

Baloch Origin in Balochistan

Durdana¹, Zahid Dashti² & Nasreen Gul³

Abstract

The article describes the historical background of the Rind o Lashar tribe. The Baloch were prominent in Persia and were part of the Persian empire. The baloch embraced Islam and many Baloch tribes migrated to Arabia. The Baloch tribes were found in Halb and later they migrated to present day Balochistan. In 8th century it became difficult for Balochs to live in Halab , in the era of Hujaj Bin Yousaf and they migrated to their original homeland . Anyway the tribes of Rind and Lashar went to Arab territories in the time of Islam's progress. After living there for few centuries they came back to their original home land [Kirman and Sistan,Makran

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Introduction: Baloch is an ancient nation who have been living in middle - East India and Iran since the attacks by Aryans, by different names and forms they lived in small tribes, almost always attacked by foreigners and ruined because of no united power. These circumstances made alliance of Baloch tribes and they gained the advantage of driving all invaders back, no foreign ruler ever reigned in Balochistan. They fought bravely against, Cyrus of Persia, Alexander of Macedonia, Genghis Khan of Mongolia, they never allowed them to, stay in Balochistan for long. In the ancient times , about the Baloch region according to Professor Farooq in the period of Peish Dadi Baloch were settlers of Caspian sea "Dasht Looth , Karman, sistan, koh Alberz Mazandaran , Alan Gillan ,Tabriz Turmenistan , Khurasan, Sarawan, Jhalawan, and Balochistan". (**Baloch 2012, P:115**)

The first government in Iran was Peish Dadi , history does not provide more information .Who were the Peish Dadi and when they established their government in Iran? . According to Pekolin , Iran was under the rule of "Peish Dadi; [Gothians] from 2100 BC to 854 BC at that time Baloch people were in Iranian force, protecting a wide border

¹ Lecturer, (History) Govt: Girls Degree College Satellite Town Quetta.

² lecturer Balochi Department, Universty of Balochistan Quetta.

³ Assistant Professor, Department of Balochi, University of Balochistan, Quetta.

was underway in this era the government of Narve Baloch was established in Sistan (**Pekolin 2006, P:32**)

Though Baloch people had such vast lands, rulers around them were not in favour of their privileges, Baloch were killed endlessly and undefended. In 854 BC Baloch, in large numbers joined the “Medians” becoming important fighters for them, their king was known as “Kaqbad”. Even in that time some sort of unity was still present as those army Baloch tribes had their own independency.

On their bravery and presence in battle is praised by “Fardosi” in his “Shahnama”, “Kikhusro” (530-558 BC King) army was made of Baloch people.

Summary of “Shahnama” poem is as follows

“Gustasham” gave way to “Ashkas” as ruler. His army “Koch Baloch” was a tribal, migratory people. These people were battle hardened, laced in body armor and weapons, always running the vanguard, never turning back with a “Cheetah” as their banner crest. (**Fardosi 1272, P:178-179**)

Since ancient times Baloch were not rulers, they lived a life of peace and harmony in their own lands, if they wanted they could easily rule their lands and others. In 249 BC the Roman empire fell and from 249 BC till 226 AD the Persian empire fell as well which was made by Cyrus, Peish Dadi, Median dynasty but ruthless attacks from Romans ended Persia. Baloch during these attacks were pushed from their original homeland in Persia to “Makran” in Balochistan which was an important land mass of the Persian empire at the time (in 227-651). About Sasanian rulers of Persia, Fardosi details in his Shahnama:

“This family (Sasani) was under Ardsher Papkan son of Sasan who pioneered their rule in Iran by defeating many kings and taking over many lands” (**Hayat 1998, P:17**)

Ardsher was the one who united the small broken factions of Iran into a single nation, he was helped by the same tribes [Baloch] at the time known as Madian, Hkhamanshi, Parthi and Askhani. Baloch people also helped tremendously in this unification. (**Baloch 2012 P: 119**).

