

TRADITIONAL POLITICS AND CODE OF HONOUR AMONG ZIKRIS, AN INDIGENOUS COMMUNITY IN BALOCHISTAN

Anwaar Mohyuddin & Khalil Ahmed

Department of Anthropology, Quaid-i-Azam University, Islamabad, Pakistan

Email: unwaar@gmail.com Email: khalilkf2012@yahoo.com

Postal Address: PO Box 3060, GPO, Islamabad, 44000, Pakistan

ABSTRACT: This research paper is an attempt to highlight traditional politics and code of honor called as *Balochmayar* among an indigenous community popularly known as Zikris in Balochistan. The natives religiously follow these codes of honor which include *Ber* or *Hun* (Revenge) in the case of a blood is the fundamental principle of *Balochmayar*. *Bahut* (Refuge) is basically the principle when one gives a person or tribe refuge as well as protection. *Memani* (Hospitality) The Baloch are very lavish as far as the hospitality is concerned. *Siahkari* (Adultery) which demanded the penalty of death for both the adulterer and the adulteress for their bad deeds. *Kamzor-o-Lachar* (weak) They must be respected and tribesman refrain from killing them. *Etbar/Amanat* (Trust) demands from every member of Baloch society that he defend to the last property entrusted to him. *Qaul* (Promise) The Baloch code of conduct expects the Baloch to be loyal to their word or promises. *Shigan* (Taunt) aims to check those who violate the *Balochmayar*. If a person kills his guests or betrayed his *Bahut* etc. *Mehred*. The *Mehred* is very interesting in Baloch. If the Baloch have dispute among one another, they take the help of *mehred* to solve the problems. *Mehred* has great respect in Baloch culture. These are the code of honor which maintain all the population balanced. This research was conducted Gadani village sub district Hub Choki, district Bella, Balochistan while using qualitative anthropological techniques.

Key Words: Balochmayar, code of honor, social belief, respect, justice, traditional politics.

INTRODUCTION

Traditional politics exist everywhere in the world, in the shape of nation, caste and tribes. In Pakistan the majority of Zikris belong to Baloch tribes except a few who are not Baloch. Their customs and traditions, marriages, occasions of happiness and sorrow are in line with the Balochi traditions. Sunni Baloch and Zikri Baloch are followers of same cultural traditions, and there is no difference between them. The Zikris also feel bound by the *Balochmayar*, which is the Baloch code of honor. It has very well been explained by some of the scholars of Baloch culture [1,2]. A Baloch warrior poet in one of his poems on the subject of *Ghariat* composed the following lines: some die for honor and dignity, some live for a piece of bread, he who avenges himself, says farewell to his beautiful wife, has no longing for power and wealth.

The main ideals of the tribe are hospitality, bravery, and a romantic chivalry where women are involved. Women are never molested in peacetime or in battle; cases of adultery are considered a breach of honor, and the woman is killed, along with her lover, in what is called *siakari* or 'black work'. It is the same chivalry which disallows women or children from being tried by ordeal, however serious the offense. If the woman is married, her husband, or if she has none, her father or other male kinsman, is put to trial in her place [3]. The principle of *Balochmayar* also demands that the weak and helpless people should be respected, and that tribesmen should refrain from killing them. The following persons are regarded as *kamzor-o-Lachar* (weak and helpless).

- *Zal* or *Zan* (women)
- *Bachh* (boy) below the age of 17 years.
- The members of religious minorities, such as Hindus. Inferior races such as *Ghulam* (slave),”
- *Domb* and *Lori* (musicians, singers and genealogists), and *Nakib* (the persons who are bound to

supply firewood for the camp of the chiefs, and to carry his post or messages within the limits of the tribe).

➤ A person who is in the shrine or mosque, as long as he remains within its premises.

➤ In addition, it is required that fighting cease when a woman, a spiritual leader or a person carrying the Holy Quran intercedes *Bahut* (Refuge). It is basically the principle when one gives a person or tribe refuge as well as protection.

