BALOCH WOMEN IN LITERATURE

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Abstract

Women play a very important role in human advancement and have a momentous place in the society. They are not at all poorer to men. They are capable of sharing all the everyday jobs of life. Man and woman have been rightly compared to the wheels of the same carriage. Women in Baloch society has been greatly overseen in the Baloch history but now is coming to a more standpoint to people.

Milieu of Baloch realm

Origin and history of Baloch is still not cleared by the historians till today and needs removal of dust from the narrations of history. Many of historian, travelers and frontier officers of late eighteen century have different opinion and perception about their origin and history. Potinger and Khanikoff advocates them Turkmen origin, Sir. B. Burton, Lassen, Spiegel and others favoured them as Iranian origin, Dr. Bellew put forward them Rajput origin and Sir. T. Holdich and Colonel E. Meckler traces them Arab origin. The Excavation of Mehrgarh, Killi Gul Muhammad, Pir Syed Balo, Kechi Baig, Sampur, Meeri Kalat, Nighar Damb, Naushehra, Pirak, Sia Damb, Sped Bullandi, Damb Behman and many other archaeological sites of Balochistan and Seistan-o-Balochistan explored many types of objects giving many details. The Social, political, fiscal, religious, cultural and anthropological information of these mounds and ruins explain the pre-historic Balochistan and provide evidence that, the area of Balochistan was the homeland of early settlement of humankind. Latest research work showing that, the Baloch have

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thousands years presence of in the different regions of Balochistan (Pakistan, Iran and Afghanistan and other adjoining areas).

Nearly three thousand years ago, a multitude of tribes left their abodes in Central Asia and moved towards west, south, and southeast direction. These people were called Aryans and a section among them became known as Indo-Iranic tribes. Some of the Indo-Iranic tribes settled in northwestern Iranian region of Balashakan. Circumstances forced this pastoralist nomadic group of tribes known at that time as Balashchik to migrate en masse and abandon their original homeland. After many centuries of wandering and suffering, these pastoralist nomads ultimately settled in the southeastern fringes of Iranian plateau. Here they changed from being the Balashchik to become the Baloch, and name of the region they finally settled became known as Balochistan “the country of the Baloch.” They imposed their language and culture upon whole region and created a nation-state that lasted for nearly three hundred years in an independent or semi-independent status (Dashti 2012: XIII).

Around 25% percent inhabit the eastern province of Sistan and Balochistan Province in the Islamic Republic of Iran, 35 to 40% Pakistani Sindhis claim Baloch ancestry and are settled in Sindh and also a significant number of Baloch people in South Punjab of Pakistan. Many of the rest live in Afghanistan, Turkmenistan, Kingdom of Saudi Arabia, Qatar, Oman, Bahrain, Kuwait, United Arab Emirates and in some parts of Africa, namely Kenya, and Tanzania (Tabora has a large community). Small communities of Baloch people also live in Europe particularly Sweden, Norway, Denmark, England and in Perth, Australia, where they arrived in the 19th century (Source: Baloch people - Wikipedia, the free encyclopedia). Balochi is major speaking language of them however, they also speak different languages i.e. Brahvi, Persian, Sindhi, Siraeki, Pashto, Arabic, Turkmen, Russian and many other languages of their regions and areas.
Women in Literature

The role of women in society is all the time questioned and for centuries women have struggled to find their position in a world that is principally male oriented. Literature provides a windowpane into the lives, feelings and measures of women during exact periods of time in an untrue form, yet often straightforward in many ways. “Women in our society are image of life, owner of maidenliness, sign of veil and symbol of respect and honour. If her, one aspect is guarantee of love and affection and law and order and other is cease of war and fighting. A woman is rainbow of many images” (Bedar 2001:1). Literature plays a pivotal role in molding one’s thoughts, ideas and, above all, the way of life. It also helps in cultivating moderation and tolerance in the society. Similarly, literature available to a child leaves drastic impact on his/her mind and also help set the course of his/her future. “A Baloch by birth is a lover, by taste a poet, by profession a marauder, and heavenly compulsion a virtue man. He loves nature and natural beauty, free from all sorts of artificiality” (Baloch 2010: 69).

