

Unwritten Laws and Traditions of Baluchistan in  
Light of *The Wandering Falcon* by Jamil Ahmad



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**CERTIFICATE OF APPROVAL**

This discourse titled, “Unwritten law and tradition of Baluchistan in the light of wandering falcon by Jamil Ahmad” submitted by Ayesha Fatima has been accomplished in process of partial completion of the requirements of the prerequisites for the degree of BS[HONS] in English Literature by the Department of English and Literary Studies (DELS), Institute of Liberal Arts (ILA), University of Management and Technology (UMT), Lahore.

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## DECLARATION

I, AYESHA FATIMA, student of BS (English Literature) session 2018 to 2022, hereby declare that the matter, presented in the Research Project “unwritten laws and tradition of Baluchistan in the light of wandering falcon” is my own work. The results used in this research are purely based on the work that I have done for the completion of this project. There is nothing that is copied in this result. This work is original and has not been published or submitted as research work in any form in any university, research institute in Pakistan or abroad.

Date \_\_\_\_\_

Signature of Declare \_\_\_\_\_

## ABSTRACT

This study is basically focused on the Baluchistan tradition and culture and the idea of their honor also their codes of manner with a lot of an effort giving to the study for understanding the Baluch codes of social life also how their culture and customs effects the society of that province because these people have a large number of their nomadic tradition which they follow strictly especially the unwritten laws of their tribes. Now in the 21<sup>st</sup> century these codes are changed with the passage of time. Because most of people migrated to the agricultural land from desert and hills that's why their needs of life and sources are also change these things also effect their tradition and customary laws. Study will focus the codes of honor in the tribal areas and negative or positive effects of their tradition on people and the person who did not follow the rules of their tradition should always be punished. They are very strict for their customs in the case of adultery and love marriages both are not allowed if anyone stand against it, they kill both the woman and her lover. This study will also focus on the tradition of their revenge because Baluch are well known for their revenge. If they find that person after hundreds of years, they take their revenge or maybe it is in the form of adultery as depicted in the novel *The Wandering Falcon*. This study will observe that under these unwritten laws where the woman of the tribe stands, and about the patriarchal elements which are also mentioned in the novel. The research included in this paper will be examined through the anthropological perspectives about culture and tradition as writer himself was living in the Baluchistan province for military purpose but as a person, he observed by living in their tribes about specific place, and about their people.

**KEYWORDS:** Baluch communities, tribal areas, anthropological approach, traditions, customs, unwritten laws, identity, violence, power, suppression

## Chapter 1

### 1.1) INTRODUCTION

In the 1970s, *The Wandering Falcon* was written. According to the historians it was the most inspiring decade of the twentieth century. It was the period in which the decisive battles of different ideologies took place. The situation of Pakistan was not much different, the first election of Pakistan was held in the same decade. East Pakistan gained independence and the Baloch nationalist upheaval begun in 1970 during this period. The atmosphere of the whole country was very confused at that time. However, in this decade Pakistani literature flourished a lot.

The aim of this research is to understand or explore the concept of unwritten laws and traditions in Baloch tribes and it is also aimed to highlight the tribal culture as depicted in the book of Jamil Ahmad's *The Wandering Falcon*. It is also aimed to explore the traditional unwritten tribal laws that focus on the relationship between the families of Baluchistan and their people. It is also seeking to analyze that it is the most important thing for them to maintain traditional unwritten tribal customary rules for their tribes.

The scope of the study is the importance of unwritten laws, custom and tradition of the Baloch society. The focus of the study will be the laws of Baloch tribes which strengthen their communities, identities and cultural foundations of their tribes. The research will be focus on the twentieth century in which the book was composed. The study will also highlight the tribal laws which effect the people of Baluchistan in a good or a bad way

Jamil Ahmad is a novelist and short story writer from Pakistan. His work *The Wandering Falcon*, which was shortlisted for the Man Asian Literary Prize in 2011 is well-known. He was a civil servant who worked in Pakistan's tribal areas for 18 years. In Quetta, Chaghi, Malakand, Khyber, and lastly Baluchistan, he worked as a political agent. The book was written in the 1970s but it was only released three decades later in 2011.

