

Epistemology of Baloch and Balochistan: A Histo-Political View

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Balochistan

Balochistan is situated between 24 54, and 32 4 N and 60 56 and 70 15 E. Balochistan is bounded on the South by the Arabian Sea.¹ On the North by Afghanistan and the North Western Frontier Province, on the West by Iran and on the East by Sindh, the Punjab and a part of Frontier province.² The province covers a total area of 131855 S.M. The area which is almost wholly mountainous is blended with some very fertile valleys and plains. The mountainous area lies on the great belt of ranges connecting the Koh-e-Safed with the hilly system of Southern Iran. It also forms a watershed, the drainage of which enters the Indus River on the East and the Arabian Sea on the South while on the North and the west it makes its way to those inland lakes which form a general feature of Central Asia.

Origin of the Name

The name of Balochistan is derived from the Baloch³ who have been living here from olden times. The Baloch according to Hughes gradually extended Eastwards from Southern Iran in about 7th century and till 15th century they settled themselves in these lands.⁴ But these generally quoted remarks of Hughes reflect the peculiar colonial outlook

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1 Lt. Henry Pottinger, *Travels Through Balochistan and Sindh* (Tr. Urdu, M. Anwar Roman), (Quetta: Nisa Traders, 1980), p.50.

2 A.W. Hughes, *The Country of Balochistan* (Karachi: Indus Publications, 1977), p.2.

3 Lt. Henry Pottinger, p.50.

4 A.W. Hughes, p.26.

which was formed to protect the British colonial interests. A Baloch nationalist and ever cherished historian Mir Gul Khan Naseer traces the arrival of the Balochs since 531 A.D. when Nausherwan Adil the king of Persia on complaints attacked over Balochs and after a massacre Balochs got shelter in Marap; Siah Dumb and Jhalawan by passing through Seestan, Chaghi and Kharan under the leadership of their chief Mir Qamber⁵ Generally; it is reported that this name Balochistan was given by Nadir Shah the great Persian monarch, who, as, St John remarks after driving the Afghan invaders from Persia, made himself master and placed a native chief over the new province, formed out of the districts bounded on the north and south by Halmond valley and the sea, and stretching from Karman on the west to Sindh on the East. This newly formed province was called Balochistan or the country of Balochs.⁶ If we go through the pages of history we find that the Mughal emperor Zaheer ud Din Baber in his Tuzk (Tuzk-e-Babery) also talks about Balochistan in these words, "I have recently received a letter of Mehdi Kokaltash from Balochistan where the Balochs are creating disturbances. On the receipt of this letter I have nominated Cheen Taimoor Sultan and have sent commandments to Adil SuItan, Mahmood Sultan Doldoi, Khusro Kokaltash, Mahmood Ali Jank, Dilawar Khan, Shah Mansoor Berlas and Hassan Ali to obey Cheen Taimoor Sultan in this assignment."⁷ Allama Abdu Fazal in *Ain-e-Akbery* while talking about the River Indus says that this river also passes through Balochistan.⁸ These and other historical references prove very successfully that this land was known as Balochistan much before Nadir Shah and this name is much older than it is believed to be. It also reflects that not only the name is older rather it had been the house of the Balochs even in the ancient times.

5 Gul Khan Naseer, *Tareekh-e-Balochistan*, 3rd ed., (Quetta: Kalat Publishers, 1993), p.i, The Foreword of this book was written by Mir Ghous Bakhsh Bazanjo on 5th April 1952, at Nal, and he declared it as a book of history written by a nationalist Baloch.

6 Mir Naseer Khan Ahmedzai, *Tareekh-e-Baloch Aur Balochistan*, Vol.1, (Quetta: Balochi Academy, 1988), p.6, Mir Naseer not only himself accepts it but he quotes Mir Gul Khan Naseer's book of history Vol.1 as supporting element. But at some latter stage in Vol.3rd Agha Naseer regrets and says that the name Balochistan was present even before Nadir Shah.

