
THE CONCEPTUAL FRAMEWORK OF STUDY TO ANALYZE THE STATUS OF WOMEN IN PAKISTANI FAMILY SYSTEM

Salma Nawaz

Assistant Professor,
Department of Law, University of Balochistan,
Balochistan, Pakistan.
Email: salmanawaz700@gmail.com

Mouna Koser

Lecturer,
Department of Management Sciences, University of Management and Technology,
Punjab, Pakistan.
Email: mouna.koser7@gmail.com

Malik Shahzad Shabbir

Lecturer,
Department of Management Sciences, University of Lahore,
Punjab, Pakistan.
Email: mshahzad786.pk11@gmail.com

ABSTRACT

In prior times, women were oppressed and abused by way of every attainable method in societies. They endured lots of critique, needed opportunity and stood no place close to men. They were denied of the essential inheritances of an individual. It required lots of exertion and boldness for them to stamp an impression of "the potential and capability of women" and make a critical spot in the community. The objective of this research paper was to analyze the status of women in Pakistan in other word status provided to women in Pakistani family structure and also to analyze its status in Islamic. For the results secondary data was collected from books, research papers, journals and different reports. It was found that women facing violence at various stages in their life in Pakistan. This adversely influences the character/traits of women, harms mental and actual wellbeing and obliterates creativity and efficiency of their endeavors. Low proficiency pace of women, absence of clinical facilities in various areas and no kind of revenue for family women is in problem with women. Here regarding women status, the teaching of Islamic is neglected. It was concluded that, With regards to Pakistan, the indispensable issue is that our religion Islamic has not had the option to cancel the exceptionally old un-Islamic and furthermore cruel social indecencies that are being exercised in the land. Hence, ancestral, family, tribal

imagery has gotten more prevailing and helpful than the confidence of Islamic. So it was recommended that the government should maintain the status of women according to teaching of Islamic.

KEYWORDS

Cultural limitations, Constitution, feminism, sexual orientation

INTRODUCTION

The situation with women in the general public can be dissected taking into consideration of the significant changes that have occurred in the areas like enactments, employment, education, political consciousness and participation related to their privileges with respect to women, and so on. In the field of education women in general interacted with undeniable degrees of advancement. A few of the impacts are identified with financial turn/development of events. When the education level of women enhances it expands the level of income and prompts development in GDP (Hassan & Rafaz, 2017). Different impacts are identified with social turn of events. The girls who are well educated prompt various social advantages, including many that are associated with women as well as improvement of their families (Akhter & Razaqat, 2017).

To a greater extent women throughout the globe have been discovered to endure segregation and hardship of different sorts since from the beginning women were deprived of even such essential rights as admittance to education and property. This worldwide concern has consistently developed through the previous few decenniums and has brought about endeavours to bring ladies into the standard of life, chiefly through social and economic engagements and subsequently re-establishing fairness between the genders. One cannot deny that women are the basic elements of a similar divine power and henceforth blissful (Lamonaca, 2002). By completely understanding the significance and earnestness of the inspire of women, on the off chance that we are to save our social customs and profound qualities and counter the negative patterns that are currently influencing our commonwealth (Singh, 2014)

The domestic establishments are the essential communal units in a society inside which people are mingled and interface with each other (Frangipane, 2015). Also, as measurable units they are key to the investigation of financial reliance, social wellbeing, utilization patterns, maintenance, income, upkeep, ripeness and movement. Amidst women, their situations inside the family and domestic establishment are frequently a key to the degree of their interest in the bigger society. It is significant, accordingly, to foster pointers of the circumstance of women in domestic establishments and in families due to its immediate impact in family. The responsibility might have on ladies' admittance to schooling and to work. Likewise,

broader level social changes influencing education and work will prong influence family related responsibilities both inside and among social orders. Women deal with the major responsibility of reproduction and family and house management capacities (Cerrato & Cifre, 2018). In addition, it has been accepted that family association in customary social orders is described by male influence along with solid feminism that gives insurance and backing to all individuals. The two presumptions are in effect and genuinely addressed. Both are basically generalizations of an ideal-type family which don't consider the social and financial changes influencing late 20th century families and domestic establishment (Cerrato & Cifre, 2018). The suspicion of monetary help by male who is also a family head has gotten progressively ridiculous as larger level of households are comprised of single people especially ladies who are also living alone and of women and kids as it were. Additionally women are often the principle or just suppliers for themselves as well as for their kids and to greater extents of ladies in all families are taking part in the paid workforce and contributing altogether to family income (United Nation, 1984).

The depressed condition of women has numerous ramifications for child wellbeing and health (NRC *et al.*, 2009). The depressed condition of women brings down their effect on allocation of asset and resources as well as other dynamic inside the family. They are not ready to impact choices on wishing of family size, medical care looking for conduct for kids, the money and sorts of food given to youngsters and the time spend on their kids rising. Also, the segregation faced by women looked as girls influences the nourishment status of their kids by way of their own more modest size as adults. The size such as small women has a more serious danger of having below birth weight of children and obstetric confusions because of pelvic size as smaller (Alves *et al.*, 2013).