Fardosi said in his own words that if these Baloch tribes had not helped then the rule of many kings would be extremely difficult to attain if not impossible. Sasani family gave Iran the most help in their prosperity, it was in their time when Iran attained such a huge and powerful army, which was full of local tribes and people from different parts of Iran. During this time Baloch enjoyed an excellent relation with the Sasani dynasty till 480 AD, when Mazdak put Kabaz father of Noshervan in his

army, Baloch people opposed the decision, they made a treaty with Kabaz's brother "Tehmasab" and rebelled against the crown, concluding in the massive killing of Baloch in Iran during 480-531 AD. In 498 AD Baloch were successful in making Tehmasib as the leader but he was killed in 501 AD and Kabaz took over again, he was determined to finish Baloch people from the face of the planet, his rule was a dreadful one for Baloch people. He defeated Baloch people around the areas of "Caspian Sea", "Tabraiz", "Mazandran", and "Gilan", which bore a very huge loss in Baloch lands, breaking their individuality and spirit in these lands. After this atrocious defeat, Baloch started migrating and never returned to the "Caspian Sea" again. This does give rise to the question that if Baloch people lived around Caspian Sea then 'When did the forefathers of Rind and Lashar migrate to Arab lands?

In the 7th century Arabia was enlightened by "Islam". This was the last era of Sasaki dynasty ruled by "Yazdگرد Som" son of "Khusro", he suffered defeat after defeat from Arab invasions. During these invasions where did Balochs settle? Arab travelers have given a detailed description of Baloch tribes and territories. Arabs recognized the presence of Baloch people from Karman, Makran, Sistan, Jhalawan till Sarawan, even from Quetta till Khadahaar the word "Balosh, Balish or Washtan" is used, the later being the Arab variant of the word Baloch. (**Strange 1986, P:482**). Numerous Baloch tribes were in the Sasaki army, but were defeated and chained by Arabs who fought with the spirit of Islam, their prisoners were then sent to Arabia, these battles were known as "Zath Salsal" (**Jaffery 1979, P:326**). Many Balochs went to Arab territories in these wars. Since Islam was religion of equality, peace and prosperity, historians write that Baloch people embraced Islam in Hazrat Umar's reign in 634-644 AD and joined the Arab army (**Baloch 2012, P:120**). In Umar's time Arab conquered "Sham and Iraq", brought them in the domain of Islam. The Baloch were included in the Arab army, this opened up the routes of Sham, Iraq, Basra, Hallab, Madina and Makkah. It is clear from history, that during Hazrat Umar's reign Baloch had a general who helped in conquering many lands, because of whom many Baloch tribes migrated into Arabia. His name was "Siyah Sawar" or "Siyah Baloch." At the time of the Arab invasions he was incarcerated and under trial, but was taken out of prison by Yazdگرد to fight against the muslim threat (**Mulazai 31 July, 2016**).

Arab historians and Iranian poetic historian Malik Shuhra Bahar referred to this general in a very specific way that Siyah Baloch was famous for being a rider, Yazdگرد took him into the Iranian army. The

Iranian army already had many Baloch fighters but Siyah did not tell anyone about being a Baloch, in some battles he proved himself to be worthy and Yazdgrd made him a leader of his own unit, he recruited many baloch fighters into his unit, making a separate Baloch troop (**Faridi 1968, P:80**).

When Yazdgrd rode towards “Isfahan” he gave 300 riders to Siyah Baloch telling him to travel to “Istkhar”, and recruit as many people as he can along the way at the end of his journey Siyah had many Baloch warriors with him. Balaziri writes that when Siyah saw that “Abu Musa” had laid siege over “Alsawas” to the point of victory, he was impressed by the religion of the Arabs (**Al Balaziri 1970, P:536**). Siyah Baloch was greatly impressed by the power of Islam, He told his army that “We already know what we say about the Arabs, that they will conquer our lands and Istkhar castle will be overrun by their animal’s feces, but don’t you see their prowess in battle and their religious spirits, we still have time to accept their religion and accept their ways”. His whole army accepted Islam as a unanimous decision.

Balaziri writes that Siyah Al Sawar sent an emissary to Abu Musa Ashri that we will accept your religion on these terms.

- 1: We will fight your enemies (Ajmi) as a part of your army.
- 2: If you fight amongst yourselves then we will remain neutral.
- 3: If other Arab nations attack us then your army shall defend us.
- 4: We will be given lands in Arab, those that we want and we will join those tribes that we want.
- 5: We should be treated with the same respect as other Muslims.
- 6: We want the “Caliph” himself to assure our demands.

Abu Musa Ashri replied that you will be inclined to the same rules that apply to us, Siyah rejected the proposal. Then Hazrat Umar himself accepted their demands and Siyah with his army joined the Muslim ranks (**Al Balaziri 1970 p:536**).

