

The Rise And Fall Of Baloch Nationalism During The British Era (1839-1947)

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Abstract:

In the last two decades, much have been written on Balochistan and the Baloch ethnonational movement but none examined the rise and fall of the Baloch national movement and the internal divisions amongst the contending Baloch tribes and the covert roles played by different actors of the time. Thus, this paper aims to fill this gap and it critically evaluate the rise and fall of Baloch nationalism during the British era, 1839 to 1947-48. It discusses the advent of the British to Balochistan and their policies towards the Khanate of Kalat. The paper also recounts the internal division between the various and contending Baloch tribes as well as the covert role played by the members of the ruling family of Kalat, the Kalat administration, and the Baloch Sardars. The main argument of this research revolves around the conundrum of internal division amongst the contending Baloch tribes and the dual role played by the Khan (the ruler of Kalat) that weakens the Khanate of Kalat, which ultimately incorporated into the Pakistani federation in 1948.

Key Words:, Baloch Nationalism, the British Period, Kalat Confederacy, Sardar

Introduction:

Before the division of united India into two sovereign states, India and Pakistan, there were more than six hundred or so princely states. Earlier than the advent of the British into the present day Balochistan, excluding the Pashtun dominated areas, Balochistan was a confederacy of various feudatories such as Lasbela, Kharan, and Makran which was known as

the Kalat Confederacy. The Kalat Confederacy has named variously by different historians and researchers. For instance, Swidler Nina used the term Tribal Chieftdom, Khan used the terms Khanate of Kalat and Kalat State while Josef used the term Brahui Confederacy for Kalat Confederacy, respectively (Swidler, 1992). It became part of the Pakistani federation in 1948. In recent years or even more specifically after the death of Nawab Akbar Khan Bugti in 2006, there is hue and cry regarding Baloch, Balochistan, Baloch ethno-nationalism, and its confrontation with the state of Pakistan amongst the research circles around the globe. In the last one-decade different papers, research articles, thesis, and books have been written and published in different parts of the world. However, we didn't come across something like how the Baloch nationalism emerged and evolved during the British period i.e. from 1839 to 1947 except few books written by Baloch historians such as M.S.K. Baluch (Baluch, 1958), I. Baloch (Baloch, 1987), Breseeg (Breseeg, 2004), Dashti (Dashti, 2012) and others. Albeit the works of these historians and researchers are preferential because most of them are Baloch nationalist and activist. Therefore, one of the main aims of this paper is to investigate the rise and fall of Baloch nationalism in an impartial way vis-à-vis the arrival of the British to Kalat and Balochistan and how the sense of nationalism emerged amongst the Baloch.

The history of Baloch as a nation is obscure and it is not possible to trace it exactly from one point of time. Some Baloch historians such as M.S.K. Baluch believes that Baloch belongs to the Babylonian King. Nimrod was one of the most famous Babylonian Kings who was known as Nimrod the Belus. The followers of Nimrod were called Belusis and the word Belusis in Arabic become Balos. In this way the word Balos further tainted into Baloch (Baluch, 1958). Though, history does tell us that Baloch exists before the industrial revolution but were divided into various tribes and were nomads and pastoral people who led simple life roaming the vast grasslands of central Asia in search of endurance (Baloch, 1987).

So far as the establishment of the Kalat Confederacy and the emergence of the Baloch nationalism are concerned, there are various claims on the subject. For instance, I. Baluch opines that the first ever Baloch Confederation was created by Mir Jalal Khan in 12th century around Makran. According to him, this Confederacy was consisted of 44 Baloch tribes who migrate from Persia to Makran. Thus, he regarded Mir Jalal Khan's era as the era of Baloch nationalism (Baloch, 1987). However, this claim is based on traditional stories and legends and lacking any documentary proof. Likewise, Khuda Bakhsh Marri considers Mir Chakar Khan's period (starts from 1479 to 1524) as the period of the Baloch nationhood and nationalism (Ahmed & Khan, 2017). However, during the Chakarian era the main two tribes, the Rind and the Lashar were constantly at war with each other over having control of the green and pastoral lands of the region. These two tribes of the Baloch fought with each other for more than 30 years over controlling these lands and on other small and petty issues (Khan, 2014). Therefore, such an era can simply be called an era of tribalism instead of nationalism and Baloch nationhood.