The effect that impacts on several generations is very determined for girls. The lower prestige of women prompts a miscalculation of their time as well as to insufficient investment in their schooling (Weitzman, 2018). This thusly prompts wide sex differentials in basic remuneration for a similar movement. There is solid proof that this grown-up wage male-female varying factors is mostly liable for the general insufficient investment girls in India. The education of girls is so more significant in lessening gender disparities. This can be concluded that these imbalances are especially significant for kids nutrition. The incredibly high paces of unhealthiness in South Asia are established somewhere down in the dirt of disparity among people (Haddad, 2018; Alves *et al.*, 2013).

In Islamic Republic of Pakistan, each standard and guideline in the nation depends on Islamic laws. On the other hand, simultaneously, there are a few traditions and customs against the laws of Islamic which are normally exercised. Social examples in Pakistan

don't allow women to make the most of their legitimate and religious rights ensured by the law and given by Islamic (Kirmani, 2000).

As an Islamic state the practice in Pakistan regarding rights of women, it gets its understanding from traditions and social standards. The presence of equality framework like *Jirga*, *baithak* and *panchayat* are by and large unconcerned toward grievances of women as well as their complaints and accordingly, the presence of both legitimate and so called religious protects and standards don't permeate into the social construction (AsiaFoundationOrg, 2017).

The factor of feeling scared additionally keeps women from affirming their privileges. These structures unlawfully force to abuse the individuals who state their individual rights against the endorsed standards of the clan or the local community. Subsequently, noxiousness of narrow-minded culture eclipses the religion of harmony and fairness. Such ancestral legal framework are perceived by Established Law in explicit regions (PATA and FATA) yet wrongfully it is tracked down all over the country. In such regions the formal legal courts have no area of authority over the decision of Jirga thus there are situations where basic rights ensured under the Protected/constitutional law are encroached. These Jirga's neutralize the concern related to the issues of women and their verdicts are for the most part blunt, unadorned and bias against women as per their social and religious generalizations related to the status of ladies (Laae *et al.*, 2019; 2019).

It is verifiable truth that, Pakistan acknowledge uniqueness and heterogeneity by its own as far as societal position, monetary turn of events, country metropolitan gap (urban and rural) and so forth is concern. Different components for hopeless situation of women are issue with overall set of laws, religious radicalism and maltreatment of religion (Marie, 2019). In such background, the situation of female and her dilemma have various translations from various stratum. Nonetheless, they do endure in an unexpected way. Institutional brutality as well as individual brutality are not obscure situations for all intents as well as for all the women of Pakistan (Bhattacharya, 2014).

LITERATURE REVIEW

The constitution of Pakistan (1973) it is purposeful to propel sex balance and the legitimate rights of women by way of some of its provisions. It is provided in the constitution regarding these basic human rights are these rights are applicable uniformly (for both male and female) in its first section. These basic rights gave in then constitution are similarly relevant to all residents regardless of their gender (Malik & Muhammad, 2017). Other than that the constitution likewise accommodates the particular measures to be taken for improving the status and prosperity of women in the second section. Constitution Article (12) gives that an individual can't be rebuffed

for a wrongdoing that isn't legitimately characterized as wrongdoing according to law of the country similarly no restraint can at any point be given to an individual except what is recommended according to the law. Constitution Article (13) characterizes that the individual ought to be rebuffed for a wrongdoing carried out by the person in question for a single time. As a rule, both women as well as children consists of most of the sufferers of the customs of servitude are bonded or "forced labor". At some point, the entire family and all of the people ended up trapped in the reinforced work for some forthcoming credit or interest their men or their families need to re-pay. The landowners of the tribes as often as possible blame the labor (who are working for making bricks) for fortified work by enormous number of men and youngsters in Pakistan (Malik & Muhammad, 2017).

Same sort of work that is constrained or attached somewhat is also found in the farmer community. Apart from that, keeping up equality in respect of law, providing services and other public activity, Article 25 (3) of the constitution additionally advice the state/government to take essential uncommon measures for positive segregation proposed to guarantee assurance of women in Pakistani societies. The second section of constitution provides standards of policies incorporates a few articles that direct the state/government to take essential measures for fair participation and standing in various aspects of public activity in the country. Article 32 concerning advancement of local institutions likewise concentrates to provide support to women in political movements. The same article explicitly expresses for distinguished representation of women and workers to be provided. Article 34 supports for essential measures should be taken by state to guarantee participation of Pakistani women as much as possible in standard public life. Prior to autonomy, the British government was established the "Muslim Personal Law" (Shariat) in 1937 to appoint the facts concerning Muslim private family and marital life as per some classified laws instead of tradition and culture. The point of the law was to eliminate vagueness which was practiced by way of cultural laws representing of Islamic laws. It was done behind the scenes of the requirement that the majority of the legal customs were contradictory to the Islamic law. For instance, the sharia was being in practice regarding marriage, separation, dower, and so forth, yet it wasn't being practiced to the legacy (inherited property) to women around then. Islamic has obviously given a girl a half portion of property in legacy than a boy. (Akhmetova, 2015; Mughal *et al.*, 2022; Altaf *et al.*, 2021; Arslan *et al.*, 2021; Shahzadi *et al.*, 2021; Sadiq *et al.*, 2021; Jun *et al.*, 2021; Shabbir *et al.*, 2020; Arif *et al.*, 2020; Ramos Meza *et al.*, 2021; Sial *et al.*, 2021; Said *et al.*, 2021; Shabbir, 2017; and Anser *et al.*, 2021). The extent in legacy for women in different capacity as mother, widow and sister is likewise plainly characterized in Islamic. Despite the fact that, it was obviously settled rule that the question of Muslim family will be represented by particular individual laws, yet the legacy of agrarian property was not controlled by the privileges of Muslim women as provided in Islamic. The

legacy for Muslim women relate to the farming property was subsequently brought under the control of classified laws. The religion Islamic, is a vital factor that influences every one of the parts of public life in Pakistan (M.Cherif, 2012; Shabbir, 2019; Shabbir, 2018; Shabbir and Rehman, 2015; Ejaz et al., 2017; Saher et al., 2020; and Sabbir *et al.*, 2017; Shabbir, 2017; and Matloob et al., 2020).

