

## **A COMPARATIVE STUDY OF FEMALE PERCEPTION REGARDING GENDER EQUALITY (ISLAMIC PERSPECTIVE)**

**Dr. Abu Sufian Qazi Furqan Ahmad**

*Assistant Professor, Department of Islamic Studies, University of  
Gujrat, Gujrat.*

**Dr. Naseem Akhter**

*Assistant Professor, Department of Islamic Studies, S.B.B.W  
University, Peshawar*

**Abstract:** Women are facing many critical issues related to honor, respect, due status, and dignity in Pakistan. The objective of this study is to discuss the status of women before and after the advent of Islām from the Islamic perspective and the views of students of Shaheed Benazir Bhutto Women University, Peshawar and Women University Swabi. Quantitative and qualitative method is used in preparing this article. One hundred and ninety-seven questionnaires have been distributed in two universities “S.B.B.W. University Peshawar and Women University Swabi” among the different age groups of students to know their views regarding the said theme. The opinions of students have been displayed through cross tabulation in this research paper. The majorities of students showed their views for strongly agree and agree, whereas few students gave their opinions for undecided, disagree and strongly disagree regarding the questionnaires. This research work will be useful for researchers and readers concerning its theme and field work and researchers would be gotten a lot of information by this research work.

**Keywords:** Islām, Woman, Rights, Dawn of Islām, Women Status before and after Islām

### **1. Introduction:**

Islām has given equal rights to a man and a woman from every aspect of life. Allāh (SWT) has clearly explained regarding the rights and respect of a woman in Qur’ān. Man and woman both have a significant role in the society to produce a new life. If, we talk before the advent of Islām, a woman was in worst condition and was spending her life like cattle and insects. She was deprived from all the fundamental rights. Even though, she could not bring her feelings or wishes on her tongue. She was living in hard condition and no one

was there to look after her. She was bearing awful behavior for several years. A woman was considered only a source for appeasing and serving a man. This was a woman of that time that was forced to bear such condition. Allāh (SWT) showered His blessing on her and revealed Sūrah Nīsā in her favor. So that, It was a great success for a woman by Allāh (SWT), that she was bestowed honor, respect and dignity in society, like mother, sister, wife and daughter. The aim of this paper is to make clear the position of a woman before and after the dawn of Islām, through the views of students of S.B.B.W. University Peshawar and Swabi Women University as well as Islamic perspective too. The summary of this article is consisted on few sections, as; the introduction, statement of the problem, hypotheses of the research, objectives and significance of the research are explained in section one, whereas, the literature review, research methodology, data collection and sampling are elucidated in sections two and three, the analysis of the problem is explicated in section four, while the result and discussion and findings are discussed in section five, the conclusion of this paper is explained in section six, while some suggestions and recommendations are given in last, to bring the improvement in society.

### **1.1. Statement of the Problem**

1. Why a woman was considered less than a man before the advent of Islām?
2. Why a woman was deprived of her social, marital, educational and political rights?
3. Is a woman getting all fundamental rights in the contemporary arena?
4. Why a woman is facing many problems such as, acid throwing, stove burning, kidnapping, rape, blackmailing, domestic violence and suicide etc in the present society?
6. What are the causes behind this unbalanced situation with a woman in the society?

### **1.2. Hypotheses of the Research**

1. A woman is considered unequal than a man in the contemporary period.
2. A woman is not considered stable in a male dominant society.
3. A woman is facing many problems as acid throwing, stove burning, kidnapping, rape, blackmailing, domestic violence and suicide etc in contemporary arena.
4. A woman is not being given legal right and respectable position in the male dominant society.
5. Ignorance of Islamic teachings is the main reason behind problems in the present society.

### **1.3. Objectives of the Research**

Some objectives are as follows:

1. To explain the position of a woman before the rise of Islām.
2. To describe the situation of contemporary society.

- 3 To analyze the problems which are facing woman in the name of violence in society?
4. To collect the views through the questionnaires of the students of S.B.B.W. University Peshawar and Woman University Swabi to display the result of this research work.
5. To give some suggestions and recommendations to balance the environment of the society regarding the status of a woman.

