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## THE DYNAMIC ANALYSIS OF ISLAMIC LAWS REGARDING EDUCATED WOMEN'S LIFE IN PAKISTAN

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### **Salma Nawaz**

Assistant Professor,  
Department of law; University Law College, Quetta,  
Balochistan, Pakistan  
Email: [salmanawaz700@gmail.com](mailto:salmanawaz700@gmail.com)

### **Malik Shahzad Shabbir**

Assistant Professor,  
Department of Management Science, University of Lahore,  
Punjab, Pakistan  
Email: [mshahzad786.pk11@gmail.com](mailto:mshahzad786.pk11@gmail.com)

### **Mouna Koser**

Assistant Professor,  
Department of Management Science, University of Punjab,  
Punjab, Pakistan  
Email: [mouna.koser7@gmail.com](mailto:mouna.koser7@gmail.com)

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### **ABSTRACT**

*Women in Pakistan are subjected to both private as well as public patriarchies. Their privileges are hampered not just by the family and society, but also legally by discriminatory governmental laws. There are relatively few discursive borders in Pakistan. The purpose of this research paper was to analyze the Islamic law regarding daily life of women and also to find out the basic role and responsibilities of Muslim women under the shade of Islamic laws. Descriptive analyses were carried out and the data was collected from Islamic literature, previous research papers and reports. It was found that the divine Holy Qur'an and the divine Hadith's likewise stress insurance and provide all sorts of privileges and insurance to the women, including the privileges of worship, education, freedom of love and opinion, opportunity of assessment, decision of mate, financial opportunity, and social roles and responsibilities. So it was concluded that Islam is a complete code of life and a number of laws exist in Islam which covers the every aspect of Muslim women. It was recommended that the government should implement all points of Islamic law in the life of Muslim women and try to protect the rights of Muslim women.*

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**KEYWORDS**

*Islamic Laws, Educated Women's life, financial opportunity, social roles and responsibilities*

**INTRODUCTION**

What is the meaning of law? There is no precise match of an Islamic articulation as compare to the language of European terms alluding to legislation or right. The important Islamic terms such are shari'a or fiqh, allude both to the amplest circle related to norms or standards all that God orders and to explicit practices. In the event that fiqh is near the Anglo-American sensation related to case law or statute, it relies upon the at last mysterious pathway for people in the entirety of their undertakings, or shari'a. Different religions likewise incorporate alludes to such wide and at last mysterious heavenly/magnificent plans, as when Baptists insinuate to 'God's arrangement or as incorporated into the Calvinist thought of mysterious, specific political decision. We ought to consider the classification of shari'a as a collection of regularizing revelations toward which Muslims turn for direction or for consecrated help for their specific thoughts, orders, and activities (Zehra et al 2022). The Islamic lawful custom highlights both a comprehensively shared arrangement of writings and customs and a wide cluster of understandings and practices. From the earliest starting point of Islam, the judges as well as the rulers grew better approaches for applying the practices to evolving circumstances.

Large number related to these new applications included approaches to concede ladies more prominent independence, for instance in separate/divorce procedures, without withdrawing from the more extensive scriptural structure, typically by adding a legitimate necessity that marriage or separation be done through the agency of the court. We would thus be able to discuss a positivism of Islamic law. In fostering those changes, a few states have curved Islamic law toward more prominent equality of gender. This heading of progress has sped up soon after the 2nd World War, specifically as recently independent countries looked to adjust cases to construct a socially particular country with goals to foster an advanced variant of that social practice. These yearnings are not all around shared, nonetheless, specifically in the Persian Gulf or Gulf states, where extra grounded research on legitimate practices is required. Discussions about the conceivable outcomes or the skylines of equality in gender stay integral to strains across locales and overall sets of laws. It can be noted here that in countless countries were Muslim live in majority, legitimate theories or practices have been steady with an extensively reformist plan (Bowen, 2017).

