

Tribal Organizational Structure between Baloch and Jordanian tribes: A Comparative Analysis

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Abstract

It is an established fact that where there will be tribes, there will be similarities but what is very important is to point out the tribal differences, either the difference will be in the tribal organizational setup or in the attributes they must be comprehensively evaluated. Instead of having a widespread difference in tribal organizational structure, numbers of conspicuous and striking tribal similarities have been found between the Baloch-Jordanian tribes. Most of the Middle Eastern anthropologists and historians still hold the view that Bedouin tribal structure revolves around segmentary lineage and ignores the egalitarian features. This study tries to prove that but almost all Bedouin tribes throughout Middle East revolve around the segmentary egalitarian social organization. Absence of hierarchical features did not allow the Jordanians Bedouins to get unite in the shape of a powerful tribal confederation. On the other hand, Baloch tribal organization has absolute hierarchy in their structure as power from top to bottom is divided among different ranks. Presence of hierarchy allowed the Baloch tribes to form a powerful tribal confederation in a shape of tribal Khanate while the Middle Eastern Bedouin in general and Jordanian tribes in particular could not attain that sort of tribal ascendancy in any stage of their tribal history.

Keywords: Baloch, Balochistan, Bedouins, Jordan, Tribes.

Introduction

Baloch and Jordanian Bedouin tribes have number of similarities and dissimilarities in their history, cultural development, tribal organization and tribal attributes. It is important to note here that instead of having diverse organizational structures, unprecedented and unexpected similarities are always present among the tribes of different organizational structures.

Tribal organization is basically is the systemic study of the formation of a tribe. Arrangement of the tribe together with its power division, tribal code and

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attributes are used to be discussed comprehensively in this study. Before the historical and systematic development of anthropology as a subject, Ibn-Khaldun's view about the tribal formation on Bedouins and Berbers was accepted and acknowledged as the only theory about the organizational structure of tribes.

Beni Khalid, Beni Sakhir, Shammar, Beni Atia (Hejazi origin) and the famous Bedouin tribe Beer al-Saba are the most celebrated and famous tribes of Jordan. Muhammad Hasni, Raisani, Bangulzai, Lashari, Rind, Bizanjo Baloch tribes are some the Baloch tribes that are considered to be extremely fanatic towards following the basic tribal rituals and traditions.

Before getting into Baloch and Jordanian tribal structure, it is almost important to first know what basically the tribe is, because different views regarding its formation have been presented by number of historians and anthropologists. Most of the writers relate the tribe as a political institution or a political unit but for some of them it is purely a structural concept based on the principles of social order. Tribe, as an institution as always been extremely important for the individuals to be distinguished for higher values not only in tribal sections of Middle East, Central Asia and Africa but equally in some of the modern states of Europe as well as America. In Arabic language (Asheera) and in Brahui and Balochi (Quom) is used for tribe. Tribe has been defined in different angles both the international and regional scholars. Some of the writers confine it within the descent, family and kinship while some attaches its orchestration with interest and political division. Tribe has been given various definitions from various scholars and interestingly diverse opinions are there from every side. According to (Alon 2007) "Tribe is a group of people who distinguishes themselves from their adjacent groups by notions of shared descent from a common male ancestor, whether in a real form or in an imagination" (p.160). Suzanne Ezzat Joseph (2002) defines the tribe in following words "Tribe or Ashria for the first time used by the Bedouins of Middle East in a mind to distinguish themselves from others which were structurally same but were distinct tribal groups"(P.86).

According to Glatzer (2002)

"Tribe I understand a social segment based on a genealogical concept of social structure. According to such concept the society is segmented by a principle of descent from a common ancestor or from common ancestors. Tribes (i.e. segments in a tribal system) are constituted by the people's not ion of being distinct from others through sharing closer common ancestry" (P.2).

