

The Role of Baloch in Restoration of Mughal Dynasty

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Abstract

This paper insights, the immutable role of Baloch helping the second Mughal Emperor of India, Humayun, to restore his dynasty in 1555 which he had lost at the hand of Sher Shah Suri after having been defeated in the battle of Qanauj in 1540. The main role from Baloch in the war was played by Mir Shahdad Rind, who converted his effusion into an elegy about the famous war which was fought in India against Suri Empire in 1555. After having remained successful in war, in favor of Humayun, many Baloch, who had participated in the war in person in support of Humayun, decided to dwell in India and received dwellings from the Emperor Humayun as a reward for being solidly behind him on his trying circumstances when he had been in the extreme need of such support for recouping his lost throne of India which had been instituted by his beloved father Zaheer-Ud-din Babur.

The paper also highlights various controversies related to the role the Baloch with reference to their assistance to the Mughal Emperor, Humayun, for the restoration of his throne. In conclusion, the paper analyzes the everlasting impact of the Baloch tribes' help to the Mughal ruler for the restoration of his rule in India, and at the same time emphasizes upon as to why their contributions have not been properly given space in the history text books.

Keywords: Mir Chakar Rind, Mir Shahdad, Sargodha, Mughal Empire, Suri Dynasty, Iran, Lashari

Introduction

The Muslim rule in the Indian Sub-Continent has a long-lasting impact on the political and socio-cultural fabrics of society. Although the region has a long history of major empires and smaller kingdoms, however, the Mughal Empire was notable for its more than two centuries of its effective rule over much of India, as well as the talent, bravery and remarkable contribution of its rulers to its administrative organization. Like many other empires of the world, the rulers of the Mughal dynasty, from the very beginning, also witnessed difficulties in consolidating their

rule. It is fact that the Mughals had ruled the Indian Sub-Continent for more than three centuries; nevertheless, their rule would not have been possible without the assistance of the local tribes, especially the Baloch tribes, against their adversaries.

Against this background, the paper is an attempt to highlight and analyze the military help and sacrifices rendered by the Baloch tribes, particularly the Rind tribe, headed by Mir Shahdad Rind, the son of Mir Chakar Rind the chieftain of the Rind tribe, for the restoration and consolidation of the Mughal rule, especially of emperor Humayun in Indian Sub-Continent, the son and heir of Zaheer-Ud-din Babur, the founder of the Mughal Dynasty in India. The paper is divided into six parts. The first part deals with the available literature particularly on the role of the Baloch tribes, especially the Rinds, for the restoration of the Mughal Empire in India. Then it is followed by a discussion on the defeat of the Mughal Emperor, Humayun, at the hands of Sher Shah Suri, the pioneer of Suri dynasty in India. This part also highlights internal tussle of power between Humayun and his brothers after the death of Zaheer Uddin Babur, the pioneer of Mughal dynasty in Indian Sub-Continent, in 1530. The third part analyzes the role of Baloch chieftains, especially Mir Chakar Rind and Malik Khathi, Mir Chakar's fellow tribesman, in helping Humayun for his safe eviction from India to Iran. The fourth part deals with Humayun's refuge in Iran and his expeditions towards Afghanistan with the help of Iranian King, Shah Tahmasp. The fifth part discusses analyzes Humayun's attack on India and the role played by the Baloch tribes, especially Mir Chakar Rind and his son Mir Shahdad Rind along with sons, for the restoration of Mughal rule in the Indian Sub-Continent by defeating the Suri Dynasty. The last part gives a concluding analysis of the everlasting impact and the role and contribution of Baloch tribes in the restoration of the Mughal rule in India, and why their contributions have not been properly highlighted in the history text books.

