

Society, State and Discrimination against Zigri Baloch

(A case Study of Turbat)



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Final Approval of Thesis

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FORMAL DECLARATION

I, hereby, declare that I have written this thesis only by my own without any other sources and assistance besides the mentioned ones in the research.

Whatever the ideas have been taken directly or indirectly are mentioned in the thesis. It has not been published and submitted to any other examination board and similar institutions.

I am the mere person who owned the copyright.

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Abstract

This thesis examines the society, state and their discrimination against *Zigri* Baloch. The study aims to scrutinize the perceptions of non *Zigris* towards *Zigri* to unveil the stereotypical opinions regarding *Zigri* community. The study investigated about the nature and extent of discrimination against *Zigri* community and how state is reinforcing these discriminatory behaviors against them. How majoritarian sect: *Sunni* has compelled the *Zigri* into *Nemazi* and make them acceptable to majoritarian sect. The research also looks into the education sector, how *Zigri* has been ruthlessly excluded from the curriculum. Their religion has never been taught to them in schools. They are compelled to read and write *Sunni*'s rituals. *Sunni* Muslims have a rivalry behavior with *Zigri* Baloch and they do not participate in *Zigri* Baloch's rituals as well they negate their rituals. They declared *Zigri* Baloch infidels. Radical *Mullahs* abuse *Zigri* Baloch on Friday sermons and provoke *Sunnis* to stand against *Zigri*. Similarly, state does the same with *Zigri* Baloch. State's officials' lambasted *Zigri* Baloch for practicing *Zigrism*. To them, it is a wrong path *Zigri* Baloch have adapted. State forces preach them to convert and choose the right path: means *Sunnism*. State also accused *Zigri* Baloch attacking the troops, which *Zigri* Baloch deny. In addition, this research used anthropological techniques and tools such as rapport building, participant observation, interview guide, and focus group for the collection of relevant data.

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1. Introduction

The word *Zigri* is used in the local terminology. The outsiders call it *Zikri*. It means the ‘worshiper of God’. This name is given to *Zigri* in the time of Akbar Badshah in the subcontinent, says one of the respondents. Because *Zigri* had served most of the time in the worship of God. From there this name is attached to *Zigri*. The founder of this religion is Syed Muhammad Meeran Johnpuri. He was from Johnpur, Danapur, India. In the 16th century, he had laid the foundation of this religion. He was a great intellectual of his time. He had completed his madrassa’s education at the age of 12. Because of which he got the title of *Asad ul Ulema* (lion of *Ulema*) by the *Ulemas* (religious intellectual) of the time. He had moved in Mecca for the pilgrimage with his some companions there he has claimed himself as *Mehdi* (preacher and guider). After his returned from Mecca he made a lot of people influenced by his knowledge and intellect as well he got a number of opponents (Dost, Pagam-e-eman, 2018). Having found this religion, he was displaced from India by radical *mullahs* and moved toward Nasarpur, Sindh, Pakistan at that time it was said to be subcontinent. Moreover, he continued his preaching besides, being critically criticized by orthodox *mullahs*. Then he approached at Turbat, Balochistan where he stayed with his companions. At a night he prayed on a mountain hill his prayer got accepted by Allah. So from there this hill was named Koh-i-Murad. Koh-i-Murad is the holiest place of *Zigri* Baloch. Most of the *Zigri* Baloch’s holy rituals are performed there. In addition, Syed Muhammad Johnpuri did not stay long here. After he succeeded in convincing a huge number of people, he got life threats by the radical Islamists. Then he went to Afghanistan and spent his last days of life there. He died in Farrah province of Afghistan (Salahzai, 2012).

In some places, *Zigri* are named as *Medhavi* (follower of *Medhi*) too. Historically, the *Zigri* sect is thought to be linked to the northern Indian *Mahdawiyya* movement whose adherents are known in Sindh as *Zikri* (*Zigri*) (Frishkopf M. , 2006). Including both *Zigri* and *Medhvi*, they have a population of 1657841. Only *Zigri* have a population of 1044026. *Zigri* are present in different countries such as Pakistan, India, Iran, Oman, United Arab Emirates, and Bahrain. Most of their population resides in Pakistan, particularly in Balochistan and in Sindh (Dost, *Zigri* Population survey, 2021). Some *Zigris* have migrated to the Arabian Gulf peninsula, where the majority residing in the Sultanate of Oman. Until the first half of the 20th century, *Zigris* were nearly half of Makran’s population, and there were *Zigris* in almost all major towns in Makran

because of constant persecution and forced conversions. The last major attack on *Zigris* in Bulaida (40th kilometer in the north of Turbat) was done in 1980, when a criminal from Iranian Balochistan, Shahmurad (called Shahmuk by the *Zigris*), declared jihad against them. He killed many *Zigris* and forced others to convert to *Sunni* Islam until he was killed. A few *Zigri* families escaped from Bulaida and settled in the Kech valley, others migrated to the Balgitar valley (Pastner J. , 1972).

A large number of *Zigris* also lived in Iranian Balochistan, of Kaserkand, Gih and Sarbaz. These were their major centers for *Zigri* Baloch (Curzon, 1967). However, there are very few left in that part of Balochistan today. The last major group was driven away from there when Qazi Abdullah Sarbazi declared jihad against them in the 1930s, resulted in a major massacre. Iranian *Zigris* left their homeland, abandoned their possessions, and moved to eastern Makran where the *Zigris* were still strong in number (Sureniant, 2014).

In addition, all *Zigri* prayers are performed with bare feet, clothes are to be cleaned and heads covered. *Zigr* is performed in the *zigrana* (house of *zigr*). For individual praying *zigrana* is defined by either a round mat or rug, used exclusively for *zigr* or other meditation, or simply a clean cloth lies on the ground. The *zigranas*, where communal prayers are performed are generally thatched houses, and every settlement has separate ones for men and women. *Zigranas* for men are usually built with a large open ground in front. This space is used for religious gatherings, to prepare and distribute *hayrat* (alms), to hold *chogan* gatherings, to receive visiting *sayyids* or *murshids*, and for other collective purposes. *Zigranas* for women are often built in the center of the village to facilitate the movement of women to and from the *zigrana*. *Zigranas* do not have a *mihrab* (a niche marking the direction of prayer) which indicates that the direction has no meaning to the *Zigris*. They believe that God is everywhere, so one does not need to face a particular direction to communicate with God. *Zigranas* do not have a minaret either (Frishkopf, 2006).

Moreover, *Zigri* Baloch having these differences from *Sunni* Muslims render them facing various difficulties in the society. They are discriminated religiously, educationally, politically, and economically. There is no placement of *Zigri* Baloch in the curriculum of schools, colleges and universities. They are kept aloof from their religion. Having not studied their religion, they have

very little knowledge about their religion. Their religion is fading away. In the last two decades, a rapid conversion has been seen in this religion. This community is encompassed with various problems. They are given fewer opportunities to come to the mainstream of politics. There are very rare representations of *Zigri* Baloch in politics due to this they lag behind in all aspects of development. *Zigri* Baloch are from a very poor background. They used to be nomads and pastoralists. Their economy is linked with the herding of cattle. In industrial development, they are far away. They had not been allowed to avail themselves of economic benefits. Still, most *Zigri* Baloch live a very poor life (Baloch M. , 2014).

This study explored the problems of *Zigri* Baloch, which they are enduring by the state and society. This research has shown a comprehensive detail of the *Zigri* community, which they are undergoing at the current time.

1.2 Statement of the problem

The present research explores the various forms of discriminations faced by *Zigri* Baloch from converter *Nemazi* and *Sunni* sect. Furthermore, as the state apparatus is represented by the majority *Sunni*, so the officials use their power and authorities to further discriminate *Zigri* Baloch. How power has been misused by the majoritarian *Sunni* officials and *Sunni mullahs* to marginalize and discriminate *Zigri* in core pretext or others. Society is perceived as *Sunni* sect of Islam in Turbat. It is the major Islamic sect in Turbat.

There are several researches on *Zigri* Baloch but most of them are on Iranian Balochistan's *Zigri* Baloch. There has been less concerns on the *Zigri* Baloch in Pakistani Balochistan. So it was the gap of my research, which I have explored in the fieldwork. The gap was the discrimination of society and state on *Zigri* Baloch. Furthermore, the *Zigri* community has been given very little concentration or has deliberately been ignored by the state and marginalized by society. They are never deemed to be part of their priority in all aspects of life. The state has stereotyped the *Zigri* Baloch that they are involved in the insurgency and they are kept aloof from the mainstream of development. Moreover, society also discriminated against the *Zigri* Baloch to a large extent. They do not tie the marriage knot with the *Zigri* Baloch and do not eat with them as well. They do not attend their funeral prayers too. The rivalry behavior of *Nemazi* community and state have compelled the *Zigri* Baloch to take asylum in mountains and live in far-flung areas of Balochistan

and other provinces of Pakistan. Being isolated from the masses, *Zigri* Baloch had been weak economically, socially, politically, and educationally. Moreover, *Zigri* Baloch do not have any placement in the curriculum of the Balochistan textbook board. They are taught the same thing as *Nemazi* are taught in the schools. Even they do not have any concern with some topics which are present in the textbook. Such as *Namzi's* ritual: how they pray and practice their religious activities. *Zigri* Baloch's religious and death ceremonies are quite different from *Nemazi's* ones. These are the problems that *Zigri* Baloch are going through in these days in Balochistan. They are to be looked through.

1.3 Objectives

- To document the perceptions of local *Sunni* Muslims (*Nemazi*) about *Zigrism* and their discriminative behaviors against *Zigri* Baloch.
- To document the nature and extent of state's discrimination faced by *Zigri* Baloch.
- To analyze the acceptance and placement of *Zigri* Baloch in the educational curriculum

1.4 Significance of the research

My field of research is about the society state, and discrimination against *Zigri* Baloch. So this topic falls in the discipline of anthropology of religion. This research, academically, has a great importance in the anthropology of religion domain. It can provide a piece of comprehensive information about the *Zigri* community. Some new things have come forward via this research and they are of great importance. This research studies all those rituals, which *Zigri* Baloch practice. Anthropologists can include this write-up in their course of content to teach it in the anthropology of religion discipline. It is also helpful for the international NGOs to further work on the issues of the *Zigri* community. The problems are manifested clearly and transparently in this research. As well the local NGOs can highlight these issues in the mainstream governmental platform for the solutions. It will become easy for the government to make its policies accordingly and look into the matters of *Zigri* Baloch and provide them incentives via its policies. On the other hand, for the local community, this research has a huge significance. Their voice would be manifested to the higher authorities and concerned departments. Might be government and concerned departments will try to resolve their issues via this document. In nut shell, the voices of voiceless people have been documented and is made a part of the written literature. In this way future researchers can

draw benefits from this research as an inside and emic views of *Zigri* Baloch. Mostly the literature has been produced by the orientalists.

2. Review of the literature

Discrimination had been a prolonged journey of societies and states. Those who had been powerless in a society or state were always been marginalized by the powerful. What discrimination itself is, it is a bad word to be used. It is to commit a guilt to choose one person or thing better than other. Give more priority to one community, class, age, sex, race, religion, and region than other (J.R, 1985).

In the entire world, there is hardly a country that does not have minorities. Almost all the countries of the world have minorities. They are of religious, racial, lingual, regional, and other minority groups in the world who are in fewer number in the total population of a country. With rough statistics of the United Nations (UN) approximately 10-20 percent of the world's population exists on minorities. They are the most disadvantaged in all aspects of fundamental rights. Even they denied participation of mainstream politics and public life activities (Alam, 2015, p. 1).

Literally, the minority does not have a specific definition internationally. It still contradicts with complexities. Its definition differs from situation to situation. Owing to this, when anything bad occurred with a minor group, government disclaims its responsibility. Because there is no official declaration of minorities. At the first time, the Permanent Court of International Justice had tried to declare a definition for the Graco-Bulgarian minor community. It defines the minority as so, they are a group of people who differ from race, religion, tradition, and culture from the rest of the population. They rear their children via their cultural traits and tradition. It was done based on two approaches. On an objective and subjective basis (Alam, 2015, p. 4).

Discrimination exists in all corners of the world on various grounds. Such as Muslims in America are in the minority, where white supremacists have rhetoric that Muslims are terrorists. They spread violence in America. Most of the west is experiencing Islamophobia. As Muslims preach their religion, this preaching makes people to strictly adhere to their religion, which puts other people in fear to treat Muslims badly. It is natural where there you are in the minor number you will be treated inferior. As Muslims majority countries treat other religious people badly. Its examples are manifested in Pakistan the most. Moreover, the 9/11 event had created more dogmatic perceptions against Muslims in America. Whites are in chaos about the Muslims that they are not loyal to America. They think that the increasing Muslim population in America can harm the peace of America. Peter King says the vast majority of mosques in America are run by

extremists. With this statement, a huge number of people have supported him in this regard that “yes” Muslims are spreading violence in the country (Ster, 2011).

In the same way, Roma in European countries has undergone the same consequences. They are underprivileged educationally, culturally, socially, politically, and economically. Owing to their minority, they are ill-treated by Europeans. In educational institutions, the government have put educational obstacles for the Roma who faced linguistic barriers, admitted to below level of educational standards. On the other hand, poverty is another obstacle for them to be deprived of a good level of educational facilities. They are suppressed in Europe because they did not have their land to sit in. Whatever the countries they are living in they are not their origin of land. Some had come from Slovenia, Hungary, and Croatia. When they reside in other countries of Europe they encountered bundles of discriminatory circumstances. They are undervalued on the job as compared to other people (Bačlija, 2009).

When discrimination is seen regionally then South Asia is the fifth most populated region of the world. It is one of the poorest regions of the world in the protection of minorities' rights. Civil society programs, media reports, odd official reports, and minorities' rights are violated terribly in this part of the world (Hussain, 2016, p. 1). According to the report of US Commission of Religious Freedom of 2015, Pakistan is the first vulnerable country that marginalizes minorities' rights in South Asia. India and Afghanistan are in Second number and Bangladesh and Sri Lanka are among the other six countries in violation of religious freedom in South Asia.

India is a culturally rich country in the region. It has multiple religious, ethnic, linguistic, racial diversity. As well when diversity increases in a region and country than their discrimination also increases. In here, discrimination is among the same religious and ethnic groups. Here people are segregated based on caste, creed, and economic status. Caste discrimination is very normal in India. The high caste people do not let the low caste people eat and sit with them. Brahman do not marry, perform religious rituals and sit with schedule caste like untouchable known as *Dalit*. In every walk of life, they are pulled back. These *Dalit* are very weak economically. Because in job opportunities they are given less priority than other caste people. Though they are talented in their field because of their caste, they are sidelined. One of the survey reports says some people from the *Dalit* caste have been interviewed and some from upper caste *Dalit* have given the best results but still upper caste people have been selected. In public and private workplaces *Dalit* are ignored

terribly. On the other hand, Muslims are in minority in India they are also mistreated because of their religious identity (Newman, 2007). In educational, economic, political, and social places are left behind. The Hindu extremists have rivalries with Muslims which is why they sometimes do lynching of Muslims. Many such cases have taken place in India by Hindu extremist groups against Muslims.

The same is the case of Afghanistan with minorities. Afghanistan is a war zone for several decades. There exists religious extremist groups such as the Taliban, Al-Qaeda, and Daish. They want to impose Islamic rules in the country. So they have given tough times to the minority religious groups in the country. Shia Hazara are the victim of attacks by the Taliban and other militant groups on daily basis. The government have a loose control over the country, particularly in Khorasan province. When in 1996 the Taliban had captured Afghanistan they have tried a lot to convert all non-Muslims into Islam. They also considered Shia Muslims infidels.

They have been attacking their holy places as they did in *Mazar-i-Sharif* where more than 2000 people were killed and hundreds of people had been injured most of them were Shia Hazara. Moreover, a new group of insurgents, the Islamic State of Khorasan province, is an off-shoot of the Taliban, is very active in attacking the minorities' holy places, markets, and public venues. In 2018 it attacked Jalalabad province which killed 19 people and more than two dozen people have been injured. According to the state department, an annual report on international religious freedom in 2018 says 19 attacks had taken place on minorities where 223 civilians had been killed and more than 500 people have been injured. These intense attacks on minorities since the 1990s a large number of minorities have bunked off from the country. In 1990s number of Sikh and Hindu were 200,000 which reduces in a big number 3000-7000 in recent time (Akins, 2019). Afghanistan is a graveyard for the minorities to live and survive there. They are very vulnerable. There is no safety for them in the country. If one lives, he needs to confront the attacks and kill and damp by insurgents in the country. Even though the government have written in the constitution of Afghanistan that minorities have the rights to live and practice their religion in the country but, on the other side, in the same constitution which does not recognize the Bahais-faith people in the constitution. Minorities have been given very limited rights in the country. Afghanistan is recognized as an Islamic country where the president of the country must be a Muslim and minorities hardly possess caliber positions in the government. Minorities with self-

help have made an organization work for the development of their community but in this regard, government do nothing for them to come forward. They were completely left alone. If they could do by their own they do if not they cannot get any incentives from the government (Thakur, 2018).

In addition, when we see the discrimination in the Pakistani context then here it is in extreme form. From the creation of Pakistan till nowadays minorities endured huge discrimination in the country. At the ancient of the country, the founder of Pakistan Muhammad Ali Jinnah quoted as such: *“Everyone is free in the state whether he/she is a Hindu, a Christian, a Jew, etc. They must remain in their religions. Muslims are free to go to Mosques, Hindus are free to go to Temple and Jews are free to go to synagogue. Not only religiously free as well they are liberated with no discrimination based on caste, color, age, gender, religion, and region (August 11, 1947, Constituent Assembly).”* Pakistan had a different vision at the time of independence but it changes now. It was for all who were the denizens of the state. There was no discrimination based on caste, faith, and region (I.A, 2014). Discrimination had begun at that time in the country when there were changes in the constitutions.

Prime Minister Liaquat Ali Khan’s conformity for nationhood via objective resolution of 1949 to making Pakistan an Islamic State. The Islamisation movement of Pakistan had created problems for the minorities. After this resolution, Ulema became powerful religiously and became dominant in the state. They demanded the resignation of the first Foreign Minister, Sir Zafarullah Khan, who was an Ahmadiya. The Muslim riot had a violent protest against him, among whom was, Abul Ala Maudoodi, the founder of Jamat-e-Islami. They had been countered by the police. Maudoodi, a prominent Islamist was caught and killed. From there religious violence erupted in the country (I.A, 2014). From there the religious violence prolonged in the country till now. The most violent cases occurred in the country in the years 2011 and 2012. In 2011 the minorities' Minister Shahbaz Bhatti was killed. In the name of blasphemy. It generated a space of fear in the minds of minorities. They face critical circumstances in the country. A Christian community, Joseph Colony, was burnt into ashes and coals by the extremists in Lahore. Christians have not only been violated but also their girls had been raped and impelled to forced marriages to Muslims. It is still continued.

Furthermore, Pakistan is a country which has become a part of United Nation for its safety as well for other nations' safety. Being a part of the United Nations so it must accept the rules and regulations of the United Nations. Pakistan is a signatory of the Universal Declaration of Human

Rights (UDHR) 1948, in Article 18 it is mentioned that every individual has the freedom of expression, conscience, and religion to follow. In UDHR 1948's charter in Article 1, it is mentioned that "*All human beings are born free and equal in dignity and rights*" (I.A, 2014). But this state has failed to provide basic rights and security to the minorities. The policy-makers and law implementer authorities are lethargic in favoring to protect the minorities' rights.

All causes of extremists' violence go to General Zia ul Haq who had fueled the fire in the imposition of Martial law in the country and imposition of Islamisation in the country which sped up violence more in the country on minorities. Zia was funded by Saudi Arabia to counter Shia in Pakistan. He was directed to make Pakistan a Sunni country. Because in 1979 when the Iran revolution had come Shia became in power in Pakistan too. Saudi Arabia is a rivalry to Iran because its Shi'ites always made tactics to counter it. To Zai ul Haq, was allied to perform this activity. Zia made different extremists militants in the name of Jihad not only in Pakistan but also sent in Afghanistan to fight against the Union of Soviet Socialist Republic (USSR). On the other hand, Zia was a military dictator. He imposed martial law in the country. He making his martial law's roots strong in the country had brought a change in the Objective Resolution he added a new Article in the constitution in the name of A2 in which he omitted the word "freely" before it was mentioned that a non-Muslim can freely profess and practice their religions. After its omission, it is hard for minorities to practice their religion freely in the state in any place. The 1973 constitution makes it hard for the minority to regulation their religious rituals in the country. Shia saw the Zia Sunni Islamisation and Pakistan as a Sunni state they made an organization in the name of Tehrik-e-Nifaz-e-Fiqh-e-Jafaria (TNFJ) for their protection in 1979. Then this organization was converted into a Shia militant group in 1985. Shia militants had not been seen in killing civilians but Sunni is at the forefront in killing Shia civilians in public. Sunni seeing their selves in the majority in the country and being imposed radical ideologies are too violent they do heinous crimes against minorities. Sunni attack the minority in the name of religion accused them of blasphemy. A Sunni Muslim gunned down an Ahmadiya in a court of Peshawar. A small girl of the Christian community was abducted and forcefully converted into Islam. She was married to a 40-year-old man. As for such heinous crimes, culprits should be sentenced to prison. But in Pakistan law and order enforcement implementers are weak to counter the criminals. They encouraged and tagged them with the Ghazi title. Such treatment encourages radical Muslims to commit more and more

crimes. That is why in this region minorities are marginalized. Minorities have critical issues in the region (Jimenez, 2014).

Minorities have very few opportunities in stabilizing themselves in the country, religiously, educationally, and politically. They have very limited options in serving the country. Like Atif Mian, the twenty-fifth world economist was eliminated from the finance minister's portfolio because he was an Ahmadiya. Likewise, the Ahmadi community people are being attacked in the name of so-called blasphemy. Moreover, the cases of assassinations are getting increased in the entire country very rapidly. Salman Taseer, the governor of Punjab, was assassinated by his security guard merely stated the blasphemy law is a “bad law”. In 2011 on Asia Bibi, a Christian woman had been behind the bar for 9 years. She had been released in 2019 she fled to Canada for a lifetime. Because she and her family had been threatened in living in Pakistan. As it is the same case with Hindus in Sindh. They are abducted and forcefully married to Muslims (I.A, 2014).

