

**EXPLORING THE ISSUES OF MARRIAGE SYSTEM IN BALOCH TRIBES
SPECIFICALLY FOR MALES LIVING IN BLOCHISTAN PAKISTAN:
A SOCIOLOGICAL ANALYSIS**

Shabana Muhammad Anwar

Lecturer, Sardar Bahadur Khan Women University, Quetta

Email: zaibshabana@gmail.com

Iram Munawar Shaikh

Lecturer, Government Girls Degree College, Larkana

Email: shaikh_iram@yahoo.com

Hajra Naz Saand

M.Phil. Scholar (Sociology) University of Sindh, Jamshoro

Email: h.naz_saand@yahoo.com

ABSTRACT

Have a glance over the geographical map of Pakistan, Balochistan is one of the largest provinces of Pakistan, and Quetta is considered as its capital. This province is famous for some peculiarities as a number of ethnic groups dwell in Balochistan like Baloch, Brahvi, Pashtun, Punjabi, and Urdu speaking as well. Amongst them the Baloch including Brahvi are 55% of total population whereas 35% are Pashtun. These ethnic groups are having their cultural norms and values. They pay a very deep consideration to their culture as if a valuable inheritance for them. Most of the Baloch are very much simple in nature and are rich in cultural standards. They feel proud by practicing these strong traditional values in their daily life routine. Balochi people have their own strong well-built feudal 'Sardari System' and are eager to follow their loved one traditional system. Coming towards their traditional way in marriage system, a tribal practice of Baloch reveals the concept of the word 'Bijjar', a Balochi term used for co-operation. When someone wants to get marry there the 'groom' needs Bijjar (help) from the relatives to manage all the expenses of marriage ceremony. Bijjar can be given in different forms even in the form of cattle as well. This system aids the groom's family in many ways to get marry but due to social change and technological advancement whereas families are having a lot of problems to maintain their household expenses, so it becomes difficult for tribesmen to ask for 'Bijjar' because Bijjar is that system in which groom's family has to return when someone else needs this. The aim of this research is to highlight the importance of 'Bijjar' (aid) and 'Lub' (bride price), how this traditional value creates a lot of hurdles economically for males to get married and to know the demands of bride's side from groom for fulfilling their desires in marriage ceremony. Research is purely qualitative in nature and was conducted from different areas of Quetta city, the capital of Balochistan. The tool of data collection was open ended questionnaire. Data was conducted and collected directly from married Baloch males through convenient probability sampling technique. Thematic approach has been employed for collected data in the process of analysis. Results showed that sometimes traditional value 'Lub' is

really a helping hand for them but mostly groom is not having such strong economic status and having less earning opportunities to face a lot of difficulties in getting married because bride's family's demands are as high to touch the sky. So Sometimes they get late to satisfy all the required demands of bride's family because everyone is not rich enough to fulfill them frequently. Traditional value 'Lub' is fruitful for bride's family but not for groom's because the male members of the society who do not have strong economic background are not likely to have the opportunity of an easy marriage so in results they are unsatisfied and are not happy with these traditional values Lub. The relaxation about Lub utterly depends on bride's family that sometimes groom's family wishes to have concession because specific amount of Lub creates environment distracted and frustrated for groom's family. They firmly believe that materialistic approach cannot be the source of strong relation between husband and wife but even though they are compelled to follow their traditional value Lub.

Keywords: Marriage system, Balochistan, traditional values, Bijjar and Lub

INTRODUCTION

Balochistan is the largest province of Pakistan and Quetta is capital of this province. Many ethnic groups are living in Balochistan like Baloch, Brahui, Pashtun, Panjabi, Urdu speaking. The Baloch including Brahui are 55% of total population whereas 35% are Pashtun living in Balochistan (Khan, Sana & Kiran, 2012). All these ethnic groups are having their cultural values which are very much valuable for them. Culture based on language, religion, belief, art, knowledge, codes of honor, rituals, festivals and life styles. Culture is the major source of behavioral achievement of an individual and societies. Baloch people are very much simple in nature and having rich cultural values; they have strong traditional values and feel proud to practice in daily routine life (Sabir, 2010). Baloch people have their strong 'sardari system' they love to follow their traditional system. The tribal system sometimes creates many problems but this system may helpful for their community. The word 'Bijjar' is known as Balochi word which is used for cooperation when someone wants to get married, the groom needs Bijjar from the relatives to bear all expenses of marriage ceremony. Through 'Bijjar' groom receives animals (sheep, cow, goat, camel) and cash from relatives. This help is on return basis when there will be another marriage ceremony in their family. Bijjar is oldest