Analyzing available literature

The elegy or poem of Mir Shahdad is considered the basic and primary source of the war in which Baloch people fought the Suri dynasty in India, for the support of Mughal emperor Humayun, and re-establishing the Mughal rule in Indian Sub-Continent. The elegy shows the whole scenario of the war and tells how a Baloch lady namely Banadi, the sister of Mir Chakar Rind, had encouraged the people while they were withdrawing in front of the mighty force of Suri rulers. The elegy also throws light over the situation and difficulties by which the Baloch

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people had endured for bringing Delhi to bring under their control for the support of emperor Humayun.

Moreover, *Humayun Naama* by Gul Baddan Begum, the sister of emperor Humayun, is another primary source which is enough to prove the contribution of Baloch tribesmen towards Humayun while he had been dethroned by Sher Shah Suri in Indian Sub-Continent in 1545. Gul Baddan Begum, who was the eyewitness, was with emperor Humayun while Bakhshu Baloch helped emperor Humayun by providing him food and boats for crossing the river.

Another important historical account is, *Baluchistan Ki Kahani Shairon Ki Zubani* (the story of Balochistan by the poets) by Mir Gul Khan Naseer, a renounced Baloch author and politician, and his book is the collection of the old poetry of Baloch tribes, particularly about the Chakrian period of history of Balochistan. This book discusses the very situation of the Thirty-year war between the two famous Baloch tribes: namely the Rinds and the Lasharis, where Mir Chakar Rind sought foreign assistance to the Arghun, the ruling dynasty of Afghanistan, against Mir Ghuharam Lashari, the chief of the Lashari tribe.

Unfortunately, after the final defeat of Mir Ghuharam Lashari, the Arghun turned against Mir Chakar Rind, and becoming his enemies. The hostile environment compelled Mir Chakar Rind to move towards Punjab along with other Baloch tribesmen and his supporters. It is noted that at that time the Indian Sub-Continent had been under the rule of Mughal emperor Humayun, who helped Mir Chakar Rind by providing him Sargodha to settle over there, along with his fellow tribesmen. This was the main reason behind Mir Chakar Rind's loyalty towards Humayun during his difficult circumstances.

Literary History of the Balochis, Volume 1, is the book written by notable Baloch author, Muhammad Sardar Khan Baloch, which is known to be a very authentic book on history of Balochistan. The first volume of this book covers the Chakarian period in history of Balochistan. Moreover, the author also argues that Mir Chakar Rind, being old in age, was physically fit and participated in favor and support of emperor Humayun in the war of 1555, against Suri, the ruling dynasty of India, for the sole purpose of restoring the Mughal rule in India. In essence, the author depicts the point how Baloch people invaded Delhi, and brought it under their control where they stayed for one day and one night.

Primary sources of this account, that is, the role of Baloch tribes in the survival and revival of the Mughal rule in India, and restoring emperor Humayun back to the throne of India, are scarce. However, several renowned Bloch writers have contributed in documenting this

particular account through their works. Unfortunately, the role and contribution of Baloch tribes in the literature on history of India is rarely discussed. It is also worth mentioning that during the Chakarian period, the written historical account is greatly missing due to the inability of the Baloch people of that era to write and preserve the written historical records, and most of the work is found in the shape of poetry which has traveled through generations orally, depending primarily upon the memories of the narrators and listeners, which makes them vulnerable to modifications and being edited. Moreover, the contradictions in secondary sources pose a great challenge to any historian exploring the historical accounts of that particular era. Furthermore, the poetry during Chakarian era, which is regarded as the primary source, highlights the character and charisma of Mir Chakar Rind, who was the inspiration of Baloch poets at that time. Another example is of Ghuharam Lashari, who was also not a poet himself, but was inspiration to poetry of many poets who idealized him and celebrated him as their hero and savior. Sadly, Mughal rulers themselves never celebrated and remembered the great sacrifices made by the Baloch tribes for their rule and reign, making it even more difficult to search for the historical records of the history of Baloch people and their contributions towards the Mughal rule in India, especially when Humayun was dethroned and evicted from India by Sher Shah Suri.

