

A study to analyze the Rights and Responsibilities of Husband and Wife Relationship in Pakistan

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Abstract

Marriage is generally seen not only as a natural event but also as a cultural construct. As a result, the formation of human marital relationships might differ from one group to the next, as it is influenced by cultural context. Also the marriage relationship that develops between one spouse and another might differ because it is intimately tied to the improvement of each individual's cultural milieu. The objective of this study was to find out the responsibilities of Husband and wife in Pakistani Society. The results show that the duty of husband and wife in Pakistani society is according to teaching of Islam. It denotes men's function as maintainers of female, since they provide for and meet their financial requirements with their riches. The Shari'ah has handed the duty for women's material requirements to males, who are considered liable for covering all of the family's economic needs, while women held liable for the children's nourishment, their education, grooming, and so on. It was concluded that men are physically stronger and responsible to earn money and a woman's genetic make-up has enabled her to flourish

as a homemaker. She is capable of being impregnated, carrying and delivering the kid, and then nursing the infant. Her soft, caring, and self-sacrificing personality is ideal for child rearing and caring for the home.

Keywords: Islam, Marriage, Husband, Wife

Introduction

The majority of rights and responsibilities between spouses are based on mutual support rather than equality. They reflect each spouse's domain of action in relation to their different and complementary duties (IRAM, 1995; Anser et al., 2021). Marriage is not just a biological necessity or a means of reproduction (the ability to have offspring) to ensure the survival of the human species on the planet, but it is also a social event. When looking at marriage from a sociological perspective, it will connect with the religious and social norms that exist in a given community. As a result, it would be a part of tradition of a group of individuals (in a larger sense) and, more specifically, of the culture of a family (as a smaller social unit). Civil society's core social unit is the family. The social strength of a society is also shaped by the social fortitude of families inside the group, as they are an integral part of it. Within these words, when more marriages fail, the society in which the families reside becomes more vulnerable (Rusman, 2019; Liu et al 2022; Arslan et., 2021).

The family also refers to the relationship between a male and a female who want to start a family. This is how the family is viewed, which is described as a territorial unit made up of a wife, a spouse, and their children. This is a cultural unit defined by shared living quarters, economic cooperation, labour division, and reproduction. Both the function of a married couple in the family is the spectrum of rights and responsibilities associated with a certain social position. The position in the family is defined by the relationship between both the man and the woman who form up a family unit. Furthermore, while this relationship necessitates affection between couples on the one hand, only a wife can refer properly to her spouse on the other. In social reality, these phrases equated to a wife's near-complete submission to her spouse. In traditional society, a wife was as much a part of the family production plant as a husband is, and she shared practically all of the responsibilities of maintaining a household (Critelli, 2012; Gillani, 2003).

Furthermore, a woman spent a little time outside, which led in her spouse and kids picking up some domestic duties. The woman was relieved of numerous responsibilities that had previously been delegated to institutions outside the home, such as child care and education, which had been delegated to nurseries, kindergartens, school systems, and voluntary associations. They gradually mix rights and responsibilities. However, we must remember that slope relationships, which were kept in the past and are firmly supported by cultural traditions, still exist in some parts of the current globe, particularly in nations that are just beginning to modernize (Jordan, 2008; Szczepański & Anna Śliz, 2017)

Husband is a term used to describe the male partner in a long-term married partnership. Only when a man's marriage has come to end, such as through a legal separation or his spouse's death, does the phrase no longer apply to him. From a Christian point of view, the husband, as the family's leader, is also seen as the household's priest, whose principal role is to oversee the family's religious life and the upkeep of the family altar. The husband has had power over his wife(s) and kids since the marital relationship (Ali et al., 2009; Cao et al., 2022). As a result, his wife(s) and children looked up to him as their king. The husband owns and controls his wife, his offspring, his slaves, his animals, and his belongings. With this independence and responsibility, it is the husband's obligation to educate his

family in the family's, tribe's, and nation's religious and social norms (Ali & Bustamante-Gavino, 2007; Cao et al., 2022). Furthermore, a husband's power over his family include the obligation of providing for and protecting his family. A wife is a married lady who is neither deceased nor separated from her husband. Despite the fact that the term "wife" has undergone extensive redefinition, resulting in a rise in dysfunctional and chaotic family relationships, the fundamental understanding of the term is "a married lady especially in relation to her spouse." From a Christian point of view, a wife's primary role is to assist her husband (Ngele et al., 2020; Cao et al., 2022).

