

Perception about the Trends of Matrimonial Ceremonies in Peshawar Region: Islamic Perspective

** Dr. Naseem Akhter*

*Assistant Professor, Department of Islamic Studies
Shaheed Benazir Bhutto Women University, Peshawar, Pakistan.*

khtr_nsm@yahoo.com

ABSTRACT

Marriage is a bond that ties two individuals into a conjugal relationship. This relationship is vital in Islam since it makes a family, a family changes over into a clan and ultimately the clan moves in the society. Islam appends extraordinary significance to this bond, so simplicity is liked in this relationship. The aim of this research was to examine the marriage customs in the Peshawar region. The investigation uncovered that the vast majority in the Peshawar region of Khyber Pakhtunkhwa is embracing non-Shariah ceremonies at weddings. The ceremonies of marriage functions in the Peshawar region are received from Hindu traditions. For the assortment of information, the statistical technique was chosen and 200 samples were made, each questionnaire had ten questions. These samples were distributed among the people (males and females) randomly and gathered perspectives were shown through different measurable tables and diagrams. The most perspectives on individuals were that the Peshawar region is embracing non-Shariah customs in wedding rituals. It is an explanation of the ignorant of Islamic teachings. With the progression of time, individuals are moving towards destruction because of less knowledge about Islam. In this manner, the desperate need of it that Islamic teachings ought to be followed and simplicity ought to be embraced in wedding rituals. This exploration paper can be helpful and informative in its particular field for researchers and readers.

Keywords: *Islamic teachings, Trends, Matrimonial ceremonies, Peshawar region, Male and female.*

Prelude:

Marriage has a significant part throughout everyday life and it is viewed as the fundamental unit of society. Almighty Allah says in *Sūrah Nīsa*: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created

its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you” (Al-Quran, 4:1). If the right concept of marriage will be clear in society, then the family system of society will be more stable and sustainable. That is why Islam has given it a special focus and advised to adopt simplicity in the marriage ceremony. The family is not a common frame that anyone can manipulate at will. Rather, it is a frame whose rules and system are bound by *Shāriah*. But the foundation of this family begins with marriage. It is a tragic fact that in our society, instead of keeping in view the real purpose of marriage, they perform some *non-Shāriah* rituals in marriage which lead to discord instead of human well-being. People living in the world, whether they are Muslims or non-Muslims, are in need of marriage. If we look at the social aspects of life, we will see that most of the customs and traditions that flourish within *Pakhtun* society are in harmony with Islamic theology. Historically, the first contact between *Pakhtun* tribes and Islam became possible when a *Pākhtōn* delegation from the Ghor region (Afghanistan) met the Holy Prophet in Medina. Later, this *Pākhtōn* tribe of Ghor settled in the suburbs of Peshawar in the form of various sub-tribes during the reign of Sultan Muhammad Ghauri. There is no denying the possibility that the conversion of the *Pakhtun* Ghauri tribes to Islam as a whole was actually the result of a consensus between the Islamic style of society and the *Pākhtōn* style of society in the majority aspects. It is certain that Islam has civilized and purified the society and customs of the *Pākhtōns*. When Pakistan was not freedom from Hindustan, then *Pākhtōns* tribes lived in Hindustan. They lived there for the eight hundred years, during this long period, Hindu society had a profound effect on the social customs of the *Pākhtōn* tribes, namely marriage, funeral rites, and other anti-social activities (Roman, 1980). The rituals of the customary marriage of *Pākhtōn* society are briefly described below:

1. In a *Pākhtōn* society, a sacred relationship of marriage, which suffers from various chaos, is almost always the cause of the deterioration of society, fighting and murder. In Islam, the marriage contract completes only after the consent and choice of the girl, but in our *Pākhtōn* society, this concept is unacceptable. If a girl expresses her choice, she is accused of immorality. The leader of the family decides on the girl's marriage and a girl is compelled to accept the decision out of respect for her parents. Which later makes the cause of hurdles and problems in society (Yousafzai, 2015).

2. Mostly the cousin-marriages are preferred in *Pakhtun* society. It is considered preferable to establish a relationship within the family. If outside family members ask for a relationship, they consider it not a good sign because non-family members start coming in the house and which affects the system of the veil. Therefore, they consider their family as superior and respectable than others.

Whereas according to the report of medical science, most of the diseases are caused by cousin-marriages. These include dangerous diseases such as heart disease, dwarf and lack of immunity and some other illnesses. These diseases begin growth in upcoming generations of the family with the passage of time (Yousafzai, 2015).