Hadd is the most extreme discipline endorsed in the Holy Quran as throwing stones or beating with a whip at public place for the wrongdoings that incorporate activities that are stringently not allowed (for example Zina) in Islamic. Qisas is the discipline that incorporates equivalent and same injure to be given to the lawbreaker regarding his criminal act. In basic words, the rule is "tit for tat and a tooth for a tooth". The third one which is "Tazir" is the lesser discipline, in that is normally reported when the wrongdoing can't be rebuffed with Hadd because of absence of accessible confirmations. This kind of discipline is left on the caution of judge to be endorsed and declared by the accessible confirmations (Tabassum, 2016).

In Pakistan the condition of women isn't homogenous due to the interrelationship of sexual orientation with different types of avoidance in the general public. There is impressive variety in the situation with women across areas (urban and rural) gap, classes, regions because of unequal social and economic factors feudalism and capitalism social arrangements on the lives of women. Be that as it may, women circumstance opposite men is one of fundamental subjection, dictated by the powers of male controlled society across regions, (urban & rural) gap and classes. The social as well as traditional setting of the society in Pakistan is dominantly man centric. People are thoughtfully isolated into two separate universes. A house is characterized as a women's genuine philosophical and substantial space, at the same time a man dominate or rule the world externally (Eddy *et al.*, 2014).

The bogus philosophical outline among public as well as private, internal or external world is kept up through the idea of honor and foundation of pardah in Pakistan. For the reason that the idea concerning honor (Izat) of male is connected with the sexual conduct of women, their sexuality is viewed as an expected danger to family's honor. Consequently, the going out of women from her home is stringently limited and restrained through the arrangement of pardah, sex isolation, and savagery against them. The provided social setting in Pakistan restricts women regarding their need, social worth and status in view of nullification in all societal activities (Critelli, 2010). As compare to girls, the boys are likely provided the better level of education and are outfitted with abilities to seek for basics in the public field, whereas, female individuals are conferred homegrown abilities to be acceptable moms and spouses (UNICEF, 2017).

Absence of abilities, restricted open doors in the work market along with cultural limitations restricts women to seek basics in the public field (Sonia & Danielle, 2019). The present circumstance has prompted the social and financial reliance of women that turns into the reason for male control over female in every single social accord. Notwithstanding, the spread of man controlled society isn't even. The extent and type of women's persecution/subjectation change across areas (urban & rural) gap and classes. Man centric designs are moderately more grounded in the tribal settings where neighborhood customs build up male position and control over the lives of women (ADB, 2000).

They are traded, sold, and purchased in relationships. Women are offered restricted chances to make decisions for them to change the real factors pertaining to them and their lives. Then again, women having a place with the upper and working classes have progressively more noteworthy admittance to schooling and business openings and can expect more prominent power over their lives. The mainly impressive part of social as well as cultural setting is the disguise of male centric standards by people. In figuring out how to be a female in the general public, females disguise the man centric belief system and assume an instrumental part in moving and reproducing the gender philosophy through the cycle of socialization of their kids. This part of the lives of women has been to a great extent overlooked by the advancement dynamics in the country (Environment and Social Development, 2000).

To restrict a women to develop related to their work, their participation in public, admittance to schooling and a recommended clothing standard are problems, minimizes their appearance in general public. In a cultural limited country like Pakistan where participation of women in paid work is even exceptionally low. The initial determinant is that alike other not developed nations, in Pakistan the workforce information will in general think little of the statics of financially dynamic ladies particularly in the classification of neglected helpers on ranches and other family worked ventures. Still to a greater extent females are liable for homegrown work and kid raising. As compare to men, women are not as free to enter the work market. Dominant part of women like to remain at their house and taking care for their youngsters (PLAN, 2021).

In rural culture yet women have no option to go into conjugal relationship at her own will. Women is thought-out as unequipped to select her companion in light of her intellectual ability being viewed as substandard. Marriage is the enthusiastic, physical and social association of two grown-ups. Relationships change in various social orders relying upon shifting traditions, customs and customary structures. For sure, the women is thought of and treated as her husband's property and she may not challenge him. At fatherly house, a young girl is totally stifled toward the head in house as well

as other family members. Women need to keep up exacting "pardah" and do their expressed financial exercises inside their homes. They were stringently limited in doing their activities inside the home and precluded in doing outside activities. They need to perform their financial exercises indoor, which implies that they are rigorously obliged to house exercises concerning youngster raising, cooking, and occupied with taking care of the domesticated animals (Jalal-ud-Din; Munir *et al.*, 2008)

RESEARCH OBJECTIVE

1. To analyze the status of Pakistani women and also to find out the Pakistani family structure and status of women in that status.

