



*Al-Qawārīr - Vol: 04, Issue: 04,
Jul – Sep 2023*

OPEN ACCESS

Al-Qawārīr
pISSN: 2709-4561
eISSN: 2709-457X
Journal.al-qawarir.com

***Contemporary Social Challenges to a Pakistani Woman – Guidance
In The Light of Seerat-e-Tayaba***

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Version of Record

Received: 13-Jul-23 Accepted: 10-Aug-23

Online/Print: 27- Sep -2023

ABSTRACT

Women represent nearly half of Pakistan's total population. They are as important as men in Pakistan's development and progress. Pakistani society is not different from any other parochial and male-dominated country, where the dominant patriarchal structure hardly permits to second one to flourish and stand up for its own grounds. As a result, such a trend leads to a society that places women in a vulnerable position in practice; Pakistan is serving as a prime example. Some major challenges to Pakistani woman in current scenario are the cycle of domestic Abuse, gender-based violence or domestic violence is another top concern for women, access to education, Employment Opportunities, Reproductive Health & Rights lack of respect for care giving etc. Influence of social media is also on more challenge. Social restrictions like; profane language, nakedness, rude disposition, brutality, illegal drug use, bigotry, extra-material connection, racism, divorce, and abortion are also major challenge to a woman living in Pakistani society. The purpose of the study is to examine and determine the significance of major challenges to Pakistani woman s life . This study also seeks to explain how contemporary challenges affect Pakistani woman in current scenario? And what is needed to resolve these issues. Society is in an ever-changing and self-transforming process, It the need of time' to empower woman within the boundaries of Islam. The freedoms as well as limitations of ladies are equivalent to those of men however they are not really identical. This distinction is justifiable on the grounds that men and ladies are unique; in their physiological and mental make-up. The methodology of this research study is descriptive with an analytical tone.

Keywords: *Challenges, Pakistani woman, parochial, Employment Opportunities*



Introduction

Mistreated, second grade, and incompatible; these are very common comments that we listen about a woman in society usually. This general mistake is due to misconception of the status of woman given by Islam. Islam has empowered woman and engaged them with the most moderate privileges since the seventh hundred years. In Islam, women are not inferior or unequal to men. The actual teachings of Islam depict the rights & duties, roles, and responsibilities of women, with a special focus on gender equality in Islam.

The total population of Pakistan is 225.5 million; including 51% of men, whereas women 48.76%. Statistically speaking, the difference between the ratio of men to women is not significant; but when we deal with the subjectivities of considering what it means to be a woman in Pakistan, the inequality between the two genders are vast. Ranking Pakistan at number six for being the most dangerous country in the world for women, the Thomas Reuters foundation survey reveals how sexual violence, domestic abuse, acid attacks and honor killings have characterized Pakistani society. Traumatic incidences of girls as young as 14 being forced into marriages and falling victim to domestic and sexual violence are disturbingly frequent. On an average, approximately 5000 women are killed annually due to domestic violence, while thousands of others suffer from life threatening injuries, disfigurement, and disabilities induced by oppression. Even than Pakistanis are more sensitive towards their norms and values and still believe in their Islamic values as well. Discrimination of gender is the unfair treatment of people. Culturally stereotyped behaviors' and beliefs should be discouraged. Acting on gender prejudices and supremacies is prohibited in Islam. The Holy Quran declares that all humans or mankind are from the same origin and belong to only one nation. One of Islam's outstanding accomplishments is the abolition of racial discrimination in the Muslim world. In today's world, there is an urgent need to spread Islamic virtues.

In Pakistani society, Women are victims to poor quality of life, insufficient opportunities and exploitive conditions. The status of women can be elevated only through overall progress and development of society. In few cases, however, women are the only, or the main victims. Better governance, proper implementation of laws and policies, and balanced progress of all sections and areas of society would obviously reduce the problems faced by the members of society, including women.

The status of women in Pakistani society was not homogenous, and there was diversity in it across various classes, regions and areas (rural/ urban) due to different socio-economic construct of each distinct section of society .

Significance of the Study

The status of women in Pakistan is not uniform because this gender is linked to different forms of exclusion in society. Women's status varies greatly across classes, regions, and the rural/urban divide as a result of uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives. However, women's position in relation to men is one of systemic subordination, determined by patriarchal forces across classes, regions, and the rural/urban division. Islam looks people as being of a similar embodiment made from only soul.

