

A Historical Study of the Inter-Baloch Tribal Wars: Tribal Division, Migration and Settlement of the Baloch in Punjab

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Abstract

History is the study of facts under the philosophical concept that emerged after the 17th century AD. The Baloch were a very important race in northern Iran, and they initially lived near the Caspian. They migrated to different places and then settled in Balochistan. A concept of authority was also identified among the Baloch tribes when they even settled in Sibi. It is a complex process of permanent settlement in different areas. The subject under consideration attempts to understand the inter-tribal wars between Baloch tribes not simply as political or military conflicts but in the broader context of tribal division and social formation. At different times, the differences between the tribes over resources, pastures, political influence, leadership and mutual rivalries gave rise to differences, as a result of which some tribes migrated from their traditional areas and settled in new geographical regions. These migrations not only affected the geographical distribution of Baloch tribes but also played an important role in the formation of new tribal affiliations, regional identities and social connections. This study examines the causes of tribal wars, the internal division that arose as a result of them, the migration of Baloch populations to different areas and the subsequent settlement. Particular attention is paid to how the continuous conflicts and political conditions changed tribal boundaries and residential centers. The process of migration played a role in the spread of Baloch tribes beyond Balochistan to Sindh, Punjab, Afghanistan and other areas, where they established diverse social, economic and political relationships with local societies. Rind and Lashar were the sons of Mir Jalal Khan Baloch, and they occupied the fort of Sevi jointly. But the political supremacy forced them for intra-tribal war. The Rind and Lashar confrontation destroyed the power of the Baloch nation, and they received strategic support from Shah Hussain of Afghanistan and Somras of Sindh. Later, Afghans also occupied Kachi and the fort of Sibi. This pushed the Baloch towards Punjab and Sindh. Mir Gohram and Mir Chakar recognized important Baloch leaders. But

some facts are also important which neglected by historians due to the political and ethnic influence of different tribes. This paper highlights the conflict among the Baloch tribes and also identifies some hidden facts which neglected by the historians of colonial inspiration or ethnic issues. This study makes it clear that the current geographical distribution of Baloch tribes is not the result of a single event but rather the result of a long-term interaction of wars, political changes, economic factors, tribal alliances and migration. Thus, tribal wars, migration and settlement are of fundamental importance for understanding the historical formation of Baloch society and its regional identity.

Keywords: Baloch, Wars, Mir Muhammad Ishaq, Mir Hasan Khan, Mir Muhammad Ishaq-III, Mir Chakar, Gohram, Lashar, Rind, Mir Muhammad, Ishaqani, Punjab.

Introduction

This research article is important to open new pockets of research in Baloch history, which is mostly based on oral gazette and poetry. Usually, Mir Chakar is considered the most remarkable leader and warrior of the Baloch nation after their settlement in Balochistan. The history of the Baloch tribes occupies an important and unique place in the broader historical formation of the subcontinent and West Asia. Baloch society has been composed of various tribes, branches and sub-groups for centuries, which have settled in different geographical areas over time and have maintained their own distinct social, political and cultural identities. The study of Baloch history cannot be limited to ruling dynasties, political events or military campaigns, but it is also necessary to keep in mind factors such as tribal system, mutual relations, migration, control over land and resources, political alliances and regional settlement. In this context, the internecine wars of the Baloch tribes, tribal division, migration and settlement are closely related historical themes. The Baloch tribal system has been based primarily on family and kinship ties. The tribe was not just an administrative unit in Baloch society, but was also an important source of social identity, political affiliation, defensive cooperation and social status of the individual. Different tribes used to make collective decisions under the leadership of their chiefs and influential families. However, along with tribal unity, there were also disputes between different tribes over land, pastures, water resources, political influence, trade routes, and leadership. Sometimes these disputes escalated from limited conflicts to long and intense tribal wars. These wars not only caused human and economic losses, but also had profound effects on tribal alliances, territorial boundaries, and population expansion. To understand the conflicts between Baloch tribes, it is important to keep in mind the political and geographical conditions of the time. Balochistan and its adjacent regions have historically been the center of political conflict between different powers, local rulers, and tribal chieftains. The mountainous and desert geography, dispersed population, and limited resources played an important role in strengthening