Baloch always followed a strict tribal system with one leader, the forefathers of Rind and Lashar tribes were among the army of Siyah Al Sawar, according to the treaty they settled in Sham and Iraq, and they joined the army of Arabs. Abu Al-Hassan, historian, on the acceptance of Siyah and his army of Islam says that, they were treated very fairly, Siyah told Abu Musa that he was inspired by the bravery of Muslim warriors. According to him Siyah and his captains were given 2000

“Darhams” and their families were given 1500 Darhams. (**Faridi 1968, P:88**) (**Marri 1985, P:91**)

During the time of Hazrat Umar, those who entered Islam were paid a decent amount of coins to start a life as a Muslim, in his reign people did not suffer poverty, the Baloch also didn't lack coins and lands during that period. Justice Khuda Bakhsh Bajarani Marri and Molana Noor Ahmad Faridi have given reference to the fact that Siyah and his army were paid.

Now this question arises that Arab historians did not write Baloch with Siyah, they used siya alasaora siyah baja and zath [jath], Siyah Al Sawar is mentioned by the Late Malik Behar, the poet laureate of late Reza Shah Pehlavi in his voluminous work as Siyah Baloch. He bitterly reprimands the Baloch hero's pious fraud and states that Numan Bin Magran, the Arab general unsuccessful in his expedition sought the help of Siyah Baloch (Siyah Al Sawar) whose treachery, finally, succeeded in annihilating the Persians. In his frantic frenzy the poet in his epic addresses Siyah Baloch as a scoundrel, a villain, a circumventive and an insidious person. (**Behar 1366 H**)

According to history we find that Siyah Al Sawar was not a scoundrel instead he was a true Muslim whose heart was full of Islamic spirit. Maybe the Baloch still remember the cruelty of Ardsheer Papkan or Noshervan. Siyah was the same individual who was given the name of Al Sawar by Balaziri and Reza Shah Pehlavi's poet Malik Shahri Behar gave the name Siyah Baloch. According to Muhammad Sardar Khan Baloch, Siyah Baja or Siyah Al Sawar means Balck foot and Siyah Padh is a big Baloch tribe. (**Baloch 1965 P :220**)

Arab historians have written Siyah Al Sawar and Siyah Baja at the same place, both did belong to the same tribe, Jath also joined Siyah when he embraced Islam. (**Qisrani 1994 P :74**)

Latest research unearthed that Alzath [jat] were the same Baloch tribes who were called “Youth” [Hoth] by Romans, same tribe was tribes Zath and in Iran they were named as Jatt or Jaat.

This tribe gained fame overtime and achieved the honor, at the time of Hazrat Ali, a group of Alsiya baja [siya baloch] was protecting the royal treasury of Basra, their leader was a man named Abu Salma Zath (**Al Balaziri 1970P :540**).

So it can be seen that during Hazrat Ali's reign (656-661 AD) these Baloch tribes were an important asset of Islam as can be seen in the poetry.

History tells that Baloch people were very important and were the defenders of the Caliphate, posted on high ranks, they were present during the battle of 656 AD and 657 AD. After the death of Hazrat Ali they followed Hazrat Iman Hassan and Hussain. Poets say that Baloch migration from Syria and Iraq happened due to Yazid, there is a quote

Of battle with Yazid

We are successful due to Haram Sharif.

According to history Rind and Lashar tribes migrated from Karbala and Sham in 681 AD 10th October. Yazid was one of those who killed Prophet Muhammad's nephew in Karbala. Those 72 troops who died with Hazrat Imam Hussain had Baloch troops as well. (**Malik 2011 P:450**)

Maulai Shedai refers to Alama Zabri that in the incident of Karbala Habib Bin Mazhar was a Baloch, according to him Baloch people were also in the battle of Karbala, they were given the task of defending the camps of Imam Hussain (**Shedai 2013 P:182**). After the incident of Karbala Banu Umaiya became the enemies of Baloch. Sardar Khan Baloch tells the loyalty of Baloch people towards Islam referring and copying Zabri:

“During the despotic regime of Ummayyads, the family of Siyah Al Sawar played a historic role. Marwan I (683-5 AD) the founder of the Marwanid branch of the Ummayyad house a little before he was overpowered by the proprietor of all, sent Jashi Bin Daljah at the command of the Syrian force to al Madinah to get the submission of the people of the Holy City. The people of Al Hejaz both through conviction and convenience obeyed the authority of Abdullah bin Zubayr. Ibn Zubayr sent a force under Abbas bin Sahl to curb the Syrian advance. At Rabza, the rival forces encountered and Jash, the Syrian general, was struck with an arrow by Zayd bin Siyah Al Sawar (Siyah Baloch) and died on the spot. Zayd bin Siyah Al Sawar attired in a robe of white, riding on his white Khurasanian steed entered AL Madinah and triumphantly and the Madinites applauded him to the echo, sprinkled perfume over him to the extent that his white robe turned black” (**Baloch 1965 P :23**)

