

## **MARGINALISED GROUPS IN BALOCHISTAN AND THEIR CONTRIBUTION IN PAKISTAN MOVEMENT**

### **Abstract**

This Paper seeks into the role played by marginalized groups of Balochistan in the Pakistan Movement. Balochistan was the most backward and neglected province of British India. Literacy rate was very low. Even then awareness about an independent country was created by the students specifically and by the Muslim League workers belonging to different professions generally. The idea of an independent country was very attractive for women, peasants, labourers, government employees and businessmen. All these groups of the society contributed in the struggle for Pakistan in their own ways. They pressurized Mirs and Khans to decide in favour of Pakistan after introduction of June 3<sup>rd</sup> Plan. Inclusion of Balochistan in Pakistan was difficult without their support and pressure.

**Keywords:** Pakistan Movement, Baluchistan, Women, Peasants, Labour.

### **Introduction**

The contribution of common Muslims of Balochistan in achieving a separate homeland was not less than the Muslims of the other provinces of India. Practically, they 'spearheaded'<sup>1</sup> the movement against the British imperialism in India. Different social groups including students, women, peasants, lower-cadre of the government employees, small businessmen and labourers played their part in it. Most of the historians on the Pakistan Movement have neglected the contribution of the people of Balochistan in the movement. Their focus has been on highlighting the work done by the leaders of the movement. This paper is an attempt to cover this gap in history of the freedom struggle for Pakistan. It does not deny the role of the leaders in the Pakistan Movement but adds to the existing knowledge that mere leaders could not achieve success in gaining Pakistan if the masses were not supporting them. Besides support, their contribution on different stages made the movement successful and made Balochistan a part of the new state of Pakistan.

Under colonial rule Balochistan had the following administrative and political set up: (a) state territory (Kalat, Lasbela and Kharan) (b) A small area of British India (c) tribal territory (though generally administered on the same lines as British Balochistan) and (d) territory leased from the Khan of Kalat including the capital Quetta.<sup>2</sup> British administered Balochistan, North-East Balochistan, was only forty percent of the Province.<sup>3</sup> It was a low density area. The people of all areas contributed in the struggle to achieve Pakistan.

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## **Students of Balochistan**

Balochistan is territorially the largest province among the four federating units of Pakistan. However, this has also been the most backward and neglected province. The British had not initiated any political reforms and the people of the province were kept unaware about the happenings elsewhere in the British India.<sup>4</sup> No newspaper was permitted to enter the province and no political party could be formed there. In such circumstances no educational projects were launched there. Only few denominational High Schools were working in the province from where students were getting education.<sup>5</sup> In 1901, there were only fourteen Middle schools, mostly in Quetta municipality. Besides it, only two European schools were there and only thirty-one students were getting education in these schools. The people were usually imparting with the religious education to their children in the mosque schools.<sup>6</sup> The first intermediate college was inaugurated on 23<sup>rd</sup> June 1942 in Quetta by Sir Aubery Metcalfe, the Agent to the Governor-General in Balochistan.<sup>7</sup>

Muslims of Balochistan did not have platform to ventilate their problems, sufferings or even opinions. The highest public representative body, the Quetta Municipal Committee, was a selected rather than an elected institution.<sup>8</sup> Political consciousness was carried in Balochistan by those students who went out of the province for higher education or by some of those students who were getting education in the province. Among such students were Yahya Bakhtiar, Fateh Mohammad Baloch, Abdullah Jan Kanshi and Fazal Ahmed Ghazi. Qazi Mohammad Isa, who had returned to India after getting his degree of Bar-at-Law from England, established Balochistan Muslim League in 1939. Qazi Mohammad Isa was son of the Prime minister of Kalat State. As there was no Balochistan Muslim Students Federation (BMSF), so the students like Fazal Ahmed Ghazi, Malik Abdullah Jan Kanshi and Fateh Mohammad Baloch started their political career as workers of the Muslim League.<sup>9</sup>

Yahya Bakhtiar, a resident of Balochistan, received his higher education in Lahore. He served as deputy President of the All India Muslim Student Federation (AIMSF). He had remained highly concerned about his home province. On 11<sup>th</sup> June 1943, he stated:

I have read the Press report that His Majesty's Government is thinking of introducing reforms in Balochistan... In my opinion it will be a very wise and the most opportune step on the part of his Majesty's Government. I say this because Balochistan is no longer a backward province.

The people of the province were kept in the dark for about three quarters of a century. The public will be amazed to know that the people in Balochistan have not been given political training at all so much so that even the members of the Municipal Board of Balochistan towns including Quetta are nominated by the lieutenant (Political Agents) of the Balochistan... Now the people are quite aware of the fact that their political rights have been denied to them for a very long time and they are not given any chance to participate in the affairs of their own

government. I trust that British government will realise this at the present eleventh hour and concede our just demand.<sup>10</sup>

The students of Balochistan brought the first word of revolution in the province. Shah Mohammad Kanshi read the newspaper for the uneducated people in a hotel. The police took him to jail and beat him badly on the crime of informing the people about day-to-day happenings. The incident took place in 1937. The regulations in those days were so much strict that the police would investigate visitors coming to Quetta City.

