Chapter 1

The Concept of Women Empowerment and Islamic Teachings

1.1. Introduction

As a religion, Islam, addresses the whole mankind. It gives rıghts and defines duties for men and women. Islam bestowed a respectable place and status for both of men and women about 1,400 years ago.[1] As a result, while discussing the position of women in Islamic perspective, we shouldn't assume that there aren't any rules, restrictions, or obligations that apply specifically to men. One's Allah-consciousness and understanding are the only things that matter.

That is why, the women have the same say in all matters, is granted the same privileges and accountabilities, and possesses a number of virtues and rewards as a partner. Islam, which eliminated limitations on a female's spiritual enlightenment, determined 1,400 years earlier ago. Be conscious of your duty to the Lord, for whose name you claim (your privileges) over each other as well as to the mother's womb. [2]

The Prophet Muhammad (PBUH) declared that it is every Muslim's duty to seek the truth. Numerous other instances also show that the Prophet directed men to treat women in society with fairness and justice.[3]

Prior to embark upon different aspects of women empowerment in this study, differences in Islamic society, Pakistan society and Islamic teachings is imperative to be discussed. Islamic teachings refer to religious principles and teachings of Islam as enunciated in the Holy Quran, Hadith (sayings and actions of Prophet Muhammad peace

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[1] J. A. Badawi (1980), "Status of woman in Islam". https://www.islamland.com/uploads/books/The-Status-of-Women-in-Islam-Jamal-Badawi-_eng.pdf

[2] Boserup Ester, *Women's role in Economic Development* (New York: ST. Martin's 1970), 21.

[3] Ibid.

be Upon him), and Islamic jurisprudence.[4] Islamic society is the one, which is predominantly Muslim and practicing principles derived from Islamic teachings, where the cultural, social, and political spheres of life are influenced by Islamic values and norms.[5] The Pakistan society (e.g., district Dir Lower, taken in this study) is a society of Pakistan, which is an Islamic republic. The community is predominantly Muslim and their values are influenced by the teachings of Islam one way or the other. As like other societies, Pakistan society is also shaped by various factors like its history, culture, politics, and local customs, making the society a unique Pakistani society.[6]

The fact that women's empowerment is a key development goal is accompanied by a number of obstacles due to Pakistan's unique regional and religious characteristics. Although Pakistan is indeed an Islamic country, real Islamic laws also couldn't flourish there because of Pakistani society's extreme patriarchy, which is a result of long-standing customs that place women in a subservient and inferior role. Women make up approximately 50 percent of the Pakistani populace.[7] Owing to current misgivings as well as alleging the society for disparity, several initiatives have been taken by the government to include women empowerment as Development Goals to eliminate this tendency in the society. Women's Rights Measures for South Asia has the lowest rating (0.236) among all the aspects of the domain, according to the UNDP's Human Development Report. In addition, Pakistan has been identified as the least developed country in South Asia

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[4] Farah Khan, Aysha and Zia Ur Rehman, (2021), "Empowering Women is an Approach to Development of a Nation: A Case Study of Pakistan", *Transactions on Education and Social Sciences*, 9 (2), 12-18.
[5] Ibid.
[6] Imran Ahmad Sajid, Shakeel Ahmed and Beenish Ijaz Butt (2021), "Religion, community resilience and countering violent extremism in Dir Valley, Pakistan", *Journal of Humanities Social and Management Sciences*, 2(2):213-227.
[7] Government of Pakistan (2022), "Pakistan Demographic Survey, Ministry of Planning, Development and Special Initiatives", *Pakistan Bureau of Statistics*,
https://www.pbs.gov.pk/sites/default/files/population/publications/pds2020/pakistan_demographic_survey_2020.pdf

(Gender Development Index: 0.179), where the median indicator is 0.227.[8] As per a UN report from 2007–2008, Pakistan's Human Development Index is 0.655 and placing it 135th out of 190 nations.[9]

1.2.   Significance of Study

Comparatively, the women of Pakistan are enjoying a respectable place in the society that gives them a distinct status. The research study highlights the impact and effects of the teachings of Islam regarding empowerment of women in the Pakistani society. Moreover, this study will be an addition to the previously available literature by identifying the significance and relevance.

1.3.   Rationale of the Study

In this study, the impact of Islamic teachings on women in rural areas of Pakistan would be conducted. This study is a way forward in finding best possible solutions to reduce the adversities of women and to enhance chances for their involvement in decision making and grabbing due share in inheritance as enunciated in Islam. The study will highlight the women's status of the region, their involvement in decision making and giving them their rights of inheritance while on the other hand, the study will highlight, what the Islam says about their dignity and empowerment. All this will further aid in easing the channels to progress and empowerment of women that will lead to pave the road to the true Islamization in the region as well as in the world. As the study will reflect that Islam has a more dignified place for women with respect to their status and dignity as compared to the rest of religions.

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[8] Sara Atta (2023), "Islam defends women's rights contrary to some allegations", *Tehran Times*, https://www.tehrantimes.com/news/487153/Islam-defends-women-s-rights-contrary-to-some-allegations.

[9] Kong-Ju-Bock Lee, Jung Sun Kim and Yanghee Kim, "The 2016 Policy Report on Balanced Development of Human Resources for the Future Analysis of Global Gender Indices and Joint Survey Results from INWES APNN Member Countries", https://sjws.or.jp/old/progress/pict/2016-PolicyReport.pdf.

1.4.   Review of Literature

There has been a plethora of studies on the worldwide empowerment of women in the last few years. In only a few of these innumerable studies is the fundamental concept of female empowerment presented. Nevertheless, small number of studies grounded in academic evidence attempted to approach the problem of female empowerment in Pakistani society from an Islamic perspective. In-depth studies on national and global platforms have explained different aspects of the general idea of female empowerment.

While mentioning the above studies, female' authorization has been scrutinized using various factors in various nations as well as areas, and many have also created unique indices using multiple factors in their studies. Additionally, the Gender Gap Indicator (GGI) of the World Economic Forum makes use of a wide variety of metrics and measures. (Lopez-Claros and Zahidi, 2005).

Since 1970s, academics and decision-makers have established that how development affects women in developing nations. Such findings regarding impact of development on women in the developing nations has duly been endorsed by Eastern Boserup. This study provided ways to understand the issues with gender differences, which are roadblocks to advancement.[10]

Various studies have shown that prejudice against women significantly hinders economic success. In response to research on equality of the sexes, numerous modifications to regulations were implemented at the municipal, regional, and international stages of marketing equal gender fairness. Women are given the opportunity to assume a significant part in the growth of their countries via women's rights groups

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[10] Boserup Ester, *Women's role in Economic Development* (New York: ST. Martin's 1970), 21.

there. Women are utilizing a range of tactics to get rid of gender inequality and discrimination within the workplace, the community, and the social order.[11]

Early studies of women's status covered almost all aspects of women's empowerment. It is one of the previous empirical studies in the field to use the term "women's position" in a more general sense. However, a link has been established between gendered powers sharing inside the family. Understanding the significance of family is crucial for comprehending the procedure of sexual preference in a society.[12]

Although it is seen as distinct from female equality, gender parity is intimately linked to other beliefs. Men and women need fair chances in every sector in a bid to achieve women's rights. Priorities, desires, and interests vary between men and women. Hence, the requirement for different treatment of men and women can follow from either the achievement of parity. The rest of the world has focused entirely on the unfair demography (more particularly, statistical) position of females in comparison to males, while ignoring less advantageous numerical position of girls. Women's independence is explored in the research discussed above utilizing a variety of factors in a variety of countries and areas some have even developed original indexes using numerous components in their research. Additionally, the Gender Inequality Index of the Economic Forum makes use of a wide variety of aspects and indicators.

Islam is a great convenience that guarantees everyone's rights, especially women, and elevates them to high positions of honor and respect. Researchers from various nations have studied the Islamic notion of women's empowerment. For example,

[11] Lucy E (1986), Creevey, *Women Farmers in Africa, Rural Development in Mali and the Sahel* (New York: Syracuse University Press), 71.

[12] Meena Achary and Lynn Bennet, "Rural Women of Nepal: An Aggregated Analysis and Summary of 8 Villages studies The Status of Women in Nepal", vol. 11, part 9. *Centre for Economic Development and Administration*. Kathmandu: Tribhvan University, Nepal, 11-14.

Chamberlain (1968) studied the Muslim family structure and praised the unity of Muslim culture, with minor variations based on regional characteristics. By contrasting women's status before and after Islam, Badawi (1971) provides a detailed description of how Islam has revolutionized women's lives. He clarifies various facets of Islamic empowerment.[13]

The worries about the poor status of Muslim females have all been dealt by Bugaje (1997), who shows that Islamic teachings ensures the greatest standard of women's rights by citing the Quran and the Hadith to support his argument. As per Murad (1999), basic idea of femininity in Islamic is similar to a passageway, a network of connections that calls for knowledge of many legal codes, geographical diversity, or the spiritual as well as practical. This nuance must act as a disclaimer for drawing quick conclusions on how Islam perceives women.[14]

Over two divergent views of Islam, it grew into a more significant disagreement between conservatives and reformers. One is an uncompromising, legal, duty-based Islam that forbids criticism and offers few accommodations for contemporary reality and public will. Another is a type of Islam that is diverse, inclusive, and democratically founded on civil rights.

Fargues (2005) examined the status of women in Arab nations. The study's key variables include the fertility rate of women, the average time of life at bridal, as well as the employment chances as well as tendencies for early Arabic females that are changing the male-controlled system. Islamic teachings aren't really a factor in declining productiveness, as Iranians as well as Algerians demonstrate. Between the middle of the 1970s and the early 1980s, conservative ideology managed to keep married women out

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[13] M. M. Badawi (1971), "Islam in modern Egyptian literature", *Journal of Arabic Literature*, 154-177, Journal of Arabic Literature, vol. 2, 154-177.

[14] F. L. Adamu (1998), "A double-edged sword", *Gender, Religion and Spirituality*, 7(1), 56.

from the workforce while subsidized consumption from oil wealth transfer lowered the number of children. Oil price collapse and structural change reduced household assets and effectively controlled fertility.[15]

In comparison to their parents, girls born post -1950 are much more educated, which provides women more influence. Gallant (2008) examined misogyny in the Arab world as well as drawn the conclusion that these contemporary feminist tactics can only be implemented successfully in Arab Muslim nations if it adheres to local cultural and religious norms.[16] Last but not least, we come to the conclusion that autonomy is a complex process to which many different elements participate. According to often cited U.N. statistics, less than half (2.7 billion) of the 5.4 billion individuals inhabiting the earth in 1990, constituted women

The fact that a large portion of girls' position doesn't appear to be related to that of females or to the place of development is also relevant. There seem to be significantly less girls than boys in the world's industrialized and developing nations. In 1970s, there have been 998 females for every 100 population, as according U.N. statistics; by 1990, this ratio had decreased to 985 women for every 1000 persons.[17] The political and social status of females in Eastern, Southern, and Western Asia is mostly to blame for this deterioration.[18]

In addition to their numerical existence, there are some other metrics that serve as critical indicators of girl's status in development. The girl is first seen as the inadequate

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[15] P. Fargues (2005), "Women in Arab Countries: Challenging the Patriarchal System?", Reproductive Health Matters, 13(25), 43-48.
[16] M. Gallant (2008), "The Application of Feminism in the Arab World: Research Perspectives", *Education, Business and Society: Contemporary Middle Eastern Issues*, 1(3), 193-199.
[17] L. R. Brown, etc. all (2014), "Social Trends", *Vital Signs 1999-2000* (97-110). Routledge.
[18] Ibid.

kid as a result of the acculturation process. The idea that one is a girl or a boy is among the simple concept a child learns. Psychologists claim that sexual identity is not a genetically based characteristic but rather a culturally derived distinction created by a child's caregivers and social workers.

However, Deepak argued that despite constitutional protections and criminal laws, women still frequently face inhumane treatment today. They are impacted by gender inequality. Women experience gender discrimination throughout their lives, including in their womb, at home, and at work. Most of the societies in the 22nd century have openly practiced female person, female infanticide, as well as special consideration of boys for food and medical care.[19] India's gender ratio, 933 girls for every 1000 boys, reflects social injustice, economically and politically inequality, brutality in society, and educational inequality.[20]

Reports from the 1980s and 1990s emphasized how inequalities continue to exist. These criticisms questioned conventional wisdom regarding how to move forward with development plans. The most notable report was about the South Commission, which was made up of 28 economists from developing nations and published its report Challenge to the South in 1990 after 3 years of scientific research and consultations. This report spelled out the issue in no uncertain terms. While the developed countries started to recover in 1983, it was important to note for the south that the majority of developing

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[19] Ibid.

[20] Bishoyi Deepak (2007), *Dimensions of the Gender Problems, Policies and Prospects* (New Delhi: Discovery Publishing House), 7.

countries' external economic environment did not significantly improve alongside this recovery in the north.[21]

Studies from the UN and other organizations also emphasized how neo liberal principles and economic restructuring have a bad effect on women's experiences. An ILO analysis found that the outside reference frame has an impact on women, as shown, for example, by the global recession, the reorganization of industries, and the high unemployment rates in nations with diminished tribal affiliations. Both the development of economic globalization and liberalization as well as the living situations of women in emerging countries have been adversely affected by these variables in worrisome ways. Steady socioeconomic and economic conditions were required for the enhancement of living conditions.[22]

New researches have shown a phenomenon in which the proportion of women amongst certain of the poor has increased to the point wherein they exceed men. This has been described as the gendered of financial difficulty. In American conversations about assisting and single women in the late 1960s, the term initially surfaced. In relation to the financial crises of the late 80s and structural reforms programs in sub-Saharan and Latin America, there seems to be an increase in the share of families led by females as well as female participation in lesser, unstructured jobs in towns.[23]

Thus, the idea of demanding job or a degradation of the forms of employment is implied by the term "feminization." Increasing the strength of women in just about any field can improve the over-all scenario and value, and doing so is frequently the main

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[21] Jain Devaki (2005), *Women Development and UN, A Sixty-Year Quest for Equality and Justice* (Orient Longman private Limited), 105.
[22] Ibid.
[23] Ibid., 107.

requirement of the women's movement, so it doesn't seem appropriate to use the phrase

to refer what is essentially a based on a comprehensive in 23 numbers. It assigns negative

numbers to the rise in female presence. In such descriptions of trends, the word

"feminization" ought to be dropped.[24]

Nowiki has written about a wide range of socioeconomic upheavals. In addition to

being the primary child bearers, childcare providers, and household heads of the home

while being underemployed, ineffective, and overworked, women are also seen as

symbols of an innate work ethic that is not an organism spigot. A country's goal of

having half of its citizens be women cannot be achieved if the other half is falling behind.

When half of the population (women) is so dependent on the other half, how can the

nation's economic, social, and cultural development be achieved?[25] in the context of

development studies and a variety of social sciences. The imbalance is currently being

corrected thanks to the feminist popular uprising of the 1970s and the effects of

International Women's Year. Various pressure groups have made requests. It has led to a

change in the way grant-making organizations and publishers view studies involving

women.[26]

Recent books on women are frequently overly generalized, hazy comparative

surveys that contain little specific data aside from macro-data like work engagement or

educational statistics. Numerous historical analyses of the position of women in specific

cultures have been conducted. Although many of these were groundbreaking works, they

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[24] Ibid., 109.
[25] Nowiki Josef (1973), *Some Contradictions and Barriers of Development in Bangladesh* (Decca: The Ford Foundation), 34.
[26] Nelson Nici (1979), *Why Has Development Neglected Rural Women* (Frankfurt: Oxford Paragon press), 673.

frequently lack the depth and theoretical rigor and instead focus on straightforward signs of modernization or the advancement of women through their specific contexts.[27]

Several studies in South Asia, as already mentioned, have focused on urban women as well as women who work in the formal sector and have typically dealt with their perceptions toward and motivation for work, as well as their family situations and child rearing. For the 24 reasons listed below, rural women as well as their role in development have been largely disregarded. One of the challenges is that very few women who write about women are analysts with the knowledge necessary to address women's economic roles (and it is noteworthy how very few men have done so).

One issue is the predominance of male researchers, planners, and funding agency members. Many men have a tendency to see women as essentially incidental to any significant socioeconomic procedure (unless it is child care or family planning which is very obviously the concern of women.) Men have historically planned for and conducted research on men. Women have historically been considered the males' dependents, and their rightful place has been determined by the dependency ratio.[28]

It has proven difficult to describe how women are treated unfairly in community by fitting women into conceptual approaches that appear to be designed to handle the particularities of feminist issues. Despite the reality that, in reality, we can just find meaning of women's as well as men's social environments when we researched them jointly, socioeconomic status theories remained slow to acknowledge that its categories were founded on men's experiences and overlooked gender identification divisions and disparities. Marshall claims that men and women, not social forces, are what are

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[27] Ibid., 13.

[28] G. Marshall Swift (1997), *Social Class and Social Justice in Industrial Societies* (Oxford Clarendon), 367.

spreading through the areas of structure. Both the dispersion and the conditions of men and women have such a major effect on each other as a result of the interconnectedness of their diverse experiences.[29]

Women have autonomously participated in nearly all activities carried out in human societies. Surprisingly, since World War II, women's status has started to change globally. In politically developed and economically developed nations, there are many women. However, as of yet, no nation grants women the ability to delegate legitimate power. Women continue to lack a legitimate political right. Comparing women to men across the legal, economic, social, and sexual spheres. Women are gradually becoming more empowered in the present tense, but there are still many significant obstacles to overcome.[30]

The influence of family structures on women's experiences, however, appears to have changed in recent years due to a rise in the diversity of women's involvement in public life. Traditional feminist theories of inequality have found it difficult to account for this diversity, which has caused some to question whether gender still serves as a useful category of experience. Due to these issues, there has been a growing move away from systemic records of gender segments, with analysts instead focusing on exploring more fluid connections of gender difference that are becoming more and more unconnected from actual social relations. The idea that men and women are bodiless from gender norms has been paired by a focus on the growing role of selection and reciprocity in social life in response to this cultural turn.[31] Women's participation in enlightenment,

[29] Grolier Academic Encyclopedia, *Grolier International*, USA (1980): 203.
[30] Wendy Bottero (2005), *Stratification, Social Division and Inequality* (London: Rutledge Taylor & Francis Group), 106.
[31] S. Wallaby (1997), *Gender Transformation* (London: Rutledge), 543-547.

devotion, and their responsibilities inside the household have been observed to be resisting in the present. These changes have indeed been linked to a decrease in household disruptions' significance for female's contribution, a reduction in prejudice, and an improvement in the academic achievement of women and girls.[32] Women have been alienating between individuals who are mainly young, competent, as well as employed who really are preoccupied in mainstream ways of gender issues. In instance, underprivileged women who are frequently older and less educated, are these practices in some respects comparable to those of men and the individuals who formed their careers around them? Various sorts of inequities that civilization has developed beyond ethnicity, culture, and region exacerbate such contemporary changes.[33]

Women's role in the globalized trade is evolving, based on a UN report. The 1995 Rugby world Appraisal on the Role of Women in advancing, also referred as the second constant updates (UN 1995), had been a major report for the Beijing Fourth World Conference on Women. "The outcomes of the reorganizing development and the materialization of female as core pillars in the worldwide wealth" are highlighted. Among other reasons, it mandates that the tools required to carry out assisted reproduction operations be made accessible to the general public. as a way to lighten the load on women, especially in impoverished countries.

Among additional to its useful account of the worldwide financial restructuring and its specific proposals, the 1994 Research defines as a kind of benchmark for the evolution of rules and procedures for budgeting both inside the framework of the United Nations and in the member countries. Moreover, the preface states that the emphasis

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[32] Ibid.
[33] World Survey on the Women in Development. New York, *Department for Policy Coordination and Sustainable Development*, United Nations (1995): 2.

"extends outside females" as well as "explores development from a gendered viewpoint.".[34]

Full equality in rights is a significant portion of a much larger issue. The fact that they only scratch the surface shows how limited the idea of equality is, as well as how serious and pervasive the issue of women's oppression is. The status of women as a socioeconomic group when compared to that of men as just another social group is much more complex than the issue of equal rights, but it also has a much closer relationship to the feminist movement as an aware sociopolitical movement.[35]

According to feminist theory, acknowledging the bias against women of conventional theory would fundamentally alter the way we understand the world. Knowledge is always constrained by this fact because reasoning is a human operation carried out by sex-gendered beings, for whom the significant historical individuality influences their capacity for perception. The degree to which feminist theories accept the notion of a particular, gender-determined body of knowledge and the suggestions they make for the rebuilding of scholarly and non-scientific dialogues vary.[36]

Many feminist theories adopt a legal highly centralized approach to law reform; they see the condition as the primary source of normative legal standards as well as the dominant power in legal systems. The perception that statute law and traditional court institutions are intrinsically superior to ordinarily legal institutions, which exercise superiority based on their perpetual validity, has also been motivated by focused formal

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[34] Anne Phillip (1987), *Feminism and Equality* (New York: New York University Press), 26.
[35] P. M. Marzuk etc. all (1988), "Increased risk of suicide in persons with AIDS", *Jama*, 259(9), 1333-1337.
[36] Gender Equality Striving for justice in an Unequal World (2004), *United Nations Research Institute for Social Development*, 185.

law. Any legal system-traditional or conventional-is a developing indicator of social rules and power dynamics.[37]

Women are still perceived as being less powerful than men, and vice versa. Particularly controlling and autocratic behavior is dominant behavior. Similar to less aggressive, cooperative, and conciliation is inferior behavior. The status of women is viewed as being lower than that of men. Expectations regarding these dominant and subordinate behavioral traits are influenced by gender roles.[38]

The current imperative is to empower women. Feminism's single goal psychologically is to give women equality with men in every aspect of life. Disorders develop in society as a result of gender inequality. A much larger group of women shared the disappointment feminists experience and subtly express. Who were never that skilled at expressing even a small portion of their unhappiness? These women expressed their discontent at home, which had disastrous effects on the next generation. By the late 1970s, the feminism that had its roots in the idea that women and men differed significantly psychologically had all but vanished from American and British society.[39]

Despite denying that there were any differences at the time, some feminists called for their abolition, much like Mill as well as Taylor did more than a century earlier. Feminism's rise to prominence at this time was perceived as encouraging women to adopt male behaviors and as ignoring any future benefits in traditionally feminine positions and lifestyles. The idea that a feminist could perhaps recognize ways in which women vary from men had by this time come seemed somewhat startlingly new.

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[37] Encyclopedia of Women and Gender, vol. 2, 1074.
[38] Jennifer Saul (2003), *Feminism Issues & Arguments* (New York: Oxford University Press), 203.
[39] *Women in the Third World*, 484.

The complexity of gendered interactions must be taken into account while examining patterns and policy. Similarly, to laws intended to curb violence against females, certain modifications may affect everybody. Underclass women could be more affected by others than upper class females. In order to deal with gender inequalities, interactions between men and women should stay intertwined with structures of society and patterns. Even if female's standing is rising, the method inquiries are extended for each racial minority needs to be examined.[40]

In a variety of publications produced by different U.N. entities, the situations of women have indeed been documented and studied, through either personal and correlated investigations or via anova test. Instances of the latter include the UNDP's Evolutionary Theory Studies 1995, which stresses women, and the World largest Women 1995 Trend as well as Survey information (UN, 1995b), that provides a plethora of demographic, sociological, economical, and political data for the countries of the world.[41]

In Pakistan, the delivery of a girl is greeted with humiliation or rage on the side of the parents and remorse as well as despair on the of the mother, illustrating the mindset regarding women as lesser humans. The delivery of a female kid is seldom reason for joy, in contrast to the delivery of a boy child, because the unborn female is seen as a burden by all classes and across Pakistan ("District Census Report of Rawalpindi", 1998, 41-50).[42] In Pakistan's patriarchal system, the societal and demographic characteristics of the uneducated reflected their inferior position. The roles of women in Pakistan are complicated. In several social ties, women are highly regarded and important, yet the

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[40] United Nations Development Programme, "The world's Women, Trends and statistics", New York: United Nations Development Programme, Human Development Report 1995.

[41] "Women's Economic Participation in Pakistan: a Status Report", *UNECEF*, Lahore (1990): 7.

[42] "District Census Report of Rawalpindi", Census Publication No. 23, *Statistics Division Government of Pakistan, Islamabad* (1998): 41-50.

status of Pakistani women is among the worst in the rest of the globe, including South Asia.

No matter the dialect or nationality, female abuse is ubiquitous in Pakistan, as may be seen by examining its cultural context. Women really aren't accorded the necessary roles, privileges, or respect; instead, they are viewed as property. The paternal nature of society, cultural behaviors, and discrimination against women are 3 very grave problems or concerns. In Pakistani society, women being stigmatized as more intelligent and far less matured socially ("The Other Self: Conflict, Confusion or Comprise".[43]

Muslim women are not adopted to western feminism, the majority of people are unaware of any feminist movements in Islamic countries, according to a recent study. Islamic feminism establishes women's roles in accordance with Islamic law. In particular, Pakistan is working to define the difference between the Western and Eastern concepts of feminism and to define the term "feminism" in the context of Islamic terminology.

This study will be carried out with an analytical viewpoint on Pakistani urban women's socioeconomic advancement in the sense of empowerment. Women's right to work outside the home is restricted by social values, beliefs, and traditions in various tehsils. Even though they had access to employment opportunities and even though these jobs were traditionally held by women, the male household member and occasionally other female household members forbade women from leaving the house to work. In some traditional societies, it was unwritten law that women shouldn't work because doing so could lead to them becoming independent.

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[43] "The Other Self: Conflict, Confusion or Comprise", *National Commission on The Status Of Women*, (2006): 159.

Women's rights are protected by Pakistan's constitution because that country is a signatory of the Convention on the Eradication of all forms of discrimination against Women (CEDAW), which was adopted by the UN on December 18, 1979. However, there is still a need for concrete steps to make the convention's provisions effective. The discussion of Articles 25, 34, and 35 will take an analytical approach, with an emphasis on Pakistan's urban areas. The study will also attempt to educate readers by presenting Pakistan's socio-economic development and the development of its social environment. Because social norms forbid women from working outside the home in Pakistan, a sizable portion of families that are below the poverty threshold are more dependent on their male relatives to maintain the household routine. In addition, it is becoming more common for women to work outside the home in urban areas. This trend is less satisfactory in the rural areas of Pakistan.

By demonstrating from the Quran and the Sunnah that Islam guarantees the highest level of women's empowerment, Bugaje (1997) has addressed all concerns regarding the low status of Muslim women. This complexity should serve as a warning against making hasty generalizations about how Islam views women.

In her discussions of the economic roles of Muslim women in Iran and Indonesia, Bharmitash (2002, 2003) demonstrated that Islam does not prevent Muslim women from contributing to their countries, but it does place some limitations and obligations on them. The fight for female issues in the Islamic Republic of Iran underwent a new phase with the beginnings of the Reformist motion in 1997, according to Hosseini's 2002 presentation of a detailed account of the subject. The other is a human rights- and democratic-based, pluralistic, and tolerant form of Islam.

Between the middle of the 1970s and the early 1980s, conservative ideology kept married women out of the workforce while subsidized consumption from oil wealth transfer reduced the cost of children. Oil price collapse and structural change decreased household resources and effectively controlled fertility.

Since the 1950s, girls have received higher education than their own parents, which boosts their status. Gallant (2008) introduced the case for feminism in the Arab world; she came to the conclusion that these modern feminist approaches are only feasible in Arab Muslim countries if they satisfy the regional and religious requirements. Finally, we draw the conclusion that empowering is a multifaceted process to which many different factors contribute.

1.5. Research Gap

Following a literature review on Islam relating to human rights in general and women empowerment in particular it came to knowledge that the religion has always supported women's rights and their empowerment. However, there exist some misconceptions about women empowerment especially in the context of Muslim world in general and Pakistan in particular.

The Pakistani society is being blamed for depriving female from fundamental rights including giving due share in inheritance, participation in political activities and others. Such misconception is further strengthened by media's biased approach, ignorance about the true Islamic teachings, prevailing customs, regional trends and cultural norms. Since no significant research has been done on the issue of the Islamic concept of women's empowerment, which should be based on some empirical or concrete evidence, particularly in Pakistan, there isn't much information available. This

study will attempt to fill the knowledge gap by analyzing the major factors that influence female equality in rural Pakistan with a particular focus on Islamic teachings. It will be brought to surface to understand how Islamic teachings affect women empowerment.

Limitation and Delimitations

This study will be conducted in the remote and backward region of Lower Dir, Pakistan. The study focused on Islamic teachings and its effects in women empowerment however, the effects are analyzed in the context of women's status of education, access to assets or possession of assets acquired as her due share in inheritance, and their involvement in decision making process. Due to prevailing regional tendencies, customs, values and folkways coupled with some structural impediments and geographical limitations an attempt has been made to overcome these obstacles.

1.6.   Statement of the Problem

The women empowerment is one of the hottest debates of the current century. Numerous countries, organizations and societies are talking about the freedom and empowerment of women regarding jobs, work, speech, movement etc. As the role of religion in any society is very important, therefore, before going into details about the women empowerment, every society compares the women empowerment with their respective religious provisions and limitations.

Like Christianity, Hinduism and other religions, Islam also talks about women empowerment and provides sufficient space and provisions to the Muslim women. The focus of current research is to find out provisions for women empowerment in Islam and to examine its effects in one of the Pakistani societies, which is district Dir (Lower) of Khyber Pakhtunkhwa. The study is in attempt to assess effects of Islamic teachings in women socio-economic and socio-political empowerment in the context of Dir (Lower),

Khyber Pakhtunkhwa. Women in the shape of daughter, sister, wife and mother have been provided a number of provisions and permissions in Islam which have been compared with the Muslim society in Pakistan and an attempt is made to find out results whether women are truly empowered in Pakistan or otherwise.

1.7.   Aims of Research
Primary goals of the research are:

- To assess influence of Islamic teachings on women empowerment.
- To evaluate contemporary trends in women's empowerment in the context of Islamic teachings.
- To dispel misconceptions about Islamic conception of women's empowerment.
- To ascertain effects of Islamic teachings on women empowerment in the context of Pakistan.