traditional value of Balochi culture which has been practiced for 2,500 years. Bijjar system helps the groom to get married but due to social change and technological advancement where families are having a lot of problem to maintain their household expenses so how relatives should ask for 'Bijjar' because Bijjar is like borrow system which groom has to return when someone else needs this (Sajidi, 2014).

On the other hand, there is a reverse dowry system in the Pathan and Balochi community. In Balochistan and the Khyber Pakhtunkhwa, in Baloch and Pashtun culture the groom pays specific amount in the form of dowry and Mehr to the bride's family which is known as LUB in Baloch culture and '**Wulvar**' or '**SAR**' (bride's price or head money) and these all done by Jirga on the occasion of engagement (*Dawn*, May 23rd, 2010).

MARRIAGE

Marriage is continuing practice from ancient times but the patterns and concepts may vary with the passage of time. Through marriages two people (man and woman) make legal relationship to make the place for their new generation. Its strong relation that binds both male and female to care, love and give respect to each other. Marriage is more valuable and strong relation and is highly closed one relation among human beings (Arshad, Mohsin & Mahmood, 2014). In Pakistan marriage means making relationship between two families rather than who are going to get married. In Islam when man and women want marry they have to do 'Nikah' then that marriage will not only be accepted religiously but culturally and socially as well.

AGE OF MARRIAGE

The society where an individual spends his/ her life according to the existing social values of the society they cannot deny the traditional values of belonging community. Social pressure plays significant role to get married as the traditional values are followed by forefathers / ancestors. In order to save the dignity of family parents marry off their sons and daughters as soon as possible. According to Islamic values the suitable age of marriage for man and woman is when puberty starts. Socially we consider many other factors like mental growth physical appearance (Isse, 2017). Age of marriage found by National marriage project is 26.5 for female and 28.7 for

male but, in Pakistan legal age of marriage is 18 years old (Migdol, 2013).

LATE MARRIAGE

Causes of late marriages differ in Pakistan due to demographic and socio-economic conditions. Having less opportunities of job for men is one of the major factors (Sathar, Kiani & Soomro, 1998). Different cultures have different traditional values regarding marriage ceremonies which may cause to get marry earlier but socio-economic, cultural, and ethnicity factors are also create problems to get marry at young age (Shahzad, 2017).

JUSTIFICATION OF STUDY

Marriage is the basic unit of the society where individuals (men and women) reproduce their generation legally. In Balochistan males have to bear all expenses of marriage ceremonies for this purpose there is traditional practice which has been practicing for last 2,500 years known as 'Bijjar'. This traditional practice meant the relatives of groom help him in sort of giving cash and animals (sheep, cow, camel etc.) that groom does not feel any burden at the time of event, but he has to pay it back to the tribe when someone else is going to marry. Researcher wants to know if the groom's relatives are not strong enough economically then how they can be helped in the process of getting married. Researcher wants to know in modern era where social changes have rapidly increased due to advancement of technology and material culture inspired the man where he / she wants to have high living style, so in this case relatives can fulfill all the requirements of present time and the most interesting thing is that the groom will have to pay back to the relatives. The question arises when he asks for help it means he has not enough to able to bear all expenses of marriage then how he will return or take part in traditional practice of "Bijjar". Study will be helpful for the local community to get awareness about this issues related to this traditional value and beneficiary for cultural anthropologist, social workers, counseling committees, marriage bureaus as well as for sociologists.

