

Maktabhe-e-Durkhani its Publication and Contribution in Social Awareness

Language and Literature

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Abstract

There are many historical events, places, personalities and institutions which have played a remarkable role for the betterment of nations in the world. The land of Balochistan also has same stories, events and most importantly an institution which changed the life and ideology of the people. Maktabha-e-Durkhani is a famous institution and known for the huge services performed during the British occupation in Balochistan. In 1839 the British attacked and captured Balochistan for the fulfillment of her forward policy and after the treaty of Mastung 1876 they had a complete command and total influence in the affairs of Kalat. Then they focused on the religion. The Britishers plan was to promote Christianity in Brahui and Baloch speaking areas so ethically it was not suitable for British authorities to move such a movement which could directly affect the religion of the people. Baloch people were unable to raise their voices against such an act because they had no school of thought and no such a leadership which could gather them against the British conspiracy. When people were hopeless, the Maktabha-e-Durkhani took the responsibility and came forward for the safeguard of Islam and led the Baloch people towards a secured faith. Maktabha-e-Durkhani fulfilled its responsibilities by publishing a number of Books in Balochi and Brahui languages and paid its services for showing the right path to the people of Balochistan. The following research work is based on the literature work and other services of this institution.

Key words: Affairs, Brahui, Balochi, British, Christianity, Islam, Maktabha-e-Durkhani.

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Introduction

Trading brought English to India, but slowly they had a strong position to run the political affairs and Government of India. They used their presence for the promotion of British interests. Soon they were in a commanding position in the warm water of the Indian Ocean which was earlier dreamed by the Kingdom. (Gichki, 2015)

The British involvement started in Balochistan in the commencement of the 19th Century. The first British spy came to Balochistan with captain Christy and lieutenant Grant. Pottinger and Christy came to Kalat through Bela and Grant went to Makran. They were in Balochistan in 1810. (Pottinger, 1986).

In 1839 the British attacked Kalat for the fulfillment of their forward policy, killed the Khan of Kalat Mir Mehrab Khan and occupied the Baloch Territory, and after that in 1840 Naseer Khan 2nd took the control of Kalat, by defeating Indus Army and after the death of Naseer Khan, Mir Khudaidad Khan became the Khan in 1857. This was the time when civil wars started in Balochistan. The British planned for Treaties and got many areas of Balochistan on lease from the Khan of Kalat. Because of the civil wars Khudaidad Khan lost his tribe power even he was unable to go out his castle for almost two decades. And in 1876 Sir Robert Sandeman made the Khan and his tribe chiefs agreed to patch up through a Treaty. (Naseer, 2010).

The Treaty of Mastung 1876 was signed between Khan of Kalat and his Tribe Sardars. They accepted British as third party in the affairs between Khan and Sardars. (Naseer, 2010). In 1876 Quetta was occupied, telegraph services were established, railway tracks and roads were constructed and the writ of the British Government was established for Trade. Under the new arrangements Sardars position was alleviated for the first time and it was the beginning of a new era in the history of Balochistan. (Gichki, 2015). And the most dangerous thing happened when the British planned to change the religion of the people of Balochistan their religious scholars came to Balochistan and started the preaching of Christianity. The Bible was translated in Brahui but that was the time when Brahui religious scholars came forward and faced these challenges with courage through the platform of Maktabha-e-Durkhani. (Brohi, 2013)

The reasons leading towards the establishment of Maktabh-e-Durkhani.

The activity to extend British influence in Balochistan started in the 19th Century. The reason for British occupation in Balochistan was in two folds that is the military strategies to stop the Russian aggression to exclude Afghan influence and for the trade and commerce. As mentioned by Mir

Ahmed Yar Khan that 'British interest in this region was two folds. One being the Geographical fact that it was a good barrier against possible Russian aggression and the other fact was that Indus Valley was highly useful for commercial exploitation. (Khan. 2015) The Russian advancement was responsible for British advancement in Balochistan.