Many of the writers, scholars, philosophers and historians elaborated the status and importance of women in their quotes; here some literature related quotations are narrated in the following paragraphs. The Giuseppe Mazzini was a politician, journalist and activist for the unification of Italy asked that “Love and respect women. Look to her not only comfort, but for strength and inspiration and doubling of your intellectual and moral power. Blot out your mind any idea of superiority; you have none”, Oscar Wilde said “A man’s face is his autobiography. A woman’s face is her work of fiction”, Stephen Stills said “There are three things men can do with women: love them, suffer for them, or turn them into literature” and Napoleon said: “Give me good mothers and I will give you a good nation.”

The role of Baloch women all over literature and history has been slight but very vital. Although this, she persevere and wrote a masterful part of literature that showed a woman’s position in society during her timeframe. Being a part tribal, social, economical
constraints of the society, Baloch women play their role for the promotion of the
literature in Balochi, Brahuvi, Persian, Urdu, Sindhi Sireaki, Persian, Turkmen, Russian
and others languages. Being part of the above mentioned language, they contributed in
the shape of Loly (Lullaby), Shayari (poet), Ridaank (prose), Lacha (verse), Pirband
(stanza), Saot (songs), Moutik (elegy), Sippat (praise), Aazmaank (short story), Geddi
Kisso (folk tale), Geddi Saot (folk song), Daastaan (tale), Pant Kissa (fable), Batal
(proverbs), Gushtin (sayings), Tamb (column), Chaach (riddle), Masskara (joke),
Gegaan (parody), Daaspaan (fiction), Gidaar (novel) Nibashtan (article) etc.

Some daily, monthly, fortnightly, monthly paper, magazines, annual journals and
periodicals like Oman, Karachi, Balochi Quetta, Saughat Karachi, Elum Mastung, Rehbar-e-Niswan Quetta, Baang Quetta, Zamana Balochi Quetta, Itsaar Surab, Ahwal Khuzdar,
Balochi Labzank Quetta, Balochi Zind Noshki, Noken Daur, Quetta, Gishkaur Bulaida,
Geewar Turbat, Chumag Turbat, Roch Turbat, Bahargah Karachi, Taptan Karachi,
Karvaan Turbat, Aadenk Turbat, Labzank Karachi, Durd Gwadar, Juhd Gwadar, Mistaag
Bulaida, Mistaag Karachi, Mazzil Karachi, Sangat Quetta, Talaar, Quetta, Tawar
Mastung, Dazguhaar Turbat, Lab-e-Bolan of BMC, Zarghoon of Government Girls
College, Quetta, Shashan of Engineering Univesity, Khuzdar, Darvant Turbat, Jang
Quetta, Mashriq Quetta, Azadi Quetta, Aasap Quetta, Balochera Quetta, Chagird Quetta,
provided the meager opportunities to Baloch women to participate in the field of
literature. “Abdul Wahid Azad Jamaldini was a young with modern thoughts. He starts
his magazine in light of requirements of new era. Monthly Balochi had separate portions
for children and women along with of new and old poetry and prose” (Seemi 2006:
386). After death of Azad Jamaldini, Abdul Wahid Bandeeg, a journalist has taken the
responsibility and is continuing the magazine. Renowned women literary figures Gohar
Malik and Sabeha Kareem were the incharge of women sections in the monthly Balochi
magazine. Rehbar-e-Niswan was first in urdu paper of women by Allah Rakhia Jamali
and Baang was second by Fazila Aliani. Duzguhaar, Turbat is first Balochi monthly of
women in Balochi language. However, Balochi Academy, Brahvi Adbi Society, Brahvi
Academy, Sangat Academy, Syed Hashmi Academy, Balochistan Academy, Raskoh Adbi Deevan, Izzat Academy and some other social, literary and cultural organization also opened a small window to the women to contribute in the field of literature. Baask is a social media website, also providing suitable place to the women to contribute actively in the field of literature.

