who were admired and accepted by Pashtuns. They both advocated their followers against British Raj. But unfortunately, they had different strategies for their movements against British Raj. One was in the favor of violent campaigns and the other focused on non-violent campaigns.

The approach of Turangzai against the British Raj was the use of violent strategies. He used to fight the British Army. He fought a jihad (Holy war) against the British. He had his own army who was willing to sacrifice their lives. Haji Sahib had built schools of religious education in every village which was the main source of the fighters against Raj. In Maiki Ogli, Turangzai fought a battle against British Army in 1930. The British army used airplanes to bomb his fighters’ positions.

“Two men waited outside a closed door, talking about the massacre of English troops by Haji Sahib’s forces at Rustam. They swept down the Ambela Pass and attacked the camp, the shorter of the two said – so many dead and wounded soldiers that sixteen trucks were required to shift them to the nearest hospital. Allah keep Haji Sahib safe, said the other, and the short man threw his hands up in despair” (Shamsie, 2014).

After that heavy loss, he signed an agreement with the British government in 1930 but later on the British broke the treaty. Most of his followers were their own students but the local people were not willing to support his violent approaches toward British Army because they were not fully equipped with weapons or other protective elements. Even though the proper training was the main hurdle in Haji sahib movement. Pashtuns were economically too weak and they were not in a mood to stand against the fully equipped British Army. However, the movement of Haji Sahib had not the capability to defeat the British Raj. All the leaders of the sub-continent were not on the same page regarding violent resistance. The pursuer of non-violent resistance, Ghaffar Khan, diverged his way from Haji Sahib. At first, he was part of Haji Sahib's campaign against the British Raj. Khan illustrates the reason for his taking up from Haji Sahib's violent approach toward British. Taking up weapons after their lands have been taken over is comparable to building a well after their house has been destroyed by fire. The yoke that is being worn by the tribesmen will not be removed by the swords that they are holding. This yoke will not be removed from their necks by any sword. If they wish to have even a remote possibility of advancement, they... He advised them to abandon their misguided beliefs and get rid of their misconceptions. They have to snap out of this rabbit's dream immediately (Shamsie, 2014)

Khan was a prominent Pashtun leader who had devoted his life to uplifting the oppressed and marginalized Pashtun tribe. According to Khan, the only way to success is to bring awareness in oppressed and marginalized people regarding their actual and independent rights. He believed that illiteracy is the main cause of failure in every race of life. For this cause, he built up a madrassa (mosque school) in Charsadda and Mardan. He traveled village to village to promote elementary education and to aware the people of the importance of education. He was in the belief that education in his people is the main tool to defeating British Colonizers. People were indeed in need of a devoted leader like him. He was warmly welcomed in Hujras (Pashtun guest houses). People used to hear his words with enthusiasm. At a very young age, he became a popular leader in the whole sub-continent. His main focus was on education and peaceful freedom movements against the British Raj. Khan was in favor of western education. He believed that Pashtuns were kept deprived of education by the colonizers. Khan was of the view that western education in Pashtun is a must to gain independence from the colonizers. He used western education as a tool to defeat British colonizers. Haris Khalique writes in his column about the four "fundamental aspects" that differentiate Khan "from other thinkers, reformers and political leaders of his times and after". The first is his anti-colonial thoughts and "modernist" at the same time. His vital Pakhtun cultural identity finding itself in complete harmony with the larger Indian political identity. The third is his firm Islamic beliefs "being in coherence with secular politics. Finally, the fourth is his warrior ancestry succumbing to the charms of non-violent defiance". Khan was purely in favor of resistance but not in the shape of violence or war. For him, non-violent resistance is the best revenge for the devilish deeds of the British Raj (Khalique, 2022).

