



Baba Haider Zaman Khan: An Icon of Hazara Province Movement

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Abstract:

The renowned political and societal character of Hazara Division, Sardar Haider Zaman Khan is among those personalities who successfully attained excellence for his dedication, devotion, hard work and commitment. Being the son the Karlal tribe, his struggle for the people of the land reflected the past glory of his tribe against the oppressors. This paper is an attempt to answer to the question that how in spite of his electoral defeat, he did not leave his conduit as a traditional tribesman? However, his struggle for the rights of people of Hazara proved him a man of principles who was equally respectable among the opponents. In point of fact, the demand for Hazara province in the wake of 18th Amendment provided a new domain to his political career. Yet, in spite of regionalism reflected from his slogans, he made it clear that the demand of Hazara Province is not based on linguist or ethnic grounds but purely on the administrative basis to protect the basic rights of deprived people of the region. His life and character is enough to acknowledge that his presence in the dogmatic field clearly illustrate the politics of ethics.

Keywords: Baba Haider Zaman Khan, Hazara, Karlal, 18th constitutional amendment, demand for province, regionalism

INTRODUCTION

Sardar Haider Zaman Khan, commonly known as Baba Haider Zaman was a prominent figure in the political history of Hazara Division. Belonging to a respected family of Karlal tribe, he was born in 1934 in a small village named Dewal Manal of Tehsil Havelian district Abbottabad. His political career reflected the norms of veneration, tolerance and affection for the land and people of Hazara region. On the basis of these standards, he was elected as member of provincial assembly of North West Frontier Province in 1985. Being the oldest member of the assembly, after oath taking

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ceremony he was given the title of Baba (elderly person with white beard) (Khan, 2018). However, being the leading person of Tehrik-i-Hazara he not only gained utmost popularity of majority of the people of Hazara but also became a symbol of resistance for due rights. Baba Haider Zaman started his political career from the grass root level. Being a self-made politician of the Hazara division, he served the people of his area as member District Council, Chairman District Council, Provincial minister and Nazim-e-Ahlaa of District Abbottabad. During his tenure as a District Chairman and later as provincial minister he completed a large number of developmental projects especially in health and education sectors. At personal level he was famous for his hospitality; people from across the country came to enjoy his hospitality. The highlight of his hospitality was that he always served the same food to a rich man and a poor guest at one table. Yet being a traditional man, he used to obey the religious and local custom and traditions. His both wives, all other women in his house and young maid girls strictly observed veil and did not appear in front of men (Sardar Asad Javed, personal communication, Jun. 24, 2022). He was soft spoken but straightforward politician. He often pointed out the corruption, wrongdoings and mistakes of both local and national leaders of various political parties of Pakistan. Due to such qualities, Baba Haider Zaman became a voice of the people of Hazara, however, as he accused the mainstream political parties of the region for being responsible for existing poverty and deprivation in Hazara, he was considered an opponent instead of a frontrunner, who could not attain his objective but left a deep compassion among the common people of the region.

LITERATURE REVIEW

Indeed, great leaders are not shaped but are born great. Success, progress and prosperity of a society is attributed to the Great Leader. However, recording of the personal and public history and services of the political leaders is not a norm in Pakistan. Pakistan is probably one of the few countries worldwide where the political biographies of leaders is given very limited attention (Jalal, 2014). It is more so in case of political leaders and great personalities of Hazara region of Pakistan. In fact, there is a dearth of literature available on the life of political leaders of Hazara region.

A few scholarly works are available on the role of political leadership of Hazara region during Pakistan movement. For instance, Bano, Amir, and Ayaz (2020) in their article *Life-history of the unsung hero of Hazara: Khan Muhammad Jalal-Ud-Din* highlighted the role of services of political leadership of Hazara region, especially of Khan Muhammad Jalal-Ud-Din, popularly known as Jalal Baba, in popularizing All India Muslim League (AIML) in the area. Jalal Baba and other leaders put their utmost to spread the message of Muhammad Ali Jinnah, the leader of AIML in every hook and corner of Hazara and made the region a stronghold of the party. Their role was very significant in victory of AIML in 1945 elections and also in referendum of 1947 due to which people of North West Frontier Province (NWFP), now renamed as Khyber Pakhtunkhwa (KP) gave a landslide verdict in favour of joining Pakistan. Shah, Ahmed, & Ilyas (2021) in their article titled *The role of Khan Khudadad Khan in Pakistan movement, 1938-1947: An appraisal*, elucidated the life history and contribution of Khan Khudadad Khan, a prominent political leader of District Mansehra of Hazara division, in Pakistan movement. Khan like Jalal Baba played highly important role in organizing and popularizing AIML in Hazara that helped the party to win 1945 elections and the 1947 referendum.