RESEARCH QUESTIONS

1. How this traditional value 'Lub' creates hurdle to get married for males in Baloch tribe?

2. What is the importance of Lub in Baloch families?

OBJECTIVES OF THE STUDY

The focus of the study is to explore the marriage system of Baloch tribes because getting marriage is difficult for Baloch males living in Balochistan Pakistan. The objectives of the study are as:

1. To know the effect of Lub on the life of male.
2. To explore the importance of Lub in Baloch tribe.

LITERATURE REVIEW

The traditional patterns are having strong influence regarding marriage ceremonies especially in Asian societies. The social change and economic condition play an important role to change traditional pattern. The economic condition affects the relation of spouses and their relations. Lack of economic stability creates hurdles to get marriages (Smith, 1980). In Eastern societies getting marriages and childbearing are more difficult as compared to western societies (Raymo, et.al., 2015).

Marriage is legal relation between a man and a woman to up grow their family but for this purpose the family's income plays strong role. Those families who are not strong enough economically usually get late marriages (Nur, et.al., 2016). Late marriages are now a common and burning issue in our society but, there is a variety of reasons to get late marriage, it may happen due to social, cultural and economic problems but it makes the scenario clearer that not only affects an individual's life but can affect the society as well. The environment relates to marriage where the key players are dowry, education, jobs, socio-economic status, cultural values, religious values which affect the girls' and boys' parents within a society. In Islamic society the marriages should be based on '*Taqwa*' but unfortunately materialistic marriages are preferable in order to satisfy one's '*ego*' in the society. For the fulfillment of material things boys and girls are getting late marriages instead of giving importance to '*Taqwa*' (Riaz, 2013).

Pakistan is known for colorful wedding ceremonies because the marriage ceremonies are interesting and lengthy in Pakistan. Marriage is preformed according to traditional values and is based on dowry system which is social evil and can vary from culture to culture in Pakistan. There are two types of dowry one from bride's family that

bears all expenses of marriage and second is from groom's side which bears all expenses of marriage which is known as 'LUB'. In Baloch and in Pashtun culture this traditional value is known as 'WULVAR' or 'SAR' (bride's price or head money). If there is a huge generation gap between parents and children may become the cause of weak relation among them. Children cannot share their issues freely if there is big age difference amongst them (Muzhary, 2020). The holy prophet (PBUH) gave much importance to the marriage; there is no specific age in Islam for marriage except the condition of 'maturity'. According to Pakistan constitution, age for marriage is 16 for a girl and 18 for a boy but it can be differing to country wise. The early marriages are having problems whereas late marriages are also entangled in many issues (Khan, 2018).

RESEARCH METHODOLOGY

The researcher was very much interested in the marriage system of Baloch tribe and traditional value of Lub in Baloch tribes where the groom has to pay all expenses of marriage whereas the dowry is considered as a social evil. The term Lub is having the same concept as dowry; dowry is traditional value of marriage where bride's family pays money, property, gifts, cash, and so on. On the event of a girls' marriage in Baloch tribes' male (groom) has to maintain all the expenses of marriage which is known as a Lub. For this purpose, Researcher has conducted this research to highlight the importance of Lub in Baloch tribes and wanted to explore the difficulties faced by males due to this practice. Research is qualitative in nature the "place" or "universe" of the study was different areas of the Quetta city, the capital of Balochistan (the province of Pakistan). Moreover, the areas were selected due to the availability of respondents or who are suffering from this traditional practice value Lub differently. Researcher wants to examine the different experiences and perspectives of people regarding Lub through interview guide. The sample size was (12) married Bloch males selected through purposive sampling. The tool of data collection was open ended questionnaire and collected data was analyzed through thematically approach.

DATA ANALYSIS

Data analysis provides the ways to interpret the collected data from research respondents through several patterns. The approach used

for data analysis was thematically. Researcher sketched themes from given open ended questions regarding marriage system of Baloch tribes where getting married is difficult for Baloch males living in Balochistan (Pakistan).