the tribal system. In such an environment, the political power of a tribe was not limited to its manpower alone, but also related to land occupation, movement routes, economic resources, and alliances with other tribes. Thus, when tribal interests clashed, war or migration were both possible outcomes. Tribal wars also led to the division of Baloch society in various forms. Disputes over leadership or succession within some tribes gave rise to new branches and groups, while on occasion members of one tribe left their former territory and settled in another. Over time, these small groups settled permanently in new areas and sometimes established new social relations with the tribes or local populations there. Thus, tribal division was not only a result of internal discord but also played an important role in the geographical spread of the Baloch population. Migration is a very important topic in Baloch history. In different historical periods, Baloch tribes migrated from one area to another due to various factors such as political pressure, tribal rivalry, war situations, economic needs, search for pastures, drought and better housing opportunities. This migration was not always of the same nature. Some migrations were temporary, while others resulted in the emergence of permanent settlements. Many tribes migrated in more than one phase and established their new branches in different areas. This process expanded the spread of Baloch tribes and led to the establishment of Baloch identity in different regions. The scope of migration of Baloch populations was not limited to the boundaries of present-day Balochistan. As a result of historical circumstances, Baloch tribes also migrated to Sindh, southern Punjab, Afghanistan and other adjacent areas. After reaching different areas, these tribes organized their lives according to the local political, economic and social conditions. In some places, they established political relations with local rulers, in some they performed military service and in some they were involved in agriculture, trade, animal husbandry or other economic activities. Thus, migration changed the geographical spread of Baloch tribes as well as their social and economic role. Similarly, settlement was the next important stage in the process of migration. After reaching a new area, the permanent settlement of a tribe or group brought about a fundamental change in its social structure.

Discussion

The question of Baloch origins has been one of the most hotly contested questions in South Asian historiography. Their ancestry and original home have been interpreted differently by mediaeval Muslim chroniclers, colonial authors and modern scholars. Some of the traditional genealogical accounts link the Baloch with Arab tribes and in particular link their genealogy with the descendants of Amir Hamza. However, modern historical research has tended to consider such genealogical traditions as historically unverifiable, as they rely mainly on oral rather than contemporary documentary evidence (Dames, 1904, pp. 7-10).

Most recent historians usually consider the Baloch to be one of the North-Western Iranian ethno-linguistic groups. The Balochi language is the native language of the Baloch people and belongs to the north-western group of Iranian languages. Linguistically, Balochi is related to Kurdish, Gilaki and other Iranian dialects. Much of the support for the view that the early ancestors of the Baloch came from the areas surrounding the Caspian Sea and northern Iran is provided by linguistic evidence. From these areas they slowly made their way to Kerman and Sistan, and finally to Makran and the broader area of Baluchistan

The first Western scholar to attempt a systematic historical study of the Baloch was M. Longworth Dames. He rejected legendary genealogies and claimed that the Baloch were Iranian people who gradually migrated away from northern Iran because of long-term political instability and warfare. Their movement, according to his reading, was the result of a succession of migrations rather than of one single migration. The Baloch gradually settled in Kerman and Sistan and then moved into Makran. From there various tribal groups moved in the direction of Kalat and Las Bela and Sindh and the Indus border areas. Dames further emphasized that migration remained a constant element in Baloch history and played a major role in the development and organization of their tribal structure

Likewise, Naseer Dashti, a prominent modern historian of the Baloch, considers the Baloch as an Iranian people. They're not just nomadic tribal groups, he argues, because their political and cultural identity was formed over a long period in history. This interpretation implies that the various groups of Baloch people were compelled to migrate from one region to another due to repeated invasions, tribal conflicts, environmental changes and the rise and fall of regional political powers. These movements over time led to the formation of Baloch communities spread across the territories which fall within Pakistan, Iran and Afghanistan and some areas of Arabian Gulf today.

The historical growth of the Baloch had a great deal to do with the geographic location of Balochistan. Situated between Iran, Afghanistan, Sindh and the Arabian Sea on one side and Central Asia on the other, the region was an important strategic passageway linking the Middle East with South Asia. Hence, the Baloch tribes' economic and political situation was closely linked to their control of mountain passes, caravan routes, grazing grounds, and seasonal water sources. Hence tribal mobility became a characteristic feature of Baloch society. Warfare was often fought to defend territory, to maintain political authority and to control important commercial routes

The Baloch political organization was tribal in nature rather than based on a centralised monarchy. Each tribe was a separate political entity under the leadership of a chief or sardar. Tribal solidarity, customary law or *Riwaj*, collective responsibility and the institution of the *Jirga* were some important foundations of Baloch governance. While individual tribes may have had different levels of political authority, these institutions enabled the

Baloch to retain their collective identity in the face of repeated movements, migrations and changing political conditions

Historical evidence suggests that by the beginning of the sixteenth century several Baloch tribes had already settled in Makran, Kalat, Kachhi and the region of the Suleiman Mountains. Migration has been (historically) one of the major forces to transform human societies. The movement of populations from one part of the world to another has shaped civilizations, political institutions, ethnic identities, and regional cultures. People have moved for many reasons, including environmental pressures, political instability, military conflict, economic opportunities and demographic changes. Migration is not to be understood simply as the physical movement of people from one place to another, but as a complex historical process that can transform social structures, political authority, economic arrangements and cultural identities. Historians increasingly view migration as an important mechanism of historical change, as it leads to the formation of new settlements, the redistribution of populations and the emergence of new political formations.