Tribal History of Jordanian Bedouins

Soon after the World War 1 and under the famous Sykes-Picot agreement of 1916, The Hashemite kingdom of Jordan was given complete independence and King Hussain was installed as its ruler by the complete approval of British authorities in 1920. The unprecedented demarcation of the whole Middle East was a moment of extreme shock to the Arabs in general but the nomadic Bedouin tribes all over the Middle East in *particular. The most famous Jordanian are nomadic Bedouins and According to Shirley Kay ‘ ‘ The term Bedouin refers only to camel herding desert dwellers but now it has been used as a general term to cover all nomadic Arabs’ ’* (Shirley Kay: 2001:12-13)

It certainly would be worthwhile to mention here that most of the Jordanian Bedouin tribes could not be termed as the indigenous inhabitants of the Jordanian soil owing to their excessive linkage with the Yemeni tribes. Moreover, the demarcation of Middle Eastern borders by the French and British authorities after the disintegration of Ottoman Empire completely halted the nomadic Bedouins to get back to their original localities in yemen. According to Muwafaq Al Sirhan and Ann L.Furr “ *The 1920, s geopolitical division, mapped out by British and French Mandate system resulted in the separation of Bedouins from their lands and kinsmen in other regions*”.(Ann L.Furr:2008:19).

For the survival, development and prosperity of a newly incepted country, tribes were being given royal support and King Hussain 1 of Jordan regularly paid annual visits to the Sheikhs (tribal heads) living in Jordan with a view to attain their backings for further making empower his ruling.

Jordanian Bedouin tribes, in the earlier stages were mainly confined to their strict tribal notions and saying something against tribal customary law was entirely prohibited: however, with the prevalence of modernism, some of the tribal sections in Jordan like other Middle Eastern adopted urban tactics and migrated towards the city of Amman. Moreover, some of the Bedouins has even left the prolong grazing occupation by working in the industrial zones of Amman and some had joined the Desert Petrol Force with a view to live in a modern age. According to Maan Abu Nowar “*The British Mandate officers who had the charge to maintain peace in Jordan created the Desert Petrol Force so that the tribes would have their own military force accompanied by their sons, far stronger to manage peace and prosperity*”. (Maan, Nowar: 2006:44, 45)

Currently, the tribal systems of Jordanians have been entirely transformed into a new shape. People have been deviated from the basic and tangible features of tribal code. Individualism is continuously gaining upper hand over

collectivism and tribal norms, rituals and features are diminishing day by day. Even some of the tribes that are considered extremely traditional like Beni Khalid, Bani Sirhan, Al-Karakis have also adopted modernisms. In Jordan, most of the Bedouin people now use to send their children to school by reducing the quantity of shepherd's availability for livestock development (Ann L.Furr:2008:20).

Tribal History of Baloch People

Tribal history of Baloch is far rich than the Jordanian Bedouin tribes because of the inception of tribal confederation of Kalat. Mirwanis of Kalat coupled with the Dehwar of Mastung laid the foundation of Kalat state which was purely depended on the adjacent Baloch tribes. According to Naseer Dashti *"The Baloch forces, under the command of Mir Ahmad, confronted the forces of (Agha Jaffer Mughal governor) at Kad Koocha and then in the Quetta valley in AD 1667, and with the defeat of the Mughal Chieftain, these areas came under the dominance of Kalat."*

Kalat state was divided between the tribes of Sarawan and Jahlawan, the two particular sections of Kalat jurisdiction. Subsequently, rulers of Kharan and Mekran in the later stages also paid their allegiance to the Khan of Kalat. Mir Naseer Khan I of Kalat was known as the most powerful Head of the Kalat state who resorted by making a huge force composed of tribal members of Sarawan and Jahlawan. (Naseer: 1984:434)

In Sarawan region of Baloch state, Raisani, Shahwani, Bangulzai, Muhammad Hasni, Dehwar: In Jahlawan, Mengal, Zarakzai(Zehri), Mosiyani, Rodeni and in Mekran, Ghicki, Bizanjo, etc had remained the most powerful tribes in the Khan courts. Like Jordanians, Baloch tribes under the Kalat state had been remained extremely fanatic to follow their tribal rules. Though, in the mid nineteenth century, a series of conflict started between Khan Mehrab Khan of Kalat and Sardars that eventually weakened the state's foundation. (Dehwar: 1980:180-181).