1.8.   Objectives of the Research
- To analyze Islamic teachings to understand their potential impact on women's empowerment.
- To assess contemporary trends in women's empowerment within the context of Islamic teachings in Pakistan.
- To clarify and dispel misconceptions surrounding the Islamic perspective on women's empowerment.
- To investigate the effects of Islamic teachings on women's empowerment across various aspects of Pakistani society.
- To examine the interaction between Socio-economic, Socio-religious and socio-political factors in shaping women's empowerment in Pakistan.
- To collect empirical data to gauge women's perceptions about Islamic teachings and its role in their empowerment.
- To provide actionable recommendations for policymakers and community leaders to enhance women's empowerment within Islamic principles.

- To contribute new insights to the academic discourse on Islamic teachings and women's empowerment in a global context.

1.9. Research Questions

The main questions that guide this research are:

- What are the misconceptions regarding Islamic teachings pertaining to women empowerment, modern trends and women empowerment from an Islamic perspective?
- What is the nature of rights being enjoyed by the women of Pakistan?
- What is the impact of Islamic teachings in the empowerment of mentioned area's women?

1.10. Research Methods and Methodology

To determine the estimations, descriptive statistics as well as the Ordinary Least - square (OLS) approach was employed. Despite of the progress in computing power and survey information that made it easier to utilize other, more complex estimation techniques, the (OLS) remains one of the most popular methods for assessing the reliance of different factors in empirical model, and it produced results that are adequate. The fit quality is measured using the R-squared statistic, which ranges from 0 to 1. The value that is nearer to 1, signifies a better fit. This demonstrates the proportion of the dependent variable's total variance that the control variables can account for.

a. Sampling and Sample Size

The sample size is two hundred women from the district, which represents one of the Pakistani societies. By collecting data in the regional tongue, typically Pashtu, the survey was conducted in English. The participants' age range is between 19 to 65 years. All women, wedded or not, employed or not employed and skilled or not skilled have been considered as responding women.

The sample size of two hundred women from the district, with fifty respondents randomly selected from each of the four tehsils (Lal Qilla, Samrbagh, Munda, Balambat), using a purposive non-probability sampling technique for justification purposes.

Purposive non-probability sampling is often employed when researchers seek to select specific individuals or groups from a population that possess certain characteristics or traits relevant to the study. In this case, the decision to select 200 respondents from the districts and distribute them evenly among the four tehsils is guided by the desire to gather a representative sample from various segments of the Pakistani society.

By deliberately choosing respondents from each tehsil, the study aims to capture a range of perspectives and experiences that might be influenced by geographic, cultural, and socio-economic differences. This approach helps to ensure that the sample is not entirely random but rather chosen with a clear purpose in mind – to provide insights into the diverse aspects of the chosen society.

Therefore, the utilization of a sample size of 200, distributed across the four tehsils, through a purposive non-probability sampling technique is justified by the intention to acquire a meaningful representation of the Pakistani society, enhancing the study's ability to draw insightful conclusions and make informed observations about the chosen population.

b. Data Collection

Women empowerment has multifaceted dimensions therefore, a list of variables is constructed to make women empowerment indices to identify potential determinants.

These include: women's education status, women having possession of asset acquired as her share in inheritance, political rights, and freedom of choice, speech, and movement.

c.   Reliability Test

It is fundamental to test the unwavering quality of the contraption and equipment. Unwavering quality examination measures the consistency of things and cross the data. Dependability co-efficient decides the total to which results on a scale can be assessed as inside consistent of strong. Unwavering quality coefficient generally called Cronbach alpha is an extent between class association and its range is from 0 to 1. Cronbach alpha relies upon spaceman Brown condition of the conventional theory test and uncommon plans of Kuder-Richardson. No, any assessment could be performed without assessment estimation of the size of screw up. Cronbach alpha is conveyed as seek after.

Table 1.1. Classification of Cronbach's

Reliability Statistics	
Cronbach's Alpha	N of Items
.876	42

0.9 ≤ α	Excellent
0.8 ≤ α < 0.9	Good
0.7 ≤ α < 0.8	Acceptable
0.6 ≤ α < 0.7	Questionable
0.5 ≤ α < 0.6	Poor
α < 0.5	Unacceptable

In our case, the Cronbach's Alpha value is **0.876**, and it's associated with a set of 42 items. This value suggests a relatively high level of internal consistency among the items in our scale. A Cronbach's Alpha of 0.876 indicates that there is a **strong correlation** among the items, suggesting that they are measuring a consistent and reliable construct. This suggests that the items in our questionnaire or survey are coherent and are likely

measuring the same underlying concept reliably. A validation certificate of the tool has also been obtained, accordingly.

d.   Hypothesis of the Research Study

Based on the above discussion, following testable research hypothesis have been developed:

Hypothesis 1:

H_0 Length of study and women empowerment are independent.

H_1 Length of study and women empowerment are dependent.2

Hypothesis 2:

H_0 Women empowerment and education of head of household are independent.

H_1 Women empowerment and education of head of household are dependent.

Hypothesis 3:

H_0 Women empowerment and Islamic teachings are independent.

H_0 Women empowerment and Islamic teachings are dependent.

1.11.   Statistical Analysis Plan

The research entails preprocessing questionnaire data, addressing missing values, and handling outliers. Descriptive statistics encompass mean, median, standard deviation, and categorical variable analyses through frequency distributions and histograms. Hypotheses are tested using chi-square tests for relevant categorical variables, elucidating associations or disparities. OLS regression selects dependent and independent variables. Coefficient interpretation and significance testing follow, with validation of regression assumptions. The research discusses practical implications. Limitations and potential research avenues are acknowledged, with supplementary details included in the appendix.

1.12. Organization of the Study

The final dissertation subsequent to the first chapter comprise the following series of

chapters:

Chapter 1   Comprises introduction, statement of the problem, research questions,

literature review, scope, significance, aims and objectives of the research.

Chapter 2   Background of Women empowerment and Islamic Teachings

Chapter 3   Women Empowerment

Chapter 4   Women empowerment an analytical study and Lower Dir

Chapter 5   Women Empowerment, data results, solutions and future suggestions

Chapter 2

BACKGROUND OF WOMEN EMPOWERMENT AND ISLAMIC TEACHINGS

2.   Introduction

Islam is a complete code of life and categorically defines and identifies its roles and responsibilities. Islam bestowed a respectable place and status for both men and women about fourteen years ago. The Holy Quran says "believers—both men and women—are one another's allies. They all encourage doing what is appropriate and forbid doing what is wrong, praying frequently, paying their purification obligations, and paying attention to God and His Messenger". (At-Taubah 9:71). Islam treats all individuals' families, communities, and inevitably all of humanity equally without any discrimination. The ensuing paragraphs reflect comparative analysis of the status pertaining to women's empowerment given by various cultures of the world.

2.1.   Women in Its Historical Perspective

No distinctions based on their culture, race, geography, or religion could limit their suffering. They have endured all kinds of deprivation, including abuse, sexual misconduct, violent behavior, sexual assault, poverty, malnutrition. Women encounter various issues on the diverse Indian subcontinent, which is multilingual, multicultural, and multi-religious. Only the dimension varies from one state to another, one society to another, and one location to another.

Even in the twenty-first century, women are still raped and tortured while the primary perpetrators go unpunished. They are still stoned for engaging in sexual activity, beaten, and considered witches. Many parts of the country still practice honor killing.

They also aren't allowed to use cell phones, choose their own clothing or professions, have limited freedom in terms of marriage and reproduction, are restricted from moving around freely within their communities, are discouraged from getting involved in politics, and many women continue to go hungry or receive only partial meals. In other words, they are held captive by societal taboos and deal with a variety of odd challenges all their lives.[44]

Women have been subjected to abuse from their protectants over the decades, including their parents, brothers, relatives, neighbors, and others all through their early years, their male friends and admirers during their teenage years, their married and in-laws during their wedded lives, and their sons and other family members all through their elderly years. Man's use of woman as chattel through antiquity and at different stages in their lives has caused her immeasurable harm. This led to the statement that "This matter of female issues was a universal problem and so as old as mankind. Men have consistently denied women the privileges that God gave them in conjunction with every other human because they are seen as inferior by them. (Langley & Fox, 1994, pp.100-101).

In Pakistani society, women suffer socioeconomic, ideological, religious, as well as economic subordination and exploitation. They are not treated fairly and are not allowed to take part in democratic activities on an equal footing with men.[45] Without 50% of the population participating in democratic decision-making processes and engaging in economic, cultural, and political activities, democracy loses all meaning and becomes paralyzed. Therefore, participation in development activities by both men and

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[44] V. M. Moghadam, *Modernizing women: Gender and social change in the Middle East* (Boulder, CO: Lynne Reiner Publishers, 2003), 21.
[45] Ibid.

women is required to ensure the sustainability of democracy. Without the active involvement of 50% of the population, or women, India's development is certain to be uneven. "Where few participate in decision-making, there is little democratic country; the more involvement there is in decision-making, the more governance there is," is a common saying (Verba & Nie, 1972, p. 1).

Although there is somewhat older historical proof of women, the research of women's rights unquestionably benefited from the feminist movement of the 1960s as well as 1970s. Women's scholars set out at this time to restore women to history and to themselves. First, it was important to acknowledge the significant (though frequently underappreciated) roles that women had been able to play in important historical studies and nationalist narratives related to politics, military conflicts, revolts, and social movements.

Indeed, the growing interest in gender history has compelled historians to consider how gender influences civilization as a whole with greater skepticism. In my own research, it has been interesting to investigate, for instance, how birth control policies from the middle of the 20th century—even when they were ostensibly directed only at women—were actually shaped by ideas regarding masculinity, sexual orientation, and the family, with far-reaching implications. I would contend that acknowledging this is essential for both understanding women's experiences of the past and our attempts to design and advance policies that support procreative justice for all in the present. In comparison to the 1960s, it would be less frequent to hear someone claim to be practicing "women's history" with a singular focus. Many of us find it challenging to isolate "women's experience," and as a result, we frequently move between different academic

communities and draw from a variety of traditions and theories. But while doing so, we must not lose sight of the important lessons learned from the last 50 years of women's history, including the understanding of the complex connections between the personal as well as political, the constant awareness of power dynamics in all spheres, the knowledge of interconnected systems of dominance, and the crucial dedication to always look for and pay attention to women.

Writing this history is often depressing because it exposes the extreme tenacity of various gender expectations and the damaging effects of racism, sexism, and imperialism. But there are also amazing moments of inspiration, such as when people overcame the narratives of their time to express analyses of their circumstances that seem profound even now; when masses of people banded together to demand change; when politicians put aside their differences of opinion and addressed hot-button issues; and when individuals' actions in informal settings sparked cultural revolutions that were unstoppable by political gridlock or antiquated laws. These instances can offer some useful advice and rhetorical resources for current struggles. Above all, they demonstrate how drastically things can change—both now and in the future.

Similar to numerous other "classical" communities, Indian society still is patriarchal. Patriarchal morals guiding sexual identity, reproduction, and socially constructed productions have been voiced through specific cultural metaphors. There have been overt laws depriving women of certain rights and prohibiting them from engaging in necessary individual behaviors. However, symbolism, or the dissemination of messages regarding women's inadequacy through tales that glorify their virtue and selflessness, is the more covert form of patriarchy.

It is also shown by the ritualistic behaviors that repeatedly emphasize female position as dedicated mothers and wives. Women are also instructed not to speak out against different types of discrimination, subservience, enslavement, and subordination. Women are prevented from having objectives outside of marriage by these preconceptions. Similar to how women's gender norms are built around femininity, men's sense of self is dependent on their capacity to control women. Until the daughter gets married, the father's honor and masculinity are symbolized by his protection of her and his insistence that she remain virginal.

A sizable portion of ideas and trying to write about Indian men are restricted to a middle-class, urban stratum. Several book-length studies on various facets of Indian masculinity have recently been published using interdisciplinary approaches to the topic (Srivastava, 2004, 2007; Osella & Osella, 2006, Alterno and Mittapalli, 2009). Indian masculinity is difficult to theoretically explain. In a literal sense, maleness refers to traits or qualities that are thought to be typical or fitting for a man. But how is a man from India different from other men? Is it even possible to separate here between experiences of men inside the respective societies that make up our world, or are we attempting to challenge a single authoritarian male authority? When attempting to comprehend Indian masculinity, the researchers were forced to consider a number of issues. Male confusion about their role has been attributed to women's requirements for liberty and equality, according to critics in the profession of masculinity studies like Brittan (1989).

The reliant housewife model of a family is disintegrating, and one of the issues that has plagued men is how they can demonstrate their superiority and masculinity in these new conditions. Additionally, sociologists like Bradley (2013) contend that in

response to societal and cultural changes, new definitions of masculinity and the rise of female empowerment have emerged. Thus, the replacement of Connell's hegemonic masculinity by the New Man, also known as the feminized man, has sparked a public outrage about what it signifies to be a man there at start of the 21st century.

Natural resources and cultural heritage are abundant in India. During the Vedic era, women in India enjoyed parity with men in all spheres of life. Women were informed and married at an advanced age, according to the great ancient Indian souls Patanjali and Katyana, and they also had the freedom to choose their husbands. Aryan and Mughal invasions during the Middle Ages led to a decline in women's status in society.

The alien culture was forced upon Indian women. Women were treated as second-class citizens during this time due to the dominance of the patriarchal system. For Hindu liberals and conservatives alike, India's historical knowledge ultimately led to the development of persuasive rhetoric, particularly with regard to the myth of the Vedic era as the golden age of Indian womanhood. This portrayal made Aryan women the only chronological figures that were important, having left Vedic dasi to be captured, ruled over, and sold into slavery by the occupying Aryans. The Vedic dasi was a member of the ancient Indian society as well, but she vanished and is not mentioned in the history of the nineteenth century. Nobody lamented her disappearance, but nobody also paid attention to her when she was there.

Women in Indian culture have a big role in the economy despite of having a very traditional function and also being subject to a variety of other limitations. In India, they make up a sizeable component of the labor force, with 20% of the population living in cities and over 40% in rural areas. Women work as physicians, attorneys, educators,

medics, architects, and public servants in urban areas. Some women are employed by regional, global, and regional NGOs. The unemployment rate among Indian women increased from 31percentage points in 2008 to 35percentage points in 2009, making it the second major issue they face (World Bank, July, 2010).[46] For a very long time, women who pursued work beyond the fields or industries had challenging circumstances. Government data shows that 22percent of total of Indian women over the age of 10 are now working, an increase from 14percentage points a decade ago.

In farming, where they harvest crops and chilies for a wage of less than 50percentage points each day, women make about 3/4 of the labor. In unauthorized manufacturing, which creates things like footballs, bed linen, and shirts, women make up 57percent of the labor, based on the Indian Institute of Working population and Economic Research. Despite this, they put in more work and earn less income than men do (as cited in Mangi, 2011, para. 5). The organization estimates that in 2009, women in the industrial industry received an average of 2,914 rupees per month, or roughly 41percent of what men earned monthly.

Iranian feminist groups' growth and the situation and privileges of women now seem contradictory and tangled. For example, how is it possible for women to exhibit remarkable academic pursuit in a conservative Islamist priesthood country which has continued to seek gender separation and a plethora of extreme forms of legal gender bias exceeding males in postsecondary learning? So why do job prospects, levels of commercial and occupational migration, or involvement in strategic decision for women not correspond to their remarkable academic attainment? Why are Iran's levels of female

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[46] World Bank, "Poverty Status in India: A Profile Based On National Risk and Vulnerability Assessment" (NRVA) 2007/08 (July, 2010).

work force participation as well as representation in parliament among smallest in the world, even when compared to other countries? How, for instance, did Iran able to lower birthrates by over than two-thirds during a few years, from 6.68 births per woman in the beginning of the 1970s to roughly 1.8 in 2010—and at all to 2.4 in remote regions? How it happened after the Islamic regime of Iran destroyed its family planning apparatus soon after the revolution in 1979 as it was believed to be an European invention? What causes caused the once pro-abortion stance of a conservative state to be universally accepted as contemporary contraception and birth control? And why has the government (or at particular its more influential and conservative section) failed to truly alter spermatogenesis to a far faster proportion despite its recent return to fatalism?

The patriarchal and paternalist trends in Iranian culture and history, whether secular or religious (Islamic), the government action and state philosophy, the influential ideological as well as intellectual trends like nationalistic, anti-imperialism, communism, Islamism, and more lately liberalism and a civil rights framework, have all contributed to women's contradictory status in contemporary Iran. Laws and practices and intellectual discourses regarding women's rights and gender issues have been influenced by external as well as international factors, particularly Western imperial meddling.

The increased processes of globalization, the global currency of the human/rights women's discourses spreading through the General Assembly (UN), transnational feminist activism, and new communications technologies such as satellite television, the Internet, and social media are another set of factors that have gained more sway in recent years. A "global" dialectic—defined as the interaction of local-national factors with global-international factors—has become more intense as a result of increased

globalization. Due to the effects of millions of forced or consensual emigrations and exiles, most of whom settled in Europe and the United States over the past four decades, the worldwide and transnational dynamic nature in Iranian society has become particularly intensified.

2.2. Arabian Culture and Women

Females actually occupy a very particular place in Arabian culture since they are naturally and physically more delicate and sensitive than men. By the grace of Allah, only women are capable of bearing a child. Without it, there wouldn't be any life on this planet. She will undoubtedly have additional burdens if women are nominated at the same time as men to carry the family's financial load and other tasks because it is impossible to overlook the importance of birth.

Assume that if, it is stated in the sacred scriptures that both men and women are equally accountable and will provide for the family, then it has become a rigid law that must be adhered to by everyone. Which must be extremely challenging for every female to carry out this duty? This can have a very negative influence on women. Because we are well aware that, for one reason or another, no woman in the world is 100% capable of working outside the home or is willing to do so. Nothing but the mother's body is what children are. Following a kid's birth, the mother and child have an incredibly intimate bond. Mothers have been given a higher status in Islam because of this. Mothers are endowed by nature with the rare ability to breastfeed their children. Therefore, it is abundantly obvious that from the moment of conception until delivery and throughout the breastfeeding process, the mother bears primary responsibility for the child, while the father plays a secondary role. In addition, the mother bears a greater proportion of the

responsibility for the child's upbringing than does the father. Islam, a practical religion, has therefore suggested some things.

In 2008, there were 23 percent more women working in Egypt than there were unemployed women, which was 21 percent. With sporadic variations, the percentage of men in the work force remained stable at 77 percent (World Bank, 2009).[47] Women made up 32% of the workforce in the government, compared to only 18% in the private sector. Less employment discrimination based on marriage and maternity leave in the public sector was one factor that led to this increase (Egypt Institute of National Planning & UNDP as cited in World Bank, 2009). 2008 saw a 21 percent female jobless rate and a 7 percent male unemployment rate (ILO as cited in World Bank, 2009). Higher education levels were also associated with more female unemployment (World Bank, 2007).[48]

Iran had a 15% female economic empowerment rate in 2008 compared to an 8% male unemployment rate. Similar to Egypt, women's economic empowerment rates rose as their education levels rose. Data also showed that women work in all professions, even those historically dominated by men, like the police and fire departments (World Bank, 2009).[49] Iraq. Women's economic activity in Iraq is among the lowest in the area at 13% compared to 75% for men (IHSES as cited in World Bank, 2009). Women's access to

[47] World Bank, "The Status And Progress Of Women In The Middle East And North Africa", Washington, DC: World Bank (2009).
Retrieved from http://siteresources.worldbank.org/INTMENA/Resources/MENA_Gender_Compe_ndium-2009-1.pdf
[48] World Bank, "Economic Development and Prospects: Job Creation In An Era Of High Growth", Washington, DC: World Bank (2007).
Retrieved from http://siteresources.worldbank.org/INTMENA/Resources/EDP_2007_REPORT_Aug7.pdf
[49] World Bank, "The Status And Progress Of Women In The Middle East And North Africa", Washington, DC: World Bank (2009).
Retrieved from http://siteresources.worldbank.org/INTMENA/Resources/MENA_Gender_Compe_ndium-2009-1.pdf

employment options was rated as inadequate by 45% of them, and there were 27% who indicated they had no opportunities at all (World Bank, 2009).[50]

In the context of Lebanon, comparing male labor force ratio which is 84 percent in Lebanon against the female labor force participation rate which is significantly lower. Furthermore, data showed that women, whose mobility was more constrained by sociocultural constraints, were unable to relocate to the Gulf to take advantage of newly accessible employment possibilities (World Bank, 2009).[51]

Morocco. In Morocco, 56 percent of working women are unpaid caregivers for their families, 31 percent are salaried employees, and 11.7 percent are self-employed (World Bank, 2009).[52] Women's economic activity was at 29% in 2006, while 10% of businesses were owned by women (N. Chamlou, 2008).[53]

Saudi Arabia. According to data, over 70% of Saudi Arabia's working women were foreigners (World Bank, 2009).[54] In comparison to men, women had an unemployment rate of 15%, which rose as education levels rose (from 5% to 15% for women).

Saudi Arabia has developed a new labor law in an effort to increase the economic and job options for women; nonetheless, women's economic activities have been constrained by laws requiring formal authorization from a male relative for work and travel. In addition to constraints, hiring women can be quite expensive for companies, particularly in the private sector. This is because of rigorous segregation rules and special

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[50] Ibid.

[51] Ibid.

[52] Ibid.

[53] N. Chamlou, "The Environment For Women's Entrepreneurship In The Middle East And North Africa", Washington, DC: World Bank (2008). http://siteresources.worldbank.org/INTMENA/Resources/Environment_for_Womens_Entrepreneurship_in _MNA_final.pdf

[54] World Bank, "The Status And Progress Of Women In The Middle East And North Africa", Washington, DC: World Bank (2009). http://siteresources.worldbank.org/INTMENA/Resources/MENA_Gender_Compe ndium-2009-1.pdf

facilities for female employees (World Bank Central Database as cited in World Bank, 2009).

2.3.   Islamic Culture and women

Islam places a high value on women's roles as daughters, sisters, wives, mothers, and aunts. In Islam, good daughter-rearing is highly regarded. In sunnah, the Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said that the person who takes good care of his two daughters will be rewarded by the Prophet Muhammad (peace and blessings of Allah be upon him) by being joined as two fingers of a hand on the Day of Resurrection. And on the Day of the Resurrection, the person who patiently cares for his three daughters will be repaid by keeping him safe from the Fire. A real Islamic daughter should aspire to be like Fatima, the daughter of the Prophet Mohammad (peace and blessings of Allah be upon him). In the hadith, it is stated that husbands and wives have obligations to one another.

The person who respects his wife the best is regarded as the best person. He needs to have compassion for his wife. In Islam, a husband and woman have equal rights. However, man now has the added duty of ensuring his family's financial stability. Additionally, he is not permitted to exploit his wife's assets without her consent. Islam elevates a woman's status as a mother. It is highly advised to heed her orders, show her respect, and be kind to her. Islam claims that the mother's feet are where paradise is. And everyone should strive to obtain paradise by giving their mothers the best care and treatment possible. Islam forbids breaking one's mother's rules. One should also never disrespect their mother. The mother has more rights than the father, and as she ages and loses strength, it becomes increasingly important for him to take better care of her. Islam values women as sisters and aunts as well. It is abundantly obvious from the hadiths cited

above that Islam offers women a sense of security throughout every stage of life. They receive royal treatment from their family. This demonstrates how much the authentic religion of Islam strives to uphold and defend its female followers.

An Islamic family shows its female members a great deal of love, respect, and affection, which gives them a great sense of security and contentment. Additionally, they are not left here to struggle alone to meet their basic necessities. The family's male members are expected to look after women at all stages of their lives. Some people do interpret these facts incorrectly in real life. Muslim women also don't have a free spirit. But has anyone ever made an effort to learn the truth about the so-called freedom of women that the majority of people support? Women's freedom and independence should not be confused with society's current trend-setting, eye-catching, dangerous, complicated, depressed, restless, compromised lifestyle. Women's empowerment requires a solid foundation that is deeply ingrained and does not vary with fads and trends. And regardless of the century we live in, a woman's self-respect should always be maintained. The religion of Islam first emerged some 1,400 years ago. Every facet of human life is included in the Holy Book of Quran.

In Islam, men and women are treated with complete and real equality. Everyone who is familiar with Islam and is aware of Islamic law as it is described in God's book, the Qur'an, as well as in the teachings and deeds of the Prophet Muhammad (Sunnah), readily acknowledges this reality.[55] According to the Islamic faith, all men and women— not just women were equally liable for the sin they committed during the initial stage of

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[55] The Messenger Muhammad's (PBUH) statements, deeds, and affirmations (consent) concerning the nature and application of Islam are referred to as the Sunnah. The Sunnah (Authentic hadith), which is a more prevalent name and is thought by some experts to be equal to the Sunnah, directly means as "sayings."

creation. Satan said to them both in a whisper: Your Lord has only barred you from this tree so that you would not be angels or immortals, exposing to them what had previously been concealed of their private parts. I am indeed offering both of you excellent counsel, he swore, adding that. (Surah Al-A'raf - 1-206) He cleverly duped them in this way. They started to cover them with bushes from the garden after they had sampled the fruit on the tree, which exposed their privates to them.

Islam holds both men and women to the same standards of human responsibility. Anyone who performs good deeds and who is a believer, male or female, is guaranteed to lead a good life, according to the Qur'an. Individuals who have done an evil deed will only receive punishment equal to that deed, however anyone who has done good deeds whether they were done by a man or a woman and is a believer shall reach heaven, where they will be showered with goodness beyond all measure.[56]

The commitment necessary for them to uphold God's law and Islamic teachings is the same for both men and women: It is improper for a believing man or believing woman to make a different decision in their affairs anytime God and his Prophet have decreed a matter.

2.4. Women's Status Before the Advent of Islam

Information on women in or before Islam is coined with Arabia however, in both cases it is extremely rare. The majority of it comes from historical accounts and hadith, early biographical descriptions and poems, Qur'anic interpretations, and historical traditions. A lot of presumptions have been made concerning pre-Islamic law because of disagreements over how the law was applied in Arabian society.

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[56] An-Na'im, Abdullahi Ahmed, "Islamic Law, International Relations, and Human Rights: Challenge and Response", *Cornell International Law Journal*, vol. 20, no. 2 (1987):1–21.

Our understanding of the time before Islam comes from a variety of sources, including the Quran, the Sunnah, literature, and several biographies. While another group was stirred to fear by their own interest, moved by erroneous suspicions of God — suspicions caused to ignorance, the Quran says of what is commonly referred to as eraj (ignorance) (Jahiliyyah) Q. 3, 154.[57] And when Abu Dharr reprimanded a man's mother, the Prophet Muhammad reportedly said to him that you are a man within whom there is Jahiliyyah (Jawad Ali, 40).[58]

As he appeared well before Negus of Abyssinia asking for asylum himself and the band of early Muslims who'd already escaped the oppression of Paganism Makkah to the security and generosity of the Christian Empire across the Red Sea, Jaafar ibn Abu Taalib provided a clear definition of Jahiliyyah. King said he. We were a Jahiliyyah people that worshipped idols, consumed raw animal meat, and engaged in abominations. Neglecting our family members and becoming bad neighbors (Zakaria Bashier, 18).[59] Jahiliyyah was then associated for Jafar with ignorance of it and departure from the genuine religion. A transgression with moral, social, and political ramifications. It suggested a manner of life in general. A widely accepted set of moral principles that the new faith aimed to replace. The passage from the depths of dark to the light is how the Quran depicts the transition (Q. 57, 9).[60]

Following extracts of various features pertaining to women status depict the picture of women's status in the era falls before the advent of Islam:

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[57] Q. 3, 154.
[58] Jawad Ali, *Tarikh Al-Areb Qabl Al-Islam* [The Arab History Before Islam], 40.
[59] Zakaria Bashier, *The Meccan Crucible*, 18.
[60] Q. 57, 9.

a. Veiling

Before the advent of Islam, the Assyrian law specified in writing who was permitted to wear a veil. Women who were related to seigniors and those who had previously been prostitutes but were now married were both required to wear the veil. The punishments for these ladies for wearing veils were terrible; some of them included being violently beaten or having their ears chopped off. Veils were not worn by prostitutes or slaves. In addition to labelling women based on their rank, the veil also assigned those labels depending on their sexual behavior and marital status (Q. 57, 9).[61]

b. Women With Higher Social Rank

Prior to the advent of Islam, lower-class women in Arabia had less rights than the general population. Many of them evolved into high priests, which would provide them even more privileges. These females had access to ownership and inheritance rights. Additionally, the naditum had able to actively participate in the local economy (Q. 57, 9).[62] Archaeological evidence from the Samad Late Early Medieval community in central Oman reveals both high- and low-status women (Paul Yule, 2014).[63]

c. Marriages

There were many diverse marriage customs in pre-Islamic Arabia. Wedding by consent, wedding by abduction, wedding by payment of money, marriage by inheritance, and mutah, or temporary marriage, were the most prevalent and well-known types of getting married at this time (N. Shah, 2006).[64]

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[61] Ibid.

[62] Ibid.

[63] Paul Yule, "Cross-roads – Early and Late Iron Age South-eastern Arabia", *Abhandlungen Deutsche Orient-Gesellschaft*, vol. 30 (2014).

[64] N. Shah, Women, *The Koran and International Human Rights Law* (Martinus Nijhoff Publishers, 2006), 32.

d. Agreement Marriage

In Arabia before the advent of Islam there were four types of marriages. This was a pact a man had made with the folks of his future wife. This coalescence could be between two families from the same tribe or two separate tribes. Some women had to cull between espousing a tribe member or a foreigner who would consent to live with the tribe since they were barred from getting espoused outside of their tribe. If a man and woman from different tribes were involved, the woman might forsake her family and live with her spouse on an eonian substratum. Unless a different acquiescent had been made beforehand returning the kids to their mother's tribe, the scion of these weddings were thought to be a member of their father's tribe.

The goal of intertribal unions was to guarantee the safety and ownership of the offspring the couple would have (N. Shah, 2006).[65] Some intertribal marriages gave women more liberation and the facility to divorce or separate from their spouses whenever they wanted. The women had certain customs that they followed to admonish their spouses of their termination, such as the following: If they resided in a tent, they convoluted it around such that the door once facing eastern, this now turned western, and when husband have optically discerned this, then understood that he had fired and did not enter (F. Mernissi, 75).[66]

e. Marriage by Mahr

Mahr's marriage was the customary form of matrimony. In these marriages, the groom or the groom's father gave the bride money as a sign that he could provide for her economically after the wedding. To marry them, say Mahr. Mahr plays a crucial role in Islamic marriage. Faridah is the term Allah used it to describe it. It denotes anything

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[65] Ibid.