It is not only the Ahmedi community that is being attacked by militants but also the Shia community are attacked in the country in an enormous number. Sunni, Deobandi ideology Muslims declare Shia infidels. Sunni extremist Muslims belonging to Sipha-i-Sahaba Pakistan (SSP), have made a group in particularly countering the Shia community in Pakistan that is Lashkar-e-Jhangvi (LeJ). It is an off-shoot of Sipha-i-Sahaba Pakistan. They are active enough until leaving Shia Muslims s. They believe Shia are blasphemers they deserve to be killed. This organization has financial support from private Arab donors to serve as Anti-Shia and Iranian militia in the region. LeJ is affiliated with Teerik-i- Taliban Pakistan to carry attacks in the country. It also made links with Islamist groups which are fighting in Kashmir and Afghanistan. LeJ had attacked an Iranian diplomat, Muhammad Al Rahimi in 1997 in Multan. Also in the same year, they had attacked the Iranian Cultural Center in Lahore (Jimenez, 2014).

Lashkar-e-Jhanvi and Sipha-i-Sahaba Pakistan’s people had gotten training from Harket-ul-Aansar. To make their attacks more successful in the country. When their attacks got paced in the country, it was banned in 2002 in the country but attacks were in the same way as they were before. Because they had launched the attacks via a two to three persons group. In this way, they had been successful in the plans of the mass massacre of Shia. Shia lives in a large population in Balochistan. Balochistan is a diverse province with many religious creeds people.

Balochistan is a multi-lingual, religious, and ethnic populated province of Pakistan. The main ethnic groups are Baloch and Pashtun. There are also Shia Hazara, Sindhi, Sarakhi, and Panjabi. Shia Hazara lived in the province long ago. Their population is estimated to be 500,000 in Balochistan, particularly in Quetta. Baloch have been secular as they have welcomed the different religious and ethnic groups in the province and give them protection even before the existence of Pakistan. There also lived Hindu, Sikh, and Christian. Shia Hazara and Sunni have a prolonged rivalry with one another, which intensifies the violence in the province. Lashkar-e-Jhangvi head Malik Ishaq who had regulated the organization since 2002. He had moved into the country freely without any fear from the government. He had been the mastermind of attacks on Shia in the country. One of the statements in the Urdu newspaper says Shia are blasphemers they should choose to die or accept Sunni Islam.

Furthermore, his statement is like this: “All Shi’ites are worthy of killing. We will rid Pakistan of unclean people. Pakistan means land of the pure and the Shi’ites have no right to live in this country. We have the edict and signatures of revered scholars, declaring Shi’ites infidels. Just as our fighters have waged a successful jihad against the Shi’ite Hazaras in Afghanistan, our mission in Pakistan is the abolition of this impure sect and its followers from every city, every village, and every nook and corner of Pakistan. As in the past, our successful jihad against the Hazaras in Pakistan and, in particular, in Quetta, is ongoing and will continue in the future. We will make Pakistan the graveyard of the Shi’ite Hazaras and their houses will be destroyed by bombs and suicide bombers. We will only rest when we will be able to fly the flag of true Islam on this land of the pure. Jihad against the Shi’ite Hazaras has now become our duty.”

Zulfikar Naqvi a Shia judge was killed in Quetta on August 30, 2011, by a bike rider with his driver Essa Khan including a police bodyguard Abdul Shakoor. On September 20, 2011, and another massacre took place in Mastung. 2011-12 were the gloomy years for Hazara. They were in critical condition in these times. Their lives have been caged in their home fear encompassed from four sides. Attacks did not stop here on February 25, 2013, two suicide bombings had been on Hazara in Quetta which killed 200 hundred people and hundreds of others have been injured. Malik Ishaq was accused of these attacks he was taken into custody. But the government could not find sufficient evidence he was left on bail by Lahore court (Jimenez, 2014). Then in 2015, Malik Ishaq was taken to police custody once again he was being taken to Muzaffargarh city on the way

his supporters attacked the car in defiance police killed Ishaq along with his two sons including 11 others. After his death attack on Shiites was normal (Mahmood, 2015).

It is not only LeJ that is active in Balochistan in killing religious minorities but also other religious extremist groups are active in killing the minorities such as Islamic State (IS), Daish, Jundallah, and etcetera. Jundallah was an organization headed by an Iranian-based Baloch Abdul Malik Reki. He was involved in killing the Iranian forces and Shiites in Iran. Abdul Malik is a big threat to Iran he was caught and hanged by Iranian forces in 2010. Moreover, his organization was split into three groups: Jaish-ul-Adl, Jaish-ul-Nasr, and Lashkar-e-Khorasan. Jaish-ul-Adl is the more active organization in the Goldsmith line. It carries attacks on both sides of the border of Iran as well in Pakistan. Mostly they target Iranian *Gajar* (Iran security guard) (Notezai, Balochistan and Yemen war, 2015).

Zigri sect from its imminence in Balochistan had faced discrimination from *Nemazi*. *Nemazi's* discrimination and hatred are seen in the time of Nasir Khan the Great from 1749 to 1795. Nasir Khan invaded *Zigri* Baloch to convert them into *Nemazism*. Whosoever denied converting were sentenced to death. This was the most fundamentalist religious regime in Balochistan which is seen as a religious conflict in Balochistan. This war was named a *Zikri-Nemazi* war in which 35000 *Zigri* Baloch were killed (Baloch S. , 2015). Most of the prominent Baloch historians write that *Zigri* Baloch is soft they do not have fights with anybody they did not preach their religion to other people. It was limited to themselves. But despite their loving nature, religious extremists of the times had attacked *Zigri* Baloch. Having cruel behavior with *Zigri* Baloch by the external power *Zigri* Baloch have left the cities they have moved in mountainous and far pledge areas for a safe zone. Some have moved to interior Sind still they are dwelling there (Notezai, who are Ziki, 2016). Having an extremist mindset of the *Sunni* Muslims in Balochistan *Zigri* are ostracized by them they do not consider them Muslims. They call them with such names *Bhangee* (dirty people), *jahal* (backward). They are harassed by the *Sunni* extremists in society. They are pressured to accept Islam. Jammāt-e-Islami and Jamiat-e-Ulma-e-Islam are the two main religious parties, which are active from 1960 in campaigning against *Zigri* Baloch to accept Islam. In 1987 a *Zigri* Leader challenged the orthodox *ulema* in entering *munzara* (shrine). With this argument, hate emerged in the common *Nemazi* for the *Zigri* Baloch. In the past Baloch *ulema* tried to persuade the *Zigri* Baloch to convert into *Nemazism* but in recent times they try to coerce them to convert. In 2003 a

Zigri Leader, Andul Ghani who was on his way to Karachi was killed by two motorcyclists he could not reach at the hospital before he died. *Sunni* Muslims' hatred is at its peak. *Anjuman Siphah-e-Sahaba* a *Sunni* Muslims group tried to go to legislation in 1994 to declare *Zigri* Baloch non-Muslims but they were unsuccessful in their motives. Still *Zigri* Baloch are threatened at gathering at *Koh-e-Murad*. In recent times for their protection police, frontier crops and *Zairat* committees' members are taking care of *Zairati* at the time of the 27th of Ramadan (al, 2009).

Furthermore, after two centuries of *Zikri-Nemazi* war, another war began at the regime of the dictator Zia Ul Haq he had provoked the *Sunni* Muslims and told them that shame on you people you can buy motorcycles but you people cannot build a mosque. At that time constructing a mosque was equal to the cost of a bike. He provoked them to do *jihad* against *Zigri* Baloch. It was the time of 1980s there were several attacks on *Zigri* Baloch when they were coming for pilgrimage at *Koh-e-Murad*. *Mullahs* conveyed the message of Zia in their mosques in Turbat to raise against *Zigri* Baloch (Baloch Z. A., 2014).

In addition, the state of Pakistan had realized that it has failed to counter the Baloch National Movement so it tried different tactics to counter them. Before Baloch was made the fight in the name of the language of Balochi and Brahui but after this tactic of state failed, religion has become the strongest tool to be used to defeat Baloch National Movement. So here the religious involvement had been seen in Balochistan. In 2007 a flood had come in district Turbat (Kech) which left thousands of people homeless. Also, such floods hit in the districts of Jhal Magsi, Naseerabad, and Jaffarabad in 2010, 2012, and 2013 respectively in the same way as Turbat was. An earthquake hit the Washuk district of Balochistan which left about 3000 homes damaged about 19000 people were homeless. For their help, only the government of Balochistan has given only 60 tents to them nothing else. The government of Balochistan have refused the help of Médecins sans Frontières (Doctors without Borders) and the United Nations organizations. All the ground care was under the hand of the Pakistani government. The government have allowed the radical Islamists groups to come forward there for the help of the people. They were Falah-i-Insaniyat Foundation (Lashkar-e-Taibaa/Jamaatud Dawa) and Al-Khidmat Foundation (Jamaat-i-Islami). These were active in the ground to help the people but their motives were quite different. They have only graffitied their slogans there have not been seen any buildings and reconstruction of infrastructure in these catastrophic places. They tried to radicalize the people of these communities

for their use. Later a Human Rights Commission of Pakistan said in a report that the federal government had committed a huge mistake to allow the Islamic militant group in entering Balochistan in identifying the Baloch nationalist. So these militants had ruined the peace and prosperity of Balochistan. These Islamist groups: Lashkar-e Jhangvi, Jaish-e Muhammadi, Furqan al-Islam, Jamiat al-Dawa, and Lashkar-e Khorasan are now active in the genocide of Baloch nationalists, in particular, Zigri Baloch. The state has given free rein to Daesh in Balochistan to launch any kind of attack on the masses. People are in a state of fear and trouble. In recent times Zigri Baloch have gotten threats from this religious militia to not go to *Koh-e-Murad*. If they go they will bear the consequence of death. These *jihadi* groups still today active in harassing the Zigri Baloch. Lashkar-e-Khorasan is targeting the Zigri Baloch in Gwarkop, Dasht, Gresha, Awaran, Mashky and Khuzdar (Baloch M. , 2014).

Zigri Baloch are in lower edge in the state. On one side they are discriminated by the society and on the other side, they are discriminated by the state. One of the reports prescribed the discrimination of state so as to that an armed group of state back agencies had opened fire on a *Zigrana* on Zigri Baloch on August 8, 2014, in Tarteej, Awaran where six people had died and a dozen other were injured in the attack. These people had moved back at frontier crops camp when they had been chased by the people. The state claims that Zigri Baloch are the key figure in attacking troops which is the reason they treat them badly (Nasar B. M., 2014, p. 1).

State and society have rivalries demeanors with Zigri Baloch. They are ill-treated in every facet of life whether that is on job or on daily practices of ritual. Only because Zigri Baloch differ from them by sect. Moreover, educationally Zigri Baloch's religion is rarely seen in the textbooks. They are to read and write about the *Nemazi's* rituals and practices. On the other hand, Zigri Baloch fear from the religious extremists who compelled them to convert. These religious threats, rare placement of *Zigrism* in textbook, governmental official behaviors, and many other discriminations are manifested in Zigri community by non-Zigri Baloch and state. It is the responsibility of state to provide the constitutional rights of every citizen which are present in its constitution. But state has failed to provide the basic rights to its people.

3. Research methodology

In conducting research one needs to take the support of different techniques and tools to extract data from the field. I conducted ethnographic research in which I used the qualitative method. In qualitative research, we interact with the people for getting first-hand data from the field. In the fieldwork, I used these techniques and tools for data collection. Rapport building, participant observation, key informants, sampling, interviewing, focus group discussion, audio recording, field notes, daily diary, and case studies. These are explained in detail below.

3.1 Techniques

Techniques are the ways in which researchers will approach the people for data collection. These techniques help one out to draw out the valuable information from the people.

3.1.1 Rapport building

I am not a religious person so it was hard for me to research on religion. And rapport building was a harder thing for me. I hardly begin a discussion on religious topics. Interacting with religious scholars, professionals, students, and with common people in the locale to grip information about the topic. In the beginning, people had seen me with them they perceived various things in their minds that why this man is making close relation with them. Because Turbat is such a locale in which every individual keeps dogmatic and judgmental views about others' religions. There is trust deficit in Turbat, no one trusts others. Everyone has fear from other people who must not harm them. Religiously they are more fearful because they had seen terrible times of religious violence. But when I became closer to them, and I explained my purpose of being with them. People of the locale hardly give me an interview when they listened to the topic of my research. They demanded the interview guides at first to see them then to give me an interview. Even some of these people took my interview guides and they did not give me an interview. It was very hard for me to collect data from the people on this topic. But after building some rapport among people, they had given me interviews and they were very open in giving interviews. They were like an open book to share each and everything with me which they experienced in their lives.

3.1.2 Participant observation

In this method, one needs to be indulged in work with other people in society. I tried my level best to participate in every event, occasion, ritual, festival, and other activities. In duration of the

field work, a person from Zigri community had passed away. It was one of the moment I was able to participate in it and observed the rituals. I had never seen in the mourning people recite *motk* (a type of ritual in which people pray for the corpse). It was all new for me. I inquired and explored about it. In addition, I was also able to participate in the *chogan*. It is conducted in *Koh-e-Murd* almost on every fortnight mostly on Mondays' nights also they do charity at this night. I spent some days at *Koh-e-Murad* to be indulged in the rituals which *Zigri* Baloch do. I could observe that traditional *Zigri* perform all the rituals but the moderate and urban dwelling *Zigri* are quitting the *Zigri* rituals. These rituals are fading away with the elderly people. Moreover, one of the birthdays' ceremonies people have sung *lilo* and *nazank* for the imminent of the new baby in the family. Every single thing had benefited me in my research. As a common person, I did not know the importance of the words of elders and intellectuals but as anthropological lenses when I entered in the field research I encountered with various novel things. Their living style made me more curious about my research to find more and more about this community. Their nature of friendliness brought me closer to them. They had a great love for their way of life. Even they did not have the basic facilities of their lives but still they were living happy lives.

3.1.3 Key informants

A researcher cannot do good research and cannot find valuable data in the field-work until he/she consults with a key informant. So I found some key informants from whom I proceeded my research. My key informants were Ali Jan Maqsood, Javid Dildar, and Sadiq KB who helped me out in the fieldwork for collecting valuable data. Ali Masqood who is son of a mullah of Zigri community. I had interaction with him in an academy from there we know each other. I requested him for the help about the data collection. When I shared my topic with him he was so excited that someone is researching on their religion. He was happily ready to help me in finding data. Javid Dildar who is an inhabitant of Askani. Askani is one of my locale. So I know Javid because we have read from the same school. He was also one of the displaced person I thought he can better lead me to the people of his locale. Owing to this I chose him as one of the key informants. Sadiq KB who is an inhabitant of *Miri*. He is a student of University of Turbat. I have done my bachelor at University of Turbat from there I had know-and-how with him. I pleaded him for the help he gave me his precious time for the help. These all the key informants not only guide me to the right person for the interview but also they accompanied me in the fieldwork.

3.1.4 In-depth interview

To gain a comprehensive data in the fieldwork, in depth interview is mandatory. The interviewee will provide you detailed information about your field of study. I applied this technique for collection of data in the research. I have got valuable information via applying this technique.

3.1.5 Interviewing

In an interview, both of the types were used: structured and unstructured interviews. In a structured interview, one is limited with certain premises to ask the interviewee and in unstructured, there is no hard and fast rule to be imposed in the interview. In this, I took it in a different direction when I saw the respondent is getting bored. I start general discussions and mixed up with interesting jokes so that the respondent gets fresh and then continued the interview. I had interviewed twenty-six people in the fieldwork. Some were quite interesting respondents and they had given detailed interviews with whom I enjoyed acquiring more and more questions.

3.1.6 Focus group discussion

It is one of the important anthropological tools to collect data from a group of people usually comprised of four to five persons. Individually, everyone hesitated to answer and they hide the information but when they were in group to discuss about *Zigrism*, everyone reveals the genuine reality which they themselves endured or they have seen. Such as they were fearful to answer about the troops preaching individually. But in group they shared it how they were lectured and changing the religion. In group, respondents feel confident to discuss the issues. I have conducted four focus group discussions during my fieldwork.

3.1.7 Case study

I used the case study method in my research, where I got that what kind of problems people had faced in their lives in society. The case study method is a narration of people who had endured or undergone similar issues which I am writing about. It made me alert that I can face such problems in my research or the people in the locale who faced such issues. It paved the way for me to ask people-related questions which I had encountered in the case study. I have conducted three case studies based interview in the field. They are about the state officials' behavior with *Zigri Baloch*, *Sunni* jihad against *Zigri Baloch*, and tactics of *Sunni* in providing incentives to *Zigri Baloch* for conversion.

3.1.8 Sampling

I had segmented my sample in various parts where I made categories to conduct my research in which religious scholars, governmental officials, MPhil scholars, minor students, politicians and elderly people are included for gathering data. I approach these people in the community who had a great command over *Zigri* Baloch affairs. Segmentations had provided me the perceptions of the overall community because all levels of people were involved in my sample population. Data were collected from the respondents of with the diversified background to document the various facts of *Zigrism* and discrimination faced by them. As well I used quota and snowball sampling from these I was referred to some other people to include in the sample.

The overall population of Turbat city was huge. It was impossible to include all the people in data collection in short spin of time. I have taken some selected people for data collection. The overall population of district Turbat is 909116. Among them urban population is 302126, including ten transgender and rural population is 606980 (District Kech Population , 2017). Among them *Zigri* Baloch population in Turbat city is 199374. It is also a large population I was unable to interview every individual in the field so that I have only conducted 26 interviews from the overall *Zigri* population.

3.1.8.1 Stratified sampling

It is a method in which simple size is categorized in subgroup in order to involve the all aspects of local people in data collection. It can be gender, class, qualification, age, religion, and profession. I segregated the simple size in these categorizations: students, MPhil scholars, politicians, governmental officials, religious scholars and elderly people. Besides segregated them in class, gender, age and other subgroups. Among which I have selected eleven students, five MPhil scholars, two politicians, four governmental officials, two religious scholars and two elderly people. All types of social factor was involved in this. Though age, gender and class were not mentioned but they are already present in these people.

3.1.8.2 Simple size

S.no	Simple	Simple size
1	Religious scholars	2
2	Politicians	2
3	Students	11
4	Elderly people	2
5	Government officials	4
6	MPhil scholars	5
Total		26

3.1.8.3 Purposive sampling

A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Purposive sampling is also known as judgmental, selective, or subjective sampling (Crossman, 2020).

I used purposive sampling because everyone in the field was unaware of *Zigrism* origin and history. I selected some from those who could give me comprehensive information about *Zigrism* and *Zigri Baloch*. Moreover, the topic falling in religious domain, everyone was afraid of giving interviews, so I interviewed those who were willing to give.

3.2 Tools

Tools are the supports, which help the researcher in extracting data in the field. As techniques guide us how to find data as well tools are assistance in the time of data collection. Moreover, they are mentioned in below.

3.2.1 Interview Guide

For collecting structured data in the fieldwork, one must take the help of the questionnaires (interview guide). This helped me to question people in all aspects of *Zigrism* and *Zigri Baloch*.

3.2.2 Audio recording

It is hard for everyone to pen down every word of the interview on paper. A person like me who forgets things very soon must take the help of audio recording. One forgets each word of the respondent while rewriting the thesis. Due to this, I had taken the help of audio recording in the time of interviews. They were saved with me I could write them at night with full relaxation. I did

not get time immediately in writing the interview so after that, I listened to the audio recording and wrote the research with satisfaction. I thought it is better not to lose any single idea of the respondent in the research. Because I jotted the responses of the respondents. There would be chances of slipping some important points. It was too helpful in my fieldwork to preserve the interview and rewrite them with relaxation. I had taken the consent of every interviewee and then recorded the interview. As well some did not allow for recording then I jotted their interviews.

3.2.3 Field notes

I jotted down the important points of the interview as well when I saw new things in the field, I noted them in my register during the field work. They helped me to recall the whole scenario and interview. Field notes are not formal writings there can be grammatical, punctuations and spelling mistakes. Their purpose of writing is not to skip anything important. So when one starts writing his/her thesis these field notes can help them out in writing the thesis. It was mentioned above that every individual does not allow to record the interview then field notes come and handy in compiling the data. I was mandatory for me to use this tool in data collection.

3.2.4 Daily diary

It had been my routine to write a daily diary. Before the research, I penned down my whole day's activities in my daily diary. Having these habits helped me in this fieldwork to write all-day activities in my diary. It tells that what I had done in my entire day and what had remained to do. Daily diary predicted to me that all the things are going well in the fieldwork. It reminded me of every moment of my fieldwork.

3.2.5 Ethics of the research

Conducting any kind of research one needs to care about ethics. In the fieldwork, I have interviewed the people and used audio-recording in which I took the interviewee with the consent and then recorded the interview. Some were not ready that their interview to be recorded. I have done my interviews according to their will. I have not shown the name of the people because of security issues and mentioned their names as respondents.

4 Area profile

4.1 Introduction

The locale I have selected is tehsil Turbat of district Kech. Historically Turbat has been of great importance for *Zigri* Baloch because they have their scared holy places. *Koh-e-Murad* which is the holiest place of *Zigri* Baloch is in Turbat. Moreover, I selected Turbat city because it is the center of *Zigri* community. A large number are *Zigri* population live in this tehsil. Owing to this I have chosen this site for the field of my research.

In addition, Kech is known as the romance of legends. Turbat is the head-quarter of the Makran division of Balochistan, Pakistan. It shares a border with the Awaran district from the east, Panjgoor from the north, Gwadar from the south, and Iran from the west. Its total land consists of 22539 square kilometers. Turbat city is in the mid of two different mountainous ranges. Makran coast range splits it from Gwadar to the south and the Central Makran range separates Panjgoor district from the north. Its elevation range is 100 to 1400 above sea level. Kech valley is prominent due to its hot weather (Sarfranz, 2015).