The fall of Kalat state in 1948 diminished the actual power of Baloch tribes and they lost their supremacy at central level. Moreover, the contemporary Baloch tribal position is same is that of Bedouins that have changed entirely and incorporated themselves with the new world of globalization. Bedouins could not attained a tribal confederation owing to the absence of hierarchy in their structural formation Niana further says that *"The Kalat khanate, then occupies a rather unique position in the range of development from from the tribal organization to the centralized state in Southwest Asia. Its significance lies in the way it illustrates the level intermediate between that of tribe and the*

state through the use of different principles, which, in combination achieve its form of political integration". (Naina: 1983:107)

Jordanian Tribal Structure (Segmentary-Egalitarian)

Segmentary Features

In order to fully understand Jordanian Bedouin tribal structure, one has to fully understand the segmentary lineage together with egalitarian social organization. In segmentary lineage, vested groups come on the common term to protect their interests in different shapes. "I and my brothers are against my cousin and I and my cousin are against the world" this famous Bedouin narration clearly unveils the segmentary tribal structure. Ibn Khaldun was extremely impressed by the pure concept of segmentary lineage together with the existence of courage and loyalty among nomadic Bedouins and he categorically criticized the settled nomads belongs to villages and towns as for him, tribal people in the urban areas are mostly mixed with the corrupt mafia and do not remain loyal at all.

When anthropology as a study came on the surface, segmentary tribal organization was closely observed and (Josphe 2002) gives the following definition to define Segmentary lineage concept according to him "*Segmentation in the tribes is a form of organization consisting of more and more inclusive lineages it is the core feature in the tribal structures of Middle Eastern and African states* (p.91).

(Sahlins 1961) further illustrates that the segmentary lineage has a lack of continues leadership quality. Unilineality, genealogical distance and perpetual opposition and rift among the segments structures violence and the tribe then gets into chaos. The presence of lineage together with an equal status of the segments never allowed them to enter into a powerful tribal confederation.

In Segmentary tribal lineage, collective ownership exists for all the segments which trigger a scene of unity among the rival segments. It also allows them to understand each other importance irrespective of the size and militarily capabilities. Collective assets are basically in the shape of water channels and widespread territories. Ibn Khaldun also praised the existence of corporation in segmentary lineage but he also accepted that even at the time of any unwelcome event on the whole tribe, favoritism to close segment can be seen easily. When there will be only segmentation without any powerful central authority then the segments within the tribe gets powerful enough and the lower segments that are unable to prove their genealogical linkage with the common ancestor, would always have to accept the sufferings and difficulties inflicted by the larger segments.

Egalitarianism and Jordanian Bedouins

Segmentation coupled with egalitarian social organization is the acknowledged tribal model of Middle Eastern tribal structure. The rivalry of segments against each other with the presence of egalitarian power division distinct the tribal model of Middle Eastern Bedouins. The widespread breach among the segments with the absence of Hierarchy did not allow the Bedouins to have powerful tribal structures like Turko-Mongolians. Resultantly, instead of having huge tribal population and segments, Bedouins of not only Jordan but all of the Middle East could not make a collective effort stop the flow and influence of Central Asian tribal structure.

Barfield (1990) has discussed the presence of egalitarianism of Bedouins in such words

“The relationship between each lineage rested on segmentary opposition, that is, lineages were supported by, or opposed to, one another based on their degrees of relatedness (P.153).

Among the Bedouin tribes, Ruwala Bedouins are million in number in almost all the Middle Eastern states. But, owing to widespread segmental difference and continues egalitarianism, this tribe has always been observed scattered on tribal issues and could not gain tribal ascendancy in any form and manifestation.

