Physical Education, Health and Social Sciences

https://journal-of-social-education.org

E-ISSN: 2958-5996

P-ISSN: 2958-5988

Zikris of Makran under Baloch Rulers from 1628 AD till 18th Century AD

Masood Ahmed Riaz [1], Muzaffir Hussain*[2], Shakir Adam[3]

[1] Ph. D (History) Scholar and a Practicing Lawyer, University of Karachi. Email: Masood.ahmed.riaz@gmail.com

[2] Assistant Professor, Department of Political Science, University of Turbat. Email: Muzaffir.hussain@uot.edu.pk

[3] Senior Lecturer, Institute of Professional Psychology, Bahria University Karachi Campus. Email: Shakiradam1988@gmail.com

Corresponding Author: Muzaffir Hussain Email: Muzaffir.hussain@uot.edu.pk

DOI: https://doi.org/10.63163/jpehss.v3i2.1145

Abstract

The socio-political and religious trajectory of the Zikri community in Makran under the patronage and governance of the Buledi rulers, spanning from 1628 through the 18th century is defined as the "Golden Age" for the Zikri faith, as the Buledi chiefs—most notably figures like Sheh Qasim—not only embraced the faith but integrated its tenets into the administrative and cultural fabric of the region. The study examines how the Zikris established Koh-e-Murad as a central site of pilgrimage, effectively creating a distinct religious geography that challenged the orthodoxies of the period. Under Buledi protection, the community transitioned from a peripheral sect to a dominant regional power, fostering a unique Baloch identity that merged spiritual devotion with tribal governance. However, this period of prosperity was not without friction. The abstract analyzes the intensifying external pressures from the Khanate of Kalat and the broader Sunni world, which viewed the Zikri-Buledi alliance with growing suspicion. By investigating the 18th-century shift toward the Brahui-led military campaigns, the research highlights how the decline of the Buledis ultimately led to the systematic marginalization of the Zikris. Through a synthesis of oral traditions and colonial records, this paper argues that the Buledi era was foundational in shaping the modern Zikri consciousness, illustrating a rare historical moment where religious heterodoxy and political sovereignty achieved a fragile but profound synergy in the rugged landscape of Makran.

Key Words: Zikris, Makran, Khanate of Kalat, Buledi, Beliefs

Introduction

In the rugged, sun-scorched expanse of Makran, where the mountains meet the Arabian Sea, history is often written in the language of resistance and spiritual fervor. To understand the Makran of the 17th and 18th centuries is to look beyond mere tribal skirmishes and see a landscape transformed by a unique religious identity: the Zikri faith. The period beginning in 1628, marked by the rise of the Buledi (Bulochi) rulers, represents one of the most fascinating chapters in Baloch history—a time when a heterodox religious movement moved from the shadows of the desert into the halls of political power.

For the Zikris, this era was not simply a timeline of governance; it was an epoch of institutionalization. While much of the surrounding Islamic world was defined by the orthodoxies of the Safavids to the west or the Mughals to the east, Makran carved out a distinct path. Under the Buledi chiefs, the Zikri faith found more than just a sanctuary; it found a sovereign state. This

introduction seeks to peel back the layers of colonial bias and later sectarian narratives to reveal how the Buledi-Zikri alliance shaped the modern identity of Balochistan.

The year 1628 serves as a pivotal anchor, marking the consolidation of Buledi authority over the vast tracts of Makran. The Buledis, arriving with a sophisticated understanding of both tribal warfare and administrative organization, found in the Zikri faith a unifying ideology. Unlike other ruling dynasties that kept religion at arm's length, the Buledi rulers—most notably Sheh Qasim—fully immersed their political legitimacy in Zikri theology.

This wasn't just a conversion of a ruling class; it was a socio-political revolution. The Zikri faith, with its emphasis on the Zikr (remembrance) and its rejection of certain traditional ritualistic norms of the time, offered a sense of "Baloch-ness" that was distinct from the Persian or Arab influences of the era. Under the Buledis, the faith moved from a nomadic, scattered existence to a structured society. They established Turbat as their capital and, more importantly, recognized Koh-e-Murad as the spiritual epicenter. By doing so, they provided the community with a physical and spiritual "axis mundi," a move that would define Zikri life for centuries to come.