7 Zaheer-ud-Din Baber, *Tuzak-e-Babery* (Tr. Urdu Rashid Akhter Nadvi), (Lahore" Sange Meel Publications, 1997, p.267

8 Allama Abul Fazal, *Aien-e-Akbery* (Tr. Urdu Maulvi Mohammed Fida Ali Talib), (Lahore: Sange Meel Publications, n.d.), p.1019

The Land

The traveler who enters the passes of Balochistan finds himself among surroundings which are essentially different. The general outlook resembles that of the Iranian Plateau, and takes as a whole, it is attractive and its peculiarities are not without a certain charm.⁹ The mountainous series, the green belts of juniper, the plains, the valleys and the deserts are the novel features of the landscape of Balochistan. The deserts and the stony plains also have the beauty of their own. There are also level valleys of considerable size in which irrigation enables much of the cultivation to be carried on and rich crops of all kinds to be raised.¹⁰ The flatness of valleys due to the scanty rainfall distinguishes Balochistan from the Eastern Himalayas. Within the mountains lie narrow glens whose rippling water courses are fringed in early summer by the brilliant green of carefully traced fields. Rows of willows with interlacing festoons of views, border the clear water while groups of children and women in cotton shawls complete a peaceful picture of beauty and fertility. Some places are even more beautiful than Quetta on a bright frosty morning when all the lofty peaks are capped with glistening snow, while the date groves which encircle the Makran, are full of picturesque attraction. The frowning rifts and gorges in the upper plateau make a contrast to the smile of valleys. From the loftier mountains peaks magnificent views are obtainable.

Population

The census in Pakistan is held after about seventeen years. Previously the census was held in 1981. Thereafter due to one reason or the other the governments did not manage the census and avoided it. But now due to many factors the census was conducted. The preliminary census results were declared by the Federal Finance Minister Sartaj Aziz on 8th July and were published in press on 9th July 1998. These figures show that in 1981 the total population of Pakistan was 84.253 million which has increased and is in 1998 130.578 million. It reflects Annual growth rate of 2.61% which was previously 3.06% in 1981. In 1981 the total population of Balochistan was 4.332 million which in 1998 is 6.51 million, while the growth rate is 2.42% previously it had been 7.09%. It shows a very sharp reduction in the annual growth rate. The preliminary statistics show that in 1998 the rural population is 76.7% and urban

9 Lt. Henry Pottinger, p.58.

10 A.W. Hughes, p.4.

23.3%. Further that the total increase in the population of Balochistan is 2.178 million.¹¹

It is also evident from the census report and figures that the process of urbanization in Balochistan is also gaining momentum, with the number of its people in cities rising from a mere 15.6% in 1981 to 23.3% in 1998. It also shows that almost a quarter of the total population of the province is urbanized, which is a good sign.¹²

Apart from the statistics of the census report it is also worth quoting that during the census process there had been some unrest in some sections and elements throughout the country, but it represented only a small voice, who had its own reservations.¹³ The critiques are also looking forward for the effects of the figures of the census over the representation of the provinces in the National Assembly and also about the size of the provincial assemblies.¹⁴

According to the preliminary Census Report there are 23 cities having a population of 200,000 or above. The biggest city is Karachi with a population of 9.269 m. followed by Lahore with 5.063 m., Faisalabad with 1.977. These three cities account for 38.4% of the country's urban population.¹⁵ The other big cities that have a population of over one million are Rawalpindi, Multan, Hyderabad and Gujranwala. Almost half of the total urban population lives in these seven cities.¹⁶ It is worth quoting that the biggest city of Balochistan Quetta is still not among the top seven cities of Pakistan.

People-Races and Tribes

Balochs are the chief race and people of Balochistan the Meds and the Jats appear to have been the inhabitants of Balochistan at the time of Arab invasion. The Meds now, as then live on the coasts. The Pashtoons still cluster round their homes at the back of Takht-e-Suleman. The Jats in spite of the influx of Balochs to this day compose the cultivating classes of Las Bella and Kachhi and some of the Kurks whose insolence led to the final subjugation of Sindh by the Arabs are still to be found in the Jan Valley in the Jhalawan.¹⁷

11 *Dawn*, Karachi, 9 July 1998.

12 *Ibid.*, 9 July 1998.

13 *Jang* (Urdu), Lahore, 19 July 1998 (Magazine)

14 *Ibid.*, 19 July 1998.

15 *Dawn*, Karachi, 9 July 1998.

16 *Ibid.*, 9 July 1998.

