

Pattern of Marriages and Family Structure in Pashtun Tribes of Khyber Pakhtunkhwa (KP) Under Islamic Context

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Abstract

Allah (SWT) has made man a collectivist by nature. Man needs society to fulfill his needs. This is why humans live together with other humans and form social contracts. One of which is marriage. Pashtun tribes seem to adhere to customs while maintaining a strong sense of Islamic values that influence their marriage and family structure. The purpose of this research is to raise awareness of how Islamic teachings affect family relations, gender roles, general and social harmony within Pashtun tribes by examining the current status of these systems. This study will highlight the various marriage arrangements that are common in Pashtun culture, including exchange marriages, love marriages, and forced marriages, and will also look at how Islamic norms influence decisions about marriage. Roles and responsibilities of spouses, parents and children in Pashtun tribes will also be studied in the light of Islamic teachings, emphasizing the idea of mutual respect and cooperation. In this research review, socio-economic changes, external cultural influences on Pashtun family system and globalization will also be discussed. This study attempts to present a detailed picture of how Pashtun families adapt to modernity by considering the interaction between Islamic principles and changing social conditions while maintaining their religious and cultural identity. The Pashtun tribes of Khyber Pakhtunkhwa (KP), Pakistan, will be the focus of this study, which aims to comprehend these dynamics from an Islamic perspective. It will also look into the existing marriage patterns and family structures among these Pashtun tribes. For this research work, information was gathered from different sources, including books, papers, magazines, sites, and so on. This study will contribute to the already existing knowledge regarding Islamic views on relationships between family units other than marriage and especially among the Pashtun tribes of KP. The study will also seek to increase understanding among policymakers, educators, and researchers about the importance of cultural sensitivity in addressing family-related issues in this area.

Keywords: Pattern of Marriage, Family Structure, Pashtun Tribe, Khyber Pakhtunkhwa, Pakistan, Islamic teachings

1. Introduction

In the Pashtun clans of Khyber Pakhtunkhwa (KP), marriage is a sacrosanct establishment that has been practiced for a really long time. It is a complicated system that is profoundly imbued in Islamic cultural norms and traditions. The Pashtun clans of Khyber Pakhtunkhwa (KP) are known for their rich history, remarkable culture, areas of strength for and these tribes have lived in the area for centuries, and their way of life is inextricably linked to the land they live on. The Pashtuns are savagely free individuals who have kept up with their particular character notwithstanding hundreds of years of outside impact. They live by a system of overarching principles known as Pashtunwali, which emphasizes friendliness, sacrifices, and honor. This code is still followed by many Pashtuns today, on which gives them pride. Moreover, the Pashtun people are an ethnic social group to Afghanistan and Pakistan. They are a patrilineal society, and the family is the basic unit of social affiliation. In its traditional form, the Pashtun family is a patrilocal prolonged family, meaning that the newlyweds live with the husband's family. However, in recent years, there has been a trend toward joint families in which the spouse, the wife, and their children live jointly.¹ Marriage is a significant social knot among the Pashtuns. It is regarded as a means of ensuring the continuation of the family line and as a means of securing alliances between families. The customary Pashtun marriage is organized by the families of the woman and man. The bride and groom may have some choice or wish regarding his or her marriage but in last, the final decision become up to the families.²

The Pashtun people get married with many different types. Monogamous marriages are the most common, but Islamic law also allows polygamy. It is stated in Surah Nisa that “If you fear you might fail to give orphan women their ‘due’ rights ‘if you were to marry them’, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then ‘content yourselves with’ one or those ‘bondwomen’ in your possession. This way you are less likely to commit injustice”.³