3. In *Khyber Pakhtunkhwa (KPK)*, the custom of *Witta Satta* (exchange marriage) is preferred in the family system and most people without any consent of their daughters. They bind their daughters in the tie of exchange marriage. Such customs are still followed today in often areas of Peshawar region. In such marriages, the daughters are compelled to follow the prevalent customs of the tribe system (Yousafzai, 2015). In addition to these rituals, there are many other unwanted rituals in society, like we see different rituals about various ceremonies in the Peshawar region such as; *Hīna Bāndi* ritual, lighting (*Chāraghan*) on the home of bride and groom at the occasion of marriage, groom comes his many people in bridal house to take bridal to his home, it is called *baraat*, at this time she leaves her house under the shadow of the *Qur'ān* and goes in groom house (Sabir, 1986). The fourth day of marriage, the groom is invited for dinner by the family of bridal. In this invitation, he comes with his friends. This invitation becomes the first feast from the side of the bridal's family for the groom (Iqbal, 2002). There is also a ritual *Chēhlum* and *Bārsi* which is observed after death. This kind of ritual has no place in Islam. In fact, all these customs are adopted from Hindu customs and *non-Shāria* rituals, actually we have ignored Islamic teachings. That is why we have forgotten the lessons of moderation and simplicity, and we are promoting unnecessary extravagance, due to which, we are becoming sinner by adopting non-Islamic rituals and on the other hand, we are wasting time and money. It is the responsibility of Islamic scholars that if they see increasing in any *non-Shāria* rituals in the society, then the people of the society should be made aware of its seriousness through Islamic teachings. Because these ignorant customs and traditions are creating difficulties for the people of the society with the passage of time. This paper can be informative due to its specific field for scholars and readers.

Basic Question of the Research

The basic question concerning this research is "perception about the trends of matrimonial ceremonies in the Peshawar region and its statistical overview in the Islamic context".

Hypotheses of the Research

Few hypotheses were generated to elucidate the result of this research such as;

- People of the Peshawar region have ignored Islamic teachings and they have adopted different rites concerning matrimony.

- The non-Islamic rites of wedding can be seen frequently in matrimonial ceremonies in the Peshawar region.
- The non-Islamic rites of wedding are producing a negative impact on society.
- It seems that people of the Peshawar region are moving towards very fast to non-Islamic rites of marriage.

Literature Review

A lot of relevant information was studied for this research work. As a book of "woman in Islamic Society" was studied. It is an informative book on woman and Islamic society (Umri, 1993). Another book "Social and Economic life of a Woman" was examined to collect data. This book was proved very significance and useful in writing this research paper. Because this book has very simple language and a lot of information concerning its specific topic. Its writer is Dr Tahira Kokab (Kokab, 2018). An article entitled "Marriage in Islam: An Analytical Study with a Special Focus on Non-Traditional Marriages in Pakistan" its authors are Dr. Arshad Munir and Dr. Naseem Akhter. This paper is very informative and various sorts of non-traditional marriages of Pakistan was discussed in this research paper (Munir & Akhter, Winter 2018). " The Relational Analyses of Pakhtun Social Organization (Pakhtunwali) and Women's Islamic Rights Relegation in Malakand Division, KPK Pakistan", is another article, which was studied and relevant material was gotten from this research paper (Naz, Khan, Hafiz-ur-Rehman, Daraz, & Husain, March 2012). Prof. Dr. Niaz Muhammad and Qaisar Bilal were written an article on "The Analytical Study of Well Thought-Out Legitimate Pakhtun's Trends Regarding Marriage Binding (Shariah Perspective)", in a very good way, this article represents the customs and practices of Pakhtun society. This article provides very valuable knowledge on the culture of Pakhtun (Muhammad & Bilal, June. 2016). Muhammad Saleem was written an article on " *Nīkah* (Marriage) and the Prevailing Customs of Marriages in Pakistani Society (Its Critical and Scholarly Review)", this article has a lot of details about its particular field and every point has been discussed in detail (Saleem, January-June 2019).

Research Methodology

The quantitative method was used and the questionnaires were distributed among people to collect the data.



Data Collection

The information was gathered through the samples. The surveys were haphazardly dispersed among individuals of the Peshawar region. For this intention, 200 individuals (males and females) were taken.

Sampling

The method of quantitative was used in this research work. The data was collected from the Peshawar region and for this purpose, the questionnaire was designed, which were two hundred in numbers. The questionnaire consisted of ten questions. These ten questions were filled by males and females. The asked questions are given below as,

- The fabricated rituals performed at weddings have religious benefits?
- Are the wedding ceremonies in Peshawar based on *Shāriah* principles?
- Do marriage rituals have a positive effect on society?
- Should non-*Shāriah* rituals be banned in accordance with Islamic teachings?
- Do marriage rituals have a negative effect on society?
- Non-*Shāriah* rituals should be promoted?
- *Shāriah* rituals should be used as much as possible?
- Should the rising costs be moderate by reducing them?
- It is the responsibility of a religious scholar to clarify the Islamic rituals related to marriage from a *Shāriah* point of view?
- Ignorant rituals of marriage create difficulties in the Peshawar region?

