



## A Collective Loud Cry for Peace

Report of a Peace Festival in Dera Ismail Khan  
(Khyber Pakhtunkhwa Pakistan)

February 27, 2024

### ABSTRACT

The festival was organized by the Centre for Regional Policy & Dialogue (CRPD) (<https://crpdpk.com/>), a Pakistan-based organization specializing in research and publications on youth education, connectivity, and social processes in South & Central Asia, particularly in Pakistan and Afghanistan. The festival, a regular feature of CRPD, is held twice a year in different parts of Khyber Pakhtunkhwa. Through these festivals, CRPD aims to support and encourage social and peace processes in the region, with a specific focus on promoting music as a means to foster peace, tolerance, and harmony in society.

A report by CRPD

[www.crpdpk.com](http://www.crpdpk.com)

## **A Collective Loud Cry for Peace**

### **Report of a Peace Festival in Dera Ismail Khan (Khyber Pakhtunkhwa Pakistan)**

**February 27, 2024**

© 2024 Centre for Regional Policy & Dialogue (CRPD)

The report is open for downloading and reference purpose only. The rights of republishing, reproducing the report or some of its parts, are reserved by the publisher

*Written and composed by **Mr. Mehran Wazir***

*Proof read by **Dr. Khadim Hussain***

*Designed **Mr. Salman Mehmood***

*Published by **Centre for Regional Policy & Dialogue (CRPD)***

## TABLE OF CONTENTS

<b>Introduction.....</b>	<b>3</b>
Introduction to CRPD’s Work by Mehran Wazir.....	3
Segments of Festival.....	4
<b>Conference.....</b>	<b>4</b>
Peace and Political Tolerance .....	4
1. Dr. Khadim Hussain .....	4
2. Mr. Khan Wali Maseed .....	6
3. Mr. Ayaz Khan .....	7
4. Mr. Imran Mukhlis.....	8
5. Mr. Asghar Khan.....	9
6. Usman Wazir .....	10
<b>Poetry Recitation Session .....</b>	<b>12</b>
Peace Poetry.....	12
1. Nor Ali Shah Karwan .....	12
2. Makhmor Qalandri.....	13
3. Naveed Bettani .....	15
<b>Musical Evening.....</b>	<b>17</b>
<i>Dh Aman Sandara</i> (song of peace).....	17
Singers.....	17
1. Shaukat Aziz.....	17
2. Abdul Haleem Gandapur.....	17
<b>Conclusion .....</b>	<b>18</b>
Recommendations.....	18
<b>Pictorial Presentation .....</b>	<b>19</b>

## INTRODUCTION

The Peace Festival held in Dera Ismail Khan on February 27, 2024, was aimed at fostering dialogue, cultural exchange, and communal harmony for bringing about peace and enhance social and political processes in the region. The festival was attended by individuals from various sections of society, districts and regions of southern Khyber Pakhtunkhwa. The event brought together stakeholders from different walks of life, including politicians, social activists, journalists, educators, students, and members of civil society.

Participants hailed from various districts and regions of southern Khyber Pakhtunkhwa, including South Waziristan, North Waziristan, Jandola, Tank, Drazinda, Lakki Marwat, Bannu, Karak, and Dera Ismail Khan. The diverse audience included politicians, political workers, social activists, journalists, educators, students, members of civil society, business professionals, and members of the literary community

The festival was organized by the Centre for Regional Policy & Dialogue (CRPD) (<https://crpdpk.com/>), a Pakistan-based organization specializing in research and publications on youth education, connectivity, and social processes in South & Central Asia, particularly in Pakistan and Afghanistan. The festival, a regular feature of CRPD, is held twice a year in different parts of Khyber Pakhtunkhwa. Through these festivals, CRPD aims to support and encourage social and peace processes in the region, with a specific focus on promoting music as a means to foster peace, tolerance, and harmony in society.

CRPD conducts youth capacity-building training on basic skills and civic education in Khyber Pakhtunkhwa, aiming to "connect the disconnected" and promote peace, public participation, and inclusivity in Pakistan. The Centre creates mechanisms to ensure and sustain connectivity, re-exploring fading spaces through research-based networking and outreach, and creating new spaces for social processes, tolerance, and harmony. This mechanism also includes advocacy on the relevance of public spaces to fostering tolerance and harmony.