Because it allows a man to have more children, polygamy is more prevalent among the wealthier Pashtuns.⁴ The Pashtuns' perspective on marriage has undergone some shifts in recent years. Love marriages are becoming more common, and the average age of marriage is

also getting older. In any case, the conventional Pashtun family structure is strong, marriage is as yet seen as a significant social organization. Islamic faith influences the Pashtuns' perspective on marriage and family. Islam emphasizes marriage and advises how connections should be coordinated. For example, Islam considers more reliable to those marriages in which consent is taken from men and women regarding their choice.⁵ From an Islamic perspective, the marriage patterns and family structures of Pashtun tribes in KP will be discussed in detail in this paper. The Pashtun family's challenges in the 21st century, the influence of Islam on marriage, family, the traditional marriage, forms of marriage and family will be discussed. This research work consists on various parts i.e., the first part explains introduction, basic question of the research, statement of the problem, hypotheses of the research, objective of the research, significance of the research, the second part elucidates literature review, the third part explores research methodology, the fourth part highlights analysis of the problem, kinds of marriages in Pashtun tribes of Khyber Pakhtunkhwa (KP) and Islamic context, family structure in Pashtun tribes of Khyber Pakhtunkhwa (KP) and Islamic context, the fifth and sixth parts explain conclusion, suggestions and recommendations.

1.1. Basic Question of the Research

There are some questions regarding research work as given below;

1. What are the customary and contemporary sorts of marriage among the Pashtuns?
2. What impact does Islam have on Pashtun marriage and family life?
3. What difficulties does the Pashtun family currently face in the modern era?
4. What are the various sorts of matrimonial that exist inside the Pashtun clans of Khyber Pakhtunkhwa (KP)?
5. How do Pashtun clans characterize and rehearse in Islamic lessons to comparable to marriage and family structure?
6. How does the cultural and social context of Pashtun clans impact their conjugal practices and relational intricacies?
7. Are there any varieties in the sorts of relationships and family structures in view of variables like age, financial status, or training inside the Pashtun clans of Khyber Pakhtunkhwa (KP)?
8. How do contemporary impacts, for example, urbanization and globalization, influence the conventional conjugal practices and family structures in Pashtun clans?

9. What are the responsibilities and roles of various relatives inside the Pashtun clans of KP, and how are they impacted by Islamic lessons?

1.2. Statement of the Problem

In this research work, we mean to comprehend the various types of matrimonial and family structures that exist inside the Pashtun tribes of Khyber Pakhtunkhwa (KP) district, while Islamic context has also been considered about the said matter. Pashtun clans have an unmistakable social and social texture that shapes their conjugal practices and relational intricacies. By analyzing these practices, our exploration intends to reveal insight into the different kinds of marriages and family structures tracked down inside the Pashtun clans of KP.

1.3. Hypotheses of the Research

There are some hypotheses as below;

1st Hypothesis: Pashtun clans in Khyber Pakhtunkhwa overwhelmingly practice arranged marriages, rather than love marriages.

2nd Hypothesis: Polygamy is practiced among specific Pashtun clans, however isn't the norm in all Pashtun clans.

3rd Hypothesis: Family structures in Pashtun clans are depend on man, with the father or oldest male holding the most power and authority.

4th Hypothesis: Pashtun clans focus on connection ties and connections, with familial bonds being viewed as more significant than individual cravings or requirements.

5th Hypothesis: Inside Islamic setting, Pashtun clans focus on adherence to conventional orientation responsibilities, with men being answerable for accommodating the family and ladies being liable for homegrown obligations.

1.4. Objectives of the Research

Some objectives have been generated for this research work as follows;

1. To investigate and record the various sorts of relationships (like organized marriage, love marriage, and so forth.) pervasive inside the Pashtun clans of Khyber Pakhtunkhwa (KP).
2. To comprehend what the Islamic setting means for the conjugal practices and family structures inside the Pashtun clans of Khyber Pakhtunkhwa (KP).
3. To examine the effect of the social and social setting on the conjugal practices and relational intricacies inside the Pashtun clans of Khyber Pakhtunkhwa (KP).

4. To explore whether there are any varieties in the sorts of relationships and family structures in light of segment factors inside the Pashtun clans of Khyber Pakhtunkhwa (KP).
5. To look at the impact of contemporary variables, for example, urbanization and globalization, on the customary conjugal practices and family structures inside the Pashtun clans.
6. To recognize and portray the obligations and roles of various relatives inside the system of Islamic lessons inside the Pashtun clans of Khyber Pakhtunkhwa (KP).