Despite the fact that marital satisfaction has a significant impact on human existence, research reveals that marriage impacts men and women differently. Men and women have distinct perspectives on their marriages. Women are more concerned with the companionship component of marriage. Wives believe their marriages to be satisfactory if they have companionship or acquaintance with their spouses and if their spouses share their interests, according to this study (Andersson et al., 2010; Jun et al., 2021).

In this regard, the husband's help for the wife's preferred interest has become a critical aspect in deciding the wife's marital contentment. Particularly, marital satisfaction can be found if the wife sees her husband as a good personal savior who encourages her to pursue her chosen hobby. In general, husbands' support for their wives has been found to significantly predict marital pleasure. The feeling of compassion is one crucial component that can influence marital satisfaction (Fikree, 2005; Ji et al., 2022). It includes the partner expressing his or her opinions, feelings, and emotions. Empathy is a desirable reward when people join marriage, according to one source. Couples are required to be able to trust in one another, discuss issues, and find acceptance and respect for the things which make them comfortable. The partner's lack of support can be interpreted as a lack of consideration for what the lady enjoys doing, which can lead to a drop in the woman's marital satisfaction (Prasetya, 2007; Baugher & Gazmararian, 2015; Ji et al., 2022).

The rights and responsibilities of married couple are created as a result of the development of a marriage connection. The right can simply be defined as anything you need or expect that is acquired or in the possession of another person, but the responsibility is something that must be done or performed by another person. What the husband's duty is, in essence, the wife's right, and vice versa, what the wife's obligation is, in essence, the husband's right. The instructions on what a husband's duty is against his wife are described in both the Holy-Qur'an and in the Haidths of the Prophet's Mohammad ﷺ. According to the Holy-Qur'an, the spouse is obligated to provide nourishment in the form of clothes and food in a good manner, as according his capacity. Husband also demanded that he be provided with shelter and that he not bother his wife. According to a Hadith reported by Sanan Abu-Daud, among the responsibilities of a husband towards his wife are the giving of clothing, not hitting his face, and not reproaching him. Marriage, as a legally binding agreement between husband and wife, is not only a method to realize God's worship, but it also has civil law implications for both of them. It is vital to govern the rights and responsibilities of the married couple in order to achieve the purpose of marriage, which is to form a happy, eternal, and unchanging family. If each husband and wife's responsibilities and privileges are met, the desire of married couple in the ark of the family, based on care and devotion, will be achieved (Hamid, 2009; Siddik, 2017; Ge et al., 2022).

To grasp the position of married couple in the traditional Islamic family, the crucial phrase is leadership, which does not imply dominance or oppression. Mutual tenderness and mercy are at the heart of married life, because husband and wife are completely reliant on each other. Despite their differences, couples' legal and moral obligations are reciprocal: failure to meet these commitments results in the dissolution

of marriage. Cohabitation, regard, affection, and the safeguarding of the family's material and moral values are all regarded as reciprocal obligations. If the marriage contract does not indicate otherwise, the husband may claim that she is his wife and live in his home. Once paid, the husband's primary responsibilities are to financially support and to provide for his family (Hamid et al., 2011; Lamce, 2013; Ge et al., 2022).

Since the emergence of radical feminism, it is, in fact, the result of complete emancipation of Western ideas, and it has now emerged as a severe threat, not just to Muslim communities, but also to the Western world. They believe that women should continue to fulfil their natural role of assisting men and maintaining home obligations. In fact, this movement radically undermines society's social and moral conventions, resulting in a major clash that has never been seen before.