Besides the leaders of Pakistan movement, a few work is also available on other political leaders and prominent leaders of the area. For instance, Ali, & Naazer (2019) surveyed the life history, political role and services of Sardar Abdur Rehman Khan, a leading tribal leader of Galiyat area of District Abbottabad. Born in 1863, he led his tribe from 1901 to 1953 which includes the most crucial time for making of Pakistan. He too played very active role in the Pakistan movement by instilling and fortifying the desire among his tribesmen for an independent Muslim state. His role in maintaining peace and order in the mountainous area and harmony among the various tribes and people of different faiths especially Muslims and Sikh was noteworthy. Ali, Naazer, and Ali (2020) in another work highlighted the role and services of Sardar Abdur Rehman, a leading tribal personality of Galiyat region, for social, and economic development, cultural growth of his tribesmen and promotion of true religious values and teaching of Islam in the area.

RESEARCH METHODOLOGY

This study is qualitative that employed exploratory, historical and descriptive method in order to elucidate the political life, and services of Sardar Haider Zaman Khan, commonly known as Baba Haider Zaman. In order to accomplish this study, data has been collected mainly from the primary sources. The researcher conducted purpose sampling to contact the close relatives of late Sardar Haider Zaman Khan. In-depth and semi structured interviews of the selected relatives of Sardar Haider Zaman were conducted. Moreover, secondary sources such as newspaper articles and news stories about Sardar Haider Zaman Khan published in English and Urdu newspapers have also been used to conduct the study. Thematic analysis method was used to evaluate the data, develop patterns and draw conclusions.

BABA HAIDER ZAMAN KHAN: AN ICON OF HAZARA PROVINCE MOVEMENT

Personal Life

Baba Sardar Haider Zaman Khan, son of Sardar Abdullah Khan, belonged to a respectable family of the lower Galyat region. Unlike other people of the region, he got his early education from his native village, middle from government middle School Lora, Metric and Inter from Haripur College. He was very smart since his childhood, very active in public and social life. In a TV interview, he recalled an incident from his childhood when his father went to enroll him on the first day of school but he refused to sit in the class until he was made class monitor. From his early age he was fond of hunting, horse riding and shooting. During his childhood he used to sit with the elders in the hujra to see and analyze the public matters. When he grew up, he used to invite friends to his hujra for social activities often ended with lunch and dinner. It is stated by his friends that few days after receiving his salary, he would run out of money because he would spend all his salary on helping the poor and needy people of the region or to his friends. Like his ancestors, he was very brave and courageous politician who always supported the poor and fight for the right of suppressed people of the society. All political circles across the country used to respect him beyond their political affiliations. His personal character is mainly responsible in this regard. Baba Haider Zaman, lived a simple life, despite having resources, he used to travel in public transport whenever needed. He is said to have paid the fare of people sitting next to him while traveling in the bus etc. He joined Pakistan Air Force after intermediate in 1950 but soon he realized that his mood was not in line with the government job so he resigned. After resigning from the job, he had decided to start

practical politics. Initially, he could not get success as he was not fully familiar with the people of his area and economically he was not strong enough.

The people of his area admired him because of his friendly and cooperative personality. He was more respected by the people of other tribes than his own because he never pursued a policy of race and prejudice throughout his entire politics that is why when he died, everyone around him was mourning (Sardar Gohr Zaman, personal communication, Dec. 24, 2021). In point of fact, he was a social man; the people of his area would gather in his hujra at evening time daily and read newspapers with gossip, eat carrots halwa in winter and enjoy watermelon drink during summer. On the occasions of Eid ul Fitr and Eid ul Adha, the people present in Eid Gah would rush towards Baba Sardar Haider Zaman after finishing their prayers and gathered around him for Eid greeting. From Eid Gah the people would go to his hujra where he would treat people with sweets and tea etc. When people came from far and wide to visit him, Baba Sardar Haider Zaman not only entertained the guests but also gave them fare from his own.

