

---

## BRAHUI JOURNALISM & THE LITERATURE.

Naseeb Ullah\*

### ABSTRACT:

The traces of Brahui Journalism are found in the middle age/era of Brahui literature which is described to be closely associated with the literature as the promotion of Brahui literature besides publication of different material i.e. pamphlets, booklets and books had through the journalism especially the print media that boosted literature in a way that could be done through the other conventional sources. Brahui literature and journalism took a new shape in the modern era as Brahui writers used the platform of print media particularly the magazines being published not only in Brahui but also in Sindhi, Balochi and Urdu languages. Besides individual efforts, the Tribal Publicity Organization, electronic media and the Brahui literature organizations also played pivotal role in promotion of Brahui literature and Journalism. The researchers on Brahui literature have different thoughts about the eras of Brahui literature. Dr. Abdur Rahman Brahui and Noor Muhammad Parwana had spread it into four eras while Sosan Brahui and Saleh Muhammad Shad describe this into three eras. Sosan stretch out Brahui eras as i) Folk literature; ii) Ancient; and iii) Modern literature while Shad ranges it as i) Ancient age; ii) middle age – 1770-1960 and iii) Modern age – 1960 – to-date. (Shad: 1986) However, most of the Brahui writers have a unanimous consensus that the Brahui literature covers four eras. Through this study, the Brahui Journalism and its role in promoting the Brahui literature has been focused.

**Al-Haq** being the first magazine of Brahui had begun publication in 1923 under the editorship of Maulana Muhammad Umer Deemai had not continued publishing for long time. During the modern era Brahui writers took benefit of publishing their creations to express their views and enlighten the Brahui speaking people about their political, social and economic ups and downs through articles and poetry in Sindhi, Balochi or Urdu magazines. These newspapers and magazines had some columns or pages specified for Brahui language but there was no any full-fledged newspaper or magazine. Brahui writers had to wait till 1960, when late Noor Muhammad Parwana started the first newspaper of Brahui 'Eilum' on 24<sup>th</sup> February 1960 as a fortnightly, the representative newspaper of Brahui literature and language, culture and heritage in this sense.

The credit for introducing Brahui journalism on regular basis goes to the Baba-e-Brahui Sahafat, late Noor Muhammad Parwana who started publishing fortnightly 'Eilum' with a missionary zeal to promote Brahui language and literature through journalism. He rendered his efforts in this regard as a result of that the Brahui literature might get a boost visible in the present day status. 'Eilum' was the platform for Brahui writers who fought for recognition of their language and introduction on the electronic media. 'Eilum' which turned into a newspaper set new trends in Brahui literature. Scholars describe this newspaper as a milestone for Brahui literature and term this as a new source for Brahui language and literature. Brahui scholars also remark that without 'Eilum', the modern era of Brahui language and literature is incomplete.

'Eilum' about two years after commencing its publication in 1960, turned into a weekly and is still publishing with the same spirit and enthusiasm for the promotion of Brahui language and literature. More than 60 special editions of 'Eilum' have been published denominated on the literature, religious, political and social figures. 'Eilum' since its beginning remained a literary and informative newspaper with no political intentions. (Parwana: 1998)

'Eilum' waged a war through editorials, columns and news items demanding for inclusion of Brahui language among other national languages. It continued the struggle till the concerned quarters

accept this demand. In the editorial of 17<sup>th</sup> December 1964 issue, 'Eilum' hailed the decision of the Tribal Publicity and Publication Department, Government of Pakistan for acknowledging Brahui as a regional language. (Editorial, weekly Eilum Mastung-Pakistan, 17<sup>th</sup> December 1964).

'Eilum' also fought for extension of Brahui programmes' duration on Radio. It published a number of editorials in support of this demand. Radio Pakistan following introduction of Radio programmes in 1957, gave only 15 minutes to Brahui language but after pressing demand through 'Eilum', the duration of Brahui programme was extended from 15 to 45 minutes on 25<sup>th</sup> December 1964. 'Eilum' praised the decision of the high ups of Radio Pakistan saying that Radio Pakistan has taken a step of great appreciation acknowledging the longstanding demand of about 1.4 to 1.5 million Brahui speaking people. (Editorial, weekly Eilum Mastung-Pakistan, 3<sup>rd</sup> January 1965).

