

**MEER HAMZA: A VERY FAMOUS PERSONALITY IN THE
BALOCH HISTORY (A HISTORICAL REVIEW)**

History

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ABSTRACT

History mostly base on the events of past, and the history remembered due to the legends. So, the role of persons or personalities has most importance in history. The Balochistan history has still hidden many legends and should be explored by historians. The role of personality also can see in the history of Balochistan. Balochistan is a huge area and divided in to three countries. Many Baloch families and tribes established their government in the different parts of this area in different times. The many Baloch families ruled over Balochistan or a part of Balochistan or on different parts of Balochistan, in which a family was called Rind and Lashar. These were together before the invasion of Kalat by Meer Shaihk, who was the only chief of all these clans. But, they divided in to two parts after the occupation of Sibi and Kach-Gandawah and called Rind and Lashars. These very famous families hunted by civil war in the plains of Sibi and Gandawah and destroyed their armed power, and after the civil war many families of them left their native land and migrated to Sind, Punjab and India. These families produced a classical poetry. This all poetry consists on romance, war and ethnic history. In the ethnic history a personality is very famous who's called the father of Baloch nation by the poet. His name is Meer Hamza. Who was Meer Hamza? Was he Arab? Where was he from? And why he is very famous in Rind and Lashar's classical poetry? And what kind of role he was played in history? This very famous but controversial personality is the topic of this study. The objectives behind this study are to overview the personality and role of Meer Hamza and search him in the history. This study is descriptive in nature and the Primary and Secondary, both kind sources were consulted for the purpose.

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INTRODUCTION:

The classical poetry composed by the Rind and Lashar tribes is a valuable source of history. This poetry can help the historians to write the some very important phases of the history of Baloch and Balochistan. The Rind and Lashar's period in the eastern Balochistan mostly consist on civil wars, so a major part of Rind and Lashars poetry focus events of warfare and discuss the role of personalities. In this civil war many remarkable personalities and more then fifty thousand peoples were killed. This poetry also has a romantic part, like the very popular love story of Hani and Sheh Mureed and many others. And this poetry also pointed out some very important events and personalities of ancient Baloch history. In this part Baloch poet discussed its ethnic history and started it from a person and called him "Meer Hamza". This all history consists on thirty eight stanzas, and covers more than thirteen hundred years history. Maybe this part of Balochi poetry is uncompleted but the available part explains some very important and legendary events of history. In which one legendry character is Meer Hamza, who is still unknown in the history of Balochistan. This character makes many doubts in history and many historians formulated and delivered different kind opinions about him.

Balochi Poem:

The Balochi poem which explains the history of Baloch and Meer Hamza are given below;

*I am contented with my God, spend my time in his praise
 He is the king of the universe;
 The entire world will become mud and dust
 He will remain one and alone
 We are the religious followers of 'Ali'
 Hence our religion and faith is firm and fixed;
 We are the followers of the purest Prophet (may peace be on him)
 For he is the master of the entire world;
 We (Balochis) are the descendants of Meer Hamza,
 We migrated from Aleppo
 We fought against Yazid,
 Success rests with God
 (In our long journey) between Karbala and Bampur,
 Siestan has been our halting place;
 Shams-ud-Dim was our ruler (at Siestan)
 (He) was very kind to the Balochis;*

When Badr-ud-Din held the scepter,
 (He) proved repugnant (to the Balochis)
 (At that time) Mir Jalal Khan was our chief,
 He had under his control forty four Baloch tribes;
 We migrated towards the part of Harin (port),
 Which is situated on the right side of Kech (in makuran);
 The Hot tribe settled in Makuran,
 The Khosagh tribe in the valley of Kech;
 Both the Hot and Korai together
 Live side by side with Lasharis;
 The Drishak, Hot and Mazari,
 Have consanguinity with the Rinds;
 The Rinds and Lasharis marked the boundries
 Of their possession in the country;
 The Dombaki tribe is the greatest house of the race,
 They dwell on the perennial springs of Gaaj;
 The Chandiyas have also migerated from Aleppo,
 They reside near the hamlet of the Kalmati tribe;
 The Nohanis dwell at Nali,
 The Jistakanis are their neighbour;
 The Phuzh, Mirali and Jatoi,
 Are settled in Sibi and Dhadar;
 The Phuzh belong to the common progenitor of the Rinds,
 Mir Chakar is their chief;
 The Gola, gopang and Dashti,
 Do not belong to Rind line;
 The Gorgezh tribe is famous for their wealth,
 They live in the suburbs of Talli;
 There are many other Baloch tribes,
 All of them live under the shelter of Rind castle;
 The Rind reside at Shoran,
 The Lasharis established themselves at Gandawah;
 They distributed among themselves the land and fountains,
 Shaihak is the supreme chief of all;
 After Ishaq and Shaihak,
 The chief of the entire race is Chakar;
 Forty thousand fighters are ready to take up arms at his call,
 All are high-blooded Rinds;
 All are mail-clad,
 Armed with bow and sheath;
 With silver-hilted poniard and knife,
 And the fingers bedecked with golden rings;
 Bakar, Gowahram, and Ramen,
 And Nodhbandagh the gold-scatterer,
 The hot-mouthed Jaro,