The general populace divides, both as a moral concept and as an institutional structure, clashes with liberal social theory, according to current feminist theory criticisms. To sustain notions of individual's rights and fairness, some version of this distinction is required for the latter (Seyla & Drucilla, 1996; Mansuri, 2008; Wang et al 2022; Dai et al., 2022).

Women, of course, have an equal right to be respected, getting equality, and other social and political as well as economic rights. Because human desires and rights know no bounds, it is important to remember the obligations and responsibilities that accompany this journey. Islam takes significant steps to address the issue of gender equality (Qadir et al., 2005; Nawab et al., 2021). It believes men and women to be equal, but they are assigned different tasks, and their respective rights and responsibilities may differ as a result. It is not discriminating, but rather a just distribution of rights and responsibilities based on their natural roles and abilities. Even a blind person understands that man and woman are not physically or cognitively equal, so how would they exist in total equality in this world? In this world and the next, they must surely be equal in qualities, respect, and honor. However, because of their bodily, genetic, and moral obligations, they have a different path and responsibilities than males. It is important to remember that both sexes have rights and obligations, and the Al-Mighty Allah will reward them equally for their deeds and virtues (Saeed & Arshad, 2019; Mughal et al., 2022).

The descriptive part refers to views about what males and females normally do, while the prescriptive component determines self- and other-behavior standards and appropriateness. These characteristics come from men and women's interdependence, which not only helps the development of cognitive paradigms of how they will act, but also frames personal and societal perceptions of how they will act (Koenig, 2018; Muhammad et al., 2021).

In several countries, particularly in East and South East Asian regions of the world, men are supposed to provide for their families and make decisions, while women are supposed to care for them and play a secondary role in decision-making. Cultural and societal issues, as well as the fact that women are primarily responsible for childcare, make it difficult to modify gender roles, particularly in South Asian nations such as Pakistan, Bangladesh and India. The Lower level literacy rates, particularly among women, the country's wider social and economic conditions, constrained opportunities for women to participate, the social composition and patriarchal fabric of society, and the affects of religious and traditional practices all contribute to a much slower change in cultural expectations and spousal role expectations in most of these countries (Ali et al., 2019; Muhammad et al., 2021). The main objective of the study was to find out the responsibilities of Husband in Pakistani society and also to find out the

responsibilities of Wife in Pakistani Society. The research question was what is the responsibilities of husband and wife in Pakistani Society?

Literature Review

Pakistan is a male domination country where gender roles, traditional gender expectations and marital role expectations are heavily emphasized. In terms of professional and personal life, women are believed to be more restricted than men. The only appropriate intimate interaction between a male and a female is marriage. In most areas of the country, marriage is frequently organized by members of the family, and individuals live in a shared family arrangement. Inability to satisfy role expectations leads to criticism by family, society, and community, as well as marital strife (Ali et al., 2020; Liu et al., 2022; Sadiq et al., 2022).

The term "family" refers to a man's wife, parents, and offspring. Family is started by a married couple. The nikah is the first step in a Muslim relationship (marriage). The nikah bond is a binding contract between married couple that outlines their rights and responsibilities. This relationship binds them together for the rest of their lives, and they are given equal rights and responsibilities. In the Holy-Qur'an, the bond is referred to as "mithaq-e-ghaliz" (solemn agreement). Few women who demonstrate that they are equivalent to men in various sectors must give up many feminine characteristics of their personalities. They must eventually lose their sexual identity and get incorporated into the male population. Any step toward gender equality may result in a persistent conflict between the sexes (Siddiqui, 2006; Shabbir et al., 2020; Saleem et al., 2019). According to writer, if the struggle between inherited inequalities between genders continues, the social as well as universal order will be destroyed. In a family, a male is expected to provide for his spouse and kids. All economic hardships are not experienced by women. Instead, she is supposed to obey her husband in the same way as citizens comply the government. She must also be the defender of her husband's personal life. It is the woman who is aware of all of a man's flaws and frailties, and if his wife does not look after him, he becomes vulnerable (Islahi, 1994; Shabbir et al., 2020).