1.5. Significance of the Research

This exploration on the sorts of marriages and family structure in Pashtun clans of Khyber Pakhtunkhwa (KP) under an Islamic setting holds a few key meanings:

- 1) **Social and Cultural Understanding:** The research examination will add to a superior comprehension of the cultural texture and social elements inside Pashtun clans of KP. By investigating the different kinds of marriages and family structures, we can acquire experiences into the practices, values, and convictions that shape their lifestyle.
- 2) **Conservation of Customs and Traditions:** With the impact of modernization and globalization, conventional practices inside Pashtun clans are going through changes. This exploration plans to record and safeguard the information about customary marriage practices and family structures, it can give an important asset of knowledge to people in the future.
- 3) **Islamic Knowledge:** By looking at the conjugal practices and family structures inside the Pashtun clans of KP under an Islamic setting, this exploration will offer the knowledge about the culture, custom, and Islamic lessons. It will help in understanding how Pashtun clans decipher and execute Islamic standards in their relationships and day to day life.
- 4) **Social Ramifications:** The exploring of this research examination will have more extensive ramifications for the general public at large, helping policymakers, social specialists, and local area pioneers grasp the elements of Pashtun families. This information can be used to make more powerful friendly research work, approaches, and mediations to improve the local area.
- 5) **Interdisciplinary Methodology:** This exploration will overcome any barrier between sociologies and Islamic investigations. It will add to the current writing by joining

sociocultural bits of knowledge with Islamic lessons, offering a complex comprehension of marriages and family structures in Pashtun clans of Khyber Pakhtunkhwa (KP).

- 6) **Improving Interfaith Dialogue:** Through this exploration, we intend to cultivate a climate of interfaith discourse and understanding. By looking at how Islamic standards interweave with social practices, it will advance exchange between researchers, religious leaders, and networks from various foundations.
- 7) This research examination on the sorts of marriages and family structure inside Pashtun clans of Khyber Pakhtunkhwa (KP) under an Islamic setting conveys huge ramifications for social grasping, protection of customs, social turn of events, interdisciplinary investigations, and interfaith dialogue. It holds the possibility to add to both scholarly writing and useful literature pointed toward reinforcing tribes and their family structures.

2. Literature Review

There are various books and articles on the kinds of marriages and family structures in the Pashtun Tribes of Khyber Pakhtunkhwa (KP).

We found an article on “Marriage, kinship, and religion in the Pashtun diaspora.” In this article, marriage, kinship, and religion in the Pashtun tribes are discussed in detail. We collected the information from it.⁶ We got another article entitled “Arranged marriages in Pashtun society: A comparative study. Pakistan”.⁷ We collected one more article on “Bridal change: A comparative study of arranged marriages in two Pashtun communities”.⁸ During gathering data, we took help from another article entitled “Social support networks and their role in maintaining family cohesion among Pashtun tribes”.⁹ This was another informative article as “Navigating cultural and religious dynamics: Balancing family values and Islamic teachings among Pashtun tribes”.¹⁰

3. Research Methodology

In this study, we gathered data from various sources, including books, magazines, articles, newspapers, and websites. In this study, both primary and secondary sources were used.

4. Analysis of the Problem

In this research work need to consider a few aspects including social norms, religious teachings, and socio-economic factors that shape these practices, which will give a complete analysis of the research work.

Social and Cultural Norms: Pashtun clans have serious and strong cultural identity for their conjugal and family practices, which play a significant role in this matter. These norms frequently focus on honor, hospitality and the protection of ancestry. Understanding these social standards is vital to acquiring bits of knowledge into the elements of marriage and family structure in these clans.

4.1. Kinds of Marriages in Pashtun Tribes of Khyber Pakhtunkhwa (KP) and Islamic Context

Weddings that are arranged: The Pashtun culture places a high value on family relationships and communal cohesiveness, which is reflected in the prevalence of weddings that are arranged. The Islamic idea of seeking advice and agreement within the family unit and including parents and other elders in choosing mates are compatible. The Pashtun custom of including families in marriage decisions and the Quran's instructions on mutual consent and consultation are complementary.