LOCALE OF STUDY

The present research was conducted in Village Gadani, District Lrsbela, in Baluchistan, Pakistan. Gadani is a coastal village of Lasbela District, located in the southern part of Balochistan along the Arabian Sea, Pakistan. It is also a Union Council of Hub Tehsil and is just a 1 hour drive away from Karachi, Sindh. In Gadani there is also a ship graveyard, This is the biggest ship graveyard in the world - where huge tankers and cruise liners are scrapped on the seafront by teams of laborers using little more than hand tools. The job is considered one of the most dangerous in the world with workers earning a meager amount in a day. But amazingly there is no shortage of willing workers. They come from nearby squatter settlements and every morning they come in the shape of a group stretch of sandy beach at Gadani in Pakistan

RESEARCH METHODOLOGY

This research was conducted by using qualitative anthropological techniques. The methods used for this research include socioeconomic survey, participant observation, key informant interviews, interviews, case studies and focus group discussions. For socioeconomic survey 65 households were selected through accidental sample. The researcher has chosen three key informants in the village. Which knew most of the people in the village and their socioeconomic conditions. Participant observation was used in order to get a first hand and accurate information

about the respondents. We participated in the daily activities of the village. In-depth interviews were conducted with the elder members of society to get detailed information. Case studies were conducted to get a detailed presentation of data related to different events.

RESULTS AND DISCUSSION

Zikri Baloch and non Zikri Baloch have the same life style. Their culture, traditions, and customs are very much similar; it is hard to distinguish between them. All their socio-cultural rituals are similar. Their marriage pattern and other ceremonies are also similar. Many of the Zikris and non Zikris are relatives to each other. The only difference between them are their religious practices. They also follow the Baloch code of honor if a person does not follow so they are having punishment for that, disrespecting the Baloch code of honor is a great sin for Baloch the people of same community do not give respect to the person who does not respect the Baloch code of honor [4].

The Baloch code of honor/conduct

Balochmayar and the Baloch code of conduct is the most significant part of the Baloch and non Zikri Baloch unwritten constitution. The life of the individuals and the Baloch Society is also influenced by the *Balochmayar* and it also guides the Baloch national life. The traditions of the Baloch are completely different from the tradition of the people living in Pakistan and the Baloch code of conduct is known to the entire individual from his birth. It must be remembered that the Baloch code of conduct to a large extent different the code of conduct of other cultures in Pakistan [5]. The demand for honor or the basis of the *Balochmayar* is also known as *Ghairat, Izzat, Nang, Namus*, which may be interpreted as the Baloch code of conduct. The Baloch code of conduct is still being practiced in Baloch areas and people from all sectors of the society follow these traditions. Interestingly, the government is also supporting the Baloch code of conduct and most of the tribal areas, these laws are being conducted in the same spirit [6]. The quick results of these principles have become the sole reason for the popularity of these principles. These laws are to some extent gives the same picture as the Islam does. *Balochmayar* is comprised on the basis of the following principles:

Ber or Hun (Revenge)

The revenge in the case of a blood is the fundamental principle of *Balochmayar*. It is believed that "the Baloch's revenge for blood remains as young for two hundred as a deer of two years" [7]. In case of murder, the family of the victim is duty-bound to avenge the *hun* (crime) the obligation of revenge rest on the affected *tuman* (tribe) of the family against the individual tribes or the individual himself. This principle has given birth to inter-tribal blood-feuds, tribal migration and elimination of whole families. To keep alive the principle of *Ber*, the Baloch poets and elder women of an injured family have always provoked resentment.