SKETCHED THEMES

‘Lub’ Represents a Traditional Practice: In the world, one can find different societies’ cultural practices, different traditional values which are very much valuable for every member of the society. Because a society keeps an expectation from every individual to strictly follow its social, cultural, traditional values because a deviant behavior is not acceptable in existing society. Family is basic unit to induct an individual in society and makes easy survival for its family members. Every society has its own ways and styles of living which distinguish them from other societies. People of a particular society feel happy to follow all traditional practices of their culture, as we know culture is a manmade environment and human beings are eager to adopt all those life styles to make their lives comfortable. The marriage is very much important practice to perform for making a family. The main focus of this study was that in Baloch tribes the groom has to pay all expenses of marriage that is known as ‘LUB’, and this traditional value is present in all Baloch families. From the data one of the respondents (respondent # 1, aged 30) said ‘Lub’ is present in every Baloch family whether they live in urban or rural areas. If the bride’s family does not want to take Lub from groom’s family but groom wants to pay Lub as to perform an honorable act. Respondent # 2 said, it is present in those families who follow this value; they are mostly those people who cannot afford expenses of marriage, the amount which the bride’s family receive and utilize it to purchase the required and necessary things for bride. Respondent # 3 told that families who are not strong economically and are not able to give anything to their daughter on marriage ceremony they frequently take Lub from groom. Due to the advancement in present era people take this as an unpleasant or mind to take Lub. Respondent # 4, 6, 7, 8, 9, and 10 said, it is present in our tribes and most important traditional value in marriage ceremonies to give Lub to the bride’s family, and bride’s family purchases basic goods of house in order to start a new family. Respondent # 5 told that Lub is existing in all Baloch tribes in fact this traditional value is honorable for very man to pay Lub to the

bride's family. And it is mindset of every young man who is going to get married that he has to pay Lub.

Marriage is legal agreement to have relationship between a man and woman to have their new generation as a family. Without marriage the concept of family is incomplete. To make a family, all societies have different marriage practices in Balochistan. The man who belongs to Bloch family, if wants to get married he has to pay specific amount to bride's family in order to bear all expenses of marriage and his act is considered as helpful traditional value.

‘BIJJAR’, Helpful for a Groom: Bijjar is also traditional value of Baloch tribe which means the cooperation of groom's family to help the groom to get married and bear all expenses of marriage (Respondent # 9, 10). Yes, it is helpful for groom because it is great cooperation of family in order to get marriage, of course it is great activity of Baloch tribe that when a man wants to get marry the all relatives even whole tribe of that groom supports him economically or in a material form.

Bajjar is oldest traditional value which is practiced from last 2,500 years. In old time Baloch people helped the groom in system of giving animals, cash, goods, and grain etc. (Respondent # 5) It is fruitful for us and it provides us the sense of unity and love. This practice helps the both (the groom and bride) to make their family. (Respondent # 4, 7, 8) through this help the groom and bride never bear all expenses of marriage, it is source of unity. (Respondent # 6, 2) Bijjar is traditional activity in our Baloch society, it is too much helpful for middle and poor (low status families). Actually it is a financial support. (Respondent # 3) Bijjar stands for cooperation and continued from many centuries. Before two months of marriage ceremony the father of groom goes to his tribe and close relatives to ask for Bijjar, the people of that tribe help him in form of animals, grain, goods, and cash, it depends on their convenience. This act is considered in good deeds. (Respondent # 1) there is difference between Lub and Bijjar. Lub is given to the bride or bride's family whereas the Bijjar is help from the groom's family according to their economic condition, and it is like borrowing when someone else is going to get married in the same tribe then they will be helped in the same way.

Competition among relatives regarding the expenses of marriage: With the passage of time the life style has been changed as

compared to dark ages. In this world people have materialistic approach. Marriage ceremonies are celebrated in the form of different activities, for enjoying this beautiful event in these ceremonies they may have competition to spend more money to show their level of happiness or economic status. Different respondents answered differently, (Respondent # 5, 6, 10) Lub can create the feelings of competition among relatives to show their status, marriage is foundation of happiness and groom's family expresses their happiness, relatives of groom stay at groom's house for many days to celebrate this event and they bear all expenses of this event. Sometimes it may take as competition to maintain the respect of family (Respondent # 5, 6, 10) there is no competition among families regarding expenses of marriage. In Baloch tribe although all expenses of marriage are bore by the groom, but there is no intention of competition. (Respondent # 1, 2, 3) it does not depend on groom actually it is demanded from bride's family that how much they will ask for Lub, with that paid of specific amount they will purchase bride's necessary things of home or the father/ brother of bride's can start small business for them.