The defeat and eviction of Humayun from India

Babur established the Mughal rule in the Indian Sub-Continent by defeating Ibrahim Lodhi, the last King of the ruling Lodhi dynasty of India, in the first battle of Panipat in 1526.¹ After the demise of Babur in 1530, his eldest son, Humayun became the second ruler of the Mughal Dynasty on 30th December, 1530, at the age of 22.² From the very beginning, Humayun faced many difficulties vis-à-vis the Afghan nobles, Rajputs and even from his own brothers whose fraternal feelings faded away in days of Humayun's trying circumstances, which, no doubt, had intensified his sufferings. The sole reason for his wayfarer on the road of sufferings of nearly fifteen years was the perfidy and treachery of his brothers and relatives. Cousins of emperor Humayun, Muhammad Zaman and Muhammad Sultan, turned against him since they themselves desired to rule India after the death of Babur.

¹ A city in Haryana State in Northwestern India.

² Fakhar Bilal, 'Mughal Dynasty of India and patrimonial Bureaucracy', Journal of Research Society of Pakistan (JRSP), 52:1 (January- June 2015).

Humayun was believed to be very loyal to his brothers and cousins. He offered the government of Kabul and Qandhar to his brother Kamran; while Sambhal and Alwar, cities in India, were handed over to two other brothers, Askari and Hindal Mirza respectively. Moreover, Humayun, also appointed his cousin Mir Sulaiman as the governor of Badakhshan, province of Afghanistan. However, Kamran remained disloyal to Humayun by acting as an independent ruler and bringing Punjab under his control, and tried his best to challenge the authority of Humayun. On the other hand, the Afghan nobles assembled under the umbrella of Sher Shah Suri, who was ambitious to establish his rule in India by replacing the Mughal dynasty. The internal tussle of power not only weakened Humayun's rule, but also provided an opportunity to Sher Shah Suri to defeat him in the battle of Qanauj, a place named after a river in India, on 17th May, 1540. With Humayun's defeat the Mughal Dynasty disappeared from the scenario. The defeat also left Humayun destitute, and created a siege-like situation for him in every nook and cranny of India.

Thereafter, Humayun, decided to move towards Kashmir which he thought could be a much safer place for him. But his journey was thwarted by his brother Kamran, who wanted to an independent ruler of the Punjab and Afghanistan. In order to fulfil his ambitions, Kamran made efforts to get closer to Sher Shah Suri, however, the latter was very cautious and did not trust the former. Therefore, in November 1540, Sher Shah Suri captured Lahore accordingly, and Kamran fled to Kabul after seeing no chance of becoming successful in India.

On the other hand, Askari escaped to Afghanistan and became the Governor of Qandhar; while Hindal followed Humayun all the way to Sindh, and afterwards he also went over to Kamran, abandoning Humayun during his difficult times, as he desperately needed support, at least from his own fellow men. While on the road, Humayun married Hamida Banu Begum, a 14-year young girl and the daughter of a Persian Shia Maulvi, Mir Baba Dost, also known as Akbar Jani in Sindh. On 15th October, 1542, Hamida had given birth to her first son, named, Jalal (Akbar-e-Azam) at Umarmkot, Sindh.

Exiled Humayun receives help from Baloch tribes

At the time when Humayun was ousted from power by Sher Shah Suri in 1540, the Baloch tribes of the Rinds and the Lasharis had already fought the thirty-year war in Sibi, Balochistan. The prolonged war had torn apart the unity of the Baloch people. The two tribes, respectively headed by Mir Chakar Rind and Mir Ghuharam Lashari, claimed over the leadership of the Baloch people. The disagreements, ego and superiority

complex were the main reasons behind the Rind-Lashari war. Mir Chakar Rind, along with his fellow tribesmen, left Balochistan and moved to the Punjab, where they embarked upon new lives while settling in various cities, such as, Sahiwal, Sargodha, Multan and Derajat.