Procedure

The collected data was analyzed through the software of SPSS and the got result was displayed in cross-tabulation and different diagrams.

Statistical Review

The statistical review was described in three steps as follows;



Result and Discussion

This research work was about the trends of matrimonial ceremonies in Peshawar region, therefore for this motive, we took two hundred people (male and female) from Peshawar district to gather data in the form of questionnaires (Table 1).

Table 1: Case Processing Summary

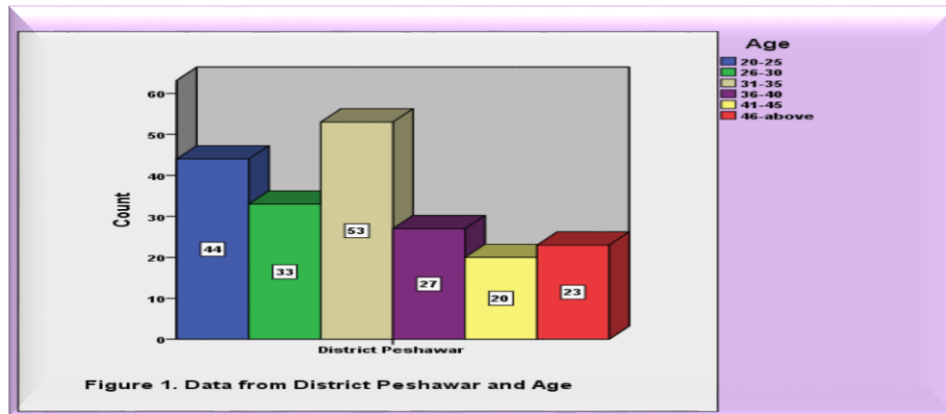
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
District Peshawar * Age	200	100.0%	0	0.0%	200	100.0%

Males were one hundred and four and females were ninety-six in numbers. Whereas the groups of age were like (20-25), (26-30), (31-35), (36-40), (41-45), and (46-above). Three option was used to observe the views of people such as; "yes", "no" and "to some extent". The collected data in the form of questionnaires were displayed through SPSS software in the tables of cross-tabulation and different figures. In table 2 and figure 1, the different groups of age responded in different numbers as; the group of age (20-25) was 44 in numbers, whereas, the other group of age (26-30) was 33 in counting, and same like the group of age (31-35) was 53 in numbers. The remaining groups of age (36-40), (41-45), and (46-above) were 27, 20 and 23 in counting,

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respectively. While percentages were correspondingly i.e., 22%, 16.5%, 26.5%, 13.5%, 10%, and 11.5%.

Table 2. Data from District Peshawar and Age Cross-tabulation									
			Age						Total
			20-25	26-30	31-35	36-40	41-45	46-above	
District Peshawar	District Peshawar	Count	44	33	53	27	20	23	200
		% within District Peshawar	22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%
		% within Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%
Total			44	33	53	27	20	23	200
			22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%
			100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
			22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%



The Case Processing Summary between gender and age are given in table 3.

Table 3. Case Processing Summary Between Gender and Age

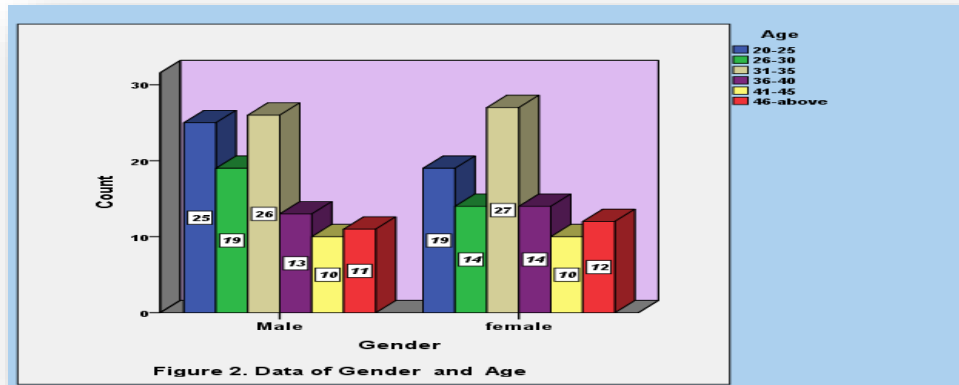
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Gender *	200	100.0%	0	0.0%	200	100.0%
Age						

Males were 25 and females were 19 in numbers and their group of age was (20-25). Whereas another group of age was (26-30), males were 19 and females were 14 in counting. Likewise, the group of age was (31-35), males were 26 and females were 27 in numbers. The remaining groups of age were (36-40), (41-45) and (46-above). In every group of age, males and females were respectively 13, 10, 11 and 14, 10, 12 in counting. Each group of age gave their views in the form of filled questionnaires (Table 4 and Figure 2).