17 A.W. Hughes, p.31.

The Baloch

The indigenous races of chief importance in Balochistan at the present day are the Balochs and the Pashtoons. The Jats, the cultivators now form only a small minority but many of them have been absorbed by the Balochs. Among religious and occupational groups may be mentioned the Sayyids, Dehwars and the indigenous Hindus, who live under the protection of tribesmen and carry on the trade and other business of day to day life.¹⁸

The Imperial Gazetter of India has narrated the physical features of Balochs in these words” his build is shorter, and he is more wiry. He has a blood bearing, frank manner, and is fairly truthful, he looks on courage as the highest virtue, and on hospitality as a sacred duty... his face is long and oval and the nose aquiline.¹⁹ The physical strength of the Baloch is discussed by Muhammad Sardar Khan Baloch in these words that ... the Baloch is the compound of Sanskrit BAL and OCHA which means most powerful).²⁰

The term Baloch as explained in Burhani QaTI means in the Persian language as Cockscomb or Crest.²¹ But if we analyze the crest borne by the Balochis as cited in Shah Nama Firdausi hardly explains the etymology of the name. Mir Gul Khan Naseer while discussing this cock crest tale and dealing with Firdausi says that, “His (Kaikhasro) one army consisted upon Koch or Baloch Braves, they were fighters and marshals, they bore the cock crest and were never defeated.²² shows the classical existence of this word Baloch but the history of the word Baloch is still to be traced. The verse of Firdausi mentioned in the above lines is also mentioned on the inner title page of Mohammed Sardar Khan Baloch’s book History of Baloch Race and Balochistan.²³ Firdausi also narrates the bravery of the Baloch soldiers when he versifies the army of KUK KOHZAD, Firdausi says that each soldier was capable to fight against a lakh soldiers of the enemy.²⁴ The tale told by Firdausi depicts that

18 *Ibid.*, p.31.

19 *Imperial Gazetteer of India* (Provincial Series) Balochistan, (Quetta: New Quetta Bookstall, 1984), p.30.

20 Mohammad Sardar Khan Baloch, *History of Baloch race and Balochistan Process* (Karachi: Pakistan, 1958), p.1.

21 *Ibid.*, p.1.

22 Naseer, Mir Gul Khan, *Balochistan Qadeem Aur Jadeed Tareekh Ki Roshni Mein*, (Quetta: Nisa Traders, 1982), p.16.

23 See the inner title page of History of Baloch Race and Balochistan.

24 Mir Gur Khan Naseer, p.14.

Kaikhasro was the Iranian monarch about five centuries B.C. and a very important section of his army consisted upon Baloch soldiers. It also proves that the Balochs had occupied these lands long before and their house Balochistan had been the house of their ancestors in one way or the other thousands years ago.²⁵ The provincial series of Imperial Gazetteer of India in BALOCHISTAN remarks about the Baloch and Balochistan, "whatever their original inhabitants, the Baloch had taken up a position in close proximity to Makran early in the seventh century and many of their tribal names bear the imprints of the localities which they occupied in the Persian Balochistan."²⁶ These very often quoted remarks of the gazetteer evidently depict the imperialistic approach wherein they wanted to prove if the British's were alien in these lands then the Balochs were also not very old here, but the last part of the sentence shows that they also accept that the Balochs had been dwelling in these lands long before. While entering into intellectual discussion over the very originating point of the Balochs it is very interesting to note that the classical divine(as perceived) and theological concepts as prevailed thousands years back, While going through the pages of history one observes that as the term BALUCH or BALOS is apparently a combination of BAL-UCH, or BEL and OS. The very name of race, if probed deeply takes us back to a race or one may call a civilization which left indelible marks over the history. BEL is the Babylonian deity, quite a different form of B'AL.²⁷ The god Bel is first introduced from Babylon, quite interesting to mention, and is identified with the Greek god Zeus.²⁸ It is also worth mentioning that In Semitic religion the relation of the gods to certain places which are special seats of their power is commonly expressed by the title B'al. As applied to men B'al means the master of a house, the owner of a state.²⁹ Further that from this god B'al came the Belus of the Greeks, who is confounded with the Zeus or Jupiter of the Greeks. The Kaldians and the Babylonians called it 'BEL' the Phoenician Ba'l, both from the Hebrew B'al or Lord and also

25 *Ibid.*, p.16.

26 *Imperial Gazetteer of India*, pp.28-29.

