

## **Durkhani (Dhadar) School of Thought Emergence, Objectives and Literary Services**

**Language and Literature**

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### **Abstract**

*Maktabah-e-Dur Khani is a well known institute and school of thought in the history of Balochistan during British occupation. During 19<sup>th</sup> century Balochistan became a colony of Great Britain. After the Treaty of Mastung in 1876 the British forward policy ended towards Balochistan and its all occupation has been completed towards Kalat the Capital of Balochistan and entire country. The British authorities tried to promote their religion in the Brahui and Baloch tribes and backward tribal areas of Balochistan after the Treaty of Mastung. This was not an ethically good and responsible act proceeding by the British authorities. The people of Balochistan are Muslims from early times, so it was not possible that they leave their religion and accept Christianity. But they had no school of thought, education and a good leadership. That time the Maktabah-e-Dur Khani took responsibility for the securing the faith of their people. This School of Thought successfully completed its responsibilities and got a honor as the pioneer of Balochi and Brahui written and published literature. The following article is only covering the services of this school of thought for Brahui literature. This work is descriptive in nature and both kind of resources primary and secondary were consulted for the completion of this work.*

**Key Words:** Baloches, Brahuies, British Missionary, Durkhani, Maulana Mohammad Fazul Durkhani, T.J.L. Mayer, The Holy Bible, The Holy Quran,

### **Introduction**

In the beginning of 19<sup>th</sup> century the British involvement has been started in Balochistan. After the reign of Great Mir Naseer Khan Noori when his son Mir Mehmood Khan 1<sup>st</sup> became a ruler of Kalat, the first British spy

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lieutenant Henry Pottinger entered in Balochistan with his two other friends, Captain Christy and lieutenant Grant. Grant left to the coastal areas of Bela and Mekran, while the Pottinger and Christy started their journey from Bela to Kalat and ahead. The journey of these spies has started in the end of 1809 and they entered in Balochistan in the beginning of 1810. (Pottinger, 1977, P-21) After the completion of this mission the British authorities started direct involvement in the affairs of Khanate of Kalat. In 1838 the Indus army attacked Qandahar Afghanistan via Bolan Pass of Balochistan. (Mir. 2008.P-65) in 1839 a battalion of Indus army attacked on Kalat under the command of Brigadier Wilshire and killed Mir Mehrab Khan of Kalat and captured the fort of Kalat. In 1840 Mir Nasser Khan 2<sup>nd</sup> defeated Indus army in Kalat and again took the control of Kalat from them. In 1857 Mir Khudaidad Khan became the ruler of Kalat after the death of Mir Naseer Khan 2<sup>nd</sup>. During the reign of Mir Khudaidad Khan the civil war started in Balochistan continued for a long time. That time the British authorities signed many treaties and agreements with Mir Khudaidad Khan and got many important areas of Balochistan from him on lease. The civil war has bound Mir Khudaidad Khan in his castle for more than twenty years. He lost his all tribal power after this long civil war, in 1876 when British civil officer Robert Sandeman detained a darbar at Mastung for the patching of the tribal chiefs and Khan Khudaidad Khan. The Khan and his tribal chiefs participated in this darbar with full strength. (Naseer. 1982.P-179) In this darbar the Treaty of Mastung 1876 was signed and the Khan and his chiefs accepted British as third party in the affairs of Khan and his chiefs. According to Mir Gul Khan Naseer, that, "it was the black day in the history of Balochistan because that day the crown of Mir Khudaidad Khan was in the feet of Sandeman and his country was in his hands". (Naseer. 1990.P-286)

After the Treaty of Mastung the British forward policy ended towards Balochistan and direct involvement has been started by the British authorities. After this treaty the British started directly interfering in the all affairs of Kalat including the preaching of their religion. This was a very dangerous act by the British authorities when they started the change of religion of the Baloch and Brahui tribes. So, against these British conspiracies the movement of Muslim religious scholar Mohammad Fazul Khan Durkhani started to contest the missionary goals.