"There is nothing surprising in a Muslim or a Pathan like me subscribing to the creed of nonviolence. It is not a new creed. It was followed fourteen hundred years ago by the Prophet all the time he was in Mecca." – Khan Abdul Ghaffar Khan

In his schools, he educated the people for resistance against British Raj. His madrassas were banned by the British government in 1915. Even though khan was not disheartened and he continued social activism from village to village to bring emancipation to his people. Khan was influenced by Mahatma Gandhi's principles of non-violent resistance to his people. Gandhi was also in favor of non-violent campaigns rather than violent approaches against the colonizers. By getting motivation from Gandhi, Khan joined politics in 1919 during tranquility over the Rowlatt Act. He visited Indian National Congress meeting in 1929. Congress party was also in the race of

getting independence from the British Raj. Most of the followers of the Congress party were Hindus and Sikhs but their approach was a non-violent resistance against the colonizers. Khan was also a stunt believer in non-violent resistance. Following this, he thought of organizing a movement that can openly practice the resistance under specific rules and principles. He established “The Khudai Khidmatgar Movement” (Red Shirt Movement) among the Pashtuns in NWFP (North West Frontier Province). The agenda of the movement was purely non-violent support for the Indian Independence Movements. Khan had a vital role in establishing of “Anjuman-e-Islah-e-Afghania” in 1921 and the youth movement “Pashtun Jirga” in 1927. Later on, he joined hands with Gandhi and in 1930 he had a close relationship with Gandhi and his Khudai Khidmatgar movement actively backed the Indian National Congress Party. Until the independence of the Sub-continent, he supported Gandhi in the Independence movement. He was not in favor of the partition but he dreamed of a united nation. He had also the title of “Frontier Gandhi” for his ideology of non-violence. Yaqoob Khan Bangash pays a tribute in his column in Express Tribune on his death anniversary:

Ghaffar Khan spread the religion of non-violence among the traditionally violent Pashtun people, who view vengeance and warfare as virtually an inherent part of existence. His nonviolent philosophy was fundamentally religious, and he drew inspiration for it from the person of the Holy Prophet (pbuh) and his treatment of people, particularly those from Makkah following the city's final capture. His concept of nonviolence was characterised by a commitment to non-aggression. This dedication to non-violent beliefs was so rigorous that in April 1930, when British police fired on members of Kudai Khidmatgar who were engaging in civil disobedience, they did not respond and instead suffered over 200 casualties as a result. It is therefore not surprising that Ghaffar Khan was immediately referred to as the "Frontier Gandhi" for his unwavering commitment to the nonviolent moral philosophy. (Shamsie 2014)

Pashtuns are known for violence and war-like activities but in the case of Independence, Khan did not let them to create violence or to retaliate against the opponents. As Muhammad Kashif Aakash in his column writes that “The Pashtun community are notoriously violent in Indian historiography, but the two decades of Khudai Khidmatgar struggle witnessed non-violent and peaceful groups of Pashtuns enlightened by the ideology of Bacha Khan” (The Friday Times). Until the independence, Khan`s followers remained peaceful and non-violent.

The Emergence of Non-violent Resistance in Kamila Shamsie`s *A God in Every Stone*

Kamila Shamsie, Pakistani British writer, explores political movements, cross-cultural relationships, cultural heritage, idealist fundamentalism, topical and cultural issues in her fictions writings. History is the main source of her fictions. Her novels are based on history-oriented issues of the globe. Being a Pakistani, she tied the knot to raise issues related to Pakistan. Truly, *A God in Every Stone* depicts her approach towards paying a tribute to the struggles paid for getting independence from the British Raj. Consequently, it collects all the stories behind the success story of Independence.

The novel is mainly about the prospect of All India`s Independence from the British Raj. Specifically, the Peshawar-based Pashtun appraisal of 1930 against the British Government. The author`s personal learnedness and strong grip on history add an appealing charm to the Pashtuns` struggle for Independence. The novel is divided into two parts: the first part is set in Britain and Peshawar till 1915 while the other part covers 1930 incidents. The second part of the novel portrays Pashtun`s strategy for quitting the British government from All India.