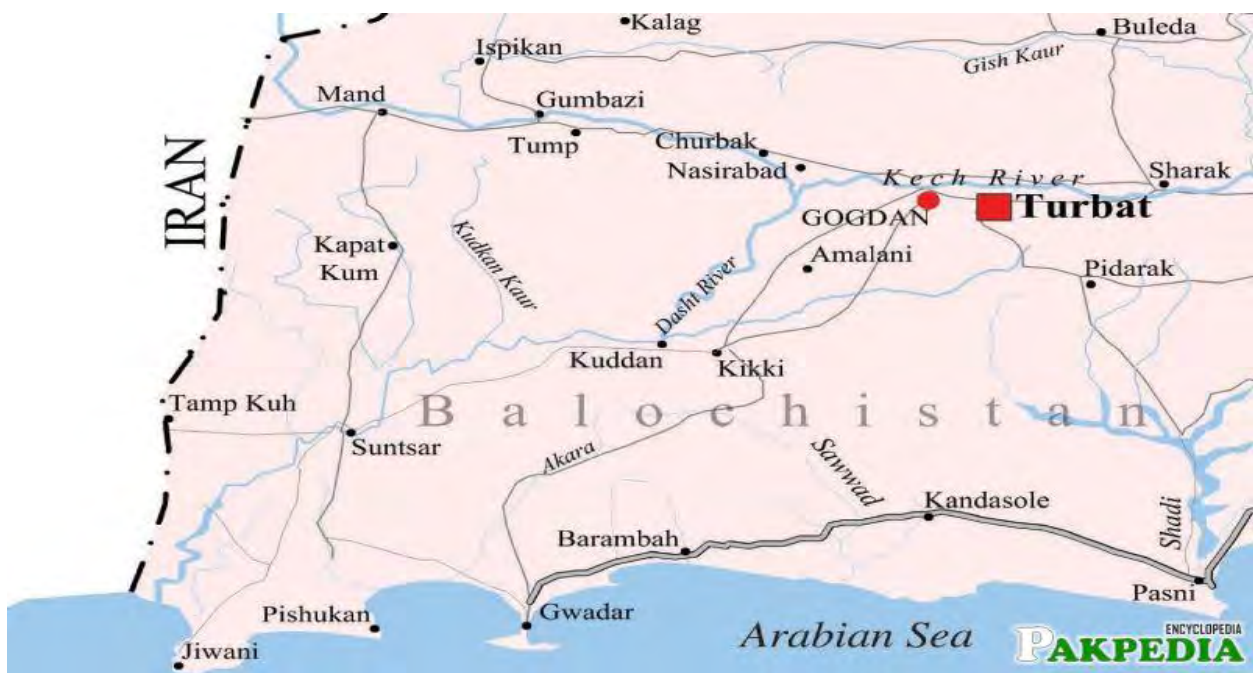


Figure 1 source Google Map Turbat's location

4.2 Etymology of Turbat

There is not official literature about the word of Turbat's history, however, the local people say that the literal meaning of Turbat is *Kabrastan* which means graveyard (BHC, 2021). Because it is a deep place in between of Makran Coast range and the Central Makran range. Being deep it has a very much hot weather which is normally above 35 degrees Celsius. In 1994-95 Turbat was renamed as Kech which was its old name. Now Turbat is the main city and it is the head-quarter of district Kech (Sarfranz, 2015).

4.3 History of Turbat

Turbat city is famous for its hot weather as well a variety of dates types increase the importance of Turbat city. It is the Dates producer city in Balochistan, which not only provides dates to Balochistan but also to other provinces of Pakistan. A large number of people depend on agricultural activities in the area. Also, cattle herding is another pattern of subsistence of the people. Due to its good geographical location in the old time, it used to be the crossroad for foreigners to come and go to the Indian subcontinent for the purpose of trade and commerce. It used to be their stay place. It is famous also for the love story of legendary Sassi and Punno who resided near the premises of Turbat. Still, their fort remains are visible in Turbat.



Figure 2 Sassi and Punno's Fort source Google location

Turbat has been given a status of a district on July 1, 1977. When the one unit got dissolved on July 1, 1970, Balochistan got a status of a province and then Makran got the status of a district. Moreover, on July 1, 1977, Makran was given a status of a division which was consisted of three districts, Turbat was one among them (Sarfranz, 2015).

4.4 location of the site

I had selected multi-sited locations for the fieldwork: *Absar, Mullahi Bazar, main Bazar, Zairat-e-Sar, Meeri, Bug, and Askani*. These are the places where *Zigri* Baloch is present in a large number of population. Also, these are the places where they sit with the *Nemazi* community side by side and face daily discrimination. I have been able to extract valuable information from these places because there were religious intellectuals, elderly people, politicians, and students who enhance the worth of my research.

4.5 Topology

Turbat city is located at 26.0028° altitude and 63.0506° longitude on the map. It uses the Pakistan standard time which is UTC+5 (Ijaz Z. , 2016) .

4.6 Climate

The climate elevation of Turbat is about 100 to 1400 meters above sea level. It has hot, arid weather in the summer and mild temperatures in the winter. Summer starts from March to November. And winter is too short it starts from December to February. The hottest month of the year is June. In summer days are too big and nights are short. The normal temperature in the summer would be above 35 Celsius degree. In winter the temperature goes at 10 to 15 Celsius. In the winter a cold air blows which colder than the weather which is called *Goorich* (Sarfraz, 2015).

4.7 Population

According to the 2017 census report of Pakistan Turbat is the second most populated district of Balochistan whose population is consisted of 909116 and the urban population is 302136. Its rural population is 606980. Among them number of male population is 494443 and female population is 414663 and 10 transgender who merely live in urban setting. Approximately 99% population is of Baloch. All the people in these locales are Baloch. Almost all are Balochi speaker (Dost, Shamah-e-Baseerat, 2021).

4.8 Agricultural production

A large number of people of district Kech depend on agriculture. The major crops which are produced in the district are wheat, barley, *mung*, and *mash bean*, moth, fruits, vegetables, onion, chilies, fodder, cotton and the major fruits which are produced in the district are dates, pomegranate, grapes, melons, citrus, guava, mangoes, banana, papaya, Chacko. They are used

within the city as well they are exported in other cities of Balochistan as well in other provinces of Pakistan (Kakar, 2017).

4.9 Livestock

When an area is a closeness with agriculture then that will have animals for domestication too. So the number of domesticated animals in the district is 750,052 which is a huge number. As well the number of poultry domestication is very high. There are 262405 poultries in the district. For caring for them there are 3 veterinary hospitals and 16 dispensaries. They will regulate the health system of the animals in the district (Kakar, 2017).

4.10 Trade and industries

Most of the district subsistence is dependent on the Iran border. They bring fuel from Iran and supply them to the other parts of the province. As well these fuels are supplied in other provinces of Pakistan. There is no any huge industries in the district that the people can work to fulfill their daily expense. Industries in the district are equal to nothing. Only the small-scale businesses are available in the district which can only have two to three laborers for work. These are owners of their shops who work there. Very limited opportunities are available for the youth and middle and poor class people to work in the city. Due to the border, a large number of garages are available in the city which has a big number of mechanics to work. This business runs only the border is functional. If the border gets off they do not have any other option to do they also become unemployed.

4.11 Communication

China Pakistan economic corridor is the biggest road route that connects Turbat to the rest of Balochistan and Pakistan. Besides, the land connection Turbat has an international airport that connects Turbat with the rest of the country. Also, international airplanes take up and land in this airport. Mostly, Saudi and UAE take up from here. There is no train service in the Turbat district. All the means of transportation are on by the road. Only military goods would be taken by planes. Also, another military airport is there which is under the control of the navy of Pakistan. There only military airplanes can take up and land. A huge terminal is available in Turbat city which takes the people of the district as well the goods to Karachi and Quetta.

In sense of telecommunication, the district has 12 telephone exchanges and 2373 landlines that provide call and internet facilities in the city. But in the past 6 years from 2015 till now there is no data internet system in the district. According to the government official, there are problems of law and order due to the internet facilities are cut down in the district. It is not only districted Kech which does not have any internet facilities but also Panjgoor too is deprived of from these modern facilities and disconnect to the internet world.

Moreover, 10 post offices are present in the district which facilitates the people from the courier services (Kakar, 2017).

4.12 Health and sanitation

Health is the major sector of development, which is required for everybody in life. District Kech is the second biggest district after Quetta has only two public hospitals but both do not have quality facilities that people treat themselves. There are 11 rural health centers and 42 dispensaries. The major diseases in the district are malaria, diarrhea, and acute respiratory infection. Moreover, for controlling these diseases several initiatives have been taken which are: Expanded Program on Immunization, Malaria Control Program, TB Control Program, Hepatitis Prevention, and Control Program, National Program for Family Planning & Primary Health Care, AIDS Control Program, Maternal Newborn and Child Health Program, Global Fund against Tuberculosis & Malaria (Kakar, 2017). In the district, 89% of water is improved which is drinkable and 11% is not able to be eaten. 91% sanitation is better merely 9% is unclean.

4.13 Major ethnic groups and tribes

Almost the entire population of Turbat consists of Baloch besides the workforces, who have come to Turbat for employment opportunities. All the home in the district speaks Balochi. For outsiders, Urdu is an alternative for communication.

Moreover, there are several caste people in Turbat which are *Raees, Hoth, Dashti, Zumarani, Buladai, Gitchki, Muhammadzai, Benzanjo*, and many more.

4.14 Language

Balochi is the most spoken language of Turbat city. About 99% inhabitant of Turbat speak the Balochi language. All *Zigri* Baloch in Turbat speak Balochi Language. All the *Zigri* population in Turbat consists of *Zigri* Baloch (Ijaz Z. , 2016).

4.15 Religion and traditional rituals

Two different main religious sects exist in the district Kech, which are *Zigrism* and *Sunnism*. *Sunnism* which local people named as *Nemazism*, is the dominant religion and *Zigrism* is the second most populated religious sect in the district. There has hardly been the identification of any other religion in the district but a temple is present in the district so, might be one or two Hindu families exist but they do not show their identity because of being minority. They have fear of being harmed (Naseer, 2012).

4.15.1 *Lilo* (Lullabies)

It is a part of classical poetry. It is sung in the time of newborn child and as well at that time when a child is crying and hungry. It will be the first lesson of a child when he/she comes into this world. This is sung with a melody voice to console the child from crying. When this sung child gets sleep very soon. It is not only in Balochi culture but also in other cultures it is present. Such as in Hindi it is called *Lori*. A *lilo* is like this in Balochi: لڙو لڙو ڙي بي بي گ ۽ بي بي گ ۽ روت ورن لبت ، آره پت ۽ . it says *lilo leel* to my child who grows and becomes young and helps out his beloved father. The above *lilo* is particularly dedicated to the son (Hameed, 2017). Also, there is *lilo* for daughters too. ۽ ڇي کل وٺت پڻه دوچ ۽ ۽ لبت اي پڻه ڄم ۽ ول گ ۽ م . ۽ here it says that my daughter wants to stich cloths and wants to get education (Frishkopf, 2006).

4.15.2 *Halo*

It is a wedding song, which is sung in wedding ceremonies. Its' main theme is to praise the groom and bride. In the marriages halo is sung when the groom is being taken to *Korag* (a ritual in which the groom is taken a little far from home to adorn the groom as well it is sung when the bride's hand and feet are being decorated by henna. ۽ ۽ ڙي سون ک ۽ ، هلا وکن ۽ ڙي بلور ۽ . do praise my groom and do praise my bride (Hameed, 2017).

4.16 Hospitality

In the classical and modern poetry, it is mentioned that Baloch are hospitable as mentioned in poetry as such *مانان نه ء داهبخش لټ، ماسر نه ءن اچش لټ* we welcome everyone and provide food and sacrifice ourselves for their protection. In the case at the imminent of a guest male members of the home are not present then the guest is received by the elder female member of the home. She serves water and food to him.

4.17 Food

Three times meal is common in everywhere: breakfast, lunch, and dinner. Baloch too eat three times food in the early morning they do *Arzband* (breakfast), *sowrag* (lunch) and *shaam* (dinner). Turbat is near Gwadar so fish availability is easy in Turbat, most of the people in *arzband* take fish. Also, it differs from season to season that what to be eaten. In the rainy season, people love to eat *Bat-o-mash*. Balochi *sajji* (baked meat) is a prominent part of the meal when guests come home. *Madar* which is made of date and butter is very delicious. It is very rare only those who make such food who have cattle and farm. If someone is rich he purchases it from others. It is not available all the time. It is only available in the time of *baharga* (when abandon rain fall occur). *Sheer-o-rogan* is the famous meal almost all people in village and city do *arzband* with.

4.18 Dresses

Baloch have such a unique dress pattern, which is completely different from the rest of the Balochistan and Pakistan cultures. Their clothes are *shalwar* and *kamees*. Men usually wear long *shalwar* with a heavy wave and elderly men wear turban which is called *paag*. Women have embroidery clothes that are quite beautifully stitched. These clothes are very costly a pair of women cloth can be more than fifty thousand. Females mostly have their subsistence from sewing clothes. These clothes are not only worn in here they also export clothes to Iran and Gulf countries such as Dubai, Oman Kuwait, and Qatar.



Figure 3 Picture of Balochi clothes source Google

4.19 Marriage pattern

Baloch mostly practice endogamy and their marriages are arranged. The parents of the groom go to the bride's family for proposing to her to marry their son. If the marriage proposal is accepted then the groom care for all expenses of the bride till the marriage. At the time of the marriage proposal, the bride price would be fixed. Groom parents will pay the bride's parents a small amount at the time of acceptance of the proposal. Then the marriage preparation begins. The marriage date is fixed by the bride's parents according to the groom's parents' arrangement the marriage will be done. At the time of *nikah* (marriage contract certificate) a portion of the money as well gold would be given to the bride's family. *Nikah* would be by three witnesses from the groom's side to ask the bride for the last time acceptance of the groom. Then he would be taken to the bride. Moreover, the groom stays with the bride for three days to understand one another, and then they will shift to the groom's home (Pastner C. M., 1981, p. 6).

Furthermore, the bride has the right to use her *haq-e-Mehr* (bride-price) which the groom has given. Bride price can be money, gold, cattle, and land. In the cause of divorce by the groom, he has to pay the remaining amount of *haq-e-mehar* which he has promised to the bride. In case the bride wants a divorce she has to return all the bride price which was given to her.

4.20 Family pattern

Most of the Zigri Baloch have joint families. All members of the family donot earn, only very few or one member of the family earn and rest of them make do with it. Most of the time elder brother is the head of the family. He might be out of the country or within the country. If he is out of the country his children are taken care of by his younger brothers. They will manage everything in the family. They live in deserted areas so if they have land for agriculture then all work together as well eat together.

4.21 Living condition

Turbat is a hot place living in the cottage is very hard people make muddy homes which are cold in summer and hot in winter. Those they do not have to afford they make do with cottages. Rich people live in brick homes that are made of brick and cement as they are expensive. Everyone does not afford them. In rural areas, people entirely live in cottages and muddy homes, brick, and cement made homes are very rare.

4.22 Relationships and *hal o hawal*

Asking about one health is mandatory in Baloch culture. If one does not greet this shows infuriation of two people in the society. When two people meet with one another they shake hands and do *Chay habar*. *Chy Habar* هر ډلتو مميوان يکن، ا: هداي زرگی هر ډلتو *Chay habar*. *Chy Habar* this is the most formal asking of one health. It is only among men in the gathering. Females do not do *chay habar*. For them the word *Washat* is used. Moreover, elderly people scold the younger if they ignore *Chay habar* while meeting with them. I have been scolded by my grandfather when not saying *chay habar* with him. They further ask about the current situation of one another which is about their field-related issues and bad situation of their areas whether that is a famine or other crisis of the area.

4.23 Music

Musically Baloch culture is rich. It has varieties of Music which are sung in happy and sad moments. In happy moments such as marriage and birth *halo*, *nazank*, *lewa*, and *sapat*, *lilo* are sung respectively. In the sad moment in death or remembering someone *motk* is sung. In the happy moments, they do *Chap* (dance) with music. Male have other types of dance females have other types of dance. Both dances' steps differ from one another (Frishkopf, 2006).

4.24 Folklore

Unwritten Balochi storytelling is very common in Baloch gatherings. Mostly these are told to the children when their grandparents come and sit with them at evening time. They share the story of Chakar o Gowram's bravery, Shay o Hani, Mast o Tokali, Sassi o Punno, Shahdad o Mahnaz. They make the children familiar with their cultural heroes who have earned a name for the Baloch nation. Also, fiction stories are shared with the children such as *bachlook* (a short fictional story).

4.25 Sports

There are several Balochi traditional games that men play. These games are segregated on an age basis. There is no restriction if a child plays an elderly game but most of the time elderly people are seen with Choki (a game played by four people on the stick), *Jee* (a game played by young which is in square lines), *Warandi* (a game played by youth in a circle), *mashnaytank* (played by children in running and catching) (Dashti, 1982).

4.26 Recreation

There are many spots in Turbat where people go for a picnic and enjoyment. Meernai Dam is a place which is about 40 kilometers from the main city people go for a picnic as well seeing the site. Meeri fort is a historical and beautiful place in the evening people go to enjoy. Knurdan, Saad, and Nali are the places where people do picnics.

4.27 Conflict resolutions

Whenever any conflict takes place among the people of Turbat then they prepare to solve it by the consent of elders of their community. This is also called Jirga system. This system resolves the problems very soon and it is at no cost. Also, some problems are taken to official way to be solved but officially solving a problem is very costly and time-consuming. Some rivalries take years to be solved by using the official way in solving them. Jirga will find the culprit by money, land, cattle, and as well marrying two groups' children with another so that the conflict gets resolved forever.

4.28 *Balochmayar* or Baloch code of conduct

4.28.1 *Qual* (promise)

Baloch are strongly loyal to their *qual*. Once they have promised anybody then they never rest until they fulfilled their promise. An example of Chakar and Shaymureed is famous that Shay promised that if someone comes to his home whatever they demand he gives them. Chakar was a man who loved a girl namely Hani. She was the childhood fiancée of Shay. Chakar sent some people of him to Shay to demand Hani. When people of Chakar reached the home of Shay- Shay inquired them order what you people want. They demanded that we need Hani for Chakar. Shay burst into the fire but he could not do anything he promised he would fulfill his promise. So he broke his engagement and fulfilled his promise (Dashti, 1982).

4.28.2 *Beir* (revenge)

A Balochi proverb is famous that “*Baloch e beir tan sad saal a gar na b*” it says that Baloch will never forget his revenge even after hundred years are passed. As they love someone as much as they hate others if they have a rivalry with someone. They never forget their revenge till they mediate or take revenge (Dashti, 1982).

The revenge of blood they never forgive until they take the revenge. In this is regard they are very much serious. Such blood revenge takes place and runs for years as Baloch 30 years of the war was fought between Rind and Lashar tribe because of a woman namely Gohar whose camel was killed by Chakar (Dashti, 1982).

4.28.3 *Baahot* (refuge)

It is one of the *balochmayar* that if someone who comes to refuge in Baloch society whosoever he/she is whether a friend, an enemy or a stranger he/she would be protected from any kind of hazards. The protector will sacrifice his life to save his refugee. This has taken many lives in Baloch society while they had protected and given refuge to the people (Ahmed, 2015).

4.28.4 *Lajjo Mayar* (Honor)

Honor is everything for Baloch. They believe that if there is no honor then there is no life, it is better to die. Where there is honor there is life. They can sacrifice there anything at the cost of honor. For the protection of their honor, they do not care for sacrificing their own lives as well as

taking the others' lives too. Honor is a critical thing that is priceless in Baloch society. Poor or rich all care for their honor (Ahmed, 2015).

4.28.5 *Shigan* (ironic words)

This would be said at that moment when someone does not follow the Baloch code of conduct. Such as failing to protect the honor, not refuging someone, and breaking the *qual*. In such moments the people say *shigan* to him or her so that he/she realizes his/her *na mardī* (cowardice). Such an example is *هروغوړلږ غږندابالکت ریبورلی چراگ جله لټ* it is a *shigan* to Meero and his son that when I see the indolence of Meero and his son then Balgater (a place in Turbat) will the grass-field of deer.

4.29 Micro-profile of the area

I have selected multi-locales for the field-work. Because every locale has its importance and every locale was of a different nature. These locales are: Absar, Mullahi Bazar, Main Bazar, Zairat-e-Sar, Miri, Bug and Askani. These are explained in detail below.

4.29.1 Absar

Absar is the most *Zigri* populated area of Turbat. In the complete city, a larger number of *Zigri* population is in here. Most of the *Zigri* religious ritual ceremonies are arranged by *Absari* (people of Absar). They are practicing their religious rituals and rites with zeal. They are eager to take the responsibilities for events in the *Zigri* community. They never take payment for such events. All the things are arranged by collecting donations from the *Zigri* community. Every year they arrange grand *Chogans* in various places of *Zigri* dominated areas where they invite the caliber *Zigri* priest and common people to come and join the *Chogan*. *Absari* take the responsibilities of *Chogan* arrangement because they live in the near of the *Koh-e-Murad*, the sacred hill of *Zigrism*. They have a larger population near the *Koh-e-Muard* than any other locale of Turbat. Due to this, they are forefront to arrange meal, tea and security to the *Choganees*. They provide food and lodging to the outside devotees for free of cost. There is no cost for any meal in *Koh-e-Murad*. The expenses are borne by the locale people. They donate for such gatherings in the community. And the guests also pay by their willingness to the *Zairat* committee. *Zairat* committee meet up the all needs of visitors from the denoted money.