Economic Background of Male Affects the Marriage System:

Economic status affects everyone at every stage of life. If someone has weak economic status in society this situation creates hurdles for that individual. He/she may suffer to achieve anything. Having wealth is considered a source of happiness. Questions asked from the respondents that how economic background of male affects in getting marriage, they said (Respondent # 2) in present time everywhere we find the value of wealth and economical background is the first important reason in getting married. It is not just seen for groom but for bride as well. (Respondent # 7, 8, 9, 10) now- a- days every family wants to marry their daughters to those males who are economically strong, and can fulfill all wishes of their girls who is going to be their wives. Yes, economic background plays crucial role in getting marriage because some of them cannot afford the demand of Lub. (Respondent # 7, 8, 9, 10) for bride's family it is not a big task to marry their daughter because they demand for Lub but for male it is tough job. (Respondent # 1, 3) bride's family gives importance to the economic background of groom if he has strong economic status they will marry their daughter happily, male sends proposal to that family where he thinks that the girl's family will not refuse his proposal and it depends on his economic condition if he is poor then he will send his

proposal to the poor family. In case if bride's family demands for high amount of Lub he will spend many years to collect that money, it compels him to borrow that amount to get married which is very difficult for him due to this all struggle they may not spend happy married life.

Male can Easily Fulfill the Requirements of Bride's Family:

As it is discussed that in Baloch tribes males pay specific amount to the bride's family in order to get marriage, researcher wants to know that male can easily fulfill the all requirements of bride's family the answers of respondents were (Respondent # 1, 3, 6, 8) in Baloch tribes they have concepts if they will ask for Lub their daughter will be valuable for her husband because he maintained all expenses of marriage, if groom is economically strong he can fulfill all requirements of bride's family, but it is tough job for poor person. Families want high life style so they wish to have all new technologies which can be helpful in house works. In our tribe we develop this concept from childhood of boys that in young age if they want to get marriage then they will fulfill all demands of bride's family. Sometimes it is too difficult for male to fulfill the demands of bride's family due to this male gets late to be married. In case if bride's family is poor then Baloch males feel honor to bear all expenses of marriage. (Respondent # 2, 4, 7, 9, 10) it depends on the status of groom.

Bride's Family Gives Relaxation to the Groom: Marriage is traditional practice which is preformed almost in whole world to have legal certificate to have relationship between male and female to grow a new generation. Every society performs this activity according to cultural values. In Baloch tribe when male wants to get marriage he will do all expenditure of that event. Question asked from respondents that bride's family give relaxation to the groom and they answered (Respondent # 2, 3, 4, 6, 7, 8, 9, 10) it happens sometime that they give relaxation to the groom. (Respondent # 1, 5) Lub is amount which bride's family receives from groom and it is decided before the marriage ceremony in this sense they give relaxation to the groom in accordance to his income.

What bride's family gives to their daughter on marriage ceremony: (Respondent #3, 4, 5, 7, 8, 9) it depends on economic status of bride's family if bride's family is well off they give all necessary things to their daughter but the male never demands for anything mostly he bears all expenses of marriage because this act is

taken as honorable for him because of his cultural value (Respondent # 1, 2, 6, 10) each family gives commodities to her daughter according to their status, i.e. clothes, furniture, electronics, pots, gold and sometimes they give shares in property to facilitate her life. But mostly families buy the following things from Lub.