There are two different views regarding formation of BMSF. The first view advocates that it was established in 1943 before the visit of Quaid-i-Azam by Khwaja Abdul Hamid Irfani on the request of Qazi Mohammad Isa. Akhtar Ali Khan Baloch claims that Qazi Isa himself founded BMSF and was the first President of this Federation.<sup>11</sup> Later BMSF played very active role to welcome Quaid-i-Azam on his visit in 1943.<sup>12</sup> According to the second opinion, it was formed in the presence of Quaid-i-Azam who visited Quetta in 1943. The Quaid-i-Azam met with the local students at the residence of Qazi Isa on 29 June 1943 from 12:35 p.m. to 01:05 p.m.<sup>13</sup> He discussed the program and working of the All India Muslim Student Federation and advised the students of Balochistan to form such a Student Federation in their province also. The students formed BMSF on the advice of the Quaid-i-Azam.<sup>14</sup>

The first major activity of BMSF was the meeting arranged at Islamia High School Quetta. While presenting an address to Quaid-i-Azam, the chief guest, it was stated:

It is with great pleasure and pride that we welcome you here to Quetta and we are highly thankful to you for the honour you have done on us in accepting our invitation to first function of the Federation... We assure you, Sir, that backward as we are, we are in no way less enthusiastic to see our student community work side by side with sister Federations of the other provinces. And when the time comes you will find us ahead of others in obedience, discipline and self-sacrifice.<sup>15</sup>

With this BMSF started its work and the branches of the Federation were opened at other places including Sibi, Noshki, Austa Mohammad, Loralai and even Kalat in the later years. The president of Kalat MSF was Abdul Qadir Khan Shahwani. The Baloch students were enthusiastic to render their services for the Federation. The number of the branches of BMSF increased to ten within one year only. At the occasion of Quaid-i-Azam's second visit to Balochistan, ten branches of BMSF had been working there.<sup>16</sup>

The students spread the idea of Pakistan among the masses of Balochistan. They propagated that the Congress was an anti-Muslim Organization and was working for the rights of Hindus only, on the other side, the Muslim League was struggling for the rights of Muslims as well as of Balochistan. It was only the Quaid-i-Azam who raised the question of reforms for Balochistan even earlier than 1929. The students of the different areas were very much helpful and eagerly got the membership of the Federation.<sup>17</sup> Students' propaganda work in favor of Pakistan was highly appreciated by the Muslim League High Command.

Qazi Mohammad Isa, the President of Balochistan Muslim League said, “carry on with your good work and at least prepare a batch to work in Sibi Division during your winter vacations.”<sup>18</sup>

Besides propagating the Muslim League ideology among the masses, students tried to propagate it among the elites also. In this regard, BMSF invited the prominent citizens to a tea-party on 2nd December 1945 at the residence of Malik Mohammad Azam Khan. Mr. Iftikhar informed the guests that the major objective of BMSF was to achieve Pakistan. He told about their difficulties in the way of achieving Pakistan. In the end, he appealed for donations so that the Federation could establish a library in Quetta and publish a newspaper to project the cause of Pakistan. The tea-party was attended by Iranian Council (Haji Maulvi Abdur Rashid), Sardar Abdul Hakim Khan, Sardar Abdur Rashid Khan, Haji Fazil Illahi, Mir Mohammad Fazil Khan M.A, L.L.B, Arbab Abdul Aziz, Malik Mohammad Usman and Maulvi Abdullah (Editor *Pas'ban*) and several others. The impact of this attempt of students was positive and the participants of the Party gradually became favourable to the idea of Pakistan.<sup>19</sup>

Students of Balochistan used to celebrate different important days. The most important of these days was ‘Rashid Day’, celebrated by BMSF. Captain Abdur Rashid was an ex-member of the Army of Independent India, organized by Subhas Chandra Bose. This army had started rebellion in the British Indian army. Later, the members of the said army laid down the arms before the Japanese forces and were kept in custody. Japan released the whole group of soldiers after its defeat in World War II. Abdur Rashid joined the movement for Pakistan after his release from jail. The Indian government imprisoned Abdur Rashid. BMSF decided to celebrate Rashid Day in protest. Students appealed to the people to observe complete strike and to take part in demonstrations. They distributed hundreds of pamphlets to popularise their program. Groups of students visited the streets and bazaars in this regard. Government machinery received the information of the whole move and armed police was appointed in the whole city next day and especially in front of all schools and the college. In spite of the hindrances, a small group of students of Islamia High School started protest under the leadership of Fazal Ahmed Ghazi. After assembling the students of different schools and the college, it reached the city and its number reached to 10,000. Besides students, people of other groups and classes also participated in the demonstration. The whole population of the city went on strike. It was the first successful strike and grand demonstration of the students of Balochistan.<sup>20</sup>

The BMSF held its annual session in October 1945 to celebrate its second anniversary.<sup>21</sup> Although its specific purpose was not to project the idea of Pakistan, but it served the said purpose. This session was explicitly arranged at the occasion of Quaid-i-Azam’s visit to the province. He was present in the session as the guest of honour. The General Secretary of BMSF presented the welcome address in the following words:

Sir, we made a humble start but we assure you, that small though we may be in numbers but we have a great ideal before us which under your leadership and guidance and with the help of God we are confident to achieve... Let no one misunderstand that if at any time a

clarion call to the Muslim youths of India came from you to go to the battle fronts then at that time we will plunge into the battle field with all the might at our disposal irrespective of the consequences.<sup>22</sup>

Quaid-i-Azam appreciated their efforts a lot and praised for their discipline and high standard of works while stating:

I am observing that Balochistan is going the other way round. People anxiously want to change partially political and partially military government. I assure you that this system of government will be changed due to your awakening, your struggle, your unity and due to your firm resolve.<sup>23</sup>

The real grand Pakistan Conference or the annual session of BMSF took place on 14 April 1947. It was really like Pakistan Conference of Punjab MSF. The Conference was organized on a very large scale. Conference Hall was full of students, citizens and the prominent leaders of the province. The Balochistan Muslim League National Gaurds was looking after the administration of the Conference. The presence of the commoners was the message to the government, that they were with the students to achieve their joint objective of Pakistan. Students delivered speeches about Pakistan and the difficulties in the way of struggle for Pakistan. All of them gave hope to the people that the destiny was not far away. The participants of the Conference took the message of Pakistan with them.<sup>24</sup>