### **Emergence of Maktabah Durkhani or Durkhani School of Thought**

In 1863 Maulana Mohammad Fazul Khan Durkhani established a Madrasah in his village named Killi Dur Khan near Dhadar town. Maulana Mohammad Fazul was the son of Mir Dur Khan Raisani, so, this village got

his name. After the completion of his education from Shikar Pur Sindh, he returned to his village and started religious education. After twenty years of hard work he succeeded to make a good cloak of a religious and literary stock of scholars. When Khan of Kalat Mir Khudaidad Khan handed over Quetta to the British Agent to the Governor General Robert Groves Sandeman in 1883, then British missionary started his religious activities in Quetta and entire Balochistan. The religious missionary mostly targeted Brahui and Baloch people of the area for their purpose. So, against this bustle of British government Maulana Mohammad Fazul Khan Durkhani changed his Madrasah (Islamic educational school) in a Maktabahh (School of Thought and Publication) in 1883, and gave it the name of Maktabah-e-Durkhani Dhadar.

This School of thought fought against British Religious Mission which was most active in the change of religion of the Baloch and Brahui inhabitants of Balochistan who were Muslims. The British missionaries wanted that, these villagers of Balochistan can be the useful weapon against their enemies and for their other interests in this region. If they accept the Christianity and came under the Union Jack then British can use them for their interests. So, the British missionary well behaved with the people of entire Balochistan and helped those people many times. They were trying to prove their self as good and civilized nation and also tried to inspire the Brahui and Baloch peoples by their attitude and behavior. The Quetta Town was the Headquarter of British missionary and undoubtedly the British higher authorities were operating all this system. The British Government of British Balochistan which was established in 1885 in those areas of Balochistan which were taken by British authorities from Khan of Kalat in different times through agreements and treaties. The capital of British Province of Balochistan was Quetta. The missionaries made many buildings for their purpose in Quetta. They constructed schools, colleges, hospitals, churches, governor house, roads, towns, markets, municipal committee and other buildings in Quetta and developed the city. There reforms and developments were the betterness for the common peoples of Balochistan and everyone was allowed to take benefits from these facilities given by the British Government of British Balochistan. So, the inspiration of common and backward people of Balochistan was a natural phenomenon.

In this atmosphere Maulana Mohammad Fazul Khan Durkhani established his Maktabah with the collaboration of his other religious scholar friends at village Dur Khan Dhadar.

## **Objectives of Durkhani School of Thought**

The main objective of the establishing of this Maktabah was to compete with the religious mission of British missionary and to secure the tribal Brahui and Baloch people's religious faith and beliefs. Moreover, this Maktabah was also activated for the religious education of Brahui and Baloch tribal people. Another purpose of this Maktabah was this that, to publish the Islamic and ethical literature in Brahui and Balochi languages.

When in 1907 (Kausa1995. P.44) the British missionary translated some chapters of Bible in Brahui and distributed its copies to the people of Balochistan, especially in the Brahui areas of Balochistan, then Maktabah Durkhani took a step against this step of British missionary. Allamah Mohammad Umar Din Puri was one of the most popular and active scholars of Durkhani movement. He translated the Holy Quran in Brahui and distributed its copies in Brahui tribes in a big quantity. On the other side another scholar of Maktabah Durkhani Maulana Hazoor Bakhsh Jatoi translated the Holy Quran in Balochi and distributed its published copies in Balochi speaking tribes of Balochistan. These steps of Maktabah Durkhani failed British missionary conspiracy to achieve its task. These were the first translations of the Holy Quran in Brahui and Balochi languages. Their impact was excellent and the tribal population of Balochistan supported and appreciated these activities of Maktabah Durkhani and its scholars. One thing should be remembered that the British missionaries had been fully supported by the British Empire and this mission had every kind of facilities. And the super power of its time was behind this mission and giving it every kind of support. And the other side the Maktabah Durkhani was a simple and financially very weak institute which was leading a movement against the mission of super power of its time. This maktabah had no financial support, facilities by any notable person of Balochistan. The all higher authorities and big figures of Balochistan like, Khan of Kalat and its all tribal chiefs were supporting British government and they were the ally of super power. The British missionary team made a Headquarter in Quetta and constructed many big buildings for its purpose, but the Maktabah Durkhani had a mosque and some rooms for students and scholars which were made by mud in a backward village. And this village was the Headquarter of this movement.