After the martyrdom of Imam Hussain, Baloch hated the Ummayyads. They were treated with much cruelty after their alliance with Abdullah bin Zubayr, in that time the Baloch of Karbala, Sham and Iraq had started to migrate from the plains of these areas to the mountainous region of “Halb”. It was the reign of Hajaj Bin Yousaf, governor of Iraq and Basra 8th century AD when Baloch totally migrated to the mountains of Halb. He was already a very cruel ruler and the Baloch of the region had to go through enormous amounts of pains to live in the area. These poets and people have deemed themselves as the individuals of Halb, often referring to Halb

as their country (**Marri 1985 P:11**). This statement can be falsified as the people of Halb (a region around Sham) was of Christian faith and if Baloch people did call Halb their country they might've been Christians after all, this area was in the Roman empire in past times with Christianity as their core belief. At the time of Muslim occupation the area was full of churches (**AlBalaziri 1970P :219-220**). Though the fact is true that Baloch did migrate to Halb in face of persecution from Umayyads, but their culture and traditions do not at even a percentage mirror the outlook of the Christian faith, even at the time of Baloch occupation by the English and the forceful emphasis on changing religion not a single Baloch turned to Christianity (**Naseer 1982 P:230**)

Rind and Lashar did live to some extent in Halb but they migrated to their original place of conception. Professor Shaheen Qaisrani writes that Siyah Baja and Siyah Al Sawar were the representatives of Rind and Lashar tribes, respectively, they helped to turn other Baloch tribes towards Islam. They also after the cruelty of Halb left the area and went back to Karman (**Qisrani 1994 P:74**). Their migration from Iran to Arab and back is a story full of tragedies, every step was heavy with the tyranny of kings and rulers, their movements were laced with attacks from all directions, but their defense was one with determined feats.

Conclusion

Baloch as a nation, had been living in today's Pakistani Balochistan and Iranian Balochistan from last 5000 years. Baloch is an ancient nation, who had been living on the lands in between Hindustan and Iran, long before the Arian invaders and had been living in wide range of areas, having different names, in the form of different tribal alliances. Some times these tribal alliances had been disengaged by foreign invaders, But as soon the circumstances normalized there alliences established again. Balochs used to live in the coastal areas of Caspian sea adjacent to mountain of "Koh-e-Alburz" Turkamanistan, Tabraiz, Elan, Mazandran, Dasht Loot, Kirman dessert, Makran, Sistan, Khurasan, Jhalawan, Sarawan and in central Balochistan, in the time of Pesh Dadis. Firdusi in his Shah Nama has told that Balochs were included in the forces of KeKhsroo in 558 - 530 BC. It means that Balochs had been living before Christ, and Rindi poetry is only fourteen hundred years old. The word of Firdusi certifies that without the help of Balochs it was anyway difficult for these nations to sustain their reign, if not impossible.

After the advent of Islam, when Islamic conquests started, number of Balochs were there in the Sasani forces. The equality,

brotherhood and purity in Islam impressed the Baloch a great deal. The black foot [Siya pad] Baloch the leadership of Siya Alaswar joined the Arab forces and went to Arab territories .It is certified by Malik -ul - Shura Behar as well. Slowly and gradually these Balochs earned an honorary status and respect in Arab territories . In the reign of Hazrat Ali ,a group of black Baloch [Alsiya Baloch]was the guard of state treasury , or Bait-ut- Maal .

In the opinion of historians , the forefather of Rind and Lashar tribes were on high positions in the reign of last Caliph Hazrat Ali. As these tribes [Rind and Lashar] have described in their classical poetry .Though these tribes were not among the sufferers of Karbala incident , yet they were in favour of Hazrat Imam Hussain and Ahl-e-Bait ,that is why , after the Karbala incident the tribes of Banu Ummayah turned their enemies . Balochs started hatred against Banu Ummayah , after the martyrdom of Hazrat Imam Hussain . These Baloch tribes [Rind and lashar] allied with Hazrat Abdullah bin Zubir.

In 8th century it became difficult for Balochs to live in Halab , in the era of Hujaj Bin Yousaf and they migrated to their original homeland . Anyway the tribes of Rind and Lashar went to Arab territories in the time of Islam's progress. After living there for few centuries they came back to their original home land [Kirman and Sistan,Makran] .

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