Mir Chakar was very much grateful to Humayun for his help when, after his defeat in the thirty-year war, reached Punjab, and Humayun had gave him Sargodha. Therefore, Mir Chakar Rind had always remained steadfast in support for Humayun,³ and when Humayun was in trouble, Mir Chakar tried to meet him but was unable to contrive any meeting with him. He had then ordered Bakhshu Baloch, a trusted friend of Mir Chakar Rind, to help Humayun who was in trouble and lend him a supporting hand which would prove to be a lot for him during that difficult time.⁴

Bakhshu Baloch helped Humayun with 100 boats filled with goods, and Humayun crossed the river by using those boats.⁵ According to Mir Khuda Bakhsh Bejarani Mari, a famous Baloch writer, Bakhshu Baloch was punished for complicity as he provided assistance to Humayun.⁶ Sadiq Ali Khan, another renowned Baloch writer, expressed that Mir Chakar Rind had already spread his order to all chiefs to help Humayun.⁷ Humayun then proceeded towards Shal, old name of Quetta, and Mustang, a place in Balochistan, where he remained under the protection of a Baloch leader of the time, Mir Long Khan.⁸ Afterwards Humayun, in 1543, advanced towards Nushki, a place in Balochistan, where Malik Khathi was the chief of district Chagi.⁹ Malik Khathi informed Humayun about the plot hatched by Kamran for his arrest. At the same time, Kathi advised Humayun in a gentle way to leave as early as possible in order to avoid his arrest, which could further intensify his worries. Malik Khathi also accompanied Humayun for 100 miles,¹⁰ and

³ Mir Gul Khan Naseer, *Baluchistan Ki kahani shairo Ki zubani* (Quetta: Balochi Academy, 1976), 180.

⁴ Abdul Qadir Deenarza, *Baloch raj daptar a gareen taak* (Abbas Ali Zeemi Academy Liyari Karachi), March 2013, 219.

⁵ Gul Baddan Begum, *Humayun naama*, translated by Rasheed Akhtar Nadvi (Sang-e-meel Publications, Lahore), 1995, 77.

⁶ Mir Khuda Bakhsh Bejarani Mari, *Baluchistan Tareekh ky ayeny main* (Gusha a adab Quetta), 1980, 266.

⁷ Sadiq Ali Khan, *Chakar Azam* (City Book Point, Karachi), 2013, 198.

⁸ Shah Muhammad Mari, *Baloch Qaum: Qadeem ehd se asr a hazer taak* (Taqleqat, Lahore), 2005, 110.

⁹ Maulana Noor Ahmad Khan Faridi, *Baloch Qaum aur us ki Tareekh* (Multan: Qasr ul Adab, 1968), 273.

¹⁰ *Ibid.*, 272.

when Humayun had left for Iran, it proved to be the right decision as he stayed safe over there, and was able to gather strength and courage, direly needed for the restoration of his rule in India.¹¹

Where was Mir Chakar Rind till 1555?

This remains a question with no definitive answer where Mir Chakar Rind had been till 1555. Sadiq Ali Baloch claims that Mir Chakar Rind went to Iran¹² and joined Humayun. However, some Baloch writers, such as Faqeer Shad and Gul Khan Naseer, are of the opinion that Mir Chakar Rind came to Kohistan Mari Baluchistan^{13,14}; whereas Abdul Qadir Deenarzai, another famous Baloch writer, claims that when Mir Chakar Rind saw the Suri Dynasty was becoming weak, he then went to Kabul to convince Kamran to invade India, but on his refusal, Mir Chakar then went to Qandhar to Mirza Askari, who also refused and disappointed him. Thus, Mir Chakar journeyed towards Iran to meet Humayun and promised him to provide 40 thousand soldiers in the war for the restoration of his rule in India.¹⁵ According to Sadiq Ali Baloch, Mir Chakar Rind had been with Humayun when he conquered Qandhar and defeated Mirza Askari. Then from Qandhar, Mir Chakar Rind left Humayun and moved towards India, so as to unite the Baloch people together for the support of the emperor Humayun in the war against the Suri Dynasty in India.¹⁶ However, Mulai Shedai, also a Baloch writer, maintains that when Humayun conquered Qandhar, he wrote a letter to Mir Chakar Rind for his assistance in the battle for the purpose of reestablishing his rule in India.¹⁷ Some writers are even of the opinion that Mir Chakar Rind was very old in 1555, and was not in a position to go to war and provide military assistance to Humayun, rather he sent his son, Mir Shahdad Rind, to help Humayun in the war against Suri Dynasty of India.^{18,19} Even some writers, on the other hand, are of the opinion that although Mir Chakar Rind had been old at that time, he was