RESEARCH QUESTION

1. How women were oppressed and abused by different ways in the Pakistani society?

RESEARCH METHODOLOGY

This study is based on theoretical arguments and concepts under the domain of women empowerment in Pakistani society. For this purpose, this study takes basic arguments and analysis through Quran, Hadith, Qisas and Islamic laws. The Islamic viewpoints on law, its obtaining and the kinds of penalties are essential to comprehend the lawmaking history, strategies as well as laws in Pakistan. Examining Islamic law and its validity there is a protected restriction provided in the constitution that there can't be any law declared in the country that may repudiate to Islamic standards (LUMS School of law, 2021). In any case, the significant greater part of Islamic laws were fundamentally presented for the sake of Islamization during the tactical system of General Zia (Shah *et al.*, 2016; and Shabbir, 2017).

RESULTS AND DISCUSSIONS

Women are facing violence at various stages in their life. This adversely influences the character / traits of women, harms mental and actual wellbeing and obliterates creativity and efficiency of their endeavors low proficiency pace of women, absence of clinical facilities in various areas and no kind of revenue for family women are in problem with women. Overall, male overwhelm on female in making decisions with respect to significant decisions identified with lives of females. Frail expert for making important decisions and segregation among people is regular in Pakistan. No authorization to work earns and expulsion of property rights forcibly makes life unsavory for women. Additionally, not permitting to move openly in the public arena, performing obligations at home just as grinding away spot, no regard for divorced person, reliance on spouse after marriage, disrespecting her who speaks for equity and justice are key issues concerning women in Pakistan. There are various variables behind these issues. Essential explanation is predominance of male in around all questions of family. Moreover, low instructive status of women, absence strengthening

and customary styles of society to corrupt and humiliate women at various stages and phases of life can't be disregarded assessing the foundations of this issue. It is an actuality that female that is encircled by various issues, identified with family or with society can't play out their obligations impeccably and beneficially. The present circumstance is an impediment in transit of progress and elevate of women's status in the public arena. The clouded side of accepted practices in the existence of women has logical inconsistency with the laws provided in Islamic just as lawful privileges of women exceptionally for wedded women. Male predominance in wedded life it might be said to disregard women to take an interest in making decision for herself just as for the matters of her family. This connotes strength of men on women in everyday life results issues with respect to their demoralization to embrace a work to bring out their talent. They are harassed at working place just as debilitate by mentality of their families to assume double part in homegrown life. This causes problems for the working women.

Female schooling isn't viewed as a need by greater part of the locals. In their worth framework the girls are allowed only for domestic activities and the raising of kids. At the point when residents send their girls to schools it is just so they can peruse and compose letters to them in the event that they have issues with their spouses and parents in law. They don't need them to procure some sort of expert capability to acquire a pay. Regarding their mentality towards providing religious education, it is accepted that the ones who teaches the Holy book -Quran in the town coming to homes for teaching them (a widow or an injured lady) gripe about disrespecting them as Quranic instructors and also their obliviousness about the significance of religious education. Women do acquire land however leave a lot of land to their sibling or a nearby male relative after the demise of their father otherwise, this would prompt social clashes and exclusion from society. To compensate, they get a bit of the farming and are ensured backing of the sibling if there should be an occurrence of aftermath with her husband or if he is dead. Widows also while receiving of land by their spouses are not needed or allowed to wed their expired husband's siblings so to hold the land inside the family like the ancestral ladies. Be that as it may, their parents in law normally cultivate the land of her spouse and might take more share of the production or they may not, contingent upon the sort of relationship they are having with one another. Still, widows frequently face extraordinary social and monetary troubles, particularly when the widow is having no adult son. Even though, in Pakistan majority of the people live in rural areas, only 34.3 % live in urban regions. The gendered accepted practices differ extraordinarily among all the provinces, particularly in urban areas. In urban communities like Quetta or Peshawar, women are more isolated gender discrimination is followed most stringently, with women who are already practically imperceptible in public areas that are overwhelmed by men. As opposed to this, Karachi is the most modernized city situated in Sindh province of Pakistan, in Karachi

the women can travel without any fear and can do job easily and this practice is very common. Lahore another large city of Punjab province has also similar and women are more often work outside their homes without any fear. Certain impacts of ancestral life, prevailing in the Pakthoon and in Baloch clans are clearly apparent in people living in urban areas of aforementioned Provinces.