*The God fearing Hadeh,
 Peroz Shah, Bijar, Rehan, Bahar with his kingly son,
 Bivargh, are the elite of the Phuzh;
 Among the Rinds, Hasan Maulanagh is the bravest of the brave,
 Mirhan tops all in swordmanship;
 Sobha, Mihan, and Aali,
 Jam, Ishaq and Allan are no less distinguished;
 (also) Haibat Khan, and his son Bivargh (Mirali),
 Mir Hasan and Ibrahim are also renown personalities);
 For full thirty years, internecine war continued among themselves,
 This curse has ever been the wont of Balochis;
 Here I finish my method of information and description,
 This is the history of Balchis,
 The poet who versed this poem,
 Mir Jalal Khan can only judge its veracity.
(Baloch, 1977. Pp-469-74)*

MEER HAMZA:

In the light of above poem many historians compare and measure up to the personality of Meer Hamza of the poem with Hazrat Hamza R.A.A., the uncle of Prophet Mohammad peace be upon him, who was martyred in the battle of uhd 3 A.H. (**Ibid, P-469**) But the history refuse this theory because Hazrat Hamza R.A.A., had only two daughters, named Umm- Amama and Umm- Fazal but no sons. Some other historians dedicated him with another Hamza, who was also an Arab; and belong to Arab tribe Banu Azd. (**Baloch, 2009. P-22**) Dames also describe him as refugee in siestan but, originally consider him as an Arab. (**Dames, 1983, 2nd Edition. P-23**) Syed Hashmi accepts him as a Baloch personality but not an Arab, but he was unable to provide other information about Meer Hamza. (**Syed Hashmi, 1986. Pp-205-06**)

Moreover, this very famous personality of Balochi poetry has been discussed by every historian of Baloch and Balochistan history but, they failed to bring out real Meer Hamza from the Baloch history. The poet did not give more information about Meer Hamza. He just says that, "We are the ancestors of Meer Hamza", but who was he, the poet did not described. He does not dedicate him with any one. Some authentic and reliable written resources mentioned a very famous and historical person as Hamza in the dynasty of Siestan during Abbasids period. The historical sources discussed his warfare and achievements during the reigns of Caliph Haroon-ur-Rasheed and his son Mamoon-ur-Rasheed. The history called him Meer Hamza Al-Shari, Al-Siestani and Al-Khariji. The historians also consider him as a native of Siestan and non Arab clan. The important and very famous person was fought many battles against those Arab governors of Siestan, who were nominated and sent by the Khalif of Baghdad. This man was fought more then thirty five years against Arabs for the basic

rights of the people of Siestan. He was very popular in the people of Siestan, Khurasan, Kirman, Desert of Lut, Faras, and Mekran. He was well known in all above mentioned dynasties and was lived in the hearts of the natives of these areas. He was not only a soldier and a warrior, but also a genius and a literary person of his time. The Arab and Persian historians discussed him and his struggle against the Abbasids in the favor of the people of Siestan and other surrounding areas. Very famous Muslim historians like, Ibn-e-Khaldoon, Imam Jareer Tibri, Al-Balazari, Al-Yaqoobi and many others give his details but, the Persian book, "Tareekh-e-Siesan" zoomed him very closely, and gives all details about him. This book considers him as a very popular hero of Siestan and the protector of the people of non Arab dynasties.