The novel plays an essential role in illustrating Pashtun's struggle against British Raj. The author also portrays the role behind the strategy of Pashtun's Non-violence resistance against the British Rule. Qayum Gul, a Pashtun Character in the novel, lost his eye while fighting for British Army in the second war of Ypres in April 1915. He returns to his hometown Peshawar after getting treatment in Brighton. In his hometown, he meets with his late friend Kalam's Father coincidentally. In their conversation Kalam's father said:

“Of your generation, only Ghaffar Khan is a true Pashtun.

He'll teach you what you need to know.

– And what do I need to know?

– How to remove your blindfold, and see your place in this world.” (Shamsie 2014)

Kalam's father talks about the man behind the role of Pashtun's non-violent resistance movement against colonial rule. From the conversation of the local people of Peshawar, it seems that they are willing to stand against the British Raj. It also portrays that Pashtun people are fed up with the colonial rule of the British Raj as they have even no rights on their own ancestral lands. Kalam's father says in his conversation that they have lost all his grandfather's property to the British and till now they have to pay rent for the land they cultivate. He further explains the old Pashtun system in which land was equally distributed among the tribes, so no one could have control of the most fertile land. In this way, every family had sufficient wealth to live with dignity and honor. The old man wants the young man to get awareness from the people who know how to place a light in the eyes of young people. Kalam's father tries his best to convince him to meet Ghaffar Khan. “Once you caught the scent of Khan Abdul Ghaffar Khan you could follow it through the Peshawar Valley. Wadpagga, Sardaryab, Charsadda, Utmanzai and points in between. Twenty-five years old and already he knew how to place a light in the eyes of old men, how to make young boys whisper pieces of his story as though they were couplets of love”(Shamsie, 2014). At a very young age, people used to follow Khan because he was one of the few educated and sagacious Pashtuns. He knows what his people need and what they are supposed to do against the colonial rule. Once Khan resigned from his commissioned job when he notices an Englishman insult a Pashtun officer. Shamsie mentions his unique way of advocating for his people onto the right path. Khan traveled all the settled districts in NWFP and started the campaign of setting up elementary schools where his people get the education that they need.

“The other travelled all through the settled districts setting up schools where the Pashtuns could find education untainted by the superstition of the mullahs and the brainwashing of the English” (Shamsie 2014)

The main focus of Khan is to work on the mind of his followers. According to him, the main weakness of Pashtun is bold fueds and the culture of revenge. Khan does not favor the holy wars against the colonizers and he intends to educate his followers against the influence of British rulers. His coercive persuasion makes the people mentally prepared for the consequences of their resistance. His campaigns were not only for men but Pashtun women were also used to listen to his speeches behind doors. Qayum was also a part of the gathering when a young boy asked a question:

“– Why didn't you join Haji Sahib in his jihad?”

Khan replies with the historical words that illustrate his concept of the philosophy of non-violence.

“– Taking up arms after your lands have been conquered is like building a well after your house has caught fire. The sword in tribesmen’s hands will not cut this yoke from our necks. No sword will cut this yoke from our necks. If we want any chance for advancement we must.” (Shamsie 2014)

“He believes that war is not the solution but the solution is to bring change in our ideologies and perceptions towards the British. He ended his speech with the Urdu proverb that “we must get rid of our wrong ideas”.

After attending first gathering of Khan, Qayum’s mind was not the same as it was before. Many questions got their answers in his mind. He realized that now Pashtuns have a leader who can lead them to a brighter way. “Qayyum stepped back into the diminishing rain, head angled back, and all the noise of the world was replaced by the plink of water droplets on a glass eye, the unexpected music of heaven” (Shamsie 2014). Hence, Qayum becomes a stunt follower of Bacha Khan. Khan’s encouragement was the main reason behind the enlightenment of Pashtuns’ minds in the wake of independence. Khan relied on the importance of service. Here the service means punctuality and commitment for the goal to be chased. He also advised the teachers of his school that “the most important thing you’ll teach them is service”. (Shamsie 2014)