One of the negative loopholes of Bedouin tribal structure is lack of a decisive leadership as a central authority. The Bedouin Sheikh power is not despotic or permanent. Segments are bound by him on comprise to retain absolute egalitarianism and when there will be egalitarianism in any shape it will always confront the central power. On the other hand the tribal khan in Central Asian tribal structure is considered more powerful and absolute in his tribal jurisdictions and his leadership power has no match with the Middle Eastern in shape. Ibn Khaldun also mentioned the weak position of tribal Sheikh, whose status according to him, can be challenged at any time and he stated that the tribal authority in the Bedouin tribal structure is totally dynamic and changeable.

Baloch Tribal Organizational Structure (Hierarchical)

When anthropologists comprehensively started research study on the tribal structures of Central Asian tribes in late 18th century, it was found that the structure do not usually revolves around the bands, segments and clans as distributed status of power within the tribe also plays a pivotal role in its integration. The inner Asian or central Asian tribal organizational structure is much more different then Middle Eastern tribal structure. The difference can

be clearly seen in both the social structure and political organization of tribes. The Baloch tribal structure is far more similar to Central Asian tribal structure where there is a powerful hierarchical tribal concept. The distinctions between the clans, elder and younger brothers, widespread difference between tribal generations, and distribution of tribal segments on ranking are the basic features of hierarchical tribal structure.

According to Owen Lattimore (1941), The Middle Eastern egalitarian structure is totally different than the Central Asian hierarchical tribal setup in many ways. The basic difference is all about because of the status of kinship terms. Some of the sections within the tribe are more worthy and powerful with a great influence while, some have minor tribal capacity. The central authority has absolute powers with maximum influence within the tribe and then the power gets distributed in a systemic ranking order among the head of tribal confederation, tribal chiefs and sub-tribal chiefs.

Baloch tribal structure unlike Jordanian Bedouins is predominantly hierarchical in its nature. In Hierarchical Tribal Structure, power do not concentrated under a single hand as it gets distributed within ranks of different status. In Baloch tribal structure, Khan, is the highest rank and then the concept of ranking proceeds to Sardars and eventually reaches to Takkari (The primary-section). According to Naina Bailey Swidler, The Sardar heads his particular unit under the worthy guidance of Khan and he protects the tribe as a whole and serves as both judge and administrator and the Khan represents the federation of tribes to outside powers and elaborate court. (Naina: 1983:181)

German Scholar Fred Scholz has described the Baloch-Brahui tribal structure in this word... *"The amalgamation of several clans (takkars) each in their consisting of sub-tribes (Shalwar, Phali) were composed of families (Para) marked the organizational structure of the tribes.*

Another English scholar M.L Dames says in his book The Baloch race that *"The tribes are bound to khan for feudal and military service as well as by economic and defense assistance and the khan is bound to bringing them together in his Dabar* (Dames: 1904: 22).

Baloch tribes like Jordanian have been extremely enthusiastic in terms of following their tribal traditions and culture. If a member of a tribe would have some sort of grievances regarding verdict of a Takkari (sub-sardar) then he/she can peruse Sardar for help and if even Sardar (tribal head) would not pay any courtesy, then the door of Khan (Head of tribal confederation) is open for all those people who seek justice. Finally, no one can challenge the judicial verdict of the Khan as in Baloch tribal hierarchy he is all in all and his words are counted as final words.

Baloch-Jordanian Tribal Similarities

Both the Baloch and Jordanian tribes have striking tribal similarities in their formation process. The Jordanian Bedouin tribes have attained their particular names by their founding ancestor like Beni Khalid, Beni Atiya Beni Sirhaan. On the other hand, there are many Baloch tribes that are still familiar with the name of founding ancestral father, for instance, Bangulzai, Raisani Shahwani, Rodeni etc. In Balochistan, most of the tribes like that of Buledi, Nichari, Surabi, Rakhshani are used to be prescribed by their indigenous localities, as Buleda, Nichar Surab and Rakhshan. This case can also found in Jordan as those people that live near Karak, an area in the east of Jordan are known as Al-karakis.