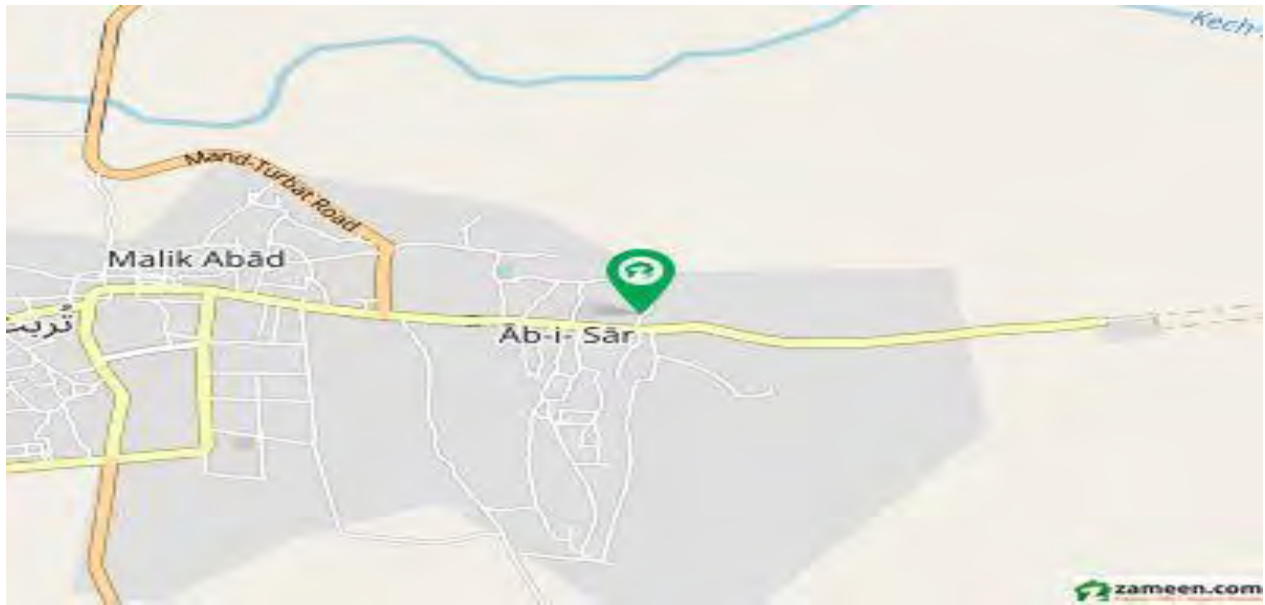


Figure 4 source Google map Absar's location

4.29.2 Mullai Bazar

It is the place where *Zigri mullahs* accommodate. This place is named with a caste which is *Mullai*. The people of this area are of the *Mullahi* caste. They have great respect in the *Zigri* community. *Zigri* Baloch called them *waja*. The wordy meaning of *waja* is teacher. If someone is called *waja* he is the highest valued person in society. They are the intellectuals of the *Zigri* community. The reason I have selected this site for data collection was to know the *wajas* perceptions about the *Zigri* and *Nemazi* communities. I have compiled the relevant data from them. So they were too much helpful in supporting me in gathering data. There is no statistical data about the population of this locale but approximately it can be three to three hundreds. Only I have interviewed one intellectual of this locale. He not only provided me a comprehensive interview on this topic but also he explained the *Zigrism* and the current situations of *Zigri* Baloch beyond the expectations.

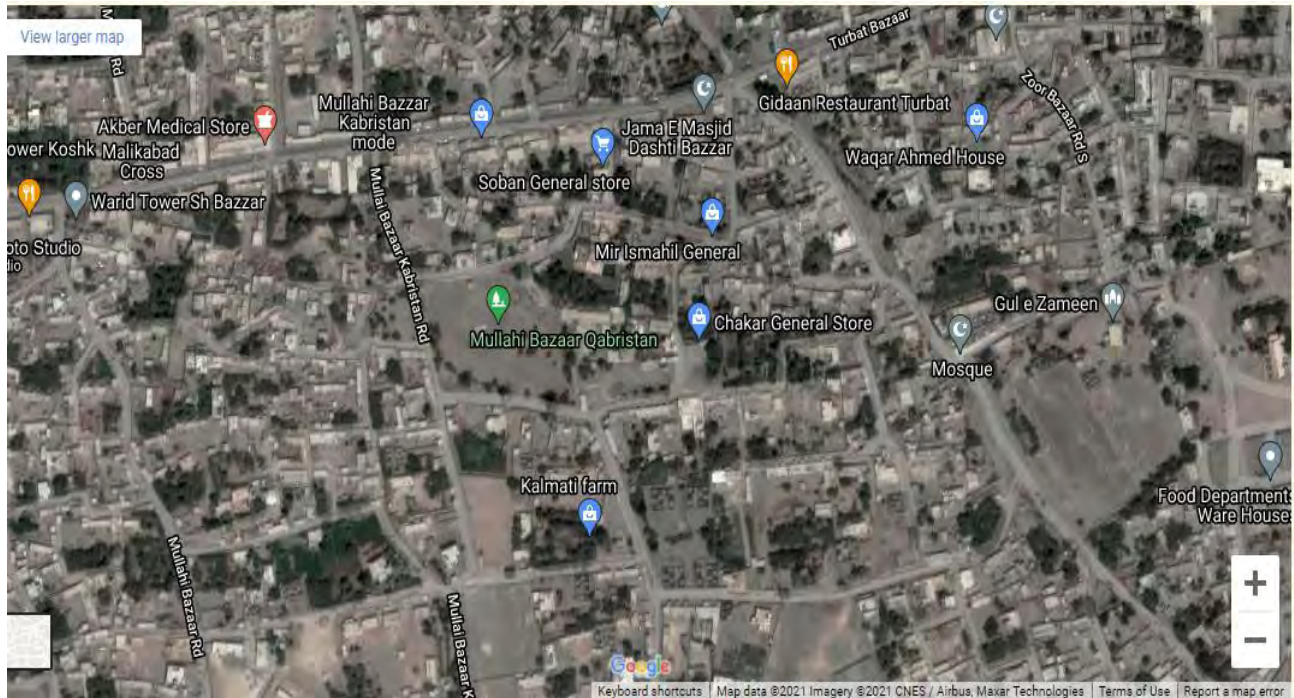


Figure 5 source google map location of Mullahi Bazar

4.29.3 Main Bazar

It is the more interactive area of the city where one can find every kind of person in it. Because it is the center of Turbat city. Most of the educational and business facilities are available in here. Mostly people come in reside in *Main Bazar* because they want to gain the most of the daily life facilities near them. So students stay here because of library and educational institutes. I got interactions with students and scholarly people in the library. With their consent and willingness I interviewed the people. From where I collected diversified data from the population. At the initial I went in this locale for the study purpose. It is was only library in Turbat which was open in duration of COVID-19. It was a great opportunity to spend the most of the day in this library. Coming regularly at the library I become familiar with the students and the near residents. Then I interacted with them and share the case of my presence in here. Most of students I met were from *Zigri* community. When I shared my topic with them they became curious and asking question to me. Sometimes I we had discussed about this topic and I collected data from them.



Figure 6 source Google map location of Main Bazar

4.29.4 Zairat-e-Sar

Zairat-e-Sar is within the boundaries of *Koh-e-Murd*. Here 100% population consists of *Zigri* Baloch. Other communities' people are not allowed to dwell in this locale. As well, if *Zairat* security do not recognize anybody they do not allow him come go in *Zairat* because of security. This site was of very importance because all type *Zigri* Baloch come for *Zairat* in here. Moreover, people come for *Zairat* because of their sacred hill of *Koh-e-Murad*. I could get diversified data from here. I have randomly collected data on this site because every individual I met with was a *Zigri* Baloch. While sitting near premises of *Zairat*, particularly at the *Anjuman-e-Zairat-e-Sharif* I found some people and explained the case of my presence in here and then taken interview to them. In here I was thoroughly investigated by the interviewee. Even one of the interview checked my Identity card. He was fearful that I might be an agency. In duration of the interview, he also prohibited me, not to write some of the points. I stopped and listened what he shared with me. He was reluctant at the mid of discussion asked me aren't you Sunni. When I explained everything then he was relaxed and gave me interview.



Figure 7 source Google map location of Zairat-e-Sar

4.29.5 Miri

It is a village near Turbat city which is about 10 to 12 kilometers far from the main Bazar. This is a religious congregation center of Sunni learnings. Here is the biggest mosque of the Turbat district. Where children get religious knowledge. I thought it would be very much important to know the people's daily life experiences with their Sunni neighbors. Being the center of religious learning I heard from the respondent that when the children read from here they have broken their televisions that they are *haram* (prohibited) to watch. It was of a concerned that how the *Zigri* Baloch are being bore by them. So to know about their interaction with them in daily biases. I selected this *Sunni* dominated village of Turbat for data collection.



Figure 8 source Google map location of Miri

4.29.6 Bug

It is a newly emerging populated village in Turbat. It is about to be 5 to 6 kilometers in the northwest of Turbat city. In here both communities' people live side by side. I was able to go to this village to gather data from the *Zigri* community. Most of the population of this village are migrated people who have come from Balgatar, Keelkor, Kolwa, Zamuran and many other places due to unfavorable law and order situation of their places. I got a comprehensive detail about one of the objective which is about the education and state discrimination against *Zigri* Baloch.



Figure 9 source Google map location of Bug

4.29.7 Askani

It is too a migrated populated area of Turbat city. It has been a decade since this village has emerged. These people are from remote areas who have been displaced due to the war and terror in their areas. They have come in here due to security and safety. Here also both community people are living side by side. It gives me much information about those people who shared the cause and effects of their migration of their native places. They are from Kolwa, Awaran, Keelkor, Balgatar, Hoshab and etc.



Figure 10 source Google map location of Askani

4.30 Holy places of Zigri

There are many holy places of the *Zigri* community but *Koh-e-Murad* is the holiest place of *Zigri*. It is on the north-eastern side of Turbat city. Every year on the 27th of Ramadan thousands of people come from different parts of the country at *Koh-e-murad* for pilgrimage. Near *Koh-e-Murd* about 10 kilometers another *Zairat* is located which is called *Koh-e-imam* as well *Morghee-e-Zairat* and *Shaho Batal* in the Kolwa, Turbat. These are the shrines of *Zigri* Baloch they do *qual* (promise), pray, and sacrifice animals for their wishes and desires to get fulfilled. There are several shrines in the mountainous areas of Balochistan where *Zigri* priest have spent their time praying. *Zigri* considered them holy places too.

4.31 *Zigranas*

Zigranas are the places where *Zigri* Baloch pray *Zigr*. For males and females, different *Zigranas* are built in the middle of the village so that both get easy access to come to *Zigrana* to do *Zigr*. They do not have any specific location in bowing down. They can pray at the circle and they do their pray from the four locations. There are no strict rules for praying in one direction. When they are doing *Zigr* individually then they turn their direction to the *Kana-e-Kaba*.



Figure 11 Zigrana: source captured by author during the field-work

4.32 Clergymen and women

Mullah or *Mullahi* are called the clergymen and women of the *Zigri* community. They are of high position in the society in the *Zigri* community. They mostly belong to the Syed clan. When such religious priests come to *Zigris'* home they respect them a lot. They do not make them sit on the simple craft at home they lay cozy blankets and make them sit at soft and comfortable places. They do provide every type of food facility which they can afford to give. Also, *Zigri* Baloch give their portion of *Zakat* to their *Mullahs* (male or female). They believe that these mullahs deserve these because they show us the right path. Some fear that if they do not give anything to their mullahs then they will curse them. So whatever they have in their home as a compulsion they will provide them. These clergymen and women have their life subsistence on these *zakats* which they get from their *murid* (mullahs' followers). *Zigri* men mullah are called *waja* and *Zigri* women Mullahs are called *Bibi*. Both have equal importance to *Zigri* Baloch. But *bibi* cannot give *toba* (promised) to anybody that job is only for *waja* to give *toba* to male and female *Zigri*.

4.32.1 Status of *Waja* and *Bibi* in *Zigri* society

Waja and *Bibi* have the same status in the *Zigri* community. Except at *Koh-e-Murad*, both participate at the time of *Zigr*. If one starts *Laa* and the other says the *dowa* in the time of *Zigr*. The initiation of *Zigr* starts *neeyat* (reciting some verses of Quran) and then begins it with a *Laa*. *Laa* is to begin the *Zigr* when *Laa* finishes then after it one recites *dowa*. If *waja* starts the *Laa* then the *bibi* recites *dowa*. In *Koh-e-Murad* man and women have separate *Zigaranas*. So everyone does *Zigr* in their own *Zigaranas*. In remote and deserted areas both do *zigr* at the same *Zigrana*. When the people in *Zigr* are a lot then it will be in two portions half of the people will be on one side and half of the people will in another side when the *laaee* (a person who starts the *Zigr*) starts the *Zigr*. Then the *dawee* (a person who recites *hayat* (verses of Quran) after every *laa*) with his group respond to them. It is like a *Kawali* song when the singer says the other response but scared.

4.33 Birth

Birth is one happy movement in a family. When a newborn baby is born all the relatives happily participate in its celebration. If the baby is a boy, the celebration would be double, if the baby is a girl then the celebration is normal. For a boy, they sacrifice goats and share sweets with the neighbors for a girl they slaughter hens and share sweets with the relatives and near ones who come for *hal pors* (sympathy). The name of the child would be given on the sixth day of the birth. They mostly keep the elders' names of the family who have passed away. Also, they keep the name of Baloch heroes such a Chakar, Gowran, Shahdad, Sassi, Hani, Granaz, and Mahnaz.

4.34 Death

Death observation is quite different of *Zigri* Baloch to *Nemazi* in Turbat. *Zigri* Baloch say *motk* in the funeral while washing the corpse. *Motk* is a kind of pray for the dead person. This saying of *motk* is continued till the corpse is buried. *Zigri* Baloch give the corpse *Zigr-e-Janaza* instead of *Nemaz-e-Janaza*. After the burial, they give *Fatiha* (prayer) and slaughter goats for charity. They believe that in slaughtering goats his/her soul rests in peace and he/she does not be bothered in the graveyard. People near and dears come for the condolence of the demise and show sympathy to the dead's loved ones. On the third or the fifth and the 40th days of the death, they do charity and inform the people to come to join. When everyone has done with eating food they will do *fathia* or *dast daarag* (pray). Everyone who comes in the mourning brings something with them that can

be a sack of sugar, flour, a bottle of ghee, and other ingredients of daily life cooking. Some give cash to help out the dead's family in the time of the troublesome situation. All the responsibility of the mourning would be taken by relatives and neighbors of the demised person.

5. Zigrism

Zigrism has come in existence in the 16th century, whose founder is Syed Muhammad Meeran Johnpuri. Syed Muhammad Johnpuri was born in Johnpur, Danapur, India in 847 Hijri according to Gregorian calendar in 1443. His father name is Syed Abdullah and mother name is *BiBi* Amina. His both parents passed away while he was in his childhood. When he was of 4 years and 4 month he was enrolled in Dinyal Chashti's madrassa. He has become a *Hafiz ul Quran* at the age of 7 and at the age of 12 he completed madrassa's education. It was his intellect, which got him the title of *Asad ul Ulema* (lion of *Ulema*) (Dost, Pagam-e-eman, 2018). After his graduation from the madrassa, he started his preaching of Islam. He has been in many places of India and then finally he went in *Kahna-e-Kaba* Saudi Arabia where he declared himself as Mehdi. After his return from *Kahna-e-Kaba*, he preached in many places of India, where some accepted him as the Mehdi and other rejected. In some places due to high resistance, he needed to leave the place. So he quit India came in Nasarpur, Sindh, Pakistan. At that time Pakistan and India were the same and they were known as subcontinent. Then in Kama, Balochistan and he moved ahead to Turbat. In the hill of Turbat, he prayed at night which got accepted. From that time till now this mountain is named as *Koh-e-Murad*. Here he was resisted and faced life threat by huge mob of *mullahs* then left from here to go in Kandahar. In nut shell, he approached in Farrah, Afghanistan. He died there and buried in Farrah (Dost, Pagam-e-eman, 2018).

Some of the *Zigri* still do not agree with this concept of *Zigrism*, which is described above but it is mentioned in most of the literature. They trace *Zigrism* from some other ideologies. They believe that Medhi is a *Nur* which God has created from light. This is the concept of traditional people. They have not read any literature about Mehdi they have heard these remarks from their ancestors. Some others believe that Muhammad and *Mehdi* are the same. They say *Mehdi* means *hadiyat danay wala* (the preacher) (Salahzai, 2012).

Moreover, they perceive Medhi as an additional name of Muhammad. A *Nemazi* intellectual Mulana Ishaq says that in kalma there are two obligatory things, God is the supreme head and Muhammad (PBUH) is His last messenger. Additional things words we can include in the kalma for praising Allah and Muhammad (PBUH).

5.1 Religious rituals of *Zigri* Baloch

There are several rituals *Zigri* do besides *Zigr*. They do *Chogan*, *Sipatt/Sadda*, *Bait*, *Toba*, *Motk* (elegy), *lilo* (Lullabies), *halo*, and *lado* (wedding and circumcision songs). These rituals are done on different occasions in a different way of *Zigri* community. They would be defined in detail as below.

5.1.1 *Chogan*

It is the praise of Muhammad and *Medhi*. It will be in a circle where men and women with bare feet gather in a circle and a person stands at the middle of the circle who begins the *Chogan* with melody voice and the circle people answer it. Such as at the first line: هادی ء مهدی تو رحمکن (*Hadi* and *Mehdi* be blessed on us) and then the second lines circle persons will answer like this: گره هدا مقس متکن (Yeah God let the *Zigr* be our destiny) There is no use of musical instruments in this ritual only the melody voice will bring harmony to the mind and soul of the people. The *Choganees* (people who are doing *Chogan*) also go forth and back while answering. This not only relaxes the mind but also it is an exercise for the body. Most interestingly it will continue in the complete night and finish till the sun rises but still, *Choganees* do not feel exhausted. On the night of *Chogan*, people do not sleep. They also do not feel sleepy while practicing *Chogan*. The biggest *Chogan* of the year will be held on 27th of the Ramadan. Also, people hold *Chogan* in the time of *Jopag* (crops harvest season), *Bahargah* (spring season), *Hamaen* (date season), and in holies days of the year. Its lines are in three languages Balochi, Persian, and Arabic (Salahzai, 2012).



Figure 12 *Chogan* sources Google

5.1.2 Sipatt/Sadda

Sadda is a bit different from *Chogan*. It is practiced in a circle but in a sit-in position. In this Zigri praise Allah and *Nur-o-Pak* (Medhi or Muhammad). Also, they say some lines which are based on observation and analysis of death and doomsday, hell, and paradise. It consists of two lines. Its lines are like this *ہے عجب طیں ہدا ء* (yeah God you are clean and transparent) and the second other people who respond to *Shaher* (singer) like this *مگن لگار اگن ارتوب یب خش ء* (we are sinful human bring forgive us our sins). After every two minutes, the *Shaher* will start with a new *sadda* (Dost, Pagam-e-eman, 2018).

5.1.3 Bait

There is no difference in the lines of *bait* and *sadda* but *bait* is much larger than *sadda*. *Sadda* consists of two lines and *bait* consists of more than two lines it can also be of five hundred lines of odds. In this Allah, prophet and holy people are praised. It is only sung by a single individual and the rest of the people in the gathering will lesson to him/her. It is hard for everyone to learn a huge *bait*. Because of which there are selected persons who practice *bait* (Dost, Pagam-e-eman, 2018). This will be conducted in the holy days of the *Zigri* community. This consists of three languages: Balochi, Persian, and Arabic. This is sung in the melody voice. There is no use of musical instruments in it. It gives relaxation to the minds of the people and calmed the soul of the people. Besides, the praise of God and *Rasool* also the world creativity, the reality, the purpose of life, reveling of holy books, and life after death would be described in its verses (Salahzai, 2012).

5.1.4 Toba (commitment)

Zigri Baloch do commitment with their *waja* (priests) who are high caliber, religious people. They are devoted people to God, fair and transparent, keep aloof from bad things in society, punctual in the prayer, do not have love with wealth, do not like worldly life completely, serve their lives for the sack of God. They have almost all religious features. To such leaders *Zigri* do *toba*. They do *toba* that they never commit sins and do not do injustice with other people. This will be a commitment between *Murshid* (the one who does *toba* from *waja*) and *waja* (Salahzai, 2012). Their *waja* once in a year visit them. *Murshid* of the villages gathered and they prepare a grand feast for the *waja* and do charity, *Chogan*, and other rituals of the *Zigrism*.

5.1.5 *Motk* (elegy)

It is a part of Balochi classical poetry. In Persian it is “*lum*” in Arabic it is “*Rsa*” It is one of the rituals of the Zigri community they will observe it in the sorrow and mourns. This ritual is held that the beloved ones of the dead should cry. They believe that if beloved ones do not cry and do not express their sorrow, they will suffer from illness. For consoling as well for the sympathy of them there are people in the community they particularly come and participate in saying *motk*. So that the loved ones of the dead person should express grieves in public, this ritual is performed. They say the *motk* like this: *گوں گویا پتلاں ماتسہ ٹن لٹ، فی دل آہ چکسنہ سنہ ٹنوت* (saying the infants had consoled the mothers but I could not console anybody) (Hameed, 2017).

5.2 Sunnis’ perceptions about *Zigri Baloch*

There exist two types of *Sunni*: the one who is bit normal, not extremist in nature and the one who is a new converter and are considered extremists. The new converters are provoked by the orthodox *mullahs* to keep aloof themselves from *Zigri Baloch*. These hardliners consider *Zigri Baloch Kafir* (infidel). They also teach their community fellows the same thing to keep hatred against *Zigri Baloch*. This not only creates tussles and rivalries in both communities, but also it can be a hindrance for the children in the community to grow free. It stops them to be friendly with *Zigri Baloch* in society. This extreme religious group even does not know the real knowledge about *Zigrism* and *Zigri Baloch*. Among *Sunni* Muslims some have never seen *Zigri Baloch* but still, they have negative perceptions about *Zigri Baloch*. It is all because of socialization. They have been nourished by society.