During the height of the 17th century, Makran flourished as a hub of unconventional spirituality and economic stability. The Buledi rulers implemented a system where religious leadership and tribal leadership were often two sides of the same coin. This period saw the flowering of Zikri literature and the establishment of the Zikr-khana (places of worship) across the region. The Buledis provided the military muscle necessary to protect these communities from the predatory raids of neighboring tribes and the growing reach of external orthodox powers.

However, to view this period as one of stagnant peace would be a mistake. It was a time of intense cultural production. The Zikri identity became synonymous with the Makrani landscape. The rituals performed at Koh-e-Murad during the Hajj-e-Zikri became a symbol of defiance against the encroaching pressures of the Sunni world. For the Buledis, supporting the Zikris was a strategic masterstroke; it created a loyal, ideologically driven population that viewed their rulers not just as tax collectors, but as defenders of the faith.

As the 18th century dawned, the geopolitical climate of the region began to shift. The rise of the Khanate of Kalat under the Brahui rulers introduced a new, more aggressive element into the power dynamics of Balochistan. The Khans of Kalat, particularly Nasir Khan Noori, viewed the Zikri-dominated Makran not only as a territorial prize but as a religious aberration that needed to be brought back into the fold of Sunni orthodoxy.

The decline of the Buledi dynasty was not an overnight event. It was a slow erosion caused by internal tribal fractures and the overwhelming military pressure from the east. As the Buledi grip on Makran weakened, the Zikri community found itself increasingly vulnerable. The 18th century thus becomes a story of a community fighting to preserve its "Golden Age" in the face of an encroaching tide of centralizing, orthodox power. The fall of the Buledis didn't just signify a change in administration; it marked the beginning of a long period of persecution and marginalization for the Zikris, forcing the faith back into the private and peripheral spaces it had occupied before 1628. For nearly two hundred years, a small corner of the world managed to build a society where a unique spiritual vision was protected by a powerful ruling house, creating a legacy that still echoes in the culture and politics of modern Balochistan.

Methodology

The study uses a comparative framework to look at the transition from Buledi to Kalat state which involves comparing the administrative styles of the Buledi chiefs with the later policies of Nasir Khan Noori. This conflict analysis helps identify why the 18th century became a turning point from integration to marginalization. The research is based on primary and secondary sources.

Review of Literature

Nasir (1952/2010) in History of Balochistan provides one of the most comprehensive indigenous perspectives on the rise of the Buledi dynasty. Nasir argues that the period beginning in the early 17th century was a unique moment of political-religious synergy. He highlights the role of Sheh Qasim, suggesting that the Buledi rulers did not merely tolerate the Zikris but actively used the faith to distinguish their coastal sovereignty from the inland Brahui and Persian powers. This work is essential for understanding the transition of the Zikri movement from a nomadic sect to a settled, state-sponsored community.

Badalkhan (2013), in his chapter Zikri Dilemmas, offers a critical look at the institutionalization of Zikri rituals during the Buledi era. He focuses on the development of Koh-e-Murad as a spiritual center. Badalkhan argues that the Buledi patronage allowed the Zikris to create a sacred geography that served as an alternative to the traditional Islamic pilgrimage routes. This literature is vital for demonstrating how the 17th-century rulers utilized religious space to consolidate tribal loyalty in the Kech Valley.

Baloch (1987) and Dashti (2012) provide a broader geopolitical lens on the 18th-century transition. Both authors analyze the rise of the Khanate of Kalat under Nasir Khan Noori as the turning point for the Zikris. They suggest that the fall of the Buledis was not just a military defeat but a systematic effort to align Makran with orthodox Sunni Islam. While Baloch focuses on the nationalist implications, Dashti emphasizes the administrative shift from the decentralized Buledi model to the more rigid, centralized military state of the Brahuis, which eventually led to the marginalization of Zikri practices.

Pastner and Pastner (1972), in their seminal work “Aspects of Religion and Society in Baluchistan,” provide an anthropological bridge between the historical Buledi era and modern Zikri identity. They argue that the socio-political structures established between 1628 and the 18th century created a resilient "Zikri consciousness" that survived despite the loss of political power. Their research suggests that the Buledi era was foundational in making the Zikri faith a permanent feature of the Makrani social fabric, rather than a passing religious fad.