A substantial portion of our population has had their lives ruined and destroyed. Man and woman's marital bond is, in fact, the foundation of human civilization. No human person, whether a male or female, is exempt from the legal framework that governs the marriage relationship. This law has an impact on people's lives at all stages of life, from infants to the elderly. A child's upbringing will undoubtedly be influenced by his parents' relation. He would have to spend his life with a woman as he matures into a man (WLUM, 2000; Arif et al., 2020). His children will be bound by marital connections when he approaches old age, as well as his own state of mind will be primarily dictated by the joyful relationship among his son and among his daughter-in-law, as well as among his daughter and among his son-in-law. In short, the far more essential and far-reaching among all social rules is the marriage law (Siddiqui, 2006 ;Nawaz et al., 2021). Islam based this commandment on exceedingly sound basis because of its fundamental importance. In regards of marriage, Muslims have provided a clear, complete, and perfect legislation that can be considered the best marriage law in the globe in every way (Maududi, 2009; Mastari et al., 2019; Nawab et al., 2021).

Despite the fact that men are physically stronger, a woman's genetic make-up has enabled her to flourish as a homemaker. She is capable of being impregnated, carrying and delivering the kid, and then nursing the infant. Her soft, caring, and self-sacrificing personality is ideal for child rearing and caring for the

home. To suggest that she must also work for a living is an unconscionable injustice, since it indicates that anything she does in her house and kids is in vain and requires external support. A woman has already a tremendous and noble duty to perform on a daily basis also as mother of a younger generation, a function that no male can claim. Due to her supreme function as mother, woman is entitled to "3-times" the children's devotion that the father receives. Because of the varied roles of the genders, one sex is never saddled with all of the responsibilities whereas the other enjoying all of the benefits. Instead, they each have their own responsibilities and privileges (Hasan, 1996; Hayati et al., 2014; Mughal et al., 2022).

What must be or can be done if the acts of the wife cause chaos in the family? According to writer, a man can bring order at home by taking the following steps. Arguments and counseling should be used to persuade a woman to change her habits, followed by a warning. If the woman refuses to comply, the guy must separate his bed off her and attempt to persuade her of the bad repercussions of her actions. And if that does not work, the husband is free to physically punish his wife. Physical punishment, on the other hand, should not be harsh, but rather similar with that of an instructor instructing students. The writer clarified that punitive disobedience is not the same as regular disobedience (Muhammad et al., 2021; Saleem et al., 2022). When a wife defies the authority of the family's leader, physical punishment is permissible. If this is not addressed in a timely manner, anarchy is likely to emerge in the family (Papp, 2018; Liu et al ., 2022). A family, consisting of a father, mother, and their children, never exist in isolation. They must make touch with persons who are not related to them. How should these connections be made in light of human strengths and weaknesses? And how might these relationships help a guy grow into a moral being? When they interact with each other, what standards should they follow?

The writer believes that men and women are of equal status, but that men and women have different societal duties (Ali et al., 2017; Yaqoob et al., 2022). The physical structure plus abilities of the two sexes cause variation in role. Women's responsibilities are centred on their homes and children. She needs to focus mostly on her house and kids. If she limits herself to being a housewife, this is doable. The writer emphasizes that a woman's primary domain of activity is her household. However, this does not exclude a lady from leaving the house and engaging in other tasks. When men and women encounter in the conduct of their duties in public, according to writer, both should take their focus low when crossing each other (Rauf, 2009; Ali et al., 2019; Nawaz et al., 2021).