## INTRODUCTION TO CRPD'S WORK BY MEHRAN WAZIR

In the beginning Mr. Mehran Wazir, executive director Centre for Regional Policy & Dialogue (CRPD) and director at KKF, welcomed the guests in his opening and welcome speech. He shared the overall work of Centre for Regional Policy & Dialogue (CRPD) and KKF in research, publications and advocacy. Mehran Wazir said that CRPD conducted capacity building training for young activists in Khyber Pakhtunkhwa, organized festivals, meetings, conferences, study circles etc. Besides, CRPD publishes research studies, articles and commentaries. CRPD's activists exchange program helps activists in understanding social and political landscape of other districts and regions. Besides, the exchange program provides ways for further connectivity of youth activists.



## SEGMENTS OF FESTIVAL

The festival comprised three segments: a conference, a poetry recitation event, and a music concert, all open for participation. Participants, including speakers, poets, musicians, and the audience, hailed from various districts, areas, and professions, representing diverse political affiliations.

The conference featured six speakers addressing topics such as peace, politics, and democratic processes in the region. The poetry recitation event included poets reciting works centered on themes of peace and tolerance, while the musicians performed songs reflecting peace and political consciousness among the people.

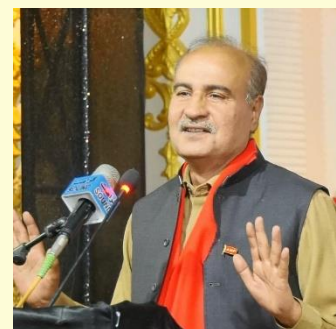
## CONFERENCE

### PEACE AND POLITICAL TOLERANCE

Title of the conference was “peace and political tolerance” where the speakers were asked to speak on different aspects of the mentioned topic. The conference served as a pivotal platform for esteemed speakers to delve into the complex dynamics surrounding peace processes in Dera Ismail Khan and the region. The speakers, hailing from diverse political backgrounds and possessing rich experiential insights, elucidated on the multifaceted challenges and promising prospects in the pursuit for peace and political tolerance.

#### 1. DR. KHADIM HUSSAIN

Dr. Khadim Hussain is a cultural secretary of Awami National Party (ANP) in Khyber Pakhtunkhwa. He spoke on *Challenges to peace in Pakhtunkhwa*. Dr. Khadim, as chief guest of the festival, discussed in detail the general nature of peace and the situation of peace in Khyber Pakhtunkhwa, particularly the southern districts of the province. He also talked about the situation of human rights in Afghanistan which was getting worse day after another. He said that the recent post elections political developments were not satisfactory in terms of provincial autonomy and other required and essential legislations for Khyber Pakhtunkhwa. He added that the new government in the province must undo the Action in Aid of Civil Power if securitization was to be curtailed. He suggested that the government must prioritize to capitalize on the natural resources of the province. Mineral processing plants, furniture industry, leather products, food industry and tourism industry could be easily established for environment friendly industrialization, employment generation and technological development in the province. This would certainly ensure peace and human development. He said that securitization and mere military deployment would not be helpful at all.



## MAIN POINTS OF SPEECH

Peace is when people feel and practice economic autonomy and freedom and when they participate freely in the social and political processes. Unfortunately, according to the mentioned principle, there is no peace in Khyber Pakhtunkhwa for the last several decades. Among the social processes peace can only be ensured when a community feels and practice cultural freedom, where they determine and practice their cultural norms and festivity. There can't be any peace if there is no space for indigenous music. For the mentioned freedom and autonomy, it is necessary to use *qaam*/nation or people's own native language in education system and in market along with social communication. Furthermore, a "qaam" or nation cannot be at peace until and unless there is class and gender divide and discrimination.