Research Questions

1. How did the Buledi (Bulchi) rulers utilize the Zikri faith as a tool for political legitimacy and tribal unification in Makran starting in 1628?
2. In what ways did the patronage of the Buledi chiefs facilitate the institutionalization of Zikri rituals and the establishment of Koh-e-Murad as a central spiritual axis?
3. How did the Zikri-Buledi alliance influence the land ownership patterns and trade security within the Kech Valley during the 17th century?
4. What were the primary drivers—political or theological—behind the 18th-century military campaigns by the Khanate of Kalat against the Zikri-dominated Makran?
5. To what extent did the fall of the Buledi dynasty in the late 18th century mark a fundamental shift from religious pluralism to state-sponsored orthodoxy in Balochistan?

Zikri Rule in Makran and its Emergence as a Centre of Zikrism

Buladai is a tribe of Afghanistan. One of the tribesmen got converted to zikrism, and later with the help of his zikri followers, established his rule in Makran in 1628. Thus, the zikris almost ruled Makran for about a century, during which Makran emerged as a centre of Zikrism in the seventeenth century.

Abu Saeed Buladai was of Arab descent, and came from Oman. He met Jaunpuri when the latter came to Farah in Afghanistan in late fifteenth century. According to zikri sources, he was inspired by the teachings of zikris and converted to it. Later, he came to Makran for trade as a merchant, and settled there. In Makran, he stayed at a place called Bulaida, and that was why he came to be

known as Abu Saeed Buladai. At that time, Makran was ruled by Malik Mirza who was a very cruel and merciless ruler. It is said that he used to capture his opponents and castrate them.[1] Zikris were also not spared by him as they were in minority.

After conversion to zikrism, Abu Saeed gathered some followers in Bulaida and declared his independence from the rule of Malik Mirza. He named his kingdom as Bulaida. He was supported by the tribe of Gichkis[2]on the condition that after killing Malik Mirza, the kingdom would be divided into two parts: Kech (Turbat) would be ruled by Abu Saeed, while Panjgur would be ruled by the Gichkis. In 1628, Malik Mirza was killed by the joint forces of Buladai and the Gichkis, and consequently, Abu Saeed Buladai became the ruler of Kech (Turbat), who gave Panjgur to the Gichkis as promised. After some time, the Gichkis demanded more land from Abu Saeed on the plea that the latter is having more area under him than them. Abu Saeed rejected their demand on the basis of the agreement made between the two. Being disappointed from him, the Gichkis violated the treaty and attacked Kech but they were defeated. Their leader, Mar Singh Gichki, was killed and Panjgur was captured. In this way, the whole of Makran region came under the sway of the zikri rulers.

The rule of the zikris in Makran can be divided into four phases. Their rule followed the theory of Ibn Khaldun which is called Asabiya.[3] The first phase was the era of their mushrooming; the second phase was their golden era; the third phase was characterized by decline, and the last one by the fall of the zikri rule in Makran region. The zikris were present in Makran even before the rule of Abu Saeed, but they were very few in numbers. They had been converted to zikrism by Jaunpuri when he went to Afghanistan via Balochistan. However, it was under the rule of the zikri ruler named Abu Saeed that the number of zikris increased and it became the state religion in Makran.

The Buladai rulers who succeeded Abu Saeed added the word Shay[4] with their names such as Shay Hasan, Shay Ahmed, Shay Qasim I, Shay Abdullah, Shay Zehri, and Shay Qasim II.[5] Second phase of the zikri rule started from the rule of Abu Saeed till the reign of Shay Qasim II. It was the golden era for the zikris. In this period, not only the doctrines of zikris flourished but they also propagated their teachings among the masses. Art, poetry, music, and folklore of zikris were also promoted. Under zikri rule, Zikri-Baloch culture flourished owing to the patronage of the rulers. Through their war ballads in Balochi, a number of zikri poets, including Hamal Jihand Hoat and Malik Dinar Gichki, throw light on the history of Baloch resistance to the Portuguese and Iranians. In the words of Inayatullah Baloch:

> Some zikri rites of worship are conducted in Balochi; in consequence, zikri poets and religious scholars have enriched Balochi literature. In fact, because they attach religious significance to sites there, the Zikris have developed a special reverence for the land of Balochistan. For them Balochistan, and especially Turbat, is the Gul-e-Zamin (Flower of the earth). This patriotic attitude on the part of the Zikri Baloch is the forerunner of modern Baloch nationalism.[6]

The third phase was characterized by the downfall of the ruling family. As every rise hath a fall, the same happened with the Buladais. Their asabiya was weakened and they were no more able to sustain their rule. Shay Qasim II was the last ruler of Makran who was defeated by the Gichkis.