In 1965, the monthly magazine 'Ulus' being published by Tribal Publicity Organisation started publishing Brahui articles while in 1975, the same Organisation started publishing monthly Brahui magazine 'Awaal' which was later discontinued in 1979. (Brahui: 1972)

Prominent among the newspapers and magazine accommodated contributions in Brahui language are Al-Haneef, Young Baloch, Sada-e-Balochistan, Nawa-e-Bolan, Khawar, Eisar, Nawa-e-Watan, Muhalim, Balochi Karachi and Karkun Quetta.

In March 1981, Brahui Publications Fareedabad began a quarterly Brahui magazine 'Sangat' from Meharh of District Dadu Sindh, which was discontinued after publishing its 17<sup>th</sup> edition in December 1990. The foundation of Brahui Publication was laid in 1975 as 'Noori Naseer Khan Brahui Publication' but in 1976, this first Brahui Publication institution in Sindh was renamed as 'Brahui Publication'. Keeping in view the requirements of Sindh, the orthography of publications from this institute was in typed form which was a great success in the Brahui literature as many of the literary person had of the view that Brahui language could not be printed in typed form. (Brahui: 1981)

In April 1984, Brahui Adabi Society Pakistan, Quetta started publishing a quarterly magazine 'Day Tik' which after publication of five

editions was discontinued due to financial constraints. Afzal Murad was the first Editor of 'Day Tik' which began publishing again after a gap of five years in 1989 under the supervision of Abdul Qayyum Bedar. It was edited by Waheed Zaheer. It continued publishing till 1991 and again closed due to the same problem. In 1998, 'Day Tik' started its publication with a renewed pledge by the members of the Society. Nowadays, Afzal Murad is editing 'Day Tik' under the supervision of Abdul Qayyum Bedar. (Bedar: 1999)

#### TRIBAL PUBLICITY ORGANISATION:

The Tribal Publicity Organisation (presently Federal Information and Broadcasting Department) started publishing Brahui articles in its monthly 'Ulus' from Quetta in 1965 and continued publishing books in Brahui. Some of these are 'Watan Na Nigahban', 'Pakistan Na Taleem', 'Saddar Na Kulaho', 'Ashob Parband', 'Parband', 'Ulus Gichan', 'Qadam Qadam Abad'. (Akhtar: 2000)

#### BRAHUI ON ELECTRONIC MEDIA:

The fourth era records beginning of Brahui programmes on electronic media in 1957. First was an instrumental song on Rabab by Muhammad put on air on 16<sup>th</sup> March 1957 while Nazar Muhammad broadcasted the first folk song on 21<sup>st</sup> March 1957. The first Brahui interview was by Nawab Ghous Bakhsh Raisani broadcast on 4<sup>th</sup> November 1961 while the first speech 'Wakht-a-na Tawar' was aired in the voice of Ghulam Haider Hasrat on 16<sup>th</sup> March 1964. Thus from 1957, the Brahui programmes began with light discussions, songs and talks. Prominent among the persons who took part in Radio programmes were Ghulam Haider Hasrat, Muhammad Kurd, Mir Ahmed Shah, Muhammad Khan Mengal, Mirza Khan, Bashir Ahmed, Abdul Aziz, Pir Muhammad Zuberani, Agha Wahab Ahmedzai and many others. Messages about the Brahui programmes on Radio by Nawab Ghous Bakhsh Khan Raisani and Sardar Doda Khan Zarakzai were broadcast on 25<sup>th</sup> December 1964. The first literary Mushaira in Brahui was broadcast from Radio Pakistan Quetta on 28<sup>th</sup> March 1965 participated by Pir Muhammad Zuberani, Yar Haider, Ghulam Haider Hasrat, Hakeem Khudai Raheem, Maulana Muhammad Yaqoob Sharodi and Maulana Abdul Baqi Durkhani. The first drama

Radio 'Bhut Pirghok', the Brahui translation by Yousafsani Sasoli of an Urdu drama 'Bhut Shakan' written by Mehshar Rasoolnagri was aired on 30<sup>th</sup> June 1966 while the first drama written in Brahui was 'Giddan' by Ghulam Nabi Rahee broadcast on 30<sup>th</sup> March 1967. Nowadays, besides Quetta, Radio Pakistan Khuzdar is also broadcasting Brahui programmes on daily basis. (Gul: 2000)

As mentioned, 'Eilum' the only Brahui weekly newspaper had rendered a great struggle for increase in the duration of Brahui programmes on Radio and achieved the task for more time on Radio with recognition of the importance of Brahui language.