		Age						Total
		20-25	26-30	31-35	36-40	41-45	46-above	
Male	Count	25	19	26	13	10	11	104
	% within Gender	24.0%	18.3%	25.0%	12.5%	9.6%	10.6%	100.0%
	% within Age	56.8%	57.6%	49.1%	48.1%	50.0%	47.8%	52.0%
	% of Total	12.5%	9.5%	13.0%	6.5%	5.0%	5.5%	52.0%
	Count	19	14	27	14	10	12	96

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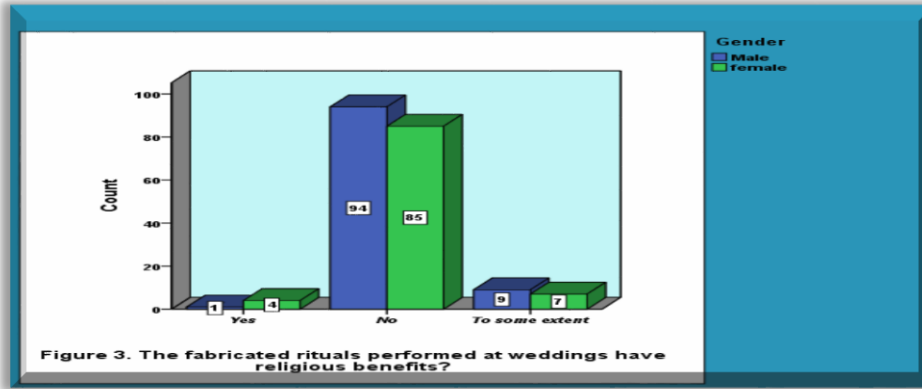
female	% within Gender	19.8%	14.6%	28.1%	14.6%	10.4%	12.5%	100.0%
	% within Age	43.2%	42.4%	50.9%	51.9%	50.0%	52.2%	48.0%
	% of Total	9.5%	7.0%	13.5%	7.0%	5.0%	6.0%	48.0%
Total	Count	44	33	53	27	20	23	200
	% within Gender	22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%
	% within Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	22.0%	16.5%	26.5%	13.5%	10.0%	11.5%	100.0%



When people of Peshawar region were asked about the performance of fabricated rituals in a matrimonial ceremony, that it has any religious benefit. Hence, 94 males and 85 females negative responded. The total views of people (male and female) were 179 out of 200, which answered in "No". They told that fabricated rituals do not have any religious benefit, these are only the waste of time and money and as well, the fabricated rituals are also the cause of sin (Table 5 and Figure 3).

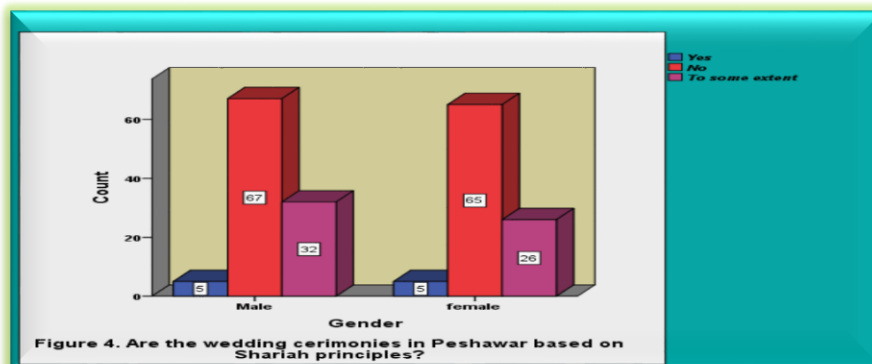
Table 5. The fabricated rituals performed at weddings have religious benefits? * Gender Cross-tabulation		
Count	Gender	Total

		Male	female	
The fabricated rituals performed at weddings have religious benefits?	Yes	1	4	5
	No	94	85	179
	To some extent	9	7	16
Total		104	96	200