---

[1] Noori, *Zikri Tehrik,* 171.

[2] Gichkis were the Rajputs who migrated to Panjgur and settled at a place called the Valley of Gichk, and thus came to be known as Gichkis.

[3] Asabiya means unity, solidarity, oneness, etc.

[4] Zikri religious leaders are called Mullai or Shay in Balochi, which is derived from the Arabic word Shaykh, meaning an elder.

[5] Baloch, *Zikri Firqah ki Tarikh*, 26.

[6] Baloch, "Islam, the State, and the Identity", 229.

Shay Qasim sought help from Nadir Shah, who sent his army to help the Buladais but they were defeated by Malik Dinar Gichki and he imprisoned Qasim. Zikris narrate the downfall of their rule in these words:

> When the last ruler of Buladai, Shay Bilal[7] left Zikrism, then in 1729 A.D. Malik Dinar killed Shay Bilal and occupied the territory of Kech.[8] After this, Shay Omar became the ruler of Kech. Shay Omar is alleged to have been involved in the conspiracy of murdering his father. Besides this, he was also involved in martyrdom of many zikri leaders (Saiyyid Abdul Karim was one of them) by deceit. In the meantime, Shay Qasim Buladai (who was supporter of zikris) with the help of zikris dethroned Shay Omar and captured Makran but due to interference from Naseer Khan of Kalat, Shay Omar had to abdicate the throne. This incident is said to have happened in 1740.[9]

Zikris under the Khanate in Kalat

Mir Muhammad Naseer Khan I (r.1749-1794) became the ruler of Kalat/Qalat when the rule of zikris in Makran was at the verge of collapse. Naseer Khan I had political motives to extend his kingdom at all costs. He started intervention in the politics of Makran which was ruled by the zikris. The zikri rulers feared that he might use or manipulate the religious issues, since the zikris were often declared as infidels by the traditionalist ulama. During the initial attacks of Naseer Khan I, the zikri rulers were helped by the rulers of Afghanistan, Nadir Shah (r. 1736–47) and Ahmed Shah Abdali (r. 1747-73). The rule of Nadir Shah was a cemented curtain for Naseer Khan I. The successor of Nadir Shah, Ahmed Shah Abdali during the end of his regime became a friend of Naseer Khan I. He assured with Naseer Khan that he would not interfere, which gave an opportunity to Naseer Khan who attacked and captured Makran.[10]

When Naseer Khan attacked Makran and surrounded the fort of Malik Dinar Gichki, the latter decided to fight outside the fort but most of the people did not see eye to eye with their ruler. At dusk, the zikri ruler, Malik Dinar launched a guerilla attack on the forces of Naseer Khan and then camped at Nasirabad.[11] On the other hand, Naseer Khan attacked the fort [12] and ordered a general massacre of the zikris. Malik Dinar was chased and killed in Nasirabad. Later on, Mir Dostain Mirwani was appointed as governor by Naseer Khan in Turbat.[13] The zikris, who were in hiding due to the fear of Naseer Khan, organized themselves under the command of Mir Shahdad and launched an attack on Makran and killed Mir Dostain.

Naseer Khan appointed Shay Omar Gichki as the new governor of Makran on the condition that he would not favor the zikris and would hamper them. Omar accepted the terms of Naseer Khan, and implemented the policies of the Khanate.[14] Omar was welcomed and accepted by the zikris but were unaware of the fact that Omar was a traitor[15] for them. Omar adopted an overt policy towards zikris and dealt with them with an iron hand. Zikris were attacked and killed while they were on their way as a caravan.[16] Sometimes they were attacked by arrows and sometimes by spears. Sunni's Shariah[17] was introduced which was contrary to the zikri legal system. Zikri legal

---

[7] Shay Bilal was the deputy/Amir of Shay Qasim II in Gawadar.
[8] Here Kech refers to Gawadar.
[9] Noori, *Zikri Tehrikh*, 178.
[10] Ibid.
[11] Nasirabad is a place in Turbat.
[12] The fort is known as Mereye Kalat. See appendix IV for pictures of the fort
[13] Noori, Zikri Tehrikh, 178.
[14] Khanate refers to the state of Kalat and his terms and policies.
[15] Here traitor refers to the fact that Omar was no more a zikri.
[16] Noori, Zikri Tehrikh, 178.
[17] Islamic laws.