The question is what are the prevailing challenges for peace in Khyber Pakhtunkhwa. One of the main challenges for peace is Pakistan's military security policy, which is based, in Pakhtunkhwa, on Action In Aid of Civil Power Regulation. The said regulation is imposed on Khyber Pakhtunkhwa, which, for all practical reasons, is a Martial Law. According to the regulation, anybody can be declared as terrorist and this can't be challenged in any court of law. The Peshawar High Court had declared the regulation as unconstitutional but the then Pakistan Tehrik-e-Insaf government in Khyber Pakhtunkhwa took a stay order from Supreme Court of Pakistan against the Peshawar High Court's verdict. Therefore, until and unless the mentioned regulation is imposed there can't be sustainable peace in Khyber Pakhtunkhwa.

The said security policies turned education institutions, especially university campuses across the province, into military compounds whereas the purpose of universities is to generate healthy debates among students and to provide environment for creating new knowledge.

There is unnecessary amount of security check posts. Due to these security posts life is not normal in Khyber Pakhtunkhwa.

The second challenge to peace is Afghan policy and the project Taliban. The Afghan and Taliban policy has been complicated through the so-called difference between "good Taliban" and "bad Taliban". Where the "good" have always been facilitated and accommodated in Afghanistan while the "bad" are attacking on police and political workers. The argument that there is a complete peace in Afghanistan is contradictory with the border management policy of Pakistan where the borders crossing points between Pakistan and Afghanistan often remain closed for business and other travelers. If there is peace in Afghanistan and Pakistan feels no threats then the trade routes with Afghanistan should remain open.

The third challenge is that people of Khyber Pakhtunkhwa do not feel like they are part of the political and electoral process since elections are completely managed and even engineered which is violation of people's right to govern themselves. Politics and electoral process must be transparent and free from all kind of interference including the one done by establishment otherwise there cannot be democracy and sustainable peace in Khyber Pakhtunkhwa.

These challenges can be countered by organized political process which definitely includes political alliances on minimum points among the political forces, particularly the nationalist and progressive

political forces. These points should include countering interference of establishment in the politics; abolishment of Action in Aid of Civil Power Regulation (CPR) in Khyber Pakhtunkhwa; all kinds of royalty on resources in Pakhtunkhwa should be given to the province; *Chashma right bank lift canal* must be built.

The people of Pakhtunkhwa are seeking peace in the province which is visible in their demands for peace. The demand of the masses will definitely bring peace.

## 2. MR. KHAN WALI MASEED

**M**r. Khan Wali Maseed is a prominent leader of ANP in Dera Ismail Khan. He, as a well-known figure within the local political landscape, provided invaluable insights into the challenges encountered at the grassroots level. He articulated the pressing need for concerted efforts to bridge political divides, promote inter-party cooperation, and mitigate socio-economic disparities, all of which are integral to sustaining peace and fostering political tolerance in the region.



### MAIN POINTS OF SPEECH

**B**efore the inception of Pakistan there were two types of forces. One was of the Muslim League which was not concerned about the presence of British colonial structure. The other force was Bacha Khan and his friends who were resisting the British rule in the subcontinent. Bacha Khan politics was for ousting the British rule from the region and was not in favor of partition while Muslim League politics was revolving around partition only.

Before the partition of Hindustan (Indian subcontinent) Bacha Khan's politics was against the British rule. During this struggle he spent 14 years behind the bars. He had been imprisoned in different times for the said resistance. After the partition Bacha Khan's struggle was for the rights and identity of Pashtuns inside Pakistan for which he was imprisoned for 16 years in intervals.

In 1978 a proxy war was brought to the region by Pakistan's military establishment led by General Zia ul Haq (the then Army chief of Pakistan) and religious forces led by Samiul Haq (former head of religious seminary Haqqania in Akora Khattak, Khyber Pakhtunkhwa). At that time General Hameed Gul was head of Pakistan's Inter-Services Intelligence (ISI). During this war women and children suffered due to massive displacement while men were killed. The most tragic part is that the war is still going on bringing more sufferings to the Pashtun land. We feel proud and encouraged that only the followers of Bacha Khan including Wali Khan and his friends stood against the war and told the people that this was not our war and we should not be part of this. But those who imposed the war on Pashtuns became the victim the war. Maullan Samiul Haq's murder occurred in a shameful way that one could not even discuss it before the audience. There is a long list of these people including Colonel Imam who was slaughtered by those Taliban who were trained and encouraged by the same Colonel. Another victim was Maullana Noor

Muhammad who wrote a book named “Jihad-e-Afghanistan”. The Maullana was awarded with a latest car. He was too killed by those who were employed to carry out “Afghan Jihad”.