Pakistan Television, Quetta Center started transmissions on 24<sup>th</sup> November 1974 while the first Brahui programme, a humorous skit 'Hanain Kharain' was televised on 26<sup>th</sup> November 1974. PTV Quetta started telecasting Brahui dramas in 1975. The first Brahui drama was 'Nun, Num, Oh' written by Ghulam Haider Hasrat. Since then, Pakistan Television Quetta Center is telecasting different Brahui programmes including musical shows, literary programmes, Mushaira and talks, stage shows etc. on regular basis.

#### LITERARY ORGANIZATIONS:

Before independence of Pakistan, Maktaba-e-Durkhani was serving as the lone literary organization for the promotion of Brahui language and literature but after inception of Pakistan, it took 12 years when the first formal literary organization was formed in 1959. Brahui literary organisations have remarkable contributions in introducing not only the ancient but the modern trends of Brahui literature in the society.

Brahui Adabi Board was the first literary institution formed on 4<sup>th</sup> November 1959 under the patronage of Noor Muhammad Parwana and Sardar Dost Muhammad Satakzai. Sardar Satakzai had to arrange the literary sittings of the Board at his home attended by all of the Brahui writers and poets of that time. In 1966, the Board was renamed as Brahui Adabi Deewan with Sardar Dost Muhammad Satakzai as the Convenor and Nawab Ghous Bakhsh Khan Raisani as its acting Convenor while

Noor Muhammad Parwana was assigned the Secretary-ship of Deewan. The other members were Abdul Qadir Aseer Shahwan Muhammad Zuberani, Ghulam Sarwar Sarpara, Rehmatullah Shah Muhammad Khan Mengal, Yar Muhammad Hazeen, Noor Muhammad Raisani Nauhisari, Yousaf Aziz Shahwani, Hakeem Khudai Ra Mengal, Mir Ahmed Shah Lehri, Hakeem Zikar Mengal, Rais Nabi Lango and Mehmood Ali Pandrani. (Aseer: 1994)

**Brahui Association Wara:** In 1964, the Brahui literary persons formed an association in District Larkana of Sindh province named as Brahui Association Wara which rendered efforts for the promotion of Brahui language and literature. It did not remain on the canvas for much time and was later discontinued. (Editorial, weekly Eilum, 10<sup>th</sup> March 1964)

Brahui Academy Pakistan, Quetta was found on 7<sup>th</sup> July 1964. Mubeen Azam Mazari Advocate was its first President while Muhammad Khan Raisani, the Vice President and Ghulam Haider Hasrat was its first General Secretary. Hakeem Khudai Raheem was the first Secretary while Rais Nabib Dad was the Treasurer of the Academy. The first session that elected its cabinet was attended by Mubeen Azam Mazari Advocate, Bashir Ahmed Lehri, Yar. Muhammad Hazeen, Amanullah Rind, Musa Toor, Abdul Ghafoor Durkhani, Hakeem Khudai Raheem, Rais Nabi Dad and Ghulam Haider Hasrat.

The Brahui Academy has published a number of books covering different literary aspects. It gave boost to the promotion of Brahui language and literature through publication of a number of religious, poetic, grammar as well as the research on Brahui language and literature. The research work on Brahui language and literature done by Dr. Abul Hasan Ali Nadwi is worth mentioning as he had made a remarkable job in exploring the ancient poetry and folk songs, life history and achievements of the early Brahui writers and compiled these in books published by Brahui Academy and other publishing houses.

Nowadays, Brahui Academy has widened its network to the other parts of the province and set up its chapters in Soorab, Kalat, Khuzdar and Nushki.

Brahui Adabi Society Pakistan, Quetta was established on 31<sup>st</sup> March 1978 by the young writers with its founder Chairman, Khudaidad Gul. The first Vice Chairman of the Society was Abdul Wahab Hamdam. The other office bearers included Muhammad Ayub Alam, General Secretary, Mehmood Khan, Joint Secretary, Muhammad Rafiq Qaim, Secretary Information and Abdul Qayyum Bedar, Treasurer. The other founding members of the Society were Sher Muhammad Eilum, Rasool Ghosh Babay and Muhammad Rafiq Fazil. Besides Khudaidad Gul, Dr. Abdur Razzak Sabir, Waheed Zaheer and Arif Zia were remained the Chairman of the Society while Abdul Qayyum Bedar is the existing Chairman, Brahui Adabi Society.