## **Achievements of Durkhani School of Thought**

There is a long list of achievements of Durkhani School of Thought. This religious institute was competing with British missionary team in the all fields which were opened by the missionaries. The religious scholars and preachers of Durkhani defeated Christian preachers, and the writers and

translators of Durkhani School of Thought ended the role of the writers and translators of British missionary team. Undoubtedly, the Durkhani School of Thought faced every conspiracy of British missionaries and fought against them. According to historians, the period of 1883 to 1948 was the reign of Durkhani because of its services. (Brahui. 1982.P-25)

As mentioned above that Durkhani School of Thought had no strong financial position and also had no source of collecting money, but it was popular among the common population of Balochistan. Every tribesman respects the Maulanas (Religious Scholars) of Maktabah Durkhani and gave them big honor. The Brahui and Baloch population of Balochistan and Sindh were following in a large number day by day and joining the Durkhani Movement. The services of Durkhani School of Thought are countless, in the following lines only the literary services are described

### **Literary contributions of Maktabah Durkhani**

Before the establishment of Maktabah Durkhani Persian was the official and written language of Balochistan, while the population was not Persian. Persian was used as an official language in the court of Kalat and all official documents were in this language. The Balochi and Brahui were the language of the people of Balochistan but these languages had no written skills and the people had no education in these languages. All education was in Persian or in Arabic languages which were learned in Madrasas. Undoubtedly, the local languages were Brahui and Balochi were dying because of neglect. There was not any institute or department for the progress of these languages.

When Maktabah Durkhani was established, its founder Maulana Mohammad Fazul Khan Durkhani used the local languages Brahui and Balochi for teaching, learning and writing. It was a revolutionary step for the development of these dead languages. Maulana Mohammad Fazul Khan Durkhani was not a writer himself, but he devoted himself for promoting and developing Brahui and Balochi languages, and always told his students and other Ulama (Religious Scholars) to write their books and other written assets in their own languages Balochi and Brahui. Maktabah Durkhani was the first institute which published several books in Brahui and Balochi and also translated the Holy Quran in these languages. These were the first translations of Holy Quran in Brahui and Balochi. The people of Balochistan and many nominal personalities of the state have appreciated this revolutionary step of Maktabah Durkhani.

Moreover, dozens of other religious and ethical literature in Brahui and Balochi have been published by the Maktabah Durkhani and these literatures have been distributed in big quantity to the people of entire Balochistan for their religious and ethical education. Dr Abdul Rehman Brahui writes that, Maktabah Durkhani have been published more than one thousand books in Brahui and Balochi languages. (Ibid.P-135-36) But, many other writers do not agree to this statement of Dr Abdul Rehman Brahui. Kamil Al-Qadri gives the following statement that, “Maktabah Durkhani was published 312 books in Brahui and 215 in Balochi, (Shahwani. 2010. P-61) while, the Professor Dr. Abdul Razzaq Sabir writes that, these were only 280 books which were published by Maktabah Durkhani. In which 200 were in Brahui while only 80 books were in Balochi. (Ibid.P-61) Aseer Abdul Qadir Shahwani gives the quantity of these publications as 339, in which 210 books were in Brahui and 91 were in Balochi while the others were in Sindhi, Persian and in Urdu. (Ibid.P-61-62)

Maktabah Durkhani was the first institute in Balochistan in which the medium of education was Brahui and Balochi and also was the first institute which published books and other literature in local languages.

The Brahui language and literature has four periods of influence. The third period is called Durkhani period which consists of 65 years from 1883 to 1948. This period is called Durkhani Daur or Durkhani era in Brahui language and literature. In this period the verbal Brahui literature changed into written shape and new trends have developed in the Brahui language and literature. Dozens of Brahui books have been published and publicized. Several writers were born and many new trends developed in Brahui and Balochi language and literature.

Many writers and scholars of Maktabah Durkhani played a significant role in the politics of Balochistan and India. An activist of Durkhani movement and a great religious Brahui scholar and the writer of more than sixty books Allamahh Mohammad Umar Din Puri participated with a good strength in the Hijrat Movement of Indian religious activists. Allamah Din Puri migrated from Balochistan to Afganistan with several followers and family members and faced many difficulties and problems.