The country was at its most unstable phase in the 1970s, on the one hand, the country's first elections were held, and on the other, East Pakistan was divided. Not only that but in 1970, a separatist movement known as the Baluch rebellion arose. The movement was well-coordinated by the Balochi tribes' chiefs and sardars, and it was aimed at Bhutto's operation.

The Baluchi tribes suffered a lot of casualties in 1977, but after Bhutto's administration was overthrown by General Muhammad Zia-ul-Huq, the Baloch tribes were granted amnesty. Jamil Ahmad's sympathetic depiction of Baluchistan looks to be an apology for the government's destruction of this wonderful area. The Baluchi tribes are depicted by Ahmad with honor, honesty, and principle (Titus 86).

The concept of custom, tradition and customary law is associated with the accepted way of behaving or working in a society. Customary laws are considered as legal requirements or mandatory norms of behavior, practices and beliefs that are so important and integral to a social system that they are treated as laws and also called as Anthropology. Anthropologists study a culture by traveling to the location of the culture and living with its inhabitants as in the wondering falcon in 1950s, Jamil Ahmad, a Pakistani public servant, began his career in Baluchistan. Most civil workers posted in such remote places as Baluchistan, the North Western Frontier Province or the tribal districts along the Pakistan-Afghan border would campaign hard for a transfer to one of Pakistan's larger towns, but Ahmad stayed and worked as an administrator for decades. Unlike most plains' officials, Ahmad understood Pashto, the language spoken by most tribes along the dangerous border. He collected notes along the journey, and by 1974, he had compiled his impressions into a series of interconnected stories (Titus 101). Cultural anthropology studies how human cultures are shaped or shape the world around them and it focuses a lot on the differences between every person. Cultural anthropology has given us a better understanding of culture and their problems, because it studies the way people think and do things differently. The Wandering Falcon can be read as a collection of short stories or as a novel. Tor Baz and his travels across the isolated tribal territories of the Pakistan-Afghan border, where he finds ethnic Pashtuns, are described in this novel. The stories journey through the strict Pashtunwali code of conduct, the lawlessness of a society where women are exchanged as commodities, betrayal, and anarchy, all set against the backdrop of the Baluch desert landscape.

The Wandering Falcon takes us to the highlands of Baluchistan, where the frontiers of Iran, Pakistan, and Afghanistan join, and depicts the lives of those who inhabit there. Cultural laws are still a vital aspect of who we are as people. It is determined by factors such as geographical location, interpersonal relationships, language, and cultural patterns. Every society develops its own cultural trends. Cultural law is an integral component of the human condition that cannot be separated from any individual. It signifies that a person's culture

defines him or her. Human recognition in respect to any given culture is stated by cultural identity.

The main purpose of this writing is to explore *The Wandering Falcon* from anthropological perspective to examine the reality of a Baluch unwritten laws with the help of their tradition which they follow from one generation to another generation like its positive and negative effect on people life of Baluch tribal areas also explores the concept of their culture and society and discusses the general problem of Baluch with their customs in the novel. The study is directed by these research questions.

## 1.2) RESEARCH QUESTIONS

Q1) How would describe the life of tribal areas? And what kind of harsh realities exist in desert life?

Q2) What kind of role of honor and revenge is present in the life of Baluch tribal societies?

Q3) What are customary unwritten traditional laws? And what is the impact of these customs on Baloch people?