Recently an American ambassador made the reason of the mentioned war public which was pursuing American interests in region. None of the religious leaders could deny the statement of the ambassador, which simply proved that Wali Khan and his friends were right about the proxy war.

Pashtun nationalist politics is always right in its anti-war stance but unfortunately, they have never got due support from the Pashtuns. The recent general elections in Pakistan are an example where the Pashtun nationalists could not get due mandate. It means that, unfortunately, the people are not concerned about peace in Pakhtunkhwa.

I believe that education is important for peace in the current situation. These young people sitting over here in the seminar to understand the discourses of peace is a great capital. These young people are sitting here with great interest because they are educated otherwise their uneducated brothers are against the nationalist politics of Awami National Party (ANP). Therefore, we should increase the number of enlightened educated youth who will support politics for peace.

### 3. MR. AYAZ KHAN

**M**r. Ayaz Khan is a founding member of *Waziristan Siyasi Ethaad* (Waziristan’s All Parties Alliance) and a prominent leader of ANP in South Waziristan. He offered a unique perspective informed by his engagement with the intricate dynamics prevalent in Waziristan. He underscored the significance of incorporating traditional mechanisms of conflict resolution while concurrently leveraging modern governance structures to address contemporary challenges. His emphasis on community ownership and empowerment resonated strongly with the audience emphasizing the importance of bottom-up approaches to peace-building.



### MAIN POINTS OF SPEECH

**P**olitics has never been so disgraceful before as it is now a days. It should be a matter of great concern as to why it has become so disgraceful. One of the reasons is that politics has been used for self-interests of those individuals who are actively doing politics. These politicians are taking their difference on personal level which is negatively affecting genuine political struggle based on principles. Bacha Khan says that “there cannot be conflict in service to people, the conflict appears when people serve their individual and personal interests”. These individuals have occupied the parliament who have never serve the people. On the other hand, those who have faced sufferings for people’s rights are sidelined. This was predicted by Wali Khan years before when he said that “one day the smugglers will occupy the parliament”.



*Sandara* (Pashto song – meaning Pashto music) is carrying voice of peace rather *Sandara* is peace. Once Dr. Najeebullah told the Afghan nation that “nothing has left for me to talk about [about peace and enlightenment] because Abdullah Makorai (an Afghan singer) told you people everything [in his songs].” The poets and singers, some of them are sitting here in front of the stage, have said many things in their poetry and songs about national consciousness, politics and peace. But unfortunately, Pashtuns want *shoor* (blatancy and meaningless shouting) instead of *shaoor* (awareness and political consciousness) that’s why they are not paying attention to the messages carried by these poems and the songs.

Those locals who have been active part of the Taliban in South Waziristan and particularly those who have been killed, were portrayed to the world as terrorists. We had they would be celebrated as martyr of Islam by the government inside Waziristan but they have been declared as terrorists to the world by the same government. These Taliban commanders have not been killed by political parties rather they have been killed by those who were responsible for mobilizing and training them [Pakistan’s military establishment]. The politicians, poets and musicians who are working for peace are not killing Taliban commanders but still these commanders are against these peace-lovers.

It is important to understand that political workers are responsible for peace in the area, and they must be appreciated by all other professions including businessmen, traders, contractor, shopkeepers, doctors, teachers etc.

#### 4. MR. IMRAN MUKHLIS

**M**r. Imran Mukhlis is among the most active members of the Waziristan all parties’ alliance for peace in South Waziristan. He contested in the recent election from Pakistan People’s Party (PPP) platform. In the conference he while representing the PPP, articulated a vision for peace that transcends partisan interests and prioritizes the collective welfare of the populace. He underscored the pivotal role of political inclusivity while emphasizing the need for equitable representation and meaningful participation of all stakeholders in the peace process. His advocacy for consensus-building and compromise resonated with the audience which highlighted the potential for cross-party collaboration in advancing the peace agenda.