To endeavor to talk about Muslim ladies, over a wide span of time, is a tremendous endeavor. Factors of order, geology and class only to give some examples factors that influence ladies' with practical observations, make broad assumptions about the lives

of Muslim ladies presume a verifiable perspective on Islamic law has, as of not long ago, held influence. Notwithstanding, critical examination throughout the most recent decade on chronicled and contemporary indications related to Islamic law, especially in the domain of the family, just as some arising work on statute that is considered amid gendered rights as well as gender roles and has ask for the perspective on Islamic laws as constant and uniform.

Governments and legal advisers introduced another period of codification trying to modernize and brought a change in the shape of numerous reforms of law. Family law, however at last the most un-influenced area (as analyzed), went through differed changes, some very broad. There are two fundamental ways to deal with this phenomena Firstly, one may decide to move toward codification and change through nation contextual investigations managing the extent of time from 19th century end and to the second from last quarter of the 20th century. A subsequent methodology would address change on a specific lawful issue cross-broadly, like bigamy, marriage in minor age, or privileges of women to the authority/custody of kids. It is a mix-up, to accept that the code of shari'a practically exercised by countries/states in the advanced era is basically a remnant related to the past. What current states or Muslim nations are associated with is the organization of new traditions marked as "shari'a" that oppose or refuse past opportunities while accentuating prior segregations or discriminations.

Most of the conversation related to the privileges and status of ladies' and the question regarding women in Islam has zeroed in on the variations among people, especially on the subjection of ladies as spouses, This supposition that is carried out by the investigations of law and statute. Marriage, separation, and intimate figure of life unmistakably in traditional legitimate writings, and matters related to family are those that sooner or later would show up under the watchful eye of the courts. If someone somehow managed to introduce an image of women's privileges in Muslim social orders drawn uniquely from investigations of legitimate precept and legal practice, it would basically avow that ladies are dependent upon male expert in the family or in house, yet that law specialists and judges place restrictions on the utilization and possible maltreatment of this position, especially by carefully maintaining ladies' rights of properties (to dower, support and legacy) (Ali, 2001).

While investigating religious writings and custom establish part of legitimate examinations, they are likewise just a start. The collection of work on such frameworks and what they mean for ladies envelops some of extra strands. One significant strand tends to arrangements of the general sets of laws and the way the frameworks, regularly completely classified without precedent for the 20th century, were assembled, fusing segments of both Western-affected common laws and religious based laws. This strand

additionally inspects how much the public overall sets of laws in practically all nations have improved, adjusting, and, in uncommon cases, dispensing with their doctrine-based segments. The insightful corpus that tends to the lawful circumstance of ladies additionally incorporates an inventive strand of generally anthropological and verifiable, and some strategy arranged, work on lawful practices. Such work centers not around lawful arrangements or their change, but rather on the manners in which the arrangements really work out in the lives of women.

As they prevail currently, the overall sets of laws in Islamic social orders are practically all double frameworks. The most striking exemptions are Turkey and Tunisia, by their simply common and thus secular unitary systems. The double frameworks are involved, from one viewpoint, of a common code a lot Western inspired, then again, the status of an individual or family law, chiefly based upon the law of Sharia. Comparable to ordinance law inside Christianity, Shariat law comprises of lawful arrangements that lay on understandings of sacrosanct writings. Shariat statute, initially uncodified, came to be fused as a feature of Muslim general sets of laws mostly, as these came to fruition during the arrangement of present day Muslim states. Giving little direction on numerous matters like business matters,

For instance, Shari'a is held as the piece of the general set of laws that controls individual status matters: relationships, upkeep, divorces, authority of youngsters, legacy rights, and such. Shari'a law is by and large just a single piece of a double framework, since it is quiet on numerous issue that is related to the activities of current states. A significant strand in the writing on law and Muslim ladies comprises of studies appropriate to the law's genuine execution, investigations of the legal executive and of how ladies utilize their lawful alternatives. The most striking highlights of such investigations of the law practically speaking are the novel sorts of proof they are using and their utilization of such proof to uncover the real every day issues of explicit social orders. Such assessments of training are in the fundamental anthropological and verifiable investigations, with commitments too from strategy settings.