He was basically a religious person and used to get up in middle of the night to perform Tahajjad (late-night) prayers and sleep after the Fajjar prayers. He used to get up at 10 am and after performing the Ishraq prayers he used to spend his time with the people of his constituency till 11 pm night. He started a movement for Hazara province and devotedly worked for Hazara cause till his death. He always tried to live his life according to the teachings of holy Quran and Hadith. He used to help poor families, underprivileged students and needy people of different villages in District Abbottabad. In spite of having such a powerful position, he used to live his life so simply that during his tenure as Nazim e Ahla of Abbottabad he did not take any official protocol, nor did he receive any official accommodation or any other official privileges. He sponsored countless widows and orphans of his area and paid for the education of poor and needy students regularly on monthly basis. He has a very attractive, friendly and straightforward personality. He always supported poor people instead of rich; therefore, the poor people of his area were very close to him. As he did not have a large family behind him and having no son or daughters as hires, his attention always remained on the social and political aspects of the Hazara region. His death was proved to be a huge blow to the politics of Hazara as well as to the cause of the Hazara province and a void in Hazara politics. He died in 2018 after a long illness at Quaid e Azam International hospital Islamabad at the age of 84 on Wednesday, October 24 in 2018 and was laid to rest on Thursday in his ancestral graveyard in his native village (Sardar Gohr Zaman, personal communication, Dec. 24, 2021). It is admitted that he was a virtuous man whose name will always be remembered in connection with the Hazara movement. He spent a memorable life in the politics. He raised the slogan of Hazara province although, he could not get success but his services for Hazara are unforgettable.

Son of Karlal Tribe

As discussed earlier, Baba Sardar Haider Zaman Khan belonged to the Karlal tribe of Hazara division who came in India from the central Asia during 1290-96 during Delhi Saltant. The Karlal tribe has a history of fighting against the foreign invaders to maintain their independence. It fought against the Gakhurrs rule that were the allies of Mughals and then Sikhs in Hazara region and preserved its liberation. The forefathers of Baba Sardar Haider Zaman Khan was Sardar Hassan Ali Khan, who was the famous personality of Hazara region. When the Sikhs got control of Punjab and

they were considered to be the sign of terror throughout the province, Sardar Hassan Ali Khan was one of the few freedom fighters who have fought against the Sikh rule.

The Sikh ruler tried to establish its rule over the Karlal area and sent a strong army under the command of their most trusted and brave commander Amar Sing Majitha in that area. When Sardar Hassan Ali Khan came to know about the possible attack on his area, he formed an army of warriors of his area. He famously said that mountains of that area are their forts and spread his soldiers on various positions in the mountains. When the Sikh army arrived in Karlal area, initially they occupied few areas and started looting and collecting different items from the homes of local people but suddenly the local army under the leadership of Hassan Ali Khan attacked on the Sikh army in Summandar Katha near Kala Bagh, Nathiagali, due to which the battle is called Summandar Katha battle.

This battle continued for a long time until the commander of Sikh army Amar Sing Majitha and his younger brother Hari Sing were killed by Sardar Hassan Ali Khan. It is stated that their dead bodies remained in the battlefield for more than one month because majority of the Sikh soldiers had been killed in the battlefield while some of them escaped. The local army had not allowed anybody to take away their dead bodies but later on upon the request of Hidu Barhmans their dead bodies were given to the Hindus, who took those dead bodies to Sara e Salah and burnt them there (Pani 1969, 46). After that defeat the Sikhs got enraged and they decided to take revenge of their defeat and deaths at the hands of Karlals under the leadership of Sardar Hassan Ali Khan. Therefore, after some time Gulab Sing and Badri Nath had come to Hazara to conquer the forts of Nara and Maari situated in the Karlal areas along with their allies Raja Ali Bahadur Khan Gukhurs of Khan Pur, Hazara. At that time the combined army of Sikhs and Gukhurs was very strong and they came with a different plan. Sardar Hassan Ali Khan also made alliance with Peeran e Palasi and started the preparations of war. When the Sikh and Gukhurs army arrived near Nara, the local army of Sardar Hassan Ali Khan and Peeran e Palasi attacked them from different sides. During this war more than 150 Sikh have been killed along with Raja Ali Bahadur Khan Gukhurr. The remaining soldiers started running back towards Hari Pur, Sardar Hassan Ali Khan and Peeran e Palasi chased them up to a village called Bagra in Hari Pur (Pani 2001, 186-87). After losing these battles, the Sikhs had to sign a peace agreement with Sardar Hassan Ali Khan in which they acknowledged the independent Jageer of amount 2141 rupees. The Sikhs after that peace agreement had never interfered in the area of Sardar Hassan Ali Khan. The Karlal tribe remained independent till the British rule (Pani 2001, 344). This brave hero, Sardar Hassan Ali Khan had died in 1863 and his son Sardar Azad Khan became the new chief of Karlal tribe.