The Baloch's historical experience is a useful illustration of this process. The Baloch communities, unlike sedentary societies, have witnessed successive movements for many centuries. They slowly moved outwards from the north-western parts of the Iranian world to Kerman, Sistan, Makran, Baluchistan, Sindh and ultimately the Indus Valley. It was not a sudden act, nor was it the result of one political event. Instead, it grew gradually as an integral element of an ongoing historical process in which political developments, inter-tribal rivalries, environmental factors, economic pressures, and the expansion of regional empires all contributed to the migration of different Baloch groups. Thus mobility and expansion of frontiers became important attributes attached to the historical identity of the Baloch

The difficulty in reconstructing the earliest stages of Baloch migration is due to scarcity of contemporary written records. Most of the historical evidence available comes from later Persian chronicles, traveler's accounts, colonial writings, linguistic studies and oral traditions held by different Baloch tribes. While these sources differ on the exact chronology and routes taken by the migrating groups, modern scholarship tends to accept the view that the Baloch migrated gradually southwards from the Iranian plateau toward Kerman and Sistan before settling in Makran. From Makran, different tribal groups continued to move to the east for a long period toward Kalat, Kachhi, the Suleiman Mountains, Sindh, and the lower Punjab (Muhammad Ismail Dashti Al-Bashehri, 2008). Geographical conditions have been an important factor in determining the direction and routes of Baloch migration. The Baloch tribes roamed over the rugged terrain of Balochistan, the valleys of Kachhi and Sibi, the trade routes linking Iran and the Indian subcontinent, and the plain, fertile plains of the Indus River. Seasonal transhumance, water

access, and control over commercial routes eased the gradual occupation of strategically important territories. Migration, then, was directly connected with both adaptation to the environment and political expansion.

Warfare was also a significant factor in the mobility of the Baloch tribes. In the mediaeval and early modern periods, the political geography of the region was repeatedly reshaped by succession disputes, tribal conflicts, the waxing and waning of regional dynasties, and rivalry over grazing lands. Major political developments such as the rise of the Safavids in Iran; the Arghuns in Sindh; the expansion of the Mughal Empire; the Durrani period; the Sikh Kingdom; and finally British rule influenced the nature and scale of Baloch migration. The Baloch were not immune to these political developments. Instead they played an active role in regional affairs in a variety of capacities, from allies and military commanders to frontier defenders and independent tribal leaders operating under a series of political authorities.

Some important Balochi tribes had settled in the western frontier of the Indian sub-continent by the beginning of the 16th century. The Suleiman Mountain area became an important transitional zone between Balochistan and the Indus plains and successive waves of Baloch migration took place toward Dera Ghazi Khan, Rajanpur, Muzaffargarh, Multan and surrounding areas. Slowly these settlements evolved from temporary camps into permanent tribal territories. The institution of Tumandari was an important basis of their political and social organization. These settlements enabled the Baloch to participate in important developments in the demographic and political landscape of southern Punjab and to take part in the wider historical processes of the region.

It is important to stress that migration did not mean the end of the historical process, but the beginning of a new phase of political consolidation. The creation of permanent settlements led to the further development of tribal institutions, the organization of local administration, the expansion of agricultural activities and the emergence of new relationships with neighboring communities and ruling authorities. Thus, migration, settlement and political authority have been developed together as interrelated historical processes, and not as separate developments. Studying this relationship is crucial to understanding the historical evolution of the Baloch in Punjab. This is a topic of great historical significance; however, migration, settlement and tribal politics have often been dealt with as separate fields of studies in the existing scholarship. The majority of the extant historical literature is dedicated to Baloch origins, history of specific tribes or political development of the Khanate of Kalat. The cumulative impact of repeated Baloch migrations on the political geography of southern Punjab has been comparatively neglected.