The Holy book of Al-Mighty Allah the Qur'an and Sunnah, demonstrate value and equality among people in spite of the fact that their capacities in marriage, in family and in community are not indistinguishable. The Holy Qur'an underlines that God in His ideal astuteness has made all species pairs, thus people have been made of similar species, In Accordance with Islamic view, and people supplement one another and are a methods for common satisfaction. Everyday life did not depend on conventional order of rights and duties, yet the reason for spouse-wife relationship in Islamic are: (harmony, soothing quality, honor, fondness, absolution, beauty, kindness, sympathy and delicacy). The Noble Qur'an affirms that women is totally likened with man in seeing God as far as her privileges and duties. Appropriately, people are profoundly associated to each other, and are similarly the beneficiaries of God's blessings and bounties in their life as well as they will be similarly remunerated in the life after death. On the monetary viewpoint, Islamic directed the privilege of women toward independent possession/ownership, which she had been totally denied before the ascent of Islamic and surprisingly after in numerous social orders up to the mid 20th century. The entitlement of women to her cash, land and different properties, regardless of whether she is single or married, is completely recognized in Islamic law. She keeps up her full rights to purchase, to sell, to mortgage or rent any concerning her properties. Additionally, there is no decision in Islamic, which disallows women from looking for work in spite of the fact that Islamic views her standard in the public eye as a mother and a spouse as the most sacrosanct and fundamental ones. Besides, there is no limitation on profiting by women's expertise and information in any field. At the time of the Prophet Mohammad ﷺ and in early years after coming of Islamic, ladies were not denied from social life, and any limitations that were in this manner forced on them were somewhat because of fortuitous advancements that didn't order regularizing and undisputed legitimacy in the Shariah. There was many women researchers and activists who achieved elevated places and were prestigious for their greatness as researchers, social specialists, individuals of note, instructors when at the time of prophet Mohammad ﷺ and during the following ages, when at the time Islamic civilization was thriving/developing. Whereas, this Quranic strengthening of women endure too little connection to the genuine state concerning to women in numerous contemporary Muslim social orders. Current Muslim ladies are principally underestimated and seriously enduring the fallouts of political disturbances, neediness, treachery, debasement and other social evils that are common in their social orders. The situation with women in moderately tranquil Muslim social orders isn't

empowering also. Inescapable shades of malice like debasement, nepotism, shamefulness and haughtiness frequently incur the instances of gender discrimination. Since corruption and injustice hits poor, distraught and weak gatherings women are bound to bear heavy loss because they are frequently underestimated and over-addressed among the most unfortunate. As per the UN, an expected statics of world poor people the women are 70%. A degenerate general set of laws builds up existing discrimination against gender in numerous nations. The social/civil rights are terribly unreasonable with respect to marriage/separation, laws regarding families, guardianship of child, monetary autonomy and legacy and property/land rights. Frequently they have no capacity to settle on choices without the assent of a male family member. The Muslim present reality, especially the Middle East and North Africa, is encountering a time of critical political, financial and social progress. It is seriously shaken by huge scope carnage, political disturbances, destitution and financial downturn, especially following the new episode of the Arab Spring and the aftermaths since October 2010.

A country that appeared with the pre-text of the religion Islamic, it is exceptionally crippling to view that the religious and Quraanic standards are often kept away from and contorted, particularly in regards to women's status and her family. Unexpectedly the social disasters against that the Prophet Muhammad ﷺ battled for the whole of his life, are profound established in the societies of Pakistan. Furthermore, the alleged watchmen of the faith accept them as standard to 'rebuff' women and segregate them. The normal act of defending violation and ruthlessness for the sake of Islamic should be hindered. In spite of the established responsibilities in our constitution to sex balance, the women of Pakistan have for quite some time been experiencing deceiving social monetary, traditional, political and legitimate circumstances in the country. They are even now less taught, less utilized, less addressed in political establishments. Not just the casual everyday conditions are helpless for them, instead they had been confronting segregation from state by its officially declared a few exploiting laws. The law of proof/evidence, law of legacy, and Hudood Ordinances are simply to give some examples. The vast majority of these laws/enactments that encroach the privileges of women were the result of an exertion of "Islamicization" done during the regime of General Zia-ul-Haq and his tactical system during 1977 to 1988. This alleged Islamicization or it can be said as over-Islamicization upset the constitution's concordance by making a logical inconsistency among lawful systems set up for the sake of Islamic and the populist common freedoms arrangements of the constitution. Accordingly, this aggravation brought about exploitation for women. The law authorizing the government institutions were additionally not adequately sensitized to deal with issues related to both genders on equivalent grounds. In a Muslim country Islamic standards ought to have won and continued as per Quran as well as per Sunnah to give the privileges of women. Islamic gives women all the rights with no

segregation. Yet, tragically all friendly shades of malice against women winning in the nation as existed before the approach of religion Islamic in the hour of obliviousness. Around then women had been denied from fundamental rights and they might have not lived with their own craving. Also in the advanced age in male centric culture like Pakistani a women is bearing torment looking like honor killings, throwing of acid and abusive behavior at home. In areas particularly in the rural areas the life of a women is too hopeless to even consider being clarified. It is a bitter truth no one makes euphoria at the introduction of girl when born. However, everyone needs to lay a lady in his room.

The significant arrangement of Islamic laws that impact on the status of women in the nation incorporates five sections of Hudood Statutes, 1. Law of proof/evidence, "Qisas" and "Diyat" law. There are a few hotspots in consideration of driving the Islamic regulations and that are being utilized by Muslim Jurisprudence. Allah Almighty has specified essential standards through revelations to which decide the existences of Muslims. It recommends the principles of good and bad and with certain limitations for doing and not doing certain things provided in the content of Holy Quran. Next is the Sunnah which is the other most significant source to establish the existences of Muslims. The issue not plainly replied in Holy Quran and Sunnah of Prophet Mohammad ﷺ can likewise be explained through a few other auxiliary sources in consideration of Islamic laws. January 24, 2012. From Islamic points of view, the penalty of punishing is likewise ordered into three classes: Hadd discipline, "Qisas" and "Tazir" (Ramzan *et al.*, 2015; Shabbir *et al.*, 2020; Saleem *et al.*, 2019; Shabbir and Zeb, 2020; Shabbir and Khalil ur Rehman, 2015; Shabbir and Ahmed, 2020; Shabbir, 2020; Shabbir *et al.*, 2015; Shabbir and Wisdom, 2020; Shabbir, 2018; Shabbir, 2016; Arif and Shabbir, 2019; Shabbir and Rehman, 2019).