#### MAIN POINTS OF THE SPEECH

**T**he Pashtuns of this region are in perpetual war since the advent of the so called “Cold War”. The most pertinent question that most of the people have in their mind is how we can get rid of the situation – what should be the solution? The Pashtuns have been used as proxy in the war where they have been killed and forcefully displaced from their homes. Besides, losing lives and suffering displacement the Pashtun have been defamed among the international community while declared and portrayed as terrorists. For the last 40 years there is an active war in the Pashtun land. Whenever the Pashtuns try to resist against becoming part of the war, they witness [negative] peace for some time.

Despite of war for so long and having a well worse intelligentsia we (the Pashtuns) are not yet able to find solutions. It is because Pashtun are colonial subject of the colonial subjects of Europe and America – i.e. the Pakistani establishment. It is because all of the big powers in the world including UK and America are not helping Pashtuns to get rid of the war. So, if the international community is not helping out then Pashtun must be mobilized, organized and united political force against the war and for peace. Peace can only be sustained through politically organizing and mobilizing the masses. This was what we did in South Waziristan where the all-political parties' alliance (*siyasi etehaad*) could manage the mentioned mobilization for peace. Peace cannot be obtained individually, since the individual political worker is weak and vulnerable economically and through security risks.

There is a new war coming in the region which would be fought between China and the US. Unfortunately, Pashtuns will be again part of the war and proxy.

Awami National Party and Pakistan People's Party both are left and progressive mass parties. These two political parties can understand the prospects and ways of peace in the area. It is also a fact that these two parties encountered attacks from the violent elements and from those who want to keep the war up in the region.

## 5. MR. ASGHAR KHAN

Mr. Asghar Khan was representing the National Democratic Movement (NDM). He contested in the recent general elections on NDM's awarded party ticket. He brought a fresh perspective to the discourse on peace and political tolerance. Drawing upon his experiences as a grassroots organizer and mobilizer, he emphasized the importance of grassroots activism in driving meaningful change. His emphasis on empowering local communities, amplifying marginalized voices, and challenging entrenched status quo underscored the need for transformative approaches to peace-building.



## MAIN POINTS OF SPEECH

There are these two types of forces, those which are active for peace and those active for war/violence on international level, regional level, on country level and then on local level. Unfortunately, those forces which are active for war and violence are more powerful and organized in Khyber Pakhtunkhwa than the forces active for peace. These negative forces are more powerful and effectively active in the southern and newly merged districts of Khyber Pakhtunkhwa as compared to the rest of the province. On the other hand, the forces which should be active for peace are not that much effective and influential to counter the negative forces in the region.

Above mentioned peace forces can only be strengthened when we would work for peace in a holistic and inclusive way. We should include all walks of life in our struggle of obtaining peace in the region. In this

inclusive and united struggle peace should be the only agenda. All type of differences should be set aside in this pursuit for peace. Our politics should be for bringing and maintaining peace, the same way our education and other development should be for peace.

Politics should not be considered completed or even ended when politicians succeeded in getting membership of parliament rather electoral achievements are part of the political process not the entire politics. Take Bacha Khan's political struggle, he never confined his politics to the parliament that's why scholars are doing PhDs on his life and politics. Bacha Khan's political struggle is guiding principle for us in this time. His way of mobilizing and engaging people is so inspiring and complete. That was because he who mobilized people by staying and working among them.

## 6. USMAN WAZIR

Usman Wazir is a young political activist associated with the Pashtun Student Federation (PSF), the student wing of the Awami National Party (ANP), at Gomal University in Dera Ismail Khan. He is actively engaged in promoting peace and political mobilization in his community. Mr. Usman organizes study circles both on the university campus and in his hometown. He has also taken part in capacity-building workshops conducted by the Centre for Regional Policy & Dialogue (CRPD). Additionally, he is a member of the young activists' network established and supported by CRPD in Khyber Pakhtunkhwa.



### MAIN POINTS OF SPEECH

Peace is not the interval between the two wars or simple the absence of war, rather it is the complete absence of all kinds of violence. As Bacha Khan says that if a society is free of all kinds of violence, then it can be called as peaceful society or peace in the society. Bacha Khan also included cultural, linguistic and communal autonomy as indicator of peace. Peace is the absence of all types of violence.