Under the auspices of the BMSF, Jinnah Library was established. A large number of best books were brought there and especially the Muslim League and Pakistan related literature was available there in abundance.<sup>25</sup> BMSF decided on 29 May 1946 that 'Pakistan Library' would be established in the near future.<sup>26</sup>

BMSF started a newspaper '*Khurshid*' as its organ and published a lot of pamphlets to propagate its ideas. Its publishers were Fazal Ahmed Ghazi and Farida Tarin, the students and members of BMSF. B.A Kizalbash and Haytullah Khan acted as editors. The main contributors of the newspaper were Fazal Ahmed Ghazi, Rashid Afghani, Salim Jehangir and Ghulam Hussain. This newspaper played an important role in creating general awareness among the Baloch masses.<sup>27</sup> The weekly publishing of '*Khurshid*' was started during the presidency of Fazal Ahmed Ghazi. It was the real spokesman of the students.<sup>28</sup> The other spokesman of BMSF was *Taimur*, started by Mohammad Rafique Paracha in 1947. It also served the purpose of spreading the message of Pakistan.<sup>29</sup>

The Federation published a large number of pamphlets to create awareness about the political problems of the country. Some of these included *Fareb Kari* (deceit) *Congress and Sarmaiadari* (Congress and Capitalism), *Fakamust Shazaday* (Hunger-proud Princes), *Islami Iqtisadi Mutalaba* (Demand for Islamic economy), *Wadahaee Samri Ka Nia Bot* (idol of Samri of Wardah) and many others. The pamphlets explained the reality of the Congress and its schemes to the masses in a very simple language. These further clarified the objectives of the Muslim League, the advantages of the achievement of Pakistan and the fundamental principles of Islam.<sup>30</sup> For example, in *Fareb Kari*, the following point was described:

Even Patel challenged to crush the freedom movement of Muslims. It was conspiracy against Muslims, not against the British. Slavery of Birla Dalmia and war against Muslims is the policy of Congress. But British Government's well wishers, British agents say, after all this government favour, that Muslims are a hurdle in the way of freedom. Quaid-i-Azam Muhammad Ali Jinnah said to the Muslims in his presidential address in 1937. Don't get angry on the taunts and slogans against Muslims. The worst is he who is either very orthodox or fanatic. Whenever he surrenders in front of Congress and speaks wrong about his own nation, he becomes the leader of the nation. Quaid-i-Azam's these words proved to be correct in Simla Conference and during the elections. Only that person can deny from this fact whose eyes are closed and who has closed his ears.<sup>31</sup>

### **Political Issues and BMSF**

Students of Balochistan had great love for freedom. A group of workers of the Muslim League came to Lahore from Balochistan to attend the annual session of the All India Muslim League in March 1940. Some students were also members of that group. The prominent one was Fazal Ahmed Ghazi, the future president of the BMSF. They did not feel themselves as guests and performed duties at different places. Fazal Ahmed Ghazi shared that his duty was at the entrance and they were advised that only Muslim League badge-holders should be allowed to enter the meeting place. Meanwhile, Quaid-i-Azam and Fatima Jinnah came, both without badges. Fazal Ahmed Ghazi stopped them and told about the rule. Quaid-i-Azam was very happy with the high level of care for rules. Nawab Siddique Ali Khan provided badges to both and only then they entered the meeting area.<sup>32</sup>

For the next few years, students of Balochistan had been busy in organizing and upgrading their provincial set up and tried to popularize the idea of Pakistan in their own province. They were successful to a large extent in this regard. It was after two visits of Quaid-i-Azam and after circulation of provincial and national news in Balochistan through pamphlets of BMSF and *Khurshid*, that they started taking part in national issues. As Elections of 1945-46 were going to decide the future of the Muslims of India, so the students of Balochistan came out of their educational institutions to perform their duties. BMSF divided its members in groups and different areas were assigned to them to spread the message of the Muslim League. There were two kinds of groups; First group visited different constituencies of Balochistan to spread the message of Pakistan to the people and the other kind of groups visited different provinces all over India.<sup>33</sup>

Fazal Ahmed Ghazi along with his group went to Bombay to work in the constituency of Quaid-i-Azam. Hussain Bhai and Lal Jee were candidates of Jamiat ul Ulma-i-Hind and the Congress respectively. Quaid-i-Azam visited different provinces of India and especially NWFP as he was required there. Students requested him that his presence was compulsory in his constituency but he answered that he trusted the students. They would do every possible work for his victory. Later on, students proved it true and Quaid-i-Azam was successful.<sup>34</sup>

In some areas the Balochistan students even did not know the local languages, however their presence in far off areas had influenced the people. Muslims of different provinces were highly inspired and new voters were attracted towards the Muslim League. It was the spirit of Balochistan students which mattered a lot. Liaquat Ali Khan appreciated this struggle of the students while saying, "You have proved that Balochistan is not behind the other provinces in the field of politics."<sup>35</sup>

A group of students visited Kalat State in a jeep given to them by Khan Bahadur Habibullah. This group of eight or nine students ran out of fuel while they were near Makran. They had been helpless for many hours in the desert. Fortunately a bus happened to pass through the area and two students left for fuel in that bus. It was after a long wait that the students found petrol and reached back to the group and started again the campaign.<sup>36</sup> It was indeed a matter of pride for BMSF that they brought success to the Muslim League and made Balochistan the part of Pakistan. At that time only one bus would travel between Quetta and Chaman and even that was in the worst condition. Sheep and goats were placed on the roof and the people sat inside the bus. In that kind of transport facilities students visited almost all near and far off areas on cycles, camels and on foot.<sup>37</sup>