The Qur'an pronounces.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا¹

To resolve the contemporary challenges to woman guidance is given in the light of Quran and Sunnah with references. “*O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and from the two of them, scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another, and the wombs. I Indeed Allah is watchful over you*”.

People and society typically used two approaches, which subsequently shaped their respective attitudes: either the material objectives (for example, a person's income became the yardstick of success for them), or the morals and values that meant the most to them in life. The ideal model of a stronger family institution cannot be reconciled with the former; rather, it is a natural result of the latter. The concept of 'ideal person' and 'ideal society,' as deeply woven in society's value framework and belief-set, should thus remain unambiguously clear.

Research Objectives

1. To look what are the various social challenges to Pakistani woman in current scenario.
2. To inspect the significance of major challenges to Pakistani woman s life.
3. To explain how contemporary challenges affect Pakistani woman in current scenario.
4. To tackle these social challenges in the light of Seerat-i-Tayaba.

5. To empower Pakistani woman within the boundaries of Islam.

Research Questions

1. What are the various social challenges to Pakistani woman in current scenario?
2. What is the significance of the major challenges to Pakistani woman's life?
3. How contemporary challenges effect Pakistani woman in current scenario?
4. How to tackle these social challenges in the light of Seerat-i-Tayaba?
5. How to empower Pakistani woman within the boundaries of Islam?

Methodology

To investigate contemporary social challenges to a Pakistani woman' the qualitative methodology has been adopted. The research paper is written in descriptive type with analytical manner. Statistical data is taken from surveys and research reports conducted by national and international level.

Contemporary Social Challenges to A Pakistani Woman

- Illiteracy
- Gender Discrimination
- Obscene language
- Health issues
- Working women serious problems
- Social status of women
- Family challenges
- Disrespectful attitude
- Sexual assault
- Domestic violence
- Doing fieldwork
- Economic challenges

1; Illiteracy

Currently, Pakistan has a 58% literacy rate. Female illiteracy is worse than that of men because of the overarching patriarchal culture and challenging conditions for females. Collectively, some of the factors responsible for hampering the literacy rate of Pakistan are poverty, overpopulation, low budget for education, inaccessibility of schools, teacher's absenteeism, nepotism and favoritism in employment, ineffective government policies, etc.

The availability of educational facilities as well as their standard is far away from perfection. On one hand, the educational infrastructure is unsatisfactory; while on

the other hand, the social conduct and perceptions are not always in favor of female education. Poverty makes another reason for low enrollment and high dropout rate, especially among female students. The misconception about the purpose of education, as being a tool for earning, is another dimension of the problem. Since females are not expected to work as bread-earners, therefore, parents feel less motivated to provide them with facilities for higher education.

Challenges / Difficulty in girls Primary/ Middle stage schooling

key Challenges

shortage of girls schools

Lack of female teachers in rural and underdeveloped areas

Distance of educational institutions from home

Lower rate of enrollment

High dropout

Absenteeism among teachers

Lack of capacity to pay for education

fundamental Problems

Poor quality of education

Poor training of teachers

Gender biases of teachers

Inefficient use of resources

Low cost recovery

Underutilization of funds

Lack of institutional capacity of educational machinery at the national and provincial levels

High opportunity cost of educating a female

Restrictions on female mobility

Early marriages of girls

Primary Challenges

Ideology of gender roles

Cultural attitudes towards female education

Gender biases in educational curricula

Poor governance

Weak civil society

2; Gender Discrimination

Since Pakistan's independence, gender discrimination has persisted as a significant social problem. The majority of women are excluded from the

economic and educational sectors and restricted to unpaid domestic work. Girls frequently face unfair restrictions, especially in rural places. In addition, women and girls are prohibited from leaving the house, which prevents them from obtaining work. In Pakistan, gender discrimination is a major social issue. The majority of Pakistani society is patriarchal, with women holding lower status than men. Women in Pakistan now facing the challenge of ensure the country to fulfill its commitments to gender equality. International treaties require Pakistan to make the necessary changes to create a favorable social, legal and political environment for women. However, the government has not taken any substantive initiative. It is therefore important that the international community and social movements at the national level play a stronger role in this regard. Likewise, the civil rights movement needs to build grassroots support. To broaden the base of social movements for gender equality' civil society needs to be empowered to play its part.