Qayum Gul joins the Red Shirt movement which organizes non-violent protests and social gatherings against the British Raj. The movement works like the institution of learning how to bear violent resilience and how to respond to the violent and brutal acts of the British Government. There were rumors about the movement that Khan is promoting the ideology of Hindus and wants to create a rebellious state against the other Muslims of All India. As Gul says “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, so it is best to talk of the Prophet only, and not confuse matters by bringing a Buddhist king into it” (Shamsie 2014). The religious leaders were promoting violent approaches against the British while Khan strongly disagreed with that. They created confusion among Pashtuns regarding the approaches against the British. Khan advocated for the people to not hate the British people but to resist their illegal control of All India. Khan never allowed personal attacks on any British in Peshawar. His main agenda is to bring a revolution.

‘I bear no hatred for the English. It is our weakness that is responsible for the state we are in. How dishonored a people we were to allow the men of a small island who burn at the touch of the sun to come here and be our masters. And when the English leave, as they must, I will welcome them back into our house as visitors and show them all the courtesy and hospitality of the Pashtuns”. (Shamsie 2014).

These are the words of Gul’s letter to his brother from Shehbaz Garhi where he stayed for the gatherings of Red Shirts Movement. This shows his patriotism for his land and non-violent attitude towards the British. Here Gul represents all the followers of Khan. In his speeches, Khan never allows his people to hate the British or spread any rumors against the British. The main agenda is an independent state where the people have their own rights on their land. The British are not the acceptable masters of All India; they have to leave the land of All India.

A significant number of members of the Congress Party are of the firm belief, perhaps even more firmly than the English, that the Pashtuns are fit for nothing other than battle and have short tempers. They persist in expressing their uncertainty regarding our capacity to proceed down the road of nonviolent resistance when we are put to the test. However, Ghaffar Khan advises them to have patience and demonstrate by an example why they are in the wrong. In a short amount of time, they will have the chance to carry out the action. A resolution calling for civil disobedience

has recently been adopted and will take effect in a short amount of time. Together with Ghaffar Khan, he will go around the Peshawar Valley in an effort to raise awareness about this cause and garner support for it; by doing so, he will contribute to the growth of the Khudai Khidmatgar. And who exactly is this Khudai Khidmatgar, he may ask that his brother who is an expert on the coins found in the Peshawar Valley but little else? he can already picture the distaste in his face when he hears the name. Yes, they are the Servants of God, Najeeb, and they take their power from Him. They will question any of the Maulvis who argue that Ghaffar Khan's acts in allying with Gandhi are not those of a true Muslim (Shamsie, 2014).

Not only the congress party, have even all the people believed that Pashtuns are quick-tempered and warlike people. Besides all these, Khan warns his followers to not indulge in any warlike activities. He often says to his people that Pashtuns will show through examples that their perceptions were wrong. It also stresses on that the propagandas about Khan was challenging for him to prove his strategy of non-violence resistance as Islamic ideology. The name of his organization "Khudai Khidmatgar Movement" means "The servants of God" (Shamsie, 2014). When Hazrat Muhammad (P-B-U-H) was asked by his followers that how should they respond to attacks of Non-Muslims, He replied "with righteousness and patience" (Shamsie, 2014). Gul writes his brother that he is accompanying Khan to tell every man to join the unarmed force of Khan to convey the message of non-violent resistance against the rule and build trust of people in the Peshawar. Gul also explains the liveliness of brotherhood and the training of young Pashtuns for peaceful resistance. Gul supposes this as the ray of his pleasing and encouraged feelings for the struggle against the strong and brutal forces of the British.