There are two types of violence, physical violence and structural violence. Physical violence is visible and could be condemned by anybody who does not like violence, but structural violence is invisible and more dangerous. The structural violence directly damages the structure of a society. If something or somebody is destroying language of a nation (*qaam*) it would be considered as structural violence against the language. Another manifestation of violence is disgracing indigenous artisans along with the indigenous products and brands. This type of violence would be considered structural violence against people's economy. This violence against the artisans and local products is the British colonial legacy. By disgracing indigenous artisans and local products, the local resources and raw material have been colonized and stolen first by the British colonial rule in the subcontinent and now the state of Pakistan. This all will be called as violence.

Another kind of structural violence is gender violence. This violence occurs by segregation of men and women on the basis of their gender. The society is so deeply segregated on the basis of gender that nobody is even thinking about the rights of women.

Indigenous languages have always been discouraged. Nobody considers that his/her mother language can be the language of learning and inventions. The forces of discouragement are so organized, consistent and persuasive that nobody is even thinking about indigenous language medium of education in the region. This is structural violence against indigenous languages.

The question is that who is working against these types of violence and how? And how we can support those who are working against the mentioned violence. Once Bacha Khan told his wife that she should marry another person if she would like after his death. He told this before all other members of the family just to challenge the restrictions on women in society. Meaning that he was conscious about structural violence against women. Bacha Khan was consciously promoted local products including the famous *Charsada Chappal* by displaying and wearing them. By doing so he was working against the structural violence against indigenous artisans, local industry and products.

We need to be aware of these kinds of structural violence happening around us the we should support those who are working against the said violence. We can support local artisans and products to end the violence. We should support musicians, singers and artists to promote peace. We must have to support Bacha Khan's politics to end the violence in our society.

Overall, the conference provided a nuanced understanding of the challenges and opportunities observable in peace-building efforts in Southern districts and newly merged districts of Pakhtunkhwa underscoring importance of inclusive dialogue, political pluralism, and community-driven initiatives in fostering enduring peace and political tolerance in the region.

## POETRY RECITATION SESSION

### PEACE POETRY

Under the skillful guidance of Mr. Mehran Wazir, the poetry session at the Peace Festival became a compelling exploration of the symbiotic relationship between art, politics, and societal change. Three poets, Mr. Nor Ali Shah Karwan, Makhmor Qalandar, and Mr. Naveed Bettani, graced the audience with their eloquent verses, each offering a unique perspective on the socio-political landscape of Dera Ismail Khan, southern districts and newly merged districts.

#### 1. NOR ALI SHAH KARWAN

Nor Ali Shah Karwan is a well know poet, hailing from a mountainous region of South Waziristan called *Shakai Valley*. The valley has experience difficult times when the foreigner militants of Al Qaeda and Islamic Movement of Uzbekistan (IMU) were controlling the life of common man in the valley. it was challenging for the locals to promote peace, art, music, and poetry. But Nor Ali Shah Karwan kept writing even during those days. He never stopped his poetry during all these times.



In his poetry, Mr. Karwan skillfully captures the essence of Waziristan's indigenous romance and beauty. He describes the charm of its people, the majesty of its mountains, the serenity of its valleys, and the rocky and grassy paths through these mountains and plans. Through his words, readers can enlighten themselves of the unique way of life of the locals, experiencing the rich culture that defines life in the valleys and mountains of Waziristan. Additionally, Karwan's poetry delves into the harsh realities of war and violent conflict that have impacted the region.

He presented his Pashto poetry in the event which was revolving around the conflict and people's demand for peace in Khyber Pakhtunkhwa.