## CHAPTER 2

### 2.1) LITERATURE REVIEW

With his single work, *The Wandering Falcon*, Jamil Ahmad has created a name for himself in Pakistani literature in a very short period. There is not much in the way of criticism for his work. Although the book was written in the 1970s, no publisher was interested in releasing it. However, in the result of 9/11, this section of the world became more important, and the book sparked a lot of attention, eventually being published in 2011. Ahmad spent over 18 years of his life working as a government agent in the Federally Administered Tribal Area (FATA), and his experiences are reflected in the nine roughly related short stories. In light of Franz Boas' theory of culture Anthropology, the research aims to highlight the unwritten customary laws according to their history and culture, as well as the effect of the rules on people's lives in a positive or negative way depicted in the novel.

The novel's societal aspects are generally examined in the limited critical literature generally, expressed as a cultural option when a person meets dual cultural standards. Due to the sense of adjustment in new cultural location, person is influenced by new culture. Having both cultural influences, a person redefines own identity as a hybrid one (Raj & Khadam, 2016). In one of his interviews, Abdullah stated, "Brutality exists. But how the tribes deal with it is clean and clear. There is a clear dividing line between right and wrong, each one of us has a tribal gene inside us" Abdullah portrays the tribal world, which the so-called civilized considers savage or uncivilized, as being full of honesty, integrity, principle, and honor, attributes we associate with decent human beings (Abdullah 92). The novel becomes a rich image of the mountainous, lawless tribal territories we have historically associated with bombs and bloodshed with this method. In his review of the book, Mohsin Hamid said: "Superb. I've been talking about this book to anyone who will listen. From page one, I was transported to a land of nomadic tribes who live and die by ancestral codes". Jamil Ahmad stated that "I mean, they didn't know how to read or write but they knew what, you know, the basics of what, you know, human values are". Abdullah has not only provided us a doorway into a world about which we have fundamental misunderstandings, but he has done this work with honesty (Abdullah 93).

According to Kay Milton, former director of anthropology research at Queens University Belfast, culture can be general or specific. This means culture can be something applied to all human beings or it can be specific to a certain group of people such as African

American culture or Irish American culture. Specific cultures are structured systems which means they are organized very specifically and adding or taking away any element from that system may disrupt it (Milton, 478). As according to the Kay Milton definition of culture the character Tor Baz the protagonist grew up in a tribal community, where he spent the majority of his childhood (Milton 479). In terms of religion, language, and social behavior, he is expected to follow the norms of his culture. Individual identity is defined by a community's social and cultural characteristics. Tor Baz and his parents are forced to flee to the border due to an endurance crisis, where they encounter another tribal society, and as a result of mingling with many cultures, he is unable to form a unified identity. As a result, he is neither able to maintain his genuine self nor is able to entirely adapt himself in accordance with the new tribe culture. He becomes a product of both cultures and acts as a result of them (Khalid et.al 5)

In the article Honor-killing victims in Bapsi Sidhwa's *The Pakistani Bride* and Jamil Ahmed's *The Wandering Falcon* are explored using the notion of humiliation, shame, and honor connected with Postcolonial feminism (Imran and Gull 23). They are attempting to bring attention to the perceptions of guilt, shame, and honor that are typically associated with indigenous women. They depict patriarchy as well as social norms and conventions in society. like Tor's mother is shown in the book. Their family heads are in charge of making decisions about their future.

Sadia Sadaf in her article portrays that *The Wandering Falcon* is a narrative about individuals who live in tribal areas and are unwilling to compromise their traditional beliefs, which they perceive to be part of their religion. Similarly, she demonstrates that tribal customs, custom values, and the hardships of individuals living in tribal areas have been highlighted in Ahmed's work (Sadaf 117), In her article Human dignity, the 'War on Terror' and post-9/11 Pakistani Fiction (2018) portrays that *The Wandering Falcon* is a story of people belonging to tribal areas who are not ready to make any compromise on their cultural values and consider those cultural values as the part of their religion. Likewise, she illustrates that tribal norms, custom values of the people belong to tribal areas and their sufferings have been highlighted in Ahmed's work.