Bahut (Refuge)

Bahut is the second pillar of the *Balochmayar* / code of conduct. It is basically the principle when one gives a person or tribe refuge as well as protection. In old time people used to give refuge to the other people in a case of emergency and this custom was very well-known. Under this every Baloch

has the obligations to fight to death for a person who has taken refuge regardless of his status as a friend or enemy or stranger [8]. The Baloch war poems and folk stories are full of persons who sacrificed their lives in the defenses and protection of their *Bahut*, the following Baloch folk tale illustrates the significance of *Balochmayar* and its *Bahut*. The tale was recorded by the American anthropologist. In recent times during the time of Akbar Bugti, this principle was also exercised and he had taken many people in his *Bahut*. In Baloch society, it is still being considered as holy and people had a deep respect regarding *Bahut*. In Baloch areas, it is believed that if someone has taken in the *Bahut*, no one has the authority to touch the *Bahut* even the government officials do not interfere with this principle. This principle had also taken hundreds of life in Balochistan.

Memani (Hospitality)

The third great pillar of the *Balochmayar* is hospitality and protection to every guest. The Baloch are very lavish as far as the hospitality is concerned, it is believed to be one of the most important duties, even among the poorest of them. During mealtime all who are present are welcomed to share [9]. The people spend a great part of their income for *Mehmani*. All the guests or strangers who visit the *Mehman Khana* are regarded as guests and they also served with most of the things available. The protection of the guest is also falling in the obligation of *Mehmani*. The obligation to provide hospitality and protect the guest is considered of great importance by the Baloch. In a case of murder or insult of the guest, the obligation of *Mehmani* demands from the host that he takes *Ber*, which is considered to be the holy duty of the host. The politics of Balochistan is also influenced by the principle of *Mehmani*. The principle has got the same status in all the tribes and areas of the Balochistan. People feel proud to serve their guests as much as they can. This principle is also famous in other cultures of Pakistan, but, if you look it into the Baloch context, it has got a new meaning to a large extent.

Siahkari (Adultery)

An important principle of *Balochmayar* is the *Siahkari*, which demanded the penalty of death for both the adulterer and the adulteress [10]. *Kala* and *kali* names are given to the adulterer and the adulteress respectively. In a case of adultery, if the adulterer is able to escape, his other relations are never touched. The *Bahut* is not given to the person who is involved in adultery. The principle of *Siahkari* in its present form was not part of *Balochmayar*. *Siahkari* was punishable under the law of *Talaq* (Divorce). There were many reasons for the introduction of this principle in the Baloch society, firstly the Baloch people still believe in the purity of their blood and that's why in some areas in a case of adultery the death penalty is awarded. No companion is payable if both the adulterer and the adulteress are killed. If both are escaping the woman is divorced.

If a *Siahkari* escape and get refuge with another tribe, as he cannot remain in his own tribe, for all of his action the host tribe will be held responsible for instance, a person belongs to the Hoat tribe and takes refuge with the Bugti *Tuman*, commits adultery; he would be killed on that account, his heirs will have no right to receive anything and would not pay any compensation after his death, his relatives and

entitled to bring back his wife and children. If a *Siahkari* takes refuge with any other tribe and is killed by his own tribe, the host tribe is not entitled to take revenge. The common practice amount the Baloch to kill 'kala and kali' they very seldom get the status of *hamsaya*.

Kamzor-o-Lachar (weak)

The principal of *Balochmayar* demand that the *kamzor-o-lachar* must be respected and tribesman refrain from killing them. The following persons are regarded as *kamzor-o-lachar*:

- 1- *Zal-o-Zan* (women).
- 2- *Bach* (boy) below the age 17 years or without trousers.
- 3- The members of religious minorities, such as Hindus. Inferior races such as *Ghulam* (slave) *domb* or Lori (singer and genealogists).
- 5- A person who is in the shrine or mosque, as long as he remains within its premises.