#### **1.4. Significance of the Research**

1. The scattered information concerning the position of a woman before the dawn of Islām is described shortly in this manuscript.
2. The status of a woman in Islām, as a mother, a sister, a wife and a daughter are explained in detail.
3. The circumstances of the contemporary society are explicated deeply in this research work.
4. The problems, which is facing a woman in society such as, stove burning, acid throwing, suicide, rape, domestic violence and murder etc and causes behind them are elucidated.
5. The thoughts of the students of SBBWU, Peshawar and Woman University Swabi are included in the case of questionnaires to make the result clearer and more suitable.
6. The result is displayed in cross-tabulation through SPSS software. This work will be important research due to its specific theme and fieldwork.

#### **2. Literature Review**

This paper is very significant regarding its theme and historical context. A lot of literature was reviewed and questionnaire was solved by different students to make this draft. Every aspect about this paper is elucidated in a deep way and to make easier and more comprehensible for the reader. "Sahābiyāt" is a very famous book of Niyāz Fatah Pūrī. He has written in his book regarding the status of a woman before the advent of Islām. He has explained in a very beautiful way about a woman of the dark time period. <sup>(1)</sup> A woman and her position have been discussed in a deep and concise way before the dawn of Islām in "Māhnāma Batool". This is a very interesting and informative book a small size monthly. <sup>(2)</sup> "Civilization of Arab" this is a book of "Dr Gastawoli". He has written in his book that a woman is a root of Pugnacity. This is also an interesting book for the reader. <sup>(3)</sup> Abdul Majid has thrown light on the innocence of a woman, in his book "The History of Ethics of Europe". This is an eminent book, in which the writer has used extremely easy way in writing and language to make it comprehensible. Which keeps maintaining the interest of a reader. <sup>(4)</sup> Jalāluddīn Ansār Umrī is a well-known writer of this book entitled "A woman in Islamic Society". He has explained the innocence of a woman in his book in very straightforward and interesting way. The language of this book is very simple and everything is explained in a deep way. <sup>(5)</sup>

Shamimā Mohsin is a famous writer of this book entitled “Woman in the eyes of the Qur’ān”. Easy and explicable language is used to make it simpler. That makes its theme interesting for the booklover. She has described in her book, about the innocence of a woman and her helpless condition before the advent of Islām. <sup>(6)</sup> All the above materials were very significant concerning the collection of information for the title of this article, as, research articles, magazines, books and newspapers. But, the essential point was that, there was not any research article or book on the subject, “The Gender Equality: With Reference to the Teachings of Islām (Female Student's Perception of SBBWU Peshawar & Women University Swabi)”, this research paper will play very vital role to make concise and clear the position of a woman before and after Islām. Moreover, the views of students of S.B.B.W. University Peshawar and Women University Swabi were included in this research and the result was displayed through cross tabulation.

### **3. Research Methodology**

The base of the current study is on fieldwork. This research work is qualitative, quantitative and as well as descriptive. All the data for this draft has been collected through different sources, as; articles, newspapers, books, magazines, reports, research dissertations, different seminars, workshops and conferences. Primary sources have been used to make this draft and somewhere, according to need, the secondary sources have also been used. The method of questionnaire has been used to explain some rising points regarding the status of a woman. The ten questions were asked from female students of SBBWU Peshawar and Women University Swabi to know the views of the students regarding the said title of this research work. Likewise, we tried for making the theme of this research clearer and more concise for researchers and readers.

#### **3.1. Data Collection**

The data was collected through questionnaires for this research work from two universities i.e.; S.B.B.W. University Peshawar and Woman University Swabi.

#### **3.2. Sampling**

The number of samples were one hundred and ninety-two, which was distributed in different departments of two Universities, i.e. S.B.B.W. University Peshawar and Women University Swabi. Our aim was to get the views of students concerning the gender equality: with reference to the teachings of Islām and to display the result of the questionnaires by SPSS software.

#### **3.3. Procedure**

Ten questions were prepared to know the views of students. 197 questionnaires were distributed among the different age groups of two selected universities. After the collection of data, the result was displayed in cross tabulation through SPSS software.