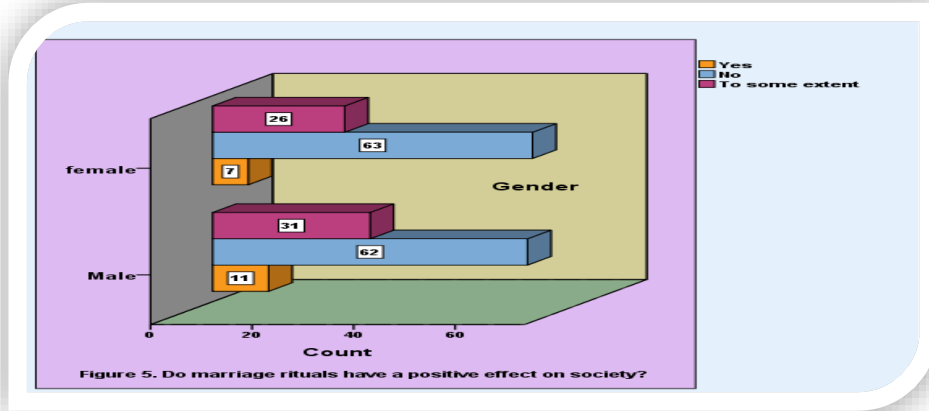
People of the Peshawar region told that the wedding ceremonies which are celebrated in matrimonial are not according to *Shāriah* principles. Male responders were 67 in counting and female’s responders were 65 in numbers, they were total 132 in numbers out of 200. Whereas the remaining 58 responders (males and females) gave opinions to some extent that the ceremonies of weddings are not Islamic in the Peshawar region (Table 6 and Figure 4).

Table 6. Gender * Are the wedding ceremonies in Peshawar based on <i>Shariah</i> principles? Cross-tabulation					
Count					
		Are the wedding ceremonies in Peshawar based on <i>Shariah</i> principles?			Total
		Yes	No	To some extent	
Gender	Male	5	67	32	104
	female	5	65	26	96
Total		10	132	58	200



Likewise, people (males and females) of the Peshawar region reported their opinions that the ceremonies of marriage are not according to Islamic *Shāriah*, they were 125 in counting. That's why these ceremonies are spreading negative effects on Peshawar region. The remaining 57 males and females responded to their views about the said matter to some extent that non-*Shāriah* ceremonies are affecting of the Peshawar region (Table 7 and Figure 5).

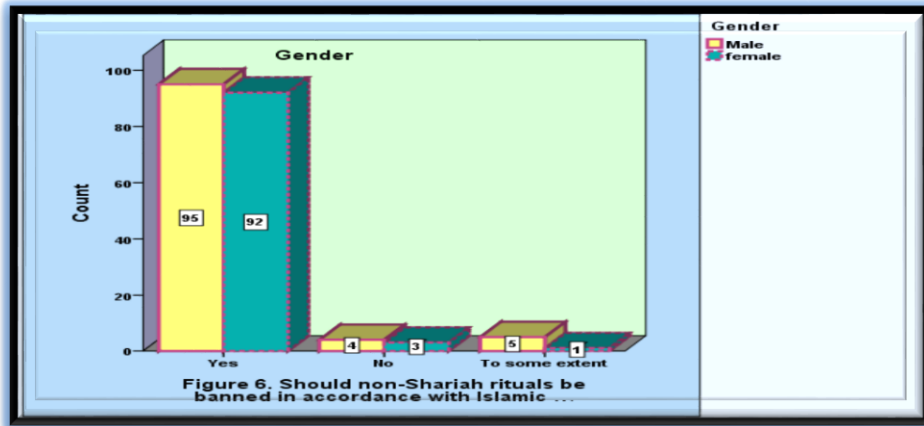
Table 7. Gender * Do marriage rituals have a positive effect on society? Cross-tabulation					
Count					
		Do marriage rituals have a positive effect on society?			Total
		Yes	No	To some extent	
Gender	Male	11	62	31	104
	female	7	63	26	96
Total		18	125	57	200



It is observed in this fieldwork that 187 people (males and females) wanted that non-*Shāriah* rituals should be banned in accordance with Islamic teachings. Because fabricated rituals are affecting the environment of the Peshawar region and people are adopting frequently such rituals. They further said that we are Muslims, we should follow Islamic teachings. Marriage is a sacred responsibility, therefore it should be performed in accordance with Islamic teachings (Table 8 and Figure 6).

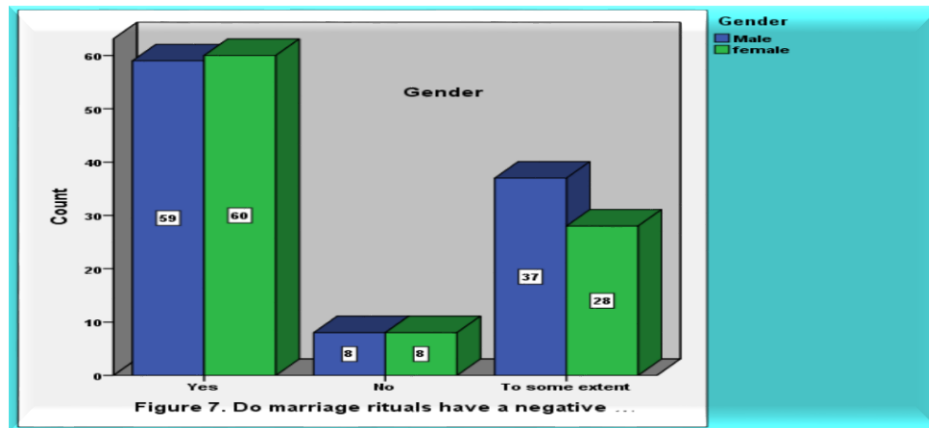
Count		Gender		Total
		Male	female	
Should non- <i>Shariah</i> rituals be banned in accordance with Islamic teachings?	Yes	95	92	187
	No	4	3	7
	To some extent	5	1	6
Total		104	96	200