5.3 Misconceptions of *Sunni*

Zigri community's people are so soft-hearted. They do not contradict anybody in religious affairs. An interesting thing manifested in their religion is that they never preach their religion to other religious faith's people. But still, they are opposed by *Namazis* (*Sunni* Muslims). They had endured critical discrimination from *Sunni* Muslims in society. They are considered *kafir* or infidels by some orthodox *Sunni* Muslims. Because *Zigri Baloch* do not keep fast in the month of Ramadan which is one of the pillars of Islam (Pastner S. P., 1972, p. 4). But in modern times *Zigri* keep fast in the month of Ramadan. As well they have contradictions with all above rituals of *Zigri Baloch*. To them, their religious practices are out of Islam's premises. Similarly, some of the *Nemazi* who

have never seen *Zigri* Baloch perceive *Zigri* Baloch as alien-like creatures. Only they heard such remarks their elders about *Zigri* Baloch. They have been feed with myths and stereotypes that *Zigri* Baloch have horns and tails. They smell very bad, they do not bathe at all. They do not shave their hair and body off. *Sunni* prescribe their children to avoid sit-ins with *Zigri* Baloch. They are misguided and they will misguide you too. They think *Zigri* Baloch do not accept Allah and his messengers but it is not the reality. When they interact with the *Zigri* Baloch closely, all their prejudices started busting. They come to know the real *Zigri* Baloch are not what they pictured.

Moreover, beside the society's discrimination on the basis of rituals, *Zigri* community is also discriminated by the State of Pakistan. Pakistan security personals accused the *Zigri* Baloch in attacking the security forces. State blamed them that they are supporting the insurgents and the Baloch movement. Once a group of State back people had attacked *Zigri* Baloch in Awaran in a *Zigrana*, where 6 people had been killed on the spot and dozens other had been injured. The attackers went missing no one had identified them and no one tried to catch them. It is the conspiracy of the state to split the union of *Sunni* Muslims and *Zigri* Baloch to create a civil war between *Zigri* and *Nemazi* (Nasar B. M., 2014, p. 1). Government have never given protection to *Zigri* community. Their lives are vulnerable. This discriminatory behavior of governmental officials had terrified the *Zigri* Baloch. They had been impelled leave their villages. They had moved to different cities of Balochistan and Sindh for security reasons.

5.4 Social contrasts

In the Baloch community, religion has been involved intensely. It has created a gap between *Sunni* and *Zigri*. There is an aloofness of kith and kins with one another because of different faiths. *Sunni* mostly sidelined themselves in some of the rituals of *Zigri* Baloch. The rituals *Sunni* do not participate are discussed below.

5.4.1 Prohibition to eat *dastkoosh* (slaughtered animals)

Most of the *Nemazi* do not eat the slaughtered animals of *Zigri* Baloch. They believe *Zigri* Baloch do not take the name of God at the time of slaughter. Considering them non-Muslims they believe *Zigri's* slaughtered animals are not halal. Even *Zigri* Baloch take three times the name of the almighty Allah then slaughter the animals. *Nemazi* do not keep the knowledge about slaughter they do not eat the slaughtered animals of *Zigri* Baloch. An interesting event is mentioned in a *Hadis* about halal meat. When a newly *sahaba* (companion of Muhammad) converted to Islam, asked

Muhammad whether to eat the given meat of their neighbor or not. He says that he does not know whether they have taken the name of Allah or not. Then Muhammad (PBUH) prescribed him that if a halal animal is slaughtered in the name of Allah that is halal for Muslims to eat. If you do not know they have taken the name of Allah, then say *Bismallah* that is halal for you. Islam has given that much relaxation to the Muslims for eating the *dastkoosh*. *Zigri* Baloch in this regard are more liberals, who do not keep such misconception about eating food. *Zigri* Baloch give more value to their kinships ties than their religion. They believe *Balochisyat* is first religion is second. *Zigri* Baloch arrange different meal for their *Sunni* relatives. They give the animals to *Sunni* themselves for slaughter. They are offered meal separately by rest of the people. *Zigri* Baloch think that for such tiny things, we Baloch must not be separated and should develop brotherhood among Baloch.

5.4.2 Prohibition *Zigri* Baloch in funeral prayers

In some places, *Zigri* Baloch are bound to attend the *Nemazi's* funeral prayers. Even some *mullahs* announced on the funeral prayers that whosoever is a *Zigri* should be in aside, they are not allowed to attend the funeral prayer. One of the respondents says his friend was stoned out from the funeral prayer when *mullah* recognized him as a *Zigri* Baloch. Some of the respondents had mentioned that they themselves had been taken out from the funeral prayers. Radical *mullahs* are very strict in this regard. As well they advise their followers to avoid *Zigri* Baloch's events. Moreover, another say they were restricted by *mullah* that when *Zigri* attend the funeral angles do not come on the graveyard. This manifests the extreme level of *jalyat* (lack of knowledge). More astonishingly in a village namely Mir Abad Gaddagi where most of the population is of the *Zigri* community. They arrange the all things of the graveyard. They dig the grave and make it ready for the corpse. When it comes the time of funeral prayer, *Nemazi* do not allow *Zigri* to attend the funeral. They waited in separate place and after the funeral prayer, then *Zigri* are allowed to bury the corpse. A respondent says in the old time it was not so but in the recent time when new generation have been in cities for getting a higher level of religious education, they have been very extreme and prohibited the *Zigri* to participate in the funeral prayers. In addition, *Zigri* Baloch have much more in their funerals. They say *motk* (to praise corpse, Allah, Muhammad, and Mehdi) for the corpse. Like "*Rooh e bashat ae jaga ha badant*" be the soul placed in paradise. *Zigri* read *Zigr* in *janaza*. *Nemazi* read *Nemaz-e-Janaza* in the funeral.

5.4.3 No marital acceptance

Nemazi and *Zigri* do not accept one another for marriage because of two different faiths. If one wants to marry a *Nemazi* whether that is a girl or a boy from *Zigri* community, they need to convert into *Nemazism*. In rare cases, I could find a *Nemazi* had converted into *Zigrism* for knotting marital ties with *Zigri*. *Zigri* usually sacrifice to quit their religion to make themselves acceptable for *Nemazism* for marriages. Because they are in minority. *Nemazi* are dominant in the region and their religious propaganda is stronger than *Zigri*. They are more affiliated with their religion. It is hard for them to leave their religion.

5.4.4 Marriage and death difference

In the past, both communities celebrated marriage ceremonies alike, but in the recent time the new converter of Sunnism are very conscious in celebration of marriage with Balochi tradition they avoid Balochi Music and *chap* (Balochi cultural dance) in their marriages. *Chap* is mandatory in marriage without it marriage will not be enjoyable. But the moderate Sunni converters deem these sin and believe that these are out of Islam's premises.

Moreover, Sunni and *Zigri* marriage differ little a bit from one another. *Zigri* read Quranic verse, Persian and Balochi *dawa* in their *nika wani* (wedlock). *Sunni* read merely Quranic verses, they make their *nika wani* short and *Zigri's nika wani* is longer, verse also differ from *Nemazi's* ones

5.4.5 *Zigri* community's fasting

Zigri Baloch have several days to keep fast. The moderate *Zigri* Baloch fast in the month of Ramadan, before they rarely kept fast in this month. They did not deny fasting in this month. They mostly kept fast in the initial ten days of Eid ul Adha. In *Hadis Sai-Bukhari* and *Sai*, Muslim Hazrat Aysha quotes that in these ten days Muhammad (PBUH) had never eaten food and he kept fast in every year in these ten days. Moreover, Monday is a special day for *Zigri*. Some of the *Zigri* also fast in this day because on this day Muhammad was born, which is a holy day. Muhammad (PBUH) himself kept fast on this day. In every month of the Islamic calendar, on the 13th, 14th, and 15th they keep fast as they believe that in these days Hazart Adam was taken out from paradise and brought on the earth. His face color has been faded away so he was prescribed by Allah to keep fast in these three days in order to get the facial color bright. With the sympathy of Hazart Adam,

they keep fast in these three days. Ramadan fastings are *farz* (obligatory) rest of them are *nafl* (not obligatory, depend on will). They are for acquiring more virtues.

5.5 Reason for conversion

There are many reasons that *Zigri* Baloch quit their religion and accept *Nemazism*. In modern times *Zigri* youth convert into *Nemazism* because their religion becomes a hindrance in their marriages. When two persons love each other and have different religious faiths, the *Zigri* faith-holding person sacrifices his/her religion and convert into *Nemazism*. Another reason for their conversion is they do not have religious knowledge of their religion and everywhere they would be questioned about their religion so having no knowledge about their religion, they become fed up to face the people to answers their questions. Very rare books are available about *Zigri*sm, which one can read and understand their religion and depend themselves from the opponents. In some places, they are in very few numbers in the community so they convert because they face very derogatory remarks from their *Nemazi* members. It is hard to bear them. Also, these religious people are very violent and they have the fear of lives, so they prefer to convert into *Nemazism*. Also, state officials have every bad behavior with *Zigri* community. Whenever they encounter with *Zigri* Baloch, they lecture them to convert and torture them mentally. From the fear of state and society they quit their religion and adapt *Sunnism*.

Moreover, in some cases Sunni radical *mullah* offer *Zigri* Baloch numerous incentives for the conversion. They pay them money, land for accommodation and as well give them marriage expensive along with a wife. In such cases *Zigri* youth convert into *Sunnism*.

5.6 Hiding *Zigri* Identity

Zigri Baloch hide their identity in public as they have the fear from orthodox *mullahs*. *Nemazi* are good with *Zigri* Baloch in workplaces but not knowing them as *Zigri* Baloch. When they come to know them as *Zigri* Baloch, their relation gets fade away from time to time. Some even do not want to sit with them when they know them as *Zigri* Baloch. They do not want to share anything with *Zigri* Baloch. *Zigri* Baloch have the fear that *Nemazi* ask them unreasonable questions about their religion and torture them. Unfair treatment of *Sunni* impel *Zigri* Baloch to hide their religious identity in public.

However, it is the common nature of human beings when someone is in the minority they fear to express themselves in majority. *Zigri* Baloch are in minority in Turbat they fear to manifest their religious identity to the rest of the people. They do not hide their identity in very where but to those places where feel they are among Sunni extremists. These people are hardliners they oppose them. It is better not to show their religious identity among them. They may harm them. It is common when one is suppressed or in minority they hesitate to express themselves. As black were suppressed they fear from white they never express themselves among white. If a white goes in a black majority country, they also fear of discrimination. It is natural.

5.6.1 Fear of discrimination in public and workplace

In the workplace, *Zigri* are very conscious. They never tell their religious identity to others. For the fear, they also do *Nemaz* with them so that they must not doubt them. A respondent says he did *Nemaz* in Islamabad when he was staying in a *Nemazi* home. He had the fear from them. I was not doing it for the sake of God rather all people in the home were praying I was compelled to do. If I did not do, they could have asked me a question about my religion and could torture me mentally. May they take me out from their home? In Panjgoor people are so. Most of the Panjgoor's population consists of *Nemazi*. They irritate a lot in the workplace when they know someone like *Zigri* Baloch. They do not share their things with *Zigri* Baloch. In such places, *Zigri* hide their religious identity they do the same as the *Nemazi* do.

One of the respondents says he had been in Panjgoor for a visit with his family. They had stayed in *Nemazi's* home as guests. They were taken care very well but not identifying them as *Zigri* Baloch. It was the home of my friend. On the second day, his mother asked him, are they Muslims or *Zigri*? When he says they are *Zigri*, the next night his mother wrapped up the all blankets and quilts. She said they will not give their blankets and quilts to *Zigri*. She brought blankets and quilts to their neighbors. As well they did not take care us that much, which they were doing before not knowing us as *Zigri*.

5.6.2 Armed-religious Jihadi groups

In Balochistan, many religious jihadi groups exist who encounter the *Zigri* Baloch and other religious minority groups like *Hazara*. Among them, *Lashkar-e-Jangvi*, *Lashkar-e-Khorasan*, *Jashul Adil*, and many more are active in attacking the people. One of the groups attacked the *Zigri* parka in Panjgoor they were on their way to *Koh-e-Murd* for the *Ziarat*. Another such accident had

occurred in Pidrak which killed the *Zigri* community while they were on the way to *Ziarat*. These attacks get sped in the season of Ramadan when *Zigri* Baloch come for *Zairat* in *Koh-e-Murd*, Turbat. Moreover, these religious extremist groups also harmed the *Zigrana* (holy places of *Zigri*) of *Zigri* Baloch. They have attacked a *Zigrana* in Awaran, where 7 people have lost their lives and a dozen left injured. But none of these culprits had been captured. Having tight security in Balochistan, but still the criminals do their activities and moved un-caught. Here it is manifested that government take no interest in solving the problems of the people who are enduring them for decades. Besides these armed religious groups, *mullah* also gives the Friday sermon in which they abuse the *Zigri* community which is unethical not only in Islam but also in the Baloch culture. It becomes the government's duty to stop the people from harming the minor religious group in the country.

5.6.3 Conspiracies declaring *Zigri* Baloch as non-Muslims

Nemazi had made various types of conspiracies for declaring *Zigri* Baloch non-Muslims but all their efforts went in vain. When *Zigri* Baloch were asked by the state officials about the five pillars of Islam, they accepted the five pillars of Islam. So there was not no other option in declaring them non-Muslims. In the constitution of Pakistan, they have been declared Muslims. But unfortunately, they do not have the rights in the country like Muslims. *Nemazi* hate *Zigri* Baloch because they believe in *Zairat* (shrine). They struggle from the time of Zia ul Haq to declare *Zigri* non-Muslims till now they have not succeeded in their mission. *Zigri* Baloch are peace-loving people they neither preach their religion nor harm other religions' people. They have love with their own religion.

5.7 Economic backwardness of *Zigri* Baloch

Zigri Baloch lived in far-flung areas of Balochistan. In the past, they had been massacred by religious extremists in the name of jihad. So they, for their survival, left the cities moved to mountainous areas in order to get rid of from the religious hacklers. Owing to this, it has been a long time they are living in remote areas of Balochistan, they do not have access to economic and educational facilities to improve their living standard. Neither could they improve themselves economically nor educationally. Moreover, due to Baloch nationalists *Zigri*, Baloch feel safe in Balochistan from religious extremists. Slowly and gradually they are emerging towards cities after the independence of Pakistan. Before their lives were terrible, they were victimized by different

groups. Now they are trying to improve their lifestyles. On other hand, they are now impelled to leave mountainous areas by the state forces. State forces believed that insurgents are in mountains they seek help from these people whether that is financial or supplying of food. So these *Zigri* Baloch will help them out in this regard. *Zigri* Baloch are being displaced from their native places by state for the security reason.

5.8 Nationalists views about *Zigri* Baloch

Baloch nationalists never see the sects in Baloch. To them all sects in Baloch are equal. They are more focused on the single identity that is Baloch. They do not compromise a bit more than this. Baloch is their priority. They believe that religious diversity is the beauty of a nation. There are various types of religious sects in Baloch. All are looked equally. To them, the nation comes first religion is a personal choice.

Their only motive is to bring the Baloch on one platform so that Baloch must not be the victim of divide and rule. Many groups want to destruct the unity of Baloch in the name of religion. Baloch nationalists believe religion has been a tool for state and other forces to split the Baloch in groups in order to make them weak. It is because of Baloch nationalists that Baloch have not been that much harmed in the name of religion as other minority have been victim of attack in Pakistan. Before 21st century religious wars had been in their peak but with the grace of Baloch nationalists religious wars have been tackled down in a great extend in Balochistan. Baloch nationalist also counter the armed religious groups in their heinous activities in Balochistan. Religious attacks have been less in those places where Baloch nationalists have their control. If religious attacks got place then they were in very small numbers they have not been as many as compare to the other part of Balochistan.

5.9 Case study

Muhammad Dinar is an elderly person who had seen the situation of *Zigri* Baloch in the time of Shahmok's *Jihad* in Turbat. He explained the story of Shahmok like this. Shahmok's full name was Shah Murad but *Zigri* Baloch called him Shahmok. Because he did cruelty with them. In order to express hatred they use this name. Shahmok was a religious warrior. He had fought a lot of fights in Iranian Balochistan and killed many people then bunk off from there to come in Balochistan in exile.

Shahmok had his origin in Iran. He had killed 22 people in Iran from where he had been rebellious and seek a lodging in Margoti, Zamuran, Turbat. He married a woman there. Shahmok made Ashraf one of his close friends. Ashraf belonged to a well-off family in Zamuran, his brother was in Oman who provided everything to Ashraf which he demanded. Ashraf provided various types of weapons to Shahmok for his defense. Their friendships could not last long. Because the surrounding people of Siagasi, Khanan-e-Kor, and Margoti Zamuran could not feel well in their friendships. They provoked Shahmok to convert Zigri Baloch into Nemazism. One of the mullahs of *Nemazi* community, mullah Gaffar sent a cassette to Shahmok. In it, he prescribed Shahmok if you convert *Zigri* Baloch into *Nemazism* you will go in paradise if they resist you must kill them you will earn virtues if they kill you, you will be declared *Ghazi* (immortal). Then Shahmok had started Jihad against *Zigri* Baloch. He converted many *Zigri* Baloch by gunpoint into Nemazism. From Zamuran he began his *jihad* to Nodaz, Turbat, Kalwo and then Balgatar. He martyred 8 people in Nodaz among them some children were included. Then he returned to Zamuran. People provoked Shahmok that Ashraf planned to kill you, on the other hand, they provoked Ashraf that Shahmok will kill you. Both were frightened of one another. Ashraf for his self-protection had barricaded on a mountain near his home. On the return of Shahmok near Gomazaan, Zamuran Shahmok telescoped to see the scenario whether it is true Ashraf is infuriated on him or it is just an earful people make us fight with one another. Shahmok saw a barricade on the upper side of Ashraf's home, from there he knew his life is in danger. He did not move ahead. He went to his own village Margoti. And then came with some other arm-men to counter Ashraf. Ashraf was not alone he had his brother-in-law, Umad Ali with him in the barricade to gun down Shahmok. When Shahmok approached Ashraf's home he ordered everybody 'charge' with this word, Ashraf opened fire on him. Shahmok was wounded. Some of the fingers were critically injured. He moved back to hide himself behind the home. He called Ashraf for a negotiation. Umad Ali tells Ashraf, don't go he kills you. However, Ashraf believed that he had given everything to Shahmok he would not kill him. When Ashraf came down for a negotiation with Shahmok and laying a mate. Unfortunately, Shahmok opened fire on Ashraf, he fall on the mate. Then Shahmok abused the *Zigri* and moved to Kalpari to kill Taj Muhammad. Fortunately, at the imminent of Shahmok, Taj Muhammad heard his words he bunked from there off. On ahead Shahmok saw Mureed, he had been watering the plants. Shahmok attacked Mureed, killed him on the spot. Further, he goes in Ayshar to Qadir Baksh. He tells them that he had killed a donkey (he means Mureed).

Shahmok goes from Zamuran to Marha, Kolwa. Shahmok stays in Meer Essa's Bazar (village). Essa is the head of his bazar who is also a *Nemazi* Baloch. Shahmok ordered Essa to go to a near Bazar where his sister lives. She has a young daughter who should be brought. Essa goes with some men. He raids in the village kill many cattle and elderly people in the Bazar. And take Shahmok's niece then returned from the village. Shahmok gives the girl to Essa as a gift. He further moves for converting *Zigri* Baloch. He goes to Keelkor. With the gun point he tells everybody to recite kalma. Whosoever recites they are converted, if not they choose to die. Because Baloch are very strict with their words whoever recites that means they are converted. They then practice *Namaz* after reciting kalma.

Shahmok comes in Peerbaksh's bazar. Peerbaksh is a dervish. He bred the cattle when they grow big he does charity in the village. Before one night at the imminent of Shahmok, Dinar says, Peernaksh would be predicated by *gab* (supernatural power) that someone is coming to kill him. He believed in God. He does not go anywhere. He slaughtered a sheep and make food to eat everybody in the village. On the other hand, Fathy Muhammad with some other companions becomes aware that Shahmok has come on in Dashtok, Keelkhor. Fathia Muhammad takes guns with people to encounter Shahmok on the way. They barricade on the way when Shahmok comes with his friends. They open fire on them. The fight continues for long. When Shahmok tried to come near them then Niak Bakht fires a bullet at Shahmok. He dies on the spot. Also, Fathia Muhammad would be injured by a bullet from the opponent party. Then the caravan of Shahmok bunked from the battlefield off and moved back at Zamuran. However, they still had the enmity with Fathia Muhammad. Some other days they came back in Nali, Balgater to bribe Hotman to arrest Fathia Muhammad and Allah Baksh in returned he would get him 60 thousand. He is a hooligan who committed crime for money. It was a huge amount at that time. Hotman agreed with them. They fixed a day for taking their enemies. On the day of Shahmok group arrival at Nali. Hotman went hidden in Turbat. These people would be burst into infuriation on Hotman. They catch many people in Hotman's village and killed them. They take some people with them as hostages and then leave them alive at Goran-e-Chadi (a place name).

After the death of Shahmok the fear of death and conversion in the arena has been less. Now people do not have that much threat from a single person army but by religious extremists still has.

6. The role of state's machinery in the everyday lives of *Zigri*

Some unknown forces commit heinous crimes against *Zigri* Baloch. They attack their religious places and spread misperceptions in people against *Zigri* Baloch. They exploit the masses against *Zigri* Baloch that they are infidels they deserve killing. Even some of the religious groups did wall chalking in Awaran where they have mentioned about *Zigri* and Hindu communities of Balochistan that whether they choose to accept Islam or choose to die. The religious groups like *Lashkar-e-Janghvi*, *Jushal ul Adil* and *Lashkar-e-Khorasan* declared *Zigri* Baloch state's enemy. They affiliate *Zigri* Baloch to the insurgents' groups that they are fighting against the state. Such statements of these religious groups not only made hard the lives of *Zigri* Baloch but also put their lives in danger. They are provoking the Anti-*Zigri* group to harm *Zigri* Baloch. Their lives are unsafe in their holy places. So it becomes the state's responsibility to ensure security for the minorities in the country. Because they have equal rights to be the citizens of this state. The Constitution of Pakistan gives the rights to the minorities to practice their religion freely. But the state of Pakistan has failed in performing and fulfilling its duties in securing the minorities' rights. It is the state's responsibility to vanish terrorism in the region to fight against extremist groups to maintain peace and harmony in Balochistan. Religious extremist groups are in abandoned numbers in Balochistan they are not only attacking *Zigri* Baloch but also are targeting the Hazara community in Balochistan.