## 4. Analysis of the Problem

The position of a woman in society in the days of ignorance and after the advent of Islām, is the most important issue of this world and especially in human's history. Therefore, the collection of material was made possible through different sources, as; Qur'an, Ahadīth, libraries, internet, books, research papers, newspapers and questionnaires etc. After that, all the points or outlines of this research work have been explained in an easy way of writing and the analysis of this research has been done deeply to make clear each point of this research work. The aim of this research work was to explain each point profoundly, are as mentioned below:

### 4.1. Woman and Days of Ignorance

A woman was considered as a property and a slave in dark ages. Her existence was unbearable of the fear of disgrace. Therefore, a father had not feelings of love and affection for his daughter (s) and she was buried after the birth alive in dust, it was a common practice in Arab society. <sup>(7)</sup>

This bad tradition is mentioned in the holy Qur'an:

*"Wh ĩn one of them gets the news of the birth of daughter, his face becomes dark, and he is angry. He keeps away himself from the people because of this evil news. (Asking him ĩf) shall he keeping his daughter alive in disgrace, or put it (aliv ĩ) in the ground?"<sup>(8)</sup>*

The pagan Arab had exceeded the boundaries in shameful actions and thus women were used to please the desires of men, as well as they were forced to earn for them through immoral trading. The birth of a daughter would have made them sad, therefore. <sup>(9)</sup> We read the name of "Qais Bin Asim in history". He was a brave leader of the tribe of "Tamim". He had eight daughters and he had buried alive all his daughters in dust. We find one more example in history, a man had told the story himself to the Prophet Muhammad (PBUH), how he disgracefully buri ĩd his daughter at the age of ignorance. He said:

*That h ĩ had a small daught ĩr who was r ĩsp ĩcting him too much. Whenever h ĩ call ĩd h ĩr, sh ĩ run happily towards him. H ĩ want ĩd to bury h ĩr, so h ĩ call ĩd h ĩr, assual she came running to him. He took and buried her in a nearby well while she was crying. "The Prophet Muhammad (PBUH) was very shaken when heard about this cruel treatment with a daughter."<sup>(10)</sup>*

Allāh says in the Holy Qur'ān:

*And wh ĩn th ĩ alive buried girl, will ask ĩ (on the day of judgment) why sh ĩ was kill ĩd?<sup>(11)</sup>*

Women at the time of ignorance was demoralized physically, without any shame, and they had no social and economical right to enjoy. <sup>(12)</sup> There was no perimeter and no limit for wives, a man had wives as he wished in number. A woman deprived from the right of redemption in the days of ignorance.

Sometimes, she was sold by father, brother or relatives for advantage or wealth.<sup>(13)</sup> For Example: When Wahal Asadī (ﷺ) was embracing Islām, he was the husband of ten wives.<sup>(14)</sup> Another example is of Gheelān Saqfī he also had ten wives when he embraced Islām.<sup>(15)</sup> According to Afsar Bānū, man had the authority to divorce his wife as and when he liked.<sup>(16)</sup> and had to stop the marriage of a widow with someone, specifically when she had some wealth or owned some property.<sup>(17)</sup> The Arabs tradition was that their inheritance could get only those who could defend the tribe and carried sword.<sup>(18)</sup> But this is also an actuality that beside the above all statement, some tribes like Quraish had little better traditions about women. They were asked for marriage and their decisions were considered respectful. She had right to do own trade. “Khadijah Bint Khuwailid” that was a rich woman of that time and had a respectable position among her tribe. “Hind wife of Sufyan also had high respect and dignity in the tribe, even before embracing Islām”.<sup>(19)</sup> We can sum up all the statement with this reality that overall situation was not satisfactory regarding women, but few tribes had well behavior with women in the age of ignorance.