Majority of the historians, both Baloch and non-Baloch, are of the opinion that it was Mir Ahmad Khan who established the Khanate of Kalat in 1666 which was known as the first Baloch/Brahui Confederacy. Mir Ahmed's area of the domain was comprised of Sarawan (the

northern parts of Kalat) and Jhalawan (the south eastern part of Kalat). The rest of the Baloch such as Mari, Bugti, Mazari, Legari, Bijarani, Khosa and others were not part and parcel of the Kalat Confederacy (Zeb, 2015). It was during the era of the fifth Khan of Kalat, Mir Naseer Khan Noori I (1749-1817), who united the Baloch under one flag and thus, emerged as a unified nation. Therefore, it seems plausible to say that Baloch as a nation is a pre-modern phenomenon and the Baloch as a nation existed prior to industrial revolution. So far as the Baloch nationalism is concerned, it is a modern construct that arose in the mid of 19th and the 20th centuries in response to the British intrusion and their policies towards Kalat Confederacy.

The first direct confrontation of the British with the then ruler of Kalat happened in 1839 and since then the involvement of the British kept on increasing in Kalat affairs until its fall and merger into Pakistan. The sense of Baloch nationalism rises amongst the Baloch in reaction to the British policies towards Kalat and its people. It further evolved within Pakistani federation owing to issues such as provincial autonomy, control over resources, and the division of financial resources under National Finance Commission (NFC).

The Emergence of Baloch Nationalism (1839 -1947):

As mentioned earlier that the history of Baloch as a nation is obscure. However, during the 19th and 20th they (the Baloch) became a dominant group in around the present day Kalat and ultimately established the Khanate of Kalat in 1666 under the leadership of Mir Ahmed Khan. It was a loose confederal set up and many Baloch tribes were not part of it. It was Noori Naseer Khan I under whom the Kalat Confederacy become a proper confederacy wherein he established representative institutions and formed an armed force for fighting against any external aggression (Mehrab et al., 2014). According to Axman and Swidler, Noori I also established diplomatic relations with neighbour countries (Boyajian, 2010). Though, after Noori's death an era of crises started in Kalat on several grounds. There was a kind of tug of war for the throne of Kalat among the members of the ruling family. As the then Khan adopted a centralised feudal system wherein the tribal Sardars were in favour of decentralised confederal set up. The Sardars believed in tribal rather than feudal principles. Therefore, after Noori's death the tribal chiefs/Sardars were divided on the heirs of the Khan of Kalat. It is said that the succession of Noori Nasser Khan's son to the seat as ruler of Kalat Confederacy was opposed by their cousins with covert support by those tribal chiefs who were in favour of decentralised system (Boyajian, 2010). Likewise, Swidler state that during the period of 1830s Kalat Confederacy was split by internal quarrels and the agents of the ruler of Kalat had murdered numerous important tribal chiefs and major parts of the northern tribes of Kalat were in revolt (Swidler, 1992) . Thus, the shaky law and order situation in the Confederacy paved ways for the British to interfere in Kalat's affairs. The main purpose of such interference was to secure the British Indian Empire from the Russians infiltration. For the British, the purpose of having control on this territory was to have a buffer zone to isolate the Baloch tribes from their neighbours. The British intervention in Kalat's affairs sparked Baloch nationalism and it evolved subsequently over the years.

The Arrival of the British and the Kalat Confederacy:

The British required the support and assistance of the ruler of Kalat, Mehrab Khan (1717-1839) for a secure movement of the British troops and supplies to Quetta and Kandahar (Afghanistan). Though, owing to the geographical topography of Balochistan as well as the meagre and aggressive tribes across Kalat, it was not easy for the Khan to assist the safe 'to-and-fro' movements of the British troops through his land (Hughes, 2002). Contrarily, the British assumed that the Khan didn't want to liaise with them. The British had also doubted the Khan's relations with the ruler of Afghanistan, Dost Muhammad. The ruler of Afghanistan was in favour of Russian expansionism and therefore, "the British considered him a threat to their Empire"(Khan, 2014). The British started conspiring against the Khan by using Khan's close officials and Khan's family members. Conversely, Mehrab Khan comprehended the situation and became aware of the plan of his cousin, Shah Nawaz Khan that he (Shah Nawaz) is conspiring in collaboration with the British to become the ruler of Kalat. Thus, Mir Mehrab Khan "signed an agreement in which he guaranteed a safe passage to the British forces through Kalat's land to reach Afghanistan"(Khan, 2014). In return, the British agreed to pay an amount of Rs.150, 000 to Mehrab Khan (Zeb, 2015). Though, the British were not aware of the fact that the Khan has no control over some of the Baloch tribes who always operated independently and never been under the Kalat Confederacy (Zeb, 2015).