27 Seems to be the ancient god.

28 In Greek mythology it is often quoted.

29 This connotation is discussed in detail in the Chapter 1st, *History of Baloch Race and Balochistan* by Mohammed Sardar Khan Baloch, he has quite interestingly mentioned the ordinary meanings of ba'l as husband.

B'al has been transited into Bylos—. The Phoenicians called him Beelsamin — Lord of heaven.³⁰

While entering into the epistemology of the 'Baloch' Dr. Fritz Hommel is quoted by remarking that many tribal names have been developed from the names of deities and the towns or rivers were also named alike e.g. God Belus on River Belus and Ba'loth tribe.³¹ Bible has mentioned in Hebrew Lexicon that Ba'lath or Ba'loth in Aloth had been proper name of a town in the south of Judah towards the coast of Edom where the children of Judah were dwelling.³² Consequently it is evident that the people who used to worship the god Belus were named so. It is also worth mentioning that Baloch race is old that about 2000 BC the Mari Kingdom was established at Tell-Hariri near Euphrates.³³

Giving the originating meaning of Balochistan for long depicts that the very title Balochistan reflects that it is the Bel-ak-istan, which is the composition of Bel and ak meaning the state of the god sun; it is also probable that sometime in the early ages this land may be known as Bel-kosh-istan. The land of the people who worshiped sun and with the passage of time this, word was transformed into Belkochistan or Balochistan for Kosh, Koch and Baloch seem to have the same origin.³⁴

One very significant and interesting tale, regarding the origin of Baloch race, is told by Ali Sher Kanei of Thatta in his famous book of history, Tuhfatul Kiram that the origin of the Rind (Baloch) is Jalal Han who is a descendent of Mohammed bin Harun, and is known by his Surname Makurani, as he had been the Governor of Makran and of Indian Frontiers in 705 A.D. under Hajaj bin Yousaf. The historian Ali Sher further links that Mohammed son of Haroon was a grandson of Mohammed bin Aban bin Abd-ur-Rahim bin Hamza bin Abdul Mutalib, the grandfather of Mohammed (P.B.U.H.)

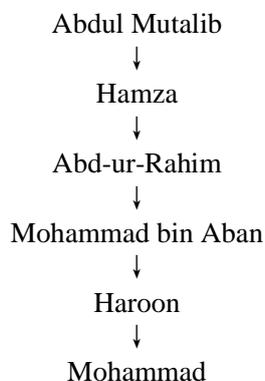
30 This analysis is given in quite an intellectual way by Mohammed Sardar Khan Baloch on p.6 of *History of Baloch Race and Balochistan*, he has derived it as he mentioned from Origins Babylonii at Egypte Tome, 1 Cap V, p.58 and 60, wherein it is proved that almost every nation had their Belus.

31 For more details please see *Ancient Hebrew Traditions* by Dr. Fritz Hommel.

32 See *Bible, Joshua* 14:24, the Ba'loth or Baloth has been mentioned.

33 Professor Parrot discovered in 1934 the ruins and remaining of a palace of the King Langi Mari at a hill side Tell Hariri which is situated about seven miles to the north of Abu Kemal near Euphrates. It was a grand palace and could present the glory of the Past of the Man dynasty very peaceful but initiating ruling dynasty.

34 Mir Gul Khan Naseer, *Balochistan Qadeem Aur Jadeed Tarekh Ki Roshni Mein* (Urdu), (Quetta: Nisa Traders, 1982), p.18.



There is something more interesting depicted by the author that Amir Hamza one day passing through a desert met a fairy, associated with her and she gave birth to a baby son Abd-ur-Rahim.³⁵ The critiques are of the opinion that Amir Hamza had no male issue and had only the daughters 'Umul Fazal and Umama' further it is learnt by historical depiction that he had two sons, 'Ya Allah and Humara' but both of them died issueless.³⁶ Hence, according to the produced events biologically it does not seem possible to link the 'Rind' to Amir Hamza. Meer Gul Khan Naseer, although does not agree with the tale connecting the Baloch to Amir Hamza yet he produces it and slightly differs in the latter part of the tale while saying that the name of the son of Amir Hamza was Bade uz zaman while Sardar Khan Baloch named him as Abdul Rahim. Again, Gul Naseer says that the name of the son of Bade uz zaman was named Barlacha and with the passage of time this Barlacha was transformed into 'Baloch' but here he denies the tale and says that possibly there had been a person naming Hamza in our ancestors whom the Balochi poets took as Amir Hamza.³⁷