April 23, 1930, marks a milestone in Pakhtunkhwa's struggle for freedom. Myths, symbols, heroes and legends are created on this day. The *San Tees Shaheedan*---Nineteen Thirty's martyrs---are highly respected, and prominent figures in the history of the province. At around 9:00 am on April 23, the leaders were arrested at the Congress Bureau and taken to the Kabuli Police Station. Meanwhile, news of the leaders' arrest spread around the city. People gathered in large numbers in front of the Congress office and began to raise the slogan "Inqilab Zindabad".(Shamsie, 2014) The people were angry to see their leaders in police custody. The leaders advised the masses to remain calm and continue toward the Police Station. As they were moving forward, one of the lorry tyres got punctured. There is no way to know for sure who did it on purpose or by accident.

When the arrested leaders requested their release and asked to voluntarily surrender to the authorities at the Police Station, Alauddin Shah, the sub-inspector of police, was going to call another lorry. The sub-inspector, who was attentively studying the situation and had a rough estimate of the crowd's size at about eight hundred, accepted the suggestion right away and departed the area. As they approached the Police Station, the charged but nonviolent march continued to chant in support of their leaders. The sub-inspector requested that everyone should leave the area calmly. The leaders entered Police Station, and the throng began to disperse while chanting "Inqilab Zinda Bad" (Congress Committee report 1930). Suddenly, an armoured car sped up in front of the Thana and ploughed into the crowd, crushing twelve to fourteen people under its wheels without sounding an alert or warning. Seven persons died instantly, while the other two had severe injuries. "The Street of Storytellers turned into a battleground with the troops on one side and freedom fighters on the other. One round of bullets, one round of deaths, then a pause, negotiations – first you withdraw, no, first you withdraw – and the numbers on the Street of Storytellers grew" (Shamsie 2014). H.A. Metcalf, the Deputy Commissioner of Peshawar, summoned the first of four armored cars after becoming concerned about the presence of a sizable throng in front of the Kabuli Police Station. He most likely mistook their presence for an assault on the Police Station and sent an SOS to the army officers stationed at the Peshawar cantonment to protect them from the ostensibly hostile throng. Brickbats from the irate audience replaced it,

hurting some officials, including the Deputy Commissioner. The armored car was set on fire by a member of the unruly mob, after which the protesters were shot at. Some sources claim that the random shooting began about 11 o'clock and continued till 3 p.m. that evening. Only the armored car was initially used to fire rounds. However, when it eventually resumed, it did so on a larger scale, for a longer period, and with the deployment of both troops and armored cars for fire. Thirty persons were murdered and thirty-three were injured, according to the government-appointed Sulaiman-Pankridge investigating team, although this was not the final tally, the same report states (Rittenberg 79). However, the Vithalbhai Patel-led Congress Inquiry Committee said there were between 200 and 300 fatalities and many more injuries. While citing other crimes committed by the British Government against the locals in a report titled *The Frontier Tragedy*, published by the Khilafat Committee in Peshawar in 1930, the precise number of individuals killed or injured was not provided. It merely mentioned the British troops' indiscriminate shooting of unarmed civilians in the Qissa Khani Bazaar, which left the entire market "strewn with dead bodies". According to the same report:

Firing was continued for hours after the people had dispersed, in the by-roads, lanes, sub-lanes, balconies and roofs. Anybody and everybody were to be shot at sight. Such was this terrible day of 23 April—a red day in the Calendar of the Pathans—a day of wholesale slaughter (*Frontier Tragedy* 15).

Six of the Khilafat Volunteers were shot dead after coming under fire. Eyewitness testimonies claim that British soldiers surreptitiously sent closed Lorries filled with numerous dead bodies to unidentified locations. Following the consultation of numerous sources, a rigorous estimation places the approximate death toll at around two hundred and thirty (Mohammad 143). Although eleven persons were killed in the second Peshawar shooting on May 31, this number does not account for the murders that also occurred in other regions of the province, such as Takkar (Mardan), Utmanzai (Charsadda), and Spin Tangi (Bannu). "If a man is to die defending a land let the land be his land, the people his people" (Shamsie 2014). The day saw several notable events in addition to the massacre of the unarmed civilians in the Qissa Khani Bazaar, which merits further attention because it proved to be a turning point in the South Asian freedom movement but was tragically forgotten for decades and does not have a rightful place in the region's history due to the ignorance of scholars researching the subject.