[66] F. Mernissi, *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society* (Indiana University Press, (1987), 75.

certain and predetermined. The husband is required to pay Mahr. Mahr was usually represented to the father of the bride in pre-Islamic times and was considered his ownership (Muslim Women's League, 1995).[67]

f. Inheritance-Based Marriage

The practice of inheritance marriage involves passing on a man's wives to his son after his death (a man's son received all of his wives, excluding his mother). The son has a number of options in this situation. He had three options: he might retain them as his wife, set them up in a marriage by sale through which he would earn a dowry, or he could just fire them.

g. Beena

As per William Robertson Smith, the bena system of marriage was used in pre-Islamic Arabia. A wife would have her own tent, which would allow her to maintain her independence from her husband (William Robertson Smith, 167).[68] John Ferguson McLennan came up with the name after observing that the marriage in Ceylon (today Sri Lanka) is known as a beena marriage when the man moves to the wife's village. He proposed the term beena as a catch all term for this type of union (William Robertson Smith, 167).[69] Anthropologists refer to the social structure in which a spouse resides in or close to the wife's family as matri-locality.

h. Motherhood and Family Structure

It is challenging to determine the precise family structure in pre-Islamic Arabia because research on this topic has produced numerous conflicting results. Pre-Islamic Arabia may have had a patriarchal family structure with relationships within the family being between

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[67] Muslim Women's League. (1995). Women in Pre-Islamic Arabia. Muslim Women's League.
[68] William Robertson Smith, *Kinship and Marriage in early Arabia*, 167.
[69] Ibid., 70-71.

other relationships with men. Boys were preferred over girls in homes because men were seen to be superior to women.

It is said that women seemed to have no inheritance rights and that they did have no paternal responsibility within the family, even if their father had died suddenly. However, it is evident that many widows, like Muhammad's wife Khadeeja and numerous other early widows of Islam, were capable of inheriting from their spouses and were quite wealthy first before surahs on inheritance were revealed. Being a mother and producing male offspring was one of the mother's most significant responsibilities within the family. Despite having little rights in the home, women did play a limited number of responsibilities in society. Producing meals, milking animals, cleaning clothes, making butter, weaving tent materials and spinning wool, were some of the tasks performed by the women (Sahin Nihal, 2011).[70]

It was highly usual for families to lose a child childhood or during the kid's youth owing to several diseases and maladies in pre-Islamic Arabia, where the infant mortality rate was exceedingly high. If the infant lived, the community would celebrate the infant's survival with a social feast, during which they would name the kid and sacrifice a sheep in remembrance of the child's birth. Children did not deserve the same criminal penalties as adults (James Lindsay, 2005, 186–187).[71] Because men were regarded as superior and the most important component for being capable of fighting in the harsh desert environments throughout this time, it was highly valued for women to have male offspring (Sahin Nihal, 2011).[72]

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[70] Sahin Nihal, "Arabia in the Pre-Islamic Period". Retrieved November 30, 2011.
[71] James Lindsay, *Daily life in the medieval Islamic world* (Greenwood Publishing Group, 2005), 186–187.
[72] Sahin Nihal, "Arabia in the Pre-Islamic Period". Retrieved November 30, 2011.

Population control was very important, and some elements are set in place before anything proceeds, but not everyone was affected by it. People were worried about situations that would have an influence on their families and/or the community. The husband-and-wife work together to jointly plan the family structure. In order to ensure that the mother's and the children's health is not jeopardized and to further develop the family's well-being, it is crucial to decide how many children the mother will have and to space out the pregnancies (Stephen Heyneman, 2004, 121–123).[73] People also emphasized the value of breastfeeding, which was a baby's basic human right for 2 years (James Lindsay, 2005, 186–187).[74]

2.5.   Women's Status After the Advent of Islam

Islam has established guidelines to preserve the protection, chastity, and humility of both men and women since, these virtues are crucial to the survival of societies. In the Holy Quran, Allah Almighty categorically declares: He made you of one soul. Then He created its mate from it. Allah, the creator of the heavens and the earth, has created partners for you among the beasts and among yourselves, multiplying you as a result. He is the Hearing and the seeing, and there is nothing comparable to Him.[75]

Islam holds that the same source created both men and women.[76] In society, men and women are treated equally. If a woman is falsely accused of immorality or adultery, the offender will be punished same as if a man had been accused instead. In the Glorious Qur'an, Allah, the Dignified, says that people who charge chaste women and fail to produce four witnesses should be given eighty lashes and that testimony from them

[73] Stephen Heyneman, *Islam and social policy* (Vanderbilt University Press, 2004), 121–123.
[74] James Lindsay, *Daily life in Medieval Islamic world* (Greenwood Publishing Group, 2005), 186–187.
[75] Ash-Shuraa: 11.
[76] Abū Dāwūd Sulaimān b. Ash'ath. Sunan Abū Dāwūd.(Beirūt: Al-Maktabā al Asriah, N.D):234, Tīrmidhī, Muḥammad b. 'Isa. Jāmi' at-Tirmidhi, (Egypt: Shirkat Maktaba wa Matbā'tū Mustāfā al Bābi al Ḥalbī, 1395 A.H.) :113

should never again be accepted. These people are blatantly disobedient.[77] The best character belongs to the most complete believer, and your best self belongs to your womenfolk.[78]

Mulana Maududi cites a holy Quranic phrase that refers to men as the qawwamun,[79] or protectors and maintainers, of women to defend the innate superiority of men. This verse is typically misconstrued to mean that women are less important than men. Similar to how the social and political model presented by holds that man is the head of state at the national scale and the major provider at the family level, woman is saddled with a subservient duty as the protector of the home. In addition, the Quran says: Males are a level above them, and they (women) enjoy privileges similar to those of men over them (Al-Baqarah 2:228).[80]

The level Quwam, on the other hand, relates to preservation and protector and describes the biological distinction between the two. In Islamic, there are also special rules, restrictions, obligations, and duties that apply to men. Ones Allah-consciousness and awareness are the only things that matter in the eyes of Allah the Creator of everything including humanity and the cosmos, and are the only things that make one important and respectable (Taqwa).

Male family members are treated as kings in contemporary society from the moment of their birth. They become pompous and haughty as a result of this upbringing and the unjust attitudes of the entire society. They are aware that, as boys, they are free to do whatever they desire. All of these mentalities are the result of ignorance and an

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[77] An-Nur: 4
[78] Muḥammad B. Tīrmidhī, *Isa. Jāmi at-Tirmidhi* (Egypt: Shirkat Maktaba wa Matbāʼtū Mustāfā al Bābi al Ḥalbī, 1395 A.H.), 1162
[79] Al-Nisa4:3.
[80] Al-Baqarah 2:228.

unfavorable environment. Both men and women experienced this dominance throughout their lives. The large bulk of the contemporary women accepted it as their lot in life. But this mentality of inequality also affects and exists in relationships between men and women. Islam's perspective on significant problems has to be stated more clearly (J. A. Badawi, 1971).[81]

Because of this male dominance in contemporary society, male family members occasionally treat sinf-i-nazuk with abuse and violence as if it were their birthright. Islam vehemently forbids beating and mistreating women. As recounted by Hazrat Ayesha (RA) in an authentic tradition, the Prophet Muhammad (SAW) always treated his wives with respect, care, and compassion. To encourage the male liberty in contemporary society, domestic, economic, spiritual, religious, and academic obligations have been compromised.

a.   Political Rights of Women in Islam
All human deeds are seen as obligations from an Islamic perspective (Haifa A. Jawad, 1998, 83-99).[82] As a result, governmental actions are also seen as obligations. The concept of vicegerency, or the human depiction of God on this planet (khilafah), also includes both men and women, and which entails both individual and corporate responsibility to carry out God's commands on earth, is the foundation for the obligatory nature of all actions, including political ones. The responsibility for managing the political matters of their community falls equally on the two of them because they are friends (auliya'), uphold justice, and forbid evil. And as is well known, the purpose of all legislative, executive, and judicial actions is to encourage virtue and ban evil.

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[81] J. A. Badawi, *The status of women in Islam* (Al-lttihad, 1971), 8(2).
[82] Haifa A. Jawad, *The Rights of Women in Islam an Authentic Approach* (New York: ST. Martin's Press, 1998), 83-99.

Therefore, Muslim women share the same political responsibilities as their male counterparts and have a significant role to play in society. In the early days of Islam, this role was utilized to benefit the fledgling Islamic community in Medina and for some time following. Because women were extremely involved in politics and society, particularly during the time of the Prophet. They were able to contribute to the process of establishing Medina civilization because they were permitted or even encouraged to do so, and they excelled at it.

There are arguments both in favor of and against women holding political office in Islam. A female can neither be the state head nor did the country's main executive member, according to those oppose, who cite the following verses from the Holy Quran as proof:

i.   They (women) have rights that are akin to those of males who are a caliber above them in benevolence. Allah is Vigorous and Wise. (Pickthal 2: 228).

ii.   And evoke two witnesses from among men and If, two males are not available, then a man and two women that you approve of can accommodate as witnesses so that if, one makes a mistake due to forgetfulness, the other will recall (Pickthal 2:282).

iii.   Since Allah has given men more (power) than women and since they support them with their resources, males are the ones who safeguard and sustain women. As a result, the righteous women faithfully obey their husbands and provide protection   when their husbands are away (Mushaf 1410H.4:34).

The next passages of the holy Quran are quoted by those who believe that a woman can hold the role of chief executive or leader of a Muslim state:

i. And don't covet the things that Allah has given some of you an advantage over others in. A wealth from what they have gained goes to men, and a fortune from what they have earned goes to women. Ask Allah for His gift rather than being envious of one another. Lo! Allah is always aware of everything (Pickthal 4:32).

ii. The believers, including men and women, look out for one another's friends; they uphold worship; they give to the needy; and thus follow Allah and His prophet. They also encourage correct behavior and ban evil behavior. These will receive mercy from Allah. Lo! Allah is Strong and Wise (Pickthal 9:71).

iii. And those who build worship in response to their Lord's call, whose affairs require advice, and who make use of the resources we have given them (Pickthal 42:38).

b.   Economic Rights of Women in Islam

In Islam, women are free to venture out and engage in a variety of economic pursuits like commerce, agriculture, industrial, and productive activities. Normally, women govern the economy inside the four walls of the home. Previous to her marriage to the Prophet (SAW), Lady Khadijah, the very first woman to recognize Islam, was active in business. The Prophet used to oversee the governance of her enterprise. She also ran the company herself after getting married. Abdullah bin Rabiya used to import fragrances from Yemen for his mother, Asma bint Makhrama to sell during the caliphate of Umar (Ibn Sad, *Tabaqat,* vol. 8, 220).[83] Thus, it is evident that women are permitted to engage in business operations in Islam. The Prophet's close friend Abdullah ibn Masood (RA) did not object to his wife's work as a producer. She approached the Prophet and introduced herself as an artisan who was well-paid for her work. Whether she could use her wages to provide for

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[83] Ibn Sad, *Tabaqat,* vol. 8, 220.

her family (as the family was poor). When she responded in the positive, the Prophet (SAW) indicated that she would receive an award from Allah for doing so (Ibn Sad, *Tabaqat,* vol. 8, 220).[84]

Islam changed all of this and promoted gender equality. Additionally, it gave women the inheritance right, and as a result, they received their fair portion in accordance with Islamic law. The ensuing paras reflect the women status in economic spheres of the society:

c.   Independent Ownership Rights
Prior to actually Islam and even in this century, women were denied the right to independent property ownership. A woman has the right to own her own money, real land, and other assets, according to Islamic law. Whether she is unmarried or married, she is fully acknowledged. She still has full control over the purchase, sale, mortgage, and leasing of any or all of her properties. She has this privilege under contemporary law both before and after marriage. The Muslim lady has the legal right to be anonymous and financially independent. Unlike men, married women are free to keep all of their assets and income for themselves without having to discuss it with their partner (A. Y. Al-Hibri, 2000, 37-66).[85]

d.   The Freedom to Carry-on Job and Possess Property
Every human individual has the entitlement to an expedient of subsistence, and those in positions of economic or political ascendancy are not granted the right to gainsay others their fundamental desiderata for survival by glomming or squandering resources that God engendered for the good of all humanity. Both men and women are encouraged to work

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[84] Ibid., 212.
[85] A. Y. Al-Hibri, "Muslim Women's Rights in the Global Village: Challenges and Opportunities", *Journal of Law and Religion*, 15 (2000): 37-66.

because it's one of the primary means of support. To males is assigned what their earning, and to women what they earn, in Al-Nisa Surah (4:32).

The fact that both men and women should be allowed to the means to feed themselves is a crucial factor in this situation. The ability to manage and control access to assets is one such tool. Because of this, Islam gave both men and women the freedom to access property and to manage their own finances.

e.   Inheritance

Islam has granted women a portion of inheritance in addition to acknowledging them as autonomous human beings who must also be acknowledged in order for humanity to exist. As a mother, a wife, a daughter, and a sister, a woman had the same rights to individual property ownership that were later accorded to women in England. The Glorious Qur'an contains a mandate from Allah, the Exalted, about your children's (inheritance): Allah commands you to give the male a portion equal to that of two females (Al-Qur'an, 4:11).[86]

People who don't understand Islam assert that it treats women unfairly when it comes to inheritance. Despite the fact that they are the children of identical parents, they believe it is unjust to give the man double and compared to the female. If an objective student of knowledge concentrates on the specifics, he or she will see the flaw in this opinion because Allah, the Exalted, provided a complete and precise manner of women's succession in the Qur'an and the Sunnah. To start with, Allah has decided each relative's part according to their relation to the deceased. According to He the most-wise, Whether

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[86] Al-Qur'an, 4:11.

the asset is modest or huge, there is a mandatory portion for men and a voluntary portion for women from the assets left by parents and even those closest related (Al-Qur'an, 4:7).[87]

Allah has specified the following three categories of portions for a woman's inheritance:

a. A woman will receive the half share as a guy.

b. The proportion of a woman will be roughly equal to that of a male.

c. A woman will receive half of a man's portion.

This implies that the least amount she must contribute is half, which is incredibly kind given that women never have ongoing financial obligations as children, sisters, wives, or mothers—all of which fall exclusively on the shoulders of the men in the family (Abdul Rahman Al Sheha, 89).[88] The right of inheritance for women is addressed throughout the Qur'an and was established by God Almighty.

f.   Female Maintenance

The Arabic word Nafaqah, which is translated as maintenance, literally means that which is what a person spends over his offspring (and dependents); in law, it denotes food, clothes, and housing, while in everyday speech it denotes food (Badr Alam Khan, op. cit., p. 34).[89] For the financial security of women, the Qur'an contains a variety of traditions and stipulations, some of which are listed below:

Property and money are essential to life; safeguard them (Al-Qur'an, 4:5).[90] Property and money has been given importance in the Holy Quran and its protection has been made obligatory for being its essential for sustenance. And all Muslims have a responsibility to support their underage children. There isn't any sex-based prejudice. People engaged in female infanticide during the time of the Jahiliyah, which Allah

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[87] Al-Qur'an, 4:7.
[88] Abdul Rahman Al Sheha, *Women in Islam and Refutation of Some Common Misconceptions*, 89.
[89] Badr Alam Khan, op. cit., p. 34.
[90] Al-Qur'an, 4:5.

forbade in the following passages: And that you promise not to kill your kids out of desperation.[91] Additionally, in numerous traditions, Prophet Muhammad (SAW) praised people for not discriminating against female children and declared that they would be saved from damnation for doing so (by those female child).

g.   Dower (Mahr)

Women have a right to a marital gift, known as Mahr, from the husband that is wholly theirs. They are not required to offer this present to their husbands or fathers, and they are free to use it anyway they see fit. Mahr, the wedding present, stands for love, adoration, and devotion. Give the women the dowries as a free gift (upon marriage), according to the Qur'an.[92] Dower is thus an essential component of marriage. If someone marries without giving dowry, he or she must give it at any point after the wedding; this is known as proper dowry. However, some legal experts believe that a marriage without a dower is invalid. However, according to Abu Hanifa and the school, a marriage would be valid as long as Mahr al-Misl was paid (Mu'allimus Sunan cited by Jalal ud Din Umari, 33).[93]

h.   Wife's Maintenance

Regardless of his wife's status or income, the husband is responsible for keeping her alive, even if he is less wealthy than she is. This responsibility involves meeting all of her requirements, including those for food, clothing, housing, medication, etc. She need not make any purchases. She is completely secure in her finances. According to reports, Prophet Muhammad (SAW) said that wives have rights over them; thus, give them better accommodation and food (Bulug al-Maram, MaktabaThanvi-Deoband, 333).[94] According to

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[91] Ibid., 6:151.
[92] Ibid., 4:34 .
[93] Mu'allimus Sunan cited by Jalal ud Din Umari, 33
[94] Bulug al-Maram, MaktabaThanvi-Deoband, 333.

Abdullah ibn Umar (RA), the Prophet stated that neglecting to care for those who must be cared for is sufficient grounds for wrongdoing.[95]

It is evident that women have received balanced financial rights during the continuation of marriage. There is provision for separation in Islamic law known as Talaq or divorce when a couple's relationship becomes so strained that cohabitation is no longer viable. But in the view that the Messenger (SAW) designated talaq as the most abhorrent among permissible things, this solution is the final one. The economic rights in this situation have also been granted to the woman (Badr Alam Khan, op. cit p. 41).[96]

i.   Support For the Divorcee
Financial guarantees for women in divorce cases include whole and unrestricted support throughout the waiting period, subsequently, and, if she is expectant, up until delivering. She has a right to child support if she has any offspring. The amount of support would remain the same as what was paid during the course of the marriage. However, there is debate when it comes to irrevocable divorce. Some legal experts believe she will receive up to the waiting time (idat), while others believe she won't receive anything in the event of an irrevocable divorce.[97]

j.   Social Rights of Women in Islam
Despite the fact that many Muslim women have historically experienced discrimination and persecution, many have also taken advantage of their rights and played important roles in society. Muslim women at the time the Holy Qur'an was revealed gained many rights under Islam. Islam opposed the patriarchal customs that prevailed at the time among the diverse tribes. Therefore, Islam was disparaged for being female egalitarian

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[95] Nasai al-Nafaqa.
[96] Badr Alam Khan, op. cit p. 41.
[97] S. Klasen, "Does Gender Inequality Reduce Growth and Development? Evidence from Cross-Country Regressions", Policy Research Report on Gender and Development, *Working Paper Series*, no. 7, Washington, DC: The World Bank (1999).

during the middle ages when women in Europe had deprived many fundamental human rights that Muslim women had experienced from the seventh century. Women had not previously have property rights, inheritance rights, or many other fundamental rights in the West (Hasan 2012). Examples from early Islamic history demonstrate that women held significant influence, more so than in any other civilisation at the time. Islam gave these women rights, which were further upheld by the Prophet Muhammad (SAW) and deeds with the ladies in his immediate vicinity.

k.   The Privilege of Life

The purity and inestimable value of a person's life are upheld by the Qur'an. In stark contrast to the prevalent custom of burying infant girls alive out of fear of shame and destitution, Sharia reaffirmed women's right to life. AlTakwir (The Overthrowing) is described in Sarah (81: 8–9) of the Qur'an and when the infant's mother, a female, is found buried alive. What offence was she killed for? In Surah (16: 58–59), says: One of them becomes distraught internally when informed of the birth of a female kid; his face darkens. Because of the unpleasant news he received, he hides him from his people with shame. Should he bury his (suffering and) scorn in the ground or keep it? Ah! What a terrible (decision) they make.[98]

l.   The Right to Pursue Education and Learning

Islam's primary tenet is that everyone should be capable of making their own decisions and have the freedom to do so. Both men and women are believed to have the capacity to reason, to discriminate between good and evil, to act righteously and refrain from doing wrong. Islam has always regarded the right of women to pursue knowledge and education as a positive directive. Islam promotes female rights as one of the ways to give them

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[98] Surah (16: 58–59)

power by educating them about their rights and encouraging them to take an active role in improving both their communities and themselves. Education is often seen as the essential first step in the freedom of women.

m.   The Privilege of Respect

According to the Quran, all people are deserving of respect and should not be subjected to cruelty or prejudice. Islam deals with this issue in a very firm manner that ensures and preserves security for women's reputation because it acknowledges that women are far more susceptible to accusations of adultery. Al-Nur (The Light), Surah (24:4), provides a clear explanation of this: Flog them with eighty lashes and reject their testimony forever, the Bible says of individuals who accuse chaste women without providing four witnesses to back up their claim. Such men are evil transgressors.

2.6.   Conclusion

Islam views men and women equally and advises both of them on their obligations and the easiest way to have fulfilling lives. Islam fully incorporates all the fundamental components needed for a woman to be empowered. We can see that both men and women have equal power here. Islam is a whole religion in and of itself. We don't notice any gaps in it. Every facet of human life is cared for. Islam has improved women's standing.

The most contentious topic in the world of development today is the idea of women economic empowerment. It is widely acknowledged that empowering women economically is crucial for long-term economic progress and the decline of poverty in developing nations (S. Klasen, "Does Gender Inequality Reduce Growth and Development? Evidence from Cross-Country Regressions", Policy Research Report on Gender and

Development, 1999).[99] It is unmistakably implied in the World Bank Policies Research Report that women's economic empowerment is increasingly being acknowledged as a significant policy goal for enhancing not only the wellbeing of women individually but also for its improve just on household (King Elizabeth and Mason Andrew, 2001).[100] Empowering Muslim women is another important topic that has received attention throughout the world, not only in Muslim nations. But in actuality, Muslim women today are among the social groups with the least power. About 1,400 years ago, women began to have a legitimate place in Islam.

The lack of strength is caused by corruption and non-Islamic customs that have been imported from other civilizations, not by Islamic beliefs. Regrettably for the Ummah, due to a lack of comprehension and accurate Islamic knowledge on the subject of women's economic empowerment, we are unable to empower a crucial human resource. According to the holy book Quran: The believers, including men and women, are one another's friends and guardians; they [all] encourage doing what is just and forbid doing what is evil, are steadfast in prayer, pay the required penance, and pay attention to Allah and His Messenger. (9:71 in At-Taubah)

Women can work outside the home without violating Islamic edicts. To protect the honor and dignity of women as well as the sanctity and stability of Islamic society, however, there are several requirements that must be met. Islam imposes a number of guidelines on women who work outside the home, including:

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[99] S. Klasen, "Does Gender Inequality Reduce Growth and Development? Evidence from Cross-Country Regressions", Policy Research Report on Gender and Development, *Working Paper Series*, no. 7, Washington, DC: The World Bank (1999).
[100] King Elizabeth and Mason Andrew, "Engendering Development: Through Gender Equality in Rights, Resources, and Voice", *World Bank Policy Research Report*, Washington D.C. (2001).

1. A woman's role as a wife and mother should come before any outside employment, women economic empowerment or conflict with it.

2. In order to avoid future arguments, a woman's economic empowerment should not cause conflict within the home. The husband's approval is necessary. The woman must receive her guardian's approval if she isn't married.

3. Women should adhere to Islamic principles in terms of their appearance, demeanor, tone of voice, and general conduct during economic empowerment. These might include avoiding men, dressing appropriately for Islam, avoiding them, strolling in a non-provocative way, and refraining from using perfume or makeup in public.

4. A woman's economic empowerment should not compromise her personal morality, compromise the morals of the community, include any illegal action, compromise her dignity and good manners, or expose her to temptation.

5. A woman shouldn't work in a position that requires her to interact and hang out with guys.

6. A woman should try to find work in fields that need her unique abilities or that are related to the needs of women and children, including teaching, caring for other women, midwifery, or medical.[101]

According to Moghadam (2003), a category of female professionals and people employed in the private and public sectors has undoubtedly emerged in many Islamic vast bulk societies as a result of rising educational attainment and economic empowerment trying to shift ambitions, financial concerns, and demand for relatively

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[101] T. Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Cambridge: Cambridge University Press, 2009), 81.

inexpensive labour.[102] According to Moghadam (2003), the persistent pay discrepancy among male and female workers—a gap that is harmful to women but profitable for employees—has been caused by gender relations. The vast majority of economically productive women in Sharia majority societies lack formal education, do not have access to social safety, work in the unorganized sector, and live in poverty as a result of the income gap. The information below explains how and why, at 32 percent, women's work participation in the government departments of various Islamic, Arab, and Muslim majority cultures continues to be the lowest in the world.[103]

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[102] V. M. Moghadam, *Modernizing women: Gender and social change in the Middle East* (Boulder, CO: Lynne Reiner Publishers, 2003), 21.
[103] Ibid.

CHAPTER 3

THE CONCEPT OF WOMEN EMPOWERMENT

3.   Introduction

The real essence of this study is to evaluate and assess the effects of Islamic teachings with respect to women empowerment in the context of Pakistan. Prior to embark upon such evaluation critical analysis of the relevant theories is inevitable. The main objective of this study is also to evaluate women empowerment in different contexts relating to socio-religious, decision making and political affiliation within the household. Moreover, socio-religious, level of education and employment status of a woman also require to be examined through the lenses of theorists.

The pre-twentieth era definitions of the word energize, "to encourage" and "to give authority to," are the only ones that are listed in the bulk of definitions. It's fascinating to think about this. The term that first appeared in print in the late 1700s might "authorize," "assign," or "allow." As a consequence, it's challenging to comprehend the idea of power. However, it also implies a dynamic, gradual shift of power. When the notion of democracy as well as "representative government for the people, by the citizens" needed human sacrifice 100 years ago, empowering seemed to be an unimaginable idea. People like Gandhi, Gandhi, Luther, and Mandela spearheaded countless cases of civic engagement in diverse nations throughout the world throughout the mid - twentieth century. From the viewpoint of the low-power group's members, empowerment refers to actions taken to increase their base of power.

3.1.   Different Theories of Women Empowerment

Female equality is a widespread trend right now. Women's empowerment has drawn the attention of academics from all around the world because the Nation was established, and many countries have incorporated the idea into their political platforms. At this point, the word "empowerment" has replaced the prior word "progress". Despite the fact that the term "empowerment" had grown popular during the 1960s, poetry did not begin to explore it in such detail until the 1980s. It took the UN almost 25 years to designate 2001, the "Global Year for Female empowerment" after establishing the "Female's Decades" in 1975. 2000 was also declared "Women's rights Year" in Pakistan.

Since, women often occupy uneven rank and roles throughout nearly all of civilization, it is crucial to give them equal opportunities in order to strengthen them. The term "empowerment" refers to a complex societal process that grants people personal freedom. It can also be characterized as a strategy that helps people build their strength to be used in their personal lives, groups, and communities by attempting to take action on topics they see as important. Empowerment is the process of enhancing a woman's or a society's religious, intellectual, cultural, or economic power.

Many other approaches for promoting women's liberty have emerged, focusing on autonomy, empathy visualization, and the assertion of basic rights. However, from the late eighteenth century, this historic claim in support of women's rights has gained popularity in many countries. Feminist movements used to be adamant in their belief that all women should have equal civil privileges and opportunities. It is a social and political movement advocates elimination of gender-based inequalities. Feminists from various

theoretical viewpoints disagree on the roots and foundations of patriarchy, the strategies being pursued, and the type and scope of reforms that is done, but they all agree that biological sex is not a basis for dominance or subordination. Feminism (The World Book Encyclopedia, 2004, 69)[104] is a tangible notion concerned with achieving political, economic, and social equality for women in comparison to males.

The feminist movement aimed to change cultural perceptions of women, as well as personal relationships and social structures, reflecting feminist objectives. Women who identified with the women's liberation movement envisioned a society built on cooperation, mutual respect, and an equitable allocation of resources, power, and responsibility between men and women. Many of them were left-wing activists who identified as radical feminists and were active in the civil rights, anti-war, and student movements of the 1960s. They preferred to be younger women with less professional and employment experience than women's rights campaigners (Encyclopedia of Women and Gender, vol. 2, 461).[105]

Small local nonhierarchical groups made comprised the women's liberation movement. Major portion of their work was done in the awareness-raising in groups, where women were discussing and analyzing their daily experiences. Men were identified as the controller of female in the workplace, personal relationships, and in family life, as well as the privileging of male perspectives throughout society. Thereby women came to understand that how their personal issues and problems are linked to a larger, social and

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[104] The World Book Encyclopedia, vol. 7, *World Book*, Chicago (2004): 69.
[105] Encyclopedia of Women and Gender, vol. 2, 461.

political structures. Subsequently, resulting in the enduring slogan of the second wave of feminism (Encyclopedia of Women and Gender, vol. 2, 461).[106]

The ideological divide between equal rights feminists and women liberationists began to fade in the mid-1970s. The majority of women, who identify as feminists, do not take a revolutionary attitude. They have, on the other hand, contributed to collective efforts to advance women's interests and bring about societal change. Women have founded organizations in a variety of settings, including academics, industry, labor unions, professions, and government.[107]

A variety of national professional organizations for women, such as a national association of professional women and a national organization of office employees, have been established. Moreover, several other organizations established as a national advocacy organizations. National Women's Health Network, National Black Women's Health Project, and National Latina Health Organization are examples of such organizations in the health-care field (Encyclopedia of Women and Gender, vol. 2, 461).[108]

In addition to traditional health followed by mental health as well as social services, feminists have founded service organizations. Women's centers, services for raped or sexually abused women and children, battered women's shelters, feminist therapy centers, and women's health clinics are among these institutions. The group takes feminist viewpoints on women's issues and connects them to the societal backdrop of female subordination. They are dedicated to upholding and strengthening the autonomy and competence of their clients. Non-professional volunteers and former clients frequently staff them, partly to combat the mystique of skilled professionals and to

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[106] Ibid., 462.
[107] The World Book Encyclopedia, vol. 7, *World Book*, Chicago (2004): 69.
[108] Ibid., 461.

encourage women's self-reliance and self-confidence. Typically, services are provided to women at a low cost or for free in order to ensure that women who cannot afford to pay do not miss out.

These organizations have sought to improve public perceptions of women's issues, change laws and policies, and reform the practice of police and district attorneys, physicians and nurses, mental health practitioners, and social workers, in addition to providing direct aid to individual women. Feminist consciousness is the recognition that individual women are members of larger social groups, and that her personal problems as a woman are issues that impact all women. As a result, the personal has become a political issue. Feminist consciousness is the recognition that women's experiences must be recognized in order for societal change to occur. The theories enunciate women empowerment are articulated in the ensuing paras:

3.2.   Feminist theory

Feminist theory is a philosophical examination of the gender notion and the meaning of sexual differences. The assumption that gender is determined directly by biology is questioned by feminist thought. Feminist analysis is often based on the assumption that gender is a socially constructed, historically changing reality. Feminist theories, in reality, serve as a critical foundation for feminist scholarship, research, instruction, therapy, and activism. There are numerous feminist theories that address:[109]

(1)   why women and men have held uneven power throughout history,

(2)   why knowledge has historically been accumulated by and for men and excludes women, and[110]

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[109] T. Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Cambridge: Cambridge University Press,
[110] Ibid.