“These are unrecognized contribution of Baloch women in the promotion of culture and literature at the initial level of life. Ceremonies of birth include shashigaan (selecting name on sixth day), Burruk (circumcision), Paadgaami (Child’s beginning to walk), and Shalwaar (wearing of trousers) etc. are the major social events. The occasion of the birth of either a male or female child is marked with music and singing. The women folk attend the mother for seven nights and singing Sipath or Naazienk, literally meaning songs of praise‖ (Dashti 2007: 5, 8).The loly (Lullaby) form of poetry is the function of female folk, and the versifier of lullaby, are therefore, mainly females. The art of poetry versification by the female folk is deemed most opprobrious in the Baloch society. We seldom hear the name of a Baloch poetess. It is through this branch of poetry ‘loly’ that poetess express her poetic instincts and ambitions, which are mainly devoted and dedicated to the newly born child. We can name this form of verse as the ‘poetry of cradle, foe when child is placed in the cradle, the mother starts singing lullaby. ‘Halo’, which is celebrated by the females of the family and tribe at the time of marriage ceremonies and festivals. The ‘Halos’ are generally versified by women gifted with poetic art, and such, the names of versifiers of ‘halo’ and ‘Loly’ are unknown, unmentioned and unheeded. We reproduce a lullaby ‘Loly’ which clearly manifests the burning zeal and impatient ambition of Baloch mother who pray for boon, regarding her infants son to become a great lover, a warrior and a highway man in the flower of life (Baloch 1984:474-481). Dehee and Zaheerok are very near to each other. Same as Zaheerok, Dehee also expresses of lover whom are very far away from their beloved. Dehee is the folk poetic form composed by the women folk but man has also composes
dahees like all other poetic forms. Dehee is also mourning of lover. It is famous Balochi poetic form which depicts the social realities of the society (Sajid & Buzdar 2010: 89).

Baloch mother have taken the responsibility of teaching their children moral principle and values. Through lullabies (loly), she teaches his son(s) and daughter(s) about the culture and tribal norms of life. Meer Chakar Khan has expressed his views about lullaby is poetry “ I am born from a Rind woman, Mudhi, whose milk I have sucked; Mudhi would sing lullaby for me in the midnight; when I would sleep in my cradle, that one day I should use to Chakar, mainly during the unhappy hours of fight, (accordingly) I kept on waiting for that day” (Baloch 2010: 69).

Being sparsely populated in different countries and regions, Baloch women contributing not only in Balochi literature but their contribution in different languages of their area is splendid. In this paper we are discussing their contribution in the literature of following languages.

**Balochi Literature**

Balochi is spoken in south-western Pakistan, south-eastern Iran, southern Afghanistan, the Gulf States and Turkmenistan. There are also communities of Baloch in East Africa and India, as well as in several countries of the West, e.g. UK and the USA. Balochi literature is also much rich and affluent. “The Balochi folk literature, oral in rich character, provides support for the institutions and behavioral pattern of a deep-rooted culture. Balochi epic knit together a great mass of ancient tradition, customs, legends, prudential maxims and spiritual discourses. There are great reminiscences to the epics of Ramayana and Mahabharta or with Homeric Greek epics with Baloch war songs” (Dashti 2007: 5, 8).

The strongest things about the Baloch folk stories is that all of them either started during the period of Meer Chakar Khan or thereafter. No stories before that time has so far been discovered and all stories have been rendered in beautiful Balochi poetry
The first recorded works of folk literature—epics, romantic ballads, lyrical and heroic poems depicting the legendary history and genealogy of the Balochi tribes dates back to the sixteenth century. The extant poems include: 'Hani and Shah Murad,' 'Shahdad and Mahnaz,' 'Lallah and Granaz,' 'Bebarg and Granaz,' 'Mast and Sammo.' They reflect the social structure of the traditional Balochi society, its code of honour, and military skills. "Hani, Mehnaz, Seemuk and Girannaz are not only major player in the Balochi literature but their poetry is evidence of their sadness. In the culture of previous era there were no prohibition and ban on women to express point of view through poetry They were suitable environment regarding freely expression of their feelings" (Buzdar 2012: 11).