BMSF was again in the front lines to celebrate the Victory Day for the grand success in the elections of the Central Assembly on 11<sup>th</sup> January 1946 as had been desired by the Muslim League High Command. Hindrances were created in the way of students. College gates were closed by the administration but students jumped out of the walls of the college to take out demonstration. However, every thing was peacefully done.<sup>38</sup>

Quaid-i-Azam had asked the Muslims to observe the Direct Action Day as a protest of not accepting Muslim League's demands after Congress rejected the Cabinet Mission's proposals.<sup>39</sup> On 16<sup>th</sup> August 1946, Muslims all over India demonstrated on the day. BMSF had participated actively in the demonstrations. *Jhamur*, spokesman of the Federation, published in an editorial that BMSF observed Direct Action Day in Balochistan and made it successful. The president of BMSF was the first person who returned the titles of the British government and left every facility, given to him by the British.<sup>40</sup>

During the Civil Disobedience Movement in Punjab, a batch of students was sent by BMSF to help their Punjabi brothers, Abdur Rauf Khan was one of them. He, with other Baluchi students, was in the front lines of the demonstrators and was arrested several times. After the arrest, he was dropped many miles away from the city from where he, with others, had to return back on foot.<sup>41</sup>

The Federation sent its thirteen member group to help the refugees in Punjab at Walton Camp Lahore in 1947 under the leadership of various office bearers of the Federation. The names of the office bearers were Mir Masum Ghaznavi, Mohammad Rafique Khan Piracha, Salim Jehangir and Abdur Rauf.<sup>42</sup> These members of the Federation provided maximum possible help to the refugees.

Balochistan students after the June 3 1947 Plan vigorously worked to implement the provisions of the Plan and included Balochistan in Pakistan. The

Plan said that Balochistan *Shahi Jirga*, which consisted of few feudal lords,<sup>43</sup> would decide whether Balochistan should be part of Pakistan or not. Lord Mountbatten was against deciding it through democratic method like NWFP and Sind. He believed that democratic methods could not work in the tribal system of Balochistan.<sup>44</sup> Students tried to convince the tribal chiefs to cast vote for Pakistan as only they were given the mandate to decide the fate of the province. It was a very difficult task to achieve as Congress had planned to send a very heavy amount of money to buy the tribal chiefs and some of them were already with the Congress. Sympathies of some *sardars* were with the Muslim League, but they were not formal members of the Muslim League except for Mir Jaffer Khan Jamali who remained a true Muslim Leaguer throughout his life and Nawab Mohammad Khan Jogezeai who joined the Muslim League in July 1946.<sup>45</sup> Students went to the tribal chiefs and apprised them about the benefits of Pakistan. Most of them were inspired by the point that Pakistan would be an Islamic country where *Shariah* law would be practised.<sup>46</sup> The students were especially helped by Nawabzada Jehangir Shah Jogazai, son of Nawab Mohammad Khan Jogazai, a prominent member of Balochistan Jirga. Jehangir Jogazai convinced his father to announce the affiliation of Balochistan with Pakistan till 29<sup>th</sup> June 1947, otherwise Congress-sent money would reach to Balochistan and some of the Nawabs could be attracted towards money and then to India.

On 30<sup>th</sup> June 1947, Nawab Mohammad Jogazai announced his consent in favour of Pakistan, in the session of *Shahi Jirga*.<sup>47</sup> The *Jirga* had been called by Jewferay Prior, the agent to the Governor-General. He delivered a speech in front of the tribal chiefs and asked them to cast their vote after having broad view on prose and cons. He said that India was a big country and Pakistan would be a smaller one. They should take three to four days to decide the issue. Nawab Jogazai reached to the depth of the statement. After agent's speech, he stood up and said that they did not need any time. The decision was to be taken quickly. At that time, town Hall was surrounded by students, Muslim League workers and others and they were raising the slogans; Pakistan *Zindabad*, Quaid-i-Azam *Zindabad*. They were openly saying, if the tribal chiefs would not cast their votes for Pakistan, the mob would not live and would not let them to live. It was a question of life and death. Jewferay could not do anything. Nawab Jogazai asked the voters to move to the right side if they were in favour of Pakistan and the other group should move to the opposite direction. Only four members of Congress went to the left side. All others came to the right side. With this, Nawab Jogazai said that Balochistan would be part of Pakistan. All the students, workers of the Muslim League and other people celebrated the occasion a lot.<sup>48</sup>

### **Women of Balochistan**

The population of Balochistan was dominated by the male members of the society. In its tribal system, the old customs were followed in which the status of women was very low. There was no representative government of the province to make any rule to be followed by the people. Further, tribal chiefs were all in all in their areas. Most of them had four wives and a lot of female-slaves. Normally, if any person wanted to marry, he had to pay money called *Lub*, to the father of the girl. As tribal chiefs had a lot of resources, so they could buy a lot of wives for



them. The woman whether the wife of a tribal chief or any common man, was over-burdened with a lot of responsibilities in and outside her home. She was responsible to perform multiple duties such as fetching water from far off areas, bringing up of the children, taking care of home in all the respects, taking care of the animals, cutting of the wood and even working on the cultivable fields. She was doing all kinds of works, but her status was far lower than the males only because the males were responsible for their security.<sup>49</sup> The level of awareness among the females was almost nil in the rural areas because there was no concept of female education. Women in Balochistan were confined to their surroundings and would remain busy in household activities.<sup>50</sup>