Comparative Analysis of Baloch-Jordanian Tribal Violence

No one could be more violent then the mountainous nomadic people who can go for anything for the survival of their sanctity and pride. Both Baloch and Jordanians have been predominantly nomadic and being violent and aggressive in their nature. Jordanian inter-tribal rivalry and tribal skirmishes have always been in the local news. Innumerable Jordanian tribal people lost their lives because of the constant and dynamic tribal issues. The foundation of Amman city as capital and the migration of tribal units towards the capital city triggered and aggrandized unprecedented wave of tribal violence in Jordanian urban centres.

According to Hayley Mohan, a research scholar in University of Jordan, *“Jordan, early in its creation was unlike its neighbouring countries it lacked a bustling urban centre such as Damascus or Jerusalem, and as a result it was largely unsophisticated socially, politically and culturally.”* (Mohan: 2010:04)

In Amman, a tribe named as Nehati is well-known for its aggressive and warrior. Jordanian newspaper once revealed that police once injured a man from Neimati tribe that subsequently resulted in an anarchy, as the tribal sections of the injured one set fire to a police station. The leader of the Neimati tribe was personally involved in the demonstrations. Likewise, the transformation of Quetta as a metropolitan city transformed it as a culminated hub of different tribes migrated from the different areas of Balochistan. Like Amman, Quetta has also faced the same problem of civil war among the different tribes. Just like Jordanian Nehtatis, A Baloch tribe, Lehri has been always found having troubles with other tribal groups like Shahwani and Langove. According to Dawn Newspaper, on 22 April, a dispute arose between lehri and Shahwani tribe on territorial issue and that resulted in the assignation of 3 tribal people.

Tribal violence is not a phenomenon as it remained a headache for the foreign powers as well in the past. Great Britain, through the years of its imperialism faced number of assaults from both the Baloch and Jordanian Bedouin tribal fighters. During the first Anglo-Afghan war, British forces suffered dynamic and deadly attacks by the Baloch tribes in the region of Bolan. The attacks were so catastrophic that British forces had to sign agreements with the Khan. In the Meantime, Sir Robert Sandman, a retired British officer, who is also known as the conqueror of Balochistan came up with a new strategy in order to overcome the tribal attacks. Balochistan levies force or in the other words a state sponsored tribal force was created to undermine the tribal assaults. The force became so effective and successful that all those sections that previously remained against the British authorities joined the government ranks and the Baloch tribal war against the British force was ended once and for all.

British authorities faced a similar situation with the Jordanian Bedouins in the later stages. In Jordan, soon after the creation of British mandate system, a persistent rivalry was started between British officers and Bedouin tribes. British officers without going to any serious contemplation followed Sandman's policy in Jordan. Desert Petrol Force was created like that of Baluchistan Levies force to bring aggressive nomadic Bedouin fighters in state jurisdiction. According to Mann Abu Nowar *"The British mandate officers, who were in charge of forming the Desert Patrol Force (DPF) during 1930 convinced the Bedouin that they would have their own military authority, manned by their own sons, who would be very well paid, far stronger, more mobile , and better trained to maintain their own peace and security"*. (MAAN: 2006:88)

Tribal Law within Baloch and Jordanian Tribes

It is a universal fact, that where there would be a tribe there will have tribal laws. Both Baloch and Jordanian nomadic tribes have their own tribal features. Surprisingly, each nomadic tribal law has striking similarities and the case with the Baloch and Jordanian Bedouin is quite same as their tribal law is somehow same in nature. In Jordanian tribal law, the "Sheikh" is the tribal head along either the power to issue tribal verdicts on different cases as an arbitrator. Although, the growing modernized lifestyle structure has imposed acute problems for their ascendancy in the Jordanian society as said by Muwafaq Al Sirhan *"Sheikhs, as leaders of tribe, had considerable power but now their power is being challenged by the spread of education and individual wealth. Sheikhs come from noble families, and sheikhdом is passed from generation to generation. They are recognized by the state as representatives of their tribes, and most of them are paid a monthly salary from the government"*. (Ann L. Furr: 2008:22).