system was based on Balochi tribal customs. After the death of Naseer Khan, his successors did not continue his policies, Ahmad Yar Khan (1933-1948) being an exception.
The last phase began with the sufferings of the zikris. It starts from Naseer Khan under the rule of Khan of Kalat and up to the present day. It was the time when the zikris were chased, persecuted, tortured, killed, and murdered. Till that time zikris were parts of the Muslim society but attacks of Naseer Khan labeled them as non-Muslim. This era was not only a dark era for the zikris but it was also a black spot on Baloch culture and on their tradition of religious tolerance.

Spread of Zikrism around Makran Region in the Eighteenth Century

Before the attacks of Naseer Khan I, the zikris were only concentrated in Makran; and Turbat (Kech) was their holiest place and still it is. Geographically, the present day Makran is different from the Makran of pre-partition times. Presently, Makran is a division with three districts, namely Turbat, Gwadar and Pangjur, but during the eighteenth century, it was a not a district but was a part of Iranian Balochistan[18] which included areas such as Chahbar, Banpur, Zahedan, Hilmand and Sistan. The spread of Zikrism started when Naseer Khan I attacked Makran. Zikris spread not only in the entire region but also in neighboring countries. Presently, zikris are found in Turbat, Panjgur, Pasni, Ormara, Jiwani, Lasbella, Jalawan, suburbs of Quetta, Khuzdar, Kharan and Awaran which are nowadays in Balochistan. In Sindh, they are found in Karachi, Hyderabad, Shahdadpur and other areas in interior Sindh. They are also residing in present day Iran and in some Arab Gulf countries.
It is worth noticing that the zikris do not include the people of a single tribe; rather they include people from various tribes. The names of the tribes having zikris include the Gichkis, the Buladais, the Rais, the Sajidis, the Sangurs, the Meds, the Bizanju, and the Darzadas. Those who did not migrate from Makran when it was attacked by Naseer Khan I were later on forced to leave the area owing to the strict policies of the Khanate. The people of Makran were divided into many social strata:

> The nobles or power-elite (hakimzat). This class consisted of former and newly-appointed members of the ruling elite, most of whom came from such groups as the Boledis, Gichkis, Nausherwanis, and Bizenjos, as well as the Rais tribes (tumannat). This group consisted of both the nomadic and settled members of Baloch tribes.
>
> The servants (hizmatgar). This was the lowest class in the new system and its members were obliged to serve the hakimazat. They could be called upon to supply forced labour (bigar) for unlimited time at their own expense in any part of the country. In addition, they were forced to pay various kinds of taxes. Slaves were the most oppressed subgroup of the hizmatgar. It was a practice among the members of the hakimzat to present a slave to a bridegroom, which often resulted in the division of salve families. The hizamtgar class was made up of various ethnic groups including the Meds, the Darzadas, the Naqibs, and the Loris.
>
> Merchants and traders. Most members of this class were not Baloch but rather Hindus, afghans (known as Kabulis), or Ismailis. The majority of the zikris were members of the servant and tribal categories.[19]

From the social stratification, it becomes evident that most of the zikris belonged to the lower rungs of the Baloch society. They were forced to migrate from one place to another. They were also very conscious about their religious identity. They migrated from place to place during war time or as a gift to bridegroom, but they carried on their doctrines and tried their best to preserve them. They also tried to find trustworthy fellows and then to disclose them their faith. In one way

[18] See appendix III for maps.
[19] Baloch, "Islam, the State, and the Identity", 233.

or the other, they propagated their beliefs. Even now if any zikri male is married to a non-zikri woman, then keeping in view the male-dominated social set up in the Baloch society, his wife is also converted to Zikrism, and thus all offspring become zikris. They still emphasize remembering God or zikr, which is one of the symbols of their distinct religious identity.

The British rule in India safeguarded the rights of minorities but for them, the zikris were never non-Muslims. The British gave them a chance to speak and to disclose their religious identity. It was the British who discovered this oppressed sect in pre-partition India, and gave a voice to them. Now the zikris are known to the outside world not because of their distinct religious beliefs but because of the surveys conducted by Non-Governmental Organizations (NGOs) and foreign teams.