This study is a postcolonial analysis of Jamil Ahmad's *The Wandering Falcon*, which examines the value of tribal people's customary laws and traditions through the use of characters. The novel has not been subjected to any research. Only a few pieces look at the novel as a whole. Early critical analyses highlighted the Baluchi tribal community's

sociopolitical concepts, but the unwritten rules and tradition were not thoroughly examined. Baluchistan literature has a lack of research. People doing research on Baluchi literature will benefit from my findings. This dissertation examines characters and their lives through the lens of cultural anthropology. The study's main focus is on customary laws and their effect in Balochi tribal community.

Literature is the image or we can say reflection of our social life in a society. It tells us about the hidden reality of this world through stories or portraying it through the culture, tradition, and different unwritten laws with the help of male and female, or from society, but the reflection of culture, radiation, and unwritten laws set the minds of people who are basically the readers from cultural differences. This study is based on the representation of the *novel The Wandering Falcon* through the anthropological perspective and observation. This text has been studied by using the theory of anthropological ideas and approach, analyzed the culture differences and unwritten laws of the tribal society of Pakistan. Anthropology is based on the study in which a person travels to the area and lives with the inhabitants of that particular area so, that they can understand and deeply observe the culture of that society with their own physical experience like the writer of this novel Jamil Ahmad.

The novel *The Wandering Falcon* observed and written in different interpretation with different ideas of perspectives, but the measurement of my research has not been analyzed and explored in recent previous studies on the novel that's why the aim of my research study is to examine the text from anthropological point of view on unwritten law of Baluchi tribes and the reality of harshness of tribal areas tradition and violent behavior of the communities.

## THEORETICAL FRAMEWORK

Cultural anthropology is the study of people and their culture and how people share and organize a common culture. It also tells us about the physical and social world shape around them, it is all about the culture, ideas, behavior and social physical environment of the people. Anthropology tells us how the development of the society, their culture tradition helps human to understand the different group of people living in the form of societies. But the cultural anthropology focusses on the tradition and culture variation of human history. Anthropologist are responsible for observing the behaviors of human how they perform their rituals, living their lives and interact with each other, it is all about the behavior of human kind because anthropologist go to different parts of the world and get to know their culture through physical experience (Munn 121).

Cultural anthropologists observe and study different cultures by living in their native places to understand and observe through becoming the part of their culture. It also deals with the diversity of human ways of life that how culture functions. In which a person examines from outside neutrally (Munn 122). This theory of anthropology is applicable because the writer of the novel *The Wandering Falcon* was a civil servant for the purpose of his duty who work in the tribal areas where Pashtun communities lived in majority. He worked forty years over there in the time period of Soviet Union occupation. During this time living with these people, he became fluent in Pashto and deeply observed their Pashtu society and that is all reflecting in his writing.

So, we can define cultural anthropology is the branch o anthropology it deals with the comparative study of human society and their culture specially with the origin and the development of human behavior. In this research this study will observe the unwritten laws and tradition of the Baluch community with the origin of their culture and history in the light of *The Wandering Falcon*.

## CHAPTER 3

### CRITICAL DISCUSSION

Analysis of the text proved to be an interesting job and it was found completely relevant to the evidence similar with the philosophical tactic of anthropology towards culture, tradition and unwritten laws. Anyone who does not follow the tradition and unwritten laws is punished because disrespecting the code of Baluch honor is a grave sin for them. People of the Baluch community do not respect those who do not follow the tradition and do not respect the Baluch codes of conducts.