In the Jordanian tribal structure, the Sheikhs exert a great importance in the society by issuing judicial verdicts as an arbitrator. Prior to the inception of Pakistan, Baloch Sardar were as much power powerful like today's Sheikhs in Jordan as they were not only the tribal heads but executive administrators and the judicial heads of their regions. Fredrick Brath has mentioned the Pakistan Baloch Sardar in this word, "The development of tribal organization is based on tribal chief (Sardars) because of three factors. Firstly, the chief mediates and administrator's relations between the members of group that are ethnically and economically discrete. Secondly, the chief is concerned with the communal grazing rights and finally, he administrators a complicated migration schedule in which grazing rights have been defined". In both Baloch and Jordanian law the tribal leaders like Sheikh or Sardar would be considered the responsible, if one perpetrates to violence.

Another eminent scholar, Jan Muhammad Dashti blames the British raj behind the actual retrogression of Baloch sardar by saying that soon after the ascendancy of British raj in Balochistan, tribal leaders took an unprecedented side for British people and extended little attention to their masses. (Dashti: 1982:26-27)

In 2015, the Jordanian ministry for tribal affairs had thanked the tribal leaders for their judicial performance. Owing to the existence of tribal law, most of the people mostly peruse tribal law as the most feasible one rather than the civil law of Jordan. The tribal law mostly does not resort to harsh penalties as like that of civil law. In both Brahui-Balochi language, the arbitration process in native language is known as "Jirga".

In Jordan the tribal mechanisms to confront complications are "Atwa" (truce) "Jaha" (peace process) "Me,da" (blood money) and same sort of apparatuses can be also find in Baloch tribal law likewise Khair (truce) and Khoon Baha (Blood money) etc.

The main theme of Jaha or Khair is to accomplish a peace agreement between the involved parties. Mostly, in both and Jordanian tribal law, a tribal leader from another tribe as a third party must make arraignments for the process and it is important that that the both rival parties must have some assurance on third party. In Jordanian tribal structure, the third party would be known as Kafeel-al-Dafa During arbitrary process, the offensive preparator group have to at accede each demand that raised the by the injured party and that is mostly the demand of blood money. In Baloch tribal structure, if somebody has no daughter a big compensation money "Khoonbaha" or blood money is to be paid through money or land exchange process on the request of injured party. Blood money can also get in money rather than marriage as said by Ann Furr

“The injured party might ask for 100,000 Jordanian dinars for Me’da as a compensation for their loss and restoration of their tribal honor. When they demand a specific amount of money, the Ja’ha’s role is to reduce the amount of money as much as they can. There are traditional techniques used to reduce the demanded amount of money. First, the head of the Ja’ha asks the injured party to give up some amount of the requested money for God (Allah). The amount reduced as a respect for the name of God will be the highest. Next, the injured party will be asked to give up some of the requested money for Mohammed (the prophet of Islam). The third step will be asking a reduction of the requested amount of money for the King of Jordan. Finally, they ask for a reduction for the members of the Ja’ha. When this process is complete and once the amount of money is decided, the money is paid immediately. In some cases, injured parties may refuse to reduce the requested money, and the other party must pay all of the money demanded (Ann L.Furr:2008:23).

The system of succession in Jordanian as well as in Baloch tribal system is somehow quite same. Succession directly to the elder male off spring and soon after the death of the head of a particular tribe, the elder son would be given the command under the surveillance of the whole tribe. Predominately, the eldest son of the Sardar must be designated as the new head, but in case if he has any inferior social status from his mother’s side the question eventually results in a bloody dispute. As the Baloch consider the purity of blood essential for the leader. They never agreed if their chief belong from an inferior descended stock. The caste consciousness still prevails among the Baloch who could hardly accept a person socially inferior to be elected as their leader or representative. (Sabir: 2015:22)

Jirga accomplishes the formality of Págbandí (a turban is put on the head of new chief). While having Págbandí it is usually thought obligatory in some areas of Balochistan that the most acclaimed religious personalities also perform this act of Pagbandi at first and then he would be get followed suit by the heads of sub-clans.