6.1 Failure of state institutions to protect minorities

The state of Pakistan shoots a very poor glance at minorities in the country. They are discriminated in educational institutions as well as in public places. Minorities do not have any placement in the curriculum of the state. *Zigrism* does not have any placement in the curriculum at all. Having no placement of *Zigrism* in the curriculum, *Zigri* Baloch do not know the history of their religion. There is very little literature about their religion which has killed their interest in their religion. They are slowly and gradually converting into other religions. Maybe other religious groups have the option to opt ethics subject instead of Islamic studies but *Zigri* Baloch do not have any option. As well as they have zero representation in academia. There is no one to write to save *Zigri* religion in the country. Its roots are in danger. Its existence is in threat. Diversity is the beauty of a country, so it becomes obligatory for a country to save its legacies. The state of Pakistan should fund the

minor religious groups to maintain their survival in academia as they fund other religious institutions.

6.2 Religious extremism and minor religions' survival

Religious extremism has been at its peak in the country that minor religious people are in fear to practice and show their identity in the community. Owing to hard-liners' existence in the community, minorities' lives are in the threat they need protection in order to practice their religious rituals. Having no security assurance, they all are quitting their religion to survive in the community. Continuing with this faith life is hard to sit in amidst the Muslim majority community in Pakistan. Muslim majority religious groups have no fear in the community they will speak on Friday sermon against *Zigri* Baloch even use abusive language for *Zigri* Baloch which is really out of Islamic and human laws. However, government never bother itself to stop them talking against *Zigri* Baloch.

6.3 Government official behaviors with *Zigri* community

One of the respondents says he was working in NGOs. He had seen discrimination from a very nearby government official. Once their organization had got funds from a company to distribute them to needy people. When they moved to the district administration to take permission for distributing the goods in, Shahrak, Shahpok, Heeronk other proximity areas of Turbat, the response they have gotten from the district commissioner was that these areas are *Zigri* populated areas so why you people distribute them in these areas and why not to other areas. The respondent says he became shocked while seeing the district administrative response who are running a huge district. Even an ordinary person does not think so. If a second developed district of Balochistan is under the control of such people, then how come an underprivileged group's rights would be protected? A district head discriminates against them based on their religious faith then it is assumed that the common people will have such derogatory remarks about this community in the areas.

6.4 Law and order

There are several number of security check posts throughout Turbat city for the surveillance of the citizens. Instead of the tight law and order situation still, religious extremists target the innocent people. It is very discouraging for the people instead of tight security still culprits go uncaught. It shows the irresponsibility of the state in fulfilling its responsibilities. It is not only in the cities that

criminal activities take place but also in the situation of villages is worse than this. Forces confronting with the insurgents, they raid the villages which affects the people of the villages. Troops asked them about the insurgents which poor villagers do not have any information about. They keep no knowledge about them in order to tell them, the consequences are very bad. So the routine raids in the villages compelled the villagers to migrate from their villages to move in the city. It is difficult to meet up their socio-economic needs in the city, the reason is, they are pastoralists and agriculturists they do not have skills to meet-up the jobs requirements of cities. Their all economy was based on field. They make do with their lives in villages via fields. They cannot afford the cities because they do not have any other skills so that they cannot feed their families. Their education has been affected terribly because in cities they do not afford to pay the educational expenses. As well, educational institutions are far away from their homes which they need to hire a school car to pick and drop them in school which is very costly in the city. In villages, they had to pay only one expense that was of food, in cities everything needs money which is out of their reach.

6.5 Use of religion in the politics

Political parties have used religion as a tool to hold on to politics. These religious groups do not care to kill anybody who is a hindrance in front of political parties. Whosoever has challenged the writ of politics in Balochistan they had been shot dead. There had been prominent Baloch leaders who had been killed by the religious organization. Saba Dashtayri had been killed in Quetta by an armed religious organization. Raza Jahangeer's father had been attacked in a *Zigrana* by religious extremists. Religion has become a great source to utilize to counter the people in the society who are against corrupt politics. Having political support the religious extremists do not have any fear from anybody in the country. It is easy for them to harm anybody in any place. Owing to religious hardliners everyone fears to talk about religion. Even in educational institutions, religious discussions are strictly banned to discuss on. It is the biggest threat for the people of the minor community. Religious people have been given open access to doing any type of religious activity in the country. This limitless freedom not only destroys the state institutions but also harmed the minor groups. They adapt violence in spreading their religious faith in the community. As they are written on the wills to accept Islam or choose to die. These slogans made the people worried they become psychological patients. Ultimately they convert.

6.6 State support to *Hanafi* school of thought

Pakistan came into existence in the name of religion. The prominent religious sect which is ruling in the country is the *Hanafi* School of thought. The state has its full support with it. They get more incentive from the state as compared to other sects. Minorities do not have any religious support from the state. *Hanafi* School of thought is more influential in the country only their governance is run in the country. So other religious groups had been discriminated from the beginning in the country. *Sunni* sect in the country is inflexible they are very hard to bear other religious ideologies in the community. Therefore, minorities' livelihood is complicated in the country. Whether that is practicing their grand religious rituals or any other function of them in the community. They face very critical circumstances in the community.

6.7 Religion as an obstacle in Baloch unity

Baloch are the followers of two different religious sects: *Zigrism* and *Sunnism*. In recent times they have been involved in religion terribly. That makes them keep aloof from one another. It is *mullahs* who provoke them to stand against *Zigri* Baloch. Religion blinds the people to think broader they believe the mullahs blindly without knowing the reality. Owing to religion they never come and sit on one forum to talk about the issues of Baloch. But they are always ready for the *jihad* of other nations such as Kashmiri and Palestinian but never see their homes burning. They never do *jihad* for the cause of Baloch. They see the cruelty of non-Muslims to Muslims but they do not see the cruelty of Muslims to Muslims. It is worrying to say that religious Baloch deems themselves Muslims first then Baloch. Even religion is one's choice, it is a religion that divides Baloch a little bit. On the other hand, youths understood that religion is the main cause of their destruction so they are side-lining themselves from the effects of religion.

6.8 Religious identity and state officials

One of the respondents says they face several issues by state officials. He says once he was coming from his village to city on the way on a check post he was stopped for checkup. When he had nothing suspicious then he was asked about his name, religion and many more. When he says he is *Zigri* then he was further asked to read the fifth kalma. Unfortunately, I did not know it. He told the troop he is a *Zigri* he does not know it. The troop responded that you are not a Muslim. Moreover, he explained that it is okay they ask us about our religion. But after knowing us as *Zigri* Baloch, they treat us unfairly and they do not allow us to go. They stop us for long and lecture us

about Islam. They tell us it is the wrong path we are going in, they suggest us to convert into Islam. But it is none of their business to preach anybody while on duty. We as a marginalized group keep silent and listen to them what they say we do not have any other option to say.

State official do not recognize *Zigri* Baloch by their clothing and facial features. They only know them when they stop them on check post and ask them about the identification where they are coming from and where they are going. They ask them about their caste, religion and place where they accommodate. Some do not tell their religious identity they know they will be treated badly. They show their religious identity as *Sunni* Muslim.

6.9 Case study

One of the respondents says he has been in Islamabad for higher education for long. In the time of COVID-19 when everything was off. So he returned back from Islamabad to his native place. His native place was a far flung area from the city which is in the lap of barren mountains. He thought it was a good time to enjoy in these troublesome days of corona in his native place. When he approached at the first day in his village he was so curious for picnic and enjoyment with his family and friends. Unfortunately, there routinely forces raid. At the next day he had made a plan with his friends to go for picnic. At the very early in the morning the entire village was surrounded with army with heavy weapons. Every home of the village was investigated and all the male members of village were arrested they were gathered in a place. This was a time of June of 2019 the weather was too hot to bear without a shelter. At first we were under custody of gunmen. It was hard to bear the rays of sun. We plead to take us to the shadow to quest the hotness but one of the gunman said until we get order you have to sit here. One of them ask us about our names and religion. One of elders among us says I am *Zigri* and I belong to the *Zigri* community. In response of him he did not ask us anything more. The gunman stick to it. He starts discussing *Zigrism*. He told us what is good in this religion. Why don't you people accept Islam? It is the wrong path you people have chosen. He further added that you people are being educated, you must know the reality so why still ignorant? It is worrying. In contrast this lecture, another gunman stopped him. He told him do not discuss religion. Keep quiet. So then he kept quiet and then were left after 5 hours. Moreover, at the same evening I left my village and I came in Turbat city. All the plan of picnic and enjoyment went in vain. But thanks we were left soon; said one of the respondent.

6.10 Case study

Zigri Baloch have been converted in many ways by *Sunni* extremists. *Sunni* want to root out *Zigri* sect from the surface. So for this they planned different tactics to convert them. Sometime to give them money and land incentive and other time to provide them daughter for marriage for free of cost. Such an event is manifested in the fieldwork as such that a 17 years old boy of a remote area came in the city for the purpose of work. He was very simple who could not know a single thing neither about *Zigrism* nor *Nemazism*. He used to be accommodating in these *Sunni* mullahs' home. So the *Sunni* extremist *mullahs* had provoked him to quit his religion which is a wrong way he and his family has taken. So he believed what he was explained for. These *mullahs* had told him that the right religion is *Sunnism*. If he will accept *Sunnism*, he does not go in hell. Besides, telling the benefits of paradise, he was also offered money, land for accommodation and a girl for marriage. Seeing these incentives he was a poor person so he got them as opportunities for himself. He did not ask anything about this religion. He directly embraced it. Right after the conversion, he was sent for the *Tableegh* in *Riwand* in *Punjab* by *mullahs*' own expenses in order to be more attached with *Sunnism*. When he went there, he not only practiced five times *Nemaz* but also he left his beard long. After his returned from there he was more attached with religion than anything else. He spent his most of the time in practicing religion. Moreover, he who does not have basic knowledge about religion, and did not read any books about *Islam*, started preaching the *Zigri* to convert into *Sunnism*. He had a very rivalry behavior with *Zigri*. He completely resists against his family and told them to convert as well. He told them you people have taken a wrong way, it is gloomy path you people have taken.

In nut shell, he was married with a *Nemazi* girl and he lives with his wife in her home. He is completely rebellious to his family. All the connection he has broken with his family neither he joins the happy moments of the family nor the sad moment of the family.

7. Education and minorities in the country

Including *Zigrism*, other minor religious groups do not have any placement in the curriculum. Even they have the constitutional rights in the country to be taught their religion. Instead of teaching their religion, they are taught other religions in which their religions are discussed and presented as distorted form of religions. They are rebellious to their religions and they convert into other religions. A huge influx of *Zigri Baloch* is seen into *Nemazism*. They have been exploited from the first class to the university level to adapt *Nemazism*. When one is not taught about his own religion he feels that his religion is not good. As well a very few numbers follow this religion. They feel insecure about this religious identity in the community. Even in schools, they are discriminated a lot. They hesitate in the manifestation of their religious identity in educational institutions. They deem if they show their religious identity to students and teachers then they would be discriminated on the basis of religion. Teachers do not behave well with them and students do not share things with them. One of the respondents says when she was in school she faced a lot of discrimination because of her *Zigri* identity. Class-fellows called them *kifar* or infidel. We could not do anything to them. The better answer was to keep quiet. We were very few so we did not try to discuss with them. In school life, students are not that much mature that they can be able to discuss anything if they do then the result is to fight with one another. But we as a minority did not take this risk.

Moreover, all the teachers in the schools are not Sunni there are few *Zigri* teachers. The Sunni teachers, who teach Islamic study and Arabic most of them are religious. They incorporate their extremist thoughts to the students. They try to divert *Zigri* students' minds from their religion. They tell them to convert into *Nemazism*, *Zigrism* is not a true religion. You people are misguided and going in a wrong path. Students at the level of school are not mature. They can be easily convinced by teachers. Due to this, teachers focus more and more to change the concepts of students from *Zigrism* into *Nemazism*. One of the respondents says, they did not have any religious institutions to read Quran then they have been in Nemazi madrassa for reading Quran. Mullahs at the madrassa have gotten opportunities to bring the *Zigri Baloch* into *Nemazism*. From this madrassa a several number of *Zigri* have been converted by mullahs' routine *waz* (religious teachings) and preaching.

7.1 Rituals teachings in the textbooks

Mostly in Islamic books, the rituals of Islam are taught. Students from the first class to higher education are taught the same things repeatedly. In these textbooks, other religions are manifested negatively. Such as Hindus are shown in the textbooks as the enemy of Muslims. But this state has forgotten that there are a huge number of Hindus in this country. So what happens with their emotions which are attached to their religion? It is unfair for the marginalized group to face such discrimination in the text. Academia is such a place where students are taught about right and wrong, justice and injustice, and protection of human rights but the situation is quite different here students are more provoked to hatred on the minorities. So as result violence takes place in the country. The more religious people become, the worst the situations of the country will become.

7.2 Teaching hatred against other religions

The current curriculum is full of derogatory and hostile lessons. Students are taught against non-Muslims. They manifested the non-Muslims barbaric and infidels. In a recent report of BBC Urdu, Hindu community's people have argued about the textbook that they have been showing in the textbook as the enemy of Muslims. They claim that they have been born in this country and their forefathers lived here. It is not their fault that they are Hindu. In the constitution of the country, everyone has the right to choose any religion so why this curriculum has snatched their rights. In the curriculum, it is mentioned that Hindus and Sikhs are the humanitarian enemies and Hindus are the traitors. They have deceived the Muslims. As well they showed the Hindu culture terribly. They do not have any manner of wearing clothes. Moreover, they manifested that Hindu do not respect the women in their religion. Hindu students blamed the government that they should think of it. What about the Hindu community who live in Pakistan what they should read. These are written against them. It is very unfair to the Hindu community (Cooperation, 2021).

7.3 *Nemazi* written books against *Zigri* Baloch

Some of the extremists *Nemazi* have written books against *Zigri* Baloch. They manifested *Zigrism* as a lavish religion that *Zigri* Baloch has created to fulfill their sexual needs. He, Gaffar, a *Nemazi* mullah says *Zigri* Baloch go in *Koh-e-Murad* for the motive of sex. They offer their bodies to their Mullahs. But he was criticized by a *Nemazi Mullah Molvi* Abdul Haq. He says *Zigri* Baloch are not that shameless (*bagrat*) that they do such thing in their holy places. He says instead of being *Zigri* they are Baloch. There are not such shameless activities in a Baloch culture that *Zigri* Baloch

do. He says all the book which is written against *Zigri* Baloch is baseless. It is only the hatred he showed in the book. There is no ground reality for these things. Another *Nemazi* writer who is a lecturer of Islamic studies at a college, namely Riaz Ahmed, wrote a book "Are *Zigri* Muslims brothers?" In this book, he mentioned that when *Zigri* do *Zigr* their sound looks as if someone is in hell who is demanding help. He compares their prayer with some derogatory words. These writers look only on one angle and wrote the books they do not know the *Zigri* religion from very near they do not study the *Zigrism*. Only they had heard such remarks from other people and penned down books against the *Zigri* religion. Raiz says in his book that he is worried that *Zigri* must not go to hell in practicing this religion. His motive is to bring them on the right track but it is food for thought that if these people are worried about *Zigri* Baloch then why they do not help them in the hard time of their lives. On the other hand, there is no authority to stop them from abusing the rights of minorities in the community. They are given limitless opportunities whatever they want to do they should do. The excess freedom had made them arrogant and violent in the community. In return they do not bear a single word about their religion if someone says a word about their religion, then they give fatwa and soon kill them.

7.4 Outdated curriculum

The present curriculum is outdated and there is no modern knowledge that one can be benefited. Most of the things in the curriculum are repeated. There are no practical things in these textbooks, all are useless. One of the respondents says, this curriculum is merely designed to spoil the lives of students. There is no reliable and realistic knowledge in this curriculum. He further explained that he does not think reading these textbooks there would be produced, productive students. These courses have made the minds hollow of the students that they do not have any tolerance. If they do a discussion about religion, they do not bear any criticism about Islam. They will harm one another in religious discussions. Curriculum makers are responsible for including rivalry lessons in the courses which made the students conservative and they are bursting in hate about other religions.

State educational policies are very dangerous for the students and for the future of the country. These curriculums of four provinces are producing radical mind-set students which have put the minorities in hardships (Sehar, 2016).

7.5 Institutions provoking students

Madrassas in Turbat city are provoking the students against *Zigri* Baloch. They teach them against other religions to do Jihad. These students have become religious zealots that they did not want to sit with *Zigri* Baloch. A respondent says one of such students prohibits them in his brother's marriage to come. He says you people are *Kafir* sitting and eating with you people is haram in Islam. Then the same boy had broken the *Zagrana* of *Zigri* Baloch in that village. It shows that they have been misguided on the wrong path by the madrassas' teachers. It is not in Islam to harm other community people without any reason. Islam is the name of peace and tolerance. It is Pakistani Islam that teaches the people to do so. It is worrying for the minority groups. Their lives are in danger viewing the behaviors of youngsters to such extents. They have no empathy with other religious people only they have sympathy with their creed people. It is unfair to marginalize a minor group with the use of force.

Moreover, there is not an exact figure of madrassa in Turbat but at every half kilometer a masque can be seen. In these masques students are taught Quran. Two big mosques are very famous in Turbat within them madrassas are present. In these two mosques students would be given formal religious education degree. One of them is in Absar and the other is in Miri. Both of them have a potential number of students who come from Buladia, Zamuran, Dasht, from Turbat itself and many other places for getting religious education. Their population can be in hundreds. These students when come out from madrassa they would have very hard mind sets to bear the other religious sect in their locale. They speak up publicly in Friday sermon against *Zigri* Baloch. Also they harm the *Zigranas*. In addition, these are not the only madrassas but also there are a lot other madrassas in Turbat but they are not as much famous as these two are.

7.6 *Zigri* literature and *Zigri* Baloch

Zigri Baloch do not take interest in their religious affairs. They do not have any interest in writing about their religion. They are secular they do not want to be indulged in religious matters. If a few people have the interest to write about their religion, they have the fear to publish them in the shape of books. One of the respondents says he has a friend who has written a lot but cannot publish his writings because of a security threat. As well they do not have any supporters to help them out to publish their materials. Only a single magazine publishes by the *Zigri* Anjuman every year on the 27th of Ramadan in *Koh-e-Muard* during the pilgrimage. But this does not contain valuable

materials. There are useless things in it that are being published repeatedly. There are selected people to publish their materials in this magazine.

7.7 No placement of *Zigrism* in curriculum

Zigrism is such a religion that does not have any placement in the curriculum. But in the curriculum, there is no such thing that is against *Zigrism*. *Zigri* themselves are responsible for this. They did not work on their religion. They do not possess much knowledge about their religion to produce literature about their religion. In this society, no one is merciful to protect you and write about you. Until you work for yourself. The *Zigri Anjuman* is responsible they only loot the *Zigri* Baloch. The *Zigri* council is also answerable for this. There are few educated people in this council. They are only names who belong to the *mullah* family of *Zigri* Baloch. They cannot do anything better for *Zigri* Baloch. An uneducated person cannot produce any new things, they cannot organize the *Zigri*. They cannot raise the voice of *Zigri* Baloch in a big forum. These uneducated people are involved in corruption they merely published few magazines which does not have any importance to *Zigri*. *Zigri* common people are happy with this. *Zigri* Baloch are taught the same things as the *Nemazi* are taught. Teachers teach the rituals of *Namaz* to the *Zigri* which they do not have any interest to read but as a compulsion, they read to learn to pass the exam and fulfill the formality. Even some students leave their religion and accept *Namazism* which is taught to the *Zigri* Baloch from the first class to the university level. They do not know anything about their religion. They deem their religion is wrong. Because their religion is ignored.

7.8 Teachers' behaviors with students in the schools

Schools have the majority of *Nemazi* population in Turbat as well teachers and students are *Nemazi* in schools. Teachers who teach Islamic studies are total pro-*Nemazi* they always try to promote their religion in school. Their preaching irritates the *Zigri* students a lot. *Mullahs* preach their religion in school instead of teaching what is prescribed to them. Their motive is to betray the *Zigri* students from their religion. *Mullahs* exploit the students in the school to quit their religion to accept *Namazism*. The constant preaching in school depresses the students. To some who do not have other options to do they are fed up to bear the torture of teachers, they quit their religion. Some of the respondents say they were tortured in schools to quit their religion to accept *Namazism*. Among these one respondent says he could not bear the torture of the teacher he

complained to his father about the issue. His father had been in the school and talked to the principal about the issue then he was not tortured again by the teacher to convert into *Namazism*.

Once a teacher brought in a test in university about the *rokat*, *sunnah* and *farz* of *Namaz* when a *Zigri* student argued about it that he does not have any knowledge about *Namaz* then teacher replies it is up to you if you want to take the test fine if not he would not give him any marks. It was a multiple choice question test. He was compelled to take the test. As a result, he did not know anything about *Namaz*. His all marks were deducted because of not knowing about *Namaz*. These were the things that were not taught to the students but considering them as Muslims he brought them to the test. *Zigri* students are enduring such situations in academia by the teachers which are completely unfair to them.

7.9 Religious discussions in the classes

Zigri Baloch do not have the freedom to express themselves in schools. They are not permitted to discuss their religion in the classes. *Zigri* are afraid of the majority in discussion of their religion in the classes. A fear they face in their classes is they do not want their friends to be aloof from them. If they manifest their religious identity in the class or favoring *Zigrism* with their friends, they keep their distance from them and their friendships convert into rivalry. They also have the fear from extremists in their community which can harm them if they favor their religion more than *Namazism*. *Nemazi* community do not bear a single argument about their religion. But they argue on other religions.