As indicated by Islamic getting schooling is a commitment, everything being equal, and woman since proficient women can start an educated society. So state should do a few changes to provide and support girls education by setting up schools for girls, girls colleges and universities particularly in FATA, Baluchistan, Sindh and exceptional areas of southern Punjab too. President Asif Ali Zardari is viewed as productive concerning to protection of women her empowered to dispose of social disasters against women, by making a enactments, amending laws for example, eighteenth amendment which is viewed as an achievement throughout the entire existence of the country. After eighteenth amendment the ministry of women development was transferred to provinces/regions. The women protection bills (Harrasment of women act 2010, criminal act and acid crime act 2011).

The government of Zardari likewise got passed The "National Commission Act" by and large for basic freedoms especially for women in the year 2012. A few schemes

were additionally brought in, for example, Benazir Income support program (BISP). About one million numbers of women beneficiaries are receiving cash as economic support from the program and also women Confinement and distress Act giving explicit alleviation and monetary help. Alongside this, Benazir Bhutto Shaheed centers were additionally underlying in the disparate areas/districts for giving quick help. After the government of Zardari and in the government of Mr. Nawaz Sharif Alongside this, some different laws were made to free females and to slow down the remorseless demonstrations being done to the women. For example, Punjab assembly passed the act giving insurance to women and giving enabling them so they can get arrested their husbands and getting their husbands not to come to house for 48 hours. Subsequently like Sindh assembly passed a law against individuals who are making a fierce act of throwing acid on females (Mustafa & Hafiz, 2017).

CONCLUSION

Basically in the societies of Pakistan there is a broaden bay among hypothesis and work on with respect to the status of women so government should overcome this issue, finding a way capable ways to enable the one who has gotten an indication of disdain. The raising voice of women against man is disregarded. Moreover, male predominance in various issue, debasement of female at working places, compelling women who work to perform double duties by family, badgering of women and penalizing them even in the event of confronting violence are the major problems that need consideration for arrangement, To Strengthen the women of Pakistan implies reinforcing families and societies as well in Pakistan. Pakistan is a medieval ancestral state represented by caste and class ranking systems. With regards to the existences of women, these social goals are principal even in face of instructions directed in our religion that gives rights of education, work, select partner in marriage, and acquire property and so on. Since women frequently face social, traditional, financial and political and cultural discrimination in their day by day lives, they experience considerably more persecution, pain and social avoidance in the degenerate and war-torn social orders. Consequently, except if the Muslim states build up great administration, there is nothing can be done and no improvement in the situation with women along with their families. Muslim women can possibly assume essential parts in checking defilement, social ills, brutality and wrongdoing in Muslim world, as well as the dynamic interest of women in assembly, law-making and making of policy cycles have to be considered.

RECOMMENDATIONS

1. The government should secure the rights of women through legislations
2. The government and non government organisations should discourage the fudal system in Pakistan through different mobilization program.

3. The government should implement teaching of Islamic regarding status of women.

REFERENCES

- Akhmetova (2015). Women's Rights: The Qur'anic Ideals and contemporary Realities, International Islamic University Malaysia, Publication at
- Akhter, N & Rafaqat, A, A (2017). Critical Analysis of Life of Pakistani Women: Views of Educated Women, *Journal of Elementary Education*, 26 (1) p 114-116.
- Alves, J. G., Siqueira, L. C., Melo, L. M., & Figueiroa, J. N. (2013). Smaller pelvic size in pregnant adolescents contributes to lower birth weight. *International journal of adolescent medicine and health*, 25(2), 139-142.
- Altaf, K., Ayub, H., Shabbir, M. S., & Usman, M. (2021). Do operational risk and corporate governance affect the banking industry of Pakistan?. *Review of Economics and Political Science*.
- Arif, A., & Shabbir, M. S. (2019). Common currency for Islamic countries: is it viable?. *Transnational Corporations Review*, 11(3), 222-234.
- Arslan, Z., Kausar, S., Kannaiah, D., Shabbir, M. S., Khan, G. Y., & Zamir, A. (2021). The mediating role of green creativity and the moderating role of green mindfulness in the relationship among clean environment, clean production, and sustainable growth. *Environmental Science and Pollution Research*, 1-15.
- Arif, A., Sadiq, M., Shabbir, M. S., Yahya, G., Zamir, A., & Bares Lopez, L. (2020). The role of globalization in financial development, trade openness and sustainable environmental-economic growth: evidence from selected South Asian economies. *Journal of Sustainable Finance & Investment*, 1-18.
- Bhattacharya (2014). STATUS OF WOMEN IN PAKISTAN, *J.R.S.P*, 51 (1), January – June, p 183-186.
- Cerrato, J., & Cifre, E. (2018). Gender inequality in household chores and work-family conflict. *Frontiers in psychology*, 9, 1330.
- Critelli, F. M. (2010). Beyond the veil in Pakistan. *Affilia*, 25(3), 236-249.
- Eddy, S. L., Brownell, S. E., & Wenderoth, M. P. (2014). Gender gaps in achievement and participation in multiple introductory biology classrooms. *CBE—Life Sciences Education*, 13(3), 478-492.
- Ejaz, S., Amir, H., & Shabbir, M. S. (2017). Public Expenditure and its impact on Economic Growth: A case of Pakistan. *Kashmir Economic Review*, 26(1).
- England, M. J., Sim, L. J., & National Research Council. (2009). Associations between depression in parents and parenting, child health, and child psychological functioning. In *Depression in parents, parenting, and children: Opportunities to improve identification, treatment, and prevention*. National Academies Press (US).
- Environment and Social Development (2000).Country Briefing Paper WOMEN IN PAKISTAN ASIAN DEVELOPMENT BANK, *Programs Department (West) and Office of Environment and Social Development*. P 1-3.
- Frangipane, M. (2015). Different types of multiethnic societies and different patterns of development and change in the prehistoric Near East. *Proceedings of the National Academy of Sciences*, 112(30), 9182-9189.