(3)   how men and women might address these issues and attain equality.

Feminist theoretical systems are crucial to understand because they contain important information about diverse assumptions, goals, and techniques that feminists utilize in their work. Recent feminist scholarship suggests that feminism's rich and evolving history can be divided into three waves. The first wave, which spanned the 17th to 19th centuries, included contributions from feminists who worked primarily within the confines of existing rules and laws to achieve equality for women and the right to move freely in society. Feminism could have been defined a hundred years ago as a movement for gender equality; this is no longer the case. Of course, equality is still at the heart of feminist debate, but its recurrence in writing indicates that there is as much disagreement about its meaning as there is about its goals.[111]

The second wave of feminism spawned a range of schools of thought about the nature of gender oppression, suitable feminism goals, and the best ways to achieve these goals, spanning largely the 1960s to the 1980s. Liberal feminism, cultural feminism, radical feminism, and socialist feminism are four key ideologies linked with second wave feminism. Third wave feminism has provided elaborations and critiques of prior conceptions, and includes postmodern, women of color, lesbian, global, and generation X third wave feminism. While many second-wave theories (such as liberal and socialist feminism) were inspired by man-made theories and then modified to include gender perspectives, most recent theories have emphasized women's perspectives and sought to

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[111] V. M. Moghadam, *Modernizing women: Gender and social change in the Middle East* (Boulder, CO: Lynne Reiner Publishers, 2003), 21.

value diversity, flexibility, and multiple perspectives on gender relationships (Encyclopedia of Women and Gender, vol. 2, 461).[112]

a.   The First Wave

The emergence of clearly feminist views may be traced back to the late 18th century, albeit the term feminism was not used at the time. Approximately at the end of the ninth century, this phrase was coined. Feminism's original form was focused with equal rights for men and women. This meant equal rights as citizens in public life and, to a degree, equal legal status at home. The French Revolution and the American War of Independence affected and shaped early feminism. Both were proponents of liberty and equality. Feminists in France advocated for the revolution's ideas of liberty, equality, and fraternity to be applied to all, while women activists in America demanded that the principles of the revolution be applied to all (Nancy F. Cott, 1987, 14).[113]

In the last decade of the eighteenth century, the first serious critique of the social system that condemned women to a lesser position was made, in which equality and higher education for women were desired.[114] Later on, John Stuart Mill and his wife Harriet Mill Taylor provided theoretical support for equal-rights feminism (John Stuart Mill and Harriet Taylor, 1970, 91-94).[115] Suffragist movements arose in New Zealand, the Soviet Union, Germany, Poland, Austria, and Sweden from the 1850s onwards, focusing on gaining the right to vote.

Women's social attitudes, including artistic and literary portrayals, as well as social prescriptions for women's behavior, are now being called into question. Not only

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[112] Ibid., 470.
[113] Nancy F. Cott, *The Grounding of Modern Feminism* (London: Yale University Press, 1987), 14.
[114] Mary Wollstonecraft, *A Vindication of the Rights of Women* (New York, 1975), 34.
[115] John Stuart Mill and Harriet Taylor, *Early Essays on Marriage and Divorce in John Stuart Mill and Harriet Taylor Mill, Essays on Sex Equality* (Chicago: Alice S. Rossi, ed., University of Chicago Press, 1970), 91-94.

by demanding equal civil rights, but also by rejecting norms and adopting her own lifestyle and clothing, the new woman was opposing patriarchy. By the second decade of the twentieth century, feminists had shifted their focus away from gender equality and toward concerns that primarily affected women. In the second wave of feminism, these factors would become even more powerful.

b.   The Second Wave

The 1960s saw the rise of socialist and civil rights movements, which fueled the second wave (Judith Evans, 1995, 34).[116] of feminism. The feminist movement took a new direction, combining liberal, rights-based concerns for gender equality with demands for a woman's right to choose her own identity and sexuality. The concept that the personal is political was at the heart of second-wave feminism. It suggests that women are oppressed as a result of larger social and political structures, rather than in isolation. Second-wave feminists called attention to the ways in which the basic structure of society repressed women (Kate Millet, 1974, 56).[117] It was stated that men were considered as normal and women as outliers in culture (the other).[118] Another feminist called attention to patriarchy's pervasiveness and the ways it replicated itself in the family and society, particularly in literature.[119]

c.   Liberal feminism

Liberal feminism can be traced back to the liberal enlightenment, rationalism, and natural rights beliefs. Early liberal feminist theorists like Mary Wollstonecraft, Elizabeth Cady Stanton, and Susan B. Anthony built their ideas on the foundation laid by liberal male theorists who proposed that men have the ability to reason and are entitled to certain

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[116] Judith Evans, *Feminist theory today, an Introduction to Second-Wave Feminism* (London: Sage Publication, 1995), 34.
[117] Kate Millet, *Sexual Politics. Doubleday* (New York: Vintage Books, New York. 1974), 56.
[118] Simone de Beauvoir, 41.
[119] Kate Millet, 109.

inherent rights like liberty, life, property, and dignity. Liberal theorists felt that the best way to protect these rights is to enact rules that provide equal opportunity and ensure that people don't infringe on each other's rights. Liberal feminists pointed out how women have been left out of the liberal framework and advocated that women should have the same inherent rights as men to make productive individual choices, engage in the same opportunities and social contracts, and be treated equally. To put it another way, women deserve equality since they are capable of doing the same things as men.[120]

Liberal feminists have generally focused on reforming and redistributing people within existing power systems, rather than challenging the core structures or assumptions that underpin these institutions. Betty Friedan, Eleanor Smeal, Bella Abzug, and Zillah Eisenstein were all key contributors to liberal feminism in the twentieth century.[121] According to classical liberalism20, the ideal state protects civil liberties such as the right of ownership, the right to vote, the freedom of speech, the freedom of religion, and the freedom of association, and instead of interfering with the market, gives all individuals an equal chance to secure minimum gains within the market. In contrast, for welfare liberals, the ideal state is one that administers economic justice while putting less emphasis on civil liberties. They argued that the individuals' abilities differed.

d.   Cultural Feminism

The term cultural feminism has been applied to at almost two feminist schools of thoughts. The word refers to a divide within radical feminist theory, as defined by Linda Alcoff and Alice Echols. The term 'culture feminist' refers to a school of feminist thought that believes that both sexes have developed different sets of values as a result of

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[120] Encyclopedia of Women and Gender, vol. 11, 470.
[121] Ibid.

nature, nurture, or a combination of nature and nurture. On average, women value create and maintain intense, intimate, and caring relationships with others, whereas men value asserting their individuality and controlling their own and other's. As a result, cultural feminists oppose what they see as a masculine quest for political power, corporate position, and medical knowledge. Indeed, they argue that as long as our society's institutions are dominated by men's desire to control others, many women will be unable to survive, let alone thrive. Cultural feminists want to change competitive institutional relationships based on advancing individual interests into cooperative institutional relationships based on achieving a common goal (Janet A. kourany et al, 1999, 381).[122]

Top feminist perspective epistemologies or ways of finding knowledge are most closely tied to cultural feminist principles. Women, according to standpoint epistemologies, can be more capable than privileged males because of their outsider status in patriarchal society. Standpoint theorists are working on a method that will provide a more comprehensive understanding of women's world than the traditional scientific empirical method.

In line with connected thinking, the perspective method seeks to learn more about women's lives through qualitative inquiry that shows who they are as relational beings. They believe that women's ability to weave dense relationship networks is the source of any power they do possess in both the private and public spheres. However, they acknowledge that in patriarchal societies, women's caring posture might morph into a masochistic posture. Women who believe their interests are insignificant in comparison

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[122] Janet A. kourany et al, *Feminist Philosophies Problems, Theories and Applications* (New Jersey: Prentice Hall, Upper Saddle River, 1999), 381.

to men's or even children's interests may end up sacrificing their self-respect in exchange for servility.

e. Radical Feminism

The modern lady is confronted with major issues. Family, marriage, and especially women are all affected by urbanization, industrialization, and the global information explosion. Women are forced to labor outside the home due to economic pressures. As a result of the media's relentless promotion of sexual freedom, women pay a hefty price in the form of a rise in sexually transmitted diseases and the birth of children out of wedlock. As a result, today's women feel compelled to band together with other women to defend their actual interests. Unfortunately, radical feminism, which purports to be the voice of all women, has repressed many voices.

The advantage of radical feminism, on the other hand, was that it clearly embodied women by recognizing not only woman but woman-hood as a source of strength (Cynthia Cockburn, 1991, 27).[123] In the 1970s, radical solidarity with women took the shape of geocentric feminism or biological essentialism in an attempt to understand what was distinctive, inspiring, and Salvationist about living a female body in a patriarchal world. For some women, mothering was the most important activity in their lives. Whether or not we had our own children, radical materialists' portrayed women as carriers of a preserving love (Sara Ruddick, 1983, 471-89).[124] that translated into positive ideals of nurturance and human consciousness to a true humanist consciousness. French

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[123] Cynthia Cockburn, *In the Way of women, Men's Resistance to Sex Equality in Organizations* (London: Macmillan, 1991), 27.
[124] Sara Ruddick, *Pacifying the Forces Drafting Women in the Interests Of Peace* (Boston: Beacon Press, 1983), 471-89.

feminists who have spoken of feminine have also been lumped in with this group (Monique Plaza, 71-102).[125]

Radical feminism holds that women's biological traits are responsible for specific female psychology, while men's biology is responsible for the development of a distinct masculine psychology. Power-over, rationalism, and aggression are associated with men's psychology, while power-to, emotional, and nurturance are associated with women's psychology. Men's urge to dominate everything and everyone in their society has frequently manifested itself in suppressing women's pride and passion, according to radical feminists.

Biological determinism is a concept in radical feminism that locates psychological traits in biology. The biological determinism argument, according to which the majority of males are one way and the majority of women are the other, was rejected by socialist feminists. Many radical feminists believe that women's culture is simply one path to true emancipation for women. Although women's culture can provide a supportive atmosphere for women, it is nevertheless regarded as the only necessary and best means of achieving women's emancipation (Alison Jaggar, 1983, 256).[126]

f.   Socialist Feminism

As of many other 2nd wave feminist theories, social democrat feminist thought emerged in 19th century as a result of feminists' utopian visions of coequal societies where men and women will indeed communicate house duties, house work, and care for children in location of price warfare and enslavement. Fantasy, which discloses to living beings this same procedure of liberation, a fresh liberty in which the fresh talking being

[125] Monique Plaza, "Holomorphic Power and Psychology of Women", *Feminist Issues*, vol. 1, no. 1: 71-102.
[126] Alison Jaggar, *Feminist Politics and Human Nature* (Rowman and Allenheld, Totowa, 1983), 256.

accomplished independence from their behavior, that is, be separated from history and the world, contributes to the advancement of a public discussion that organizes the depiction of a new American club scene premised on blind faith through bioengineering as a technique. This offer of meaningless images to be used by Western democratic masses foreshadows a tragic end: a massive violence, leading to psychological decption tenacity, frustration, and violence that the current management of technical, economic and western scientific approaches is enforcing through public interference into the most deprived areas of the individual.[127]

Socialist feminist school of thought may appear to be an unexpected partner for postmodern thought currents. It, like many other second-wave feminist theories, aims to provide a solution to real women's oppression, in this case at the crossroads of capitalism and patriarchy. Patriarchy, which is said to have developed at different times and in different places, appears to some to reflect male detachment from the fetal growth and delivery processes that women alone go through (O. Burin, 230).[128] As a result, it finds the finest nesting place in the household's power relations. Capitalism, on the other hand, is the current economic arm of patriarchy and is embedded in the economies of most modern civilizations.

Like liberal feminists, socialist feminists seem to be worried about how work, schooling, and childcare obligations affect women. Socialist feminists, on either hand, view these attempts as helpful but inadequate and think that radical reforms to education career and organizations are necessary. Liberal feminists, on either hand, focus solely on shifting systems by increasing personal possibilities. Social rebellion is critical to

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[127] Encyclopedia of Women and Gender, vol. 11, 473.
[128] O. Burin, *The politics of Reproduction* (Boston: Rutledge, 1981), 230.

achieving feminist liberty, according to both social democrat and revolutionary feminists. This gives a general idea of feminist economic theories relationship to sociological theory. The proposed model we possess must be used to make one such issue, i.e., thru feminist theory discourse.

i.   Feminist IR Theory

This theory is being induced by impression that biology is the main factor behind the gender disparity. Feminist study proposes a separation between sex and gender to overcome this problem. While the two sexes are distinguished in society by human biology, they are distinguished in society by their various functions.[129] While biological sex identities may be universal, the same cannot be said for gender roles. Even a basic examination of historical and present worldwide cultures reveals substantial variances in gender expectations, highlighting the reality that concepts of femininity and masculinity are culturally produced and changing, rather than eternal and immovable. In the feminist IR literature, the causal dividing line between sex and gender has been the subject of much study, debate, and exploration, and there is growing evidence that many of the biological sex distinctions we take for granted are actually cultural grasp (Tickner, J., December 1997, 611-632).[130]

IR feminists are outraged by the notion that feminist IR hypotheses do not address the actual issue of IR; culminating into two arguments challenging the disciplinary charge of trivialization. To begin, any list of issues judged most relevant to the study of IR must accept categories as given, and so completely misses the opinionated and authority of

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[129] Peterson V.S. and A.S. Runyan, *Global Gender Issues* (Boulder Westview; 1999), 5.
[130] Tickner, J., "You Just Don't Understand: Troubled Engagement between Feminists and IR Theorists", *International Studies Quarterly*, vol. 41 (4) (December 1997): 611-632.

theoretical description, as well as the link between perceptions and consideration. Perceptions and groupings are not unbiased (H. Kinsella, June:2003, 294-297).[131]

3.3.   Conceptualizing Women's Empowerment and Feminism.

The phrase empowerment encompasses a wide range of ideas, and it is also used to signify a rise in repercussions. It's been used to promote a variety of policies and interference strategies. Feminist activists' writings emphasize individual and female emancipation, yet they differ in terms of conceptualization. ― Empowerment is a process that addresses policies and methods that have adorned women in the third world for decades. The empowerment process focuses on development policies and tactics that influence women in underdeveloped nations. It provides a foundation for feminist researchers, activists, and non-governmental organizations (NGOs) to understand social relationships and the impact of economic processes, such as colonialism and development policies, on women's positions in national and international contexts (Kornberg Judith and Datta Rekha, 2005, 2).[132]

Empowerment also refers to the consolidation and distribution of power in a particular cultural environment. When we talk about women's empowerment, we're talking about a shift in the gender discrimination they face, as well as their control over the country's resources and policymaking. Women must therefore not only strengthen their organizational skills, but also crystallize visions and ideas that will enable them to rise above their current predicament. Empowerment is concerned with power and shifting the power balance. The imbalance of power in every community has created two elates:

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[131] H. Kinsella, "For A Careful Reading: The Conservatism Of Gender Constructivism", *International Studies*, vol. 5, no. 2 (June:2003): 294-297.
[132] Kornberg Judith and Datta Rekha, *Women in Developing Countries Assessing Strategies for empowerment* (India: Viva Books Private Limited, 2005), 2.

powerful and helpless. Individuals and classes or groups exchange power in economic, political, and social relationships.

The empowerment process necessitates women's awareness in order to increase their acquisition skills and bring about change in their lives. It entails asserting equality rather than waiting for others to do so. Women must seize what they require. She needs to be able to ford in order to support her family. Her condition can only be improved by meeting her day-to-day requirements. It does not, however, imply a challenge to the current gender division of labour. The primary goal of empowerment theory is to enhance women's economic circumstances. This strategy aims to address the essential requirements of women in their three roles as daughter, wife, and mother. Men must cultivate self-reliance, which is more crucial than ever (Human Development in South Asia, 2000, 28).[133]

Many feminist activists consider the omission of feminism from any discussion of gender to be ridiculous. Furthermore, numerous non-feminist women activists exist in South Asia and other non-western locations. They consider feminism to be a product of the West, and it is associated with the middle class. Female chauvinism or secular, educated women? This demonstrates that there are many different types of feminism. — there are many different types of feminism. Liberal feminists believe that men and women should be treated equally. Cultural feminists believe that society should acknowledge women's unique role as nurturers. Other feminists believe that gender discrimination should be abolished and that society should be rebuilt on an egalitarian

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[133] Human Development in South Asia, *The Gender Question* (The Mahbub ul Haq Human Development Centre Oxford University Press, 2000), 28.

basis. Some feminists stress the importance of women's inherent commonalities. Others concentrate on differences.

3.4. The Culture of Women Empowerment in Asia

There are many different cultures, languages, and religions in South Asia. There are numerous variations in the customs, value systems, and way of life found here. However, gender discrimination is one thing that all South Asian cultures and regions have in common. Both in rural and urban settings, women have historically been seen as inferior to men, and this has persisted. A slight improvement in urban areas is attributable to women's increased economic independence and level of education.

The distinction between the educated and uneducated is considerably. With the allocation of 33% of seats in local capital of South Asia, the situation has improved in terms of political empowerment, but most of the time this improvement is not satisfactory. Real empowerment would consist of only be realized if it is coupled with social and economic empowerment. Society as a whole need to change for that reason. Such a change cannot be brought about overnight by strong state action or any coercive legislation. But the fact remains that these measures, when combined with strong political will, can spark a change to gradually improve the situation in societies where all changes begin at the top.

Despite hosting a fifth of the world's population, South Asia is among the least developed regions in terms of human development. Societies continue to be in transition, underdeveloped, and localized. There is a fair amount of caste, creed, and gender discrimination in this place. South Asian women are not an exception. The government is responding to pressure from feminist movements and international conventions on

women's rights by allocating reserved seats in all levels of decision-making bodies and working to increase the political, social, and economic power of women. The issue of women's empowerment has now been replaced by that of the country's overall development. It is based on the realization that sustainable development cannot be achieved without the involvement of the majority of the population. The second straightforward justification is that if you give me the best mothers, I'll give you the best country. Therefore, a woman who is content, successful, and empowered will prove to be the best guardian of the next generation, and her popularization in society is crucial for the advancement of the next generation.

With a sizable representation of women in the parliamentary and decision-making institutions, women's issues can be appropriately addressed. In this regard, it is necessary and appreciated that seats be allocated at the governmental level, candidates be recruited at the political group level, and media and civil society support be given.

Although not exclusively reserved for women, stereotypes of women are prevalent in society. This conundrum affects men as well and deters progress toward equality. Men face social pressure to act masculine, control their women, abuse them, forbid them from going outside, and accept their supremacy in the home or in decisions involving their children and families, among other things. These pressures typically come from older women in the family. The way society behaves as a whole need to change. To accomplish that, civil society, the media, and the government must band together to wage a coordinated campaign. The government's initiatives to advance women's political empowerment are a good place to start, but true empowerment cannot be attained without combining the two.

3.5. Conclusion

Feminism refers to a political movement aimed at achieving gender equality. The concept also suggests that society's structure be redesigned. Feminists have proposed many ideas to address these discriminations and have advocated for various methods of redressing discrimination. All these theories have certain limitation and are inspired of westernized perceptions. Islamic perspective regarding the subject have rarely been considered.

Chapter 4

Women Empowerment and Pakistan: An Analytical Study

4. Introduction

Based on available empirical evidences (secondary data), attempt is made to depict the real picture of women with respect to the available opportunities in Pakistani society. Although apparently, women in Pakistan enjoying their due rights and fulfill their responsibilities however, they are hardly ever involved actively in political, economic and other social affairs. Politics is apparently seen as a male-only activity in Pakistan. Just when women become politically empowered will long-term well-being in the fields of culture, society, economy, and politics be attained (A. Harris, 2010, 475-484)[134]. If, women are fairly represented in politics and have full access to the decision-making process, they can be said to be fully empowered.

When women are fully represented in the national and provincial legislatures and have unrestricted adult voting rights are termed political empowerment. When women are free to make decisions regarding their personal matters, it can be said that they are individually empowered (M. Sohail, 2014, 210).[135] Everywhere in the world, barriers exist for women who want to get involved in politics. The conventional belief that women are weak and need a man's assistance makes them unfit for the rigors of political activity,

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[134] A. Harris, "Mind the Gap: Attitudes and Emergent Feminist Politics since the Third Wave", *Australian Feminist Studies*, vol. 25, no. 66 (2010): 475-484.

[135] M. Sohail, "Women Empowerment and Economic Development-An Exploratory Study in Pakistan", *Journal of Business Studies*, vol. 5, no. 4 (2014): 210.

which is detrimental to women who want to get involved in politics (A. Latif, A. Usman, J. R. Kataria & M. Abdullah, 2015, 201- 213).[136]

4.1.   Pakistan's Perspective about Women Empowerment:

Women are perceived as being fewer valuable citizens due to social, cultural, and economic norms. As a result, they become less likely to engage in politics.[137] If, women are not strengthened and given proper representation, all efforts to improve society will be in vain (Shaheed, 2009, 26).[138]

In Pakistani society, three different interconnected categories—socioeconomic, societal structure, and religious argumentation— determine women's empowerment (A. Naz, 2011).[139] Each of these things prohibits women from gaining knowledge and experience in politics. The physical strain of having children and raising them limits women's ability to enter politics. Their lack of resources has a negative impact on their ability to make decisions in the community and family (Shaheed, 2009, 26).[140] The segregation and exclusion of women are encouraged by cultural norms in Pakistani society, which are frequently excused by reference to religion. For instance, religiously defined attitudes that advocate for gender segregation and female seclusion (Purdah) ban women from doing things like voting and running for office.[141]

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[136] A. Latif, A. Usman, J. R. Kataria & M. Abdullah, "Female Political Participation in South Asia: a Case Study of Pakistan", *South Asian Studies*, vol. 30, no. 2 (2015): 201- 213.

[137] A. Naz & H. U. R. Chaudhry, "Developing Gender Equality: An Analytical Study of Socio-Political and Economic Constraints in Women's Empowerment in Pashtun Society of Khyber Pakhtunkhwa Province of Pakistan", Available at SSRN: http://ssrn.com/abstract=2083014

[138] Shaheed, *Women in Politics: Participation and Representation in Pakistan, An overview* (Lahore: Shirkat Gah- Women's Resource Centre, 2009), 26.

[139] A. Naz, "Socio-Cultural and Political Constraints in Gender Development", An Unpublished Ph.D. Dissertation, Department of Anthropology, Quaid-i-Azam University, Islamabad, Pakistan (2011).

[140] A. Aderinwale, "Empowering Women for the 21st Century: The Challenges of Politics, Business, Development and Leadership", Summary Report of the 9th Annual Conference Affected by Gender. *American Sociological Review*, vol. 48, no. 3 (1997): 316- 330.

[141] Shaheed, *Women in Politics: Participation and Representation in Pakistan, An overview* (Lahore: Shirkat Gah- Women's Resource Centre, 2009), 26.

Social expectations limit women's mobility (I. A. Shah, A. Aziz, & M. S. Ahmad, Women councilors for women's empowerment in Pakistan. 2015, 203-21).[142] Women's political participation is negatively impacted by both their limited mobility and visibility, which might range from simply voting to running for office. Purdah and security issues for women in rural areas have a detrimental effect on their political participation (A. Kalam, 2014, 100-109).[143] The cultural landscape of Pakistan is predominately dominated by men. Due to this, fewer women are able to participate in politics and higher education (A. Naz, 2011).[144]

It is challenging for women to alter their positions because of the strong, traditional and religiously conservative factors at play (R. Paterson, 2008, 333-344).[145] The strict social norms are typically blamed for the bad state of women in Pakistan. This has been made worse by the state's discrimination against women on several grounds.[146] Women are denied their entitlements in all sectors of life due to lack of knowledge about their rights and a lack of resources. Women in Pakistan are denied the same level of autonomy as women in metropolitan Pakistan due to the conservative customs and stereotypes of the local population.[147]

Major barriers to women's political participation in Pakistan stem from cultural norms and views. Early, coerced, or arranged marriages are among the practices that

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[142] I. A. Shah, A. Aziz, & M. S. Ahmad, Women councilors for women's empowerment in Pakistan. *Journal of International Women's Studies*, vol. 16, no. 3 (2015): 203-21.

[143] A. Kalam, "Social Norms and Impediments of Women Development in Bangladesh", *International Journal of Social Science Studies*, vol. 2, no. 2 (2014): 100-109.

[144] A. Naz, "Socio-Cultural and Political Constraints in Gender Development", An Unpublished Ph.D. Dissertation, Department of Anthropology, Quaid-i-Azam University, Islamabad, Pakistan (2011).

[145] R. Paterson, "Women's Empowerment in Challenging Environments: A Case Study From Baluchistan", *Development in Practice*, vol. 18, no. 3 (2008): 333-344.

[146] S. Baloch, "Remembering the Women of Baluchistan.
Retrieved from http://tribune.com.pk/story/346813/remembering-the-women-of-balochistan

[147] A. Aamir, "No Woman No Politics".
Retrieve from http://tns.thenews.com.pk/nowoman-no-politics/#.V7gQK_l97IU

obstruct women's empowerment in general and positive action in particular. Such actions restrict women's opportunities for student advancement, which might pave the way for their political participation. Community prejudices have long believed that women are only suitable for domestic work and that politics is only the province of men (S. Thomas, 1994, 27).[148]

The lack of regulations and legislation to assure equitable participation of women, discriminatory hiring and promotion practices, and limited possibilities for gender mainstreaming are only a few structural issues that have a detrimental influence on women (E. A. Smulders, 1998).[149] Stereotypical beliefs regarding women's skills within the cultural environment are linked to cultural influences. The patriarchal ideology, which provides the framework on which women perform and accepts a subordinate role, is also linked to cultural influences. The three aforementioned elements will direct this investigation.

4.2. Females' Education in Pakistan

Education is a crucial tool for empowering women, according to the 1993 International Convention on the elimination of All Forms of Discrimination against Women (ICDAW) (Convention on the Elimination of All Forms of Discrimination against Women, New York, 18 December 1979).[150] As according Pakistan's legal and constitutional regulations, women enjoyed a special condition of racial equality, but they still had a long way to go before they

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[148] S. Thomas, *How women legislate* (Oxford: Oxford University Press, 1994), 27.
[149] E. A. Smulders, "Creating Gender Space for Women", (UNESCO, Paris, 1998).
[150] Convention on the Elimination of All Forms of Discrimination against Women, New York, 18 December 1979, Articles 10, 11 and 13, respectively, affirm women's rights to non-discrimination in education, employment and economic and social activities. https://www.ohchr.org/en/professionalinterest/pages/cedaw.aspx

actually realized this.[151] Every kid, boy or girl, has the foundational right to get an education in Pakistan. It wouldn't be incorrect to state that "Education is empowerment" because education is crucial to the transition of people's experiences. In Pakistan, women have a lower education rate than men. Poor education is seen as part of a larger gender inequality problem that results in violence against women, honor killings, as well as other infringements of female issues. Other negative effects of Pakistan's low level of education on people's experiences include the social and cultural advancement of the nation. In Pakistan, it is urgent to concentrate on women's empowerment and education especially in underserved areas where they are consistently disregarded where people believe that education is a key factor in raising women's status.

Table 4.1. Rate in Provinces by Gender (percent)

	Punjab		**Sindh**		**NWFP**		**Balochistan**		**Pakistan**		
Year	**Male**	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**	**Female**	**Total**
1975	31.6	12.6	39.3	20.0	24.1	5.3	15.0	4.2	31.8	13.0	.2
1980	36.4	16.4	39.7	21.5	25.7	6.4	15.2	4.3	34.8	15.7	25.9
1985	40.8	18.2	43.2	22.4	30.5	7.1	17.9	4.9	38.9	17.0	28.4
1990	45.2	20.8	46.5	23.7	38.1	8.6	21.0	5.7	43.4	19.1	31.7
1995	50.0	24.9	51.6	25.8	47.3	12.0	25.3	6.6	48.7	22.5	36.1

Source: Social Policy and Development Centre, "Social Development in Pakistan, Annual Review, 1998," p.130.

The gender disparity in Pakistan's literacy is growing despite increased rates of female enrollment throughout 1998–1999 just at primary (5 per cent male as well as 8.0 % female), secondary (2 % male as well as 7 percent female), as well as middle school levels (7 percent boys and 8 percent female). Approximately 70percent of those who lack

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[151] "The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law", Article 25-A, Chapter no. 1: *Fundamental Rights, 1973 Constitution of Pakistan.*

access to basic education are female. In elementary school, girls made up about 67 percent of the total female population in 1996–1997 while boys made up 90.7 percent. This is primarily caused by the high rate of female dropouts (50 percent). In 1998-1999, the as a whole enrolment rate at the initial level was 78 percent (males 90 percent, females 62 percent).

The participatory cost is assumed to be 64 percentage points for men and 37 percent for women at the transition stage, and 36 percent just at higher level (46 percent boys and 27 percent girls). In remote regions, gender gap in academic attainment is more pronounced. Compared to 18percentage points of boys, only 3percent of 12-year-old rural girls proceeded their education. Especially in comparison to 7 percentage of boys, less than 1percent of girls in the 14-year-old age category continued their education.[152]

At present less than 3 percent of the age group 17–23 have access to higher education.[153] Particularly for women, there are few possibilities to attend university or earn highly specialized degrees. This is a result of the culturally prescribed gender roles and the dearth of institutions offering professional and vocational training to women. Only ten of the 172 higher education that existed in 1996–1997 were exclusively for women.

Women can be admitted into the remaining 162 professional colleges based on a reserved quota. In 1996–1997, 48 women enrolled in higher education versus 100 men. Similar to this, 26 universities, which include one for women, have a 28.9percentage gender ratio. In 1991–1992, there were 12 female faculty of engineering universities,

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[152] Federal Bureau of Statistics (1999), *Economic Survey, 1998–1999.*
[153] Ibid.

with 1,676 female students, against 40 men's vocational schools, with 21,503 students. Eight of the 12 female tertiary institutions are located in Punjab, three are in Sindh, and one is in the KPK. None exist in Baluchistan. In Punjab, there really are 12 female advertising organizations with a combined enrollment of 1,493. With 20,527 students enrolled in 225 men organizations across all regions, this is a limited group. At all school attainment, it's interesting to observe that female pupils do better academically than school participants do.