Conclusion

The history of the Zikri community under the Buledi (Bulchi) rulers from 1628 through the 18th century is not merely a localized chronicle of a religious sect; it is a profound study of how faith, geography, and tribal sovereignty can intertwine to create a unique political identity. This era, beginning with the consolidation of Buledi power in the early 17th century, represents a rare historical departure from the traditional orthodoxies that dominated the surrounding Safavid and Mughal empires. Under the patronage of the Buledi chiefs, the Zikri faith was transformed from a peripheral, perhaps even clandestine, spiritual movement into the ideological backbone of a sovereign Makrani state.

The significance of this period lies in the institutionalization of the faith. By elevating Koh-e-Murad in Turbat to a central site of pilgrimage, the Buledi rulers—most notably Sheh Qasim—provided the Zikris with a physical and spiritual "axis mundi" that unified the disparate tribes of the Kech Valley. This was a "Golden Age" in every sense; it was a time when the Zikri identity became synonymous with Baloch independence. The Buledi-Zikri alliance created a socio-political buffer that allowed Makran to maintain a distinct cultural character, one that resisted the encroaching centralizing tendencies of neighboring powers for over a century.

However, the 18th century brought a harsh conclusion to this era of religious and political synergy. The rise of the Khanate of Kalat under the Brahui rulers shifted the regional balance of power. As the Kalat Khanate sought to expand its influence and consolidate a more orthodox Islamic identity, the Zikri-dominated Makran became a primary target for both territorial and theological subjugation. The eventual decline of the Buledi dynasty was not just a change in leadership; it signaled the end of an era of religious pluralism in the region. The subsequent military campaigns led by Nasir Khan Noori forced the Zikri community into a state of survival, effectively pushing their practices back into the private and marginalized spheres of Baloch society.

In conclusion, the period from 1628 to the late 18th century serves as a vital bridge for understanding modern Balochistan. It illustrates how a specific religious vision, backed by strong tribal patronage, could define the boundaries of a state and the heart of a culture. While the political power of the Buledis eventually faded under the weight of external pressures, the cultural and spiritual landscape they helped cultivate remains etched into the soil of Makran. Studying this era allows us to recover a lost narrative of resilience, showing that the Zikri identity is not an outlier, but a fundamental pillar of the historical Baloch experience.

References

Books

Baloch, I. (1987). The problem of "Greater Baluchistan": A study of Baluch nationalism. Steiner Verlag Wiesbaden.

Dashti, N. (2012). The Baloch and Balochistan: A historical account from beginning to the fall of the Baloch State. Trafford Publishing.

Fabietti, U. (2011). Ethnography at the frontier: Space, memory and society in Southern Balochistan. Peter Lang.
Marri, M. K. B. (1964). The Baluchis through centuries: History versus legend. (n.p.).
Nasir, G. K. (2010). History of Balochistan (M. A. Shaheen, Trans.). Kalat Publishers. (Original work published 1952).
Pottinger, H. (1816). Travels in Beloochistan and Sinde; accompanied by a geographical and historical narrative of those countries. Longman, Hurst, Rees, Orme, and Brown.

Journal Articles & Chapters

Ayub, M., & Marwat, S. U. K. (2023). State and society under the Zikrīs in Makran: A historical account. Global Social Sciences Review (GSSR), 8(2), 108–118. https://doi.org/10.31703/gssr.2023(VIII-II).10
Badalkhan, S. (2003). Balochi oral tradition. Oral Tradition, 18(2), 229–235.
Badalkhan, S. (2013). Zikri dilemmas: Origins, religious practices, and political constraints. In C. Jahani & A. Korn (Eds.), The Baloch and others: Linguistic, historical and socio-political perspectives (pp. 293–326). Reichert Verlag.
Hassan, S. M. U. (2020). Zikris of Baluchistan: Muslims but different? Journal of the Research Society of Pakistan, 58(2), 122–130.
Pastner, S. L., & Pastner, C. W. (1972). Aspects of religion and society in Baluchistan. Anthropological Quarterly, 45(4), 231–241. https://doi.org/10.2307/3317058
Umit, M., Badshah, S. N., & Kaplan, D. (2025). The emergence and evolutionary background of Makran and the Zikri sect in the 15th century. Al-Idah, 43(2), 26–45. https://doi.org/10.37556/al-idah.043.02.0964