Various specialists keen on lawful practice, as particular from the substance of law, elaborate upon the different procedural alternatives ladies can adventure to bypass the evidently ominous stated purpose of the law, including one choice previously referenced, specifications related to marriage contract, just as another choice, courses of action concerning settlement or dowry. Such choices consider changes in legitimate rights, commonly with the consolation of the nation/state, without genuine changes or alteration in the law. An investigation related to marriage contracts in the Muslim holy country (Saudi Arabia) shows that expanding quantities of middle class urban women use specifications in the agreement to advance their legitimate position (Offerhauer, 2005).

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Marital law related to property/inheritance is so intertwined with a country's socio-economic life that, as compare to other private law branches, it shapes the country's identity and determines its legal growth. Mutual marital property management systems subsist in most of the countries throughout the globe as well as they are implemented in a variety of ways depending on the lawful customs as well as systems in place (Nawaz et al 2022; Muhammad et al 2022; Shabbir et al 2015).

In general, the common marital property management system has been established in jurisdictions under the civil law, continental Europe and, in general, South American nations. And several common law systems and there are now also present some hybrid Islamic systems. The three main civil, common law and Islamic law legal systems which have resulted in legal pluralism and hybridity have been significantly superposed in Muslim nations. In most Muslim communities, however, distinct property regulations are common (Nawaz et al 2022; Shabbir et al 2019; Shabbir et al 2020). Because couples are treated as independent individuals in property concerns throughout the marriage, it appears that the typical approach is for each spouse to just walk away with his or her own property. As a result, most Muslim weddings have been conducted under a property separation regime in which no wife can made a legal claim toward the other's property or an interest in it. The purported incompatibility of early Islamic law with conceptions of marital property, as well as Muslim communities' failure to recognize both spouses' contributions, is now being questioned.

There are no legal restrictions on the incorporation of common marital property in Islamic law. Although the Qur'an clearly stipulates the rights to personal property and heritage information for women, it does not particularly speak to marital property of men and women. Accordingly with the basic legal framework, there are chances for reinterpretation of marital property. Moreover it is owing partly to the legal equation related to Islamic personal belongings, guarantees of property separation, but more generally to the common formation related to Muslim marriage, that the separation dominion of property regimes is prevalent transversely in the Muslim world.

Concerns regarding jointly owned regimes stem not from Islamic law, but from the understanding of a wife's position and the marriage model itself. The regimes of Muslim marital ownership are not only negotiated by religious notions, but also by intersecting religion with tradition, families, kinship and building own property (Tempira et al., 2018)

Islam gives complete path for spending life. It is observed that a better life can be spend under the umbrella of specified law. Women have a vital role in every society and here Islam offers a complete code of life. There is a dual legal system under which a women live in Pakistan. Fortunately there is a family law, which is mainly built upon Sharia

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Or Islamic religious law. This study focuses on Islamic law regarding women's life.

The implementation of women's law and rights in our society is most important and challenging issue and it is considered most controversial topic in our social circles. Muslim women study is considered spiritual and physical needs, women responsibilities and rights. In our society a women are facing a number of problems regarding their rights. Here it is necessary to point out Islamic laws regarding Muslim women life.

### **LITERATURE REVIEW**

For Muslim feminists, there are two primary avenues for expressing their demands: 1) denying that oppressive Islamic practices are inevitably oppressive; or 2) denying that oppressive Islamic practices are inevitably oppressive. The first alternative pits Muslim women against the commoditized and abused the other such as the women of west. This substantiate the women of Western countries so that to show Islamic law's superiority. The second alternative conjures the notion of Islam's "golden period," during which women were said to have more privileges and freedoms. Current gender inequality is thus said to be as un-Islamic.

In politics women dread being blamed for deceiving the entire; at a social level, customs are characterized as permanent; at a level of religion, the finish of translation of the holy Qur'an limits ladies interested in a model connected with society, lifestyle, dress, conduct near conceivable to the chronicled model brought into the world in the Middle East fourteenth centuries prior; lastly, at a lawful level, the accentuation is on individual laws as a way to shield character.