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People (males and females) of the Peshawar region, which were 119 in numbers, stated that wedding ceremonies in Peshawar are un-Islamic and are having a negative impact on society. Whereas the remaining men and women responded that non-Islamic rituals were leading the society to move ruin through negative effects (Table 9 and Figure 7).

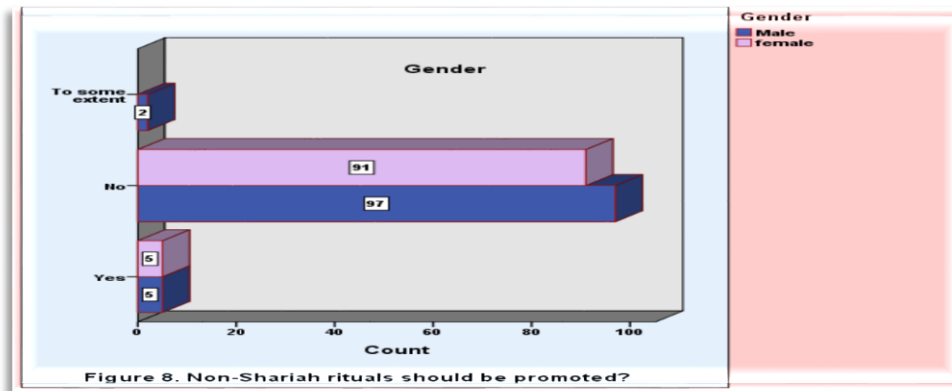
Table 9. Do marriage rituals have a negative effect on society? *				
Gender Cross-tabulation				
Count				
		Gender		Total
		Male	female	
Do marriage rituals have a negative effect on society?	Yes	59	60	119
	No	8	8	16
	To some extent	37	28	65
Total		104	96	200



When asked from 200 People (males and females) that "non-*Shāriah* rituals should be promoted in the Peshawar region", so 188 respondents (males and females) said that non-*Shariah* rituals should not be promoted. Because such rituals pay a significant role in converting an easy way of marriage into an un-Islamic way (Table 10 and Figure 8).

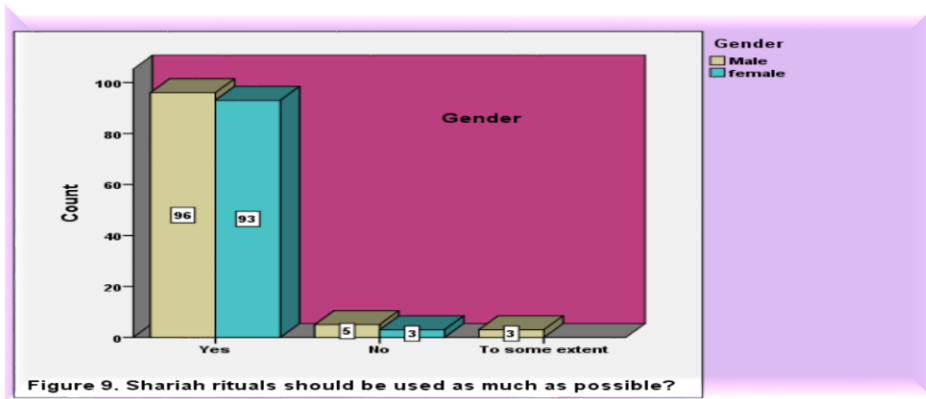
Table 10. Non- <i>Shariah</i> rituals should be promoted? * Gender Cross-tabulation				
Count		Gender		Total
		Male	female	
Non- <i>Shariah</i> rituals should be promoted?	Yes	5	5	10
	No	97	91	188
	To some extent	2	0	2
Total		104	96	200