Someone Who Does Not Pay Lub Still Unmarried? Marriage is an event which everyone celebrates openly and it is announcement of legal relationship between a male and a female, for this purpose bride's and groom's family invest a huge amount of money. Baloch males bear all expenses of his marriage and it may cause of late marriage or they may remain unmarried. Respondent of this study answered (Respondent #1, 3, 4, 5, 6, 9, 10) basically Lub means to buy all material things for bride which will facilitate her after marriage. If male delays to pay Lub then he may remain unmarried but when he pays that amount he will marry. In our community it is necessary to pay Lub and if it takes time then definitely marriage can be delayed. At that time Bijjar is helpful for groom to get marry. A person who does not pay Lub it is possible that the bride's family can release his burden. (Respondent # 2, 7, 8) they said 'yes' they will remain unmarried.

Specific Amount of Lub Creates Frustration for Groom: (Respondent # 4, 6, 9, 10) paying specific amount to bride's family creates frustration. (Respondent # 1, 2, 3, 5) yes, it creates frustration if that amount is used by her family for other purpose, many relations breakdown it due to not paying Lub or sometimes marriages can be delayed due to this condition because groom strives to pay Lub. Respondent # 2 said I do not think so that it creates frustration whoever pays Lub, they pay it by their own will, if they cannot pay they directly say that we cannot pay this. (Respondent # 7, 8) they directly said that no, it does not create frustration for groom.

Lub a Source of Happy Life for Both Families: The families who pay or receive Lub may remain happy or may not because sometimes bride's family demands more money which may create tension among the groom's family. Lub is a Balochi tradition, not source of happy life (Respondent #2, 7) on the other hand (Respondent #4, 6, 9) shared their views that yes after paying Lub both families remain happy in their lives. (Respondent #3, 8, 1, 10) it is decided amount before the marriage ceremony if bride's family did not give relaxation to groom then both families may not remain happy after

marriage. (Respondent # 5) it is not possible that after paying Lub both families will remain happy in their lives. Sometimes bride lost her value in front of her husband.

Is there any Substitute of Lub? All the respondents were happy to have this traditional value Lub because Baloch males feel honor to pay Lub to bride's family. Although it creates many issues for those families who are not strong economically, there is substitute of Lub that if male does not pay amount to bride's family then he will purchase all facilities of house for bride, or there may be exchange marriages among two families.

DISCUSSION

In Balochistan the people of this province love their culture they feel proud to follow all cultural practices. Basically they have simple life, mostly the people do not accept the social change easily (Sabir, 2007). Thus, the results are the same that all the respondents were happy to have this traditional value Lub because Baloch males feel honor to pay Lub to bride's family. Although, it becomes the cause of many issues for those families who are not strong economically but through 'Bijjar' groom receives animals (sheep, cow, goat, camel) and cash from relatives. This help will return when there will be another marriage ceremony in their family. Bijjar system helps the groom to get married but due to social change and technological advancement where families are having a lot of problems to maintain their household expenses how relatives ask for 'Bijjar' because Bijjar is like a borrow system which groom has to return when someone else needs this (Sajidi, 2014).

All of respondents said that it is fruitful for us and it provides us the sense of unity and love. Through this help the groom never bears all expenses of marriage, Bijjar is traditional activity in our Baloch society and is too much helpful for middle and poor (low status families) actually it is financial support because Bijjar stands for cooperation. Before two months of marriage ceremony the father of groom goes to his tribe and close relatives to ask for Bijjar, the people of that tribe help him in the form of animals. Grains, goods, and cash, it depends on their convenience. This act is considered in good deeds, but it is like borrow. There are two types of dowry one bride's family that bears all expenses of marriage or second is groom that bears all expenses of marriage which is known as 'Lub' in Baloch culture