Baluch tradition and their unwritten laws are the most important part of the Baluch community. It also affects people lives and society and it guides national life of Baluchistan. Traditions of Baluchistan are very different from people living in other regions of Pakistan. Every young and old person living in Baluchistan knows from birth that what are their laws and tradition of Baluch community. According to the unwritten constitution of the Baluch society, *Baluchmayar* is considered the most important part of unwritten constitution which guides the lifestyle of the Baluch people. The meaning of *Baluchmayar* is *Izzat*, *Gairat*, in Urdu and known as *Namus* and *Nang* in Baluchi language its meaning is expressed with these two words. These traditions are still practice in the community of Baluchistan most important thing is that government is also supporting these traditions because in tribal area these laws are strictly followed by the people. These unwritten laws are not always beneficial for the society. On one side they are too much strict with their tradition on the other hand they take the advantage of their authority. I will discuss here the law written in the name of Baluchistan and which kind of aspects of these unwritten laws on the society also what good and bad effects does it have on the people there. I will explain it by using examples from the novel *The Wandering Falcon*.

Revenge tradition is the fundamental principle of Baluchi community because it is believed that the revenge of a Baluch people always young for a whole life. We use term *Ber* and *Hun* from Baluchi language. *Hun* is basically a Baluchi word it describes as a crime; family of a victim imposes a duty on a person of this family member who must take revenge. This revenge becomes the responsibility not only the person of the victim's family but of his entire tribe. This unwritten law has given rise to bloodshed in Baluchistan to keep the law of this *Ber* alive, the tribe people killed so many people, as a result woman has condemned it because this traditional destroyed their families.

Revenge of a murder in Baloch is the most important tradition for them and it is believed that as Khalil Ahmad said in the article the politics and codes of honors in Baluchistan that the revenge for Baluch is as young as the two years young deer for hundred years (McC 249)

In this story, the novels start with story of couple, both are lovers and escaped together from their tribes where they met a junior military officer. Woman in the novel named as Gul Bibi here they asked for the shelter and food at that time she unveiled her face but the writer beautifully describe their tradition for the secrecy of women they turned their faces just to honor the tradition of *Pardah*, but the rest of people who saw her they could easily observe that she is hardly more than a child (Ahmed 59). However, it could also observed that it is also the tradition of Baluchistan that all men of that society keep their women always away from the other men in the tribe and they are not allowing them to see other men it is strictly followed in their province but we can also analyze from that tradition that these kind of tradition were made by the male gender they have a proper hold on their women and behave them as a puppet so that can enjoy their body with full authority.

When water is given to the man by the junior military officer then, he went to Gul Bibi, she is terribly suffering with deadly thirst. Here author compared woman with animal, it also describes that attitude of male dominance in the society because when she felt the presence of water in the hand of her man, she desperately sucked his hand because she was dying of thirst. Through this action he compared her with an animal. Gul Bibi worked here day and night for her living and wanted appreciation from her husband but her man when he came home never appreciated her and was always busy in his work. One another interesting thing is that her husband never called with her name he used to call as My Love or as a Daughter of Saddar instead of Gul Bibi (Ahmed 67). It also shows that in their culture woman do not has their own identity they are all identified by their male counterpart so through this we can easily analyze that it is their culture that man is always be a dominant in their family and every one must follow the rules.

Ahmed in 2009 explores through the representation of female character in Pakistani English fiction, he said that women with different ages face different problems in Pakistan such as social, behavioral and psychological in the patriarchal society and also argued that the women of Pakistan in high authority struggle for empowerment and are challenged by male controlled society (Qasim et.al 3).

Here, I am going to discuss about tradition of revenge when their child came to the age of five, they both were caught by their tribes, on the spot they escaped after some time they were punished according to another law of *Siahpad* by her father and husband. But this couple already decided what they will do in such situation according to their planning the man killed Gul Bibi so that she can easily die instead of facing *Siahpad* tradition of their tribes. But he faced all this hard punishment and after that he was also killed (Ahmad 56). After this according to their tribe's tradition they hung the bodies of both on the tower to represent the symbol of revenge of their honor and in the punishment of refusing their cultural laws. It is compulsory for a woman to live with his husband even he is not a man of good abilities. It is considered as a great crime among them or its punishment is only coming in the form of death. Here I also want to discuss about their tradition of *Siahpad*.