Table 4.2. Results of Examinations by Gender, 1996

	Art Subjects			Science Subjects		
	Number Appeared	Number Passed	Percentage Passed	Number Appeared	Number Passed	Percentage
Matric						
Women	277,083	140,085	55.6	92,448	72,234	78.1
Men	369,371	132,615	35.9	417,402	254,562	61.0
Both Sexes	646,454	286,725	44.4	509,850	326,796	64.1
Intermediate					Pre-Engineering	
Women	185,574	69,432	37.4	7,392	5,082	68.8
Men	228,458	69,769	30.5	78,601	31,575	40.2
Both Sexes	414,032	139,201	33.6	85,893	36,657	42.7
					Pre-Medical	
Women				36,941	24,271	65.7
Men				86,122	47,866	55.6
Both Sexes				123,063	72,137	58.6

Source: Federal Bureau of Statistics (1998), *Compendium on Gender Statistics, Pakistan,* p.120.

In aspects of both global and Asian expertise, it is well established that there is a crucial connection between economic development and literacy levels when compared to other sector metrics. In spite of this, Pakistan continues to devote a pitiful proportion of its resources—only 2.2% of its GNP—to education (Table 3). By 2000, Pakistan won't

be able to spend 4% of its GNP on education, as advised for developing countries by the UN Educational, Science, and Heritage Institution (UNESCO). The following table shows this scenario:

Table 4.3: Public Sector Expenditure on Education, 1996–1999 (Rs billion)

	1996–1997	1997–1998	1989–1999
Development Expenditure	5.9	7.9	6.1
Non development Expenditure	52.4	56.1	62.2
Total	**58.3**	**64.0**	**68.3**
Total Expenditure as % of GNP	**2.5**	**2.2**	**2.2**

Source: Planning Commission, *Economic Survey of Pakistan, 1998–1999*, p.113.

The government has been working to raise the literacy level by involving the local societies, business owners, and funding agencies. Primary effort is to enhance different measures in healthcare, birthrate welfare, quality of water, and primary school has been the Social Action Program (SAP). It is depressing to learn that the SAP had a negligible effect on fundamental social indicators.

According to the Pakistan Incorporated Survey Data (PIHS), despite a growing number of schools, "the gross student enrollment for early schools has actually decreased, other than in the case of girls; and number of students enrolled in school systems has declined."[154]

Table 4.4. Achievements of the Social Action Program, 1991–1997 (percent)

Indicator	Baseline in 1991	Change from 1991
Primary Gross Enrollment Rate	73	-1
Male	86	-6
Female	59	5
Government Enrollment (% of total)	86	-8
Male	87	-9
Female	85	-7

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[154] Social Policy and Development Centre (1999), "Social Development in Economic Crisis," Karachi, p.63.

Full Immunization	25	26
Male	29	23
Female	22	29
Incidence of Diarrhea	26	-11
Male	27	-11
Female	25	-11

Source: Federal Bureau of Statistics, *Pakistan Integrated Household Survey, Round 2: 1996–1997*, Islamabad, 1998.

Table 4.5. Enrollments in Pakistan 2020-21.

Province/ Region	Public			Private			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
ICT	274,467	282,493	556,960	20,580	13,089	33,669	295,047	295,582	590,629
Punjab	189,821	187,218	377,039	85,705	52,411	138,116	275,526	239,629	515,155
Sindh	107,571	66,878	174,449	58,850	30,322	89,172	166,421	97,200	263,621
Khyber Pakhtunkhwa	71,418	26,201	97,619	35,574	10,082	45,656	106,992	36,283	143,275
Balochistan	21,873	9,460	31,333	484	108	592	22,357	9,568	31,925
Azad Jammu & Kashmir	11,368	13,392	24,760	1,021	1,357	2,378	12,389	14,749	27,138
Gilgit Baltistan	2,160	2,184	4,344	0	0	0	2,160	2,184	4,344
Pakistan	**678,678**	**587,826**	**1,266,504**	**202,214**	**107,369**	**309,583**	**880,892**	**695,195**	**1,576,087**

Source: Higher Education Commission

The absence of education between many women and the failure to report violent acts and viciousness to agencies responsible for enforcing the law are the two main issues that contribute to women's marginalization, legal lack of education, and socioeconomic inertia (i.e. police).[155] The current social climate in Pakistan is poisoned by political unrest, outsized influence of security forces over governance, repression of media and civil society, violent insurgency, and rising ethnic and religious tensions. Girls suffer the most as a result of these forces, which divert attention away from the government's

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[155] Naima Tabassum, Huma Tabassum and Tabassum Afzal, "Social Practices Fostering Crime Against Women and the Law in Pakistan," *International Research Journal of Arts & Humanities (IRJAH)* 41, no.41 (NA, 2013):324, Accessed November 16, 2016, file:///C:/Users/admin/Downloads/1432-3094-1-SM.pdf ,305-328.

responsibility to provide basic social services especially education.[156]

In Pakistan, there are two different approaches to girls' education. One is taken by parents who don't want to send their daughters to school because of insecurity, gender discrimination, child labor, social norms, and poverty. The second strategy is to send girls to school while opposing allowing them to work or contribute to society. The continuation of Pakistan's parallel justice system, which goes on to "sanction violent acts against women" or "pass down serious penalties (such as spousal abuse) for women who supposedly transcend social mores," is largely attributed to the low levels of education for girls and legal ignorance regarding fundamental rights.[157] The continued survival of these tribunals, in spite of the constitution's endorsement of them, demonstrates the inadequacy of legislation to stop violence against women in the absence of widespread access to education. In recent years, there has been a significant increase in the availability of religious education, from formal Islamic schools to informal settings where kids can learn the Quran in their neighborhood, in which only poor families favour to send their kids. Non-religious subjects are typically not offered to children in these religious education settings, which is thought to be an inadequate replacement and a barrier to social change and legal literacy.

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[156] https://www.hrw.org/report/2018/11/12/shall-i-feed-my-daughter-or-educate-her/barriers-girls-education-pakistan

[157] In 2006, the Special Rapporteur on Violence against Women, its Causes and Consequences affirmed that this standard of due diligence is a universal one, as well as a rule of customary international law. Special Rapporteur on Violence against Women, its Causes and Consequences, the Due Diligence Standard as a Tool for the Elimination of Violence against Women. See also Rebecca H. Rittenhouse, "The Due Diligence Obligation," 4.

Figure 4.1. **Challenges and opportunities empowering girls through education, negative feedback loop**
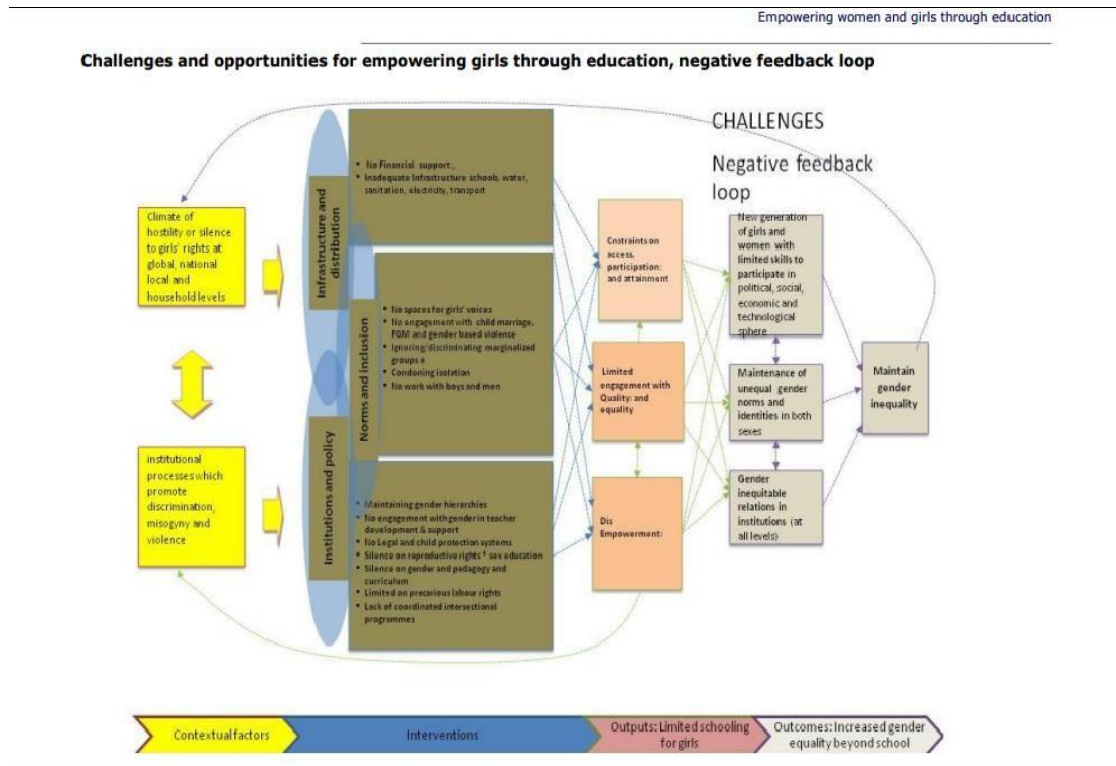
Source:Source:http://www.europarl.europa.eu/RegData/pieces/STUD/2015/510022/IPOL_STU(2015)510022_EN.pdf

Pakistan is struggling to ensure that girls, who are disproportionately underprivileged, attend, remain in, and learn in college. On the other hand, though progress is not happening as quickly, student registration and detainment rates are rising based on a UNICEF report[158], Around 22.8 million children between the ages of 5 and 16

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[158] With estimates 22.8 million youngsters between the ages of Five and Sixteen who are not enrolled in school, Pakistan has the second-highest percentage of OOSC in the world, accounting for 44% of the nation's people in this age category. The proportion of OOSC increases beyond primary level, with 11.6 million teenagers between both the ages of ten and fourteen not getting formal schooling. In the age bracket of 5 to 9 years, 5 million individuals are not attending school. Demographic, socioeconomic background, and geographic inequalities are severe; in Sindh, 52percent of the lowest kids (including 58percentage points of the girls) are not in education; in Balochistan, 78percent of girls are not in school. At the elementary level, there are around 10.8 million males and 8.7 million girls registered. At the secondary levels, there are only 3.7 million men and 2.9 million girls. Pakistan UNICEF - Education, https://www.unicef.org/pakistan/education

are not enrolled in school. Pakistan is one of 3 countries in Asia where women seem to be more likely to be ignorant and uneducated than men, according to an education report from United Nations.[159] The Aurat Report published shows that despite gains made by urban women, girls as well as women in rural areas continue to face systematic disadvantages.[160] Concern International Pakistan ranks among the greatest gender gaps in education statistics worldwide, according to a statement from US, Inc."[161]

In Pakistan, where women have been confined to the home, education may influence change in society. Girls' schooling is confined to the classroom and religious instruction; for society to advance sustainably, it should promote secular education. Giving women equal opportunities can change society's course and empower them. In this regard, the government's and civil society's roles in reshaping education policies are crucial. The education of women was proclaimed a basic right for all citizens, according to the 18th amendment to the constitution of 1973.[162] It's depicting the relentless struggle to educate every child apart from any discrimination. It also includes the 70 percent of the rural area population who are religiously following the social norms and reluctant to send their girls to school.[163]

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[159] "Pakistan 4th on regional list of adult illiterates," *Dawn*, January 21, 2018, Accessed November 16, 2019,
http://www.dawn.com/news/896208/pakistan-4th-on-regional-list-of-adult-illiterates
[160] Ibid.
[161] Rebecca H. Rittenhouse, "The Due Diligence Obligation," 17.
[162] 18th Amendment of 1973 Constitution of Pakistan.
[163] Mekamu Kedir, Emily Schmidt, and Ahmad Waqas, Pakistan's Changing Demography: *Urbanization and Peri-Urban Transformation Over Time*, working paper.039 ,International food Policy Research Institute (IFPRI), 2016, Accessed December 15, 2018, http://pdf.usaid.gov/pdf_docs/PA00M79K.pdf

Fig 4.2. Challenges and Opportunities Empowering Girls through Education,
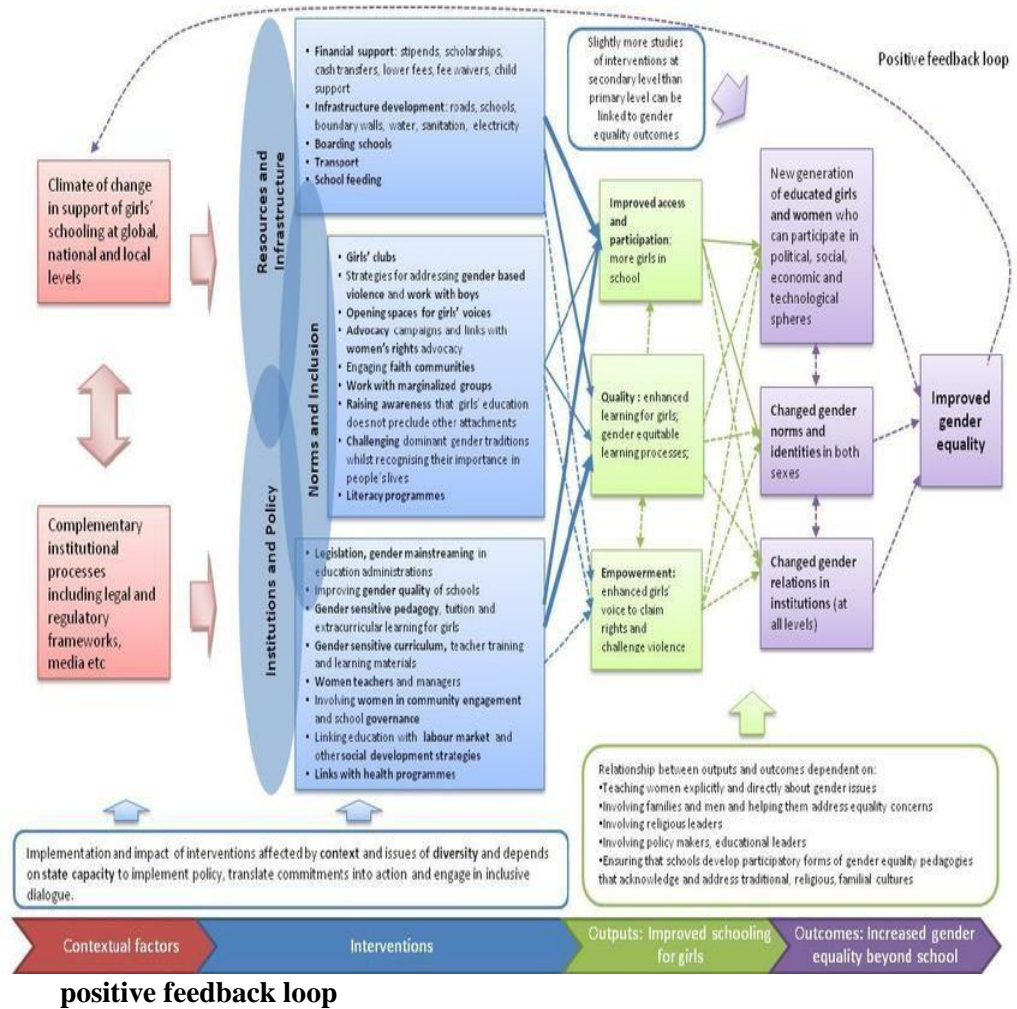
positive feedback loop

Source:http://www.europarl.europa.eu/RegData/pieces/STUD/2015/510022/IPO LSTU(2015)510022_EN.pdf

There has to be a significant shift in how people view women's educational opportunities. To solve the problems that originate at homes, much work was needed. Equal rights and giving equal priority to sons and daughters at family can tackle crucial in deciding. The mainstream press can play a significant role in eradicating social and religious misunderstandings about gender norms and girls' educational opportunities.

Restructuring expectations on new pillars is challenging but not impossible. Because of social and religious misunderstandings that exist in the house or in large families, women's roles and their inferior status are thought to be perpetuated in Pakistani society from to generation to generation. During a focused group debate for this survey, women stated that "assault is believed to be a part of marriage. One participant also stated that "women have acknowledged this oppression as her destiny." Given that people listened to religious leaders and found their sermons to be the most appropriate, their influence in bringing about changes in community cannot be ignored in this respect. Religious leaders have a duty to do this in order to avoid incorrect reading of Islamic cohesive devices.

Laws are undoubtedly thought of as a magic bullet for bringing about social change in society, but judicial education and knowledge are much more crucial since they can lead to a fundamental comprehension of human rights. According to the commission's 2018 biennial report, Pakistan rose 16 positions to rank 124 on the UN's Human Development Index (HDI).[164] It shows a lack in performance of education department as compared with other South Asian countries while the expected years of schooling were at only 6.8."[165]

Pakistan is an Islamic country and traditions and customs are being followed here.[166] Governments must prioritize the creation of new higher education facilities for women, especially in the fields of law and medicine. It will lead to a shift for the better among families who are opposed to co-education. Furthermore, more women can serve as

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[164] The UN Human Development Index is a comparative index composed from data on life expectancy, education and standard of living. Human Rights Commission of Pakistan, *State of Human Rights in 2010* (Lahore, Maktaba Jadeed Press, 2010), 254.

[165] Ibid., 254.

[166] John L. Esposito, *Islam, Gender, & Social Change*, ed. (New York, University Press, 1998), x.

physicians and attorneys for women in the judicial and healthcare fields, and women are more likely to believe them.

Asian countries, two of Pakistan's neighbors, are advanced nations. Pakistan must increase its economic growth in order to maintain the global established order.[167] Therefore, it is abhorrent for any force to continue perpetuating inequity amongst men and women. Any firm's development can be affected by and stymied by this factor. To pull the nation out of poverty and barbarism, equal chances for both sexes must be provided. Even if religious authorities strongly criticize the curriculum or the information in textbooks, the state should still develop this curriculum in a spirit of cooperation. A modern civilization cannot be built without a strong educational foundation. Only the force of knowledge—education—can inspire both men and women to strive for the highest levels of achievement and to recognize the significance of women's rights. Additionally, groups should be formed to educate local women at the local or city level.

Women must be educated enough as to write and read if they are unable to pursue advanced or university education. Otherwise, there won't be any substantial reform in Pakistan's remote regions, where women have no awareness of human values, the UN, or its statement. For them, the local tribe or jarga leadership interpret and enforce the proclamation. These people decide who will rule their community by submitting their votes. These tribal chiefs successfully navigate their route to the National Legislature, where they participate in the federal legislative body. In light of the fact that they are the real cause, advocate, and backer of patriarchal activities, how can anyone expect them to speak out against the infringement of women's obligations and laws?

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[167] T.V. Paul, *The Warrior State: Pakistan in the Contemporary World*, (New York: Oxford University Press, 2014), 150.

As a barrier to learning as accessibility is, the syllabus is likewise one. So that these men and women are conscious of their obligations under established statutes and regulations, schooling should cover internal problems, functioning organizations, and knowledge about laws. Because there is a lack of knowledge and understanding of human rights laws, outdated practices and a parallel court system continue, such as "sanctioning acts of abuse against women" and "handing down harsh penalties for such women who resist these traditional norms." Despite the constitutional prohibition, the existence and operation of these tribunals is proof that laws alone, without widespread access to knowledge, are insufficient to end discrimination against women.[168]

4.3.   Women's Economic Situation in Pakistan

In Pakistan, women partake in all aspects of the productive and reproduction sectors of the economy. The economic benefit of women's operations and freelance labor as family caregivers has not been acknowledged as useful and is not factored in official data. The official figures publications hugely understate the rates of female labor force participation.

The sophisticated behavior rate was reported in the 1997's Labor Research study[169] for women as 13.6 percent and 70 percent for men, while the crude activity rate was 9 percent and 47 percent, respectively.[170] This is a result of issues with data collection, including an incorrect description of business growth, male meet those needs who learn about working women from the male relatives, doubts that ask for information on just one main activity, and the marginalization of the informal economy. Women are underpaid for their work because they participate in numerous home-based businesses in

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[168] Ibid., 24.
[169] Federal Bureau of Statistics (1999). *Economic Survey 1998-1999*, Islamabad, p.119.
[170] Ibid.

Pakistan, where wage work for women is seen as a danger to the man's ego and individuality. Girls and women in Pakistan work arduous hours retrieving water, to do housework, cooking, and performing agricultural tasks. In addition to being physically taxing and demanding, these tasks deprive girls of the chance to study.

Women's participation in the labor market is mainly influenced by sociocultural and socio-economic factors. Their occupational preferences are determined by social and cultural limitations, gender bias in the market coupled with lack of supportive facilities like child care, transportation impediments and due place in the formal sector of the market. General perception is that Women as a labor is considered inferior for being their movement is restricted into managing home affairs only.

Consequent upon discrimination against female labor, they are concentrated in the secondary sector of the market. They get lesser remuneration for their work, casual with no vertical career planning. Women especially in the rural areas are mostly concentrated in the primary sector (agriculture), employing 79 percent of female labor force against 57.3 percent male's participation as workers. Approximately 36 to 38 percent of economically active rural women work on their own family farms. Similarly, in urban sector most of the women are employed in cheap jobs. In urban areas in 1996–1997, the service industry utilized 62 % of female workers, accompanied by the manufacturing industry (22 %), and professionals (22 percent). 44 % of federal government employees are employed at the lowest basic pay scale grade, while the highest basic average pay in Pakistan, grading system 22, has no female employees. And over three-quarters of economically productive women in urban areas are working in the unregulated sector, according to the 1990-93 PIHS.

Women's exploitation is exacerbated by the limited job opportunities available to them in the formal economy, and their weakness is not protected by standard labor laws or other legal safeguards. Women who work in the informal industry, particularly residence fee - for - service employees, put in longer hours for lower pay and unstable employment. Women in Pakistan have disproportionately suffered the social costs of the recession and structural reform measures, according to anecdotal evidence. Women are under enormous pressure to contribute to the family income due to inflation, rising unemployment, and growing poverty. During the intensified structural period of adjustment, female's employment rate tripled, rising from 5 percent in 1987–1988 to 16 per cent in 1993–1994[171] More and more women are becoming heads of their households. During the adjustment programs there has been a rise in the level of female unemployment and a decline in levels of self-employment.

Table 4.6. Selected Labor Force Statistics by Gender, 1987-1994 (percent)

	1987–1988		1993–1994	
	Female	**Male**	**Female**	**Male**
Civilian labor force	5.1	94.9	14.6	85.4
Self-employed	5.1	55.7	15.6	46.3
Unemployed	0.9	3.4	10.0	3.9

Source: Federal Bureau of Statistics (1999). *Economic Survey 1998-1999*, Islamabad, p.119.

Women don't own enough good resources. Notwithstanding, having the legal right to property and pass down this from their family members, very few women actually have authority and control through these assets. Only 37 women in Punjab private land in their very own names, and only ten of them will have authority over it, according to a 1995 micro scale survey of 900 farming dwellers. A similar presumption

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[171] Shahrukh Rafi Khan and Mehnaz Ahmad (1996), "Gender and Structural Adjustment in Pakistan," *TheLahore Journal of Economics*, vol.1. no.1, October 1996, p.75.

about women's roles in the procreative sphere prevents formal banking firms from meeting the credit needs of women. Due to their dependence on men for physiological leverage, elevated transaction fees for small loans, and challenges in learning about a borrower's dependability, financial institutions overlook women customers due to their pre - conceived viewpoints on female's credit ratings.[172]

The only banks with small-scale credit programs for women are the Agriculture of Pakistan and the First Women's Banking Corporation (FWBL). Sources like nongovernmental organizations (NGOs), mates, family members, and money - lenders are some alternative sources of credit for women. The Current regime pledges in the 9th Five-Year Strategy (1998-2003) to encourage chances of employment by giving them more possibilities. The component programs include credit regulations for ego, female empowerment, coaching, and skill development, as well as the advancement of female employment industries (such as ready-to-wear, computers, and pharmaceuticals).[173]

4.4.   Women's Political Status in Pakistan

The socio-economic condition of Pakistani women has an underpinning on the political aspect as well. The various social handicaps as discussed in the preceding chapters also restrict women participation in the socio-political activities. Local customs induced by social stigma like Pakhtunwali comprising its components of Tor (stigma) and Peghor (satire), affect women empowerment (Naz, Ibrahim and Ahmad 2012: 167). This type of biased mind-set contradicts basic tenets of Islam. During the life of Prophet Muhammad (PBUH), allegiance and loyalty were being given to both by men and women without any discrimination in content or duties. For he took a pledge from women, as from men, to

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[172] Ibid.
[173] Planning Commission (1998), "Women and Development", *Ninth Five-Year Plan*, p.15.

support the state.

Women like Nusaiba Bint-Kab,[174] pledged to participate in Jihad and indeed she participated in many battles alongside men. Women also joined Shura and participated actively in the setting directly or indirectly (mutual consultation) which is basically one of the foundations of the Islamic political system (Jawad 1998: 84)[175]. Women's expulsion from politics is the culmination of miserable societal norms and assertion of vested respective political interests. It emphasizes that, a woman's place of honor is guaranteed only inside the four walls of home-chardivari and incase moving outside is inevitable then she must wrappe herself from head to foot in a thick winding sheet-chadar (South Asian for Human Rights, 2009: 5)[176]. Restriction on women to participate in political system actively or otherwise are not based on Islam, but the legacy of pre-Islamic customs of the Arabia.[177] The misconceptions about Islamic theology is a major hindrance to women's participation in Politics.

It is very difficult to counter the so-called religious leaders and regional parties for their misinterpretation of Islam and in case it is being done , this act will be taken as an attack on Islam and country (Zia, 2013: 11)[178]. In fact, Constitution of Pakistan places no restrictions on women's participation in politics; nor their appearance in the political parties and in the political structure at any level coupled however, this is further

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[174] Nusaiba participated in the Battle of Uhud (625 AD), and defended Prophet with fierce fighting.

[175] Jawad, Haifaa, A. (1998), the Rights of Women in Islam, London: Macmillan Press Limited.

[176] South Asian for Human Rights (2009), Report on issues faced by minorities in Pakistan, [Online: web] Accessed on 12 Sep. 2013, URL:http://www.southasianrights.org/wpcontent/uploads/2009/10/IEP-Pakistan-Final.pdf

[177] Islam encourages women to be active politically and to be involved in decision-making. Aisha and Umm Salama (the wives of the prophet) are clear cases in point. Umm Salama was a shrewd political adviser to the Prophet and very often acted as imam for women. Aisha, on the other hand, played a dominant part in the political arena she lived in (Jawad, 1998: 10-11).

[178] Taiba Zia, (2013), "Acid Violence in Pakistan", [Online: web] Accessed on 21 Jan. 2014, URL: http://www.escholarship.org /uc/item/65v958z1

aggravated by some cultural and structural impediments (Bano, 2009: 20)[179]. The Assembly of 1970 cannot be overlooked for being electing a woman, namely Begum Dr. Ashraf Abbassi as a member and eventually appointed as its Deputy Speaker for the first time in the history of Pakistan Parliamentary system (Women's Parliamentary History).

The inadequate female representation in Pakistan's politics has been a perpetual void on the face of the country.[180] While in fact this ratio is better than any muslim country in the world. Baluchistan is the province where this ratio is much lesser than any other province of the country as reported by HRCP, 2012 while the same is purely and completely lacking in the former FATA region. As a result, few women became parliamentarians by directly contesting elections. HRCP further reports that currently, 60 seats are reserved for women in the National Assembly, where women are nominated on the basis of respective party's electoral strength (HRCP, 2012: 165)[181]. The said figure infers that, in May 2013 election[182] women grabbed only 76 out of 342 seats in the National Assembly (NA), including 16 women elected on general seats; 22 members for 3 per cent of total number of candidates contested election (Oxfam, 2013: 12)[183].

Consequent upon War on Terror caused the State of Pakistan to re-align its

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[179] Saira Bano, (2009), "Women in Parliament in Pakistan: Problems and Potential Solutions", Women's Studies Journal, 23(1): 19-35.

[180] There are five women in the history of Pakistan, namely Fatima Jinnah (PML), Benazir Bhutto (PPP), Nusrat Bhutto (PPP), Ginwa Bhutto (Shaheed Bhutto Group) and Nasim Wali Khan (ANP), who have been the leaders of their respective political parties. However, all of them inherited their political careers from their brother, husband or father and subsequently emerged as politicians in their own right (Bano, 2009: 29).

[181] HRCP (2012), "Status of Human Rights in 2012", [Online: web] Accessed on 9 Oct. 2013, URL: http://hrcpweb.org/hrcpweb/wp-content/pdf/AR2012.pdf.

[182] This year, 108 women are contesting the 272 general National Assembly seats, up from 76 in the 2008elections. But only 36 of these are party-ticket holders – a minimal increase from 34 in the 2008 elections – with the remainder standing as independents (NOREF, 2013: 2).

[183] Oxfam (2013), The Politics of Our Lives The Raising Her Voice in Pakistan Experience, Oxfam GB: Oxford [Online: web] Accessed 23 Aug. 2013, URL: http:// http://reliefweb.int/sites/reliefweb.int/files/resources/erpolitics-lives-raising-her-voice-pakistan-010713-en.pdf.

support of the fundamentalist forces termed 'Enlightened Moderation' of Islam posing a 'soft' image to protect women's rights (SDPI, 2007-2008: 12). The Committee formed with the mandate Elimination of Discrimination against Women has emphasized escalation of violence by non-state elements and military operations in former FATA, Khyber Pakhtunkhwa and Baluchistan. Because such attacks negatively affect the situation of women segment of the society, being the most vulnerable group (UN, 2013).