Previous to Mr. Zia-ul-Haq's tactical government, Pakistan was managed by the PPP under administration of Mr. Zulfiqar Ali Bhutto. In the regime of Mr. Zulfiqar, ladies gained minimal lawful headway however the manner of speaking of the time was for ladies' advancement in the open arena. This view of Mr. Bhutto as a bombed pioneer and his relationship with mainstream esteems created a situation of political field for a tactical tyrant like Zia-ul-Haq to grab the power/authority. The development that at last cut down Bhutto's administration, "Nizam-e-Mustafa" depended on the possibility that the state of Pakistan needed Islamic ethical quality, and due to the reason for the state's shortcoming. This development included inside its requests that ladies be gotten back to the *chardivari* (inside home), a thought that Zia scheduled to incorporate as him program called Islamization.

On 10th of February 1979, Mr. Zia-ul-Haq passed the first arrangement of Islamic laws. Remembered for this bundle of laws was the "Hudood Ordinance". This ordinance stresses the particular features of the religion Islam that are centered on

discipline instead of equity (Nawaz et al 2021; Shabbir 2018; Said et al 2021; Shahzadi et al 2021; Sadiq et al 2021). The serious issues for ladies came from the absence of adequate differentiation inside the law amid "Zina by force" and zina. The illegal acts related to Zina/rape Act sets similar necessities related to the criminal act of assault concerning infidelity. This makes assault essentially difficult to demonstrate without the admission of the attacker. Likewise, the Ordinance permits a lady impregnated as the outcome of an assault to be gone after for infidelity. During the preceding month the section of the Ordinance, Zia-ul-Haq took an astonishing action and set up a Division for Women as a section of Cabinet Secretariat fully intent on shielding the requirements of ladies in the public authority and non-administrative approaches (Kirmani, 2000)

Notwithstanding an announced Islamic Republic state, Islamization started during the 1970s under Z.A Bhutto and afterward during Zia's regime in the year 1980. The most disputable laws pertaining to Hudood ordinance were planned and carried out. For the oppressive laws contrary to ladies, it is imperative to examine the responsibilities of constitution answerable for ijtiḥad, like the the Federal Shariat Court and Council of Islamic Ideology and according to the rights of women. In the year 2006, the CII expressed that the bill regarding protection of women is un-Islamic in light of the fact that it brought the assault/rape under the Pakistan Penal Code, and thereby a common law importance which changed zina from Hadd means (strict significance, limit) discipline to Taazir meaning thereby is (The offense/assult according to holy Qur'an and Shari'a/Hadith) with no expressed discipline in Islamic lessons.

In the year 2013, CII announced as DNA tests unsatisfactory as essential proof in Zina cases by re-supporting the requirement for 4 (male) observers to demonstrate as witness of Zina/rape charges against the denounced. At that point the Council didn't make any differentiation amid "Zina bil-Jabr" (Zina by force) and "Zina bil-Raza" also called (adultery and fornication). Many reprimanded CII for troubling the victim of rape to deliver four confirmations. Another questionable idea was given in the year 2014, when CII suggested that a Muslim lady can't have a problem with the marriage(s) of her husband either second marriage, third marriage or fourth marriage (Nawaz et al 2021; Shabbir 2018). The Council requested that the public authority to reexamine appropriate laws to permit a man to wed without the assent of his spouse or spouses.

The Federal Shariat Court being constitutional body has selective ward to decide, upon request by any resident or the administrative or common governments or on its own movement (suo moto), if a law is adjusting to the directives of Islam. The FSC has unique and investigative locale/jurisdiction. The Ulemas are in minority of we consider the numbers in the two courts, and lawfully qualified appointed authorities as Judges are the lion's share. Presently there is one Allim in FSC. The Court has an authority

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and lawfully authorized to hear the appeals, related to the orders/decisions that are made by criminal courts under any law identifying with requirement of Hudood Laws.

The Federal Shariat Court declares that the appointed authorities/Judges ought to not rigorously hold fast to the strict importance of the verse yet ought to think about the actual spirit of the Holy Qur'an, considering the Holy Qur'an completely. The court features that the Holy Qur'an ought to be re-deciphered as per the contemporary time and comprehension, thinking about the overall message and rules of the Holy Qur'an. The FSC declares that: Qur'an and Ahadiths will must be deciphered in the light of the development of human culture and its requests at a specific phase of time. Such interaction ought not loss the plan and reason for which the Holy Qur'an stands. This situation of FSC has assumed a huge part in decisions on issues of ladies' privileges in Pakistan.