After the battle of Nali, on which ground Mir Chakar decided to leave his headquarters and migrated to Multan, and then settled at *Satgrah*. Why

Mir Muhammad Khan refused to leave Balochistan and then his planned murder was planned reflects a conspiracy against Mir Muhammad Khan Ishaqani. Although Nutkani claimed Chakar was not involved in his murder, it is very important who announced a reward for Mir Muhammad's murder.¹ In the battle of Nali, Mir Muhammad supported Mir Chakar. Although they were in an ethnic conflict of tribal leadership, as the father of Mir Muhammad, Mir Ishaq, and Mir Shahik, the father of Mir Chakar, were competitors for tribal headship. Mir Shahik forcefully became the head of the Baloch tribes, and his brother rejected it as illegal and illegitimate because this chieftain was against the tribal rules. Shahik nominated him as his successor. The struggle between Mir Shahik and Mir Ishaq-III remained till the murder of Mir Ibrahim and Mir Muhammad Khan Ishaqani. In this paper, with the personality of Mir Chakar, there is also a need to highlight the more important character of Rind Baloch Mir Muhammad Khan, who never denied or neglected the Baloch traditions, and he united the Baloch Tribes in Balochistan as one of the mighty leaders. In this paper, it has been made of Mir Ishaq Khan and the efforts of Mir Muhammad Khan.

Objectives of the Study

- To explore the role of other Baloch Tribes as compared to the Tumandar Tribes.
- To explore the other Heroes of the Baloch Tribes, especially the Rind Tribes.
- To identify the other Baloch tribes, rather than the colonial pick and choose.

Research Questions

- What was the nature of the Rind Lashar war and its impacts?
- Why did Chakar migrate from Balochistan to Punjab?
- Why did Chakar fight a war with Mir Muhammad?

Research Methodology

Baloch is always considered a very important topic in the literary discussion of academia and historians. The immature and non-professional historians had written a lot of information without logic and historical criticism in the past, and this mind set do not accept the fact or change about this historical stance, which is the need for research. Primarily, the study of history is the enquiry of events, and it requires a proper methodology. The topic is of the nature of historical aspects, and therefore, a historical research method based on a qualitative approach has been used to collect the data with descriptive and analytical methods. Books, articles, and traditional tribal gazette is also sources of information.

Review of Literature

In this historical study review of literature is the most important component to analyze the material and find out the research gaps regarding

the Baloch tribal wars in the past during the fifteenth and sixteenth centuries AD. In this descriptive study, which is based on historical material, the most important sources have been consulted and tried to analyze them through historical criticism, which is a tool of historiography, as it is the spirit of historiography to write the event with historical objectivity. The literature related to this topic is not very clear, but through external criticism, this work is not only important, but it has also raised some important questions regarding Baloch history in Punjab. Yahaya also pointed out the political situation of Balochistan, where the Rind were ruling at Sibi while the Lashar were at Gandhawa in Balochistan. The conflict between them became a matter of survival, and they fought 25 wars. Among these wars, Rind was victorious in 15, and the Lashar won 10 wars. Molana Noor Ahmad Fareedi², Ghulam Ali Khan Nutkani³, Tareekh-e-Balochan⁴, Baloch Tareekh Ke Ainy mein⁵, Tareekh-e-Dera Ghazi Khan⁶, Gulbahar⁷, Tawareekh Zila Dera Ghazi Khan⁸, Baloch Punjab Mein⁹, Rind Lashar War A Struggle for Political Supremacy¹⁰, The Baloch, A History of the Baloch Race, and some other works highlighted the Rind-Lashar Wars and very shortly discuss the conflict of Mir Chakar and Mir Muhammad. All the above-mentioned work only highlighted Mir Chakar as a Hero in Baloch History and neglected several major personalities and characters in Baloch history, which mostly rely on verbal or oral information. This article is an attempt to open a debate on Baloch History, especially for those who want to find out the facts from the past literature and documents.

Discussion

Mir Chakar Khan is called Chakar Azam after his great-grandfather, Mir Jalal Khan, who was called Kahn-e-Azam in Baloch History. It is observed that the Baloch historians also followed the traditional rules of historiography and neglected the various important personalities. From Kirman to Makran, the migration and settlement of the Baloch nation was under the leadership of Mir Jalal Khan, who filled a new spirit in the strength and unity of the Baloch Tribes. Later, his son Mir Rind played a remarkable role in the formation of the Baloch state at Makran to Sevi and its surroundings. In the thirteenth century, Kachi, Gandhawa, and Sibi were the important centers of Baloch under Mir Rind. Later in the early fifteenth century, the dispute of leadership turned into a crisis among the descendants of Rind. As the sons of Mir Ishaq, Mir Hassan, and Mir Shahik for tribal leadership. Unusually, Baloch traditions and custom Shahik claimed leadership against his brother Mir Hasan Ishaqani. The death of Mir Hasan provided an opportunity to Shahik, and he became a Baloch leader. The son of Mir Hasn Mir Muhammad started a struggle against his uncle and did not accept him as the tribal Sardar according to tribal rules because, after the death of his father, his son was appointed as the chief of the tribe.¹¹