Although women are allowed to participate in politics under the Pakistani Constitution however, due to the prevailing sociocultural norms the ratio of women participation in politics still require measures for improvement.   The estimated female population of the country is 93,986,578. Out of more than 86,189,802 registered voters in Pakistan, 37,597,415 are women, but only a tiny fraction among them is able to vote. Women make up 3 percent of the National Legislature's affiliation. At the moment (7 out of 218 total members), and 0.21 % of regional sets' total members (2 out of 482), whereas the Senate's membership is unchanged. In either the minority affiliation of a provincial legislature, which has 23 seats, or the minority member status of the National Legislature, which has ten seats, there is no portrayal for women.[184]

EU Election Observation Mission, Pakistan 2013 Final Report suggests that there continues to be a significant gender gap in the number of registered women voters, the final report had some 11 million fewer female than male voters, raising questions about the universality of the franchise. The difference is largest in FATA where women constitute 34 per cent of the total number of the voters; while in Islamabad female voters´ share of total voters is 46 per cent. In Baluchistan and in KP women form 42 per cent of

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[184] Most parts of this section have been reproduced from the unpublished report "Women's Political Participation in Pakistan" (1999), coauthored by Farzana Bari and Shahla Zia.

the total voters, in Punjab 44 per cent and in Sindh 45 per cent (European Union, 2013: 44).

Thirty-two women managed to run for the National Legislature in 1997. There were 9 independent voters. Nine women received party tickets from PPP, nine from PML, seven from SBP, seven from PML Junijo Group (PML-J), one from ANP, and one from Khaksar Tehreek. There were eighteen women running for provincial legislatures in total (Punjab 6, Sindh 7, NWFP 3, and Baluchistan 2). Of these 18, ten were independent voters and ten were on party tickets (PPP 2, PML-J 3, Pakistan Tehreek-e-Isteqal 2, PPP (Shaheed Bhutto) 1, ANP 2, and Awarri Tehreek 1). In addition, one woman from KPK, Begum Nasim Wali Khan, was voted into office to a seat in the provincial assembly. Six women, three from the PPP and three from the PML, were elected as the National Assembly's Members.

Due to public disaffection with political groups, voting turnout is decreasing. Voter turnout peaked in 1978 at 62 percent, but fell to 42 % in 1988. It is challenging to estimate the voting participation of women in elections because most polling places, rural regions, are open to both sexes. However, the percentage of votes spell by women has increased, according to election authorities. It is challenging to evaluate women's political party participation. The information on women who are party members is sparse and incomplete because none of the major parties keep an accurate record of their membership. However, it has been noted that since the 1960s and 1970s, women from urban areas, particularly Punjab and Sindh, have become more active in political parties.

Due to women's marginalization in national politics, women were given restrained seats in Parliament from 1956 to 1973, during Pakistan's entire constitutional

history. A first voting under the 1973 Constitution had been held in 1977, but marshall law was imposed in July of that year, dissolving the assemblies just a few months after the elections. General Muhammad zia - ul appointed 21 women to the Majlis-e-Shoora (Governmental Advisory Board) in 1981. Majlis-e-Shoora was a move in the direction of Zia's vision of Islamic democratic republic, but it had no influence over the executive branch. (Mumtaz 1998:365).

Based on some reliable reports the current decade witnessed some development. As reported by Gender Election Monitoring (GEM) mission, on May 13, 2013, female electoral participation, observed a large proportion of Pakistan's women in general election on May 11, 2013. GEM Mission Head, Sabra Bano observed, with complete disregard to pre-election threats, even then a large number of female voters from all age groups participated in voting" (Pakistan Today, 2013).

The 12th National Assembly (2002-2007) had again a more satisfactory picture of women participation in the legislative history of Pakistan, scoring 74 women (21.64%, 14 elected and 60 nominated) in the parliament of 342[185].

There haven't been many women appointed to significant positions within political parties as a result of the rising participation of women in those organizations. In their parties, women lack decision-making authority because they are the rank-and-file members. The majority of the parties do not hold regular elections, so leaders typically nominate party activists to fill open positions. In party organizations, women are not hired to important positions. The central executive committees of the two primary political parties barely have any women on them.

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[185] Shaheen, Maqsood Ahmad et al. (2012), "Information Seeking Behavior and Needs of Women Parliamentarians of Pakistan: A Case Study", [Online: web] Accessed 23 Sept. 2013, URL: http://www.whiteclouds.com/iclc/cliej/cl35SAN.pdf.

4.5.   Women Legal Status in Pakistan

In Pakistan, separate legal systems exist. The Administrative Shariat Court, and the Crime Act Courts are two separate legal institutions that operate in addition to the regular legal system under the Pakistani Charter. These parallel legal systems were established by a number of constitutional modifications made between 1977 and 1986, when there was martial law.

Although Section 25 of the Constitution of Pakistan-1973 authorizes the government to adopt racial quotas to safeguard and advance the rights of women and provides equal opportunity to all people, regardless of sex, color, or class. However, there are a number of statutes that discriminate against women. For instance, Family Court is not complying with standards because each religious community is governed by its own individual or standards act, many of which contain exclusionary clauses. Under Muslim Family Court, women have inequitable rights regarding inherited wealth, divorce, marriage as an institution, age minimum requirement, and parental responsibility for children. Additionally, polygamy is not outlawed or even adequately confined by the law, and there are appallingly insufficient provisions made for women's financial security after divorce. The laws governing nationality provide overseas wives of Pakistani men the option to become nationals, but do not grant equivalent rights to the international husbands of Pakistani women. Nationality via inheritance is only granted through a parent under these regulations.[186]

Ge. Zia-ul-Haq (late) enacted a number of segregation legislation in the 1970s as a component of the Islamification effort. Assault and adultery were linked in the 1979 Shariat Mandates. The statement of a woman wasn't really accepted as evidence of

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[186] Shahla Zia and Farzana Bari (1999), "Women's Political Participation in Pakistan," unpublished report, 23.

assault or infidelity in the instance of the harshest penalty. In such circumstances, the testimony of four respectable Muslim men was required. As a result, women who reported crime but were unable to produce proof of it could be charged with adultery. The 1983 Evidence Law disparaged women by making 2 women's testimonies worth the same as one person in monetary operations.

The Qisas as well as Diyat laws of proof formalize blood money as payment for offenses like killing and physical damage. The worth of women would've been deemed to be equivalent to 50% that of men under this regulation. There is ample proof that this regulation has had a detrimental impact on Pakistani girls' life and increased their susceptibility to severe violence. Most of the women now incarcerated have been given Hudood Law charges. According to statistics gathered over the course of a year at a single police headquarters, 95 of the 114 instances that had been filed were zina (adultery) incidents.[187] Similarly to this, nationwide research carried out in dar-ul-amans (women's refuge) revealed that 21percent of women received Hudood complaints brought over them. They are punished by their parents for attempting to use their constitutional right to autonomy using this law. This law remains in the law books and affects women's lives despite pleas from the feminist movement for its removal. The study's suggestions are not guaranteed to be carried out by the administration.

The traditional practices that permit family members of men to assassinate and kill women in the name of honor and to trade, purchase, and swap them like goods undermine the equal rights embodied in legal provisions. The gulf between official laws requiring equality between the sexes and the day-to-day experiences of women is currently too great. Women plaintiffs endure a great deal of suffering as a result of their

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[187] "Report of the Commission of Inquiry for Women" (1997), 665–666.

dependent socioeconomic status. They frequently lack the resources to file a lawsuit. It is quite challenging for women to file a lawsuit to obtain justice for themselves due to the lengthy legal processes, backlog, increased price of court fees, bribery of the court, and gender prejudices of the judiciary and law enforcement authorities.

Table 4.7. Gender Balance at the Bar, 1994–1997

Year	Bar Association	Total	Female	Percent
1997	Supreme Court	456	7	1
1995	NWFP Bar Council	6,750	112	2
1995	Punjab Bar Council	27,000	271	1
1995	Sukkur Division	663	11	2
1995	Larkana Division	477	4	1
1995	Hyderabad Division	1,111	59	5
1995	Mirpur Khas Division	265	1	0.4
1995	Karachi Bar Association	2,080	262	13.6
1994	Baluchistan Bar Council	350	6	2

Source: TA PAK 3433: *Strengthening of Institutional Capacity for Legal and Judicial Reform*, for $2,900,000, approved of 27 April 2000.

Table 4.8. Composition and Gender in the Subordinate Judiciary, 1998

Item	Punjab	Sindh	NWFP	Baluchistan	Total
Sanctioned positions	626	510	168	85	1,839
Judges, subordinate courts	599	370	150	63	1,182
Women judges	8	51	12	5	76

Source: TA PAK 3433: *Strengthening of Institutional Capacity for Legal and Judicial Reform*, for $2,900,000, approved of 27 April 2000

Pakistan has initiated legal proceedings and it is quite remarkable to note that Pakistan has created laws to provide protection and safety for women since independence. There didn't appear to be a significant legal disparity between the privileges both women and men possessed at the time of the establishment (Weiss 2012:

3)[188]. The Constitution of Pakistan thus says: There shall be no discrimination on the basis of sex along;[189] Steps shall be taken to ensure full participation of women in all spheres of national life;[190] The wedding, the household, the mom, and the baby must all be protected by the state. The eighteenth amending the Constitution (2010) gave the regions more independence in subjects pertaining to the promotion of women as well as other concerns at the regional governments as well (UN, 2013). However, this area has been hampered by the enduring issue of policy execution, comparable to other humanitarian sectors in Pakistan. The relevant legislation has been established in Pakistan at the government level to protect women:

- Muslim family Laws Ordinance (MFLO) of 1961.

- The West Pakistan Family Courts Act of 1964.

- Dowry and Bridal Gifts Restriction Act, 1976.

- Criminal Law (Amendment) Act, 2004.

- Protection of Women Act (2006), revised the Hudood Ordinance.

- Criminal Law (Amendment) Act, 2010 (on sexual harassment).

- Protection against Harassment of Women at the Workplace, 2010

- Prevention of Anti-Women Practices (Criminal Law Amendment) Act, 2011.

- Criminal Law Act (Second Amendment, 2011), referred as Acid Control and Acid Crime Prevention Act.

- Criminal Law Act (Third Amendment, 2011), referred to as Prevention of Anti-Women Practices.

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[188] Anita M. Weiss, (2012), "Moving Forward with the Legal Empowerment of Women in Pakistan", [Online: web] Accessed on 14 November 2022. URL: http://www.usip.org/sites/default/files/SR305.pdf
[189] Article 25 of the 1973 Constitution.
[190] Article 34 of the 1973 Constitution.

- The Women in Distress and Detention Fund (Amendment) Act, 2011

- Domestic Violence (Prevention and Protection), Act 2012.

- National Commission on the Status of Women Act, 2012.

- Enforcement of Women Ownership Rights Act 2012.

- The Khyber Pakhtunkhwa Elimination of Custom of Ghag Act 2013.[191]

Pakistan has also ratified a number of regional and international agreements that guarantee equal rights for women. Pakistan has ratified the Beijing Action Plan, the UN Convention on the Eradication of All Forms of Discrimination Against Women, and the World Summit on Population and Development (ICPD).[192] When Pakistan joined CEDAW in 1996s, it made a statement about the convention and expressed a concern about Section 29. The statement stated that Pakistan's state's accession to the treaty was "subject to the conditions of Pakistan's Charter." "The State of the Islamic Republic of Pakistan states it does not believe to be obliged by paragraph 1 of article 29 of the Agreement." Pakistan has also promised to "continue pursuing a strategy of eradicating discrimination against women by all suitable techniques and without delay." The removal of "any differentiation, exclusion or restriction created on the basis of sex which has the goal of weakening or negating the acknowledgment, acceptance or practice by women... on the premise of equality between men and women, of human rights and basic liberties" is therefore required. (UN, 2011: 19)[193].

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[191] The offence under this act will be cognizable, non-bailable and non-compoundable (Ashfaq, 2013).
[192] Prohibits any discrimination on the basis of sex … in the political, economic, social, cultural, civil or any other field.
[193] UN (2011), "Forgotten Dowry: A socially endorsed form of violence in Pakistan", Accessed on 16 Oct. 2022, URL: http://www.sachet.org.pk/web/user_files/File/Forgotten. pdf

Sadly, the radicalism of the Government has deprived the nation of the atmosphere necessary for the effective application of these numerous laws and, consequently, for the protection of the female population. The majority of such laws still exist only on document as the nation's policing system tries to cope with an avalanche of terrorist attacks and pervasive crime while also remaining insular and defensive security to religious and political ideologies that actively sought for excluding women from civic spaces and deny women the fairness, they are due. (Bhattacharya, 2013)[194].

It is an established truth that Pakistan contains its own portion of social standing disparities, socioeconomic disparities, sparsely populated divides, and other forms of diversity. Other contributing elements to women's unhappy situation include issues with the judicial process, religious fundamentalism, and misuse of faith. Given this context, women from various social strata see the misfortune and position of women differently. They do, however, endure various forms of suffering. Nearly all Pakistani women seem to be familiar with the phenomenon of organizational and personal abuse (UN, 2011: 3). The masculine dominance trend contributes to aggression against the other species. Men are seen as having the right to "constrain in" women for good or, most often, for the worst. They are unable to speak out against male violence, including that of dads, siblings, husbands, as well as other family members who govern their bodily well-being after wedding. (Ibrahim, 2005: 2)[195].

Additionally, violence and discrimination stem from the false belief that a girl has no role in the family, which is the foundation of society and that she is incapable of being

[194] Sanchita Bhattacharya, (2013), "Pakistan: Woman: Unseen, Unheard, Targeted", [Online: web] Accessed 27 Aug. 2022, URL: http://www.satp.org/satporgtp/sair/Archives/sair12/12_2. htm#assessment2
[195] Fariqa Ibrahim, (2005), Honour Killings under the Rule of Law in Pakistan, Master of Laws Thesis, Montreal: McGill University. [Online: web] Accessed on 9 Oct. 2022, URL: http://digitool.library.mcgill.ca/R/?func=dbinjump-full&object_id=83953&local_base=GEN01- MCG02

a "provider" or a "protector." Islam, on the contrary hand, obviously holds that protecting women's rights begins with the family. One of the fundamental goals of the Islamic judicial process (maqasid al-shari'a) is wedding and parenting. As opposed to a mere world deal, jurists believe that relationships and fertility rates are nearer to the core of religion, which is "glorifying God" (Ibada) (muamala) (Osman 1990: 4).

In addition to the household, the aristocracy in the community has greatly harmed women. The well-known saying that such a society is the basis for all evil, "Zan, Zar, Zameen" (woman, cash, and property), does demonstrate complete disrespect for women as well as her commoditization. When men engage in unpleasant behaviour, these terms are utilised to place the responsibility on women rather than on them (Ali & Gavino 2008: 202). For the overwhelming bulk of Pakistani women, abuse or the prospect of abuse and domestic violence, in the farms, or on the streets is an everyday occurrence. (Ali, 2001: 8)[196].

Men are charged with protecting the father's legacy in a culture that places a premium on female "respect" by managing female family members, particularly the female body in regards of the both sexually and fertility. As a result, when a woman behaves in a way that the patriarchal order perceives as a danger, her body is the one that suffers from beatings, destruction, sexual abuse, and sometimes even murder in lieu of respect (Noor, 2004: 15)[197]. Pakistani women do face seclusion and exclusion due to socio-cultural norms based on patriarchy which ultimately denies access to benefits of development. One of the main factors which curtail the empowerment and autonomy of

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[196]   Rabia   Ali,   (2001),   "The   Dark   Side   of   Honour",   Shirkat   Gah,   URL: http:
http://www.pk.boell.org/downloads/the_dark_side_of_h onour.pdf
[197] Noor, Muhammad Jehanzeb (2004), Daughters of Eve: Violence against Women in Pakistan, Bachelor of Science Dissertation, Cambridge: Massachusetts Institute of Technology.

women in Pakistan is the male perception of the role of women (Isran and Isran 2012: 835 and 848)[198]. Women do experience dominant forms of social evils at times under the garb of religion and sometimes as part of custom. The phenomenon can also be identified in terms of gender violence meted out to women in form of honour killing, forced marriage, child marriage, bride burning, acid attacks, etc (Critelli, 2010: 140)[199].

4.6.   Conclusion

A country that came into existence with the pre-text of Islam, it is very disheartening to see that religious and Quranic principles are frequently violated and twisted, especially regarding status of women. Incidentally the social evils against which Prophet Muhammad fought for the entirety of his life, are deep-rooted in the Pakistani society. Frequent training and awareness programs are needed to be arranged periodically to make women aware of their rights and equip them for exercising just demands as enunciated in Islam.

To economical make them prosperous, various cottage industries by the public as well as private sectors should be established to provide job opportunities to rural women so that they can earn income and help their heads in household's expenses (Jalal-ul-Din and Khan 2008: 489)[200]. Moreover, according to HRCP Report, the needs of rural women were acknowledged as economic empowerment projects were introduced through both government and civil society groups. As part of attempts to improve the economic situation of women in the countryside, the Benazir Income Support Program

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[198] Samina Isran, and Isran Manzoor (2012), "Patriarchy and Women in Pakistan: A Critical Analysis", Interdisciplinary Journal of Contemporary Research in Business, 4(6): 835-859.

[199] Filomena M. Critelli, (2010), "Women's Rights=Human Rights: Pakistani Women against Gender Violence", Journal of Sociology & Social Welfare, XXXVIII (2): 135-160.

[200] Mohammad Jalal-ud-Din and Munir Khan, (2008), "SocioEconomic and Cultural Constraints of Women in Pakistan with Special Reference to Mardan District, NWFP Province", Sarhad Journal of Agriculture, 24(3): 485-493.

introduced a vocational skills development agenda in which each participant was to be given a USD 12 cash grant every month along with health insurance (HRCP, 2012: 163). In addition, the existing laws need to be reviewed.

More importantly, adequate implementation of laws are very crucial to provide safe and secure environment to women for prospering themselves, in a dogmatic society of Pakistan. And there is need to establish a legal assistance centre for female at National and district level (Jabeen and Jabeen 2013: 115)[201]. In the context of Pakistan, the vital problem is Religion has not been able to abolish the centuries old un-Islamic and also inhuman social evils, practiced in the land. Therefore, tribal, clan, village symbolism has become more dominant and convenient than the faith of Islam. The ill-practices of Jahiliyyah are still continuing in Pakistan. Much worse, the religious clerics and preachers are sanctifying and propagating "customary laws", in the name of Islam.

In addition, mass ignorance and the element of fear also because brutality against women, as female are wrongly told from childhood to "not question the scriptures".

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[201] Farhat Jabeen and Musarat Jabeen, (2013), "Women Empowerment and Socio-Economic Development: A Case Study of Pakistan", European Journal of Business and Social Sciences, 1(10): 113-116.

Chapter No. 5

Women Empowerment: Data Results, Solutions and Suggestions

5.   Introduction

The study covers three main areas including "women empowerment, Islamic teachings and Pakistani society". It has multifaceted dimensions, where a list of variables were constructed for making women empowerment indices to identify its determinants. The variables pertaining to the study includes women's education status, women having possession of asset acquired as her share in inheritance, political rights, freedom of choice, speech, and movement. While the variables like; living in a community believing on typical outdated socio-cultural norms (CMUNTY), number of women's household members (NOHM) and fear of violence from father/husband (VOIL), have negative relationship with ISLEMP.

Sampling size was taken 200 women from district Dir Lower being indicating one of the societies of Pakistan. The questionnaire was in English language by getting information in the local language commonly Pashtu. Age group of the respondents was 18-60 years. Among the respondent women, we included all women including married, un-married, working, non-working, educated and uneducated.

Out of the two hundred respondents, fifty were chosen through purposive sampling from each of the 4 tehsils (Lal Qilla, Samarbagh, Munda, Balambat), which are relatively more populous, and thus filled out 50 questionnaires from each tehsil randomly.

5.1.   Data Collection and Analysis

The main method used to collect the data for the thesis was a carefully crafted questionnaire that used a purposive sample methodology to ensure a thorough representation of all points of view. This method made it possible to get specific replies from the female population of several tehsils in the Lower Dir district. The gathered data was then subjected to a thorough study that combined quantitative and qualitative techniques. In order to investigate relationships and estimate parameters, quantitative analysis used statistical techniques including chi-square tests and Ordinary Least Squares (OLS) regression. Through thematic analysis of the responses to open-ended questionnaires and in-depth interviews, qualitative insights were obtained, offering a well-rounded viewpoint for a thorough comprehension of the research issue.

a.   Descriptive Statistics

This type of statistics was used to explain the collected data in such a manner that a reader can quickly get the knowledge of average behavior of data. In this study, a **Likert type** (open ended questionnaires and nature of questions are not of Likert scale with 2, 3, 4 and 5-points), is used that assesses behaviors, and opinions quantitatively to check the Islamic teachings regarding women empowerment in Lower Dir, KPK, Pakistan. Specifically, as Likert scale (1-5) is adapted so average, standard deviation, skewness and kurtosis with counts and proportions through graph will be used to describe the socio-demographic, economic and freedom variables. Descriptive statistics is specially used to describe the demographic variables in our study. Moreover, bar graphs are also added for bird eye view about socio-demographic and related to women's freedom.

b.   Chi square

Karl Pearson developed this scheme so as to serve the purpose of the study framed in its objectives. This test is a non-parametric in nature and is used to test the hypothesis by

establishing association between two or more variables/groups/population or criteria. Actually, Chi Sq is the only test, applied on data duly categorized e.g., gender (male or female), educated or not, or between Likert and Nominal scale or to find association between social and demographic, economic and freedom variables. The set hypothesis is then tested through chi square.

c.   Multiple Linear Regression Model

To estimate women empowerment with respect to multiple demographics. Multiple Linear Regression Models is a form of linear regression used when there are two or more predictors.

5.2.   Data Results and Problems

The term Empowerment of women is a very popular and classical issue at present world. Its importance has been highlighted in many dimensions by every religion all over the world. The empowerment of women has clearly been discussed in Islam. In Islam, it is stated extensively as compared to other religions. In this study, Islamic teachings regarding women empowerment is evaluated in Dir (Lower) Pakistan. Questionnaire method was adopted to collect data from 200 women. Results of 200 respondents were analyzed using SPSS software. Results of descriptive, chi square and regression model are described as follows:

5.3.   Results of Descriptive Statistics

Descriptive analysis is comprised on the basic statistical measures like mean, variance, standard deviation, skewness and kurtosis of socio-demographic variables of women empowerment, presented in Table 1. Average of "Women empowerment in light of Islamic teachings" i.e., 1.8230 shown that majority of women believe in women empowerment through Islamic teachings. Moreover, almost all variables are shown in

favor of strong believe to moderate in women empowerment of Islam. Graphs of Age distribution, occupation of women, and their residence of women shown in Figure 3, 4 and 5 respectively.

From the graph it can be concluded that 40% of women belongs to 15-20% age group, 50% from 21-to 25 wherever, 10% from above 25 age group as shown in Figure 1. Most of the girls work from their home privately like tailoring while 21% belongs to teaching profession as shown in Figure 4. Most of the respondents are from rural areas as shown in Figure 5. From the selection of occupation, it appears that teaching as a profession is being preferred by a majority of the society in the said locality which transpires that women are either unaware of their carrier in the longer run or they are being restricted to go for other jobs. Similarly, in private jobs sector, the women are mostly engaged in tailoring. This again shows that training of professional education still needs to be promoted in society to enhance their capacity.

5.1 Descriptive Statistics of Multiple Variables of Women Empowerment in Light of Islam.

Discriptives

	Mean	Std. Deviation	Skewness	Kurtosis
Gender of head of house-hold	1.08	.264	3.252	8.659
Marital status	1.70	.821	.937	.066
head education	3.03	1.044	-.050	-.528
working or not	1.51	.501	-.020	-2.020
source of income	3.07	.894	-.991	.477
savings	1.54	.608	.639	-.527
more rights to male	3.36	.951	-1.403	.882
women empower	1.31	.497	1.170	.189
offer prayer	1.80	.626	.174	-.562
Sorah Nissa	1.28	.619	2.041	2.726
Islemp	**1.2850**	**.46352**	**1.112**	**-.356**
Valid N (listwise)				

Based on 200 observations, this table presents descriptive statistics for several variables. The factors include things like the gender of the household head, marriage status, head education, employment status, source of income, savings, beliefs of gender rights, women's emancipation, prayer practices, and measurements pertaining to certain cultural aspects. The statistics include parameters like the mean, standard deviation, skewness, and kurtosis. These metrics reveal information about the variables' distributions and central tendencies as well as signs of asymmetry and tail heaviness in each distribution.

Table 5.2

Age of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-20	72	36.0	36.0	36.0
	21-23	40	20.0	20.0	56.0
	24-26	79	39.5	39.5	95.5
	27-29	3	1.5	1.5	97.0
	30-35	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

Figure 5.2
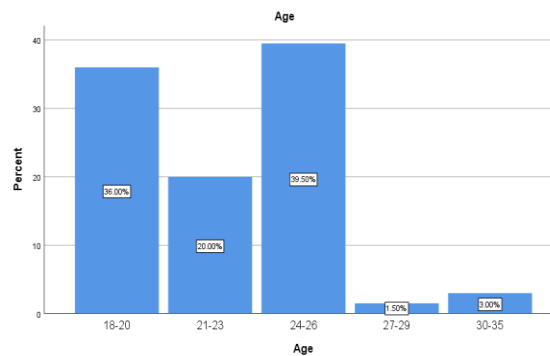
The age distribution of a sample of 200 people is shown in this table. Notably, those between the ages of 24 and 26 make up the largest group, constituting 39.5% of the sample. Significant percentages can also be seen in the age groups of 18 to 20 and 21 to 23, which account for 36% and 20%, respectively. The remaining age ranges, 27-29 and 30-35, make up lesser percentages of the entire distribution, 1.5% and 3%, respectively. This distribution sheds light on the sample's age distribution, with the bulk of respondents being in their mid- to late-20s.

Table 5.3

Residence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rural	112	56.0	56.0	56.0
	urban	75	37.5	37.5	93.5
	Turbin	13	6.5	6.5	100.0
	Total	200	100.0	100.0	

Figure 5.3
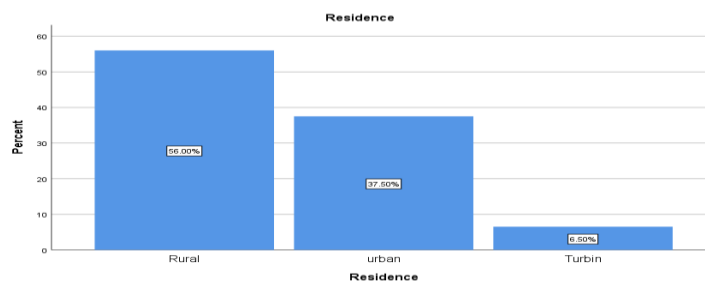
In a sample of 200 respondents, the distribution of people by residence is shown in the table below. Notably, 56% of the sample's participants, or those who participated, live in rural areas. 37.5% of the respondents, who make up a sizeable portion, are urban dwellers. It's important to note that only 6.5% of people reside in the third group, which is referred to as "Turbin." Overall, this distribution sheds light on the sample's residential patterns, highlighting how common it is to live in rural areas before moving to cities. It also recognizes the existence of a separate "Turbin" group, which only includes a small proportion of respondents.

Table 5.4

Gender of the household

		Frequency	%	Valid Percent	Cumulative Percent
Valid	Male	185	92.5	92.5	92.5
	Female	15	7.5	7.5	100.0
	Total	200	100.0	100.0	

Figure 5.4
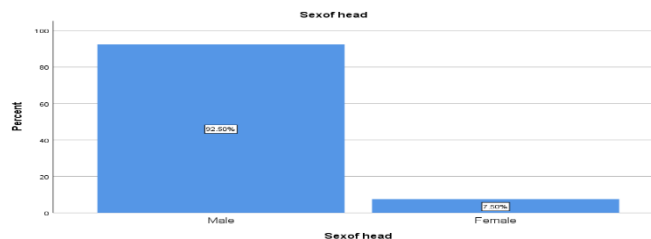
This table shows how a sample of 200 household heads were distributed by sex. The significant finding in this study is that male household heads make up 92.5% of the sample, which is notable. Females make up 7.5% of the population, a lower percentage than males. The gender makeup of household leadership is shown by this distribution, with men predominating in this particular sample.

Table 5.5

Marital status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	100	50.0	50.0	50.0
	Unmarried	66	33.0	33.0	83.0
	Divorced	28	14.0	14.0	97.0
	Widow	6	3.0	3.0	100.0
	Total	200	100.0	100.0	

Figure 5.5
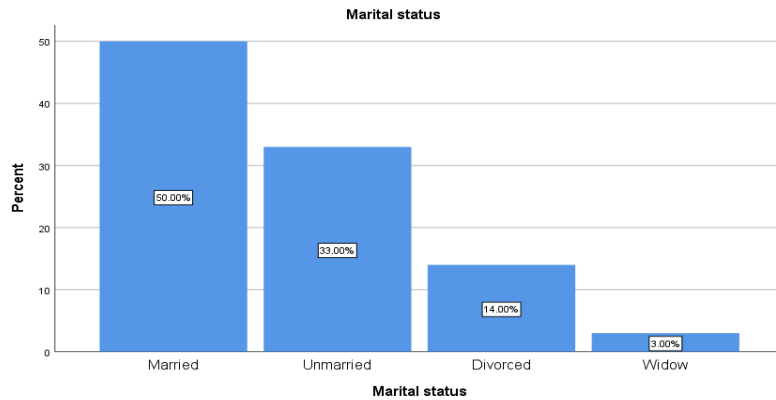
The data presents marital status distribution among 200 respondents. Most are married (50.0%), followed by unmarried (33.0%), divorced (14.0%), and widowed (3.0%). The majority of participants are married or unmarried, with fewer being divorced or widowed.

Table 5.6

No. of children

		Frequency	Percent	Valid %	Cumulative %
Valid	0	81	40.5	40.5	40.5
	1	26	13.0	13.0	53.5
	2	37	18.5	18.5	72.0
	3	47	23.5	23.5	95.5
	4	3	1.5	1.5	97.0
	5	3	1.5	1.5	98.5
	6	2	1.0	1.0	99.5
	7	1	.5	.5	100.0
	Total	200	100.0	100.0	

Figure 5.6
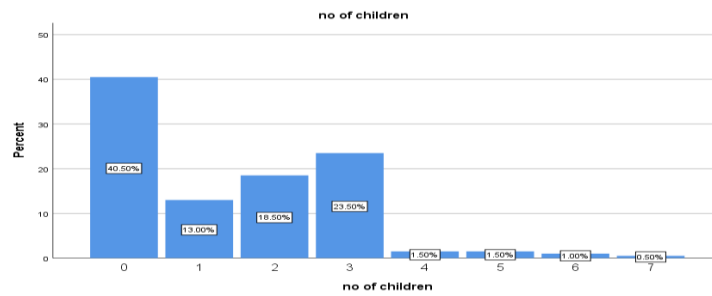
The provided data illustrates the distribution of the number of children among 200 respondents. The majority have up-to 3 children, with percentages ranging from 40.5% for those with no children, 23.5% for those with three children. A smaller portion has higher numbers of children, with only 1.5% having four or five children.