*Siahpad* is another principle of Baluchistan and it is very important for the people of tribes. According to this principal death is only the punishment for the adulterer and adulteress, in their language they called both of them as Kala and Kali. For example both adulterer and adulteress escape and their relative or family are not in touch with them then the principle of Bahut, I have also introduced this above it does not give to the person who involved in this sin but the principle of *Siahkari* is not present or performed by the people of Baluchistan now. If one-member cheats his or her partner then the punishment gives to the person according to the court law of divorce or talaq. There are so many things due to which people of Baluch used to did this punishment to the adulators because these people strongly believed on the purification of blood so through this reason, they gave only the punishment of death to both people so, that no one can ever thing about these kinds of sin in their tribes (Afzal 23). There is no compensation for the people who performed adultery. In the case of both people escape and living their lives in other tribe so, that tribe is not responsible for them but they both only killed by their own tribe person, in this condition other tribe does not give revenge for that person and never involve in their tribes' matter. This is the common thing or practice that performed in the Baloch tribe people just to kill both kala used for male and Kali used for female and their family members are not allowed for any kind of compensation on death of their members who perform adultery. In the novel the wandering falcon we can understand from the beginning as the first story "the sin of the mother" in this story we can analyze the tradition of Baluch tribes, if people stand or do something against their unwritten laws and traditions then, he or she must be killed, I also introduced this tradition as *Siahkari*.

So, in the start we can analyze the story of the chief's daughter who married a man as discussed above who is not capable of her and then she fell in love with her father's servant and tries to find a shelter for both of them just to save their lives. If they had both stayed in their tribe, it would have been the last day of their lives so, that they decided to spend the rest of their lives in another tribe. In this story the author describes the fear of two lovers. The severity of this is described in such a way that when they arrived in a shelter where, they asked for water, they drink water as if a small animal were drinking water from the pot. This example illustrates the fear in both of them that they were so afraid of their tribe and they were in such a bad condition (Ahmad 134). They wanted to live their lives together happily but according to the customs of their tribe this act of love considered very wrong and they knew that if any person of their tribe saw them together, they would kill them at once because according to their tradition whoever stands and does any such wrong deed which is not included in their tradition can be punished only by their leaders and the punishment for that deed which they both did, that was only a death that's why they were wandering around for a place to live.

*Bahut* is the second major tradition in a Baluch community. It is the duty of a people to provide shelter and protect every person of a tribe or a whole tribe as for example when a family or an entire tribe is fighting among themselves so it is the responsibility of both tribes not to harm *Kamzor-O-Lachar*. Like for example, *Zal-O-Zan* is a Baluchi word known as women, Bach known as a child or a boy who are under seventeen years of age, slaves who cannot fight and also people of other religions should not be harmed by it, but they have a responsibility to protect them all. Through this we can take an example to analyze this in their custom from the book of Jamil Ahmad after this incident with the order of Sardar their son left alive because he was weak and not much able to do fight with them this is all their culture and tradition through which they bound their own self.

No one can understand unwritten laws and tradition of Baluch tribes with lack of knowledge so, to understand their tradition every person who want to know their culture should have a proper understanding as we studied many unwritten laws of Baluch community but the most important tradition of Baluch community is the *Sardari* system. It is described as Sardar means, chief so, in Baluchi tribes there is a concept of Sardari system. It is an unbroken constitution a group with having a powerful pressure in the field of politics in Baluchistan especially. Due to the social structure of Baluchistan at present, the current situation of Baluchistan is not as much good because of their economic issues and also the politics problems are included. When Pakistan became an independent state after this, they are the main reason

of anxiety for the government because they were not compromising on their unwritten laws of Sardari system. That's why the condition of Baluchistan is not good today, most of people were not skillful and these people are spread into tribes. Common facilities are not available at Baluchistan there are many problems which people are facing like poor communication and modernization problems etc.