The condition of women was a bit better in urban areas of Balochistan. They had been getting access to education since the mid twentieth century. The ladies of upper and upper middle classes had taken the initiative to awaken the common women. Begum Saeeda Qazi Mohammad Isa, wife of Qazi Mohammad Isa, was the first among those. She helped her husband for the establishment of the Muslim League in Balochistan and had been hospitable to the guests, particularly the leaders of the Muslim League. In the beginning, the female branch of the Muslim League was not opened there, but Begum Isa always arranged for the separate sitting arrangement of the females during the sessions of the Muslim League.<sup>51</sup> With this, the women of urban areas started attending the Muslim League sessions and gradually came to know about Pakistan. This was the start of a political-consciousness among the Baloch-women. The women took the message of Pakistan to their homes and to the other ladies. The consciousness increased so much that a Federation Girls Middle School was opened at Masjid Road Quetta. Muslim Girls of Quetta could then seek knowledge.<sup>52</sup>

After the establishment of Balochistan MSF, a branch of the Girls Students Federation was opened at Quetta. Its branch at Fort Sandiman was organized in 1947. Miss Atta Mohammad Jaffer became its first president and Almas Khanum the General Secretary. Its session in 1947, arranged at Women Club, was a big gathering. Girls Federation was very active during the session, delivered speeches and sang songs for Pakistan. Zubaida Begum and Almas Khanum delivered eloquent speeches. Almas Khanum said:

It is responsibility of a Muslim woman that she should come out in the battlefield when time requires it... Muslim women can be seen while walking shoulder to shoulder their men in every war of Muslims against non-Muslims. How is it possible now when idea of Pakistan is surrounded by difficulties on all the sides that we do not fulfill our responsibilities? So it is our duty to show the world while organizing our women and girls that if women of Punjab and NWFP can break the ministries of Khizer and Khan, then we, too, can face every kind of false-power with our full spirit of Islam.<sup>53</sup>

The other branches of Balochistan Girls MSF were opened at Zhob and Hindu Gah.<sup>54</sup> Although the women of Balochistan organized themselves quite late than the women of the other provinces but they were ready to sacrifice everything for the cause of Pakistan. This class of females had also started campaign for Pakistan in the rural areas of Balochistan. They visited many areas and spread the

message of Pakistan in a very simple and understandable language to the poor and uneducated females of the rural areas.<sup>55</sup> The impact of this propaganda campaign was very positive and the female folk of the province could then better understand the message of Pakistan. It was because of their affiliation with the idea of Pakistan that later their men urged their Nawabs to decide in favour of Pakistan. The proof of this was the very big gathering of Balochi common Muslims outside the *Jirga* in which issue of Balochistan affiliation was going to be decided. All of them were from the lower and lower middle classes. They were demanding their *Sardars* to caste their votes in favour of Pakistan, while raising slogans for Pakistan.<sup>56</sup> Their wives at home were cooperating with them and would tell them to go and put pressure on the Nawabs to decide in favour of Pakistan.

The work of BMGSF was appreciated by different quarters. *Jhamur*, the newspaper of Balochistan praised the services of the women especially of the members of BMGSF in the following words:

Almost one and half years have been over of the establishment of Balochistan Muslim Girls Student Federation. Its prominent achievements are not hidden from anyone. The work done by it for the achievement of Pakistan is to awake the women of Balochistan from slumber. In this regard, holding of the Conferences is not hidden from anyone's sight. Miss Zinat un Nisa, General Secretary of BGMSF (who has resigned recently), has worked hard for the establishment and organization of BGMSF. Her services are praiseworthy.<sup>57</sup>

Besides BMGSF, Girls National Guard too, was established in Balochistan. The members of this organization helped the refugees vigorously. They knitted warm sweaters, collected clothes and funds for the refugees. They even staged a play for females in Town Hall Quetta and collected money for refugees. This money was deposited in the Quaid-i-Azam Relief Fund.<sup>58</sup> The inclusion of Balochistan in Pakistan would have been more difficult and time-consuming without the active support of the females of the Province.

### **Role of Low-Income Groups of the Society**

The large mass of Muslim population in the pre-partition India belonged to the low-income class of the society. In this class of Muslims, the most important professions were government jobs, privately owned small business, and workers or labourers in industrial units. Another very important economic group was of peasantry. Muslim peasants were in large number as majority of the Muslim population was living in rural areas.

Balochistan was the most neglected area under the British rule. It had no provision of facilities as compared to the rest of India. In an area where government was purely undemocratic and dominated by non-Muslims, one cannot expect that Muslims were given good representation in the government services. There could be a number of reasons for the illiteracy among the Muslims but the main factor behind the illiteracy of the Muslims of Balochistan was that they were badly ignored by the government in the field of education. It is suggested by the critics that very few Muslims in Balochistan were educated; therefore, they could not get government jobs.<sup>59</sup> On 25<sup>th</sup> July 1944, Muslim's position in the Railway

Department of Balochistan was discussed in an extraordinary meeting of the North West Railway Muslim Employees' Association Divisional Sub-Unit Quetta. The position of Muslim representation in the Establishment Branch of the office of Divisional Superintendent Quetta was as under:

		<b>Hindu / Sikh</b>	<b>Muslim</b>
Assistant Personal office	1	1	-
Head Clerk Grade	V	1	-
Sub Head clerk Grade	IV	2	1
Sub Head clerk Grade	III	4	1
Sub Head clerk Grade	II	12	-
Sub Head clerk Grade	I	8	3
Total	28	5 <sup>60</sup>	