Table 5.7

Years You Spent on Education.

		Frequency	%	Valid %	Cumulative %
Valid	0	23	11.5	11.5	11.5
	1-5	49	24.5	24.5	36.0
	6-10	69	34.5	34.5	70.5
	11-16	41	20.5	20.5	91.0
	16+	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Figure 5.7
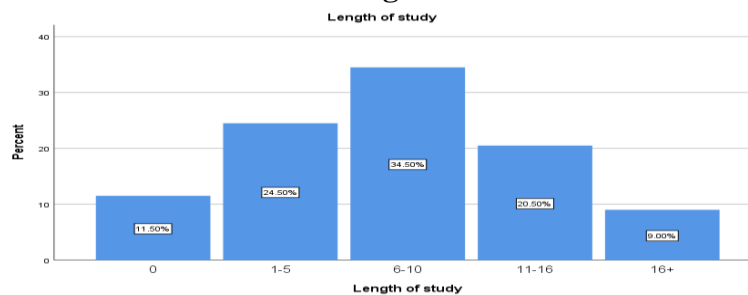
The data reveals educational durations of 200 participants. Notably, 11.5% lacked formal education, 24.5% studied 1-5 years, 34.5% for 6-10 years. Moreover, 20.5% pursued 11-16 years, and 9.0% exceeded 16 years, indicating diverse academic pathways and potential societal impact.

Table 5.8

Qualification of your head of household.

		Frequency	%	Valid %	Cumulative %
Valid	0	15	7.5	7.5	7.5
	1-5	46	23.0	23.0	30.5
	6-10	73	36.5	36.5	67.0
	11-16	51	25.5	25.5	92.5
	16+	15	7.5	7.5	100.0
	Total	200	100.0	100.0	

Figure 5.8
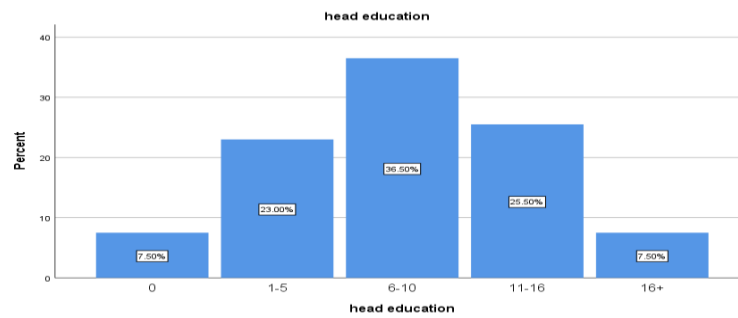
This data outlines the participants' highest level of education. A minor portion, 7.5% had no formal education, while 23.0% attained 1-5 years of schooling. A significant 36.5% reached 6-10 years, and 25.5% achieved 11-16 years, showcasing varying educational achievements. A small 7.5% surpassed 16 years of education (graduation and above).

Table 5.9

Working Lady (Except Home Chores).

		Frequency	%	Valid %	Cumulative %
Valid	Yes	99	49.5	49.5	49.5
	No	101	50.5	50.5	100.0
	Total	200	100.0	100.0	

Figure 5.9
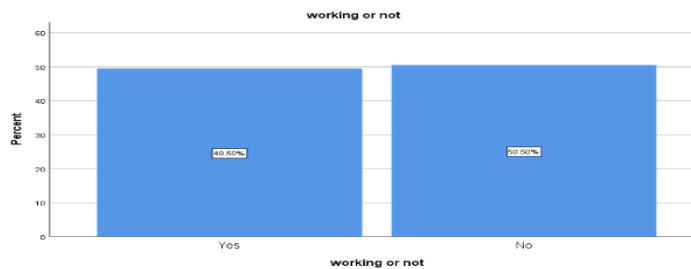
The data presents participants' employment status. Almost half (49.5%) are employed, while the remaining 50.5% are not. This division indicates a balanced distribution between those currently working and those who are not.

Table 5.10

Source of income

		Frequency	%	Valid %	Cumulative %
Valid	Official Place	20	10.0	10.0	10.0
	Official plus head of house	13	6.5	6.5	16.5
	Husband/Father	100	50.0	50.0	66.5
	other	67	33.5	33.5	100.0
	Total	200	100.0	100.0	

Figure 5.10
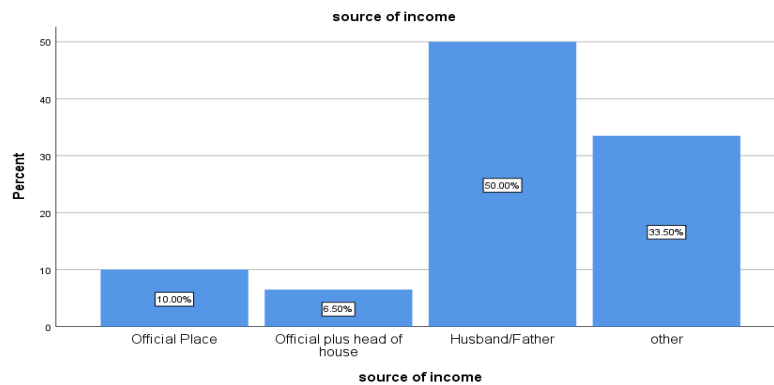
This data details participants' sources of income. A portion of 10.0% relies on an "Official Place" income, while 6.5% combine "Official plus head of house" earnings. A significant 50.0% depend on "Husband/Father" for support, while 33.5% have "other" sources. This diverse distribution underscores varying financial dependencies among respondents.

Table 5.11
Occupation of the Respondents

		Frequency	%	Valid %	Cumulative %
Valid	House wife	39	19.5	19.5	19.5
	Attendant	20	10.0	10.0	29.5
	Care Taker	31	15.5	15.5	45.0
	House Clean	17	8.5	8.5	53.5
	Parlor	4	2.0	2.0	55.5
	Tailor	59	29.5	29.5	85.0
	Teacher	30	15.0	15.0	100.0
	Total	200	100.0	100.0	

Figure 5.11
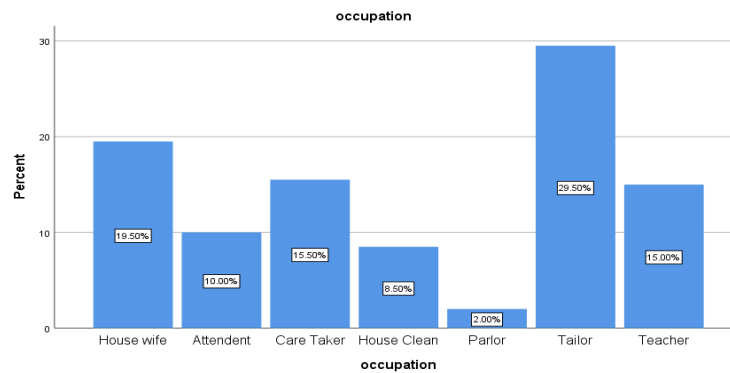
The provided data illustrates respondents' occupations. Notably, 19.5% are "Housewives," while 10.0% are "Attendants" and 15.5% work as "Caretakers." Additionally, 8.5% are "House Cleaners," 2.0% work in "Parlors," and 29.5% are "Tailors." A significant 15.0% engage in "Teaching." This diverse array of occupations highlights various roles within the community.

Table 5.12
Independence in Decision Making about Large
Household Purchases

		Frequency	%	Valid %	Cumulative %
Valid	Not at all	44	22.0	22.0	22.0
	To some extent	105	52.5	52.5	74.5
	a lot	51	25.5	25.5	100.0
	Total	200	100.0	100.0	

Figure 5.12
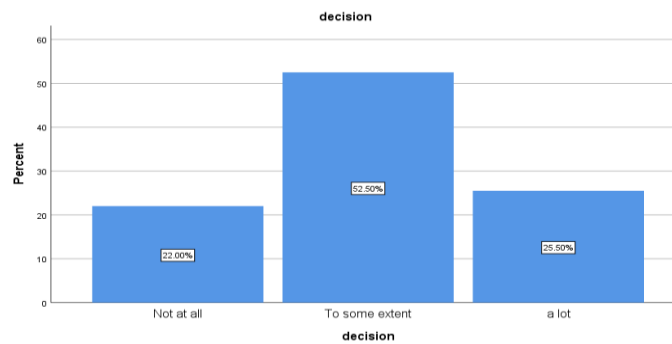
The data depicts participants' levels of decision-making influence. Around 22.0% responded "Not at all," while 52.5% indicated "To some extent." Additionally, 25.5% noted "a lot" of decision-making influence. This range of responses highlights varying degrees of involvement in decision-making processes.

Table 5.13
Independence in Spending Money from
Husband's Earning

		Frequency	%	Valid %	Cumulative %
Valid	Not at all	16	8.0	8.0	8.0
	To some extent	137	68.5	68.5	76.5
	a lot	47	23.5	23.5	100.0
	Total	200	100.0	100.0	

Figure 5.13
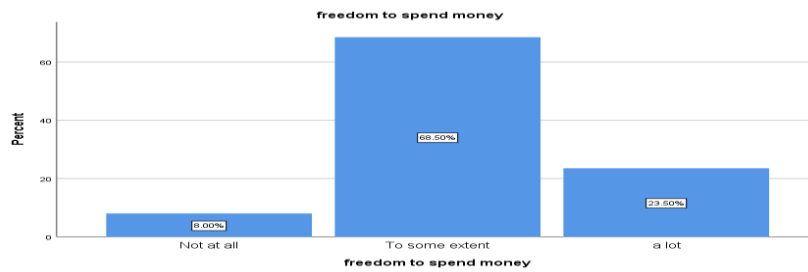
The data illustrates participants' freedom to spend money. A small proportion (8.0%) indicated "Not at all" freedom, while a substantial 68.5% reported having "To some extent" autonomy. Moreover, 23.5% expressed having "a lot" of freedom in spending money. This distribution reflects varying degrees of financial decision-making agency.

Table 5.14

Possessing Separate Savings/Financial Assets

		Frequency	%	Valid %	Cumulative %
Valid	Not at all	69	34.5	34.5	34.5
	To some extent	131	65.5	65.5	100.0
	Total	200	100.0	100.0	

Figure 5.14
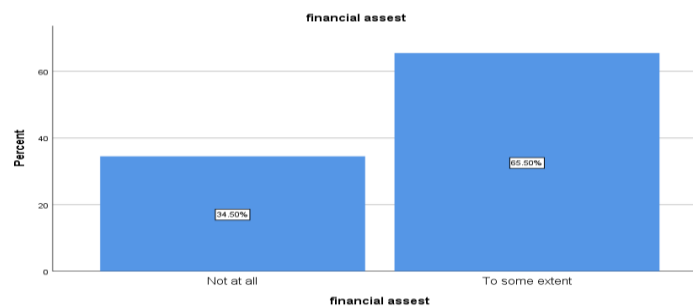
The data portrays participants' possession of financial assets. About 34.5% indicated "Not at all" ownership, while a significant 65.5% reported having "To some extent" financial assets. This distribution underscores the varying degrees of individuals' financial holdings within the surveyed group.

Table 5.15

Awareness about Role of Women in Overall Growth of Pakistan

		Frequency	%	Valid %	Cumulative %
Valid	Strongly agreed	39	19.5	19.5	19.5
	Agree	89	44.5	44.5	64.0
	Neutral	48	24.0	24.0	88.0
	Disagree	24	12.0	12.0	100.0
	Total	200	100.0	100.0	

Figure 5.15
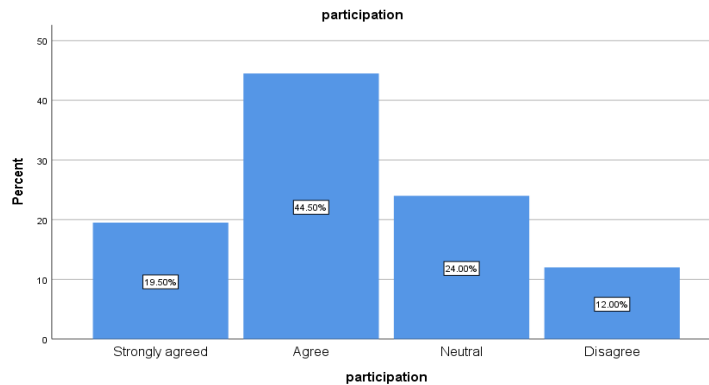
The data outlines participants' levels of participation and their perception about their role in over all growth. A notable 19.5% "Strongly agreed," while 44.5% "Agreed." Additionally, 24.0% were "Neutral," and 12.0% "Disagreed." This spectrum of responses underscores differing degrees of agreement with the statement, reflecting a diverse range of participation attitudes.

Table 5.16
Availing Loan Facility

		Frequency	%	Valid %	Cumulative %
Valid	Yes	47	23.5	23.5	23.5
	No	153	76.5	76.5	100.0
	Total	200	100.0	100.0	

Figure 5.16
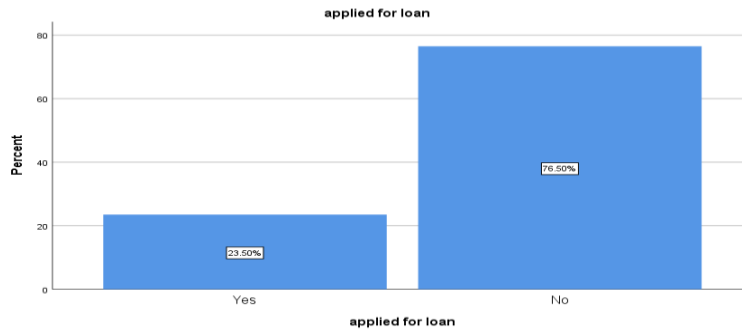
applied for loan

The data illustrates loan application behaviors. About 23.5% responded "Yes," indicating they applied for a loan, while 76.5% answered "No," suggesting they have not pursued a loan. This distribution highlights the varying prevalence of loan applications within the surveyed population.

Table 5.17

Reason for Refusal of Loan if Applied

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Gender Inequality	9	4.5	19.1	19.1
	Lack of Guarantee	11	5.5	23.4	42.6
	fail to meet Loan criteria	27	13.5	57.4	100.0
	Total	47	23.5	100.0	
Missing	System	153	76.5		
Total		200	100.0		

Figure 5.17
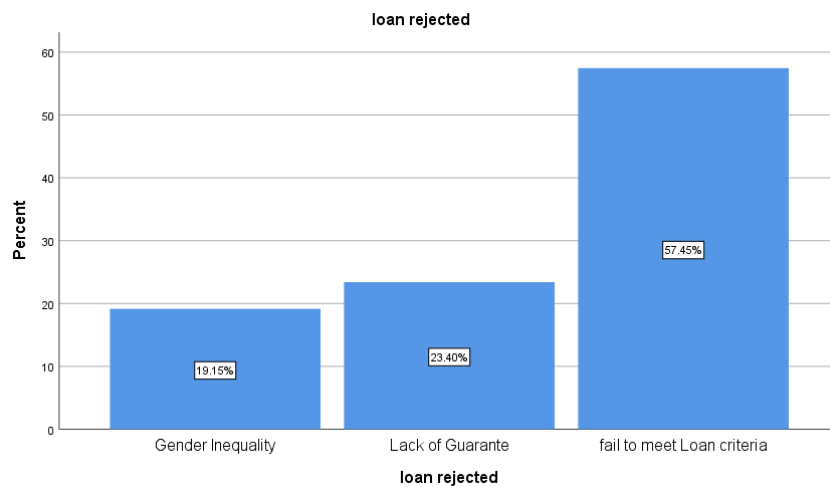
The data shows reasons for loan rejection. Gender Inequality was cited by 19.1%, Lack of Guarantee by 23.4%, and 57.4% mentioned failing to meet Loan criteria. These insights underline factors contributing to loan rejection, encompassing gender bias, lack of collateral, and eligibility criteria non-compliance.

Table 5.18
Belief about Teaching of Islam about Equality of Men and Women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	151	75.5	75.5	75.5
	Agree	30	15.0	15.0	90.5
	Neutral	6	3.0	3.0	93.5
	Disagree	13	6.5	6.5	100.0
	Total	200	100.0	100.0	

Figure 5.18

128
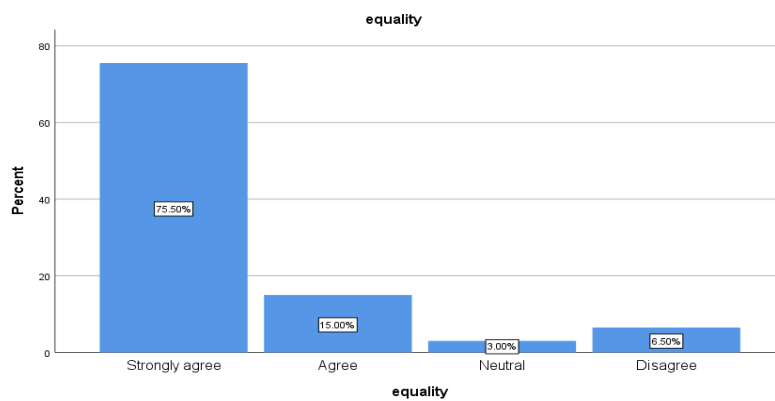
The data reflects respondents' perspectives on equality. A significant 75.5% "Strongly agreed," while 15.0% "Agreed." Additionally, 3.0% were "Neutral," and 6.5% "Disagreed." These opinions emphasize a predominantly strong consensus in favor of equality, with a minority expressing differing views.

Table 5.19

Belief about Islamic Teachings Regarding Reward for Men and Women for their Good Deeds

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	110	55.0	55.0	55.0
	Agree	76	38.0	38.0	93.0
	Neutral	7	3.5	3.5	96.5
	Disagree	7	3.5	3.5	100.0
	Total	200	100.0	100.0	

Figure 5.19
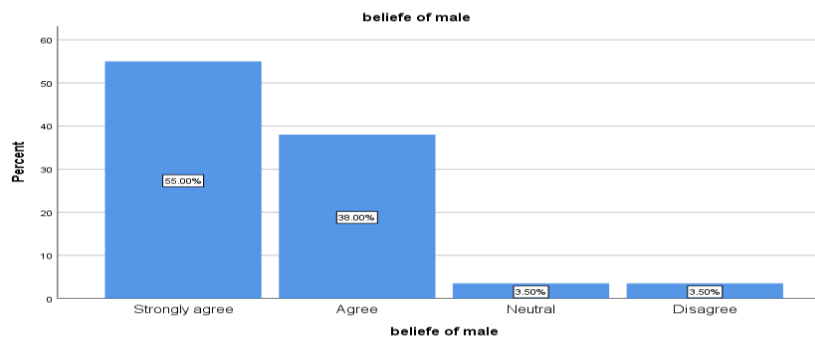
The data portrays beliefs about males. A significant 55.0% "Strongly agreed," while 38.0% "Agreed." Additionally, 3.5% were "Neutral," and another 3.5% "Disagreed." These responses highlight a general agreement regarding the beliefs attributed to males, with a small proportion expressing differing views.

Table 5.20

Level of Satisfaction about the Available Privileges as Enshrined in the Holy Quran

		Frequency	%	Valid %	Cumulative %
Valid	Strongly agree	141	70.5	70.5	70.5
	Agree	21	10.5	10.5	81.0
	Neutral	38	19.0	19.0	100.0
	Total	200	100.0	100.0	

Figure 5.20

belief in Quran states
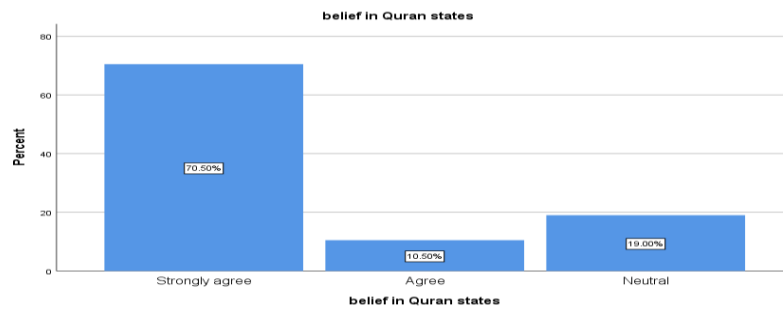
The   data   presents
beliefs in Quranic statements. A substantial 70.5% "Strongly agreed," while 10.5%
"Agreed." Moreover, 19.0% held a "Neutral" stance. These results reveal a notable level
of agreement with Quranic teachings, albeit with a portion expressing a neutral
standpoint.

Table 5.21

**Level of satisfaction about prevailing status of women
empowerment (Any reference from the holy Quran)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	140	70.0	70.0	70.0
	Agree	57	28.5	28.5	98.5
	Neutral	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

Figure 5.21
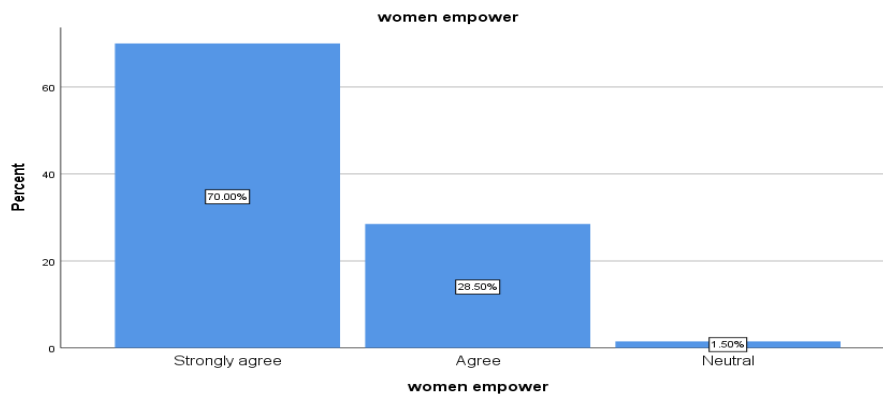
women empower

The data showcases opinions on women's empowerment. A significant 70.0% "Strongly agreed," while 28.5% "Agreed." Additionally, 1.5% held a "Neutral" perspective. These responses underscore a predominantly positive outlook toward women's empowerment, with a minority expressing neutrality.

Table 5.22

Belief that the More Rights Given to Male

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	18	9.0	9.0	9.0
	Agree	13	6.5	6.5	15.5
	Neutral	49	24.5	24.5	40.0
	Disagree	120	60.0	60.0	100.0
	Total	200	100.0	100.0	

Figure 5.22
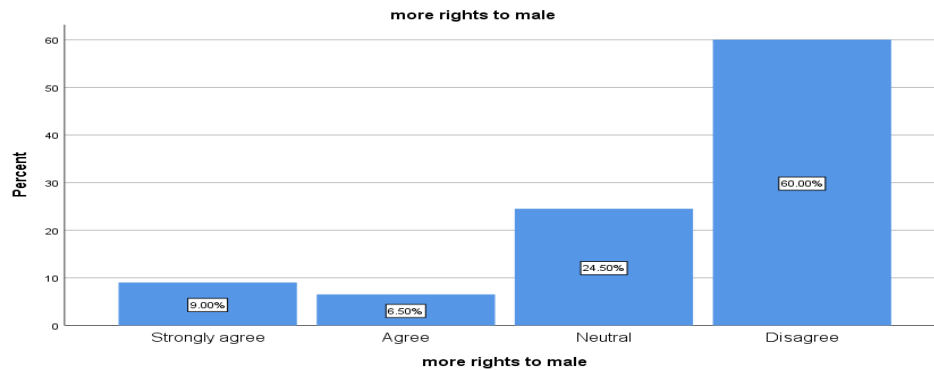
more rights to male

The data reflects views on granting more rights to males. A small 9.0% "Strongly agreed," and 6.5% "Agreed." In contrast, 60.0% "Disagreed," while 24.5% held a "Neutral" stance. These responses reveal a significant disagreement with the notion of allocating additional rights to males, with a substantial portion expressing a neutral standpoint.

Table 5.23

Status of Offering Prayer

|		Frequency	%	Valid %	Cumulative %
Valid	Regularly	63	31.5	31.5	31.5
	Not regularly	114	57.0	57.0	88.5
	Rarely	23	11.5	11.5	100.0
	Total	200	100.0	100.0	

Figure 5.23
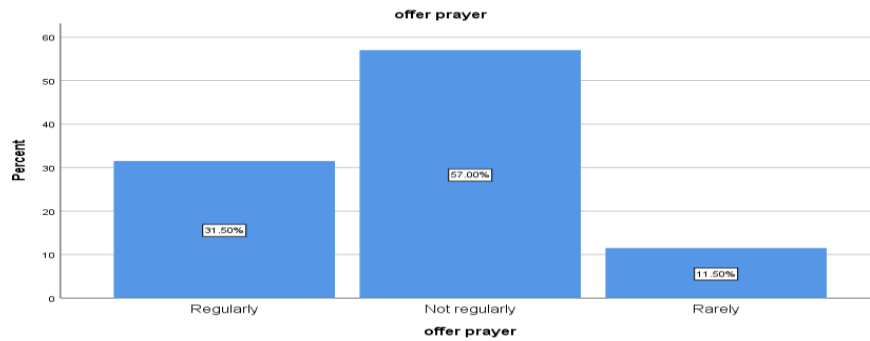
The data presents prayer habits. About 31.5% pray "Regularly," while 57.0% pray "Not regularly." Additionally, 11.5% pray "Rarely." These responses highlight varying degrees of regularity in prayer practices among the participants and their tenderness towards religion.

Table 5.24

Recitation of the Holy Quran with Translation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	67	33.5	33.5	33.5
	Partial	74	37.0	37.0	70.5
	No	59	29.5	29.5	100.0
	Total	200	100.0	100.0	

Figure 5.24
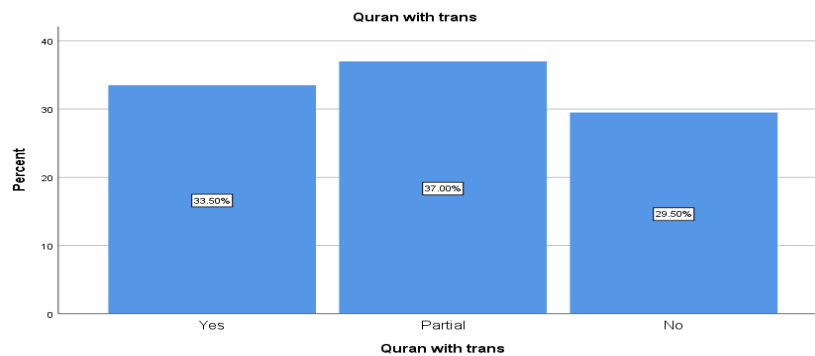
The data reveals Quranic translation access. About 33.5% have a "Yes" for complete translation, while 37.0% have "Partial" access. Moreover, 29.5% responded "No." These
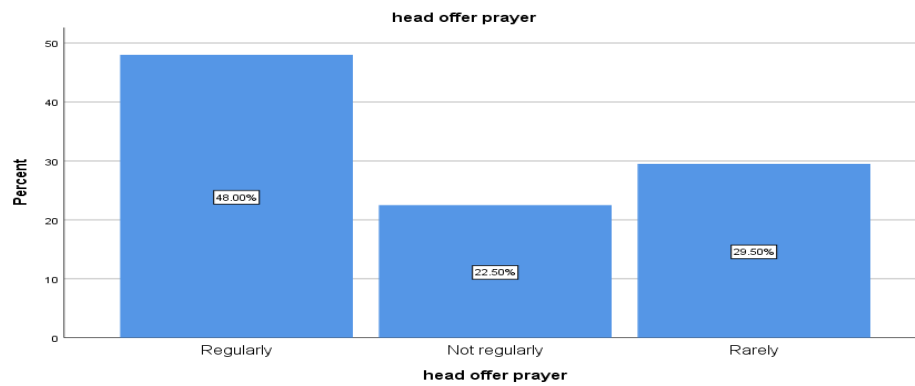
insights underline varying levels of Quranic translation availability among participants and their know-how.

Table 5.25

Status of Head of Household Offering Prayer

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Regularly	96	48.0	48.0	48.0
	Not regularly	45	22.5	22.5	70.5
	Rarely	59	29.5	29.5	100.0
	Total	200	100.0	100.0	

Figure 5.25

The data depicts the head of the household's prayer practices. Approximately 48.0% pray "Regularly," 22.5% pray "Not regularly," and 29.5% pray "Rarely." These findings showcase varying levels of prayer frequency among household heads and their interest in religion.

Table 5.26

Recitation of Surah Nissa with Translation

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	162	81.0	81.0	81.0
	Partial	20	10.0	10.0	91.0
	No	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Figure 5.26
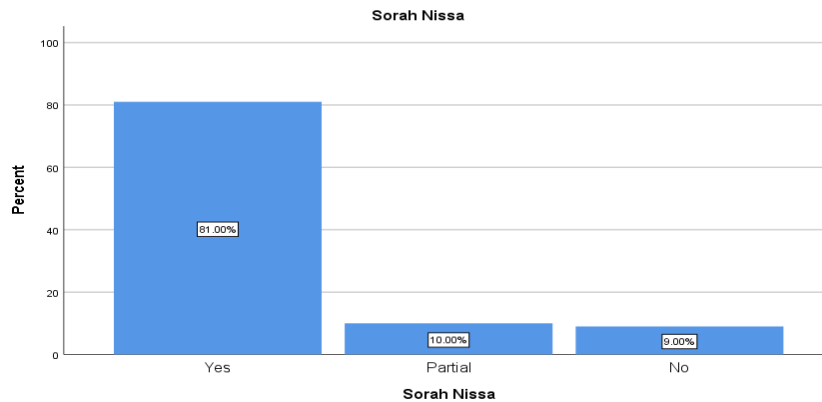
The data presents familiarity with Surah Al-Nisa. A significant 81.0% responded "Yes," while 10.0% have "Partial" familiarity, and 9.0% responded "No." These insights reflect varying degrees of acquaintance with Surah An-Nisa among the participants.