In Baluchistan *Brahui* speaking language people used word Sardar for the tribal chief but in *Sulmani* people of Baluchistan called their tribal chief as Tumandar as *tuman* is a word of Turkish language and its meaning is Ten thousand. Another word *Baluk* it is old Turkish word used for a tribe or a group of people, it is also a Turkish word. The main purpose of Sardari system is just to maintain the organization of Baluch tribes. This Sardari system is organized through a tribal chief who should be able to control other authorities of such as in Baluch language (Afzal 21). The word *Takar* is used for the head of their clan, another word *Muqaddam* means the head of their sub clan, and the word *Muatbar* are used for the head of their families. Tribes are bound in such way like hierarchical structure.

The poet explains the honor of their chief through his poetry, some lines are here, Chegaa Buzdar says in 1968.

Aan marhad k rajjani sar ant

logh khaanrh nish wahant ammar pazaan pesh mer ant

nafsaa kate ee khunjar are ant

fezaa hazaar qoomish girant (Mirza 29)

Meaning of these lines is that the Sardar of the tribes, their homes and families are like a spring season in the dry mountains because they always do everything for their tribes using their sword for satiating their ego and die due to the responsibilities before death, all people of tribes get a lot of benefits from these Nobel people they always take care for their people and tribes (Mirza 30).

Their subordinates who work under other authorities can also control the people of tribe and their organization. But the duty of a chief Sardar is that he controls the issues of all tribesmen and unites their people in the form social units. This democratic hierarchical structure of Baluchistan is a backbone of Baluch tribes. These tribes are divided into many groups and every tribe has its separate land in which their culture and tradition are according

to their unwritten law and no one can interrupt them in their tribes. Every political and economic issue is handled by their Sardar most important thing is that the tribal chief or sardar is always chosen through lineage, it is basically the right of Sardars eldest son but if the eldest one is not eligible for responsibility or if people dislike that particular person, then the other son has chosen from this family. If Sardar has more than two sons then through the process of voting they select their sardar and it is acceptable for all the people of tribe's whether they like or dislike that person. In their tribes it had been very rare that the people of the tribe never ask any question or never stand against the authority of chief because they deeply love and like to maintain their tradition. All tribes are located in the different parts of that province living according to their culture and traditions. Tribal life is most important for them they always want to live according to their traditions (Ahmad 34). It is not necessary that every time the chief of a tribe is right in his decision, he can also be wrong for this we can take the example of *The Wandering Falcon*.

In the wandering falcon another story of wandering falcon "The Kidnapping", As we know that tribes have their own tradition and culture (Ahmad 78). They also had one Sardar who resolved all the problems of the organization so, they do not allow the government in their personal matters of the province. There are many agreements and treaties signed between Baluchistan Pashtun tribes and Pakistan. According to these agreements, the whole tribe will be held accountable if any person from the tribe gets involved in it. In this story a boy kidnaps a girl and rapes her and the decision of this matter came to be resolved in the jirga. Heads of Pakistani government and heads of the tribe all were present in the Jirga. After hearing all the stories, the chief makes a wrong decision according to his ability and he said that there is nothing wrong with this man, but women wanted to be raped after hearing this all the members in the jirga were laughed on this kind of nonsense especially by the chief of the tribe only one person present in the jirga opposes this decision and said that chief could not show his ability and made a wrong decision. This shows that these unwritten laws prove to be very wrong and have a very bad effect on people's lives.

This novel also tells us about by discussing the stories of females of that tribes that female status is not equal to the status of man. There are a lot of examples shared by the writer in the novel through their custom or by using their customary laws they can easily oppress their women. There are so many different examples in the novel used by the writer that how they treated their women and sold them because they are having power over them and women accepted this behavior as considered it that this is their destiny. As in the third chapter of the

novel named as *The Death of Camels*, in which Torak Khan talked with another people Karim Khan, he told him that he did not pay the price of his mother's marriage. Through this we can analyze that Baloch society is patriarchal and important fact is that where not only the father, the head of the family and husband but also the son has also a right of ownership on women, that's why Torak Khan was reminding him about her sold mother price (Ahmad 89). Women did not have equal rights as men have and they treat their women as object and their property who sold them in the name of marriage and in return take money from the other men this is again the custom of over their tradition, she is being traded by their own blood relationships like father, brother, or also a son. They take money in the name of marriage.