In Pakistan, there are also many other societal difficulties and challenges that affect women and girls, such as early or forced marriages, harassment in public, acid attacks, and rape. Early child marriage is prevalent, especially in rural areas. In Islam there is positively no distinction among people as both are guaranteed a similar prize for good deeds The Qur'an says: And for women are rights over men similar to those of men over women. ² Indeed, the Muslim, believing, the obedient, the truthful, the patient, the humble, the charitable, the fasting, who guard their private parts and who remember Allah often for them Allah has prepared forgiveness and a great reward. ³ Enter the Paradise, you and your spouses, showered with bliss. ⁴

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, "...Indeed, the most noble of you in the sight of Allah is the most righteous of you"⁵ At another place in the Quran, God clearly states that all humans are equal: "To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions."⁶

While Islam obviously lies out that people are equivalent, it perceives that they are not indistinguishable. God made people with interesting physiological and mental properties. In Islam, these distinctions are embraced as fundamental parts to a solid family and local area structure with every individual contributing their own unmistakable gifts to society.

3; Obscene language

Obscene language is not liked in any civilized society. Islam distinguishes between the believer and the slanderer or the one who likes obscenity. Any language that does not follow the established decency standards of society is an obscene language. The Qur'an rebukes those men who persecute or abuse ladies;

*“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them; perhaps you dislike a thing and Allah makes therein much good”.*⁷

Any type of profound, physical, or mental maltreatment, obscene language is disallowed in Islam and misbehaving ladies is not allowed in Islam. Any sort of abusive behavior at home is under the cultural and social impact. Islam obviously forbids any type of mistreatment or misuse.

4; Health issues

In health sector, there is a lack of basic facilities in all areas and regions, for the whole population, in general, but women and children in the rural areas suffer the most. Inadequate community outreach and remoteness of health services centers add to the problems, caused by lack of proper care and non-availability of qualified medical staff. Unhygienic environment, widespread poverty, and insufficiency of clean drinking water are among the main reasons for poor health and high death rate. Lack of awareness in masses further aggravates the already pitiable situation.

Challenges of Women’s Health and Nutritional condition

Difficulties of Ladies' Wellbeing and Dietary condition

Absence of Health facility administrations

Insufficient people group outreach

Far off and unseemly region of Health facility administrations

Low quality of care

No accessibility of medication

Low Health facility and dietary status of ladies

High rate of baby deaths among female kids

High maternal death rate

Higher rate of infections among ladies

Unlawful and dangerous fetus removals

Absence of female specialist organizations

Feeble oversight and observing

Deficiency of able specialists and medical caretakers particularly in rustic

regions

Truancy of wellbeing staff at administration offices particularly in rustic

regions

Lack of primary healthcare education to woman

Absence of ladies' service providers, poor care and monitoring

Limitations over ladies' portability

No reward or motivation for specialists to work in remote regions

Primary shortcomings

Male centric command over ladies' sexuality

Restrictions over women's mobility

Social obstructions to examining sexual issues inside marriage

Male predispositions innate in general wellbeing framework

Higher frequency of diseases among women

No wage incentive for doctors to work in faraway areas

fundamental Challenges

Poverty

contradictory health policies

controlled budget for health department

Low social and economic status of women

Childhood marriages

Frequent pregnancies

Son preference

Overburdening of women with triple roles (e.g., wife, mother, worker)

Violence against women

Lack of access to clean water and sanitation

5; Working women serious problems

Working women are facing serious problems at workplace, and on way to or from the workplace. Their family life, especially children, suffer a lot; besides, they have to perform dual jobs in form of fulfilling their family obligations along with the job. Moreover, the work conditions are mostly exploitative, and since the trade unions and associations, too, are generally not gender sensitive, the problems of working women in formal, non-formal or even in business sectors are less likely to be addressed properly.

In Islam ladies have given opportunity to pick their occupation yet in picking a job they should remember that they have a restrictions because of their biological

difference. As they are perfect, delicate & lovely creatures they must be more mindful to pick a job. However in Islam ladies has freedom to choose their profession yet it has set of few limitations simultaneously that a wedded lady can't join any job that low her significance and denied to fulfill her duties being wife and mother by ignoring the most important tasks of training and educating kids.