Thus, the British with the association of Mir Shah Nawaz, along with the covert support of some of the officials of the Confederacy, succeeded in colluding against the Khan. The first During the Anglo-Afghan war (1839-1842), the British collaborators instigated the nearby nomadic tribes of Bolan pass to attack the British convoys. These tribes were always ready to attack and rob the British convoys. The Khan was unable to control these tribes and such incompetency compelled the British to assume the control of Kalat through their collaborator, Mir Shah Nawaz Khan (Faiz, 2015). Thus, on its return from Afghanistan, the Bombay contingent attacked the Kalat Confederacy on November 13, 1839. The forces of Khan did not offer serious resistance because the British and their collaborator already have bribed some tribal chiefs and consequently, the chiefs did not provide fighting force to the Khan against the British attack. As it were the tribal chiefs who always provided the Khan a fighting force against any external aggression. This was the first confrontation of the Baloch with the British forces wherein, besides the Khan, some 400 of his close associates were died. So, this incident can be viewed as nationalistic as the forces of Khan fought bravely and got killed by the British forces (Khan, 2014). At first, the Khan was unaware of the attack, but when he understood that the British forces are marching towards his confederacy for attack, then he requested the chiefs of Baloch tribes for support though, a very few returned to his call (Hughes, 2002) because many chiefs were on the side of the British forces. The Khan and his companions sacrificed their lives to defend the Baloch Confederacy and it demonstrates that a sense of nationalism was there "in the minds of the Khan and those close to him"(Hughes, 2002).

Throughout the reigns of Mir Mehrab Khan (1817-1839), the sentiments of nationalism were present amongst the Baloch though, nationalism per se was in its primary state; therefore, it can be argued that it was not an "assertive and dynamic nationalist movement"(Hughes, 2002). It was so because the Baloch society was divided into various, but contending, tribes and for them the tribal loyalty and interests were superior than the Baloch national interests (Marri,

1985). It is also important to mention that the Baloch tribes, especially Maris and Bugtis, do fight against the British forces but such fights were too localized and apolitical in character that cannot be counted nationalistic fights (Matheson, 1998). A strong and consistent command, a shared national cause, and an efficient organization are the essence of nationalism. However, there was a lack of all such qualities that could unite the scattered Baloch tribes under one common agenda to seek durable nationalism.

When the anti-colonial movements aroused in United India and in other parts of the world, it impetus to Baloch nationalism too. When the British divided the Baloch region among the British Balochistan, Afghanistan, and Iran; it provoked the sense of unity amongst the thoughts of the educated youth of Kalat and the British Balochistan. Thus, as a result, a group of young and educated Baloch emerged in 1920s, and they strive hard to organise the Baloch for national aspirations. In this connection, the first step was taken by Abdul Aziz Kurd (who was the son of a civil servant of Kalat). He established Baloch National Organization in 1920, known as 'The Young Baloch'(Siddiqi, 2012). Kurd was followed by Yousaf Ali Magsi. He (Magsi) was a son of the Chief of Magsi tribe, Nawab Kaiser Khan Magsi. He was impressed by the Indian nationalist movements who were against the Imperial powers and thus, in 1929, he wrote an essay on Balochistan in the newspaper, Masawat, published from Lahore. The title of the essay was 'Balochistan Ki Faryad' (The Lament of Balochistan). The subject matter of the essay was a kind of call to the Balch masses to awake and raise voices against the colonial rulers (Syed, 2007). However, the British and their collaborators (the tribal chiefs including the then Prime Minster, Shamas Shah) were unhappy with the revolutionary ideas of Magsi, and resultantly, he was detained in June 1930 (Kutty, 2009). During this time, Kurd and his close comrades formed an underground organization, named as Anjuman-e-Ittehad-e-Balochan (Organization of Baloch Unity). The followers of this covert organization were constantly in contact with Magsi while Magsi was in prison because of his rebellious essay.