Love Marriages: According to modern trends, more and more young people are being married in love in urban areas. Even though the weddings in question are frequently the result of shared emotion, they usually need parental consent in order to respect social mores and ties to the family. Love marriages are an idea that is complemented by Islamic teachings on respect for one another and sharing of obligations, where spousal consent is still of utmost importance. The Holy Prophet (PBUH) said that “There is nothing better than marriage for lovers”.¹¹

4.2. Family Structure in Pashtun Tribes of Khyber Pakhtunkhwa (KP) and Islamic Context

Pashtun Tribes' Family Structure

Extended Families

The extended family system is a defining feature of Pashtun society, encouraging ties and solidarity among members. Living in close proximity to different generations allows cultural values to be passed down and gives people a safety net. The Islamic teachings on respecting parents and taking care of kin are in line with this practise, confirming the peaceful coexistence of culture and religion.

Patriarchy and Gender Roles

Pashtun households frequently display patriarchal tendencies, with men serving as decision-makers. While patriarchal standards are impacted by cultural circumstances, Islamic

teachings place a strong emphasis on gender parity, respect for women's rights, and shared obligations in marriage. Islamic values are included to strike a balance between conventional gender roles and fair treatment.

Traditional Family Structure

With a strong focus on honour, hospitality, and respect for elders, Pashtun tribes have traditionally had patriarchal household structures. The Pashtunwali tribal honour code is observed, which predates Islam.¹²

Islamic values' influence

Islamic tenets like Haya (chastity) and Mahram (prohibitions on marriageable ties) have a significant influence on family structures. Marriages and other life events are fundamentally shaped by Islamic principles, which can have an impact on things like inheritance.¹³

Family structure development: There is a perceptible shift away from large joint families towards individual ones in contemporary society as a result of socioeconomic pressure and urbanisation.¹⁴

Moreover, the family structure of the Pashtun clans of Khyber Pakhtunkhwa (KP) is complex and affected by unmistakable ancestral traditions, geological settings, Islam, and the district's financial circumstances. Similar to other social orders across the globe, Pashtun society also places a considerable emphasis on family units, which have large honour and regard for each other.¹⁵ The core point of the Pashtun family structure are depended on some principles, for instance, respect for older people, cordiality, security of family honour, and adherence to Pashtunwali, the traditional pre-Islamic honour code unique to Pashtun society.¹⁶ Regardless, this enormous number of parts are in blended participation in with Islamic principles, and Islam shapes a fundamental establishment that impacts this family structure.¹⁷ Islam has a major role in establishing the Pashtun family structure. Islamic teachings have an influence on significant life-altering circumstances including partnerships and funeral rites. Additionally, the meher (dowry) and Nikah (marriage contract) rules are frequently followed. Islamic law similarly encompasses a variety of traditions, such as choosing spouses and inheritance.¹⁸ In contemporary society, changes are obvious in the family structure among the Pashtun clans, similar to a shift towards family units from customarily enormous joint families because of financial tensions and urbanization.¹⁹ In any case, the inborn regard for elderly folks, adherence

to Pashtunwali, and the impact of Islam keep on assuming an urgent part in melding the Pashtun family structure.²⁰

4.3. The Challenges that a Pashtun Family is presently facing in the Modern Day

Security and fighting: Pashtun families have had serious security difficulties when settling in areas where there is still active fighting, such as portions of Afghanistan and Pakistan. The safety and stability of families has been threatened by the geopolitical environment in these regions, which includes the existence of militant organisations and counterterrorism activities.²¹

Economic Difficulties: The well-being of Pashtun families has been influenced by economic difficulties, such as poverty, unemployment, and a lack of access to essential services. Financial challenges brought on by a lack of economic prospects can make it challenging for families to meet their fundamental necessities.²²

Gender inequality and education: Despite advancements, many Pashtun households still worry about girls' and women's education. Access to education, particularly for women, has occasionally been hampered by conventional cultural standards and security concerns. Due to this, there are less chances for girls and women to get education in these homes, which adds to gender inequality.²³

Migration and Displacement: Ongoing wars and security difficulties in areas where Pashtun people live have led to both internal and external migration. Families may be forced to leave their homes, which presents difficulties in terms of locating housing, a job, and assimilating into new communities.²⁴

Cultural identity and modernity: It might be difficult to strike a balance between traditional Pashtun cultural values and the demands of modernisation. Younger generations may be exposed to unconventional concepts and ways of living as cultures become more contemporary, which might cause generational conflicts within families.²⁵

Access to Quality Healthcare Services: Pashtun communities in some locations have limited access to high-quality healthcare services. Family members' general health and quality of life may be negatively impacted by insufficient healthcare as a result.