The elder writers of Brahui including Professor Nadir Qambrani, Dr. Muhammad Parwana, Dr. Abdur Rahman Brahui, Ahmed Din Ahmad and Ghulam Nabi Rahee fully patronized and guided these young writers who later proved themselves capable to render valuable services in the promotion of Brahui language and literature. Society has so far published more than 50 books.

Society began publishing a quarterly magazine '*Day Tik*' in April 1978 edited by Afzal Murad and supervised by Dr. Abdur Razzak Sabir. After publication of five editions, it was discontinued due to financial constraints. '*Day Tik*' started publishing again in 1989 edited by Waheed Zaheer and supervised by Abdul Qayyum Baider and continued till 1991. The close of '*Day Tik*' took place due to the same financial problems.

Society members in 1998 had resumed the publication of '*Day Tik*' for the third time which had continued till 2003 without any gap under the patronage of Abdul Qayyum Bedar with Afzal Murad, Haneef Ahmad and Waheed Zaheer its editors of different issues. '*Day Tik*' had resumed publishing in book shape in 2004, 2005 and 2006 devoted to the literary giants including Abdul Jabbar Yar, Dr. Abdur Rahman Brahui and Professor Nadir Qambarani.

Brahui Adabi Society has now branches in Khuzdar, Matung, Mat and Soorab where their members are engaged in literary activities and creations. (Bedar: 1999)

This is a recognized fact that art and literature has a signifying role that takes effective part in the formation of social ideology as

well as other social practice full of experiments of life by the individuals and different segments of society. The efforts on the platform of literature for linguistic meanings, explanation and justification of the creation intentionally or unintentionally are also linked with the struggle of peace and war for reign. In Balochistan, from the era of Noori Naseer Khan till the forced induction of Kalat State with Pakistan, similar ideological formation efforts were continued backed by the ruler class for stability of their political regime and economic interests. They taking cover of Islamic injunctions and united Baloch nations or united State, struggled for the supremacy. Influence on literature right from Malik Dad Kalat's 'Tohfatul Ajaib' or poetry of Reki and Basham till the religious literature created by Maktaba-e-Durkhani, the efforts of ideological formation for the stability of Noori Naseer's regime or the united Baloch nations were continued. But, following the British rulers take over on Balochistan, the capitalists influence, establishment of social organisations, promotion of communication means, setting up of commercial institutions and the introduction of modern education resulted start of disaster of feudalism along with the semi-tribal and semi-feudal system.

With change in socio-cultural and economic set up, establishment of business installations, educational institutions, publishing houses, beginning of broadcasting and telecasting in Balochistan, the old feudal social relations were replaced with modernized capitalist relations.

Educational institutions played vital role in creating a middle class educated segment and a number of social, cultural and literary centers. Brahui language thronged on the canvas. The main centers include Quetta, Mastung, Nushki, Kalat and Khuzdar where Brahui newspapers, literary organizations and institutions and the electronic media provided sound base to the modern Brahui literature.

Before independence of Pakistan, Brahui literature was dominated with religious preaching while in the fourth era progressive thought witnessed till the Martial Law regime of Ayub Khan. All the progressive writers promoted nationalism with the idea of united Baloch but it took a surprising turn when ideology of Pakistan and other related subjects started influence on literature.



---

Brahui writers and poets through their regional literature played a vital role in formation and promotion of ideology of Pakistan. A number of articles and poetic creations are witnessed highlighting national integration by a number of writers both religious and progressive minded who contributed to this effect.