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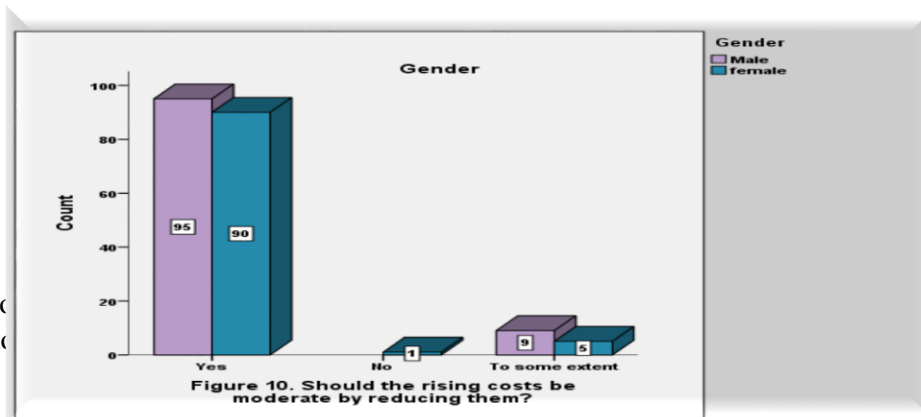
In this fieldwork, while the question " *Shāriah* rituals should be used as much as possible? " is raised in front of 200 people (males and females), so 189 people (males and females) replied that we are Muslims. Therefore, we should follow the Islamic teachings and desist non-Islamic rituals of matrimonial (Table 11 and Figure 9).

Table 11. <i>Shariah</i> rituals should be used as much as possible? *				
Gender Cross-tabulation				
Count		Gender		Total
		Male	female	
Shariah rituals should be used as much as possible?	Yes	96	93	189
	No	5	3	8
	To some extent	3	0	3
Total		104	96	200



The table 12 and figure 10 show the responses of selected responders, which are 185 in numbers. They told that the rising costs should be moderated. Moreover, they said that we are Muslims and Islam advises to follow moderation in every aspect of life. Therefore, as a Muslim we should follow Islamic teachings and should avoid from non-Islamic rituals of matrimonial.

Table 12. Should the rising costs be moderate by reducing them?				
* Gender Cross-tabulation				
Count				
		Gender		Total
		Male	female	
Should the moderate by reducing the rising costs?	Yes	95	90	185
	No	0	1	1
	To some extent	9	5	14
Total		104	96	200

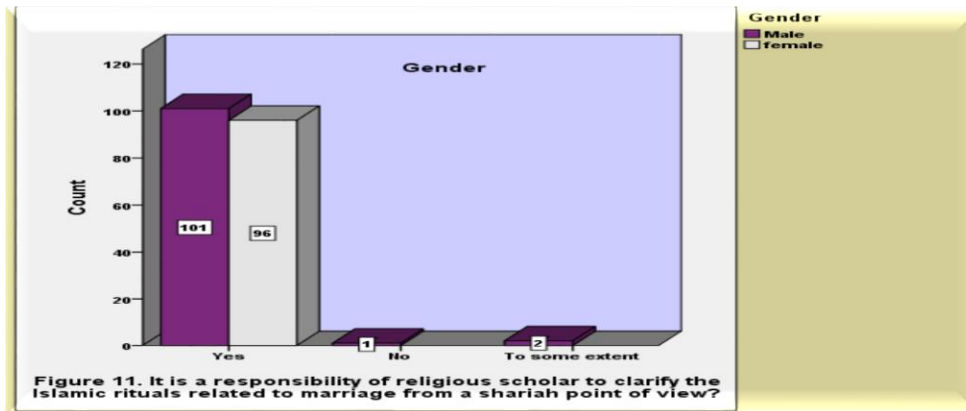


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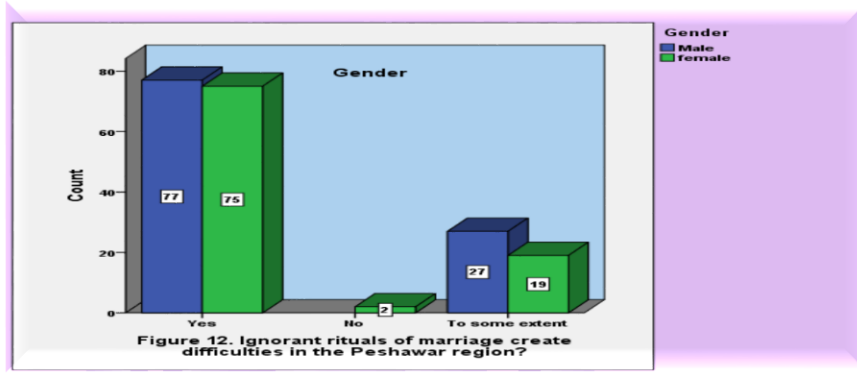
people from Islamic teachings. They should pay their responsibility concerning awareness among people of Islamic teachings, consequently. Moreover, they should familiarize people about the right and wrong way of adoption of non-Islamic rituals matrimony (Table 13 and Figure 11).