Like his father Sardar Azad Khan was also a brave person and fought against British to remain independent. In view of his revolt, the British government decided to set up its military base in the Karlal area. When the British army entered in the native village of Sardar Azad Khan to set up their military base, the Karlal put up strong resistance. Despite all efforts, when the British army could not build their military base in Karlal area, the Captain James Abbottabad finally wrote a letter to his central government and suggested the British authorities to reconsider the decision of setting up military base in Karlal area. He added that these people could not tolerate the British army walking in front of their women. Therefore, the decision to set up a military base in that area could

be a dangerous experience (Pani 2001, 216). Hence the decision, in this regard was regretted by the British authorities.

After the death of Sardar Azad Khan in 1901, his son Sardar Rehmat ullah Khan became the next chief of Karlal tribe. Like his father he also continued to oppose the British entry in his area but soon he was killed by his own cousin in 1905. It is believed that the death of Sardar Rehmat ullah Khan was the result of a British conspiracy to end the resistance against British government and to eliminate the Jageer (land) of Karlal. After his murder, the rest of the family members suffered from the personal jealousy and mischief. Therefore, their Jageer of 14000/- rupees was confiscated by the British government for five years, so during that time if any deserving person comes forward and that Jageer would be handed over to him (Pani 2001, 344). However, the alleged conspiracy was so sophisticated that the family did not recover till the end of British rule in 1947.

In point of fact, the Karlal and Abbassi tribes were the last one in Hazara who had accepted the British rule in that region. The Karlal tribe also played a vital role in Pakistan movement, at that time Baba Sardar Haider Zaman was a young boy who used to attend the meetings and processions of Muslim League in different parts of Hazara along with the other members of his family.

Political Life

Baba Sardar Haider Zaman started his political career in early 1960s, when he contested the first election of his political career but he could not win. However, he did not leave the playground and actively participated in the politics. He proved himself a true political and democratic person without any affiliation. He took an active part in the movement of MRD in 1977 and got arrested ("Baba Haider Zaman passes away," 2018). His first political victory marked when he was elected as member of Provincial Assembly from Abbottabad, NWFP in 1985. Although, he was the member of Provincial Assembly in 1985, he used to criticize the Prime Minister Jonejo for introducing the practice of development funds for the members of National and Provincial assemblies. He believed, "giving development funds to the members of assemblies is the political bribe and beginning of corruption in Pakistan" (Sardar Gohr Zaman, personal communication, Dec. 24, 2021).

Baba Haider remained a member of the Provincial Assembly till 1988 twice from Abbottabad. He was appointed as minister of labour and human resources in the cabinet of then Chief Minister Arbab Jehangir Khan and then senior minister in the cabinet of Aftab Ahmad Khan Sherpao ("Tehrik-e-eSooba Hazara," 2018). He also remained Chairman District Council Abbottabad till 1990. During his tenure as MPA, Provincial Minister and District Chairman he completed a large number of development projects in his area irrespective of the political affiliation of the people of his constituency.

Baba Haider Zaman, suddenly came under the limelight when he decided to contest the Elections of 1993 against Mian Muhammad Nawaz Sharif for the National Assembly from District Abbottabad. It is said, no local politician of Pakistan Muslim League was ready to contest against Baba Haider Zaman, so Mian Muhammad Nawaz Sharif announced to contest election from NA-12 constituency against him. When the campaign of that election started in the constituency of NA-12, he was offered the ticket of Provincial Assembly and Chief Ministership of North West Frontier Province by Pakistan Muslim League Nawaz against the withdrawal from National Assembly seat but he turned down their offer. Nawaz Sharif wanted to be elected unopposed MNA from NA-12 constituency but

Baba's position was that if Nawaz Sharif elected unopposed from Hazara then history will write that there was no man in Hazara to contest against Mian Muhammad Sharif so I will accept defeat but I will not give up the elections. Although Baba Haider Zaman lost the election of 1993 but after that election he got fame due to his bravery and consistency to contest election and opponents of PML-N started looking at him with respect and dignity (Sardar Gohr Zaman, personal communication, Dec. 24, 2021).