The North West Railway Employees Union demanded that the British Government should introduce reforms so that more Muslims could be included in the Railway services. The same kind of situation could be noticed in other departments like health, police, irrigation and so on. The Muslims of Balochistan including Baluch, Brohi, Makrani and Pathans did not remain silent on the issue. They continued to complaint about their appalling economic condition. Anjuman-i-Islamia registered a number of complaints and demanded of the government to do something for the welfare of the common Muslims. Consequently, it passed the following resolution:

The Anjuman-i-Islamia learns with great concern that Musalmans are treated very badly so far as appointments in Quetta Civil Hospitals are concerned. Both Assistant surgeons are non-Muslims, five compounders and 14 male nurses each. Nearly all the inferior staff is non-Muslim, though AGG's orders are that only local men should be recruited as such.<sup>61</sup>

It further brought the fact to light regarding meager Muslim representation in the police department of Balochistan while stating:

Muslim rights are purposely being ignored in police department, there being only two Muslims on ordinary posts in police office out of the strength of 14 members wherein all important posts are being held by non-Muslims. In CID office there are 13 non-Muslims and only 4 Muslims.<sup>62</sup>

Though the number of the Muslims in the government services in Balochistan was so inadequate that they could not play the prominent part in the Pakistan Movement but the railway employees fulfilled their duties. They worked hard during the Pakistan movement and they also always welcomed the Muslim League's delegates especially Quaid -i-Azam. They also helped the rehabilitation of the refugees who had migrated from India due to the partition of Inida.<sup>63</sup> The sympathies of the Muslim government employees here in Balochistan were with Pakistan as was the case in the other provinces.

Since there was no industry in Balochistan, there was no issue of industrial labour. Nonetheless, coal mines had mine-labourers. The number of Muslim mine labour was large enough before 1941. A Muslim labourer had accidentally died during work in a mine. His companions agitated and asked the British authorities for compensation which the latter refused to pay. The authorities used force to crush the agitation. As a result, a lot of mines were blasted by the labourers. This was for the first time that mine-labourers told to the world about their presence. The British government stopped the mine work in Balochistan but due to the requirement of World War II it had to start the project again. This time, a lot of non-Muslim mine labourers were brought to Balochistan mines only to counter the Muslim majority there.<sup>64</sup>

The conditions of the Muslims mine labourers were not conducive for political awareness as literacy rate was very poor. Though they could not comment on the political development of the country, but the Muslim rule and Islamic system of justice were two very attractive realities for them to accept the idea of Pakistan. These mine labourers were part and parcel of the mass struggle who were jointly struggling to achieve Pakistan. The position of Balochistan Muslims in the field of business was worst. Non-Muslims including Hindus, Christians, Sikhs and Parsis had dominated business and trade.<sup>65</sup> However, one can find some businessmen, who served the cause of Pakistan on their individual basis. Mir Mohammad Ibrahim Kibrani of Chaghi was one among such shining stars of Balochistan. He got membership of the Muslim League in 1939. He was owner of a small hotel and propagated for the idea of Pakistan among his regular and irregular customers. He was successful to a large extent in this regard and a lot of people got membership of the Muslim League after getting inspiration from him. He was one of the group members that had gone to Bihar to help the Muslim victims there. Being a National Guard, he transported refugees from Bihar to Karachi and Lahore safely.<sup>66</sup>

Bashir Farooq of Quetta was another small businessman, who served the cause of Pakistan in his own style. He was a poet and wrote down a lot of poems to propagate the idea of Pakistan. On Quaid-i-Azam's visit to Balochistan in 1943, he presented the poem "*Islam Ka Nishan Hai Muhammad Ali Jinnah.*"<sup>67</sup>

The climate of Balochistan was quite dry. It had a lot of mineral resources which had remained unexplored. Only few tracts of land were cultivated and peasants were not politically organized.

### **General Contribution of the Common Muslims**

The people of Balochistan emerged as a prime force behind the demand for Pakistan as they were the staunch followers of the idea of Pakistan. They needed a government with the Islamic rules. Their love for Pakistan and veneration to their leader-Quaid-i-Azam could be understood properly if one tried to revisit the Balochistan tour of Quaid-i-Azam in 1943. He was welcomed by thousands of poor people at Bailput, the first Railway Station in Balochistan. They entertained Quaid-i-Azam with a simple lunch, although a lavish lunch was arranged for him by the Muslim League leadership. He was welcomed in the same fashion at each and every place in Balochistan.<sup>68</sup>

In 1946, a memorandum was submitted by the people of Balochistan to the parliamentary delegation at Karachi which stated:

The people of this province firmly believes that there can be no better settlement between Hindus and Muslims of this country than acceding the demand of Pakistan by the British Government for permanent peace and prosperity of the area. Balochistan is a Muslim province as 95% of the inhabitants are Muslims. The Government of India Act 1935 did not confer the privileges of Provincial autonomy and a responsible legislature upon this province for certain reasons. It has been, therefore, not possible for the people of this province to represent their grievances through an elected body for ventilation of their grievances and to enjoy the status and privileges of other province. We strongly appeal you to place our case before the British parliament to recognize Balochistan as a separate province under the government of India Act 1935, and to confer the recent constitutional reforms upon it as has been done to other provinces. Because of the non-existence of a responsible legislature and popular people's government in this province, it is still backward in the field of education and other nation-building activities.<sup>69</sup>

Many Muslims of Balochistan helped the Muslim League to cope with the Bihar victims. They fully supported them by providing every possible help to them. In 1947, when Balochistan issue was among the important issues to be decided, people of this province were assuring Quaid-i-Azam through their telegrams that they were in favour of acceding Balochistan to Pakistan. One such telegram was sent to the British Prime Minister, Quaid-i-Azam and the Viceroy of India. It stated, "We Muslims of Gulistan (Balochistan) stand firm by Pakistan. We would sacrifice last man and resource to attain Pakistan. Not only in Gulistan but this feeling of sacrifice for Pakistan prevails in every nook and corner of Balochistan."<sup>70</sup> This feeling of sacrifice had been felt in the whole province of Balochistan. The poor Muslim masses urged their *Mirs* and *Khans* to vote in favour of Pakistan when the 3<sup>rd</sup> June Plan was presented.