- a. To establish a zone of influence between India, Afghanistan and Iran in order to strengthen and safeguard the frontiers of India.
- b. To check French activity in Iran and keep them away from the western frontier of India.
- c. To maintain Afghanistan as a buffer state between Russia and India

After the treaty of Mastung the British forward policy ended towards Balochistan and direct involvement started by the British authorities, after this treaty the British not only started interfering in the affairs of Balochistan, but they tried to promote their Religions values they tried to change the Religion of the people of Balochistan. Maulana Fazul Khan Durkhani came forward against British conspiracies and planned to defeat British Missionary aims. (Rodini, 2016)

Establishment of Maktabha-e-Durkhani

Durkhan is a village near Dadhar town. Maulana Mohammed Fazul Khan Durkhani established a religious school in this village in 1863 when he returned from Shikarpur (Sindh) after completing his education. (Rodeni, 2016). This was the time when people of Balochistan were involved in such activities which were forbidden in Islam. Maulana went house to house and from one street to another for the preaching of Islam and taught them to quiet superstitious, offer their prayers they believe in one God. (Lehri, 2015)

After twenty years of hard work he succeeded to prepare good scholars for Maktabha-e-Durkhani. In 1883 Khan Khudaidad Khan handed over Quetta to the British Government and it was the time when British missionary started their Religious activities in all over Balochistan including Quetta. They wanted to use the Baloch and Brahui tribes for their interest after changing their religion. Against this British plan Maulana Fazul Durkhani started publishing of Islamic books from his religious school and then this school also became a publishing institution.

British interest

The British wanted to gain the trust of the people of Balochistan and inspire them by their acts and behavior, and show that Britain is a civilized nation. Their aim was to change the religion of the people and make them Christian in order to use them as a power full weapon against the British enemies in the region. Their headquarter was Quetta it was part of British Balochistan based on the area which were taken from Khan Kalat through various treaties and agreements. The high command of the British Government was operating this system throughout the Balochistan especially targeting the Baloch and Brahui tribes. There were number of buildings constructed in Quetta for Missionary purposes. For showing some sort of fascination to Baloch people they constructed schools, colleges, hospitals, churches, roads, markets, towns, Municipal Committee and other buildings in the capital of British Balochistan. After seeing and having such facilities the common people definitely got attracted to them. In such a situation, establishment of Maktabha-e-durkhani was remarkable achievements which Maulana Durkhani established along with his other religious scholars (Rodini. 2016)

The main purpose of the establishment of Maktabha-e-Durkhani:

When the British occupied Balochistan so they planned to rule the mind as well as and their other religious books were translated in Brahui and Balochi and were distributed among the people of Balochistan. The people of Durkhani started a movement in reaction, that is called ‘Durkhani Movement’ (Hassan,1987)

The purpose of the establishment of Durkhani school of thought was for the safeguard of the faith of the people. This movement was not having any support from the Government, but nobody can deny the services provided by Maktabhe-e-Durkhani. People are focused on their religion because of the services of Maktabha-e-Durkhani. The British tried to change the religion of the Baloch and Brahui tribes, but could not succeed even a single Baloch and Brahui did not change their religion. (Lehri, 2015)

By British period Balochistan was divided into three parts

1. British Balochistan: the total area of British Balochistan was 9476 sq. miles. The Khan of Kalat handed over these areas to the British Government in the treaty of 1879.
2. Balochistan Agency: the total area of Balochistan agency was 44345 sq. miles. This was administrated by the British Authorities.

3. State of Balochistan: this was comprised of Kalat, Lasbela, Kharan and Makran. Agent to the Governor General used to live in Quetta. (Brahui.2014)

Durkhani was the only institution for publication in the region for more than seven decades. More than one thousand books were published in this institution and played a vital role against the Christian conspiracies. (Brohi.2013). Huge number of books written on Religion, ethics and literature were published by Maktabha and were distributed among the people of Balochistan to aware them about religion and ethics. Dr Abdul Rehman Brahui also figured out that the books are more than one thousand (Brahui.2014). According to Kamil Al Qadri 312 books were published in Brahui and 215 in Balochi by Maktabhe-e-Durkhani. (Shahwani.2014) while Dr Abdul Razzaq Sabir only mentions 280 number of books, 200 in Brahui and only 80 Books in Balochi. The number of Books mentioned by Aseer Abdul Qadir Shahwani which were published by Maktabhe-e-Durkhani are 339 total, 210 Books were in Brahui, 91 Books in Balochi and other were in Sindhi, Persian and Urdu as Well. (Shahwani, 2014)