In addition, it is required that fighting cease when a woman, a spiritual leader or a person caring the Quran intercedes. During the Baloch uprising of 1958, a group of the rebels led by NawabNauroz khan, the Sardar of the Zehri tribe continued their resistance against the Pakistani army, which finally came to an end through the application of the above mentioned principle of *Balochmayar* with the help of the Quran but, contrary to the agreement general Tikka khan arrested NawabNauroz Khan with his seven ringleaders, and they were tried by military courts NawabNauroz khan died in jail, while the other seven person named Sabzal Khan, Masti Khan GhulamRasool, Bhawal Khan, Bate Khan, Jamal Khan and Wali Mohammad, were executed in the jails of Hyderabad and Sukhar on July 15, 1960. The violation of the *Balochmayar* by the army of Pakistan resulted in a series of Marri-Bugti and Mengal uprising and finally the formation of the Baloch people's front. The customs of the people of Indo-Pak and Iran but also challenges the laws of Iran and Pakistan states and promotes the cause of Baloch nationalism [11].

Etbar/Amanat (Trust)

Another principle of the *Balochmayar* is known as '*Amanat or Etbar*'. It demands from every member of Baloch society that he defend to the last property entrusted to him. Major Percy Sykes, the British diplomats in western Balochistan (iron) wrote, "The Baloch are extremely honest, and if entrusted with valuables or letters, will defend them with their lives: also, they are extremely moral, and treat their women more or less as equals. In facts they have a code of honour and generally live up to it. Their honesty is exemplified by the fact that a bag of rupees, containing the pay of all the telegraph employees, used to be sent along the line, each man, in turn, taking out his wages. Only once was this confidence abused, and the thief had to leave the country, which is the heaviest of punishments for a Baloch." [12]

Qaul (Promise)

The Baloch code of conduct expects the Baloch to be loyal to their word or promises. In this regard, they differ from the other communities in Pakistan in which *Qaul* is regarded as an individual act. The Balochi *Qaul* is still famous and most of the people believed that after taking the *Qaul* the Baloch would go behind and this principle is also practiced by the Baloch. In a case if a person does not follow his *Qaul*, he is

considered as a liar and he would lose his trust over the other people. In some cases the people put their life on the sake just to fulfill his *Qaul*. It has believed to be more authentic than the legal documents in the Baloch areas.

Shigan (Taunt)

This is also a principle of *Balochmayar*. It aims to check those who violate the *Balochmayar*. For instance, If a person kills his guests or betrayed his *Bahut* etc. and never takes his revenge, the Baloch poetry and folk stories are full of *shigan*, to provoke a revenge is always addressed as *Be-Ghairati* (person without honour) this principle reminds the Baloch of his duties and obligations toward *Balochmayar*.

Sooth (Song)

The word *sooth* is Balochi word, it means the song which deals the sadness or happiness. The mother and grandmother usually sing the song in different occasions like the son/daughter is far from the house and from the family members so in this time mother sings song that (*mannibachzokehtymannharayadkaneygahoobachmannizo bay k cham pa zahiriyakorbotang*) my son will return so because I am remembering my son, come soon my son I am becoming blind without seeing you.

Mehred

The *Mehred* is very interesting in Baloch. If the Baloch having dispute one another, so they take the help of *mehred* to solve the problems. *Mehred* has great respect in Baloch culture. A person kills another person mistakenly so the victims will take revenge from the killer, so the person who killed by mistakenly so he/she send to female or male to the victim's home to solve the problems so they try to convince them. In many cases they take help from Quran Pak means the take Quran to the victim's home and request that kindly solve the problem. In this way the code of conduct helps the people of such tribe or nation to live happily to each other.