7.10 Discriminatory curriculum

The educational system of Pakistan is completely biased. It only promotes one religion rest of the religious people are impelled to read this religion. It is not only *Zigrism* that is not taught in schools but also Hinduism, Christianity, and Sikhism. If these religious people are not taught their religions but Islamic studies then *Zigri* Baloch must not complain about it. Islamic studies is not taught in Islamic studies books but in Urdu, English, and even in Biology and other books. It is enough to teach the children Islamic studies as a different course in the class then there is no need of mentioning Islamic lessons in other course books. It is completely injustice with other religious people that their religious norms are not taught to them in school, who are compelled to read the Muslims' rituals. In particular, *Zigri* Baloch are rebellious to their religion. Most of the *Zigri* Baloch do not know their religion. They do not know where their religion had come from. Because

of not teaching *Zigrism* to *Zigri* Baloch the *Zigri* youth is keeping aloof from their religion. Most of them are converting into *Nemazism*. Here the state is responsible for endangering *Zigrism*. *Zigrism* in itself is a vulnerable religion. It had endured a hard time in past. Hundreds of people had been massacred only because they had the *Zigri* identity. This current curriculum is completely biased and discriminatory. It needs improvement. It is full of hateful materials against other religions and nations. Such as Hinduism and Hindu people. When a child is taught to hate someone then he grows and maintains his hatred against other religions and nations. Pakistani children are taught against India from now on they hate India. Because they are taught in an educational institution to be so. As a result, there are conflicts in the country sometimes on religious issues on the other time with national cause.

7.11 Mother tongue

One of the respondents says it is hard in this state to place our religion into the curriculum because we as a Baloch are not being taught our mother tongue in school so how can our religion get a place in the curriculum? We need to be teach about our religion in the text but at first, it is crucial to every Baloch to work for the placement of their language in the curriculum. Balochi, which is our mother tongue, is not being taught to us in school. It is a bigger problem to be solved than the placement of religion. It is a national matter, religion is only of a community. We do not know writing and reading in the Balochi language we must bring our language to the forefront. Working for the placement of our language is much needed for every Baloch. On the other hand, Islamic studies and Arabic do not have any relation with us but they are being taught to us. Arabic and Islamic texts are there in madrassas they are enough to be there. They must not be included here. Arabic is obligatory in school which is not our language is completely illogical to be taught. If we do not value our language how come other value our language. It is minatory for us to work on it.

7.12 Weaknesses of *Zigri* scholars

It is hard to find *Zigri* scholars who guide the *Zigri* Baloch toward their religion. There is a lack of *Zigris* Scholars in the *Zigri* community. If a few are available, they never preach the *Zigri* Baloch toward the religion they have their interests in the community when they visit in their *murids*' (fan of religious scholars) home. These scholars are very weak in contributions in every aspect of *Zigrism*. *Zigri* Baloch are unaware of Quran they send their children to *Nemazi's*

madrassas for reciting and learning Quran. These children are exploited by them to convert. Here children are not responsible to quit their religion it is a phase that children do believe everyone in society. Because they do not know their religion. As well there is very little literature available about *Zigrism*. *Zigri* Baloch do not get literature about their religion to read and know the fundamentals of their religion. Educated people of *Zigri* community do not contribute in their religion at all. *Zigri mullahs* never bother to write about *Zigrism* to share awareness in the community. It is the sole reason *Zigri* youth having no literature they do not participate and contribute to *Zigrism*.

7.13 Organization forming

Zigri community must have an organization that produces literature for the *Zigrism*. Religion does not exist long until it has literature. Literature is the only thing that one can leave a legacy for the coming generation. *Zigri* Baloch are very weak in the production of written documents for their religion. If they continue their struggle like this it does not take much time for vanishing their religion. It is already in threat from the major religious groups who attack them and try to harm their holy places. So organization forming is obligatory for this community to guide their new generation to be familiar with their religion and know the history of their religion.

7.14 Content analysis of textbooks of Balochistan Board

Having gone through the Islamic studies textbooks of Balochistan Board from grade 3 to 9 a single paragraph has not been seen about the *Zigri* Baloch. Neither one can see a single ritual of *Zigrism* nor a tiny glance on the history of *Zigrism*. The 3rd grade book of Islamic study has a mosque at its front page which pictorially takes the attention of the students towards the *Sunnism*. The book is consisted of 5 chapters, and every chapter has subchapters, most of them are about the rituals of *Nemaz*. After every five pages a mosque is shown. In entire book no description of *Zigrism* related materials are manifested and no pictorial representation of *Zigrana*.

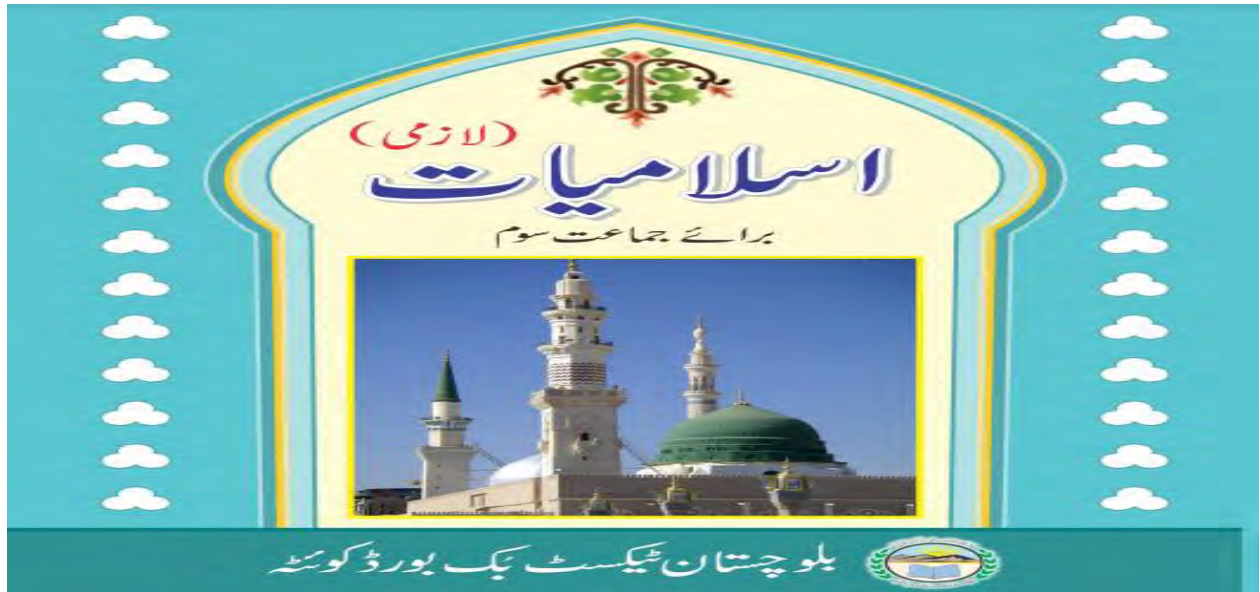


Figure 13, source 3rd grade Islamic study of Balochistan Textbook Board Quetta

Moreover, 4th grade Islamic study has 5 chapter each chapter carries subchapters too. In this book's front page is pictorially represented by the grand mosque of *Kana-e-Kaba*. Other holy places of Muslims have their description in this book too: such as Hagr-e-aswad (the black stone). Five pillars of Islam are explained in detail. The holy journeys, generousness and characteristics of holy prophet were mentioned.

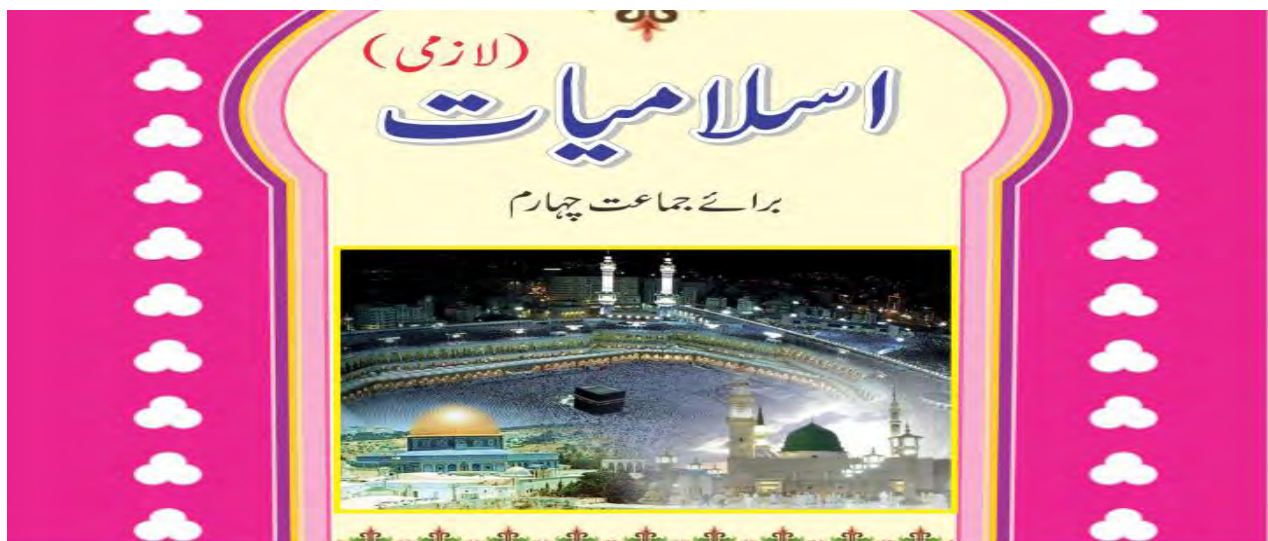


Figure 14, source 4th grade Islamic study of Balochistan Textbook Board Quetta

The 5th grade book has five chapters which are divided into subchapters. The first chapter has three subparts which are all about the Quranic Hayat. The second chapter consisted of 5 subparts. They are about the doomsday, pillars of Islam and Sunna of prophet. The 3rd chapter carries 6 sub chapters which are about the holy wars of Islam and about the construction of *Masjid-i-Nabvi*. 4th chapter of the book is composed of 7 subchapters they are about not breaking the promise, mercifulness, forgiveness, quality and justice, recitation of holy Quran, and etcetera.

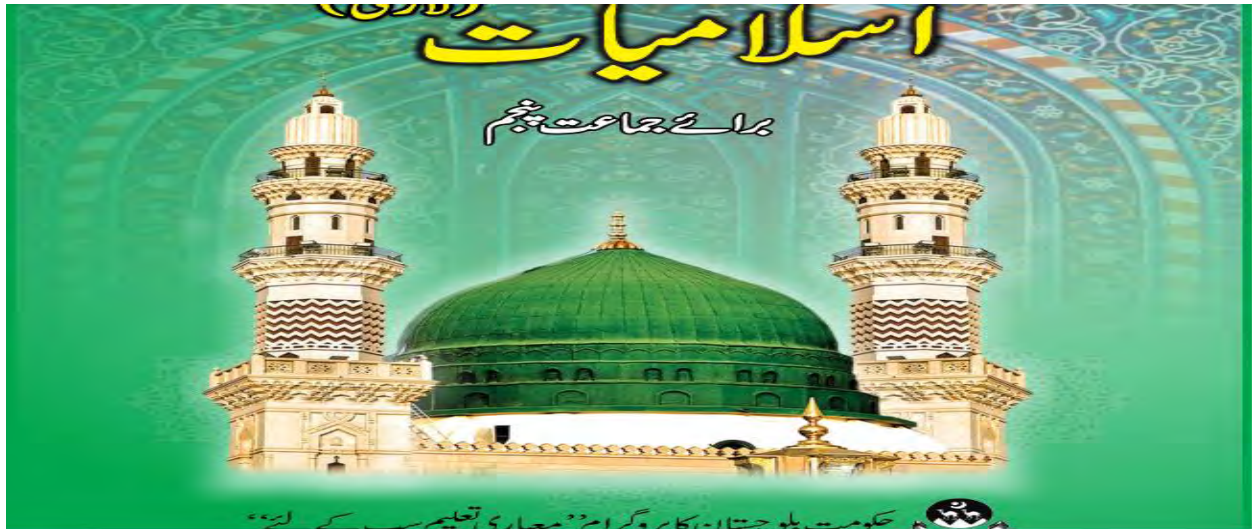


Figure 15, source 5th grade Islamic study of Balochistan Textbook Board Quetta

In the same way 6th grade Islamic study has a mosque at its top page it has 5 chapters each is divided in sub parts. First chapter merely discusses the Hayat of holy Quran and the 2nd chapter carries 5 units first talks about the creed on Allah, 2nd what is prayer 3rd defines the *Nemaz* 4th tells that what is *Nemaz-i-Janza* and what are its importance and the last is about *Hijj* (pilgrimage) and its importance. 3rd chapter is composed of 3 units: they are *Salah-e-hudabia*, religious priests and their preaching, and *Gazwa-e-Khabir*. The 4th chapter is consisted of 6 units which are cleanliness righteousness, amanat (deposit), mercifulness, sacrifice for the country and rights of human beings. The last chapter carries four units these are about Hazart Kadija, Hazrat Ali, Hazrat Data Ganj Baksh Ali Hejori and the last is about the Tariq bin Zayad.



Figure 16, source 6th grade Islamic study of Balochistan Textbook Board Quetta

7th grade book of Islamic study is compiled of five chapters in the same way it has subchapters too. At the front page of this book Badshahi mosque is draw out. Its first chapter has 3 units all are Quranic Hayat. The 2nd chapter consists of 3 units first is about what is creed and believe in messengers and holy books, next is about the concept of prayer in Islam and the last is charity and its characteristics. 3rd chapter is composed of 5 subparts which are about the victory of Mecca, Gazwa-e-Henan, Gazwa-e-Tabok, the pilgrange of Muhammad and his last days of life. In addition 4th chapter has 6 sub-units which describe about the benefits of generousness, equality, justice, hard work, pollution and Islamic education and the rights of human beings. The last chapter has 4 units first discusses about Hazart Ayesha, 2nd is about Hazrat Fareed ul din Gang-e-Shakar, 3rd is about the Salah ud Deen Ayobi and the last is about the Allama ibn Kaldoom.

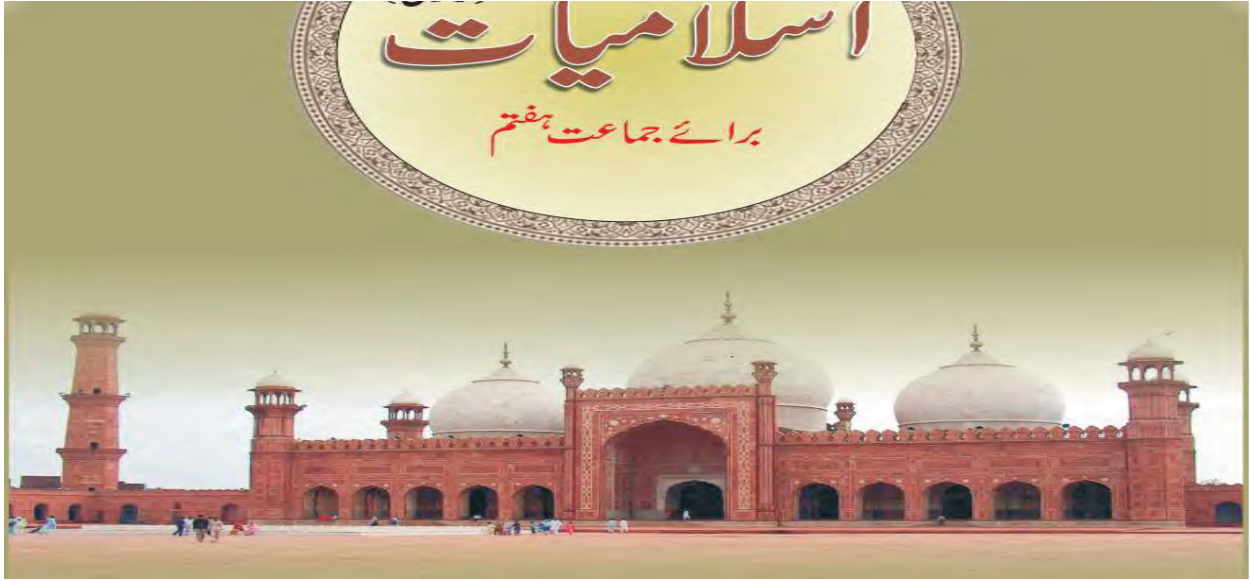


Figure 17, source 7th grade Islamic study of Balochistan Textbook Board Quetta

8th standard Islamic study textbook of Balochistan board is a bit different from the rest of the Islamic study books. It did not have a pictorial representation at all. Merely I could find the first page border which was of Arabic style of decoration. In the entire book I did not see any picture which represent any Islamic things. Moreover, this book is composed of 5 chapters and each chapter is sub-divided into units. The first chapter is consisted of 3 units, three of them are the Quranic verses. In addition the 2nd chapter has 3 units as well. The first one discusses the faith, belief on the doomsday and role of these in building one's character. The other one is about the prayer and the importance of fasting and its effects in the society. Last one is about hajj and its popularity. In the same way 3rd chapter is sub-divided into 7 units: they are cardinal virtue, tolerance, respect, justice and mercifulness, beauty of society, way of talking and the last one is about the household life. The 4th chapter carries 6 units, the first one is about the guiding to do goodness and stopping from wrongdoings, second unit is earning halal, third is honesty in business, faithfulness and respect of rules and regulations, unity, and the last is about the rights of human beings. The 5th chapter of this book is also in sub-sections. First unit is about Hazrat Fatima, second is about the Muhammad bin Qasim, 3rd is about Boo Ali Cena, and last one is about Shah Wali Ullah.



Figure 18, source 8th grade Islamic study of Balochistan Textbook Board Quetta

9th grade Islamic study's textbook of Balochistan has same pictorial representation when one goes through it they see a mosque at the front page and the same religious rituals and practices with more elaborations. This book carries 4 chapters which are sub-divided in further units. At the first chapter introduction of Quran and its verses are present, in the 2nd chapter introduction of *Hadis* and *Sunna*, the 3rd chapter of the book has 7 sub units they discuss about the belief in Allah, belief in messengers, holy books, last messenger, love of messenger, preaching of Islam, and other are migration of Medina, the holy wars, importance of education, and the importance of family in Islam. The last chapter has two sub units they are about the life of Hazrat Imam Hussain and Hazrat Abu Abuad bin Jarha.

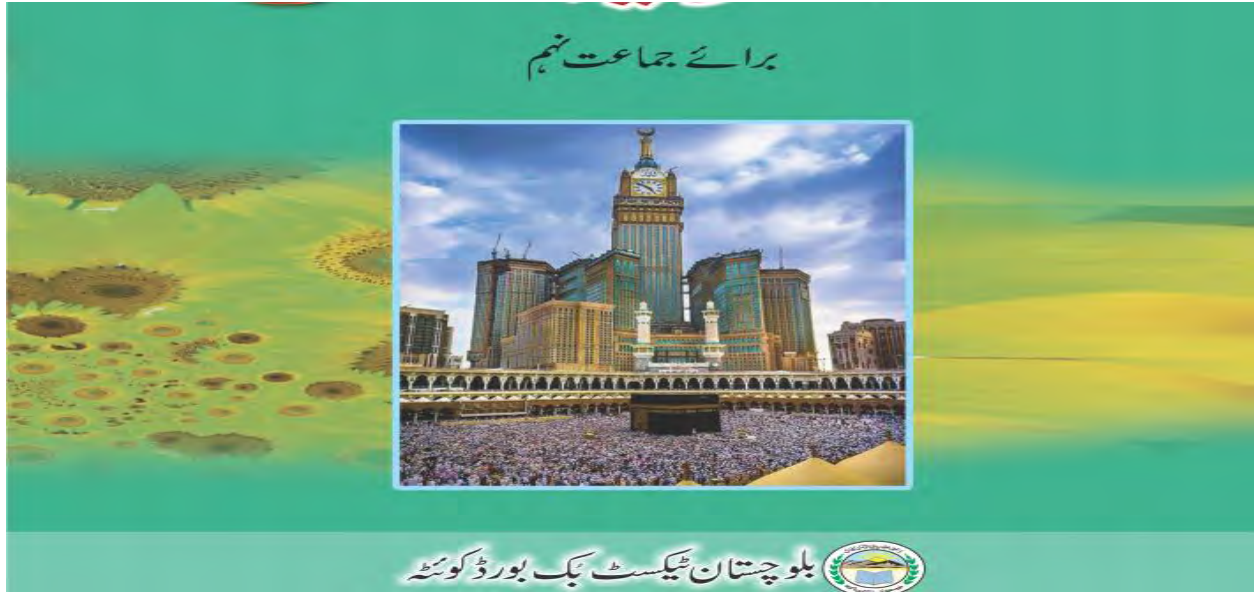


Figure 19, source 9th grade Islamic study of Balochistan Textbook Board Quetta

I have been through in these books and analyzed them thoroughly but I could not find a single word about *Zigrism* and rituals of *Zigri* religion. This shows that *Zigrism* is entirely discriminated in the curriculum of Balochistan textbook board. It is food for thought for the government of Balochistan that *Zigrism* is deliberately ignored in its syllabi. Having not mentioned the *Zigri* religion in the curriculum *Zigri* Baloch are unaware of their religion besides the external people.

8. Summary and conclusion

Discrimination is seen in every part of the world. It is done in various aspects: religious, ethnic, racial, regional, lingual, and etc. So the religious discrimination is on its apex in current situation in the most part of globe. *Zigri* Baloch are a part of Islamic sect, which is denied by most of the Muslims in Pakistan, particularly in Turbat. *Nemazi* of Turbat call them *Kafir* or infidel. They sideline themselves in religious rituals of *Zigri* Baloch. Society stereotyped them and use abusive language against them. They do not eat, sit and marry with *Zigri* Baloch until they convert. Owing to the large extent of discrimination, they cannot perform their religious rituals at anywhere where they want. They have the security threat by the religious extremist groups. Also these religious extremists attacked them several times. *Zigri* Baloch became the victims of attack at the time of 27th of Ramadan. This is the holiest ritual of *Zigri* Baloch, they come yearly for the pilgrimage at *Koh-e-Murad*. On the way they are countered by jihadi. In these extremist groups Lashkar-e-Khorasan, Jash ul Adl and Lashkar-e-Jhangvi are very active in harming *Zigri* Baloch. They publicly threat them via wall chalking whether to accept Islam or choose to die.