After this, Shahik appointed his son, Mir Chakar Khan, as a tribal leader of the Rind Tribes. While Mir Muhammad opposed this decision. The

original homeland of the Baloch is said to be the Caspian region, from where the Baloch came to Aleppo through various places, and then settled in the hills of Kerman from Aleppo. After a long stay here, the Baloch tribes under the leadership of Mir Jalal Khan's grandfather reached Makran from Kerman, where they moved to Gandhwa, Dhadhar, Sibi, and then to Punjab via Eastern Balochistan and Dera Ghazi Khan. There are many factors behind the migration and settlement of the Baloch, but the research paper under review explains the rivalry between Mir Chakar and Mir Muhammad and the migration to Punjab. Some old legend stated that several Baloch Tribes are the branches of Sakhanis. After the death of Mir Muhammad Khan, his son came from Harand to Dera Ghazi Khan, and they gradually settled near the belt of the Sulaiman hills. Ishaq Khan settled at Lahri, and then his brothers moved to the north, and all were called Sakhani at that time. After the death of Mir Ishaq Khan, they were divided in different branches.

Mir Chakar and Gohram Conflict

The leadership of the Rind tribes was in a struggle between Mir Hassan and Shehak. Mir Hassan's death gave Shehak the opportunity to assign the chieftaincy to his young son Chakar Khan. When Mir Shahak installed his son Chakar Khan on the throne, many tribes objected, in which Mir Hassan's sons, most of the Lashar tribes, including Mir Nauzband, opposed, and Mir Gohram also took the chieftaincy from his father. Thus, Rind and Lashar became separate chieftains among the Baloch for the first time. There was a movement for political supremacy between the Rind and Lashar tribes, and some minor incidents in it widened the alliance between the two. One of them is a horse race incident, which was made a little more famous.

Similarly, an attempt was made to describe the relationship between Gohram and Gohar Jatni in a way that was different from Baloch traditions, in which an attempt was made to show that Gohram's bravery was less than that of Baloch traditions. Since historiography was limited to just writing the incident, and no discussion was made on its causes and reasons, and the factors behind the incident. If Gohram committed atrocities on Gohram's camels, then Gohram's role in the entire Rind-Lashar war is completely unknown. While Gohram was blamed for Gohram, historians remained silent on the fact that Gohram was inclined towards Mir Chakar instead of Mir Gohram and wanted to marry him. And one of the reasons for this was that Chakar was a Rind chieftain, and for this reason, Mir Gohram also took over the leadership of Lashar. For the first time, the Baloch unity was divided into two big groups, causing the bloodshed of the Baloch nation.¹² In his book *History of Balochistan*, Hatu Ram narrates the incident of hunting Bandi's camel instead of Gohar, which seems more appropriate. Bandi, who was married to Gohar's brother, was hunted by. Bandi complained to her father Mir Chakar about this incident. Chakar called a Baloch jirga and decided to

wage war. Instead of a single war, it was an endless series of Rind Lashar wars that continued for thirty years.¹³

When Mir Chakar decided to leave Balochistan, the Baloch tribes accepted Sardar Mir Muhammad Khan as the leader of the Baloch Tribes in Balochistan. When the tribes made Amir Muhammad their leader, Chakar Khan disliked this decision and tried to unite all the Baloch tribes. But the Baloch tribes declared it against their traditions and also expressed fear that their tribal customs and traditions would be affected. Since the western region of present-day Dera Ghazi Khan, including eastern Balochistan, was under the rule of Mir Muhammad and during the Rind-Lashar wars, the Mirani got the opportunity to establish a government in Dera Ghazi Khan with the cooperation of the Langahs and settled the city on the banks of the Indus River. At the same time, Chakar Khan also came to Dera Ghazi Khan from Balochistan. Mir Muhammad Khan Ishaqani stayed in Harand in an attempt to convince Chakar Khan and invited him to return; however, this was unacceptable to Chakar Khan.