The story was repeated again, when new elections were announced in 1997, again no local Muslim League leader contested election against Baba. Mian Muhammad Nawaz Sahrif contested election against him which was also won by Nawaz Sharif but Baba Haider Zaman gave a very tough time to Pakistan Muslim League and this was the reason why Mian Muhammad Nawaz Sharif left his home constituency Lahore seat after becoming Prime Minister but did not leave the seat of NA-12 Abbottabad. Although Baba Haider Zaman was a staunch political opponent of Nawaz Sharif, but being a democratic activist, he opposed the Musharaf Martial law in Pakistan during 1999. It was his opposition, due to which Baba was defeated in the 2001 district elections with the help of worst rigging.

In 2002, Baba Haider Zaman joined PML-Q on the instigation of his friend Aman Ullah Khan Jadoon and was appointed as District President of Pakistan Muslim League Quaid-e-Azam. Under his leadership PML-Q won all Provincial and District seats in Abbottabad. However, due to constitutional constrain, he could not contest the election as he had no BA degree, so he decided to hold the election with a friend Dr. Haider Zaman. But when the people of the constituency objected to the name of Dr. Sahib, Baba decided to give the ticket of National Assembly to a retired bureaucrat Sardar Riaz but his post retirement duration was less than two years therefore he was also not eligible to contest that election. After that, Baba had only one option to give the party ticket to Sardar Yaqoob but he has lost the election of Union Council Nazim a year earlier. Sardar Yaqoob was a weak candidate for National Assembly election and secondly the time remaining for election was only 15 days, Baba Sardar Haider Zaman Khan ran the election campaign of Sardar Yaqoob himself and the voters of the constituency voted Sardar Yaqoob without seeing him and he won the election because of Baba. Sardar Yaqoob was so fortunate that he not only won the election of 2002 but also elected as Deputy Speaker of National Assembly. Interestingly, the same Sardar Yaqoob not only ignored Baba Sardar Haider Zaman after winning the election but in the election of 2013 he contested the election against Baba by rejecting the jirgas of the whole community and ultimately because of him, the vote of Baba's community was divided as a result both of them lost the elections.

Baba Haider Zaman was elected as District Nazim of Abbottabad during the Musharaf era in 2005. During his tenure as District Nazim from 2005 to 2009, he had never availed the salary perks or other privileges such as government residence and official protocols etc. Despite his age and health condition, he worked day and night to help for rehabilitation of earthquake victims during 2005. During his tenure as Zilla Nazim he completed a large number of developmental projects in district Abbottabad. Due to his open criticism for the policies of President Musharaf especially to the Lal Masjid operation, PML-Q tried to bring a no-confidence move against him but they could not succeed in their mission. After that incident, Baba's relations with Pakistan Muslim League (Q) came to an end and that's why his group remained completely neutral during the 2008 General

Elections due to which Pakistan Muslim League Nawaz easily won all national and provincial seats from Abbottabad (Sardar Gohr Zaman, personal communication, Dec. 24, 2021).

Due to his old age and health, Baba Haider Zaman decided to quit the practical politics after completing his term as District Nazim. However, in 2010, when the issue of changing the name of North West Frontier Province came up, Baba postponed his decision to quit politics and resumed his political activities in opposition to change the name of the province.

In year 2010, the government of Pakistan People's Party along with other coalition partners, announced the famous 18th Amendment in which name of North West Frontier Province was changed on the demand of Awami National Party as Khyber Pakhtunkhwa. The majority people of Hazara objected to that new name of the province and demanded that the government reconsider the decision by including the name of Hazara in the new name of province. Before April 12, 2010 Baba Sardar Haider Zaman Khan was in favour of including the name of Hazara in the name of new province. He admitted in an interview with Sohail Waraich that if the leadership of Awami National Party, Pakistan People's Party and Pakistan Muslim League (N) had accepted the name of Hazara Pakhtunkhwa for the province, he would not have raised the demand of a separate Hazara province. However, the political parties of Hazara convened an all party's conference and announced a peaceful protest led by Baba Haider Zaman. On April 12, 2010, when the 18th amendment was being passed by the Senate, different political parties of Hazara led by him declared a peaceful protest at Abbottabad Fawara Chowk but the provincial government enforced section 144 and opened fire on peaceful protesters. The 12 April, 2010 is called as the sad day in the political history of Hazara, when eight people have lost their lives and over 150 were injured when police opened fire on peaceful protestors.