There has been another illustration of 'Baloch' that after the great martyr of Hazrat Imam Hussain a Chieftain Mir Ahmed migrated from Madina to Daman-e-Hulb and settled in a valley named as Barva, hence,

35 The birth of Abdul Rahim by fairy and being the son of Amir Hamza is not only narrated by Ali Sher Kanei in Tuhfatul Kiramin 1774 but also that Mirza Kalich Beg in *The History of Sindh*, has also discussed it. This is also discussed by Mohammed Sardar Khan Baloch, Mir Gul Khan Naseer and also by Agha Naseer Khan in their books.

36 Agha Naseer Khan, p.17.

37 Mir Gul Khan Naseer has reproduced this tale in reference with Hatto Ram, *History of Balochistan*, See Mir Gul Khan Naseer, *Tareekh-Baloch Aur Balochistan*, (Quetta: Nisa Traders, 1982), p.19.

his family was known as Brohch and thus latter transformed into Baloch.³⁸ But this interpretation is owned by the Brahvis on the basis of a convention produced by them that ‘Such Ahmed Khan had been their sardar and it is his name that Ahmed Zai family is known and from his settlement in Barva they are called Brahvi, Gul Khan Naseer refutes it by finding no historical proofs there of.³⁹ However, it is evident that such tales have been developed to show a linkage to the Prophet’s (P.B.U.H.) family due to love for him and do not occupy any historical significance but of much traditional and conventional importance.⁴⁰

After having this extensive discussion one may reach at a conclusion that the ‘Baloch’ may had been developed from Barkosh as it has already been discussed in detail. It is also proven from the dynastic discussion and chronology of Noah.

	NOAH		
Shem	Japhet	Ham	
Canan	Kush	Phut	
	Nimrod or Belus		

Nimrod being the son of Kush was known as Burkosh As Ber means son ,so Berkosh means son of Kosh, thus with the passage of time from Berkosh to Belus or Baloch.⁴¹

After Nimrod’s elimination the Kaldani Empire was dismantled and the Berkush people could not face the changed circumstances and entered into a series of migrations from Dajla and Frat to Kohistan Zagros, Plateau of Iran or in the deserts, valleys of these and other neighboring lands were settled and the people of these lands called them ‘Belkoshi’ Koshi or Kochi etc., also with the passage of time they were known as Balkoch, Bakchos or Belos and also Baloch. It is also proven by the contemporary practice of the Afghans who call them Belos and Arabs Bulos, while the Iranian and Indian belt as Baloch.⁴²

The Baloch (Brahvis) as it is mentioned earlier had been settled in Seestan, Rodbar, Chaghi, Marap, Siah Kumb and Jhalawan and also in

38 Hatto Ram, *Tareekh-Balochistan*, 3rd ed., (Quetta: Balochi Academy, 1987), p.19.

39 Mir Gul Khan Naseer, *op.cit.*, pp.20-21.

40 *Ibid.*, p.19.

41 Gul Khan Naseer and Sardar Khan Baloch also agree with it. See Gul Khan Naseer, p.25, and Sardar Khan Baloch, pp.10-11.

42 Gul Khan Naseer has discussed this transformation and emergence of the word Baloch from Balkoch, Bakchos and Belus in Koch and Baloch his well known book.

Kalat.⁴³ Since in these days Kalat and its suburbs were ruled by Seva dynasty (a Hindu family) and they used to speak 'Dravidian' language, while these newly settled Balochs were called 'Berz Korf (those who belong to Koh-e-Alberz) and ultimately these 'Baloch' were known as 'Berz Kohi' and latter as Brahvi or Brohi.

The above detailed discussion also shows that the Baloch, the wanderers also known as they remained moving from one place to another, from one valley to another and of course for many centuries they remained wandering.⁴⁴ Now although most of them have settled in plains, mountains and valleys for centuries yet in some cases the wandering can be witnessed.