In the sixteenth century the Portuguese invaded Persian Gulf region, including the Baloch coast of Makran. Mir Hamal Jiand, a head of Kalmat in the Makran resisted against then and finally arrested by them and they offered to marry with European girl. He refused to do so and he loves his inhabitant girls. Baloch poetess Bibi Khanun expresses her view about dissimilarity of Baloch and European girl, in her poetry (Naseer 2007: 5, 8):

On the score that they do not wash their eyes,

Nor pronounce the name of God;

They devour handfuls of dates with flies,

Their shirts are cut above the knees,

And the naval is exposed to view I;

Neither their address to God is decent,

Nor (do they) recite the Muslim way prayer;

Hamal loves his native girls having intoxicating eyes,
They wear shirts and trousers,
And cover their heads with shawls.


Other women those are playing their role in promotion of Balochi literature are, Banul Dashtiari, Ain Ain Dashti, Gohar Malik, Sabeeha Karim, Zahida Raeesi, Sabeeha Mengal, Sadaf Mehr, Naseema Baloch, Robina Naz, Mah Jabeen Baloch, Fouzia Baloch, Mehlab Naseer, Mehnaz Baloch, Andleeb Gichki, Mehrang Baloch, Mehlab Baloch, Kareema Baloch, Rukhsana Dur Muhammad, Shakila Rehman, Madeeha Rasool, Banul Mehrdarzai, Shaheena Shaheen, Mahnoor, Shari Baloch, Amber Baloch, Banadi Baloch, Sana Baloch, Sadaf Suhail, Abida Sanam, Habiba Pir Jan, Ayesha Muneer, Gul Sameen, Sara Baloch, Sharifa Rashid, Faiza Sattar, Hani Baloch, Farzana Baloch, Shenela Muhammad Hassan, Razia Azizullah, Gul Naz Shabbir, Hani Hamal, Saqiba Baloch, Benzeer Baloch, Shari Rashid, Nageena Hamza, Shumaila Rafq, Nageena Noor and Nazenk Baloch.

Brahvi literature
Brahvi is one of the oldest languages of the Indian Sub-continent and Brahvi speaking people are found in Balochistan, Sindh, Afghanistan, Turkmenistan and Iran. There are many theories about the origin of Brahvi language. Some people claim that brahvi is an Aryan language others say that it is a Turko-Iranian language. Intellectuals also say that the traces of Brahvi language have been found in the remainants of Mohenjo Daro and it has Dravidian origin and same language is being spoken in some parts of India and Sri Lanka. According some historians Brahvis and Balochs belong to same race. Balochi speaking people entered Mekran while Brahvi speaking people entered from Chagai as they defeated the Dravidian rulers of Kalat and entered into matrimonial relationship with the Dravidian and Balochi languages were mixed up and a new language of “Brahvi” was born due to same relationship (Source: www.brahvilanguage.com).

Persian Literature

Persian language is member of the Iranian group of the Indo-Iranian subfamily of the Indo-European family of languages. The official language of Iran, it has about 38 million speakers in Iran and another 8 million in Afghanistan. Historically the Persian language falls into three periods: Old, Middle, and Modern. Old Persian is known chiefly from cuneiform inscriptions dating from the time of the Achaemenid kings of ancient Persia (6th–4th cent. B.C). Old Persian was highly inflected, as was Avestan, which is regarded by some as a form of Old Persian and by others as a separate tongue. Avestan was the language of the sacred texts of Zoroastrianism that are known as the Avesta (probably composed c.7th–5th cent. B.C). Middle Persian derives directly from Old Persian. Also called Pahlavi, Middle Persian prevailed under the Sassanid, or Sassanian, rulers of Persia (3rd–7th cent. A.D). The inflection of nouns and verbs has been greatly reduced since the ancient stage of the language. A number of Arabic words were added to the
vocabulary as the result of the conquest of the Persians by the Muslim Arabs in the 7th cent. A.D. Modern Persian is the medium of an old and great literature and is written in a modification of the Arabic alphabet. Modern Persian is also known as FārsĪ (Source: http://www.infoplease.com/encyclopedia/society/persian-language.html).

Rabia Khuzdari was a great contributor in Persian poetry. Taj Bano is another Baloch woman who was author of two books in Persian namely “Ilim Haq” and Panj Ganj”. Mehr Nigar, Nigar Hossian Bor, Nasreen Behjati and so many other Baloch women from Iran had also contributed in Balochi and Persian literature.