(Sajidi, 2014) and the present study has the same results that it is present in our tribes and most important traditional value in marriage ceremonies to give Lub to the bride's family, and bride's family purchase basic goods of house in order to start new family. Lub exists in all Baloch tribes in fact this traditional value is honorable for every man to pay Lub to the bride's family. The social change and economic condition plays an important role to change traditional pattern (Smith, 1980) and the study shows that now- a- days families want to marry their daughters to those males who are economically strong, and can fulfill all wishes of those girls who are going to be their wives. Economic background affects in getting marriage, because some of them cannot afford the demand of Lub. The environment relates to marriage where key players are dowry, education, jobs, socio-economic status, cultural values, religious values which affect the girls' and boys' parents and society (Riza, 2013). Findings of the study showed that cultural values directly affect the families who want high standard life style so they wish to have all new technologies which can be helpful in house works. In these tribes one must develop this concept from the dawn stage of boy's childhood that in young age if they want to get marriage then they will fulfill all demands of bride's family. It depends on economic status of bride's family if bride's family is well off they give all necessary things to their daughter but the male never demands for anything mostly he bears all expenses of marriage, this act is honorable for him because of his cultural value. Families those are not enough strong economically usually get late marriages (Nur, et.al., 2016). The results of this study are that "buy all material things for bride which will facilitate her after marriage if male delay to pay Lub then he may remain unmarried". When he pays that amount he will get married. In this community it is necessary to pay Lub and if it takes time then definitely marriage can be delayed.

DIRECTIONS FOR FUTURE

Study was conducted on Bloch marriage system it can be directed about Pashtun, Panjabi, and Sindhi marriage system how these ethnic groups celebrate their marriage ceremonies. In future this study can be done on Pashtun tribes because they also have the same traditional value which is known as 'Wulvar'. Furthermore, researcher focused on Baloch males, upcoming researches can be prepared about the females who receive the Lub.

CONCLUSION

World is full of different societies with different Cultures and norms and people feel proud to practice all cultural ceremonies whether some of values generate difficulties for that community but they are happy to have those values and never want to change them at any cost. In Baloch tribes, male is bound to pay Lub in order to marry and that specific amount which they pay to bride's family considered as honor for groom's family, whether that amount is difficult to pay. Strong economic back ground of groom supports him to get marriage at high level. But the people who belong to middle families are also very happy with this system of Lub. Due to this system many males of Baloch tribe got late marriages, they become frustrated not paying that amount, Bijjar is helpful for them, but it is like borrow which have to return if someone else marries in same tribe. They get the idea that materialistic approach cannot be the source of a happy life but they do not want to get rid of this system of Lub.

REFERENCES

- Arshad, M., Mohsin, M. N., & Mahmood, K. (2014). Marital adjustment and life Satisfaction among early and late marriages. *Journal of Education and Practice*, 5(17), 83-90.
- Isse, N. J. (2017). Causes and Effects of Early Marriage in Garowe District, Puntland State of Somalia.
- Khan, M. K., Sana, A., & Kiran, A. (2012). Balochistan Unrest Internal and External Dimensions.
- Khan, R, Z, (2018). Kashmir: Late Marriages, a grave concern. Mar 03, 2018
- Migdol, E. (2013). Delaying Marriage Has Serious Consequences For Some, New Research Reveals. *The Huffington Post*.
- Muzhary, F, R. (2020). The Bride Price: The Afghan tradition of paying for wives.
- Nur, A. S., Mberia, H., & Muturi, W. (2016). Role of Socio Economic Factors on Early Marriage Practices in Garowe District. *European Journal of Business and Social Sciences*, 5(09), 33-48.
- Raymo, J. M., Park, H., Xie, Y., & Yeung, W. J. J. (2015). Marriage and family in
- Riza, Yehiya (2013). The Asymmetric Relationship of Buddhist-Muslim Bond in Sri Lanka.
- Sabir, A. R., & Razzaq, W. (2010). Multiculturalism: A Case Study of Balochistan.
- Sajidi, J, K. (2014). The Baloch tribal system isn't all that bad. "The Tribune" April 09, 2014.

- Sathar, Z. A., Kiani, M. F., & Soomro, G. Y. (1998). Some Consequences of Rising Age at Marriage in Pakistan [with Comments]. *The Pakistan Development Review*, 541-556.
- Shahzad, A. Differentials in Female Age at Marriage in Pakistan: Have they Changed or Not June 2017?
- Smith, P. C. (1980). Asian marriage patterns in transition. *Journal of Family History*, 5(1), 58-96.
- The Dawn (May 23rd. 2010). Traditions: The economics of marriage.
-