Pashtoons

The second major ethnic section of Balochistan consists upon Pashtoons (in Frontier known as Pakhtoons). The Pashtoons as they describe themselves appear to have been living not far from their present abode in the time of Herodotos if the identification of his Paktyake with Pashtoons be accepted. At the beginning of the eleventh century they had already spread Southwards as far as Multan.⁴⁵ The origin of the Pashtoons as narrated by Olaf Caro, they seek to link obscure beginning in a manner half historical, half mythical, with great figures of Hebrews King David and Soloman.⁴⁶ Entering more in details he says, 'Afghan historiographer maintains that Saval had a son named Irmia (Peremiah), who again had a son named Afghana, neither of course known to the Hebrew Scripture.⁴⁷ The Pashtoons in a balled claim themselves to be belonging to Bani Israel.⁴⁸

According to the Census 1972 of Pakistan their population was about half million while the results of the Census 1998, the figures about ethnic groups are yet to be declared. The important Pashtoon tribes are Kakar, Mando Khail, KabZai, Achak Zai, Kasi, Ghalzai, Tarins (spin and tor), Issa Khail, Mosa Khail and Kaka Zai. they live in Pishin, Quetta, Zhob and Loralai districts. The others who live in Sibi district are Jafar,

43 This shift has already been discussed as mentioned in reference no.5 of the same chapter.

44 This reason for calling them Baloch is discussed by Gul Khan Naseer, p.1, Hatto Ram, p.9.

45 Justice Mir Khuda Bux Bijarani, *Balochistan Tareekh Kay Aina Mein* (Tr. Urdu Saeed Ahmed Refique) (Quetta: Nisa Traders, 1980), p.456.

46 Olaf Caro, *The Pathan*, (London: MacMillan & Co, 1962), p.3.

47 *Ibid.*, p.6.

48 Justice Mir Khuda Bux Bijarani, p.294.

Loni, Panazai, Shadexai, Zarkun, Barozai, Khajak and Marghzani.⁴⁹ Since the main focus of our study is the Baloch race in general hence in the forthcoming discussion we shall be concentrating on the excel of our study.

Religion

The Balochs by religion are Muslims of course and the tale that shows their relation to Amir Hamza and Imam Hussain may support a situation where the inferences can be drawn that they may be the followers of Hazrat Ali by sect⁵⁰ but one should not label them as the puritans division as it is in the contemporary Muslim society of Pakistan or Iran rather it had been a situation of following the basic principles of Islam.

If we connect them to the days of Babylon where there had been the worship of sun, it had been in the era well before the advent of Christianity, the land was known as the land of sun and Nimrod was the god of the sun.⁵¹ While giving the reference of Joshua

The Bible where the name of a town is Ba'loth or Ba'lath also shows that the children of Judah used to live over there, it reflects the direction of their beliefs.⁵²

While linking with Kush and so to Noah may bring a line of faith and belief.⁵³ But one thing interesting to note is that since the inception of Islam there have been a certain amount of evidences where they have been on the side of Islam.

The long history being either with Joshua's land and the citation of the children of Jesus and also the history of Belus or the god of sun and also of the Noah then the tale of Amir Hamza's relation and their well proven migration from Halb or BerzKoh established a long chain of conventions, traditions which in one way stem from the divine religion then on the other side of the prism give sufficient roots where the religion develops from certain traditions, conventions and customs. It will not be out of place to mention here that Dr. Abdul Rehman Brahvi, Jan Mohammad, Hatto Ram, Mir Gul Khan Naseer, and Agha Naseer

49 Mahmood Ali Shah, *Sardari, Jirga and Local Government System in Balochistan* (Quetta: Qasim Printers, 1992), p.9.

50 Hatto Ram, p.25, see also Gul Klian Naseer, p.3 where it is quoted that they sided Imam Hussain and fought against Yazid and his forces.

51 Mohammad Sardar Khan Baloch, *op.cit.*, p.9.

52 Joshua, *Bible*, 15:24.

53 Mohammad Sardar Khan Baloch, p.10.

have mentioned in detail the Baloch tribal customs and traditions which are in one way or the other under the influx of Islam. They are like

1. Bravery; throughout their history they remained brave and the long chain of combats prove their bravery and well established courageous and moral basis of war and peace.
2. Hospitality; It is one of the very novel features of Baloch Culture. The host may be poor or rich he will entertain his guest at his best.
3. Allegiance to treaty; There may be war or combat, longer or shorter, if there is a treaty between the parties, the Balochs are quoted to be always in allegiance to the treaty or contract. It will be hard to quote any instance of desertion or treachery.
4. Religious Tolerance; The Balochs have old conventions of religious tolerance, and the people of other religions live peacefully in their areas. They are more accommodative to the followers of different religions like Christians, Hindus, Sikhs, Parsis, Bihais and others.⁵⁴