In questions among fathers and girls with respect to the assent of the previous for the legitimacy of the Nikah (marriage contract according to Islam) of the last mentioned, the FSC has decided not against but in favor of daughter and expressed that assent of the guardians isn't required for the legitimacy of Nikah. The FSC has likewise gotten more careful about countering the maltreatment of the Hudood laws by displeased guardians, angry previous mates, political opponents as well as police. The FSC has even expressed that a lady can never be liable of zina on the off chance that she whines of assault/rape at any stage. The FSC likewise held that the privileges and obligations of a couple are comparable in Muslim laws and also denied discrimination. On the off chance that men could singularly separate from their spouses, similarly ladies could likewise request for separation from a similar marriage security (Yilmaz & Zahid, 2018)

The empowerment of Muslim woman is additionally one of the central points of contention that have been discussed inside Muslim nations as well as in other parts of the world. In any case, truly, today Muslim ladies are one of the most un-enabled sections of society. In Islam ladies got a decent spot around fourteen centuries prior. It isn't Islamic qualities yet defilement and un-Islamic customs that are imported from different societies or cultures as explanations for the absence of women empowerment. Sadly for the Muslim Ummah, we can't enable a basic human asset in light of absence of understanding and appropriate Islamic information related to the issue of empowerment of women (Shabbir 2020; Uroos et al 2021; Ramoz et al 2021; Nawaz et al 2021;). It should initially be announced that religion Islam is a balanced religion (balance between the commonplace and the otherworldly, balance among worship of God and work, balance amid self-safeguarding and benevolence. In the heavenly Holy Quran Allah Al-mighty consistently addresses the two people (men and women) which is the confirmation of equality as well as significance.

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The divine Holy Qur'an and the divine Ahadith's likewise stress insurance and provide all sorts of privileges and insurance to the women, An enabled lady is fearless and confident, who basically investigate her current circumstance, and who exercise a command over her choices that influence her life. Today, Islamic in countries there exist a lot of disarray regarding the action/activity for ladies?, regardless of whether women must remain at home? In the event that any lady unreservedly chooses to remain at home, it is her right to do so it is appropriate to a man too. However, it is never said or specified by Al-mighty Allah for any place where ladies should remain at home and are not allowed to go outside. Unexpectedly, AL-mighty Allah has given similar fundamental duty to ladies just as men. Islam's hypothesis of sex resembles a labyrinth, a snare of associations that requests knowledge of an assorted lawful code, regional heterogeneity, as well as with the powerful/metaphysical not exactly or less as compare to physical. This intricacy ought to caution us against offering simple speculations about Islam's demeanor toward ladies (Chaudhry et al., 2012)

General Pervaiz Musharaf in April, 2000 additionally revised the 1951 Citizenship Act, and has proclaimed to empower Pakistani women to claim nationality of their children who are from their foreign husbands. This became long-standing interest of Pakistani ladies which presently stands full-filled. Kids born Previous to that amendment could possibly have the nationality Pakistani if in case of their father had Pakistani nationality. In any case, a few imbalances persevere like foreign ladies can acquire citizenship of Pakistan if they are married with the man who is having Pakistani nationality. Yet if Pakistani women are married with foreign national they cannot be provided the nationality. Thereafter a National Commission was set up in March, 2000 working as autonomous body which is financially secure and permanent which started to work on women status, the commission did not have enforced authority or legal forces regarding its recommendations to be implemented, yet its purpose among other things comprised of inspect laws that are relating to ladies with the end goal of distinguishing those which are unfair and are discriminatory; analyze the strategy, programs and different measures that are taken by the public authority and give proposals to guarantee that they are non-prejudicial, work with mutual concern of NGOs regarding the problems faced by women for instance (Matloob et al 2021; Wang et al 2022; Liu et al 2022; Saher et al 2021; Mughal et al 2022; Nawaz et al 2021; Bai et al 2022; Liu et al 2022; Shabbir 2020; Shabbir and Zeb 2020). There were seven working committees working under as well as supported by the Commission, these included advisory groups for law, abusive behavior at home, instruction, financial issues and media. Each committee was headed by a specialist around there. On different events the functionaries of state have identified the problems of the truly necessary change of laws influencing women. In this regard, the Interior Minister of that time in October, 2000 pronounced that "all biased laws against ladies ought to be revoked or corrected to eliminate victimization ladies." Such laws, recognized in the