**Sindhi literature**

Sindhi is an Indo-Aryan language with about 17 million speakers in the south-eastern province of Sind in Pakistan and about 2.8 million people in India. The Sindhi language first appeared in writing in the 8th century AD and a number of different scripts have been used to write it. Sindhi literature, in particular lyric poetry, began to appear towards the end of the 15th century.

Zarina Baloch was a folk music singer and composer. She was fluent in Urdu, Seraiki, Balochi, Persian, Arabic and Gujrami. She wrote ethnic nationalist songs and poetry popular amongst ethnic-nationalists in Sindh and Balochistan. She was the author of several stories and poems, and her Book "Tunjinje Gola Tunjinjoo Galhion" was published in 1992. Akhtar Baloch is another Baloch woman wrote a book “Qadiani Ji Diary”. Bibi Taj Bano is author of Islamic book. Sultana Fatima and Qamar-un-Nissa Naz also contributed in sindhi literature. Many of the Baloch women are living in Sindh and contributing in the Sindhi literature.

**Urdu Literature**

The word Urdu is derived from the same Turkish word that has given English horde. Urdu arose in the contact situation which developed from the invasions of the Indian subcontinent by Turkicdynasties from the 11th century onwards first as Sultan Mahmud
of the Ghaznavid empire conquered Punjab in the early 11th century, then when the Ghurids invaded northern India in the 12th century, and most decisively with the establishment of the Delhi Sultanate. Urdu is a language widely spoken in Pakistan and India.

Baloch women are also playing their role in the promotion of Urdu literature. Dr. Ambreen Mengal is author of 2 books namely; Pahari Uqaab & Chandi ki Tehni. Zahida Raeesi, who moderates the popular Balochi site Baask.com, is a known figure in Urdu literary circles, lately switched to Balochi literature and soon emerged as a new voice on the social media, a book of poetry of Zahida Raeesi is under publication and Naheed Sawar Baloch also author of two books namely; Aas Paas and Man Mandir. Taj Bano also wrote 9 books namely; 1, Nawadirat-e- Taj Bano, 2, Marsia-E- Taj Bano 3, Faizgah-e- Deenpuri Darkhshanda Bab 4, Taleemyafta Brahvi Mastoorat 5, Brahvi Qaum Ka Islam Se Muhbat 6, Brahvi Shayerat 7, Brahvi Aurat 8, Brahvi mastoorat ki ilm-o-islam se muhabat qurbanian 9, Mastoorat bary Noorani. Tahira Ehsas Jatak, Nayla Qaudri, Nosheen Qambrani, Humera Sadaf hasni, Uzma Qaudri, Dr. Sami Parwaz, Shakeela Rehman, Rasheeda Baloch, Shamim Sumalani and others.

**Siraeki Literature**

Siraeki is the most well-liked regional language of Pakistan and the second most popular in Punjab. Multan is said to be the mother of all Siraeki areas as before separation all Siraeki areas in South of Punjab were component of Multan and were broken to more than a few areas during the extensive course of history. The main areas where it is spoken are of Southern Punjab, some areas of Sindh & Balochistan bordering with Punjab and some areas of Khyber Pakhtoonkhawah principally Tank and Dera Ismail Khan. The main areas where Siraeki is spoken include: Multan, Bahawalpur, Rajanpur, D.G. Khan, Bhakkar, Mianwali, Khoshab etc. Many Baloch tribes living in above mentioned areas converse siraeki language.
Baloch women also contributed in the Saraeki language according to Tarikh-e-Adbiyat Muslmanan Pak-o-Hind, Vol.14, Part 2, and Chapter: Saraeki Adab, Jeevan Khatoon Nikammi and Dai Phapul Hifzani were Baloch women contributed in sir-aeki literature.

**Turkmen & Russian literature**

At the present time the Baloch of Turkmenistan live mainly in the districts of Bayram-Ali and Lolotan of the region of Mari (Mariyskiy velayat). According to the data of the 1959 census in the USSR, 17,800 Baloch lived in the Soviet Socialist Republic of Turkmenistan, in the valley of the Murghab River, in the districts of Bayram-Ali, Turkmen-Kala and Lolotan, and 94.9 % of them considered Balochi to be their mother tongue. In the 1970 census there were 32 600 Baloch in Turkmenistan, and 91, 8 % regarded Balochi as their native language. There are in 1997 probably approximately 80 000 - 140 000 Baloch in Turkmenistan, although some gave a higher estimation of over 200 000 or even more. The very strong loyalty among the Baloch to their mother tongue is quite remarkable, and can at least to a certain degree be explained by their rural way of life. A thorough investigation of the socio-economic conditions under which this strong retention of the Balochi language has been possible would be very interesting to carry out (Source: baask.com/diwwan/index.php?topic).