## **Conclusion**

It is concluded that students, women and other social groups in Balochistan had tried to spread the ideology of Pakistan in the province. They rendered every possible service for the cause of Pakistan and particularly for the accession of Balochistan to Pakistan. They were the main factor in the making of Pakistan. Without the cooperation and struggle of students, women, especially the educated women of Balochistan during the last years of the Pakistan Movement, low-cadre government employees, small level of businessmen the message of Pakistan might not have been spread in the province. It was people's pressure that *Khans* and *Mirs* of Balochistan decided in favour of Pakistan from the platform of *Shahi Jirga*. The major factor behind the mass-struggle for Pakistan was the wish to have equality, fairness and system of justice in the society. They were fed up with the discriminatory attitude of Hindus and the British Government. They were hopeful that a separate country with the Muslim government would provide them with a respectable status in society and especially the equal opportunities of progress. Many of their wishes are still waiting to become reality.

## NOTES

- <sup>1</sup> Mir Khuda Bakhsh Bijrani Marri Baloch, *Searchlights on Baloches and Balochistan* (Karachi: Royal Book Company, 1974), 263.
- <sup>2</sup> Note by the Government of India, External Affairs Department and J/5/337, Nicholas Mansergh ed. *The Transfer of Power Vol. VI* (London: Her Majesty's Stationary Office, 1977), 32.
- <sup>3</sup> Qazi Shakil Ahmad, "Balochistan: Overview of Internal and International Dimensions," *Pakistan Horizon* 58 (April 2005): 31.
- <sup>4</sup> Mir Ahmed Yar Khan Baluch, *Inside Balochistan: Political Autobiography of Khan-e-Azam* (Karachi: Ma'arif Printers, 1975), 132-33.
- <sup>5</sup> Qazi Mohammad Isa, *Balochistan Case and Demand* (Karachi: Royal Book Company, 1944), 20.
- <sup>6</sup> Janmahmad, *Essays on Baloch National Struggle in Pakistan: Emergence Dimension Repurcussions* (Quetta: Gosha-e-Adab, 1988), 214.
- <sup>7</sup> Zahid Chaudhry, *Pakistan Ki Siasi Tehrikein: Balochistan Masla Khudmuktari Ka Aghaz, Vol. 7* (Lahore: Mian Publishers, 1991), 55 and Sharif al Mujahid, "Quaid-i-Azam and Balochistan," *Balochistan Through History* ed. Riaz Ahmad (Islamabad: NIPS, 2008), 10-11.
- <sup>8</sup> Syed Iqbal Ahmad, *Balochistan: Its Strategic Importance* (Karachi: Royal Book Company, 1992), 103.
- <sup>9</sup> Fazal Ahmed Ghazi in an Interview with Syed Salah ud din Aslam cited in Syed Salah ud din Aslam, *Bun Kai Raha Pakistan* (Islamabad: Gul Publishers, 1993), 268.
- <sup>10</sup> *Dawn*, Karachi, 12 June 1943.
- <sup>11</sup> Akhtar Ali Khan Baloch, *Balochistan Ki Namwar Shukhsiat, Vol-I* (Karachi: Royal Book Company, 1944), 112-114.
- <sup>12</sup> Inam ul Haq Kausar, *Pakistan Movement and Balochistan* (Quetta: United Printers, 1999), 97.
- <sup>13</sup> Inam ul Haq Kausar, *Mir Jafar Khan Jamali Ki Diary Kai Chund Auraq (Urdu)* (Quetta: Mashawra Ta'alimi Tehqiq, 1997), 59.
- <sup>14</sup> Inam ul Haq Kausar, *Tehrik-i-Pakistan Mein Balochistan Ka Hissa (Urdu)* (Lahore: Muktaba Ali, 1986), 173 and Isa, *Balochistan*, 31-33.
- <sup>15</sup> Mukhtar Zaman, *Students Role in the Pakistan Movement* (Karachi: Quaid-i-Azam Academy, 1987), 85-86.
- <sup>16</sup> Isa, *Balochistan*, 31-33 and Zaman, *Students' Role*, 85-86.
- <sup>17</sup> Rafique Peracha in Interview with Syed Salahuddin Aslam in *Bun Kai Raha Pakistan*, 280.
- <sup>18</sup> Qazi Mohammad Isa to Malik Abdullah Jan, Vice President Balochistan Muslim Students Federation (BMSF), 23 November 1945, *Freedom Movement Archives*, F/236, The National Archives, Islamabad.
- <sup>19</sup> Inam ul Haq, *Tehrik-I-Pakistan*, 178-179.
- <sup>20</sup> *Ibid.*
- <sup>21</sup> Riaz Ahmad, "Quaid-i-Azam Jinnah's Visit to Balochistan September-October 1945," *Balochistan Trough History*, 4.
- <sup>22</sup> Welcome Address, Presented to Quaid-i-Azam Mohammad Ali Jinnah by BMSF, *Shamsul Hasan Collection*, Students I, The National Archives, Islamabad.
- <sup>23</sup> Inam ul Haq, *Tehrik-i-Pakistan*, 176.
- <sup>24</sup> *Ibid.*, 182-183.
- <sup>25</sup> *Ibid.*, 180.
- <sup>26</sup> *Nawa-i-Waqt*, Lahore, 5 June 1946.
- <sup>27</sup> F/1012, Files of the Gold Medalists (hereafter called GM) 1987 to 2004, Pakistan Movement Workers Trust (hereafter called PMWT), Lahore.