inquiry report, incorporate the Zina Ordinance, Qisas law, Diyat law and evidence Act. The Chief Justice in November 2000, spoke in a meeting held in Islamabad and participated by women lawyers/counselors that laws and strategies in Pakistan needed earnest change to end victimization ladies, and insured that currently the commission is engaged in the same issues.

The secretary (Law Commission) of the Pakistan, spoken in a seminar held in Islamabad that the "Hudood Ordinance" had been instituted in a role of a 'political ploy' but actually is not in satisfaction of a certifiable mission focused on authorization of Islamic law. The implementation of "Zina Ordinance" was in opposition to Islamic orders, as had been concurred by numerous Islamic researchers. As due to the possibility for being manhandled by the researching and indicting agencies in addition to its current structure which is discriminatory based on sex, age, confidence and is contradictory of crucial/fundamental rights and standards of worldwide basic liberties. (Amnesty International, 2002)

The general sets of laws currently existing or are being practiced in Islamic communities are practically all double frameworks. The most striking special cases are Turkey & Tunisia, both the countries are having/practicing secular systems and henceforth unitary frameworks. The double frameworks are included, from one viewpoint, of a common code usually inspired by West, then again, an individual status or family law, primarily based upon Sharia law. Comparable to ordinance law inside Christianity, Sharia law comprises of lawful provisions that lay on translations of holy messages "Sacred texts". Sharia statute, initially uncodified, is assimilated as a feature of set of laws practiced by most Muslim overall. As these came to fruition during the development and modernization of current Muslim nations. The principal codification related to law of sharia as Islamic Family Law done by the Ottoman.

Giving insufficient direction on numerous business related matters, for instance, Sharia is held as the portion of the general set of laws that controls individual status matter such are the matter of marriages, relationships, support, divorces, guardianship of youngsters, legacy rights, and such Law of Family Rights, occurred in 1917. Sharia law is by and large just a single part of a double framework, since it is quiet/silent on numerous issue that relate to the activity of present day states such as (Arif et al 2020; Altaf et al 2021; Ehsan et al 2021; Kumari et al 2021; Jun et al 2021; Butt et al 2022; Yaqoob et al 2022; Nawaz et al 2021; Khoung et al 2021; Shabbir and wisdom 2020). A decent arrangement of insightful work on the lawful circumstance of Muslim ladies possesses itself with conversation of the interchange specifically general sets of laws of various sorts of law. Albeit the frameworks are ordinarily double, they contrast among themselves in how much they reflect Western impacts and in which nations persuasions they reflect.

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Various analysts intrigued by legitimate practice, as particular from the substances of law, indicate upon the different procedural choices ladies can adventure to bypass the clearly ominous apparent aim of the law, in addition to specifications related to marriage contract, just as another alternative, relevant to dowry. Such alternatives take into account alterations in legitimate rights, ordinarily with the support of the nation/state, without genuine alterations in the law. An investigation in Saudi Arabia related to marriage contracts shows that expanding quantities of urban working class Saudi ladies use preconditions in marriage contract for the purpose to advance their legitimate position such as (Dai et al 2022; Wen et al 2022; Yaqoob et al 2022;). In this case, the preconditions frequently concern the option to contemplate and to work, however they can incorporate a wide dimension.

Another investigation shows that still in case of Iran (post-revolution) permits, yet encourage the plan of action to specify conditions. For sure, the reproduced contract of marriages contain some pre-defined conditions, specifically and for example that while at the time of divorce the man should pay his spouse, on the off chance that she is considered not to fault, the man has to give her almost half of his total wealth, and that a spouse be assigned the option to seek legal separation under indicated conditions, that includes polygamy, abuse, and not providing of maintenance. Conditions of payments related to dowry can be correspondingly controlled to reinforce a lady's situation without legitimate alterations, as an investigation of ladies in low-pay Cairo people group shows (Offenhauer, 2005)

### **RESEARCH OBJECTIVES**

1. To point out the Islamic laws regarding Muslim women's rights
2. To identify the responsibilities of women under the umbrella of this law.