This bloodshed continued for thirty years, and thousands of brave Baloch were unjustly martyred due to the mutual animosity and ego of the two tribal chiefs. This futile war ended in heavy loss of life and property. The destruction of tribal and military power provided an opportunity for these forces to occupy the Baloch region, which Mir Chakar and Mir Gohram had called for their assistance. While this thirty-year war forced the Lasharis to leave their homeland, the Rinds did not have the strength to defend themselves against the enemy. Meanwhile, Chakar repeated ancient history that this region should now say goodbye, and he set his sights on Punjab. But his cousins Mir Muhammad Khan Ishaqani and Mir Ibraheem Khan refused to go with him to Punjab. Although in the Rind-Lashar war, despite the tribal and chieftaincy conflict, he was supporting Rind due to tribal rivalry, and in the eastern direction, he had to leave many areas that were under his control since his grandfather, Mir Ishaq Khan II. This was the reason why most of the tribes accepted Mir Muhammad Khan Ishaqani as their chief, and Mir Chakar Khan considered it better to migrate towards Punjab. If we look at it here, Mir Chakar Khan opposed the decision of the Baloch tribes and became the cause of tribal division. And after that, he left for Punjab. Suspensions and suspicions began to grow between Mir Chakar Khan Shehkani and Mir Muhammad Khan Ishaqani, and as a result, both of them started to shy away from trusting each other. Mir Muhammad Khan gave arguments for not going to Punjab, but Mir Chakar Khan had already decided to go to Punjab. Similarly, when both of them could not reach any conclusion, Mir Muhammad Khan went back and sat on the other side of the..... Mir Chakar was afraid of the Baloch tribes being separated, so he announced to his army that if anyone could bring back Mir Muhammad's head, he would be given a huge reward. But everyone told him that this was not possible. Mir Muhammad was very powerful, and it was very dangerous to do so. After that, Mir Chakar came to

Dera Ghazi Khan. But later, Ghazi Khan, along with Mirani, decided to fight Mir Muhammad, and they fought for ten years. These events must show that Mir Chakar Khan was not very popular in Dera Ghazi Khan and then in Multan, and he did not have enough strength on the basis of which he could compete with any big power. Therefore, Mir Chakar Khan acted with foresight and acquired a jagir near Sahiwal. This is also confirmed by the Bahawalpur Gazetteer. Similarly, it is not impossible that the ten-year war between the Rind tribes significantly damaged the power of these two great chieftains, which weakened them compared to the regional powers and thus failed to establish a strong government in Balochistan and Punjab. Baloch historians, while showing bias in Baloch historiography, ignored many facts that prevented Mir Muhammad Khan's personality from receiving the place it deserved. It is important to note that the family rivalry between Mir Chakar and Mir Muhammad was longstanding and began over the chieftainship of the Rind tribes. After the death of Mir Ishaq II, Mir Hassan Khan and Mir Shehak fought each other over the issue of the chieftainship of the Rind tribes. On the death of Mir Hassan, Mir Shehak took over the chieftainship and then made his son Chakar the chieftain. The mutual war between Chakar and Gohram united the Rind tribes against the Lasharis, but the dispute over the tribal chieftainship continued even later.

When Chakar Khan made the final decision to move from Balochistan to Punjab, most of the Baloch tribes pressured him to change his decision, but he did not stop and turned towards Punjab. His cousins stopped him, but he went along with him. Mir Muhammad Khan also came to Harand and tried to convince Mir Chakar. But when Chakar did not agree, Mir Muhammad Khan decided not to go to Punjab, and most of the tribes accepted him as their leader. But upon reaching Dera Ghazi Khan, Chakar realized that by leaving Balochistan, Mir Muhammad Khan had become the chief of the Baloch nation, which was not acceptable to him. Therefore, he tried to separate the Baloch tribes from Mir Muhammad Khan, but he failed.

Chakar Khan considered Mir Muhammad's establishment in Harand as a threat and allied with the government of Dera Ghazi Khan and the government of Multan. Mir Chakar and Mir Muhammad fought each other for ten years. Mir Chakar headed for Multan, but he did not have enough strength to capture Multan, so in view of the threat from Delhi, the government made Satgrah near Sahiwal its headquarters.¹⁴

District Gazetteer Multan and Bahawalpur also stated that, with reference to Tabqat-e-Akbari, also stated that when Mir Chakar came towards Multan and due to the resistance of Sohrab Khan Dodai, he moved to Shoor Kot and then settled at Satgarh.¹⁵ Bedar stated that Haturam described the Sakhanis as descendants of Mir Jalal but did not give a separate genealogy for them. Muhammad Hayat Khan writes that the Sakhanis are essentially a modified form of the Ishaqanis, which emerged after the breakup of the Ishaqani tribe. Mir Muhammad Ishaqani's son, Ishaq Khan, was the ruler of