When Magsi was released from jail, he, and his comrades such as Faiz Mohammad, Aziz Kurd, M. Hussain Unqa, and others publicly announced the Anjuman-e-Ittehad-e-Balochan. The proposed three demands of the Anjuman-e-Ittehad-e-Balochan were: 1) Introduction of political reforms in the Khanate of Kalat, 2) Reunification of the Baloch land, and 3) They demanded the formation of an independent Balochistan (Janmahmad, 1989). However, these type of demands were not in favour of the British as well as their collaborators. It is because such demands were simply asking for the introduction of democratic set up and therefore, it was against the wishes of the British and their co-opted chiefs and the puppet Prime Minister of Kalat, Shamas Shah. Once again, the Kalat administration issued directives to arrest Magsi and his colleagues. Magsi sensed the danger of arrest and therefore, went to Jacoababad where he took refuge.

Shamas Shah was an undesirable Prime Minister amongst the circles of young and educated Baloch. Therefore, Abdul Azizi Kurd published a booklet in November 1931 against the tyrannical and unjust attitude of Shamas Shah named as Shamasgardi. The foreword of the booklet states that:

“This is an account of a destroyed and forsaken nation. It is aimed at their awakening. It should act like Moses’s staff against a Pharaoh of the twentieth century. It is a loud and clear call for our inactive and indifferent brethren in Balochistan to wake up. It calls the British Government to honour the right of people in the choice of their rulers”(Marri, 1985).

The pamphlet was against the PM, Shamas Shah and the Government in Kalat and therefore, it was disliked by those who were in powers in Kalat. As usual the administration in Kalat, once again, issued arrest warrants against Kurd and his comrade, Yousaf Magsi. Kurd was arrested and sentenced to three years imprisonment (Syed, 2007) while the later take refuge in Jacobabad and from there he initiated a campaign against PM, Shamas Shah. The campaign was named as ‘Magsi Agitation’ and “the main purpose of this agitation was to compel the administration of Kalat to introduce a representative and responsible system of Government in Kalat and to remove the existing Prime Minister” (Khan, 2014).

When the Khan of Kalat, Mir Mahmud Khan II (1893-1931) became ill, Shamas Shah understood the situation. He attempted to convince the British Government “to get the nomination of Mahmud Khan's elder son, Mohammad Anwar Khan, as his successor”(Breseeg, 2004). The PM, Shamas Shah was thinking that if Muhammad Anwar was get selected by the British as the Khan of Kalat then he (the Khan) would definitely work under his suggestions to run the affairs of Kalat. While on the other hand, the representatives of the Anjuman-e-Ittehad-e-Balochan were also had secret relations with Prince, Muhammad Azam Jan (1870-1933) who was the younger brother of Mir Mahmud Khan II. An understanding was existed between the representatives of the Anjuman and the Prince that once the Prince become the ruler of Kalat than he would remove Shamas Shah from premiership and would also announce reforms in the state of Kala. However, the British rejected Shamas Shah’s suggestion owing to Anwar’s meagre health conditions. The Baloch tribes were also agitating against the British attitude towards Kalat and they were demanding Muhammad Azam as ruler Kalat. Therefore, the British chose prince Muhammad Aazm as the successor of Mahmud Khan II in 1931.

When Azam Jan came to power, he removed the PM as per the deal with the representatives of the Anjuman-e-Ittehad-e-Balochan, although, he failed to introduce reforms in Kalat but instead of introducing political reforms, he asked the representatives of organization (Anjuman-e-Ittehad-e-Balochan) to halt their political activities in Kalat (Breseeg, 2004). According to Inyatullah Baluch such a turn of policy on the part the Prince was that, “[t]he formation of a constitutional and responsible government would have reduced them [the tribal chiefs and the Khan himself] to rulers in name only”(Inayat Baloch, 1987). The British were also keen on having a dummy Khan and collaborators in the shape tribal chiefs as they both were in British’s interests. An evidence in this regard can be given from the words of Lord Wellington, the then Viceroy of Indian at the inauguration ceremony of Azam Jan held in 1932, states that:

“You [the Khan of Kalat] are not only the ruler of the State of Kalat but are also the head of an ancient and strong Confederacy. Therefore, it is appropriate that you work

together and in consultation with the Sardars, while respecting their rights and restoring their rank and dignity.... Every ruler has to face times of difficulty and anxiety. If, God forbid, such time should arrive, you should be certain that our officer will provide you with every kind of aid and advice. Be assured that I, myself, will always be continuously and deeply interested in the affairs of your state” (Inayat Baloch, 1987).