Maktabha-e-Durkhani was the first institute which provided education to the people of Balochistan in their mother tongue, and published books in their language as well. The third period of Brahui language is known as Durkhani period which is based on more than six decades. The time from 1883 to 1948 is the Durkhani era. In this period, new trends were developed in Brahui language many Brahui books were published. Many new writers were born and the verbal Brahui literature changed in written shape. The writers of Maktabha-e-Durkhani also played a vital role in the field of politics of Balochistan. When Hijrat movement started in India by the Muslim Religious activities, so a great Brahui scholar Mohammed Umar Din Puri came forward and played a strong role in the movement. For this purpose, he migrated to Afghanistan along with his family members and friends and faced many hardships. One should not forget that Mohammed Umar Din Puri was not only a religious scholar but he was a famous Researcher, Philosopher, Publisher, Writer, and Journalist in Balochistan and writer of dozens of Books. He also published and edited "Alhaq" the first Brahui magazine.

There are many writers who have presented their services for Maktabha-e-Durkhani and for the people of Balochistan. In these writers following scholars have published books

- Allama Mohammed Umar Din Puri has written 64 books and all were written in Brahui language. His famous books are: Name-e-Haq, Mehmud Nama, Al islam Hifzul eman, Nasiat nama, Thufatual

ummah, Mufataul Quran, Aina Kaimat, Mushtaq Madina, Tafseer Matabha Durkhani etc. (Lehri, 2015)

- Maulana Hazoor Bakhsah Jatui is another great writer of Maktabha-e-Durknai. He has written 17 books in Brahui and Balochi language, his few famous books were: Asool-e-Salasa, Tuhfatul Muslimeen, KalamatulKufar, Sura Yaseen, Shash Kalama, Tabliq-e-Haq, Hikayat Sadkeen, Fiqa Akbar, Lababul akbar, and other various books (Lehri, 2015)
- 3. Maulana Haji Nabo Jan has written 9 books in Brahui, Nasheul Baloch, Nasiat Nama, Tuhfatul Garaib, Humda Tul Bayan and Tuhfatul Nasai, are the considered among the famous books (Lehri, 2015)
- Maulana Abdul Baqi Durkhani is another famous writer of 21 Brahui, Balochi and Persian Books. Few of his books are. Kanzaul Akbar, Silsila Qibla Chasmavi, Shumail Shareef, Safar Hijaz Durkhani, Fatwa Durkhani, Rehnama, Al Masasik, Aqaid-e-Islam etc. (Lehri, 2015) Maulana Abdul Majeed Chotai has written several books in Brahui language, his few publications are Mafratul Kaloob, Gulshan Raghbeen, Josh-e-Habib, Durul Majeedi.(Lehri, 2015). Many other scholars have written several books in regional languages which were much useful for the awareness of the regional habitants. It is impossible to explain complete books which were published in Maktabha-e-Durknai and mention all the writers who have provided their services for Brahui and Balochi language and literature. History will remember the services of Maktabha-e-Durknai for the safeguard of Brahui language and their Religion.

Conclusion

Maktabha-e-Durknai proved as a movement of survival in critical conditions of Balochistan and taught a new idea to the people of Balochistan after the British occupation in Balochistan that it is not possible to defeat a super power by fighting but can defeat them by denying their policies and not giving them success in their so-called plan. The pioneer of Maktabha-e-Durknai proved that you can defeat your enemy with the power of education and this was what they did against their enemy. The British wanted to rule their minds. Make them slaves, exploit them politically, socially, economically and religiously. Maktabha-e-Durknai brought new trends in the literature of Brahui and Balochi language. Brahui language is consisted of four periods and the third period from 1883 to 1948 is called Durkhani period. This period changed the verbal literature into written shape which

was a landmark in the history of Balochistan. Many new scholars and writers were born and they proved their talent from the platform of Maktabha-e-Durknai because it was Maktabha-e-Durknai who developed this trend of written in the history of Balochistan. Before Maktabha-e-Durknai there were no written work or books were available. Maktabha-e-Durknai started this new trend and still books are guiding and leading the Researchers, providing them huge knowledge about Balochistan, Brahuies their cultural, social norms, customs and traditions, ethics and religion as well. It is impossible to sum-up the services of Maktabha-e-Durknai in a single article. The services of Maktabha-e-Durknai are uncountable. It needs more research because lots of books are still not visible by the researcher. We can highlight and bring the other literary services of Maktabha-e-Durknai on the surface.

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