Table 13. It is a responsibility of religious scholar to clarify the Islamic rituals related to marriage from a <i>Shariah</i> point of view? * Gender Cross-tabulation				
Count				
		Gender		Total
		Male	female	
It is a responsibility of religious scholar to clarify the Islamic rituals related to marriage from a <i>Shariah</i> point of view?	Yes	101	96	197
	No	1	0	1
	To some extent	2	0	2
Total		104	96	200



The 152 People said that ignorant rituals of marriage are creating difficulties in the Peshawar region. Therefore, such rituals should be banned and people should be informed through Islamic teachings from right and wrong things. Same as other 46 people also responded that it is a fact that the ignorant rituals of marriage are producing an unbalanced environment in society. Therefore, the dire need that people follow Islamic teachings and spend their lives according to the principles of Islam in the Peshawar region (Table 14 and Figure 12).

Table 14. Ignorant rituals of marriage create difficulties in the Peshawar region? * Gender Cross-tabulation				
Count				
		Gender		Total
		Male	female	
Ignorant rituals of marriage create difficulties in the Peshawar region?	Yes	77	75	152
	No	0	2	2
	To some extent	27	19	46
Total		104	96	200



Findings

It was observed through this fieldwork that frequently people agree that the fabricated marriage rituals in the Peshawar region are a source of non-*Shāriah* and extravagance, which is affecting a negative impact on society. Such rituals should be banned, so that extravagance can be prevented in Peshawar region. This is the responsibility of the religious scholars to aware people of the society about the seriousness of any evil or disaster in the society through Islamic teachings. Because these ignorant rituals are creating difficulties for people in society with the passage of time.

Conclusion

It is observed during this fieldwork that many rituals, which are celebrated as Hina, fireworks and lighting at the home of bride and groom, at the occasion of marriage, all are non-*Shariah* rituals. These can be seen at the

event of marriage in the Peshawar region mostly. If it is said that people of the Peshawar region strongly influenced by Hindu society, it will not be false. Because such activities are performed in Hindu society at the occasion of matrimonial. Whereas, Islam does not allow such activities at the sacred duty of marriage. Because non-*Shāriah* rituals of marriage are not only the wastage of time rather than also a source of extravagance. In this survey, often people agree that non-*Shariah* rituals are affecting a negative impact on society, these should be banned according to the Islamic teachings, therefore. In contrast, the Islamic concept of marriage is an useful and a source of mercy. The man or woman sends the message of marriage and after fixing the date of the wedding, some men go to the house of the girl and perform *Nīkāh* in the presence of witnesses and next day the *wālimāh* is arranged, like this, the marriage ceremony is completed. A blessed marriage is one in which fewer expenses are incurred. The need is for all Muslims to come together and purify the society from all the non-*Shāria* matters and rituals that are causing the deterioration and deterioration of society.

Suggestions and Recommendations

Few Suggestions and Recommendations are as follows;



8.1. Social Aspects

I. The Holy *Qur'ān* should be made the centre of the life of the Muslim. Because Muslims have ignored the teachings of Islam, Muslims have fallen prey to various immoral and non-*Shāriah* customs and traditions, therefore, included the Peshawar region.

II. The entire lives of the Holy Prophet (PBUH), the Righteous Caliphs and the Companions are the shining example for Muslims. As well as their pious and religious characters are a beacon for the mental irrigation of a Muslim and

acceptance of the truth. It is needed that people of the Peshawar region should follow the lifestyle of the Holy Prophet Hadrat Muhammad (PBUH) and should spend their lives accordingly.

III. The people of Peshawar should be implemented Islamic teachings in all spheres of life in the true sense because the Islamic code of conduct is fully capable of fulfilling all the requirements of human welfare in its purest form.

IV. The concept of marriage in Islam and its comprehensiveness should be highlighted in the mind of the new generation so that the thoughts of the new generation can be purified about the concept of *Nikāh* (marriage).

V. People of the Peshawar region should abandon Hindu style or non-Islamic rituals in marriage ceremonies and should follow the teachings of Islam. Because the Peshawar region is a beautiful place and it is called the land of hospitality. Therefore, it is our duty that we should protect it from non-Islamic rituals of marriage.

Physical Aspects

I. All leaders and politicians of *Khyber Pakhtunkhwa* should work together to form an Islamic system in *KPK*, where it can be possible to uphold Islamic values and traditions.

II. People of the Peshawar region should launch a campaign against non-*Sharia* customs of marriage by using all the sources of electronic media as much as possible. They should produce awareness among the people through the media so that they can differentiate between good and bad rituals of matrimonial.

III. The government should form such Islamic associations that they can aware people about all non-*Shārīah* rituals of marriage.

IV. The government should hold various seminars, workshops and conferences regarding the non-*Shārīah* rituals of the wedding, which aimed the establishment of Islamic teachings in society.

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