Prophet Muhammad, peace and blessings be upon, regularly sought and followed advice women gave him, whether they were wives or other women in his community. He was open and willing to listen and follow, just as he was capable of leading and guiding. The prophet advised in a Hadith that Men must respect women, not stare at them. Ibn Abbas reported: Al-Fadl was riding with the Messenger of Allah, peace and blessings be upon him, and a woman from Khash'am came. Al-Fadl began to stare at her and she stared at him. The Prophet made Al-Fadl turn his face in the other direction.⁸

Whether it is a female teacher, a police officer, or anyone else, make sure that she is treated with respect and dignity, even if you disagree with her decision about an issue. If this is the case, bring it up in private. But in front of your kids, avoid putting her down and remind them to treat their elders, male or female, with respect.

6; Social status of women

In social context, though, the role and status of women is increasing, yet, there are certain sections of society in which, females are looked down upon, and their rights are denied on one pretext, or the other. Society, in such areas or communities, remains hostage to traditions and customs which, in some cases, are strong enough to bypass the law, and even the religion. Lust, for large dowry and ancestral land, has given birth to customs and evil practices like karo kari, burning of women in homes, denial of their right of inheritance, and marriage with Quran. Women are used as an object, to settle disputes.

Islam has given acknowledgment to female; being child, sister, wife, mother are the most respectful in a society. Islam upgraded the life of a woman that she was deprived of love, care and respect in a society. Murder of a female child was common among a few Arabian clans, the Qur'an disallowed this custom, and thought of it as a wrongdoing like some other homicide.⁹ *And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been*

*informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.*¹⁰

Saying of the Prophet; *Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise.*¹¹

The principles for wedded life in Islam are clear and together as one with upstanding human instinct. In light of the physiological and mental make-up of man and lady, both have equivalent freedoms and cases on each other, aside from one obligation, that of authority¹². This is a matter which is normal in any aggregate life and which is reliable with the idea of man. Being wife a woman gets very honorable status in societ. Quran says; *“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”*¹³

Prophet Muhammad. (P) said:

*“The best of you is the best to his family and I am the best among you to my family. The most perfect believers are the best in conduct and best of you are those who are best to their wives.”*¹⁴

Islam considered kindness to parents next to the worship of God. *“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.”*¹⁵

7; Family challenges

Additionally, it has been observed that the number of family-related court cases rising. These lawsuits typically involve divorce, child custody, and maintenance disputes. This raises major questions about the social shift that society is undergoing as a result of the increased involvement of women in the political and economic spheres. However, the claim was disputed, and it was noted that there may be more than one factor contributing to the rise in divorce cases filed with the courts. These factors may include the growing population and increased public knowledge of women's rights.

Islam has laid emphasis on social mobility and active participation of all members of society in reinforcing the institution of family, without disturbing private lives. Quran says;

“If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware.”¹⁶.

Muslim Family Law Ordinance 1961 requires the constitution of Arbitration Council, which tries to reconcile between husband and wife through intervention of society, including representatives of spouses. This law should be examined in detail to see if it is effective and whether it properly incorporates Quranic injunctions.

8; Disrespectful attitude

The Muslim social order does not allow a disrespectful attitude. One should be obliged to respect elders, parents or husbands as Islam says. According to the Holy Quran, one should be loyal to one's parents. Don't say harsh words, don't yell at them, and honor them. Humiliating, talking back, arguing to drag someone into battle, mocking someone, being harsh with the poor, leaving the table without the permission of an elder, laughing at someone's death, all counted as bad manners.

Before Islam ladies were treated very badly. The Prophet ended all brutalities to ladies. He taught graciousness towards them. He told the Muslims: "Dread Allah in regard of ladies." And:

"The best of you are they who act best to their spouses." "And live with them honorably"¹⁷ And the Prophet (peace and blessings of Allah be upon him) said: "I urge you to treat women well."¹⁸

The Prophet was most clear in charging upon Muslims to be caring to their ladies when he conveyed his khutba at Arafat within the sight of one hundred and 24 thousand of his Partners who had assembled there for the Hajj al-Wada. He requested those present, and through them that large number of future Muslims to be deferential and kind towards ladies. He said: Dread Allah in regards to ladies. Verily you have got them with the trust of Allah, and made their bodies legal with the expression of Allah. You have (privileges) over them, and they have right over you in regard of their food and clothing as per your means."