Conflict Resolution

The Baloch confederacy in Kalat was established by the Mir Ahmad Khan in 1666. The administrative structure of Kalat State was based on *Sardari* system, which was organized and established on the sounder grounds by Nasser Khan Noori in 1750-1795. Though, the basic administrative institution of traditional Baluchistan like *Jirga* and *Sardari* system was not intervened at the initial stage, but the seventeenth century is the most important critical for the Indian subcontinent, where the colonial masters are consolidating their hegemony on India. The colonial masters followed the forward policy to safeguard the frontier region of India and secure their own interest. Because on the other side Russian's were followed the expansionist policy, and they were moving toward central Asia and especially toward the coastal area. Therefore, to contain the Russian's, colonial masters moved toward Balochistan. [13]

Sandeman system and forward policy

"On 13 May 1839, Mir Mehrab Khan, the Khan of Kalat was killed in the battle with British troops in Kalat and 14 May 1854, the British Government entered into an agreement with Mir Naseer Khan of Kalat, and they recognized the independent status of Balochistan. But after establishing firm roots of the power of the British introduced drastic changes in a customary *Jirga* system of Baloch tribes to make it conducive to their imperialistic policies. These changes at a

large extent affected the law, procedure and administrative setup of Jirga. The new procedural changes allowed to the political agents to nominate the members of the Jirga in their respective districts, previously these members were chosen by their tribes. Appeals against the decision of Jirga instead of Khan-e-Kalat now were lodged with the Agent to Governor General in India. He issued final orders in the name of Khan-e-Baloch in the same way *Sharia* law and Baloch customs by which disputes were decided had been substituted by new laws known as Frontier Crimes Regulations. The other basic institution of tribal political set up that of *Sardari* system was also influenced gradually and used mainly by the British to establish and continue their rule successfully. *Sardar* in the traditional and genuine tribalism was a chosen head of his tribe. He was responsible to the tribe and bound by the decision of the *Jirga*. But according to the administration of the Sandeman system *Sardars* had been set up as omnipotent chief of their tribes. They got freedom, mediating family disputes, handling trade for whole tribe and exercising powers of life and death over everyone in the tribe". The geographical features of the contemporary province of Balochistan were the consequences of British rule in the region, as it was extended to Balochistan by imposing the treaties of 1841, 1845, 1876, and 1879 on the rulers of Kalat and Kabul, emerging in its present boundaries. [14]

In order to pursue their imperial policy as well as to control the tribes inside Balochistan, the British divided the Balochistan territories into four political divisions:

- 1) The British Baluchistan (Pishin, Chaman, SherRud, Duki and Shahrig)
 - 2) The Leased Areas (Quetta, Noshki, Naseerabad and Bolan Pass)
 - 3) The State territories (Makran, Kharan, Lasbela and Kalat)
- The Tribal Areas (Kohlu, Marri and Bugti area, Zhob, Chagi and Sanjarani)

In this way it looks that the British rule in Balochistan was imposed on them by circumstances, especially external, which they continued halfheartedly, it is why they did nothing for the betterment of the area. Leaving aside the economic sector, and building of industries, they favored less even for the education, which provides a broader base for the development of a community. This presents a sorry state of affairs that the sphere of education was completely ignored.

Pakistan and tribal system in Balochistan

After the creation of Pakistan, the tribal system again became a headache for the newly government of the Pakistan. They demanded the right for the self-determination and thus the government of Pakistan again revived the Sandeman system giving the *sardars* the subsidies. The tribal system in Balochistan is basically as the result of the British and later it is continued by the Pakistani authorities.

The tribal and Sardari system

No one can understand the politics of tribalism in Balochistan, without a proper knowledge and comprehension of the *Sardari* system. The tribal *Sardar* (chief), intact, constitutes a powerful pressure group in the political system of the country generally, and the province particularly. After the creation of the country as an independent state they have been the center of all political agitation and disturbances for which they were generally blamed by both Central and Provincial governments.