## 4.2. Islām and Woman

Islām is the religion, which introduced the rights of a woman, at that time, when the darkness of ignorance was spread everywhere in world and a woman was thrown in the fire of cruelty. Her life was like insects and cattle. She could not bring her wishes and feelings on her tongue. She was forced to spend her life in critical circumstances with her husband, because she had no authority to take redemption. However, it is also proved that all women were not in worst condition, whereas some tribes of Arab had given a high position and dignity to women. When, the sun of Islām rose in Arab, so the darkness of ignorance was disappeared and the brightness of Islām lit everywhere, hence, especially the high rank was bestowed to a woman in Islām. She became equal to a man either in responsibilities and rights. She found opportunities of education, as a fundamental right, got a specific part in inheritance, had free to keeping own property, got social rights, as; rights of equality and freedom in residence, race, caste. Islām gave her the right to select a life partner. This is Islām, which has given all the basic rights to a woman, to spend a pleasant life in society. Four different categories have been explained in her honor and respect, as; mother, sister, wife and daughter.

### 4.2.1. Dignity and Respect of a Woman as a Mother

In the respect of parents, Muhammad (PBUH) says:

*“May Allāh (SWT) curse who disobey their parents”.*<sup>(20)</sup>

Islām teaches us to treat with mother and father politely with special love and care and as well as, introduces a behaviour of kindness, love, honour and obedience with parents. The Holy Qur’ān says:

*“That you should worship only Allah and show kindness to your parents. if they reached old age, say not a single word of “Fi” to them, nor daunt them, but talk to them with a gracious word”.*<sup>(21)</sup>

We find a verse of Holy Qur'an that:

*“Be kind to your parents”.*<sup>(22)</sup>

Parents are the paradise and the hell for their children. If we will give respect and love and will look after of our parents in old age, then we will be deserved for the paradise and if we will ignore the personality of our parents and will bad treat them, then, we will be thrown in the hell. Allāh (SWT) has given value to mother in right over father. This is a great favour on a woman by Allāh (SWT), that she has a high rank as a mother in front of Allāh (SWT). We see in the 1<sup>st</sup> verse of Sūrah Al- Nīsā Allāh (SWT) says:

*“Be careful toward the Womb that bore you”.*<sup>(23)</sup>

This verse differentiates the respect and grade of a mother, “Both Imam Ahmed & Imam Ibn-e-Majah narrate, that “Paradise lays Under the feet of the mother”.<sup>(24)</sup> It is cleared from the quoted hadith that a good and loving behaviour of children with their mother and father, will be appreciated in this world and hereafter. Abu Hurairah (رضي الله عنه) describes, that:

*“A Companion asked the Prophet who is the most worthy of his respect? The Prophet (PBUH) replied: “Mother”; the man enquired three times and the Prophet (PBUH) replied the same. And for the fourth time The Prophet (PBUH) replied, “Father”.*<sup>(25)</sup>

A hadith of Aisha (رضي الله عنها) is explained regarding the obedience of a mother. As she (رضي الله عنها) asked: *“That who has the utmost right on a woman?” she was replied, that her husband then she then asked for men she was answered “His mother”.*<sup>(26)</sup>

A father plays a significant role to provide his children a comfort and pleasant life and a mother endures all the difficulties of pregnancy, birth, look after of children and nourish them, instead of these all intricacies, dishonesty and deceit do not come on her forehead. Because, she becomes sincerer with her children and does true love with them. Aisha (رضي الله عنها) states:

*That Harisa Bin Noman (رضي الله عنه) used to behave with his mother in the politest manner. So once Muhammad (PBUH) saw Jannah in his dream, and heard someone reciting the Holy Qur'an. He was told that it was Harisa Bin Noman (رضي الله عنه) rewarded due to his respect to mother.*<sup>(27)</sup>

We can end the above discussion with this description that Islām bestows a high honorable and respectable position to a mother.

#### **4.2.2. Dignity and Respect of a Woman as a Wife**

Allāh (SWT) has created love in the relation of a couple (husband and wife). In the Holy Qur'an Allāh (SWT) says:

*“One of His signs is, that He created your wives for you from yourselves, that ye might find rest in them, and ordained love between you, ....”*<sup>(28)</sup>

This relation depends on love, respect, sincerity and believes in each other. At one place,

Muawiya Qushairi (رضي الله عنه) inquired to the Prophet (PBUH), about the rights of wives on their husbands. The Prophet (PBUH) replied:

*That the husband must give her food, provide clothes, he should not beat her on her face, nor to abuse her or eliminate her from her house (when she was divorced). Another event, we find, that he should feed her what he eats himself, and her clothes should be of the same standard as he wears, he should not beat or abuse and rebuke her”*.<sup>(29)</sup>

This is concluded from the above quotations that a husband has been instructed to behave his wife honorably and graciously. Islamic teachings give a message of love and peace, consequently, good ethical and moral treatment are appreciated in Islām.<sup>30</sup> Allāh (ﷻ) says regarding the relation of husband and wife that:

*“They are Dress for you and ye are dress for them”*.<sup>(31)</sup>

Further, Allāh (SWT) says:

*“And consort with them in kindh □art □dn □ṣ̣”*<sup>(32)</sup>

At an occasion, “Aisha (رضي الله عنها) narrates that Proph □t Muhammad (PBUH) states:

*“The greatest among you is he who is the best for his family”*.<sup>(33)</sup>

We conclude the above statement with this assertion that Allāh (SWT) has commanded the best treatment with a wife, because a woman is an innocent person. If we read the history regarding the entire life of the Holy Prophet (PBUH), we see, he had the best behavior with his wives. Consequently, we should follow the Islamic teachings and should treat well with our wives. Likewise, the establishment of a pleasant environment would be possible in society.<sup>(34)</sup>

### **4.2.3. Dignity and Respect of a Woman as a Sister and a Daughter**

Islām grants a respectable and honorable position to a daughter as she is a precious gift by Allāh (SWT) for parents, because she is a symbol of love and affection and shade to save her parents from the fire of hell. Likewise, sister is a name of love, kindness and sacrifice. She has a lot of love and soft corner in her hearts for her family and brother (s). Allāh (SWT) has bestowed a specific part in inheritance for a daughter and a sister, which is a great favour to a



woman. The following verse is about the inheritor right of a daughter, such as; that

*“Allāh (SWT) instructs you concerning your children: the portion of a son, equivalent of two daughters, but if there are [only] daughters, (two or more), then 2/3 of the inheritance for them. And if had only one daughter, then 1/2 of one's estate for her.”<sup>(35)</sup>*

The Almighty Allāh (SWT) has created the mankind in the world. The birth of everything is in His hand and control. Whom He wants to give the children, they are granted, and whom He does not want, they remain barren, everything is in His power, because, He is Allāh (SWT). He is the Most Merciful for all creature. No one can murder his children considering them burden or humiliating. Allāh (SWT) says:

*“To Allāh belongs the sovereignty of the Universe. He creates what He wants (and plans). He bestows (children) favour to whom He wills, and malice to whom He wants, or He bestows both malice and favour to whom He wants and He makes barren whom He wants for He is knower and powerful.”<sup>(36)</sup>*

Another occasion, Abu Sayeed (رضي الله عنه) Narrates a hadith he added:

*“Whoever has two daughters or three sisters or two daughters or two sisters.”<sup>(37)</sup>*

Likewise, one more Hadith is of Anas (رضي الله عنه), he narrates that Muhammad (PBUH) says:

*“Who take care for two girls till they grow up and attain maturity, he and I will come on the day of resurrection like this, he joined his fingers.”<sup>(38)</sup>*

At one occasion, Aisha (رضي الله عنها) narrated that the Prophet (PBUH) said:

*“Who has two daughters and he treats them kindly, then they will protect him from the (Hell) fire.”<sup>(39)</sup>*

Furthermore, Abu Hurairah (رضي الله عنه) narrates that the Prophet (PBUH) says:

*“Whoever has two daughters and he bears with them difficulties and financial problems, in connection with them, Allāh will make him enter Jannah, for courtesy towards them.”<sup>(40)</sup>*

“ Abdullah Bin Abbas (رضي الله عنه) narrates a similar Hadith that prophet (PBUH) said:

*“If anyone takes care of three girls or the like number of sisters, training them and showing kindness to them till God enriches them, God will guarantee him Jannah.”<sup>(41)</sup>*

Abu Sayeed Khudri relates that Prophet (PBUH) says:

*“Who nourish their daughters, educate and train them, gets them married (and afterwards) offers a gentle behavior to them, for him, there is Jannah<sup>(42)</sup>”*