Dr. Abdul Rehman Brahvi has attached much significance to the cultural norms, social traditions, values in war and combat, exist in the Balochs, these are quoted here due to their practicalities and their impact over tribal interaction and mass mobilization. The conventions pertaining to blood and war and peace time are given below;

1. Not to attack over enemy without warning.
2. If the enemy escapes from the battle field, not to attack over him.
3. If the enemy surrenders and apologizes, to accept his apology..
4. To protect the person and property of those who take refuge and seek protection.
5. Allegiance to treaty at any cost.
6. Honour of the trust.
7. Custom of hospitality and entertainment of the alien guests.
8. To protect the sanctity and modesty of sister, wife and daughter at any cost.
9. Not to kill women and children in combat.

54 Hatto Ram, pp.25-26.

10. On the request of the ladies of the enemy tribe, the crime or guilt to be excused or at least to give clothes as a sign and token of sanctity if the guilt can not be excused.
11. To protect life, honor and property of guests even at the cost of blood.
12. Not to kill anybody, even the worst enemy in the boundary of the shrine of any saint.
13. During war time if any women or Sayyid intervenes or carries Holy Quran on the head or bears a bare sword and requests for peace, the parties to the combat will stop war and will refrain from bloodshed.
14. If the enemy composes and brings a 'Meirh' the party will prefer to excuse the guilt.⁵⁵

These norms characterize them in a very high titanic way, though generally people know and abide by them as their tribal conventions yet one can find sufficient grounds pertaining to these traditions while coming out of the principles of Islam, for instance Hatto Ram has presented a Balochi poem in which in Moharram the boys of the village followed a chameleon to kill him but he took refuge in a house whereupon the mistress forbade the body but they persisted and killed chameleon, whereupon the mistress asked her husband to take revenge of it because the poor creature had taken refuge in their house then there was a war and one hundred and ten people died in it.⁵⁶ This ballad may be insignificant to a casual reader but if one analyses it, one may find the element of Moharram and also the principle of refuge and shelter, which has deep root in Islam. Hence we can fearlessly say that these tribal conventions have stem from Islamic principles.

Conclusions

Balochistan, the largest province of Pakistan, thinly populated, occupies much significance not only in the geo-politics of Pakistan rather it enjoys much strategic importance in this part of the globe. The name Balochistan is derived from the Baloch, who have been living here from olden times and their arrival is traced since the days when Nausherwan Adil the King of Persia on complaints attacked over Balochs and after a massacre, Balochs got shelter in Marap, Siah Dumb and Jhalawan by passing through Seestan, Chaghi and Kharan under the leadership of

55 Dr. Abdul Rehman Brahvi, *Brahvi Zuban Aur Adab Ki Mukhtasar Tareekh* (Lahore: Markzi Urdu Board, 1982), pp.41-42.

56 Hatto Ram, pp.34-35.

their Chief Mir Qamber. The name Balochistan can be seen in *Tuzk-e-Babery* and *Ain-e-Akbery* which are older than the days of Nadir Shah, hence it is denied that Nadir Shah named it "Balochistan".

The land of Balochistan is beautiful and is of many characteristics and features which are of much utility. The population, historically nomadic, is transforming into settled rural and urban. The rate of urbanization is still not very high. The Baloch are the indigenous race and are of chief significance. Their history is traceable from *Shahnama Firdausi*. The Marri Kingdom was established even 2000 B.C. at Tel Hariri near Ephrates.

The 'Baloch' may had been developed from *Barkosh* or *Balkosh* and may link to Noah. The Balochs are nor fanatics in general, and have much religious tolerance. They also believe in their tribal, social and cultural conventions. Their traditions are more important than any thing else. Every tribal man loves his traditions. The Balochs are traditionalist; generally speaking but the urbanization is cracking these traditions without giving a good and positive replacement. Thus a gap can be felt in this regard. The modern institutions are not proving to be much effective in this peculiar environment. Then how this gap can be filled is a question for the future.