Political instability: Pashtun-dominated areas have frequently been in the midst of political unrest, which have significant repercussions on families. Uncertainty, economic downturns, and disruptions of daily life can result from political turmoil and governance issues.²⁶

Discord between modern ideologies and Pashtunwali:

The pre-Islamic tribal honour code known as Pashtunwali has historically served as the foundation for Pashtun society. A clash between contemporary nationalism and Pashtunwali cultural and traditional standards usually develops as a result of changing times and beliefs. The younger generations frequently question the rules and demand changes as times change, while the elder generations prefer to uphold the established standards. This is due to education and increased access to technology and media among younger generations.²⁷

5. Conclusion

Khyber Pakhtunkhwa (KP)'s Pashtun tribes have a diverse range of unique traditions relating to marriage customs and family arrangements. As we learn more, it becomes clear how closely these traditions are braided with Islamic values to create the distinctive structure of Pashtun civilizations. Pashtuns typically enter into planned marriages, exchange marriages, love marriages, and force marriages, each enshrining distinctive aspects of Islamic doctrine and social custom. Despite these traditions, modern practices reflect a change in society's views on marriage, the impact of contemporary media like social media, and expanding access to education. In addition, the Pashtun family structure shows a fusion of tradition, Islamic beliefs, and changing socioeconomic tendencies. Despite being patriarchal by nature, many families demonstrate a strong respect to Islamic law and regional traditions like Pashtunwali. Due to socioeconomic constraints and urbanization, modern society is gradually moving away from traditional joint families and towards individual families.

In last, established customs, Islamic teachings, and contemporary inclinations combine to produce a dynamic social structure within Pashtun tribes. These traditions demonstrate the tribes of the Pashtun people's flexibility, capacity to evolve with the times, persistence, and resiliency. By balancing tradition with modernity while navigating the currents of the modern world, they are able to preserve the preservation of their distinctive, rich cultural heritage. In conclusion, the diversity of marriage practices and family structures across Pashtun tribes in KPK, within the context of Islam, eloquently demonstrates their unique cultural identity, tenacious spirit, and flexible character. Their distinct cultural identity, tenacious character, and adaptable temperament are nicely reflected by the setting.

6. Suggestions and Recommendations

There are some points on suggestions and recommendations

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1. Encourage education and public knowledge of Islamic principles on marriage and family structure.
2. Encourage families to comprehend the Islamic values of equality, respect for others, and consent.
3. Organize educational initiatives that, in line with Islamic principles, dispel myths and encourage a fair understanding of gender roles.
4. In order to understand how Islamic teachings and cultural practices overlap, organize community workshops and seminars that bring together academics of religion, local authorities, and families.
5. Talk openly and respectfully about the issues Pashtun families frequently confront, such as juggling tradition with modernization.
6. In order to follow Islamic teachings, you should emphasize the significance of getting both parties' approval before being married. Family members should be encouraged to place the preferences of the persons concerned first.
7. Family members should be informed about the idea of "ijtihad," which permits a degree of freedom in how Islamic teachings are interpreted as long as the fundamental guidelines are followed.
8. Promote women's education, skills, and decision-making capacities to empower them within Pashtun households.
9. To overcome cultural obstacles and show how women's empowerment is compatible with Islamic principles, emphasize examples of influential women from Islamic history.
10. On the basis of Islamic principles that encourage collaboration and support between couples, push for a more fair division of duties and rights.
11. Increase awareness of how Islam promotes men's and women's rights to equality in marriage and family life.
12. To assist families in resolving disputes, reaching informed decisions, and upholding healthy relationships, provide counselling services that combine Islamic teachings with contemporary psychology.
13. Create a secure environment where individuals and couples may talk about problems they are having in the context of Islamic beliefs.

14. Encourage young people to participate in talks about marriage and family arrangements so they may express their worries and opinions.
15. Encourage young people to look for ways they might integrate their Islamic principles with modern ideals while also honoring cultural traditions.

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