### 4.3. The Existing Status of a Woman in Contemporary Society

Pakistan is an Islamic country, but the women have been deprived of their fundamental rights. The situation is worst in rural areas. Islām gives her all the rights to spend a pleasant life with her family. This is our moral weakness that we consider a woman less than a man in this current. This is a twenty first century, but our behaviour is with a woman like the days of dark ages. These all are the result of ignorance regarding the Islamic teachings. Only, in this case, we can make the environment better that we follow the Islamic teachings and we fulfill all our responsibilities regarding the rights of a woman, which Allāh (SWT) has revealed in the Holy Qur’ān. If we will follow the Islamic teachings, then we will be succeeded in this world and hereafter too. It can be said that the environment will be converted as into a heaven.

### 5. Result and Discussion

The questionnaires were prepared regarding the said title and the method of qualitative and quantitative was used. The result of this research paper is displayed in cross tabulation through SPSS software and ten questions were asked of one hundred and ninety-two students of S.B.B.W. University Peshawar and Women University Swabi. The five groups of age such as, (19-23), (24-28), (29-33), (34-38) and (Above 38) were included in this research field work. Some tables are given below to show the result of this research work such as:

**Table No.1.**

Case Processing Summary						
	Cases					
	Valid: N=192		Missing: N =5		Total: N=197	
		Percent		Percent		Percent
SBBWUP, Women University Swabi * Is the right to education being given to a woman in the contemporary era? * (19-23), (24-28), (29-33), (34-38), (Above 38)		97.5%		2.5%		100.0%

The case processing summary is showing that 97.5% of students gave their response and 2.5% of students did not show their feelings regarding the question. Whereas, the group of age (19-23) responded from both universities.

(19-23), (24-28), (29-33), (34-38), (Above 38)		Is the right to education being given to a woman in the contemporary era?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	53.5%	33.7%	5.9%	2.0%	5.0%	100.0%
	Women University Swabi	80.9%	18.0%		1.1%		100.0%
	Total	66.3%	26.3%	3.2%	1.6%	2.6%	100.0%
(24-28)	SBBWU, Peshawar	50.0%	50.0%				100.0%
	Total	50.0%	50.0%				100.0%
Total	SBBWU, Peshawar	53.4%	34.0%	5.8%	1.9%	4.9%	100.0%
	Women University Swabi	80.9%	18.0%		1.1%		100.0%
	Total	66.1%	26.6%	3.1%	1.6%	2.6%	100.0%

The ratio of 66.1% was for strongly agree, while 26.6 % was for agree, whereas, 3.1%, 1.6% and 2.6% were for undecided, disagree and strongly disagree.

### Table No. 2.

Case Processing Summary					
	Cases				
	Valid: N=190		Missing: N=7		Total: N=197
		Percent		Percent	Percent
SBBWUP, Women University Swabi * Is economical right being given to a woman in the contemporary era? * (19-23), (24-28), (29-33), (34-38), (Above 38)		96.4%		3.6%	100.0%

(19-23), (24-28), (29-33), (34-38), (Above 38)		Is economical right being given to a woman in the contemporary era?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	34.0%	36.0%	12.0%	16.0%	2.0%	100.0%
	Women University Swabi	23.9%	75.0%		1.1%		100.0%
Total		29.3%	54.3%	6.4%	9.0%	1.1%	100.0%
(24-28)	SBBWU, Peshawar		50.0%	50.0%			100.0%
	Total		50.0%	50.0%			100.0%
Total	SBBWU, Peshawar	33.3%	36.3%	12.7%	15.7%	2.0%	100.0%
	Women University Swabi	23.9%	75.0%		1.1%		100.0%
Total		28.9%	54.2%	6.8%	8.9%	1.1%	100.0%

96.4% of students showed their views and 3.6% of students did not give their response regarding the question. Whereas, the group of age (19-23) answered from both universities. The ratio of 28.9% was for strongly agree, while 54.2% was for agree, whereas, 6.8%, 8.9% and 1.1% were for undecided, disagree and strongly disagree.