Tribal Code of Honour

Tribal code of honour is the main theme of tribal system. Each tribe in this globe revolves around a particular tribal code. The existence of tribal code of honour is somehow like a reign of terror which bounds the members to be refrain from any illegal sort of actions and the tribal code forces its member to never even feel reluctant to go for any extent for the sake and survival of the tribe.

In the tribal Code of Honour women section is highly sensitive and any harm to their sanctity would be meant as an assault to the whole tribe. Woman cannot

leave the house without the approval of her husband instead of having an acute emergency in both Baloch and Jordanian tribal code of honour. Meanwhile, Ird (concept of honour) is the supreme aspect in Bedouin life style and saying negative about is a matter of tension between two groups and Bedouin law is very strict in this matter (Ann L.Furr:2008:29:29).

Same as Jordanians, Baloch people are restricted too like that of Jordanians in maintaining the cause of their tribal code of honour. Meanwhile, Sardar, the head of the tribe, is equally supposed to respect the law. According to Nek Buzdar *“Violating the tribal code of conduct and honor. And failing to provide justice to individual tribesmen could be other reasons for the removal and replacement of the chief and Sardar rules under the tribal codes, traditions and customs and cannot defy or violate them.* (Buzdar.NM: 2008:55-56)

Jordanian tribal code has placed punitive punishments for the offenders for the sake of their tribal law on both male and female lawbreakers. For instance, if a girl forcefully gets raped then according to the principles of tribal law strict punishment will be applied on the accused person. Tabied Al-Wajh (literally whitening the face) is a tribal kind of punishment that use to get applied on the rape perpetrators and Tishmees (under the sun all the time without a home) another kind of punishment that is pre-eminently for those who brings shame for their families. (Ann L.Furr:2008:29)..

Baloch tribal structure has also prescribed number of punishments for those who violate the code of honour which are following:

1. Those will not be invited in any to social and political gatherings.
2. Not being helped in collective jobs which an individual tribesman cannot do by himself such as the shearing of the herd of sheep/goat and building of houses.
3. No bridal exchanges and no customary support and protection in case the individual has any problems with members of any other tribe. (This sanction is severe punishment as the fact is that there are no government agencies that protect life and property of any Individual (Buzdar N.M: 2008:38-39).

Woman has always been used and given as blood money to build a relationship between the rival groups once and for all. Under the code in both societies, previously, woman was not allowed to work in some other place without the permission of his husband and she had to abide by her partner's instruction, but the way of lifestyle has been changed currently. At present, both the Bedouin and Baloch women have access to work at offices and workplaces.

The forceful marriage in the shape of blood money has also been entirely suspended in both between the Bedouins and the Baloch tribes. The Civil law of Jordan is highly influenced by the Bedouin tribal law and some of the features have been directly taken from the tribal norms. On the other hand, Baloch tribal law is mainly confined to tribal jurisdictions and has nothing to do with the state law of Pakistan.

Family Marriages

It has been as established fact that the marriage ceremonies in tribal societies are highly influenced by the tribal norms rituals and traditions. Marriage as the basic social institution throughout the history of the mankind has been mainly specified by tradition. Moreover, famous tribal personalities are used to be invited on marriage ceremonies and if the tribal head appears in a ceremonial function, the orchestrators of the event would take it as a feeling of proud. Both Bedouins and Baloch tribal people prefer to arrange marriage within the tribe first. However, in the modern world, In Jordanian Bedouin tribal system, it is a tribal code to get the consent of the family before going for a marriage relationship outside one's family. Because, in both Baloch and Jordanian tribal code, it is important to give preference to the family members in shape of cousins for marriage relationship. If he wants to go for a relationship outside of family then the approval of family is equally important through dialogue and suggestion. Some of the times, tribal consent on higher level is used to be taken in order to eradicate misconceptions.