¹¹ Shah Muhammad Mari, *op.cit.*

¹² Sadiq Ali Baloch, *Tareekh Balochan a Hind* (Lahore: Taqleqat Publications, 2009), 145.

¹³ Faqeer Shad, *Meraas* (Kech: Baluchistan Academy 2008), 26.

¹⁴ Mir Gul Khan Naseer, *op.cit.*

¹⁵ Abdul Qadir Deenarzai, *op.cit.*, 222.

¹⁶ Sadiq Ali Baloch, *op.cit.*, 146.

¹⁷ Mulai Shedai, *Sar Zameen Baloch* (Quetta: Balochi Academy 1996), 296.

¹⁸ Faqeer Shad, *op.cit.*, 27.

¹⁹ Ghafoor Shad, *Shadeen Balochi* (Kech: Zema Shengkar, 2010), 89.

very active and physically participated in the war in support of Humayun for reinstalling his rule in India.^{20,21,22,23}

Humayun seeking refuge in Iran and Attacking Afghanistan

At the time when Humayun sought refuge in Iran, Shah Tahmasp, the second king of Safavid dynasty, was the ruler. The Shah was an ardent follower and supporter of the Shia sect of Islam, and wished to see other people, especially famous and influential ones accepting his faith. Since Humayun was a Sunni Muslim, the Shah of Iran had agreed to help him under some conditions, including his conversion to Shia sect. Another condition was to hand him over Qandhar. Thereafter, emperor Humayun embarked upon his journey to recapture the throne of India with the promise of assistance by the Shah of Iran.

In Sistan, area of Balochistan in Iran, Humayun found an influx of 14000 horses under the command of Morad Mirza, the son of Shah of Iran. They first conquered Qandhar in 1545, and defeated Askari. Humayun, then, marched towards Kabul, which had been under the rule of his brother Kamran, who, after facing defeat, fled towards Sindh, which remained under the protection of Husen Arghun, the prince of Sindh. While Humayun was busy in Badakhshan, which was under the control of Mirza Soliman, Kamran again brought Kabul under his control. However, Humayun regained Kabul, captured Kamran and was left blinded as a punishment for betraying him. Later on, Kamran was sent to Mecca where he had died after some years.

Humayun's return to India and the role of Baloch Tribes

It is a fact that the presence of Sher Shah Suri impaired every chance for Humayun attacking India. However, the death of Sher Shah Suri weakened the Suri Empire in India,²⁴ as his successors lacked military and political vision and the ability to keep the Empire united in India. The internal tussle for power among the successors of Sher Shah Suri had put the Suri Dynasty into further turmoil and paved the way for Humayun to seize the power and recapture his throne in India after losing his throne and being exiled for several years.²⁵

²⁰ Mulai Shedai, *op.cit.*, 297.

²¹ Sadiq Ali Baloch, *op.cit.*, 147.

²² Abdul Qadir Deenarzai, *op.cit.*, 223.

²³ Sadiq Ali Baloch, *op.cit.*, 22-23.

²⁴ S.F. Mahmud, *A Concise History of Indo-Pakistan* (Karachi: Oxford University Press, 1988), 137.

²⁵ Ibid.