Baloch women also contributing in the literature of Turkmenistan is Balochi, Turkmen and Russian languages. Rehana Bint-e-Al-Hassan was, a Baloch girl from Fargana belongs to landlord family and country women of Abū al-Rayhān Muhammad ibn Ahmad Al-Beruni, Allama wrote a periodical about her. Syed Hassan Burney author of book “Al-Beruni” mentioned in his book that among the Muslim women Rehana was a knowledge loving women and she expressed her views about the interest of knowledge and situation of education of the Muslims without any hesitation. I did not consider it, as an incident, I am sure Muslim women in the fourth and fifth century were knowledge lovers (Maolai 1996: 266-277). Dr. Mah Jan Janmuhammadov, Pari Baloch and Haleema
Khan Muhammadov are the most important women those are well-known in her country (Badeni2012).

**Other Languages**

Baloch are living in different countries all around the world. They contributes in the field of literature everywhere but I have some information about them I share here name of Hatun Han from Mambasa, Kenya, East Africa and Fatima Al-Balushi from Bahrain also contributing in literature of the language of their country.

**Conclusion**

Baloch women play significant role in the promotion of literature in the life from the beginning of childhood till the end of life. Above mentioned information regarding the women contribution is collected from available resources from Daily, monthly, fortnightly, monthly paper, magazines, annual journals and periodicals and personal contacts. The author is sure that there are so many other Baloch women in the all above mentioned countries and regions also contributed in the literature are hidden parts of pages of old literature of the said area. On the birth of child, circumcision, beginning to walk, wearing trouser and marriage ceremonies in the shape of Sipatt (praise), Naazienk, Hallo and Loly (lullaby). They are promoting and contributing in the field of literature in the shape of Loly (Lullaby), Shayari (poet), Ridaank (prose), Lacha (verse), Pirband (stanza), Saot (songs), Moutik (elegy), Sippat (praise), Aazmaank (short story), Geddi Kisso (folk tale), Geddi Saot (folk song), Daastaan (tale), Pant Kissa (fable), Batal (proverbs), Gushtin (sayings), Tamb (column), Chaach (riddle), Masskara (joke), Gegaan (parody), Daaspaan (fiction), Gidaar (novel) Nibashtan (article) etc.

A man and a woman are like two wheels of a vehicle. The vehicle can move fast and safely too, when both of them drag it in the same direction and with equal potency. Hence no developing country or society can afford to neglect the function of women, if
they are to development. A large number of Baloch women actively contributed in the field of literature during their study period and after started practical life most of them found out of scene. After this detail study, it has been observed that Baloch women are not playing their dynamic role in the field of literature because of following reasons; (1) the obtaining of non-valuable customs and traditions, (2) The high percentage of illiteracy among women, (3) Ignorance of their rights, (4) Patriarchal Society, (5) Economic system, (6) Acceptance of the theory of so-called tribalism & feudalism, (7) Unchecked male domination in all walks of life and finally time constraint due to their eventful schedule in practical life.

The following recommendations have been suggested based on the study:

Literary organizations and educational institutions, should design an integrative system as to support women in all literature related fields.

Media sector i.e. electronic media and print media focus the women role in literature and provide suitable place and time for promotion of literature.

Women literary organizations and magazines, papers, periodicals need special attention for providing suitable environment and financial assistance for proper growth and survival.

This study provides preliminary information about the contribution of Baloch women in literature and needs further detail study about their contribution in different field of the literature and their expertise.

Policy reforms should be introduced to encourage literary women, who would help in promotion of literature among women and rural women, belongs to any sort of literature.

All political, social and cultural organization should focus on the provision of suitable environment and assurance for promotion of the literature.
Reference

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