**Table No. 3.**

Case Processing Summary						
		Cases				
		Valid: N=186		Missing: N=11		Total: N=197
			Percent		Percent	Percent
SBBWUP, Women University Swabi * Can the status of a woman be said stable in the contemporary era? * (19-23), (24-28), (29-33), (34-38), (Above 38)			94.4%		5.6%	100.0%

(19-23), (24-28), (29-33), (34-38), (Above 38)		Can the status of a woman be said stable in the contemporary era?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	22.2%	32.3%	20.2%	21.2%	4.0%	100.0%
	Women University Swabi	24.7%	71.8%	1.2%	2.4%		100.0%
Total		23.4%	50.5%	11.4%	12.5%	2.2%	100.0%
(24-28)	SBBWU, Peshawar			50.0%		50.0%	100.0%
	Total			50.0%		50.0%	100.0%
Total	SBBWU, Peshawar	21.8%	31.7%	20.8%	20.8%	5.0%	100.0%
	Women University	24.7%	71.8%	1.2%	2.4%		100.0%

	Swabi						
Total		23.1%	50.0%	11.8%	12.4%	2.7%	100.0%

The table no.3 displays that 94.4% of students responded and 5.6% of students did not respond to the question. While the group of age (19-23) was active to answer from both universities. 23.1% was for strongly agree, whereas 50.0% was for agree, the remaining 11.8%, 12.4% and 2.7% were for undecided, disagree and strongly disagree.

**Table No. 4.**

Case Processing Summary							
		Cases					
		Valid: N=188		Missing: N=9		Total: N=197	
			Percent		Percent		Percent
SBBWUP, Women University Swabi * Is a woman given her inheritor right in present time? * (19-23), (24-28), (29-33), (34-38), (Above 38)			95.4%		4.6%		100.0%
(19-23), (24-28), (29-33), (34-38), (Above 38)		Is a woman given her inheritor right in present time?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	22.2%	45.5%	10.1%	15.2%	7.1%	100.0%
	Women University Swabi	25.3%	18.4%	5.7%	50.6%		100.0%
Total		23.7%	32.8%	8.1%	31.7%	3.8%	100.0%
(24-28)	SBBWU, Peshawar				100.0%		100.0%
Total					100.0%		100.0%
Total	SBBWU, Peshawar	21.8%	44.6%	9.9%	16.8%	6.9%	100.0%
	Women University Swabi	25.3%	18.4%	5.7%	50.6%		100.0%
Total		23.4%	32.4%	8.0%	32.4%	3.7%	100.0%

We can see in table no 4 that 95.4% of students showed their feelings and 4.6% of students did not tell their thoughts for the question. The group of age (19-23) was active from both universities to tell their views. 23.4% was for strongly agree, while 32.4% was for agree, the remaining 8.0%, 32.4% and 3.7% were for undecided, disagree and strongly disagree.

**Table No. 5.**

Case Processing Summary						
		Cases				
		Valid: N=185		Missing: N=12		Total: N=197
			Percent		Percent	
SBBWUP, Women University Swabi * Are all the basic rights (economic, marital and			93.9%		6.1%	100.0%

educational etc) given to a woman in ruler eras? * (19-23), (24-28), (29-33), (34-38), (Above 38)						
---	--	--	--	--	--	--

93.9% of students told their feelings and 6.1% of students did not give their opinions for the question. The group of age (19-23) was active from both universities to give information regarding the questionnaire. 20.5% and 50.8% were for strongly agree and agree, whereas the remaining 8.1%, 15.7% and 4.9% were for undecided, disagree and strongly disagree.

**Table No. 6.**

94.4% of students showed their thoughts and 5.6% of students did not give their views for the question. The group of age (19-23) filled questionnaire actively from both universities. 33.3% and 46.2% were for strongly agree and agree. The remaining 8.6%, 4.3% and 7.5% were for undecided, disagree and strongly disagree.