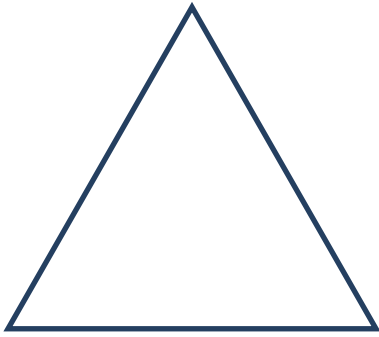
Thus the current situation in Balochistan is not so good in respect of its social structure, economy and political consciousness. The most of the people are unskilled, and spread over the rural or tribal areas, where even basic civic facilities are not available. The poor means of communications have further accentuated the problem of modernization, the prevailing condition, suit very well the vested interests of *Sardars* to preserve social, economic and political status quo within the framework of the traditional network of the tribal system [15]. The name of *Sardar* is used for tribal chief in *Brahui* speaking areas of Balochistan. "In Sulamani Baloch area the *Sardar* is called *Tumandar* and tribal is called *Tuman*. The word *Taman* is Turkish, which means ten thousand. The old word used for tribe was *bulak*. It is also a Turkish word which means a group of people.

The *Sardari* system was adopted to ensure the stability of the tribal organization. The system was organized in a way that tribal chief should be able to control their sub-ordinates like *Takar* (Head of the Clan), *Muqaadam* (Head of the sub Clan) *Muatbar* (Head of the family). The subordinates should also be able to control their people and organization. Thus a tribe is hierarchically structure, and chief of the subordinate groups controls the tribesmen and hold them together in the respective social units. This hierarchical organized system operated in a democratic fashion and as the backbone of Baloch tribes. These tribes had their own distinction. Every tribe occupying a specific area had its internal administration and political structure and the *Sardar* was its chief.

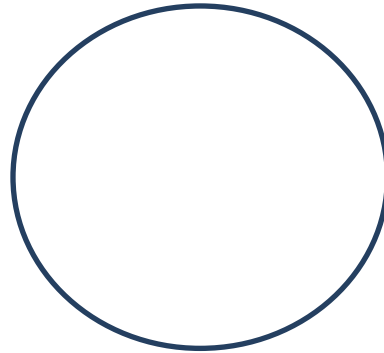
Interestingly, there is a big difference between the Afghan and Baloch tribal system in Balochistan.

The Baloch tribal structure is like a pyramid in which the head of the tribe is the *Sardar* and in which all the political and economic affairs are managed by the *Sardar*, but contrary to the Afghan model of the tribal structure in which the economic and political affairs are managed by the by the elders of the tribe like a circle.

The tribal chief or *Sardar* has always been hereditary and is mostly the eldest son of a deceased *Sardar*. However, if the eldest son is unfit or disliked, election amongst other sons or brothers of the deceased can be made. This election is made by *Tukkries* or *Mugaddams*. Once the election or nomination has been made, it is consistently accepted by all and forever.



THE BALOCH TRIBAL STRUCTURE



THE AFGHAN TRIBAL STRUCTURE

It had been very rare that people have revolted against sovereignty of their chiefs because the Baloch have descended historically and they have a deep love about their tradition. Balochistan is known as the Land of Tribes for centuries. All the tribes settled in different parts of the province having little variation in their culture and traditions. In few tribes, the tribal chief gets more importance like Bugti and Marri tribes and in few, the tribe itself is more important like tribes of *Pashtuns* and Makran areas.

The role of Sardar to solve disputes

Sardar plays an important role to solve the problems with tribe and people in Baloch every caste and tribe has their *Sardars*. If the tribes fight each other to in this case *Sardar* have to support the every member of the tribe and the different *Sardar* try to solve the dispute among the disputers. If in same tribe or caste the dispute occurs so *Sardar* takes responsibility to solve the problems. On one hand the *Sardari* system is good to have an organized system in the tribe and in nation in other hand, some *Sardars* are there who only thinks about their status and profits.