Despite all such pledges and safeties offered by the British to the ruler of Kalat and the tribal chiefs, the members of the Anjuman-e-Ittehad-e-Balochan didn't bother and sustained their quest for the rights of the Baloch against the British as well as the tribal chiefs. The members of the Anjuman-e-Ittehad-e-Balochan postulated their demands for an independent Balochistan with representative democracy.(Inayat Baloch, 1987) Thus, the members of Anjuman-e-Ittehad-e-Balochan summoned an All Baloch Conference to debate and discuss the issues concerning the Baloch movement for an independent Balochistan. They made an announcement in the Daily Zamindar in October 1932, which states that:

“It has been decided to convene the Baluchistan and All Baluch Conference at Jacobabad in the month of December (1932). The Baluch are properly acquainted with democratic principles, but our nation is being tremendously affected by external influences. Consequently, we have no choice but to organize ourselves by establishing bonds of unity and alliance. Otherwise, this will result in our lagging behind all other nations”(Breseeg, 2004).

There were four aims of this conference which were: Firstly, to unite the Baloch; secondly, to provide compulsory education to Baloch masses; thirdly, to protect of the rights of the Baloch; and fourthly, to introduce legal reforms in Baloch land. It was also affirmed by the members of the organization that they are convinced that the Baloch as a nation would try hard to turned the conference a successful one (Breseeg, 2004). The conference continued for three days (27th-29th December 1932) at Jacobabad. The conference remained successful because people from different areas attended the conference. Besides the Baloch of Balochistan others, such as Abdul Samad Khan Achakzai, a Pashtun nationalist, Baloch representatives from Iran, Afghanistan, Sindh, the Punjab, and India, also attended the conference (Breseeg, 2004). According to Taj Breseeg, some two hundred Baloch delegates joined the conference (Breseeg, 2004). In this conference, once again, it was demanded that a representative democratic setup and legal reforms should be introduced in Balochistan. It was also demanded that the Baloch areas should be reunified (Baloch, 1987). Likewise, in November 1933 another conference named as “All India Baloch and Balochistan Conference” was convened wherein same demands were put forward as were in the All Baloch Conference of 1932(Breseeg, 2004).

In 1935, Yousaf Magsi came back from England and moved to Quetta wherein he was trapped in an earthquake and died on 31st May 1935. However, whatever the role played by the members of the Anjuman-e-Ittehad-e-Balochan ultimately concluded in the establishment of the Kalat State National Party (KSNP) in 1937. In the years to come, the KSNP stayed at the front of demanding a sovereign Baloch state when the British were to pull out of India.

The last ruler of Kalat, Mir Ahmed Yar Khan (1933-1948) was sympathetic to the nationalist cause projected by KSNP and was also in favour of an independent Baloch state, but neither Britain nor the Pakistani state was ready to endorse this. The British were not in favour of weak peripheral states owing to the fear of Russian expansion. However, the desires of the Baloch can best be assessed from the manifesto of the KSNP. The main themes of the manifesto were:

“All the Baluch should be united by eliminating the differences among them; We the Baluch have a glorious past with excellent traditions but are deprived of our national rights; The Central Government of Baluchistan should be a responsible government consisting of the elected representatives of the people, with the Khan of Kalat as a ‘Constitutional Head’; The Central Government should be the custodian of the Baluch traditional heritage; The Central Government should adopt a nationalist approach; The State should be strengthened enough to play its significant role in the family of nations; Baluchistan is not the slave of the British Government; rather the British have acquired facilities through friendly agreements; hence, our national integrity should not be destroyed; Baluchistan is as much a separate land as is Iran and Afghanistan”(Kutty, 2009).