After the incident of April 12, the people and leaderships of majority political parties of Hazara had decided to start a full fledged movement for Hazara province and Baba Zaman was chosen as the Quaid of Terik-e-Soba Hazara. During the movement, for the first time in the history of Hazara, majority of the political parties and tribes came together on a single platform under the leadership of Baba Sardar Haider Zaman Khan. In the beginning, the movement went on with great enthusiasm as under his leadership huge rallies across Hazara have shaken the provincial administration. The movement also organized a historic march from Koistan to Jaharikas in which thousands of people from all parts Hazara participated with great zeal. At that time the entire leadership of Hazara was united under his guidance. Baba Haider Zaman put intense pressure on the ruling parties during the movement and protested during the visits of their leader to Hazara. A similar protest was announced in May, 2017 when Baba publicized not to allow PTI chairman Imran Khan to address a public meeting in Abbottabad as he complained that his eight demands were not met by PTI government in Khyber Pakhtunkhwa (Sardar Gohr Zaman, personal communication, Dec. 24, 2021).

However, the Hazara movement, a combination of many political parties, was misused by the then parties for their own sake. With the passage of time, majority of leaders began to use this platform for their party interests, and Baba also realized that his colleagues in the movement were using the platform of the movement for their personal and party interests. To avoid that situation, Baba Haider Zaman and few other leaders of Hazara Movement had decided to register Hazara Tehrik as a political party however, after registration majority of the leaders started to oppose the decision of the registration because majority of them had already decided to join PTI or Pakistan Muslim

League (N) (Sardar Gohr Zaman, personal communication, Dec. 24, 2021). However, Baba's point of view in this regard was vivid, he believed that those who would use the platform of Hazara Movement for their own interests, after winning elections, they will join other parties and whole responsibility for the failure of movement will fall on him. He thought that if these people successfully used the platform of that movement, won the elections and reached the assembly and forgot the cause of the movement then the history would not forgive him. Therefore, he has only one option to register the Hazara province movement as a political party and give the people a chance to decide the future of the movement in the upcoming elections.

Due to above mentioned situation, the politicians of different other political parties split from the Sooba Hazara movement and formed another movement named as Hazara Sooba Tehrik, which was headed by Sardar Yusaf. After the split of the movement, all the strong politicians who had huge vote bank in their constituencies separated from Hazara movement headed by Baba Sardar Haider Zaman Khan and only common people remained with Baba in the movement. The group that broke away from Baba's movement launched a well-organized campaign that even if Baba Haider Zaman win all the seats from Hazara region, it would be impossible to make province with 10 to 12 seats. Therefore, we need support of National level political parties to make necessary legislation for Hazara province in both provincial and National Assembly. The campaign was so effective and successful that common people of Hazara started to believe in it, as a result of which the Hazara province movement became weaker day by day.

In 2013, he contested the General Elections from NA 15, with a slogan of Hazara Province, but he could not win that election because another candidate from his own community named Sardar Yaqoob divided the vote bank of Baba Sardar Haider Zaman Khan. This division of vote and returning to the traditional politics broke his heart but still continued his efforts for the creation of Hazara province. That was the last election of his political career and after that he had not taken part in the politics. In 2018, Baba Haider Zaman formally announced his retirement from the practical politics; while he temporarily made Sardar Gohr Zaman as Chairman of Tehrik-e-Sooba Hazara. In point of fact, his retirement and later his death created a huge vacuum in the politics of Hazara.

CONCLUSION

Baba Sardar Haider Zaman Khan, who belonged to a middle class family of Hazara Division attained his excellence because of his dedication and hard work. His struggle reflects the past glory of his tribe which stood against the oppressors to maintain their independence. Despite his defeats and betrayal from the closest friends he did not leave his struggle to achieve the desired ends. He witnessed difficult times but did not compromise on principles. He always fought for the rights of poor people especially of Hazara and proved himself a man of principles and honour who was equally respected by the enemies. Although Baba Haider Zaman hold various political and administrative positions but did not leave his simplicity and hospitality. Even after criticism by most of the political opponents, he made it clear that the demand of Hazara Province was not based on the linguist or ethnic grounds but purely on the administrative basis to protect the basic rights of deprived people of the region. Demand for Hazara province especially after the 18th Amendment, provided a new domain to his life. When the name of the province was changed in 2010, Baba Haider Zaman first demanded to incorporate the word Hazara into it but later on with the death of

peaceful protesters, he moved to demand of a separate province but purely on the administrative mechanism. This great man announced his retirement from the practical politics in 2018 and in the same year he died on October 24, 2018. His death created a vacuum that can never be filled.

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Date of Publication	November 15, 2022
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