This has been clearly mentioned by the eminent Jordanian researcher, Ann Furr in these words *"A woman cannot marry without the approval of her male cousin to whom she is always betrothed. If she does not have a male cousin, her nearest kinsman descended from the brothers of her paternal grandfather is considered to possess marital rights over her"*. (Ann L. Furr: 2008:21).

Bedouin women's choice for marriage is considered inappropriate in many ways. Men in the shape of father and brothers have to decide her fate. She will never be taken into confidence at any cost. At the same time, those women who are forcibly attached with any relationship are used tied with a rope because of the fear that she could escape at any time. In an interview with Ghulam Jattak, (2018), a Baloch living in Jordan since 70s described the following words about status of women and marriage in Jordanian society:

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"Jordanian marriage ceremonies have been totally changed in./kmhj the metropolitan areas. Even the Jordanian Bedouins who live in the settled areas of Amman and other cities are orchestrating their ceremonies entirely on westernized pattern. The traditional dress of bride and groom is not going to

be used anymore and in marriage ceremonies. Marriage halls in Amman are used to be booked together with modern feast. But the tribal participation is still considered important and most of the people invite their close tribal sections along with the tribal heads. But some of the Bedouins in the desert areas of Petra, Tabuk and Karak are still seem fanatic to follow the old traditional Bedouin attributes regarding marriage and child birth”.

During marriage ceremonies, Bedouins mostly resort to traditional dance together with traditional and old music. Animals in the shape of sheep or some of the times cows are slaughtered. For a common Bedouin, it is important to invite the whole tribe along the tribal elders. Presence of the tribe in an engagement or marriage ceremony is also taken as a sense of pride among the Baloch people. It shows the tribal unity in its zealous form and in other words it is a show of power to outsiders.

The Baloch tribal society in the contemporary age is getting changed rapidly in its all forms and manifestations. Not only in the urban centres but the traditional Baloch nomads have been predominately deviated from the core principles of their strict tribal code especially in the terms of marriage and engagement ceremonies. No one takes it serious to consult the whole tribe for a marriage relationship inside or outside of the tribe. But in other terms, tribal invitations like the Bedouins are also important in Baloch tribal code. The both families (bride and groom) do the custom of inviting guests. Their messengers go home to home and invite the people for marriage party. Thus, the people of all ages, old, young, children from faraway places come and participate in the joys of marriage. (Sabir: 2015:136)

Meanwhile, it is equally important between the Jordanian and Baloch tribes that the tribal section from the bride side has to welcome the tribal guests of the groom and both the section have to inquiry each other according to tribal code, however: at the third in Baloch culture, children and woman from within the tribe visits the groom house and exchange money and sweets.

Conclusion

In the comparative tribal study of Jordanian and Baloch tribes, numbers of similarities are present in the section of tribal attributes but their organizational structures are totally different from each other as both belong from diverse organizational setups. Baloch tribal hierarchy is same how same like that of Turko-Mongolian tribes where power is divided from top to bottom with different ranks. Presence of absolute hierarchy allowed the Baloch tribes to form a tribal confederation in the shape of Khanate like the famous Central Asian Khanates. On the other hand, Jordanian Bedouin tribe revolves around segmentary lineage with egalitarian features. Descent, lineage and equality are

the basic and fundamental aspects of Bedouin tribal organization. Owing to the presence of egalitarianism, central authority does not exert absolute power and all the segments are entirely equal in their all forms and manifestations. Some of the historian have presented a theory that Baloch people have been migrated from Syria (Aleppo) and are close to Arabs in their customs, traditions and rituals. But the ostensible difference in the organizational structures of Baloch and Bedouin Arabs sketches another picture of Baloch origin. Being close to the Turko-Mongolian tribal setup, the Baloch hierarchical tribal structure supports the other widespread theory that Baloch people have basically migrated from Central Asia (Caspian Sea) rather than from the Middle East.

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