9; Sexual assault

Thousands of cases of sexual assault are hidden because it is so taboo to speak up on such issues. In Pakistan, there is a society in which rape cases are hidden to save the girl's "face" instead of sending the offender to prison. Also, there is the painful fact that the victim is the cause of sexual assault. Many things happen every year, but their family members shut their mouths to protect their so-called "prestige." Due to taboos, these criminals continue to be outdoors.

10; Domestic violence

The most powerful mechanism used by family, society, and the state to silence voices is violence against women. Violence against women violates the fundamental human right to life, physical safety, self-respect, and dignity. It reflects historically unequal power dynamics between men and women. Gender social construction establishes male authority and power over women and serves as the foundation for gender-based violence in society. In Pakistan, domestic violence occurs in forms of beatings, sexual violence, torture, mutilation, acid attacks and burning the victim alive (bride burning).¹⁹

Domestic violence affects people of all socioeconomic backgrounds. It includes everything from slapping, hitting, and kicking to murder. Because society, police, and law enforcement agencies regard domestic violence as a private matter, it goes unnoticed until it escalates to murder or attempted murder. According to a study conducted by the Women's Division, domestic violence occurs in approximately 80% of the country's households.²⁰

Stove burning incidents are becoming more common in the news. In 1998, 282 female burn cases were reported in Punjab. Sixty-five percent of these people died as a result of their injuries. Since 1994, data collected from two hospitals in Rawalpindi and Islamabad over a three-year period reveal 739 cases of burn victims.²¹

2011 report	80% women in Pakistan suffer from domestic abuse ²²
2004	50% physically battered 90% mentally and verbally abused by their men ²³ domestic violence rates between 70% to over 95% ²⁴
1970s to 1990s	Almost same
Pakistan Institute of Medical Sciences in 2002	90% of married Pakistani women reported being kicked, slapped, beaten ²⁵
1998-2003	2,666 women killed in honor killings ²⁶

The Thomson Reuters Foundation has ranked Pakistan third on the list of most increasing violence against women is a matter of serious concern.²⁷ A society where violence against women is endemic can never fully develop either socially or economically. Violence in the private domain undermines women's confidence and self-esteem and destroys their health, while the fear of sexual assault in the public domain deprives them of their full participation in all aspects of development. This is a high social and economic cost for the society to pay.

Violence against women is also a public health and development issue. As stated in ADB's gender and development policy paper, the relationship between female-focused violence and maternal mortality, health care utilization, child survival, AIDS prevention, and cost to the judiciary and law enforcement agencies is receiving increasing attention."²⁸ Therefore, a society free of violence is an essential condition to establish women as equal partners in development.

There is no teaching in complete context of Islam, which acknowledges any kind of domestic violence. Islam clearly disallows any form of oppression or abuse. Anyone do so actually following their cultural impression. God's creation is all honorable and safeguarded under Islamic regulation.

Islam prohibits all forms of oppression and injustice²⁹. Muslims scholars agree that Islam does not allow any form of abuse. Domestic violence is considered to be a problem in Muslim-majority cultures, where women face social pressures to submit to violent husbands and not file charges or flee. In case of some issue regarding the character of spouse, islam has given stepwise commandment to man;

“And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them first, if they persist, do not share their beds, but if they still persist, then discipline them ‘gently’. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.”³⁰

11; Doing fieldwork

Doing fieldwork for women is a taboo in society. However, there is a tendency in our society to undermine scholars on the grounds of taking root in capitalism. Especially between relatives, in the family, between friends, and between colleagues who made the following comment: “This is not a woman’s job.” she will not be able to resist under the harsh conditions of fieldwork”. “How will you maintain your house when doing this kind of work? “Although a male researcher is regarded as a facilitator, anyone can open any door at any level, but it is generally regarded as very fragile and requires the support and support of a third party.