the Kachhi and Jhal Magsi regions. Hayat Muhammad Khan believes that his ancestors originally came from Aleppo. And during the mutual rivalry between Shehak and Mir Hassan, the Ishaqanis occupied eastern Balochistan and Sanghar. Due to this, a large number of their ancestors settled in present-day Taunsa. Because initially Ishaqanis spread over the present Sanghar area, including eastern Balochistan. Under the leadership of Mir Hassan, while under the leadership of his brother Shehak, a new tribe came into existence, which was basically called Shehakani at first; the descendants of Ishaqani, son of Mir Muhammad Ishaqani, became Sakhani from Ishaqani. Mir Muhammad Ishaqani was also the father of Mir Aali, as his son, Notak Khan, created a new Tribe Notkani, during the time of Nadir Shah Durani. Different persons remained in power as Ghulam Muhammad Khan was the ruler of sewstan.¹⁶ So different castes in Baloches are the descendants of the Sakhani Tribe, such as Nutkani, Ahmadani, and many others. In Balochistan, they settled during the rule of Ghulam Muhammad Khan, and after their downfall, they mixed with the Magsi Tribe and are called Sakhani Magsi.¹⁷

Among the Baloch tribes, there is a tribe called Ishaqi, Ishaqani and then what is now known as Sukhani, an important and powerful tribe of the past, which is formally associated with the descendants of Mir Ishaq Khan II. Some historians speculate that this tribe is before Rind and is from Mir Ishaq I, who reached Makran from Aleppo through Iraq and Iran. Then he established his rule east and west of Mount Sulaiman. It is more reliable that Ishaqani is from the descendants of Mir Ishaq Khan II, who was a Rind chief. Similarly, four generations after them, this tribe was divided into Ishaqani and Shekhani and split into two parts at the time of Mir Chakar's dastarbandi. In the famous Rind-Lashar war of the Baloch nation, the Ishaqani tribe decided to support Rind on ethnic grounds due to the support of the Lasharis from the rulers of Sindh, however, they did not accept the chieftainship of Mir Chakar. After the defeat of the Lasharis, the Baloch tribes migrated to Sindh and Punjab, including Gujarat, and Mir Chakar also turned to Punjab. But apart from this, the rest of the Rind chiefs rejected this. After this decision, they continued to fight each other under the leadership of Mir Muhammad Ishaq and Mir Chakar, and the ten-year Rind war continued in which Mir Hassan's sons, Ibrahim and Mir Muhammad Ishaq and their sons unanimously led the Baloch nation in Balochistan, who had the support of all the Baloch tribal chiefs. But Mir Chakar did not accept this decision. Mir Chakar, with the help of the Langahs of Multan and the Dodais of Dera Ghazi Khan and leading them forward, martyred Mir Muhammad Ishaq and Mir Muhammad Ibrahim in a battle and then turned to Punjab himself, but due to his weak army, he could not capture any large area and had to be content with the modest estate found in a small area, which was certainly not worthy of him. Similarly, the Ishaqani tribe, i.e. the Sukhani, also divided into several more branches.

Baloch Power

Although the power of the Baloch nation had come to an end, and thousands of Baloch men were killed in thirty years war. They left Balochistan, but were not in a position to save their land. After that, they moved to Punjab. If a scholar tried to explore the Intra-Baloch conflict of Rind-Lashar, or the conflict between Mir Chakar Khan Shehkani and Mir Muhammad Khan Ishaqani, it was a struggle for political supremacy. The Rind Baloch tribes have been prominent in Baloch history as an important and influential tribal group. Their historical identity has been associated with bravery, fighting ability, tribal loyalty and political influence. The political and military strength of the Rinds was not only due to their number of people, but also tribal unity, war traditions, leadership and protection of collective interests strengthened their power. However, with the passage of time, the clash of tribal interests, leadership differences and long wars affected this unity. As a result of these internal conflicts, the collective strength of the Rind tribes gradually weakened and their political status was not as strong as before. Unity is the main source of strength in tribal society. When different branches and families remain united under a common goal, they can more effectively combat external pressure. The same principle was at work in the case of the Rind tribes, but at different times, tribal leadership, land, resources, political influence and mutual rivalries increased the differences between them. Minor disputes sometimes escalated into hostilities, and hostilities took the form of tribal warfare. The constant fighting eroded trust within the tribes and damaged the collective strength that is fundamental to any tribal society. One of the main effects of the internecine wars of the Rind tribes was the loss of human resources. In tribal wars, young and warlike individuals were the most affected. On the one hand, there were casualties in the war, on the other hand, many families were forced to migrate from their areas. This situation divided the tribal population into different parts. Individuals who were previously part of a common political or tribal force spread out to different areas and began to live according to their new needs and local conditions. Thus, the wars not only caused immediate damage but also weakened tribal unity in the long run.