The Division of India and the Merger of Kalat to Pakistan:

After the Second World War (1939-1945) the world politics changed to a great extent. After the war, the British opted to leave India by splitting it (India) into two sovereign and independent international entities. By this time, the last ruler of Kalat, Ahmed Yar Khan also started the struggle to keep Kalat as an independent sovereign entity. Khan’s struggle remained fruitful and an agreement was signed on 11th August 1947 between the representatives of the British, Pakistan, and Kalat in which Khan’s Kalat was accepted as an independent state. However, Kalat being an independent state was not in favour of the British and therefore, the British Government asked the Pakistani official to avoid Kalat as an independent state. Thus, after few months, Mir Ahmed Yar Khan was prodded by Pakistan and the British officials to join the Pakistani federation. Ahmed Yar Khan was averse to this idea. He passed the issue to the newly established houses of parliament, the House of Common and the House of Lords, known as Darul Awam and Darul Ummrah. After prolong debate over the issue of accession to Pakistan, both the houses refused the idea to accede to Pakistan. On this issue, Ghaus Bakhsh Bizenju, who was the leader of the House of Common, presented his views and states:

“The British Government, by force of arms, enslaved most of Asia. British Government was tyrannical, oppressive. It robbed us of our independence. We had never been a part of Hindustan. Pakistan’s demand that Kalat, which had earlier been known as Baluchistan and had been the national homeland of the Baluch, should merge with Pakistan is unacceptable.

We have a distinct culture like Afghanistan and Iran, and if the mere fact that we are Muslims requires us to amalgamate with Pakistan, then Afghanistan and Iran should also be amalgamated with Pakistan. They say that we Baluch cannot defend ourselves in the atomic age. Well, are Afghanistan, Iran and even Pakistan capable of defending

themselves against the super powers? If we cannot defend ourselves, a lot of others cannot do [so] either...

Granted that we have no money, but we have abundant mineral resources; we have vibrant seaports; we have unlimited sources of income. Don't try to force us into slavery in the name of our economic compulsions. If Pakistan as an independent nation wants to have an agreement with us, we shall extend the hand of friendship (Kutty, 2009).

However, the British Government was reluctant to see weak peripheral states like Kalat owing to the fear of Russian expansionist designs to warm water. Both the British and Pakistan started manoeuvring the rulers of Lasbela, Makran, and Kharan, which were the feudatories and vassal states of Kalat, to accede to Pakistan. The rulers of these vassal states were not happy with the Khan of Kalat and there were many differences between them. So, the ruler of these states asked the Pakistani Government to merge them into the Pakistani federation (Khan, 2014). Though the ruler of Kalat was reluctant to accede to Pakistan and therefore, the Government of Pakistan decided to accept the accession of the three feudatories to Pakistan on 17th March 1948. Subsequently, the Khan of Kalat left with no choice but to accede to Pakistan and after a few days an agreement of accession was signed between Pakistani state and ruler of Kalat on 27th March 1948 (Khan, 2014).

The younger brother of the Ahmed Yar Khan, Prince Abdul Karim rebelled against the accession agreement of Kalat to Pakistan because the Prince believed the Khan was coerced to sign the agreement. However, the revolt was suppressed by the Pakistani forces and imprisoned the leaders of the revolt, which later were released from jail and were started working for the Baloch rights within the federation of Pakistan (Khan, 2014). The Baloch nationalists consider this revolt as the first revolt wherein the Baloch started to struggle to gain more autonomy and freedom from the Pakistani federation. Thus, in the subsequent years to come, the Baloch ethno-nationalism evolved within the state of Pakistan and the later witnessed some four conflicts of the Baloch with the Pakistani federation from 1948 to 2002. For decades, most of the Baloch nationalists were demanding more autonomy and control over the resources emanating from Balochistan. Nevertheless, after the killing of Nawab Akbar Khan Bugti in 2006, a group of Baloch nationalists emerged who are demanding an independent state of Balochistan.

Conclusion:

Given the aforementioned discussion, it can be said with certainty that the Baloch as a nation exists in the historical records of 7th century but so far the Baloch nationalism is concerned it's a new construct and phenomenon that started with the advent of the British to Kalat, Balochistan. The first Baloch confrontation with the British forces could be viewed as nationalistic wherein, besides the Khan, some 400 of his close associates died. However, a proper nationalistic movement was started against the injustices and oppressions of the British, its collaborator Sardars and tribal chiefs, and the government officials of Kalat. It also becomes clear that the Baloch national movement is a modern construct, and it appeared on the surface two decades before the formation of the Pakistani state. The young and educated Baloch such

as Yusuf Magsi, Abdul Aziz Kurd, Ghaus Bakhsh Bizenju, and others played an important role in awakening the Baloch masses around Pakistan. Initially, the Baloch nationalist movement was a kind of reaction against the semi-indirect rule of the British colonizers but, after the withdrawal of the British from India, the Baloch ethno nationalism movement continued to evolve further within Pakistan.

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