### **RESEARCH QUESTIONS**

1. What is the Islamic law regarding rights of Muslim women?
2. What are the responsibilities of women under the umbrella of this law?

### **RESEARCH METHODOLOGY**

Our study is based on qualitative research and information gathered through Balochistan, a largest province of Pakistan. The primary aim of a qualitative research is to provide a complete, detailed description of the research topic. It is usually more exploratory in nature. Qualitative research aims to get a better understanding through firsthand experience, truthful reporting, and quotations of actual conversations. It aims to understand how the participants derive meaning from their surroundings, and how their meaning influences their behavior. Researchers use quantitative methods to observe situations or events that affect people. Quantitative research produces objective data that can be clearly communicated through statistics and numbers. This

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research aims to understand how the participants derive meaning from their surroundings, and how their meaning influences their behavior.

### **FINDINGS AND DISCUSSION**

While reviewing Islamic texts it is discovered that Islam consistently favors the rights of women and their strengthening, there are various variables like obliviousness from genuine Islamic lessons and customs and social standards imported from different religions, which make ladies a hopeless citizen and miserable society member.

The requirements of female political images have generally been framed inside the tents of Islam. This digressive limitation for ladies' counselors those women's activists in Muslim settings should remain inside the limits of Islam to stay successful in the political field. These ladies frequently communicated the thought that Islam agrees ladies plentiful rights, and the issue lies with the defective execution related to the rights of women by or from the state itself. However, this phenomena is at some point true because the Holy Qur'an calls for impartiality among the genders, it likewise restricts to investigate or critique of the directives in Holy Qur'an and in Ahadiths that support ladies' status as "the property of men". This in the context of Pakistani setting it could be best to keep on arguing from inside the structure of Islam. Since Islam is a particularly indispensable for the country and an integral part, surrendering Islam hazards the deficiency of help among most of the populace. In any case, this doesn't imply that Islamic statutes can't be reconsidered and set in verifiable setting by ladies' privileges advocates.

The tremendous variety of those lives gives a false representation of the possibility that a distinct factor from the religion Islam can be an essential determinant of prosperity of Muslim ladies' Instead, the religion Islam itself is can be said captivated and hued by, the particular accounts and financial conditions that shape the existences and lifestyles of Muslim ladies. Marriages that are delayed and having less kids, Muslim ladies are quickly decreasing or taking out the prominence amid their marriage including their childbearing arrangements as well as those seen in the societies that are non-Muslim declaring equivalent degrees of improvement. Muslim ladies additionally are shutting the chasm among their paces of workforce support and those of ladies who are non-Muslim. In the domain of governmental issues, they share with different ladies the experience of underestimation, and, progressively, the assurance to activate against it, just as different types of burden they experience as ladies.

Taking everything into account, marriage related cycles have a vital task to carry out in characterizing and enhancing ladies' admittance to their land and property. This contemplates broke down, a progression of proposals are conceivable that are substantial for Muslim as well as non-Muslim ladies. Also for those women who go in

for religious, traditional or common relationships. Bring issues to light among ladies, families and societies on the significance of marriage in characterizing area of inheritance, personal property and heritage. The significance related to this has for the life partners and their kids, and the accessible choices in their particular setting. This should be possible through open discussions and conversations including various actors.

### RECOMMENDATIONS

There exist clear contrasts in the institutional designs and authorization among "Council of Islamic Ideology" and "Federal Shariat Court". While male centric conservatives/Islamists rule Council of Islamic Ideology, however, Federal Shariat Court has proficient adjudicators in the dominant part with as of now only one Islamic researcher on board. The two organizations have ladies in minority and its effect is more apparent on account of dubious suggestions of Council of Islamic Ideology on ladies' issues. Interestingly, Federal Shariat Court has declared its entitlement to ijthihad particularly on issues of ladies' privileges. The court's decisions have been supportive of ladies rights and sexual orientation delicate with the motivation behind current real factors of advanced Pakistan.

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