It should be remembered that the Allamah Mohammad Umar Din Puri was a great philosopher, scholar, researcher, writer, publisher, journalist, editor, social activist and speaker of his time. He writes dozens of books and was a first journalist and editor in the history of Balochistan. He was the publisher and editor of the first Brahui magazine which published from Balochistan, title was “Al-Haq”. (Johar. 2002. P-18-19)

This is not possible to give the details of the all publications of Maktabah Durkhani, because the limit of this research work and study does not allow me to write the names and other details of these publications. So, only the names of writers and the numbers of their books and also their medium and languages are given below:

No	Name of Writer	Numbers of Books	Language/s
1.	Allamahh Mohammad Umar Din Puri	64	Brahui
2.	Maulana Haji Nabo Jan Qalandrani	9	Brahui
3.	Maulana Hazoor Bakhsh Jatoi	17	Balochi/Brahui
4.	Maulana Abdul Majeed Chotoi	10	Brahui
5.	Mahlana Abdullah Durkhani	21	Brahui/Balochi/Persian
6.	Maulana Abdul Ghafoor Durkhani	6	Brahui
7.	Maulana Murad Ali Raisani	6	Brahui/ Persian
8.	Maulana Abdul Baqi Durkhani	10	Brahui/Balochi/Persian

Many other names are also included in this list whose literary service to the Brahui language and literature are worthwhile and provide a good stock of literature to the Brahui and Balochi languages in written form.

This is not possible to explain and search out the literary services of Maktabah Durkhani, but in short, *“this is a fact that whenever Brahui language will exist in the world the name and the services of Durkhani School of Thought will be live in the heart of every Brahui speaking person”*.

### **Conclusion**

This study needs more research and investigation for investigating the real achievements of Durkhani School of Thought. This was the first publisher which published several books and other kinds written literature. The research proves that the Brahui and Baloch society have been moderated because of the movement of Maktabah Durkhani, while, it was a tribal and very backward society before the arrival of British. Most of the Brahui and Baloch population were settled in the rural areas of Balochistan and had no

education before the British involvement and emergence of Durkhani movement. Durkhani movement played a great role for the awareness of Brahui and Baloch people.

Before this movement, the Brahui and Baloch literature had no written shape. The literature consisted of verbal poetry and myths, but Maktabah Durkhani brought it in written shape and totally changed the trends of literature. Brahui language and literature have four phases, and the Durkhani Movement called the third phase of Brahui literature, started from 1883 and ended in 1948. This was the main and very important phase of Brahui literature in which Brahui language came into written shape and the verbal literary period ended.

Maktabah Durkhani generated and created new scholarly trends in Brahui and Balochi languages and produced many writers and researchers and their literary work. Before the emergence of Maktabah Durkhani there was no written book in Brahui language but Durkhani school of thought published hundreds of Brahui books and provided a big treasury in the shape of published material which are still leading and guiding the writers and researchers of this language for more work on this language and literature.

The legend of Maktabah Durkhani Allamah Mohammad Umar Din Puri started a monthly magazine which was the beginning of print media in Balochistan. He started the monthly magazine "*Al-Haq*" as editor and publisher in 1923. Allamah Din Puri was a broad minded and progressive being, so, his both wives were the associate editors of this monthly magazine. And the daughter of Allamah Din Puri was also a great writer and reformer. She writes several books on the topics of religion and ethics in the languages of Brahui and Urdu.

The literary services of Durkhani school of thought are countless. This institute dynamically performed and not only fought against British Empire's missionary goals but it also created and generated a literature and survived two dead languages Brahui and Balochi. It should be right and a fact if I say that "The Durkhani School of Thought was not only the name of an institute but it was a history."

### **Recommendations**

1. This is a huge topic which cannot be defined in a limited article. I suggest that the Brahui and Baloch scholars chose and select this institute and its different kind services and contributions as research topic on priority basis and highlight the distinctiveness of this institute for the guidance of future.

2. I recommend, it is the need of time that the dynamic role of Durkhani School of Thought should be unearthed. We must learn and know about the principles and philosophy of this institute for developing of our present institutes.
3. The Maktabah Durkhani generated and created many great scholars like, Allamah Mohammad Umar Din Puri, Maulana Abdullah Durkhani, Maulana Abdul Baqi Durkhani, Maulana Abdul Hai Durkhani, Maulana Murad Ali Raisani etc. it is very necessary that the contributions and services for religion and literature of these scholars and personalities must be included in the syllabus of colleges and universities concerned courses.

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