The tribes and the *Sardari* system are very predominant in the tribal region of Balochistan. The institution of *Sardar* is basically being the consequence of the British. Before the British the tribal head the Khan of Kalat was the head of all the tribes in Baluchistan thus it was impossible for the British to create its hegemony in Balochistan. Thus the British for the breaking of the tribal structure gave the powers to the individual provided them with money and other facilities [13]. So as a result the tribal system in Balochistan was corrupted and it is continued till today. After the inception of Pakistan the same system, was again revived for the same purpose and till today Pakistan authorities are controlling the land of the Balochistan through the *Sardars*.

The Baloch code of conduct and code of honor is same it is also called *Balochmayar*. The Baloch have been living in the plan and mountain areas for thousands of years. That’s why they have drafted their own rules and regulation to run their daily affairs and the affairs of the tribes. Interestingly, those doing have not been put into black and white, largely based on the oral. The code of conduct is being practiced in the Baloch areas and the Baloch have deep respects for these laws. Baloch living in the cities also follows the same laws

with the other modern laws. So all in all, these laws are well-suited for the Baloch people because of the local geographical conditions.

Case study 1

Dedak Khan, 43 years old, is one of the influential men in the community. Formerly, he had a shop that he used to run 15 years back. His father was murdered by three persons. The killers, owing to strong background, were not brought to justice. Seven years after the death of his father, Dedakk Khan took his father’s *Ber* or *Hun*(*Revenge*) because after his father was murdered the culprits did not go his home for *Mehred* to solve the dispute. Dedak was of the opinion that his family and friends used to utter words of *Shigan* (*TAUNT*) that the killers of his father were yet alive and every time they came his way. Consequently, it was the very time when he decided to kill them. Interestingly, one of the killers is still alive whose name is Ali Jan. Fortunately; he had sent some respected people to Dedak’s home for *Mehred* that he accepted and agreed to solve the matter. Hence, the dispute was settled through some respectable persons who are known as Mir in the community. At first Mr. Dedak was *Kamzor-o-Lachar* (weak) but the Balochi *Mehyar* made him strong enough to quench his thirst for revenge. These are the Baloch codes of conduct which every Baloch is bound to follow whether he/she is rich, powerful, poor or weak.

Case study 2

Mohammad Aslam who is 55 years old also faced such problems. He has great respect in the community, since he is a *raess* (tribal chief). Few years before his daughter got married with an uneducated person while his daughter was a graduate. When Aslam’s daughter was born, some neighbors were interested to get into a relation with chief’s family (to get his daughter for their son) which the chief agreed. After that they got the kids engaged in childhood. Means the chief made a *Qaul* (PROMISE) that he would give his daughter to them. When kids were younger the boy was not interested to get educated. His father tried his best to send him to school, but he got totally fail to persuade him. When they became mature for marriage the chief got reluctant in giving his daughter to the people he had made a

Qaul to. After the refusal at first the boy's family was angry and even they were ready to fight with chief but they could not. In the meantime, everyone in the community blamed the chief for not standing on his words. The community started losing *Etbar* (TRUST) in the chief so chief become much compelled and gave his daughter to him.

If Baloch do not follow the code of conduct, there is not any specific punishment for it, but according to the situation they treat the one who violates it. In fact the Baloch code of conduct is an unwritten law and unwritten constitution of the Baloch.

If there does not exist any kind of code of conduct, then the weak persons and families will not be able to spend their lives peacefully and harmoniously in such communities. In many cases, if a person gets an accident and if the person meets with death, then they apply the code of honor and send people to the effected family for *Mehrd*; since, in the Baloch community it is perceived with great respect to go home for any help or for the purpose of solving the disputes. People sit together and solve the problems. In some other communities if a person faces these sorts of incidents then they have to knock the doors of courts and police stations for help. During the court and police processes, they face several problems and waste their time and money as well

CONCLUSION

The Zikri Baloch and non Zikri Baloch followed the same tradition in the region and also have the same culture and Zikris are mostly Baloch in Pakistan. The principle of *Balochmayar* also demands that the weak and helpless people should be respected, and that tribesmen should refrain from killing them. The following persons are regarded as *kamzor-o-Lachar*. In past people used to accommodate refuge for the other people in a case of emergency and this custom was very well-known. Under this every Baloch has the obligations to fight to death for a person who has taken refuge regardless of his status as a friend or enemy or stranger.