12; Women’s Economic Activities

Islam grants women equal rights to contract, to enterprise, to earn and possess independently A lady's life, her property and her honor are essentially as sacrosanct as those of a man. If she commits any offense, her punishment is no less or more than of a man's in a comparative case. Assuming that she is violated or hurt, she gets due pay equivalent to what a man in her situation would get.³¹

Economical Challenges of Woman

shortage of job positions
deficiency in of profitable skills
less-paying job and low-rank jobs
short time of service contracts
High ratio of underemployment and joblessness
Exploitative working conditions hardy working circumstances
Male-overwhelmed worker's organizations
Low wages of ladies laborers in the informal area
Inappropriate behavior at working environment

key Challenges

Fragmented work market
Primary change programs
Progression, privatization, and globalization
Social limitation on ladies' word related decision
Ladies' isolation and philosophy of purdah
Under compensation of ladies' work
Absence of acknowledgment of ladies' neglected work as useful
Insufficient work regulations

Primary

Male Orientation job system
Capital gathering in light of abuse of gender, race, and class
Non acknowledgment of ladies' conventional jobs

Reasons

On a systemic level, there are two widely accepted and acceptable theories.

- The first is the insufficiency of opportunities for women to pursue higher education. Although Pakistan has recognized women's access to education as an endorsed right since 1976, there is still a significant gender gap in educational attainment. Pakistan was cited as one of the "worst performing countries in the world for education" at the 2015 Oslo summit. Imran Khan's manifesto from 2018 also stated that 32% of girls of primary school age were not in school, which is far higher than the 21% of boys who were not in school.
- In Pakistan's patriarchal society, gender inequality has its roots. The incapability of Pakistan's successive administrations to appropriately educate

their women is partly due to political instability, poverty, ethnic conflicts, violence, and corruption. Resources being diverted to other industries, particularly defense because of the imbalanced civil-military connections, has kept generations of girls out of school and forced them into poverty and a male-dominated culture. Women are only expected to perform household duties in a society where men are better educated, have greater access to opportunities, and earn more money.

Conclusion

Now a day' ladies are not considering as per the right of freedom given them in Islam. In Pakistani social orders people are rehearsing their own traditions, cultures, and customs. Ladies have to deal with social issues, male centric elements of their general public and furthermore political persecution.³² Islam perceives lady as spiritually and intellectually equivalents to men. The fundamental difference between them is in the actual guideline domain is fair division of work and job. It allocates the more exhausting work to the man and makes him liable to support his family. It assign duty to the lady to deal with the home, children and preparing of youngsters, that is the most significant to build a solid and prosperous society. It is a reality that sound organization inside the homegrown field is unimaginable without a bound together strategy. Hence the Shari'ah requires a man, as top of the family, to talk with his family and have the ending judgments. In doing so he should not mishandle his right to make any injury to his better half. Any offense of this guideline implies for losing the blessing of Allah because his wife in not subordinate, however she utilize the position of queen of her home. In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

Recommendations

- Governments should be held more accountable and under closer scrutiny in order to change this narrative by conducting mass education. In addition to giving women access to outside earnings and possibilities, having legal rights to education will also enable them to pursue degree of independence and comprehend their worth.
- NGOs should concentrate on long-term initiatives in order to guarantee stability and sustainability through community participation and mutual collaboration. They must understand that their function should not lead to

conflict between males and females, but rather that they should concentrate on the balanced development of all facets of society.

- Teachers, lawyers, and religious scholars are examples of civil society members who need to perform their part in spreading knowledge and encouraging healthy behaviors in society. No progress can be accomplished in this area without the active participation and support of informed members of society.
- The responsibilities of man and woman in their respective roles should be reminded more frequently than the rights and privileges available to any section of society.

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¹ Al-Nisa 4;1.

²Al-Baqarah 2:226

³ Al-Ahzab Ayat 35 ; 33

⁴ Az-Zukhruf 43:70

⁵ Al-Hujurat 49:13

⁶ An-Nahl 16:97

⁷ Al-Nisa 4:19

⁸ Ṣaḥīḥ al-Bukhārī 1442, Ṣaḥīḥ Muslim 1334

⁹ Qur'anAt-Takwir 81:8-9

¹⁰ An-Naḥl 16;58, 59,

¹¹ Ibn Hanbal, No. 1957, Ibn-Hanbal, No. 2104

¹² Baqarah 2;228

¹³ Surat An-Nisā', 4;19

¹⁴ Ibn-Hanbal, No. 7396

¹⁵ Luqmān 31;14, 17:23

¹⁶ Nisa 4:35

¹⁷ al-Nis Nisa a' 4:19

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³⁰ Nisa 4:34

³¹ Baqara 2:178; 4:45, 92-93

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