After having conquered Kabul, Humayun remained there and started making strategies to conquer India in order to recover his lost throne.²⁶ In 1555, Humayun came from Kabul to Mustang, Balochistan, and then marched towards Peshawar, and thereafter, to Lahore.²⁷ He seized the control of Lahore without facing any resistance from any corner.²⁸ However, a fierce battle took place between Humayun and Sikandar Shah Suri, the sixth ruler of Suri dynasty, in Sirhind, a place in India. Abdul Qadir Deenarzai, a renowned Baloch author, claims that Mir Chakar Rind with his soldiers joined Humayun near Dipalpur, Punjab, for the military support.²⁹ Thus, there is an ample amount of evidence which suggests that Mir Chakar Rind was indeed physically present in the war, and it was due to his courageous participation that Humayun was able to win the war against Sikandar Suri.

The historic role of Baloch people in the war was manifested in the elegy or a poem, celebrating the martyrdom of brave Baloch soldiers, by Mir Shahdad Rind, who called Suri, 'the Turk', because Baloch people do consider Suri as the Turk.³⁰ However, when Mir Chakar Rind was preparing for the war, a person, named Mir Mandav, who was a Rind noble, and his descendant are known today as Mandawani tribe, came forward with a rueful speech to forbid Mir Chakar Rind from going to war, and providing a supporting hand to Humayun against Suri dynasty. He further reminded Mir Chakar Rind of the destructive thirty-year war, in which Mir Chakar had lost his beloved relatives and fellow tribesmen. However, Mir Chakar Rind rebuffed him and decided to provide military assistance to Humayun against the Suri Dynasty, and, thus, ensured his physical presence on the battlefield.³¹

In this war, the Rajputs, along with other Baloch tribes, including Dodai, Phuz Rind, Bebakar,³² as well as Mir Shahdad, along with his eighteen sons, also actively participated and put forward their help to Humayun.³³ Mir Shahdad lost eight sons in the war,³⁴ while Mir Bagar Rind, son of Mir Chakar Rind, was given the honor of being the

²⁶ Abdul Qadir Deenarzai, *op.cit.*, 222.

²⁷ Ibid, 223.

²⁸ Maulana Noor Ahmad Khan Faridi, *Op.cit.*, 274.

²⁹ Abdul Qadir Deenarzai, *op.cit.*, 223.

³⁰ Mir Gul Khan Naseer, *op.cit.*, 183.

³¹ Muhammad Sardar Khan Baloch, *Literary History of the Balochis* (Quetta: Balochi Academy, 1977), 243.

³² Ibid., 242-43.

³³ Mir Gul Khan Naseer, *op.cit.*, 181.

³⁴ Sardar Khan Geshkuri, *Chakar Azam*, translated by Abdul Ghaffar Nadeem (Quetta: Balochi Academy 1988), 168.

flag bearer from Baloch side.³⁵ The Baloch people fought with courage and skill in support of Humayun and made the first incursion into the historic city of Delhi in 1555.^{36, 37, 38} There was a turning point in the war when Buladai, a Baloch tribe, who are also called Miralis, started fleeing, but the brave Rind remained firm in the battlefield.³⁹ Banadi, the sister of Mir Chakar Rind, was riding the horse herself and when she saw the Buladai fleeing from the battlefield, she became furious at this shameful act of Buladai tribe. She left her horse and broke her bangles by hitting her arms on her knees,⁴⁰ and started shouting:

“O brave Baloch, your mothers, your sisters, and the respect of your nation all are under danger. And I placed all of them under the protection of Allah and I will not budge an inch either I win or lose, but I cannot diminish myself in my nation’s eyes.”⁴¹