The second major effect of internal wars was on economic life. The political and military strength of any society is closely related to its economic resources. Activities such as agriculture, animal husbandry, trade, and transportation are affected during war. If the conflicts continue for a long time, the tribes start spending a large part of their economic resources on defense and war preparations. The constant conflict between the Rind tribes also limited their possibilities for economic and social development. In such circumstances, they were forced to use their resources for defense needs and tribal conflicts instead of education, trade, agriculture and permanent settlement. Tribal wars also severely affected the political unity of the Rinds. For a strong tribal unity, it is necessary that there is some degree of agreement

between the different groups regarding leadership and interests. When internal differences increase, the tribes may divide into different factions. Each faction starts supporting its own interests and its leader. In this case, collective decision-making becomes difficult and opportunities for external forces to intervene arise. The internal division of the Rind tribes also dispersed their political power and they had difficulty maintaining their influence as a unified force.

Migration was also an important factor in this regard. As a result of wars and tribal rivalries, some families and groups moved away from their traditional areas. After settling in new places, their political priorities changed and new affiliations emerged according to local conditions. Although the spread of different parts of the same tribal group to different areas may increase its presence geographically, one of its political disadvantages is that it may weaken the central leadership and common tribal interests. Thus, migration played a role in further complicating the internal divisions of the Rind tribes.

Attributing the weakness of the Rind tribes solely to internecine wars does not present the complete historical picture. External political conditions, changes in the balance of power in the region, the emergence of different ruling powers and the establishment of new political administrations may also have been effective factors in the decline of tribal power. However, internal differences certainly affected the ability to withstand external pressure. When a tribal society is internally divided, it becomes difficult for it to adopt a common strategy against external powers. Thus, internal conflict indirectly increases the effects of external political pressure. The history of the Rind tribes provides an important example in this regard that despite warlike bravery and military capacity, unity and organization are essential for lasting political power. The mere ability to fight a war cannot keep a tribal group powerful for a long time. If mutual trust between tribal groups decreases and differences continue to turn into wars, military strength also gradually weakens. Casualties, economic destruction, migration, political division and leadership differences reinforce each other and cause the decline of collective power.

A social effect of all this situation was that regional and local identities began to become more prominent along with tribal identity. When a tribe spreads to different areas, the economic conditions, local population and political system there affect its social structure. Another effect of this was the destruction of their civilization, culture, and even language and values, because with the settlement in other areas, their Balochi language also began to disappear, and now only two to three percent of the Baloch living in Punjab are Balochi speakers.

Conclusion

The inter-tribal war pushed the Baloch Tribes into civil war, and they

challenged the authority of one another. The Rind-Lashar war ended with the surrender of the Lashar tribes, but it also proved havoc for the Rind tribes, as they had been in conflict at the time of migration. Among the descendants of Mir Jalal Khan, the descendants of Sardar Mir Ishaq II, and among the descendants of Rind Khan, they were known as Ishaqani. The descendants of Mir Ishaq Khan did not remain united among themselves, and the Ishaqani were divided into two parts. Both the brothers Mir Hassan and Mir Shehak fought for the leadership. Thus, one branch was called Ishaqani and the other Shekhani. Despite the death of Mir Hassan, the Ishaqani tribe was powerful, and according to Baloch traditions, Mir Hassan's son Ishaq III was considered the chief, but Mir Shekh entrusted the leadership to his son Mir Chakar, who led the Shekhanis. In the war against the Lasharis, Chakar Azam and his sons helped Chakar Khan. Upon Mir Chakar's migration to Punjab, most of the Baloch tribes accepted Mir Muhammad as their chief, which angered Chakar, although the Ishaqanis also opposed Mir Chakar's transfer from Balochistan to Punjab. However, since Mir Chakar decided to migrate against the advice of the Baloch tribes in view of the invasion of Afghans and Turks in Balochistan, he decided to migrate and settle here after acquiring a fiefdom in Punjab. As a result, the united Baloch power was divided, and then the Baloch power was dispersed. As a result, the ten-year feud between Mir Chakar Rind Shahkani and Mir Muhammad Rind Ishaqani ended with the murder of Mir Muhammad and his brothers Mir Ibrahim and Miru, and thus the Ishaqani tribe split into two major branches. With this, the Baloch unity was shattered and ended. Among the descendants of Mir Rind, Mir Hassan and Mir Shahak, sons of Mir Muhammad Ishaq, aspired to the leadership of the Baloch nation, which was mainly the result of the internal wars of the Baloch nation, which led to their disarray, loss of power and decline in centralization. After the bloody end of the Rind-Lashar war, Mir Takir's ten-year war with his nephews further weakened the Rind tribes. And instead of protecting the center, they moved to other areas. Some turned to Sindh, while others settled with Chakar in Satgrah. However, these internal wars tore apart the unity of the Baloch nation and they divided into countless small and large tribes, losing power and today they are facing the threat of identity.



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