On the other hand, state used the religion as a tool to counter Baloch national movement. Via religious extremist organizations, the peace of Balochistan has been drastically influenced. They are given free hand to launch their targeted plans in Balochistan. It was the bad policy of state to counter the Baloch national movement via religious extremists. They have killed many prominent Baloch leaders in the name of religion. Besides, having a tight security in Balochistan still the culprits are uncaught. Balochistan has been a safe-haven for the *jihadi* in the last two decades. Government have never carried out any mission against them to bring them in mainstream media in providing justice to the minority or the people of Balochistan. It is worrying to say that governmental officials have accused the *Zigri* Baloch the cause of political instability of Balochistan which is a biased statement of the government. *Zigri* Baloch are blamed to be leading the insurgency of Balochistan. In the struggle movement of Balochistan only *Zigri* Baloch are not involved all the Baloch from Dera Bughti to Gwadar are involved for the cause to fight for Baloch. Only nominating *Zigri* Baloch is a discriminatory propaganda of the government. They are already enduring critical circumstances by the radical *Mullahs*.

Moreover, *Zigri* Baloch are not only discriminated politically, socially and religiously but also educationally. *Zigri* Baloch are present in Balochistan in a large population. Mostly their number

is high in Makran division. But they do not have any representation in the curriculum of Balochistan textbook board Quetta. Even a tiny portion of religious rituals are not present in the textbook. They are impelled to read the *Nemazi* ritual and religious practices which do not have any relation with *Zigrism*. Teachers also behave harshly with *Zigri* when they do not know the rituals of *Nemaz*. I myself faced discrimination in school and university by teachers and students because of religion. Teacher knowing that *Zigri* do not know the *Sunna* and *farz* of *Nemaz* but still bring such things in paper which is really pushing students in chaos. The *Zigri* literature is already ignored in the curriculum but forcing them to read and write about the *Nemazi* rituals is food for thought. It is a way to convert them via provoking lessons in the books and enforcing them in examination to write about *Nemaz*. *Zigri* Baloch keep these things in mind and prefer to quit their religion. A huge influx of *Zigri* Baloch is seen into *Nemazism*. Also some convert for the sake of marriage because *Nemazi* do not accept them until they are converted. If it goes on, there are chances that soon *Zigrism* will no longer be practiced in this country.

8.1 Conclusion

In net shell, *Zigri* Baloch are terribly kept aloof from every walk of development. Government has been weak in fulfilling their fundamental rights. It is the responsibility of government to facilitate its citizens. But there is no life security for minority in Pakistan. People fear more from the security forces than any other enemy. Even they are there for the protection for the people. State needs to amend its policies which are very hazardous not only for religious minority but also for every individual in the country. From these outdated policies to defeat the insurgents is impossible, however, they can be only benefited for only few elite class of the society. They exploit the middle class in the name of *jihad*, Islam, and patriotism but they themselves enjoy the incentives of government. Government has to bring new mechanisms to tackle down the extremists. The major issue is from the curriculum which is full of hatred materials that provoke the Muslims to react against the minority in the country. These curriculums need an immediate change and up-grade. There also should be the part of minorities in the curriculum so that they can be taught about their religion too.

On the contrary, I regret that in short spin time I could not cover the all aspects of the *Zigri* Baloch's problems as well as I could not participate in their holiest religious rituals in *Koh-e-Murad* of 27th of Ramadan. Because the time was short and the rituals were far ahead. As well,

limitation of the locales within the Turbat city. I could not go out of district to interview the people. Particularly prominent *Zigri* politicians and scholars of other districts. Within the district some of the scholars who were working on *Zigri* Baloch were unavailable in duration of field work I could not approach them. However, objectives of the research also bound me in exploration of all aspects of the research. There are a lot of aspects of *Zigri* Baloch to be explored.

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Annexure

Glossary

s.no	Local terms	English meanings
1	Zigrism	A religion in Balochistan which was found in 16 th century by Syed Muhammad Johnpuri
2	Zigr	Practicing Zigrism
3	Zigrana	The place of prayer of Zigri religion
4	Zikri	Other people call Zigri, Zikri
5	Nemazi	Sunni people zigri call them nemazi
6	Sunni	A sect of Islam which is accept the first three caliphs and different from Shia
7	Chogan	A ritual of Zigrism which is practice in holy events of Zigrism. It is done in stand position in circle
8	Sippat/sadda	A ritual done in sit-in by Zigri Baloch
9	Bait	It is ritual which done by Zigri Baloch but its verse are longer
10	Toba	A commitment done with waja to not do wrong things
11	Motk	A ritual done on death anniversary
12	Waja	A clergyman in Zigrism
13	Bibi	A clergywoman in Zigrism
14	Mehdi	Syed Muhammad Johnpuri is Mehdi
15	Medhavi	Followers of Mehdi
16	Ahmadyai	The follower of Qadiyani religion
17	Dilat	A lower caste people in Hinduism
18	Ulema	Religious scholars of Islam
19	Hayrat	Charity
20	Sayyid	A caste in Baloch
21	Murshid	The followers of waja
22	Mullah	A teacher and guider of Nemaz in Islam
23	Lilo	Lullabies
24	Halo	Happy events song in Baloch custom
25	Balochmayar	Honor of Baloch
26	Qual	Promise
27	Beir	Revenge
28	Baahot	Refuge
29	Lajjo mayar	Honor
30	Shigaan	Ironic word told when someone has not done something good
31	Jihad	Religious war fought against infidels
32	Hanafi	A Sunni school of thought
33	Mihrab	Niche of a mosque
34	Jahal	Illiterate people
35	Zairat	Shrine
36	Jihadi	Religious warriors
37	Gajjar	Iranian army

38	Bhangee	Dirty people
39	Nazank	Praising someone with melody voice in happy events
40	Goorich	Serbian wind
41	Kabristan	Graveyard
42	Raees, Hoth, Dashti, Buladai, Zamurani, Gitchki, Muhammadzai, Benzanjo	Are castes of Baloch
43	Korag	A marriage ritual Baloch do where they adorn the groom
44	Nikha	Wedlock
45	Nikha wani	Wedlock agreement
46	Arzband	Breakfast
47	Sowrag	Lunch
48	Shaaam	Dinner
49	Bat o mash	A type of Paulo
50	Sajji	Baked meat
51	Madar	A food made by date and butter
52	Baharga	Season of Summer
53	Sheer o rogan	Milk and butter mixture type of food
54	Shalwar Kamees	Cultural cloths of Baloch
55	Paag	Turban
56	Haq e mehar	Bride price
57	Hal o hawal	Greetings
58	Chay habar	Traditional greeting of Baloch
59	Washat	Greeting mostly used for female gender
60	Lewa	Marriage song of Baloch
61	Chap	Baloch cultural dance
62	Bachlook	A factional story
63	Jee	A type of game played in circle, the player of circle need to catch the other team players
64	Mazar-i-sharif	Shrine
65	Absari	People of Absar
66	Mullahi	A caste of Baloch
67	Haram	Prohibited
68	Koh-e-Imam, Morghee-e-zairat and Shaho Batal	Shrines of <i>Zigri</i> community
69	Khana-e-kaba	Holy place of Islam
70	Zakat	Charitable money
71	Laa	Verses of Zigr recite duration of zigr
72	Dowa	Hayat recited after laa
73	Laaee	A person how begins the laa
74	Dowee	A person who begins dowa
75	Kawali	A type of song

76	Fatihia	Raising the hand and praying of the goodwill
77	Dastdarag	Raising the hand and praying after a death anniversary
78	Nur	A light
79	Lado	A type of song sung in happy moment such as marriage
80	Haman	Season of date
81	Jopag	Season of harvest crops
82	Shahar	The one who say chogan, sapat and bait
83	Nur o pak	The additional name of Mehdi
84	Kafir	Infidel
85	Dastkoosh	The slaughtered animals
86	Sabaha	The companion of Muhammad (PBUH)
87	Zigr-i-Janaza	The prayer for the corpse on the graveyard before burying it
88	Farz	Obligatory
89	Nafl	Prayer which is done as a wish of someone
90	Nemaz	Muslims prayer
91	Ghazi	Immortal
92	Gab	Supernatural power
93	Waz	Religious speech
94	Bagrat	Shameless

Interview guide

Religious scholars' perceptions

1. How does Sunni perceive *Zigri* Baloch? انى نى چى مچال ءلكه طى گرى انى
باروا
2. Do they separate them on the bases of sect? sect اے وجہ ٺٺاوتکن ان
3. Do the concepts of *Zigrism* and *Sunnism* create any disruption and disharmony among Baloch?
تىى ال چىگوشى گنرى ازم ءن م افازم يک اے دومى تکا هڏ ء جنجال پى دلکنن طى
4. How *Zigri* are stereotyped by *Sunnism*? انى گرى انى سىرا چى حريلوں هال ءلكه دارلت
5. To what extent kinship ties are being affected among Baloch due to religious differences?
گى ازم ءن م افازم اے وجہ غلبوچ راج ء چن چوت او ان بوتء
6. Do they accept marital ties apart from belief differences?
چى گرى ءن مازى يک اے دومى ءراقبولکن ان آهلى بچا بچا طى م هزبء
7. Does *Zigrism* is tolerated by Sunni sect? چى مازى گرى ان لبردنش تکن ان
8. Do you have religious freedom in your community? ش م ارا مهنى آجوى لىت طى
9. Have you ever experienced any discrimination against practicing your religious rights?
ش م كدى بى ٺٺاوت لى ام اچ بوتگ اے تى مهنى خلى سىرا
10. Do you participate in social gatherings of non *Zigri* community? If No, why so?
تو كدى بى مازى چى گردى مچى آربازرت اگلن ن گڏا چى
11. If yes, have you ever heard any derogatory remarks about your community?
گاں او گڏا رتو چى اشكت ء تى مذب اى بارواء
12. How you react on such derogatory remarks or discriminatory behavior against your community?
تو چى پس وداتا اے نارو طى بلر هلى بى رء
13. Do non *Zigri* community invite you on their events like marriages, funerals?
كدى بى مازى ش م ارالو طى تى پى رس ٺٺى چى ان

14. On scale of 1 to 10, what percent of people demonstrate discriminatory attitude against your community?

نمازی میں چھوٹے اور بڑے لوگوں کے درمیان امتیاز

15. On scale of 1 to 10, how much discrimination you face on daily basis against your sect?

ہم روزانہ اپنے مذہب کے نام پر امتیاز کا سامنا کرتے ہیں

16. How you are treated on such events? اسی طرح کے واقعات پر آپ کی حالت کیسے ہے؟

17. What are the discriminations faced by both beliefs each other? دونوں مذاہب کے مابین کیا امتیازات ہیں؟

دونوں مذاہب کے مابین امتیازات ہیں

18. Whose discriminatory propoganda is stronger and how? کس مذاہب کی تفریق پسند کرنے والی پروپاگنڈا زیادہ ہے اور کیسے؟

دونوں

19. How do they justify the discriminations raised by both belief system?

دونوں مذاہب کے پیروں نے اپنے اپنے مذہب کے نام پر امتیازات کو درست قرار دیا ہے

Politicians' portion

20. Which belief state supports among Baloch? کس مذاہب کو ریاست بلوچستان میں زیادہ حمایت ہے؟

21. How state is using religion as a conflicting tool between *Zigri* and *Nemazi* Baloch?

ریاست بلوچستان میں کس مذاہب کے مابین مذہب کو ایک تفریق پسند کرنے والی ٹول کے طور پر استعمال کیا جا رہا ہے؟

22. Is state sponsoring religious extremism against *Zigrism*? کس مذاہب کے خلاف ریاست مذہبی انتہا پسندی کو فروغ دے رہی ہے؟

کئی مذاہب کے خلاف

23. If yes! How state is sponsoring the religious extremism against *Zigrism*?

کئی مذاہب کے خلاف

24. Have you ever been discriminated in the name of religion by state's forces?

میں نے کبھی مذہب کے نام پر ریاست کی قوتوں سے امتیاز کا سامنا نہیں کیا ہے

25. Why and how state legalized the *Sunni*-written literatures against *Zigrism*?

ریاست نے کئی مذاہب کے خلاف لکھی گئی کتابوں کو قانونی طور پر تسلیم کرنے سے انکار کیا ہے

26. Does state use religion as a tool in countering the Baloch nationalism?

ریاست بلوچستان میں مذہب کو ایک تفریق پسند کرنے والی ٹول کے طور پر استعمال کیا جا رہا ہے

27. To what extent *Sunni* and *Zigri* concepts divide Baloch? گویا ازم قوم افازم بلوچ آرکجام هد
عتا یتکنت طیں
28. To what extent religion is being used as a tool in countering the Baloch nationalism? مہزبکجام هدعتکارم زبگطیں بلوچ راجی چننر ء ہلاپ ء
29. Have you ever been preached by state's forces when they came to know you as a *Zigri* Baloch? کدی ہی تو ولت یتپنگی انی ست عیار و گبوتگ وتی مہزیپ جار اے وجہ چے
30. Do you have full liberation to participate in political practices? چشم مارا آجوی لرت طیں
سہل یگل ہلی تیکا اکونگ اے
31. Don't you think new emergence of Islamisation is keeping Baloch aloof from secularism? تی ہال چگشہت لم لام ء بلوچ چہ آرات خالی ء دورنکتہ
32. What perceptions state's forces have about *Zigri* Baloch? ولت اے زور اور ہلی چہ
ہال لکھ طیں گری انی باروا
33. Do state's forces blame *Zigri* Baloch for provoking Baloch nationalism? چہ ولت یتپنگی گری ہنا ملامت کن آپ بلوچ راجی کننر ء مبرگ ء ولتہ
34. What are nationalists' perceptions about *Zigri* Baloch in Baloch nationalism? راجی قوم دوست ہلی چہ ہال لکھ طیں گری انی باروا مہ راجی چیزتکا
35. Don't you think Islamisation affects Baloch's culture? تی ہال چگشہت لم لام ء بلوچہ
دودہ پیگ چن چو نثر لداکتا
36. How Islamisation affects *Zigri's* and *Nemazi's* social contacts? لم لام ء چہ لدازہ گری
قومازی ہلی زندہ رواد ننگن دکی نثر
داتا
37. What political hindrances *Zigri* Baloch have by state? چہ ولت ء گری ہنا چہ ہڈہ نچال
است طیں
38. What are the forces which are converting *Zigri* Baloch into *Nemazism*? کجام چہز آن
گری انا مہورکن آپن ماز ہا
39. Don't you think converting *Zigri* Baloch is to betray them from their targeted goals? تی ہال چگشہت طیں گری انی بگرن گبزاں ہنا چہ ہلی لصل قصد بگرن گطیں
40. What are the reactions of state's officials if you demand your religious rights?
41. ولت ء مردم چگشہت نگان شما وتی مہزی حق انی لوٹ اے

42. Don't you think government is backing the radical Islamists in *Zigri* Baloch exploitation?

تی ہیال چگشیت گورنمنٹ ملائی مددکامک آکینگا ایں گری ہلبہ وسکنگے ولتے

43. Was the attack of Awaran on *Zigri* Baloch a political concern or a religious concern?

اوران آرش مہ گری ہلی س را چوڑی ہلبہ وتکنوت سہلی وی مہزی اے

To be asked to common *Zigri*

44. What contrasts do *Nemazi* have with you about Mehdi? مہدی س را چہ ہڈگڈلتیں

گری غن مازی آنی ایم جی آ

45. Is it your belief *Mehdi* came or he will come? تو چگوشے مہدی نکا ی لکی تیں

46. What are your beliefs about *Mehdi*, he is a messenger, an Imam or something else?

تو چگوشے مہدی نبی اے، امام، یگنہ چیز اے

47. Why *Nemazi* do not consider you Muslims? ش مازان مازی چہا ہلبہ اننہ لہ ک آن

48. What do you differ from *Nemazi*? ش مے غن مازی ہلی چہی کنہ لت

49. What rituals do you do that *Nemazi* deem that they are out of Islam premises?

کجام چہز آش مکن لکن مازی ش مارا چہ لبہ لام خارچکنگ اے جار آ چن آن

50. Do you believe on five pillars of Islam? ش م لبہ لام عین چہ ستون آن مَن اے

51. Do *Zigri* Baloch preach their religion? If not then why? ش م کدی ہی تبلیغ کن آے تی

مہزب آ

52. Do *Zigri* Baloch keep fast in the month of Ramzan, if not then why? ش م کدی ہی روچگ

دارے رمزاں لگن گڈا چہا

53. How *Nemazi* treat you if you eat in the month of Ramdam? ن مازی لچ نگوشن تگنا ش م

رمزاں بوراے

54. What is difference in *Zigri* and *Nemazi*'s kalma? ش م کل مہ ای توکام چہ فرق است تیں

55. Do you believe medhi is the last messenger? چہ ش م لبہ اورکنے مہدی آخری نبی تیں

56. What are your beliefs about *Mehdi* and Muhammadi? Are they same? ش م چہ جہ ظنت

مہدی ءمحم دیکیں آن

57. Are your death anniversary observed differently? ش م پیرس عین لحنی توکا چہ فرق است تیں

58. Why *Nemazi* do not allow you in their funeral prayer? ن مازی ش م اچی ای ل لبہ توتی

نچرہانی س را

59. On what basis *Nemazi* do not eat slaughtered animals of *Zigri*? ان مازی پھاش مے دیتی آن
نہ ورن تلیں

60. Why do you arrange different meals for *Nemazi* in the funeral and marriage ceremonies?

ش ملپ چ من مازی هلی و لرت غپر چه دورا ورگ هنگن ے تیپرس ء اروس آن

61. Why *Zigri* hesitate in showing their identity in public? ان مازی چوتی گریپ ج ارا پپیش
دار گپر چه ترس اے

Governmental officials to be asked

62. What are the *Nemazi's* behaviours with you in work-place? ان مازی ش م گوم
چونب تاوکن آن

63. Most of the *Zigri* belong to poor background what can be the reason of it? ان مازی ش م گوم
گری گریب آن ظلیں وجہ چه لٹ

64. Is government a hindrance in economic development of *Zigri*? ان مازی ش م گوم
ش م مکلران یتیکا

65. Are there any economic opportunities which are given to *Nemazi* but not the *Zigri*?
پچی رکار بھار ینا نہ بلت طرک ش م ارا نہ ده گب گاطں اون مازی آئی گب گاطں

66. Do you think government is a barrier on your path of development?
ش م ے هال چ گشیتس کاریک مہیت اے ش م ے فم روی ء و لرت ء

67. What are security forces' behaviours with you when they know you as *Zigri Baloch*?
بتپنگی هانی چه روه طر ش م گوم و هک هاش مارا گری اے نام ء زان آن

68. Have you ever been lectured by security forces on religious matters? ان مازی ش م گوم
گوش م مہزب چت ٹلرکت ء

69. For the last 2 decades *Zigri* and *Nemazi* are keeping aloof from one another in the name of religion what do you think who is responsible for it? ان مازی ش م گوم
ن مازی و تارا چہی ک دومی ء دور دارگ آن ظلیں یکے ذمہ وار طں

70. *Zigri* are displaced from their native places from last 5 years, who to be blamed?
گسنگی رپین چس الہیتکہ گری چه تی پکیں آن دیہ درکن گب وگ آن ظلیں ذمہ دار کہ طں

71. What were the causes that *Zigri Baloch* were impelled for migration from villages to cities?

ظلیں لیل ڈگ اے سبب چہ بوتگ آن

72. How much affected you are educationally via displacement? لٹھارا چھن چوت او ان هاشمے
ولنگ آرا

Students to be asked

73. Have you ever been taught your religion in schools? کدی بی شمے مہزب شمارا ولھن گسوتا
بلکول ء

74. Do your religion have any place in the text book? کورس یتک اشمے مہزب آرا چگہ بلت
طں

75. Who is responsible in not placing *Zigri Baloch* in the curriculum? اگہ سبت طں گئی کہ
ذمہ دار طں ریشی

76. What are the reactions of yours when you are taught *Nemazi's rituals*?

شمے چہ reaction ایں وھد اے شماران لمزی ہانین اروا ولھن گسبت طں

77. What road map is required in placing *Zigri Baloch* in the curriculum?

چ قدم چس تکنیکی طں گری ہلنی چگہ ہیگ اے ولتء

78. What ways to be applied to produce literatures for *Zigri Baloch*?

literatures جو ٹکن گ اے ولتء گری ہلنا چکنگی طں

79. Have you ever faced discriminations in school due to your religious identity?

شم کدی ہی پتپاوتکن گسبت گ اے مہزب اے نام ءسرا

80. Are there any institutions or NGOs which are working for *Zigri Baloch*? کس اے گری

ٹی سرکارکنگ اطن

81. How much literate people are important in saving the legacy (*Zigrism*) of *Zigri Baloch*?

ولیک ہانی کرد چھن چو ارثت دایت گری ازم آرا کھن گ اے ولتء

82. Why *Zigri* youth take less interest in producing literature about *Zigrism*?

گری نوجوان پرچہ گری لیب اروا نشتہ کن آن

83. Don't you think, curriculum is taught to *Zigri* youth, is biased and discriminatory?

اے نہ رصرفلی اے نہ گری لیب گوم لمان ان مازی باروا ولھن گسبت گ

84. Do you think biased curriculum is responsible for construction of rebellious attitude in *Zigri* youth towards *Zigrism*? تو چگوشے اے کتبانای وجہ نہ طں گری بگرگا ان

85. How *Zigri Baloch* are affected from modern educational system? نکی رت ہی می سبٹم ء

گری لیا چون نثر داتء

86. How the religious institutions deliver discriminatory teachings against each other?

اے ہرذبی ادارا چورننپاوتپہیاہیں

87. Is it because of curriculum that *Zigri* Baloch are quitting their religious practices?

اےکہ گری وئی مہذب عیل وگا آن

88. How much satisfied you are with the current curriculum of state? توالے کارکولم اےگوم؟

چنچو مطہن اے

89. Have you ever been taught anything in school against *Zigrism*? کدیہی گری وئی خلاف

شمارا ورنن گسبوتالکول ء

90. Have you ever questioned about *Zigr* and *Nemaz* in the class and what reaction have

you got from your teachers? کدیہی و گری عنمازی وئی سراسوال چت غلرکتا؟

91. What reform curriculum needs? کورس وئی وکا چہ رد غبلی آگی طں؟

Detail Population of District Kech Census 2017

	Rural	Urban	Total
Population	606980	302136	909116
Male	329222	165221	494443
Female	277758	136905	414663
Transgender	00	10	10
Household	91658	46745	138403