About Meer Hamza the historian of above mentioned book Tareekh-e-Siestan says,

"According to Kamil abn- As

eer, Hamza Al-Sajistani, the son of Atrak arrived and emergence in 177.A.H and the history of Behiqi write him, Hamza Al-Sajistani, the son of Azrak, and say that, he came from the town of Tarshiz (Recently Kaashmir in Iran), and attacked on the towns of Sabzwar and Behiq and killed a large number of people. His father name was Azrak, Anrak or Adrak, but his friends called him as Hamza, the son of Abdullah." **(Bahar.1366.A.H. P-157)**

The author gives more details that,

"Hamza was the son of Zutehmasp. He was a genius and brave man. He was the native of deserts and mountains. Some non Islamic acts done by an official of Siestan, when Hamza heard, he took immediate action against him. Hamza fought and he was killed by him. Than Hamza went to Makka for Pilgrimage and returned. Qatri, the son of Alfajah and a group of his friends received him, and Hudain and his friends with five thousand warriors took oath on the hands of Hamza, than they came to Maskar (a city of Iran), after that they went for battle with Eesa, son of Ali, son of Mahan. In 180 A.H., Eesa faced Hamza, and Saif Al-Tarabi and Al-Hudain, the son of Mohammad Al-Qausi, and Rauq, son of Hareesh were participated in this battle from Eesa's side. And Khwaraj (the supporters of Hamza) fought bravely and countless warriors killed from both sides. Eesa, the son of Ali defeated by Hamza and he left battle field and went to Khurasan as a loser, and his troops were also with him." **(Ibid. Pp-156-57)**

This important and authentic book gives more details about Meer Hamza and discusses his hold in the surrounding areas like, Siestan, Khurasan, Desert of Lut, Qohistan (Al-Jibal province of Abbasids), Mazindran, Kirman and Mekran. This book also explains the battles of Meer Hamza with the Yazid, the son of Jareer, a governor of Siestan by Abbasid Caliph Haroon-ur-Rasheed. According to author that, when Haroon-ur-Rasheed noted the bad administrative situation of

Siestan and Khurasan, he himself visited the victim areas and stayed at Gurgan, and from here he wrote a letter to Meer Hamza. In this letter he blamed him for this entire situation and warned him for the future. In the return Hamza refused his all blames and threw the all responsibilities upon his governors. **(Ibid. Pp-158-62)** The author of said book says that, when Hamza answered him, he waited for answer by the Caliph Haroon-ur-Rasheed. Haroon left Gurgan and came to Toos, but could not survive and died at the town of Sanabad in the year of 193A.H. and buried their. Hamza waited some days for Caliph's answer, than he left to Gurgan with a big Army. When he reached Toos, he heard about the deal of Caliph Haroon-ur-Rasheed, so, he stopped and decided to invade the eastern countries. According to historian, Hamza entered in Sindh, than reached India and further move to Sri Lanka. Here in Sri Lanka he went to the holy place and grave of the Prophet and the father of mankind Hazrat Adam A.S.W.S., then he attacked on China by sea, after China he reached Mongolia and than Central Asia and Turkey. He also attacked on Europe and returned to Central Asia again. From here he moved to Mekran and than came back to Siestan. **(Ibid. Pp-162-74)** He spent many years in this adventure and conquered a huge area. The book Tareekh-e-Siestan (History of Siestan) exposed him as a defender of the people of Siestan and surrounding areas. He blocked the revenues of the central government because of some reliable reasons. **(Ibid. Pp-174-76)** He strictly refused the Baghdad policy of governance for non Arab occupied dynasties, and did not accept those Arab governors who were nominated by the central government. He spent his whole life in the service of his land and people and fought countless battles against the enemies of his land and people. According to historian Meer Hamza passed away in the year of 213.A.H. **(Ibid.Pp-176-79)** and after him in large number of his tribesmen and the other tribes could not face the invaders and left their homes and arrived the areas of Kirman and Mekran and settled their. **(Ibid.179-81)**

This important and authentic book gives more details of Hamza and tribute his services for the people of Siestan.

Moreover, many other famous and authentic Historians also discuss the struggle of Meer Hamza Al-Shari, Al-Siestani, Al-Kharji, and gives the details of his battles. In these historians Iba-Kuldun, Tibri, Al-Blazari, Al-Yaqoobi and many others are including. These historians do not support his activities and give him the title of Kharji or the rabble of Caliph.