Table 5.27

Consent about Marriage/Partner/Spouse

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	54	27.0	27.0	27.0
	Partial	62	31.0	31.0	58.0
	No	84	42.0	42.0	100.0
	Total	200	100.0	100.0	

Figure 5.27
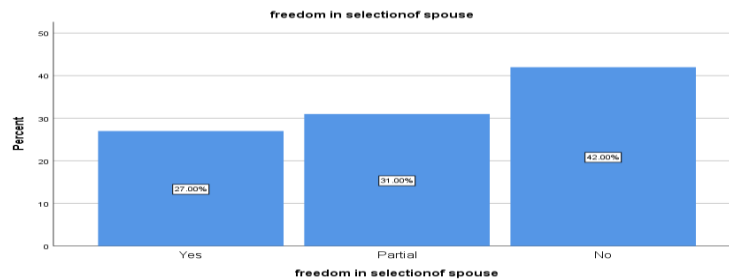
The data reveals views on freedom in spouse selection. About 27.0% responded "Yes," indicating full freedom, while 31.0% reported "Partial" freedom. Additionally, 42.0% answered "No," suggesting limited or no freedom. These responses depict varying degrees of autonomy in choosing a spouse among participants.

Table 5.28
Satisfaction Level about Health Facilities

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	183	91.5	91.5	91.5
	No	17	8.5	8.5	100.0
	Total	200	100.0	100.0	

Figure 5.28
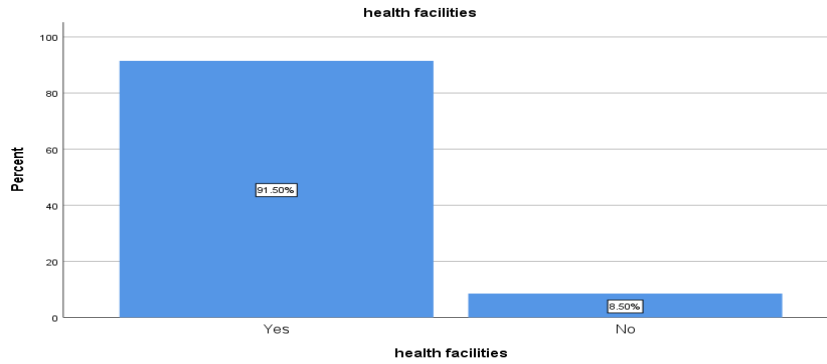
The data indicates access to health facilities. A substantial 91.5% responded "Yes," while 8.5% answered "No." These insights highlight the majority's access to health services, with a small portion reporting limited availability.

Table 5.29
Responsibility of Healthcare Services

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	137	68.5	68.5	68.5
	No	63	31.5	31.5	100.0
	Total	200	100.0	100.0	

Figure 5.29
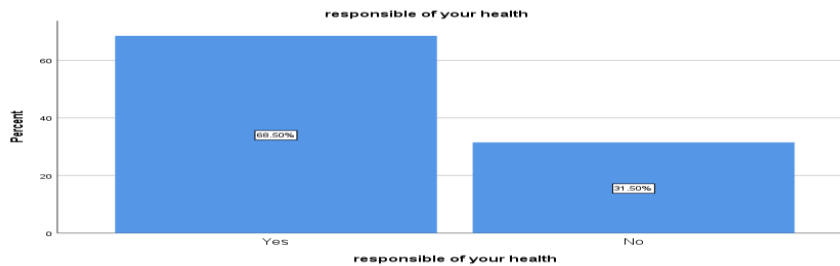
The data reflects personal responsibility for health. About 68.5% answered "Yes," indicating taking charge of their health, while 31.5% responded "No." These responses underscore the varying levels of personal health responsibility among participants.

Table 5.30
Permission to visit friends and family

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	24	12.0	12.0	12.0
	No	176	88.0	88.0	100.0
	Total	200	100.0	100.0	

Figure 5.30
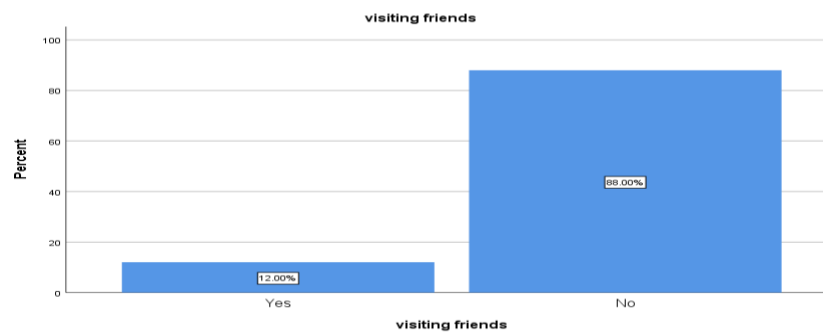
The data reveals friend visits. Approximately 12.0% responded "Yes," indicating regular visits, while 88.0% answered "No." These findings suggest a relatively low frequency of visiting friends among participants.

Table 5.31

Feedback about Travel Without Husband/Brother/Father is Safe or Otherwise

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	85	42.5	42.5	42.5
	No	115	57.5	57.5	100.0
	Total	200	100.0	100.0	

Figure 5.31
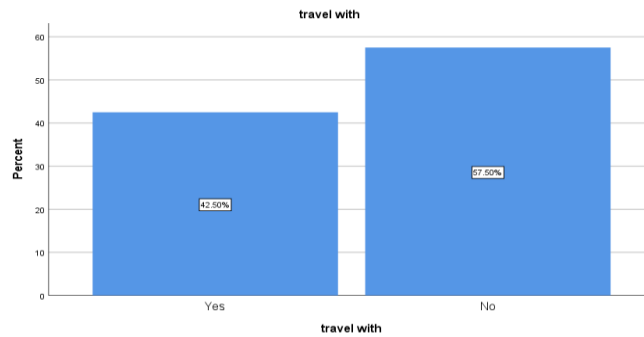
travel with

The data portrays travel companionship. About 42.5% responded "Yes," indicating traveling with others, while 57.5% answered "No." These insights suggest a significant portion of participants do not typically travel with companions.

Table 5.32
Knowledge about Society Whether Observing Typical Norms
or Otherwise

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	40	20.0	20.0	20.0
	No	160	80.0	80.0	100.0
	Total	200	100.0	100.0	

Figure 5.32

society believes
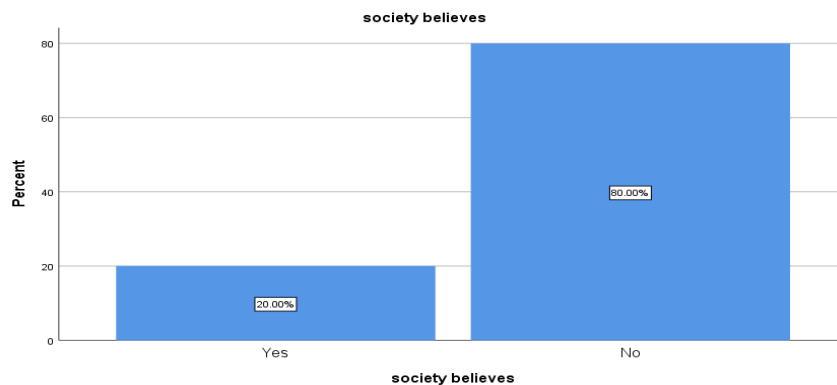
The data reflects societal beliefs. Around 20.0% responded "Yes," indicating agreement with societal beliefs, while 80.0% answered "No." These results highlight a notable majority that does not align with prevalent societal beliefs.

Table 5.33

Any Fear of Violence from Household Member (s)

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	35	17.5	17.5	17.5
	No	165	82.5	82.5	100.0
	Total	200	100.0	100.0	

Figure 5.33
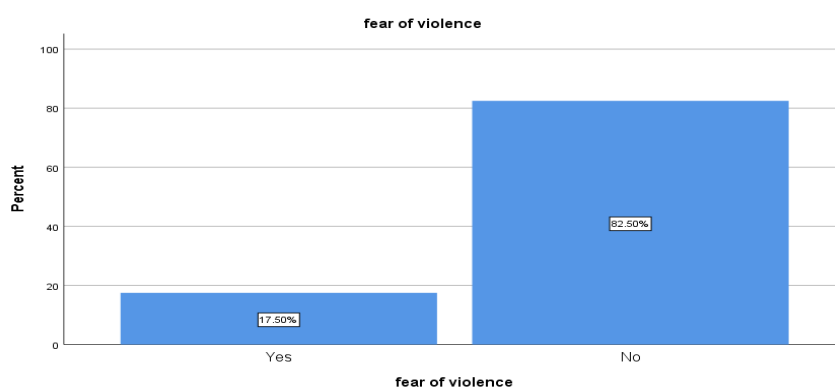
The data indicates fear of violence. Approximately 17.5% responded "Yes," acknowledging such fears, while 82.5% answered "No." These findings suggest that the majority do not report a fear of violence.

Table 5.34
Any Liberty to Participate Political Affairs

|		Frequency	Percent	Valid %	Cumulative %
Valid	Yes	128	64.0	64.0	64.0
	No	72	36.0	36.0	100.0
	Total	200	100.0	100.0	

Figure 5.34
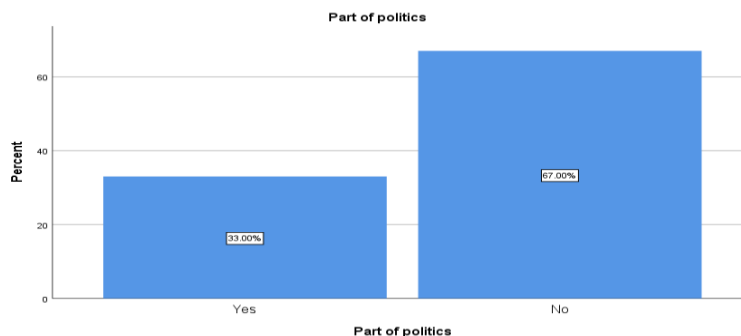
The data portrays political participation. About 64.0% responded "Yes," indicating involvement in political affairs, while 36.0% answered "No." These insights suggest a significant proportion participating in political activities.

Table 5.35
Association with Political Party

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	66	33.0	33.0	33.0
	No	134	67.0	67.0	100.0
	Total	200	100.0	100.0	

**Figure 5.35**

participation in political affairs
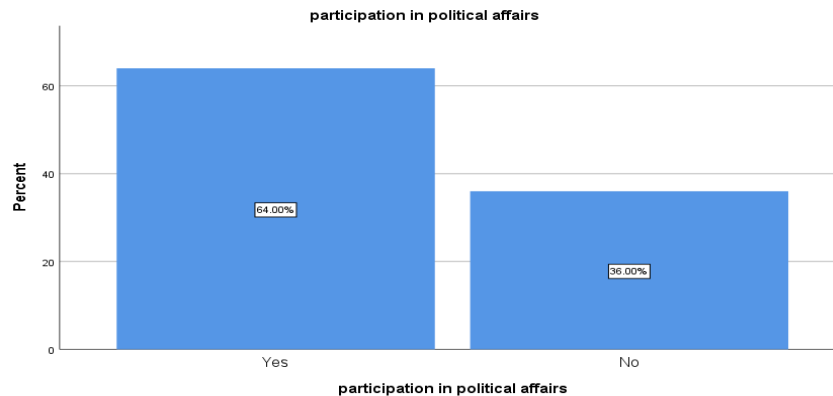
The data highlights involvement in politics. Approximately 33.0% responded "Yes," indicating participation, while 67.0% answered "No." These findings reveal a substantial majority not considering themselves part of politics.

Table 5.36

Membership of Any Organization

|		Frequency	Percent	Valid %	Cumulative %
Valid	Yes	132	66.0	66.0	66.0
	No	68	34.0	34.0	100.0
	Total	200	100.0	100.0	

Figure 5.36

part of skill builder
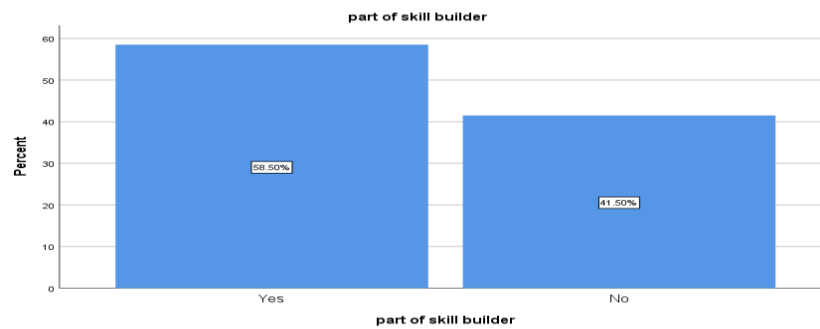
Data depicts organizational membership. Around 66.0% responded "Yes," indicating membership, while 34.0% answered "No." These insights highlight a significant portion of participants being members of organizations.

Table 5.37

Participation in Skill Building Workshop

|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	117	58.5	58.5	58.5
	No	83	41.5	41.5	100.0
	Total	200	100.0	100.0	

Figure 5.37

member of org
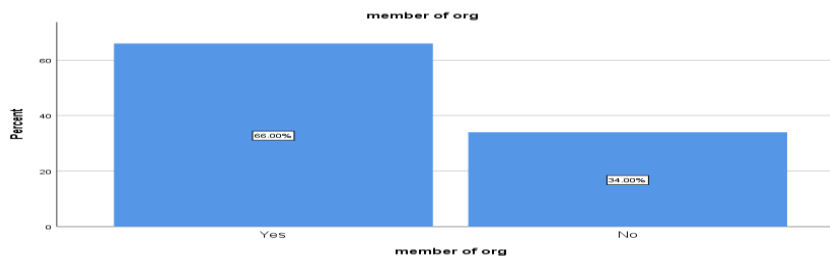
The data reveals involvement in skill-building activities. About 58.5% responded "Yes," indicating participation, while 41.5% answered "No." These findings suggest a substantial portion engaging in skill-building endeavors.

Table 5.38
Views about Islamic Countries' Women's Participation in any
Socio- Economic cum Political Affairs

|		Frequency	Percent	Valid %	Cumulative %
Valid	Yes	26	13.0	13.0	13.0
	No	174	87.0	87.0	100.0
	Total	200	100.0	100.0	

Figure 5.38

independentabout decision
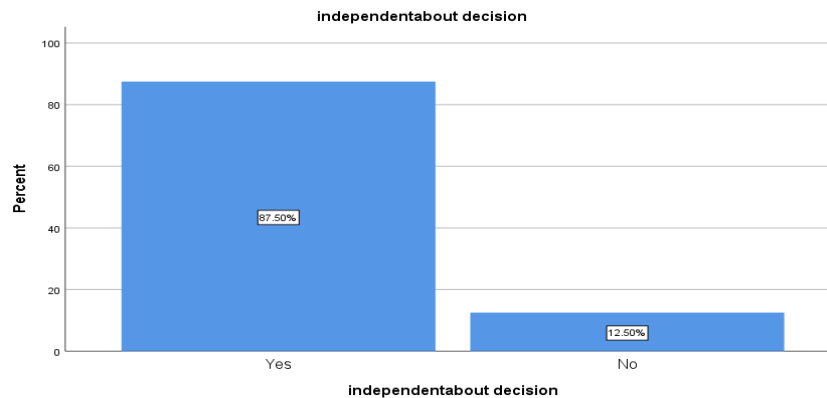
The data reflects perceptions of women having fewer rights. About 13.0% responded "Yes," indicating agreement with this notion, while 87.0% answered "No." These findings indicate a majority disagreeing with the belief that women have fewer rights.

Table 5.39
Independence in decisions making

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	175	87.5	87.5	87.5
	No	25	12.5	12.5	100.0
	Total	200	100.0	100.0	

Figure 5.39

women less rights
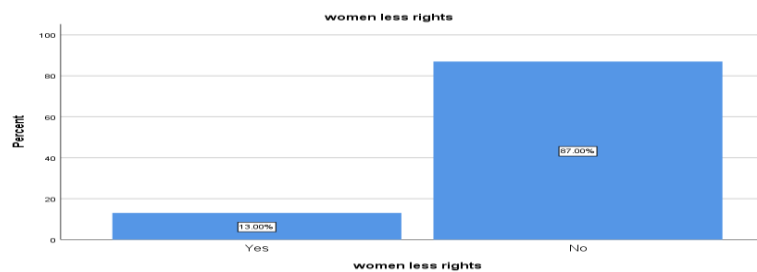
The data indicates independence in decision-making. Approximately 87.5% responded "Yes," indicating autonomy, while 12.5% answered "No." These insights highlight a majority claiming independence in decision-making.

a.   Chi Square test

Chi square test is applied on women empowerment with different indicators regarding length of study of respondent, education of head of family, and Islamic teachings impact on women empowerment. Results of designed objective is defined in Table. 10 which

shows that almost all the following hypothesis are significant and concluded that women

empowerment have association between length of study of respondent, education of head

of household, and effectiveness of Islamic teachings in women empowerment as can be

seen from table that all significant values are less than alpha ($\alpha = 0.05$).

Hypothesis 1:

H0: length of study and women empowerment are independent.

H1: length of study and women empowerment are dependent.

Table 5.40. Chi square test to ascertain hypothesis association with each other

Indicators with women empowerment	Chi sq statis	df	Asymp. Sig. (2-sided)
length of study and women empowerment	103.787	8	.000

Interpretations:

The analysis disproves the independence assumption by finding a

significant correlation between study length and women's empowerment (Chi-square =

103.787, df = 8, p 0.001). As a result, there is evidence to support the alternative

hypothesis (H1) that there is a link between these factors.

Hypothesis 2:

H0: women empowerment and education of head of household are independent.

H1: Women empowerment and education of head of household are dependent.

Indicators with women empowerment	Chi square statistic	df	Asymp. Sig. (2-sided)
women empowerment and education of head of household	**46.561**	8	**.0001**

Interpretations:

According to the analysis, there is a strong correlation between the education level of the household head and the empowerment of women (Chi-square = 46.561, df = 8, p 0.001). As a result, the alternative hypothesis (H1) is supported and there is evidence to refute their independence, pointing to a possible relationship between these variables.

Hypothesis 3:

Ho: women empowerment and Islamic teachings are independent

H1: women empowerment and Islamic teachings are dependent.

Table 5.41. Chi square test to ascertain hypothesis association with each other

Indicators with women empowerment	Chi sq statis	df	Asymp. Sig. (2-sided)
women empowerment and Islamic teachings	12.561	4	.0011

Interpretations:

According to the analysis, there is a strong connection between Islamic teachings and women's empowerment (Chi-square = 12.561, df = 4, p = 0.0011). This shows that there is evidence arguing against their independence, hence supporting the alternative hypothesis (H1) and raising the possibility of dependency.

b.   Multiple Linear Regression Model with OLS

The results of multiple linear regression are presented in Table 11. Index of Islamic teachings regarding women empowerment is used as a dependent variable while independent variables include that women's length of schooling, their job status, decision about buying items, equality, health facilities, visiting friends, society believes, fear of violence and independence about decision making, head offer prayer, reciting Quran, translation of Sorah Nissa.

From the given table it can be concluded that all variables empowering the women are significant while fear of violence from husband or father and outside visit of women are negatively associated with women empowerment at significance level.

Table 5.42. Multiple Linear Regression Model in sig; determinant of Women Empowerment

Model		Unstandardized Coefficients		T	Sig.
		B	Std. Error		
	(Constant)	.033	1.126	-.030	.976
	Length of study	.038	.024	1.562	.120
	Working	.060	.054	-1.125	.262
	Decision	.131	.045	2.949	.004
	Equality	.292	.039	7.430	.000
	health facilities	.275	.113	2.445	.015
	visiting friends	-.179	.352	-.509	.612
	society believes	.158	.113	1.408	.161
	fear of violence	-.152	.103	-1.471	.143
	Independent about decision	.025	.353	.070	.945
	head offer prayer	.030	.043	.686	.493
	Sorah Nissa trans	.132	.067	1.967	.051
	Quran with trans	.067	.041	1.631	.105

Interpretations:

According to the regression model, the factors "Decision," "Equality," and "Health Facilities" all have statistically significant positive effects on women's empowerment (p 0.01). While some variables, such as "Working," "Visiting Friends," "Fear of Violence," and "Quran with Trans" have no statistically significant impact, others, such as "Sorah Nissa trans," have a suggestive positive impact (p = 0.051).

Variables like "Length of study," "Independence in decisions," and "head offering prayer" that affect empowerment are not strongly supported by the model.

5.4.   Findings of the Study

The aim of this study was to explore possible determinants strengthening true Islamic concept and localizing it in the Pakistan context by using regression analysis, based on primary data from Dir (Lower), KPK. The results establish positive association of various variables with women empowerment. This indicate that Islamic concept of women empowerment which is presented 1,400 years ago still have stronger effects in women empowerment.

According to the study, it has been found that women of the region are fully aware of the islamic teachings about their rights in the society and most of the them are satisfied about the rights being given to them by the society.

The society is predominately headed by male members of the house-holds. However, women enjoy full liberty and freedom to spend from the livelihood earnings of their family head. A strong association of education level of the household head with the empowerment of women has been observed. The more the family head is educated the more their family women are enjoying their rights. Most of the women are independent in their decisions.

The various factors depicting level of women social, economic and political empowerment of the region include "Decision," "Equality," and "Health Facilities" all have statistically significant positive effects on women's empowerment. While some variables, such as "Working," "Visiting Friends," "Fear of Violence," and "Quran with Trans" have no statistically significant impact. Knowledge of the respondents about

"Sorah Nissa," a chapter of the holy Quran, enriched with enough teachings about women empowerment have a suggestive positive impact with women empowerment. Other determinants of women empowerment like "Length of study of the respondents, their independence in decisions making and regularity of the head of family in worship are not strongly supported by the study.

Study proved that there is a strong connection between Islamic teachings and women's empowerment. This shows that Islamic teachings has a positive impact on women empowerment and both the variable are dependent on each other.

Specifically, according to results, women are very well aware about their rights in every aspect of life. Their level of satisfaction about enjoying their due rights being given by the society is moderate to high. They are treated equally in their houses as the male members in their houses.

Most of the respondents were found independent in decision making and in holding of assets. They have freedom to choose their spouse, participate in political affairs, took part in organization, getting education and availing health facility. They are of the firm belief that women have equal contribution in economic growth of Pakistan. Most of the women are engaged in teaching in public sector and at home tailoring is being preferred. They have limited liberty to travel alone or to visit their friends frequently.

To this it can be safely said that, observing Quranic injunctions in our daily life can lead us to the elimination of all types of discrimination in our society. The more the head of family is educated the more he or she will be aware of the rights of women and

vice versa. Similarly, the more the women is educated the more she will play her role in development process.

5.6   Suggestions

One of the most important topics of current development strategies in a global forum is the empowerment of women. There are many misconceptions about Islam and women's rights, and women's empowerment has been made complicated. Multifaceted processing necessitates multivariate analysis. Multiple variables are associated with women empowerment. Determinants of women empowerment varies from region to region and from time to time. Theories of west cannot be imposed on the east and vice versa. The conception held by the westerners about east and of the easterners about the west regarding women's' adversities and independence holds no significance. Islam is the faith that effectively gave the rest of the world a model of a society, as portrayed in this study. Women have access to all fundamental human rights as well as rights that modern women can only dream of 1,400 years ago.

The idea of a separate state for Muslims was developed 75 years ago with the intention of fostering an environment that would allow Muslims to conduct their lives in accordance with the principles that Almighty Allah and Hazrat Mohammad (P.B.U.H) had demonstrated. Despite the fact that Pakistan's successive political governments have made significant progress towards empowering women however, as a result of these efforts as compare to urban women only a smaller proportion of rural women have benefited, who continue to suffer from extreme poverty, ignorance, and abuse. This report advises decision-makers that in addition to enhancing women's access to education, healthcare, and employment opportunities, we must also extend such facilities

to rural women in the broader context and to enforce Islamic laws pertaining to women's rights.

In the course of study, language barrier has been observed that hamper in empowering women. As the study area is exhibited by uniformity in the culture therefore, only the education and media can enhance the communication skills of the women of the society. Media access has the power to change this. There is no as such diversity recorded in the occupation landscape of women folk of the region therefore, their skill enhancement is a pre-requisite for their economic empowerment.

The element of fear always goes un-noticed amongst the women and the most contributing factor to this situation is the lack of communication skills. Most of the time, violence caused to lack of power of expression. This aspect of women's' personality need revolutionary steps. Special language programs, special classes for communication skills enhancement in schools & colleges and women participation in different indoor events can serve the purpose. Women improve their communication behavior by keeping themselves aware about what's going on around the world where they live.

Although media in general, project the selected class of the society and seldom portray the segment of the society lying in the bottom of the pyramid. However, role of unbiased media cannot be overlooked in empowering women in the region. Responsibilities sharing for care and domestic work amongst the household members both men and women may be promoted and projected through electronic, print and social media to diminish stereotypes on gender roles. To modify the conservative mindset of society key players like government, educational institutions and local NGOs may organize special segments to educate the society about women empowerment.

Help line 1099 is one of the initiatives taken by the government to facilitate women in legal matters and to address their adversaries through local administration. However, a very few numbers of women were aware of this facility. Such unawareness on the part of women is one of the causes of low women empowerment in selected region under study. Government may publicize such initiatives through print, social and electronic media to enhance its effectiveness. Government may establish a legal cell integrated with the local level government to provide free advice to women about their rights. Various programs through electronic media, public meetings, rallies and seminars especially in rural areas will be effective tool to create awareness among the women and thereby support in empowering women.

Women empowerment which is an important Sustainable Development Goal as declared by UNDP, could be achieved only when all concerned bodies comprehend an all-inclusive program by including people from all walks of life irrespective of any cast and creed and any gender discrimination. The society as a whole has to comprehend women's competencies and their contributions for acceleration of development process. It is therefore strongly recommended, that by devising any development strategy at national level, government may conduct on-ground studies to explore regional tendencies and women's priorities at grass root level without relying on the studies conducted by other international as well as national organizations working on their own agendas. The conclusion makes the argument that the UNDP's Sustainable Development Goal of empowering women can only be accomplished if, all parties involved cooperate and comprehend the variables examined in this thesis.

The society as a whole has to understand women's capabilities and their contributions to the developmental process. Empowering Women is an important end in itself not only as human right issue but also as having the potential to enhance human well-being. Empowering women and improving their status are essential ingredients for realizing the full potential of the economic and potential development of the entire society thus ensuring sustainable development.

In Pakistan, economic and social infrastructure of the society should also be improved and women may be allowed to form social networks in the community to share their experiences and feelings. At the length it may be convenient to say that the task of empowering women is not an easy task rather, it is intricate one in such typical areas of Pakistan like Lower Dir district.

In the study area, it has been observed that a major portion of women are engaged in the teaching profession that apparently seems and perceived by them as secure where the workplace mostly men free. Similarly, this trend is also strengthened by the factor that vacancies are more as compared to other jobs. The home to work distance limit the women to participate in other activities.

The structural impediments hamper more in the women contribution in other fields of life as compared to non-structural. Road networking is a prerequisite for further improvement in women empowerment.

The laws of women harassment at workplace from men as well as women can be strengthened through numerous relevant studies however, this phenomenon could not be reported in the study area.

The data shows that women as a workforce seems comparatively less therefore, more job opportunities for the women may require to be created. All such opportunities may be provided in close proximity to avoid fear of violence and threats and other social embargoes.

Capacity building of women workforce is need of the hour. Their participation in economic spheres may enhance their productivity and independence to determine their destiny as per their wish and well.

Capitalistic and Communistic approaches have their own requirement for their survival. Policies are formulated according to their own well and wishes. The influx of technology has made the world different. In the primitive age conventional methods were being used in agricultural sector hence, chief labour and bounded slaves were the only solution to run the industry. The industries were labor-intensive. Contrary to it, in the contemporary era, machines have replaced the manpower resultantly, dependency on chief labour reduced to its minimum. Hence, demand of chief labour reduced to its minimum. But this boom has caused un-employment in the unskilled class of the society that eventually contribute to extreme poverty. By getting advantage of this scenario, women may be educated accordingly so as to empower them and to contribute in combating poverty in a modest and just manner.

Islam ensures maximum women empowerment and here we have no need to follow the other theories and concepts being imposed now-a-days. It is need of the hour that the government and society collectively work to enable and empower the fifty percent population of the country by creating a conducive environment where Islamic laws can be practically exercised and observed.

Following general suggestions may work to enhance and improve women empowerment:

- Based on this study as well as other alike studies conducted on women empowerment, it is now the responsibility of Muslim women to dispel western misconception regarding women. Muslim women can play their role in the following manners:

- Personal engagement with western women through social, print and electronic media and can share their own stories and findings of such studies portraying actual positive aspect of women status in the region.

- Muslim women can project awareness in the west by participating in educational initiatives, inter-cultural events, workshops to raise awareness about the diversity of Muslim women's lives and their effective roles as mother, daughter, sister and wife etc.

- It is need of the hour to give a wider publicity to this argument that religion is not the only factor in shaping the community rather it is the culmination of differences in the interpretations, prevailing practices within a society and regional tendencies that may vary from place to place and from time to time. Hence; Pakistani society is also shaped by various factors such as its history, culture, politics, and local customs, that influence its social structures, its traditions, and values as well.

- Abolition of feudalism is the first practical solution for ensuring women's empowerment.

- Women's empowerment can be greatly aided by a correct understanding of Islamic teachings on women's duties therefore, women's political empowerment is urgently needed.

- Another way to empower women is through economic empowerment. This can be achieved by enhancing their professional education and capacity building.

- In Pakistan, sociocultural transformation can also empower women. Socio-cultural transformation, mostly happen as a result of interventions in tourism and improvement in communication and road networking.

- NGOs and civic society can play a game-changing role in Pakistani women's economic emancipation.

- Additional legislation is also required to empower women in all spheres of life.

- The media should play a positive role, which is the final recommendation.

5.7 Future Studies

Multiple policy implications and future studies can be drawn from this study which later may prove crucially important for empowerment of women in developing countries in general and Pakistan in specific. Factors empowering women as it appears from the instant study are the women financial autonomy that can be achieved by providing them multiple job opportunities, enhancing their capabilities and skills and creating awareness about Islamic injunctions.

As the study has been attempted to clarify concept of women empowerment with respect to Islamic teachings hence; worked out one of the aspects of the subject which is relationship of socio-religious dynamics of one of the Pakistani community with women empowerment however, to further dig-out other factors determining women

empowerment, studies are required to investigate and explore the association of structural impediments and geographic condition of a region with women empowerment for further policy formulation.

Enforcement of existing legislation must be based on some studies to identify areas for further improvement.

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