Through my own analysis, according to me this novel is the representation of tribal women as they are submissive, powerless, people neglected their rights, they are treated as commodities by their men. They are sold to other men who are ready to rule her for a whole life in a patriarchal society. She also faces domestic violence and injustice. She is treated as an abject we also can see in the novel as for example, if female cannot give birth to a baby boy, then she must face domestic violence, because their husbands want son to increase their respect in the society. If she has only daughters then man take another wife if she gives birth to a son so, this woman is treated better than the other one as in the novel. Sherkai faced all these situations, women were facing inequalities and were even given a death sentence according to their Jirga's discussions.

This novel can be further examined from the behavior of sociological, political, and psychological dimensions to give us a deep observation and insight through the beautiful representation of characters in multiple magnitudes. The psychological approach of a person to this novel *The Wandering Falcon* can spread the scope of present-day study by concentrating the hardships and struggle to achieve their goals of different characters mentioned in the novel, moreover this novel can be compared with different writings of Pakistan for the reflection of tradition, culture, tribal society, marginalization, patriarchy and gender representation.

Traditional politics also exist in the world which we can see in the form of nation, tradition, caste and most importantly in unwritten laws of tribes. All tribes have same culture of inheritor marriage ceremonies and other occasions of happiness and sorrow are all as same as in the other tribes there is no difference between them. They strictly follow their codes of honors. Their poet is mostly talking about their culture a here is a wonderful line from Baluch poet that some people die for dignity and honor. Women are not disrespected or killed in the

ground of battles, but in the case of adultery and in case of love marriage they killed their women without thinking of anything for punishment with her lover in front of all tribe. These are some principles of the of Baluch community mentioned in the light of *The Wandering Falcon*.

## Chapter 4

### CONCLUSION

All the Baluchistan tribes have same tradition, culture and customs and also similar life style, it is very difficult for us to differentiate between them. They all perform same type of rituals like ceremony of marriage and also their religious practices are similar. They all follow the codes of Baluchistan like a code of honor and people who stand against their traditions will be punished either male or female. If people do not follow their customs, they consider it as a great sin. They do not respect a person who does not respect their laws and tradition of their tribes according to them their rituals are more than their lives. It also includes in their tradition that the weak, children, helpless and other minorities should be respected in their tribes because it is their basic principle that's why everyone refrain for killing them. The Baluchi word used for all is *Kamzor O Lachar*. In the past during the time of war people put up the refuges for the other people this is also the most famous tradition in their community.

If someone came to their home it is now their duty to protect them till the last breath of their lives regardless, he is their enemy or different caste relative or stranger whoever they are but it is included in their practices. Code of honor at that time was a very important principle among Baluchistan, people who are native of Baluchistan or living in any tribes of their communities and people who are not Baloch but living in their tribe must follow the tradition. Another factor is that it is very difficult for weak and poor people to live their lives because elite class of Baluchistan has power. At that time this code balances the organization and all the issues of tribe that why all people living in Baluchistan always support code of honor. Sardari system is also the most essential part of their tradition because Sardar plays most important role in the province to solve the problems of other people and tries to unite people. Sardar has the power to solve all issues according to his judgment no one can question against his decision. It has not been seen that people question their Sardar because it is considered disrespectful because Balochis have great love for their tradition. Baluchistan is the land of tribes having a lot of traditions. Culture and customary laws have flourished there for the centuries. All groups in the form tribes living in different part of provinces by following their traditions.

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