In various countries around the world, religion and human existence are becoming increasingly intertwined. The importance of religious practices and their effects on marital roles and functions has been described by a number of academics. The role of religion in building marital relationships and duties, there are few research in Pakistan that attempt to explore the role of religion in marital fulfillment (Ali et al., 2015; Liu et al ., 2022). Marriage is viewed as a sacred rite in numerous civilizations because married couples often swear to spend their whole lives together in the sight of God, and wedding has long been linked to religion. Religion stresses marriage, and religious couples have a deeper marital engagement, which benefits their marriage as well as their obligations as married couple (Papp, 2018; Liu et al ., 2022; Nawaz et al., 2021). Previous research has shown that religion plays a crucial influence in boosting marital adjustment and in reducing the symptoms of life's crises. Humans wanted to stay in better civilizations and select important life partners with whom to share a joyful and tranquil existence. Marriage (also known as matrimony or wedlock) is a recognized legal, societal, and religious union with defined responsibilities and rights. Parenthood is one of the most

important variables affecting marriage relationships. The marriage bond between spouses is influenced by children. As according research on kids and marriage, marital stability increases as children get older, while relationship quality diminishes. The marital connection is influenced by the backgrounds and features of the partners. Children from divorced families may have lower communication abilities as a result of the divorce among their parents, as according Research. The link between parents' separation and the children's separation is mediated by problematic behaviours (Aman et al., 2019; Ali et al., 2019; Shabbir et al., 2020; Arif et al., 2020).

Methodology

The study was qualitative in nature; the data was collected from different books, previous research papers and government reports. For such study descriptive analysis was carried out.

Result

In the Holy-Qur'an, Allah Al-Mighty depicts marriage or the connection between a husband and wife as being one of respect, kindness, and tranquility between two individuals who have engaged into a mutual agreement. According to the Holy-Qur'an, a husband and wife's relationship must be based on love, kindness, and shared understanding. Men are also commanded by Allah to treat their spouses with respect. "And consort with your spouses in a goodly manner, because if you despise something about them, it is possible that you dislike something that Allah may yet turn into a source of plentiful good." Working together, the two genders not only conceal each other's flaws and frailties, but also improve each other's skills and help one another make up for their shortcomings. Men are taught to be compassionate and generous in their attitude towards women in all situations, especially when the two have a strained relationship.

Qawwamun doesn't really imply governorship or authority over women; rather, it denotes men's function as maintainers of female, since they provide for and meet their financial requirements with their riches. The Shari'ah has handed the duty for women's material requirements to males, who are considered liable for covering all of the family's economic needs, while women held liable for the children's nourishment, thier education, grooming, and so on! The division of household responsibilities between married couple is dependent on their natural skills. These are the essential obligations, which, while not exclusive, allow for free and complete involvement in all social, economic, and ethical actions while maintaining proper decorum.

If we look at the relationship between married couples through the lens of the Holy-Qur'an, we may see that to begin with, the "fazal," or preference, is linked to accountability, implying that this privilege and obligation are mutually beneficial. The reality is that he obtains this "fazal" via Al-Mighty Allah's generosity, which should render a man Deity. As a result, if he is granted this authority or special role, it comes with a large mandate and responsibility. He can't use the word "fazal" to his advantage. The goal of this "fazal" could be explained by the concept that a family can work smoothly when there is management and authority in place, demonstrated via duty fulfillment and mutual cooperation.

Discussion

A good woman, wife, daughter-in-law, mother and daughter (Role of Wife)

A 'good woman' can be educated or illiterate, and is described as unselfish, peaceful, tolerant, empathic, and dependable, as well as capable of organizing, compromising, coordinating, and maintaining

hospitality in the home and in maintaining good connections. A virtuous woman was supposed to handle housework, care for her offspring, spouse, and in-laws, as well as offer additional income as necessary. A woman was meant to hide her feelings, compromise her viewpoints, and give up her own ambitions. According to the investigators, some women consider their spouse to be their proprietor and dictator, and as a result, they must obtain their husbands' approval before engaging in any action. If a decent wife served her mother-in-law like if she were her actual mother and endured any abuse, she was a "nice daughter-in-law." A 'great mother' should instill in her children ideals of gender equality, humanism, and religion, as well as provide for their basic and academic requirements. A decent mother was thought to be in charge of raising her daughter to be good by imposing societal constraints on her. Parents make decisions on what their daughters must wear and how they should live their lives. This deprives a woman of her autonomy, and she may get melancholy as a result. When a sad daughter enters married life, she is confronted with additional difficulties, such as her partner's dominance and her own inferiority. She is unable to communicate her pain with her parents.