#### Poetry:

د سيالي جنگ دې دا انجام او اختتام نه لري  
 دا چا گوگل دا چا به زړه ورکښي ايره ايره شي  
 ممکنه نه دا چي په دا خاوره به امن راشي  
 ممکنه دا چي پښتون به ورکښي ايره ايره شي  
 نور علي شاه کاروان

#### Translation:

This endless war is a battle without cease  
 Hearts and hopes reduced to ashes, peace a distant lease.  
 Peace seems unlikely for this land  
 But it seems that Pashtuns will be reduced to ashes

## 2. MAKHMOR QALANDRI

**M**akhmor Qalandri is a well-known poet from Dera Ismail Khan, a city in Khyber Pakhtunkhwa, Pakistan, which has faced terrorism and sectarian violence (between Shia and Sunni) in the past and continues to experience fear and anxiety among its people. Makhmor Qalandri's family, including his father, has suffered losses due to terrorism. This personal experience has deeply influenced his poetry, leading him to strongly oppose terrorism and other types of violence including sectarian, and its causes.



In his poetry, Makhmor Qalandri expresses a deep love for nature and his homeland. He fondly remembers his late father and the peaceful, prosperous times of his childhood, when people of different religions lived in harmony. His poetry reflects the pain and suffering caused by terrorism, with words that seem to bleed with emotion. While love and nature are dominant themes in his poetry, *ghazals* also hold a significant place in his work.

Through his evocative poetry steeped in metaphor and allegory, Makhmor Qalandri provided profound insights into power dynamics and the quest for justice, advocating for a paradigm shift towards compassion and understanding. (most of the information regarding his work and life are taken from YouTube channel "BAZM E ASGHAR").

He recited one of his famous Saraiki poems;

پول جمورا  
 جی اُستادا  
 پول جمورا  
 پول جمورا  
 وسوں والی ساول کِن ، گنی  
 جی اُستادا  
 این وسوں دی ساری ساول  
 این مٹی دی ساری ساول  
 مٹی رنگے تڈے کھا گئے  
 پول جمورا  
 مالی بلبل ، باغ دا کیا تھئے

جی اُستادا  
 باغ کون باغ دے مالی ساڑے  
 بُلبُل دریا پار دو اُڑ گئی  
 پول جمورا  
 وسوں کیا تھئی  
 جی اُستادا  
 وسوں وچ بارود دی بو بے  
 آدم بو بے آدم بو بے  
 پول جمورا  
 مجرم کون اے  
 جی اُستادا  
 میں مجرم ہاں  
 بول جمورا توں کیوں مجرم  
 جی اُستادا  
 مجرم میں ہاں  
 میٹھا جرم اے  
 پُس نئیں سگدا  
 مجرم کون اے

### Description

The poem is a conversation between Ustaad, a main performer, and Jamoora, a supporting actor in a traditional folk theatre. In a metaphorical sense, Ustaad asks Jamoora about the disappearance of greenery and crops in a garden. He asks who is to blame for destroying them. Jamoora metaphorically replies that the greenery and crops were eaten by locusts with a dull yellowish-brown color.

Ustaad then asks about the fate of the garden, its caretaker, and the nightingale. Jamoora explains that the garden was destroyed by its caretaker, while the nightingale flew away across the river. Ustaad asks

once more who is responsible for all this, to which Jamoora replies that he himself is responsible because he cannot speak out about who is truly responsibility.

### 3. NAVEED BETTANI

**N**aveed Bettani is a talented Pashto poet who often addresses political issues in his poetry. His poems are filled with messages of resistance and a strong desire for peace in Pashtun territories. He hails from Jandola, a place in the Tank district predominantly inhabited by the Bettani tribe. Jandola was once a stronghold of militants, with the infamous commander Torkistan operating from there. Due to its proximity to South Waziristan, Jandola witnessed frequent clashes between Torkistan, associated with the TTP (Tehrik-e-Taliban Pakistan), and other factions.



In his poetry, Naveed Bettani expresses progressive ideas and supports Pashtun nationalist politics and the resistance movement. He is deeply concerned about peace, which is a recurring theme in his work. Additionally, he is an activist who actively engages on social media.