The Garhwalis' failure to fire on the unarmed civilians was one of 23 April's most notable events (Shamsie 2014). This noteworthy aspect of the Qissa Khani Bazaar massacre, which is regarded as a "very grave and more disturbing incident" (Jha 75), (2 Manoranjan Jha, *Civil Disobedience and After: The American Reaction to Political Developments in India During 1930–1935* (Delhi: Meenakashi Prakashan, 1973), 75)) also went ignored, like many other significant events. The British Commanding Officer gave the 2/18 Garhwal Gurkas the order to fire after determining to disperse the mob with all available force. The Garhwalis, who were renowned for their allegiance to the Raj, resisted the authorities, refused to fire, and claimed that they would not fire upon the unarmed villagers, much to the complete amazement and consternation of the authorities (Shamsie, 2014). They were hired to defend their people from foreign invaders, they frankly informed their officers. They would undoubtedly defend India's borders from an invasion by foreign forces, but they would not open fire on their defenseless citizens (Tendulkar 70), (3 D.G. Tendulkar, Abdul Ghaffar Khan: *Faith is Battle* (Bombay [Mumbai]: Popular Prakashan, 1967), 70)). The British official was so enraged by this that he instantly opened fire on the Jamadar of the Garhwali battalion. His horse was wounded by the errant gunshot, which instantly killed it. "The English would not act gently with Indian soldiers who sided with revolutionaries. No one had forgotten 1857, or even 1915" (Shamsie, 2014). The Garhwalis were taken into custody, disarmed, and sent

to Abbottabad. Later, seventeen of them were found guilty at a court-martial in Bombay and given heavy prison terms ranging from 10 to twenty years in length. The group's commander, Chander Singh, received a life sentence; Narain Singh received a fifteen-year sentence, and the remaining fifteen members received sentences of three to 10 years of rigorous imprisonment (Bakhshi 102), (S.R. Bakhshi, Abdul Ghaffar Khan (New Delhi: Anmol Publications, 1991), 102.)). The locals who assembled in Chowk Yadgar under the aegis of Naujawan Bharat Sabha praised the Garhwalis for their refusal to fire on their unarmed countrymen (Bukhari)

The British could not defeat the spirit and bravery of non-violent injured and killed Pashtuns and still, firing continued “on those who were bearing the dead; impossible to hold ground anymore” (Shamsie, 2014). On the other side, the prominent leaders along with Ghaffar Khan were arrested and so on. The series of open firing and arresting leaders continued for couple of days.

Conclusion

Pushed into the pursuit of non-violent resistance, *A God in Every Stone* truly captures the cause of resistance against the British Raj. Specifically, this study culminates on the role of non-violent resistance by the Pashtun Community in 1914-30. Further it is obvious in the novel that through which strategies the Pashtuns resist against the brutal British Army. With more informativity, Shamsie gives an appreciable role to Qayyum Gul, the representative of the non-violent resistant movement, in pertaining to her theme of portraying the identity of Pashtun men in the wake of movements of Independence. Another message for the readers of the novel is to enhance the unity and understandability of Pashtuns and how they follow and employ the suggestions and instructions of their leader. As the fact is known about Pashtuns that they are warlike but they show to people by non-violent resistance against the violence that how they obey and are loyal to their leaders and to their words. As Khan Abdul Ghaffar Khan tries to change the approach and narratives of his Pashtun community from the lower level and then emerges as the hurdle for the British in N.W.F.P. Shamsie gives a wide ground to Pashtuns' uprising, insurgency against the colonial rules, and to their views about the British people and other communities of Subcontinent. During the movement against the British colonization, Pashtuns faced many burials of their dears, imprisonment of their activists, and bear every kind of violence of the British army. So, this is how the study illustrates the Pashtuns' struggle against the British Raj without having no armed army and without any violent approach toward the British.

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