Every region, caste, community, society and nation have their method and code of honor to follow and maintain equality among resident. The same case is with Zikris Baloch and non-zikris Baloch who follow a code of honor which is known as *Balochmayar*. In Islamic region, it is understood that because of Islam, regions are maintaining equality. But in many time religion would not be able to solve problems and disputes, because of power, prestige and money. Code of honor at that time plays a vital role and Baloch code of honor is all about Baloch population and for others as well, who are living in Baloch area they also follow a code of honor rather they are not Baloch and not belong to Baloch tribe. It is difficult for poor and middle class resident to stay alive if the other population of the area is elite or powerful. At that time Baloch code of honor balanced all the population. And that is why all the Baloch support the Baloch code of honor *Balochmayar*.

Sardars also play its role in the Baloch code of honor to solve problems among people. Sardars who were used for payback of Sandeman or Pakistan, people were following Sarders for solving their disputes, Sarder has the power to solve it. Many respondents were at view that they had a tribal feud they went to court, but they spent more than ten to twenty years, but the

problems were not solved, they become helpless and they moved towards Sarder and within month Sarder solved their dispute. Sarder also uses interior population. But now a day's Balochs having great knowledge and their perception is also changed for Sarders. If they follow Sarder because of thinking that arder can plays their role to solve and provide justices. In fact, now Sarders do not have great influence on all Baloch population may few of Baloch who follow Sarders. Sarders are so called Sarders in Baloch area.

BIBLIOGRAPHY

- [1] Awan, A. B. (1985). *Baluchistan: Historical and Political Processes*. London: New Century Publishers
- [2] Shah, A. M. (2008). *Easy on Balochistan: society, Polity and Tribal Administration*: Lahore Hameed and Sons Printing Press.
- [3] Advocate, M. (1989). *Balochistan: Political Conflicts*. Quetta: Gosga-E-Adab. Publication.
- [4] UNHCR. (2009). *Zikris in Balochistan*. UNHCR. New York: UNHCR.
- [5] Banuazizi, A. & Weiner, M. (1988). *The State, Religion, and Ethnic Politics: Afghanistan, Iran, and Pakistan*. New York. Syracuse University Press.
- [6] Fani, M. I. (2011). *The Resurgence of Baluch Ethnicity and Nationalism in Baluchistan*. European Journal of Social Sciences. Vol. 20 (4). Pp. 665.
- [7] Mukand, R. (2008). *Ethnicity and Nationalism in Balochistan*. Pakistan Security Research. Unit Brief. Pp. 34.
- [8] Breseeg, T. M. (2004). *Baloch Nationalism: Its Origin and Development*. Karachi: Royal Book Company.
- [9] Brown, R. (1952). *Structure and function in primitive society*. Glenoce: Illinois Free Press.
- [10] Baluch, M. A. Y. K. (1975). *Inside Baluchistan*. Karachi: Royal Book Company.
- [11] Baloch, I. (1987). *The Problem of Greater Baluchistan: A Study of Baloch Nationalism*. Stuttgart: Steiner Verlag Wiesbaden.
- [12] Smith, A. D. (1971). *Theories of Nationalism*. London: Duckworth Publisher.
- [13] Axmann, M. (2009). *Back to the Future: The Khanate of Kalat and the Genesis of Baloch Nationalism*. Karachi: Oxford University Press.
- [14] Janmahmad. (1982). *Essays on Baloch National Struggle in Pakistan: Emergence, Dimensions, Repercussions*. Quetta: Gosga-e-Adab.
- [15] Haider, J. S. (2008). *Balochistan: The Introduction of Reforms and Accession to Pakistan*: Pakistan Journal of History and Culture.