Afterwards, all Baloch people belonging to the Rind tribe came surrounding Banadi. It is ascertained that her bravery fueled the courage and power among the Baloch soldiers. According to Muhammad Sardar Khan Baloch, the Baloch soldiers staged a daring raid on the enemy and smashed thirty thousand enemies after having been encouraged by the powerful voice of Banadi.⁴² Moreover, Mir Khuda Bakhsh Bejarani Mari claims that the furious attack by Baloch soldiers took the lives of seven thousand enemies, while 300 Baloch people, belonging to the Rind tribe, were killed on the battlefield.⁴³

It is a fact that Baloch people helped Humayun to conquer Delhi, as Muhammad Sardar Khan Baloch documents that Baloch people stayed in Delhi for one day and one night. In order to authenticate his argument, Sardar Khan also claims that the wives of the Sindhi people wept since their husbands were killed in that war.⁴⁴ On the other hand, Maulana Noor Ahmad Khan Faridi, a Baloch writer, jots down that Baloch people stayed in Delhi for four days in order to take rest as they were exhausted

³⁵ Sadiq Ali Baloch, *op.cit.*, 148.

³⁶ Mir Gul Khan Naseer, *op.cit.*, 184.

³⁷ Muhammad Sardar Khan Baloch, *op.cit.*, 246.

³⁸ Sardar Khan Geshkuri, *op.cit.*

³⁹ Ibid.

⁴⁰ Mir Gul Khan Naseer, *op.cit.*, 185.

⁴¹ Maulana Noor Ahmad Khan Faridi, *op.cit.*, 276.

⁴² Muhammad Sardar Khan Baloch, *op.cit.*

⁴³ Mir Khuda Bakhsh Bejarani Mari, *op.cit.*, 266.

⁴⁴ Muhammad Sardar Khan Baloch, *op.cit.*, 247.

after fighting a very long war.⁴⁵ However, Sardar Khan Geshkuri, a Baloch writer, records that Delhi remained under the control of Baloch fighters for eight days.⁴⁶ According to him, the Baloch plundered the City.⁴⁷ In nutshell, with the active support of the Baloch soldiers, Humayun was finally successful in recapturing his throne in India, after languishing in obscurity for fifteen years, from 1540 to 1555.

Naseer Dashti, a famous Baloch writer, cites that when Humayun was fighting against Sher Shah Suri, the Lasharis, embroiled themselves in the war not only in favor of Sher Shah Suri, but also helped the rebellious brother of Humayun against him.⁴⁸

After the war ended, many Baloch people remained in India and Humayun accommodated them as they had supported him during his challenging times, when he was in the dire need of assistance. In lieu of the military assistance provided by the Baloch people to Humayun, they were rewarded with land and property in India. For example, Mir Allah Dad, a Baloch noble, got the area which was on the proximity of river Yamuna, or Jamuna.⁴⁹ Many Baloch people also settled in India on the outskirts of Agra, and today that place is called Baloch Pura where every Baloch proudly calls himself the Rind Baloch.⁵⁰

Present day Baloch Pura in India

The Baloch Pura village is in Pehowa sub-district of Kurukshetra in Haryana state of India, which is the 21st least populous village of 595 inhabitants, out of which 286 are males and 309 females.^{51, 52} Moreover, the literacy rate of Baloch Pura was 73.16% in 2011, and according to the Constitution of India, and Panchayati Raj Act, it is administered by *Sarpanch*, that is, the head of village, who is nominated as the representative of the village.⁵³ Today, Baloch can be seen in many

⁴⁵ Maulana Noor Ahmad Khan Faridi, *op.cit.*

⁴⁶ Sardar Khan Geshkuri, *op.cit.*

⁴⁷ Muhammad Sardar Khan Baloch, *op.cit.*

⁴⁸ Naseer Dashti, *The Baloch and Baluchistan: A historical account from the Beginning to the fall of Baloch State* (New York: Trafford Publishing, 2012), 111.

⁴⁹ Maulana Noor Ahmad Khan Faridi, *op.cit.*, 277.

⁵⁰ Sardar Khan Geshkuri, *Op.cit.*, 169.