He presented his famous poetry

زه د لويي بنار په څلور لارو کښې چېران ولاړ ؤوم  
 ته نه بشکاريدي ته سره روان ولاړ ؤوم  
 وطن د سرو غميو کان ؤو کان د نورو مکان  
 زمه ضرورت ؤو د غميو په دکان ولاړ ؤوم  
 د دنيا خلکو د دنيا کنځلي وکړي راته  
 په خان مي تيري کړي په ننگ د باچاخان ولاړ ؤوم  
 د رقيبانو مالت سم د پاکستان سپنت ؤو  
 زه په قامي بيانیه کلک لکه عثمان ولاړ ؤوم  
 له عالم زيب سره بيگه تر ډيره وغريدیم  
 سحر را چيگ شوم د مانونو په ډيران ولاړ ؤوم  
 زه د کاروانه سره نه تلم څه کيسې به وي خو  
 په هره سخته کښې په شا د کاروان ولاړ ؤوم



### Translation

Lost in the city's busy roundabout, I stand amazed,  
Though you're not here, it feels as if I were by your side, as always.  
My homeland rich in resources, yet in others' grip it stays,  
I buy what's mine from their shops, in a wondering maze.

Mocked for my beliefs, social and political,  
Yet I step Bacha Khan's path, unwavering and critical.  
Surrounded by rivals in a Pakistani senate-like neighborhood,  
Like Usman [kakar], I stand for Pashtuns' cause, committed and understood.

Last night, I conversed with Alamzeb [Mehsud], a friend so dear,  
Yet at dawn, I found myself in a minefield, a place of fear.  
I've reasons to not walk with the caravan (group of comrades organized for cause), though close I abide,  
In every hardship, I stand with them, a loyal comrade, side by side.

The poetry session transcended mere entertainment, evolving into a platform for catharsis, reflection, and solidarity. Each poet contributed to a tapestry of narratives that celebrated the resilience of the human spirit and advocated for a future defined by cooperation, understanding, and mutual respect. Their words left an indelible imprint on the hearts and minds of all those present, igniting a light of hope and inspiration for a brighter tomorrow.

## MUSICAL EVENING

### DH AMAN SANDARA (SONG OF PEACE)

The musical segment of the festival, anchored by Mr. Mehran Wazir, featured performances by renowned singers Mr. Shaukat Aziz Wazir and Mr. Abdul Haleem Gandapur. Through their soulful melodies, they conveyed messages of peace, unity, and hope, further reinforcing the overarching theme of the event.

### SINGERS

#### 1. SHAUKAT AZIZ

Shaukat Aziz is a well-known singer and musician from South Waziristan. He is famous for his songs about the social and political issues of the Pashtun region. He is affiliated with the Pashtun resistance movement and sings songs for it. Shaukat Aziz is also known for singing folk songs of Waziristan.



He owns a music academy and studio called Swastika, where he teaches music and helps singers compose music for their songs. During a festival, he performed in a way that made the audience demand more songs from him. He sang nationalist songs, songs of resistance, songs of peace, and attan songs, which are traditional group dances.

#### 2. ABDUL HALEEM GANDAPUR

Abdul Haleem Gandapur is a talented singer from the southern districts of Khyber Pakhtunkhwa, Pakistan. He sings in Pashto, Urdu, Saraiki, and Hindko. His songs often promote peace and tolerance, alongside romantic melodies. Mr. Haleem is seen as a unifying figure, bridging diverse audiences in Dera Ismail Khan and Tank. Despite being a Pashtun, his singing in Saraiki is so authentic that listeners cannot tell he is not a native speaker.



During a festival, he sang in different languages, including Pashto, Saraiki, and Urdu, to engage the Saraiki-speaking audience present.

## CONCLUSION

The Peace Festival in Dera Ismail Khan served as a platform for constructive dialogue, cultural expression, and artistic appreciation. Through sessions focusing on peacebuilding, political tolerance, poetry recitations, and musical performances, the event fostered a spirit of unity and understanding among attendees from diverse backgrounds. Such initiatives play a crucial role in promoting harmony and coexistence in the region, contributing to efforts for sustainable peace and development.

## RECOMMENDATIONS

Moving forward, it is recommended to continue organizing such events at regular intervals to sustain momentum and engagement around peacebuilding efforts. Moreover, efforts should be made to broaden participation and inclusivity, ensuring representation from marginalized communities, elders, women and young people.

PICTORIAL PRESENTATION

# PICTORIAL PRESENTATION

## CONFERENCE



# PICTORIAL PRESENTATION

## CONFERENCE



# PICTORIAL PRESENTATION

## POETRY



# PICTORIAL PRESENTATION

## MUSIC