- Haddad, L. (2018). Women's Status: Levels, Determinants, Consequences for Malnutrition, Interventions, and Policy, *Asian Development Review*, 17 (1,2) p 102-103.
- Hassan, S. A., & Rafaz, N. (2017). The role of female education in economic growth of Pakistan: A time series analysis from 1990-2016. *International journal of innovation and economic development*, 3(5), 83-93.
<https://asiafoundation.org/2017/03/08/women-leaders-step-strengthen-alternative-dispute-mechanisms-pakistan/>
- <https://blogs.worldbank.org/jobs/social-and-cultural-barriers-keep-young-women-out-economy-we-can-change> Sonia Madhvani & Danielle Robinson/July 12, 2019
- <https://sahsol.lums.edu.pk/sites/default/files/The%20Law%20of%20Khul%20in%20Islamic%20Law.pdf>.
- <https://stories.plancanada.ca/why-gender-inequality-starts-at-home/2021>
- <https://www.adb.org/sites/default/files/institutional-document/32562/women-pakistan.pdf>
- <https://www.mei.edu/publications/social-system-and-morality-islam-January-24-2012-M.Cherif Bassiouni>
- <https://www.researchgate.net/publication/281596838>, p 59-62.
- <https://www.unicef.org/pakistan/media/596/file/Situation%20Analysis%20of%20Children%20in%20Pakistan.pdf>
- <https://www.universal-rights.org/blog/womens-rights-and-freedom-of-religion-or-belief/Marie-december-11-2019>
- Jalal-ud-Din, M., Munir, K & Sarhad, J (2008). SOCIO-ECONOMIC AND CULTURAL CONSTRAINTS OF WOMEN IN PAKISTAN WITH SPECIAL REFERENCE TO MARDAN DISTRICT, NWFP PROVINCE, *Agric.* 24 (3) p 486-489.
- Jun, W., Mughal, N., Zhao, J., Shabbir, M. S., Niedbała, G., Jain, V., & Anwar, A. (2021). Does globalization matter for environmental degradation? Nexus among energy consumption, economic growth, and carbon dioxide emission. *Energy Policy*, 153, 112230.
- Kirmani, N. (2000). Women's Rights as Human Rights: The Case of Pakistan. *Senior Thesis Projects, 1993-2002*, 47.
- Laar, R. A., Shi, S., & Ashraf, M. A. (2019). Participation of Pakistani female students in physical activities: Religious, cultural, and socioeconomic factors. *Religions*, 10(11), 617.
- Laar, R., Zhang, J., Yu, T., Qi, H., & Ashraf, M. A. (2019). Constraints to women's participation in sports: A study of participation of Pakistani female students in physical activities. *International journal of sport policy and politics*, 11(3), 385-397.
- Lamonaca, M. (2002). Jane's Crown of Thorns: Feminism and Christianity in "Jane Eyre". *Studies in the Novel*, 34(3), 245-263.
- Malik, A. A & Muhammad, A (2017), HURDLES IN WOMEN DEVELOPMENT IN PAKISTAN, Margalla Papers 2017, (pg-68-70)
- Mustafa, G & Hafiz ayaz qasmi, (2017), An Analysis of Women Rights in Pakistan: Theory and Practice, *Journal of Historical Studies*, 3 (I) P 151-155.
- Mughal, N. Arif, A. Jain, V. Chupradit, S. Shabbir, M.S. Meza, C.S.R. Zhanbayev, R. (2022). The role of technological innovation in environmental pollution, energy consumption and sustainable economic growth: Evidence from South Asian economies. *Energy Strategy Reviews*, Volume 39, <https://doi.org/10.1016/j.esr.2021.100745>.