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- <sup>28</sup> Umer Saeed Faheem “Quaid-i-Azam Balochistan Mein,” *Iqra: Quaid-i-Azam Number*, M.A.O. College, June 1976, 150.
- <sup>29</sup> Mohammad Rafique Khan Peracha in interview with Akhtar Ali Khan Baloch cited in *Balochistan Ki Namwar Shukhsiat, Vol-1*, (Urdu), (Karachi: Royal Book Company, 1994), 303.
- <sup>30</sup> Inam, *Pakistan Movement and Balochistan*, 106-107.
- <sup>31</sup> Inam, *Tehrik-i-Pakistan*, 178.
- <sup>32</sup> Fazal Ahmed Ghazi in Interview to Syed Salah ud din in *Bun Ka Raha Pakistan*, 269.
- <sup>33</sup> Inam, *Tehrik-i-Pakistan*, 180.
- <sup>34</sup> Fazal Ahmed Ghazi in Interview to Syed Salah ud din in *Bun Ka Raha Pakistan*, 272.
- <sup>35</sup> *Ibid.*, 181.
- <sup>36</sup> Rafique Peracha in Interview to Syed Salah ud din, 280.
- <sup>37</sup> Fazal Ahmed Ghazi in Interview to Syed Salah ud din in *Bun Ka Raha Pakistan*, 270.
- <sup>38</sup> *Ibid* and *Jhamur*, Quetta, 24 October 1946
- <sup>39</sup> Meanwhile the Cabinet Mission came to India in March 1946 to negotiate a settlement of independence of India. The Mission consisted of the three members of the British Cabinet including Sttaford Cripps, A.V. Alexander and Lord Pathick Lawrence. The Cabinet Mission Plan suggested that India would be divided into three sections under religious lines, that the sections would have great deal of local autonomy and that Central government should deal with foreign affairs, defence and communications.
- <sup>40</sup> *Jhamur*, Quetta, 24 October 1947.
- <sup>41</sup> F/1012, GM, PMWT, Lahore.
- <sup>42</sup> *Ibid.*
- <sup>43</sup> Sir E. Mieville to Rear-Admiral Viscount Mountbatten of Burma, Mountbatten Papers, Official Correspondence Files: Interviews, 30 April 1947, Top Secret, Nicholas Mansergh ed. *The Tranfer of Power Vol.X*, 489.
- <sup>44</sup> *Ibid.*, 848.
- <sup>45</sup> A. B. Awan, *Balochistan: Historical and Political Process* (London: New Century Publishers, 1985), 167-68.
- <sup>46</sup> F/1001, GM, PMWT, Lahore.
- <sup>47</sup> Akhtar Ali Khan, *Balochistan Ki Namwar Shukhsiat Vol-4*, 160-161 and Syed Mohammad Farooq, *Tehrik-i-Pakistan aur Balochistan* (Karachi: Mehran Publishers, nd), 202.
- <sup>48</sup> Document No. 31, 30 June 1947, Balochistan Decides to Join Pakistan, Riaz Ahmed, *Balochistan Through History*, 202 and Umer Saeed, “Quaid-i-Azam Balochistan Mein”, *Iqra*, p. 153.
- <sup>49</sup> Brigadier Mohammad Usman Hassan, *Balochistan: Mazi-Hal-Mustuqbil*, (Karachi: Indus Publications, 1976), 153-154.
- <sup>50</sup> *Ibid.*
- <sup>51</sup> Inam ul Haq, *Tehrik-i-Pakistan Balochistan Mein (Urdu)*, (Lahore: Muktaba Alia, 1986), 104.
- <sup>52</sup> *Ibid.*
- <sup>53</sup> Inam, *Tehrik-i-Pakistan*, 201.
- <sup>54</sup> Inam, *Pakistan Movement and Balochistan*, 102.
- <sup>55</sup> Fazal Ahmed Ghazi in interview with Akhtar Ali Khan Baloch in Akhtar Ali Khan Baloch, *Balochistan Ki Namwar Shukhsiat*, 234.
- <sup>56</sup> Naseem Hijazi, “Balochistan Ka Pakistan Ki Taruf Pehla Qadam” *Tehrik-i-Pakistan Aur Balochistan (Urdu)*, (Karachi: Mehran Publications, nd), 50.
- <sup>57</sup> Inam, *Tehrik-i-Pakistan Mein Balochistan Ka Hisa*, 208.
- <sup>58</sup> *Ibid.*, 209
- <sup>59</sup> *Ibid.*, 18.
- <sup>60</sup> *The Eastern Time*, Lahore, 31 August 1944.
- <sup>61</sup> *Dawn*, Karachi, 6 August 1946.

<sup>62</sup> Ibid.

<sup>63</sup> Interview with Mohammad Siddique, 216 B. Ghulam Mohammadabad, Faisalabad.16 March 2005.

<sup>64</sup> *The Civil and Military Gazette*, Lahore, 28 March 1941.

<sup>65</sup> Iqbal Ahmed, *Balochistan; Its strategic Importance*, 102.

<sup>66</sup> F/ 998, GM, PMWT, Lahore.

<sup>67</sup> *Mushriq*, Lahore, 14 August 1981, F/ 999, PMWT, Lahore.

<sup>68</sup> *Al-Islam Weekly*, 2 July 1943.

<sup>69</sup> *Dawn*, Karachi, 14 February 1946.

<sup>70</sup> *The Eastern Times*, Lahore, 30 May 1947.