A good man, husband and father (Role of Husband)

It is expected that a "decent man" is the one who is financially secured. He may also be an effective leader and facilitator, as well as an appropriate decision-maker who is truthful, impartial, cooperative, intelligent, strong, calm, and elegant. A 'good spouse' was characterized as being honest, ensuring gender equity, and allowing his partner to make decisions independently. A 'decent man' would promote a woman's career, even if it created family strife, whereas a decent father would allow a female to work outside the home but never at the price of her domestic duties. Before marriage, a 'decent father' would encourage his daughter's knowledge and career job. A 'worthy son' was seen to be committed to meet his parents' wants and wishes, as well as providing comfort to them. The 'perfect son' was also supposed to urge his wife to satisfy his parents: when his parents expect him to bring groceries from the marketplace, he will bring them (Adil, 2011; Shabbir et al., 2020).

A husband has particular responsibilities to his spouse and kids as the head of the family. In addition to material responsibilities such as food, clothes, and housing, the husband appears to be obligated to offer religious instruction to his spouse as well as opportunities to learn relevant to religion, country, and culture.

Conclusion

By giving an in-depth insight of the expectations that the husband and wife have for each other in Pakistani homes, the study adds to the body of information regarding marital pleasure, family conflicts, and the obligations of both as a married couple. The findings could aid in the development of appropriate ways to investigate the views of people from various communities on marital expectations and their effect on parental conflict. As previously said, marital expectations refer to the behaviours, tasks, and obligations that males and females as married couple anticipate from each other. As previously indicated, the only acceptable form of personal contact in Pakistani culture is marriage; thus, the names "husband" or "wife" are employed here. While this research only looked at men and women's perceptions of spousal responsibilities, it's worth noting that the social, religious, and ethnic contexts in which individuals live all have a part in moulding people's opinions of one another. Furthermore, there are other spousal role perceptions and obligations that couples should fulfill during their marriage.

Husband and wife's main roles in Pakistani culture are:

Husband: To earn money, Regard his wife, fully comprehend his wife, give enough time to his partner, be loyal and honest, focus on providing finances for family expenses, to provide wife as well as children's daily necessities, provide with commodities on time, Ensure other members of the family, to respect his spouse, maintain a healthy balance between relationships (wife and household members), devote time to offspring, and assist his wife in child discipline.

Wife: Preparing meals as according husband's choices, maintaining homes, washing and ironing clothes, struggling to manage residential tasks efficiently as well as on time, must not argue or question her husband, comprehend and regard husband's likes and dislikes and his preferences, respect/compliance with partner's decision, ensure partner's comfort, ensure partner's requirements are satisfied, regard in-laws, understand and regard their priorities, live in family group, look after in-laws needs as according to customs and traditions, look after her kids, As being a daughter-in-law, she must fulfill her expected obligations and responsibilities.

Pakistanis are unfamiliar with the approach of an old people's home because the elderly reside with their families. Family members can't contemplate alienating their parents or grandparents. A typical family will go to great lengths to preserve and create happiness for its members. However, this does not imply that everything in Pakistani culture is well in terms of family. Human interactions in Pakistan have been influenced by industrialization and urbanization, as they have been in other developed countries. It will weaken fundamental relationships, allowing individuals to become more self-sufficient.

The expanding influence of Western ideas and practices, particularly following the digital revolution and the turning of the world into a globalized world, has had a significant impact on conventional interpersonal relationships. Family life is less costly, and therefore does not necessitate a distinct budget allocation in a poor state such as Pakistan.

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