⁵¹ <https://Indikosh.com/vill/60740/baloch-pura-46> (Last accessed: 26 May 2019).

⁵² www.Sindhindia.com/p/haryana/pehowa/baloch-puriala (last accessed: 12 June 2019).

⁵³ www.census2011.co.in/data/village/58428-baloch-pura-haryana.html (last accessed: 04 April 2019).

places, and almost in every state of India, and it is believed that many of them, while living in India, have lost their original identity. In Lucknow district, particularly, the Baloch people consider themselves Pathan because of their inter-marriages with them. However, it is an undeniable fact that their presence in India is largely due to their contributions for the restoration of the Mughal Empire, especially with respect to the regime of Humayun.

Concluding Analysis

Religion was relied upon by the Mughal emperors to establish their rule in India, as Zahir-ud-din Babur used Sunni Islam for defeating Rajputs under Rana Sangha in the battle of Khanwa, fought at the battlefield of Khanawa, a place in India; while Humayun used Shia Islam to reestablish his rule over India. However, besides religion, the help and support from regional allegiances and alliances such as made with Rajputs, has helped Mughals secure their rule in India. Moreover, the actions and sacrifices of Baloch people are very much same, especially with respect to the rule of Humayun, but it is rarely mentioned and discussed.

The role of Baloch people, tribes and chieftains is rarely discussed in supporting Humayun and reestablishing his rule as well as the Mughal Empire in India, which overshadows the great impact this development and historical event has made on the Indian history. It is also worth mentioning that if the Mughal dynasty had not been able to reestablish its rule in India with the help of Baloch tribes, the weak Suri dynasty after the death of Sher Shah Suri in 1545, could have been easily replaced by any Hindu ruling dynasty, most probably Rajputs, who never truly accepted the Mughal rule in India, and were skillful fighters and very much capable to rule India.

This event not only explains how the tribal feuds among the Baloch tribes themselves, and their alliances with the rulers of India, such as the case of helping Humayun, can provide insight of the regional politics of that era, especially with respect to understanding the mindset, politics, and identity of the present-day Baloch tribes.

It is also astonishing as a strong female figure like Banadi, the sister of Mir Chakar Rind, played a crucial role in the victory of the Baloch soldiers, in support of emperor Humayun in the war in 1555. This also proves that the Baloch tribal society was indeed progressive and a strong and courageous woman of the Baloch society can turn the tides and lead an army to victory, which is very rare to find in the history of Indian Sub-Continent.

This event has also highlighted the disunity between various Baloch tribes which is evident even today as tribal feuds are a very common feature of the Baloch society. Understanding this account can help young generation of Baloch people to work towards encouraging more unity among Baloch people as they were powerful enough to help rulers in the past to establish their rule but never attempted to unify, and rule over a particular territory as rulers.

The difficulties faced by historians with respect to documenting such accounts in which the Baloch people have contributed towards Muslim rule in India is largely because of the unavailability of the written historical records of the history of Baloch people, which has made it very difficult to understand the social, political and economic conditions of the Baloch society, which has contributed towards the isolation of the Baloch people especially in the present day and age.

It is very unfortunate that even today, many renowned Baloch writers and authors can easily be found, but there is no Baloch historian. This has greatly harmed the Baloch historiography, especially with regard to the region of modern-day Iran, Afghanistan and Pakistan, where Baloch people have lived and thrived throughout the ages.

The elegy of Mir Shahdad Rind is indeed the primary source, and the work of other Baloch writers on this topic can be considered as the secondary source, which clearly proves that Baloch people were the contributors to rule of Humayun and the survival of Mughal dynasty in India, after the battle of Qanauj, had saved the great Mughal dynasty from a premature demise in 1540, in India. Thus, the contributions, struggles and sacrifices of the Baloch people in the glory of Mughal dynasty should be acknowledged and ought to get its rightful place and due credit in the golden pages of the Mughal history of Indian Sub-Continent.