Ibn-Khuldun in the third volume of his famous history discusses him, and gives the details of his struggle against the Abbasids. **(Ibn-Khuldun, 2009. P-95)** He writes his name Meer Hamza Al-Shari, Al-Siestani, Al-Kharji. Allama Tibri also gives his details in his most famous book and gives him the above mentioned names. **(Tibri, 2004. P-79)** Very famous Muslim Historian Ibn-e-Kaseer gives his details of battles and discusses him well. He regularly writes

him "Meer Hamza Al-Shari" only. (Ibn-e-Kaseer, 2008, P-212) And Al-Yaqoobi give same information about him. (Al-Yaqoobi, N.D., Pp-676-770)

Another Persian book, "Tareekh-e-Siestan" written by Jaffer Muddaras Sadiqui, gives more details of Meer Hamza. This book sketched him very closely and focused him his all military actions and other activities. This book also titled him the defender of Siestan and its natives. (Sadqui, 1373.A.H. 11, 81-107)

The Arab historians also mention some other Al-Shari personalities in the dynasty of Siestan and write their names like, Abu-Umr Al-Shari, Abu-Muslim Al-Shari, Waleed Al-Shari and many others. (Ibn-Khuldun, 2009. Pp-95-109, Yaqoobi, N.D. 676 & Tibri, 2004. Pp-79,102-03)

The historical sources discuss this important person in detail and consider him as a remarkable hero of Siestan. The all written sources mentioned him as a warrior and a genius person. According to historians that he was an original native of the area of Siestan and was belong to a non Arab clan. Indeed he was the only leader of Siestan and the other above mentioned areas of his time. He had great honor in the natives of those dynasties.

CONCLUSION:

The all above debate supports Meer Hamza as a Baloch tribal chief and their defender of his time, because the all historians consider him as a non Arab person. He was a tribal chief of Siestan and had most worth in the other tribes of the Desert of Lut, Kirman, Mekran and Khurasan. As it clears the above mentioned areas were the native lands of the Baloch tribes from early time. The history also displays many other notable Baloch personalities of Siestan in different times. As many historians consider the hero of Shah Nama Firdusi's Rustami as a Baloch tribal chief and the ruler of Siestan. It has no doubt that the Siestan is still a Baloch populated area. The historians write him Meer Hamza Al-Shari, and it to be clear that this all poetry is concerned with the Rind and Lashari Baloch tribes, and they started this entire story from Siestan. May be the Al-Shari changed in to the word Lashari after their migration from Siestan to Kirman and Mekran, and it is possible under the rule of linguistics. The poet display the personality of Meer Hamza in the dynasty of Siestan, and the written sources also show him in the same dynasty. The historians also declare his good relations with the other Baloch areas, and in the last battle he came to Siestan from Mekran. It is a historical fact that during the Arab period the peoples of Balochistan did hard struggle against them and never accepted their supremacy. Arab historians explain their activities in detail but they are un-happy to them and titled them the Khwarij or the rebels of Caliphate. They mostly give their regional names, like Jaski, Hroski, Khashki, Mekroni, Siestani and etc. but some times they collectively called them "Koch and Baloch". The Arab historians also

discuss the struggle of the other Baloch tribes in the same dynasties during the invasion by Al-Bavid family. They give details of the battles of Abu-Saeed Al-Balosi against the brother of Izdud-daula Al.Bavid, the ruler of Kirman. The Arab and Persian always discuss the people of above mentioned areas as Baloch tribesmen. The all evidences support Meer Hamza Al-Shari as the Meer Hamza of the Baloch poet.

Where Meer Hamza is buried, and where is his last resting place or grave? It is hidden, but some historians informed about a tomb and inscription with the word of Alkhariji in the area of Quhistan, near the borders of Siestan and Khurasan. It is not deep-rooted but, may be the further and auxiliary research provides more information about the real history of Meer Hamza.

This topic needs more research. It is to hope that the further research on this study will open the many facts and will solve the all other sums which included in this classical poetry like, the facts of word Hatab in the poetry, which is dedicated to the city of Aleppo Syria by the many authors, Karbla or Kalbla and many other notorious questions.

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