---

---

**REFERENCES:**

- Akhtar, Javed (2000), "*Brahui Adab Ka Naya Tanazur*", B Academy Pakistan, Quetta-Pakistan. p. 23.
  - Aseer, Abdul Qadir Shahwani (1994), "*Board Aan Academy* in weekly 'Eilum' Mastung-Pakistan, 10<sup>th</sup> August 1994.
  - Bedar, Abdul Qayyum (1999), "*Brahui Adabi Society Na Bas Asay Saal*", quarterly Day Tik, Brahui Adabi Society Pak Quetta-Pakistan, January – March, 1999. pp. 12-15.
  - Brahui, Abdur Rahman (1972), "*Brahui Adab Key 25 Saal*", We Eilum Mastung-Pakistan. 17<sup>th</sup> December 1972.
  - Brahui, Abdul Sattar (1981), "*Brahui Qaum Na Sindh Ti* in quarterly Sangat, Brahui Publications Fareedabad-Mehar, S Pakistan. p. 30.
  - Gul, Khudaidad (2000), "Third era of Brahui literature" first ch of unpublished M. Phil thesis entitled 'Evolution of Short Story Brahui Literature' submitted in the University of Baloch Quetta-Pakistan. pp. 26, 32, 33.
  - Parwana, Noor Muhammad (1998), "Parwana Paik", a book bas the interviews of Noor Muhammad Parwana published connection with 'Parwana Year 1996' by Brahui Adabi So Pakistan, Quetta-Pakistan. pp. 36-37.
  - Shad, Saleh Muhammad (1986), "*Brahui Adab Ka Irtaqa*" a chap 'Brahi Zaban-o-Adab' by Qayyum Bedar, Brahui Adabi So Pakistan, Quetta-Pakistan. pp. 63, 64-69.
-

## REFERENCES:

- Akhtar, Javed (2000), "*Brahui Adab Ka Naya Tanazur*", B Academy Pakistan, Quetta-Pakistan. p. 23.
- Aseer, Abdul Qadir Shahwani (1994), "*Board Aan Academy* In weekly 'Eilum' Mastung-Pakistan, 10<sup>th</sup> August 1994.
- Bedar, Abdul Qayyum (1999), "*Brahui Adabi Society Na Ba Asay Saal*", quarterly Day Tik, Brahui Adabi Society Pak Quetta-Pakistan, January – March, 1999. pp. 12-15.
- Brahui, Abdur Rahman (1972), "*Brahui Adab Key 25 Saal*", We Eilum Mastung-Pakistan. 17<sup>th</sup> December 1972.
- Brahui, Abdul Sattar (1981), "*Brahui Qaum Na Sindh Ti* quarterly Sangat, Brahui Publications Fareedabad-Mehar, S Pakistan. p. 30.
- Gul, Khudaidad (2000), "Third era of Brahui literature" first ch of unpublished M. Phil thesis entitled 'Evolution of Short S Brahui Literature' submitted in the University of Baloch Quetta-Pakistan. pp. 26, 32, 33.
- Parwana, Noor Muhammad (1998), "Parwana Paik", a book base the interviews of Noor Muhammad Parwana published connection with 'Parwana Year 1996' by Brahui Adabi So Pakistan, Quetta-Pakistan. pp. 36-37.
- Shad, Saleh Muhammad (1986), "*Brahui Adab Ka Irtaqa*" a chap 'Brahui Zaban-o-Adab' by Qayyum Bedar, Brahui Adabi So Pakistan, Quetta-Pakistan. pp. 63, 64-69.

## REFERENCES:

- Akhtar, Javed (2000), "*Brahui Adab Ka Naya Tanaza* Academy Pakistan, Quetta-Pakistan. p. 23.
- Aseer, Abdul Qadir Shahwani (1994), "*Board Aan Acad* weekly 'Eilum' Mastung-Pakistan, 10<sup>th</sup> August 1994.
- Bedar, Abdul Qayyum (1999), "*Brahui Adabi Society N Asay Saal*", quarterly Day Tik, Brahui Adabi Society Quetta-Pakistan, January - March, 1999. pp. 12-15.
- Brahui, Abdur Rahman (1972), "*Brahui Adab Key 25 Saal* Eilum Mastung-Pakistan. 17<sup>th</sup> December 1972.
- Brahui, Abdul Sattar (1981), "*Brahui Qaum Na Sindh* quarterly Sangat, Brahui Publications Fareedabad-Meh Pakistan. p. 30.
- Gul, Khudaidad (2000), "Third era of Brahui literature" first of unpublished M. Phil thesis entitled 'Evolution of Short Brahui Literature' submitted in the University of Balochistan, Quetta-Pakistan. pp. 26, 32, 33.
- Parwana, Noor Muhammad (1998), "Parwana Paik", a book of the interviews of Noor Muhammad Parwana published in connection with 'Parwana Year 1996' by Brahui Adabi Society, Quetta-Pakistan. pp. 36-37.
- Shad, Saleh Muhammad (1986), "*Brahui Adab Ka Irtaqa*" a collection of 'Brahui Zaban-o-Adab' by Qayyum Bedar, Brahui Adabi Society, Quetta-Pakistan. pp. 63, 64-69.