- Matloob, T., Shabbir, M. S., & Saher, N. (2020). Women's political representation in the local governance of Azad Jammu and Kashmir, Pakistan. *Review of Economics and Political Science*.
- Ramos Meza, C. S., Bashir, S., Jain, V., Aziz, S., Raza Shah, S. A., Shabbir, M. S., & Agustin, D. W. I. (2021). The Economic Consequences of the Loan Guarantees and Firm's Performance: A Moderate Role of Corporate Social Responsibility. *Global Business Review*, 09721509211039674.
- Ramzan, S., Akhter, N., & Rubab, A. (2015). Punishment from Islamic perspective. *FWU Journal of Social Sciences*, 9(1), 53.
- Singh, R (2014). Status of Women in Today's Society, *International Journal of Humanities and Social Science Invention*, 3 (2), p-59-60.
- Shabbir, M. S., Bashir, M., Abbasi, H. M., Yahya, G., & Abbasi, B. A. (2020). Effect of domestic and foreign private investment on economic growth of Pakistan. *Transnational Corporations Review*, 1-13.
- Shahzadi, K., MALIK, H., Shabbir, M. S., & Yasmin, A. (2021). Factors Affecting Profit Distribution Management of Islamic Banks: Moderating Role of Corporate Governance. *Islamic Banking and Finance Review*, 8(1), 78-102.
- Sial, M. S., Cherian, J., Álvarez-Otero, S., Comite, U., Shabbir, M. S., Gunnlaugsson, S. B., & Tabash, M. I. (2021). Nexus between sustainable economic growth and foreign private investment: evidence from emerging and developed economies. *Journal of Sustainable Finance & Investment*, 1-21.
- Said, L. R., Bilal, K., Aziz, S., Gul, A., Shabbir, M. S., Zamir, A., & Abro, H. (2021). A comparison of conventional versus Islamic banking customers attitudes and judgment. *Journal of Financial Services Marketing*, 1-15.
- Sadiq, M., Usman, M., Zamir, A., Shabbir, M. S., & Arif, A. (2021). Nexus between economic growth and foreign private investment: evidence from Pakistan economy. *Cogent Economics & Finance*, 9(1), 1956067.
- Shabbir, M. S., & Wisdom, O. (2020). The relationship between corporate social responsibility, environmental investments and financial performance: evidence from manufacturing companies. *Environmental Science and Pollution Research*, 1-12. DOI: 10.1007/s11356-020-10217-0
- Saleem, H., Shahzad, M., Khan, M. B., & Khilji, B. A. (2019). Innovation, total factor productivity and economic growth in Pakistan: a policy perspective. *Journal of Economic Structures*, 8(1), 7.
- Shabbir, M. S., & Ahmed, H. (2020). Philosophy behind Islamic Economics: Limited Desires and Unlimited Resources. *Global Review of Islamic Economics and Business*, 8(2), 123-129.
- Shabbir, M. S. (2020). Attributes Ensuring Positive Consumer Evaluation in Brand Extension of Pakistan. *International Journal of Asian Business and Information Management (IJABIM)*, 11(4), 71-84.
- Shabbir, M. S., & Zeb, A. (2020). Nexus and Perception of Customers Toward Conventional Banking Systems: Does the Islamic Banking System Exist as a Competitor?. *International Journal of Asian Business and Information Management (IJABIM)*, 11(4), 54-70.
- Shabbir, M. S. (2018). Classification and prioritization of waqf lands: a Selangor case.

-
- International Journal of Islamic and Middle Eastern Finance and Management, 11(1), 40-58.
- Shabbir, M. S. (2018). The Determination of Money: A comparative analysis of Zakat (Alms) and Income Tax payers among selected ASEAN countries. *Global Review of Islamic Economics and Business*, 6(1), 051-061.
- Shabbir, M. S. (2020). Human Prosperity Measurement within the Gloom of Maqasid Al-Shariah. *Global Review of Islamic Economics and Business*, 7(2), 105-111.
- Shabbir, M. S. (2018). Privatization Predicament and Shari'ah Compliant Alternate Solutions. *Kashmir Economic Review*, 27(1).
- Shabbir, M. S. (2016). Contributing factors of inland investment. *Journal of Economic Research and Studies*, 1(10), 1-27.
- Shabbir, M. S., & Rehman, A. (2019). Layers of misconceptions about Islamic banking: are Islamic banks threats, challenges and opportunities for investors?. *Journal of Islamic Marketing*.
- Shabbir, M. S. (2018). The combine synergies between Islamic micro finance portfolio and various structured finance Solutions. *Global Review of Islamic Economics and Business*, 6(2), 117-130.
- Shabbir, M., & Rehman, A. (2015). Barriers to service quality in the banks of Pakistan: a comparative study of Islamic and conventional banks. *Bus Eco J*, 6, 178.
- Shabbir, M. S. (2019). Nexus between customer preference and operation of conventional banks Islamic windows in Pakistan. *Journal of Islamic Marketing*.
- Saher, N., Matloob, T., & Shabbir, M. S. (2020). Exploring the role of Biradari in career growth: Evidence from public sector organizations of Islamabad. *Journal of Research in Emerging Markets*, 2(3), 13-24.
- Shabbir, M. (2017). The Impacts of National Rebirth Program on the Moral Character of Nigerian Civil Service. *American Based Research Journal*, 6(9).
- Shabbir, M. (2017). Women on Corporate Boards and Firm Performance, Results from Italian Companies. *American Based Research Journal*, 6(9).
- Tabassum, N (2016). Women in Pakistan Status in Socio-Cultural and Politico-Legal Domains, *Sociology women studies*, Published By: *Higher Education Commission Pakistan*, First Edition: p 227,228,233, 245.
- United Nation (1984). Compiling Social Indicators on the Situation of Women, Department of International Economic and Social Affairs Statistical Office and International Research and Training Institute for the Advancement of Women, *UNITED NATIONS New York*, p 25-26.
- https://www.ndu.edu.pk/issra/issra_pub/articles/margalla-paper/Margalla-Paper-2017/5-Hurdles-in-Women-Deveopment-Dr-Aisha-Anees-&-Muhammad-Aamir.pdf
- Weitzman, A. (2018). Does increasing women's education reduce their risk of intimate partner violence? Evidence from an education policy reform. *Criminology*, 56(3), 574-607.
-