		Are all the basic rights (economic, marital and educational etc) given to a woman in ruler eras?					Total
(19-23), (24-28), (29-33), (34-38), (Above 38)		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	24.5%	31.6%	15.3%	20.4%	8.2%	100.0%
	Women University Swab	16.5%	72.9%		10.6%		100.0%
	Total	20.8%	50.8%	8.2%	15.8%	4.4%	100.0%
(24-28)	SBBWU, Peshawar		50.0%			50.0%	100.0%
	Total		50.0%			50.0%	100.0%
Total	SBBWU, Peshawar	24.0%	32.0%	15.0%	20.0%	9.0%	100.0%
	Women University Swab	16.5%	72.9%		10.6%		100.0%
	Total	20.5%	50.8%	8.1%	15.7%	4.9%	100.0%

Case Processing Summary					
	Cases				
	Valid: N=186		Missing: N=11		Total: N=197
	Percent		Percent		Percent
SBBWUP, Women University Sawabi * Does a woman have right to select or choose the life partner of her own willingness? * (19-23), (24-28), (29-33), (34-38), (Above 38)	94.4%		5.6%		100.0%

		Does a woman have right to select or choose the life partner of her own willingness?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	35.4%	29.3%	15.2%	7.1%	13.1%	100.0%
	Women University Swabi	30.6%	67.1%	1.2%	1.2%		100.0%
Total		33.2%	46.7%	8.7%	4.3%	7.1%	100.0%
(24-28)	SBBWU, Peshawar	50.0%				50.0%	100.0%
Total		50.0%				50.0%	100.0%
Total	SBBWU, Peshawar	35.6%	28.7%	14.9%	6.9%	13.9%	100.0%
	Women University Swabi	30.6%	67.1%	1.2%	1.2%		100.0%
Total		33.3%	46.2%	8.6%	4.3%	7.5%	100.0%

**Table No.7.**

Case Processing Summary					
		Cases			
		Valid: N=188	Missing: N=9	Total: N=197	
		Percent	Percent	Percent	Percent
SBBWUP, Women University Swabi * Is a woman given the respectable and valuable position, as a mother, a sister, a wife and a daughter in society? * (19-23), (24-28), (29-33), (34-38), (Above 38)		95.4%		4.6%	100.0%

		Is a woman given the respectable and valuable position, as a mother, a sister, a wife and a daughter in society?					Total
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
(19-23)	SBBWU, Peshawar	45.5%	36.4%	3.0%	10.1%	5.1%	100.0%
	Women University Swabi	64.4%	32.2%	1.1%	2.3%		100.0%
Total		54.3%	34.4%	2.2%	6.5%	2.7%	100.0%
(24-28)	SBBWU, Peshawar	50.0%		50.0%			100.0%
Total		50.0%		50.0%			100.0%
Total	SBBWU, Peshawar	45.5%	35.6%	4.0%	9.9%	5.0%	100.0%
	Women University Swabi	64.4%	32.2%	1.1%	2.3%		100.0%
Total		54.3%	34.0%	2.7%	6.4%	2.7%	100.0%

The table no 7 displays that 95.4% of students responded and 4.6% of students did not respond to the question. The group of age (19-23) was performed actively from both universities concerning question. 54.3% and 34.0% were for strongly agree and agree. The remaining 2.7%, 6.4% and 2.7% were for undecided, disagree and strongly disagree respectively.

**Table No. 8.**

Case Processing Summary						
	Cases					
	Valid: N=188		Missing: N=9		Total: N=197	
	N	Percent	N	Percent	N	Percent
SBBWUP, Women University Swabi * Is a woman taking part in social activities in present society? * (19-23), (24-28), (29-33), (34-38), (Above 38)		95.4%		4.6%		100.0%

Is a woman taking part in social activities in present society?							
(19-23), (24-28), (29-33), (34-38), (Above 38)		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
(19-23)	SBBWU, Peshawar	36.0%	49.0%	7.0%	7.0%	1.0%	100.0%
	Women University Swabi	23.3%	36.0%	2.3%	37.2%	1.2%	100.0%
	Total	30.1%	43.0%	4.8%	21.0%	1.1%	100.0%
(24-28)	SBBWU, Peshawar		100.0%				100.0%
	Total		100.0%				100.0%
Total	SBBWU, Peshawar	35.3%	50.0%	6.9%	6.9%	1.0%	100.0%
	Women University Swabi	23.3%	36.0%	2.3%	37.2%	1.2%	100.0%
	Total	29.8%	43.6%	4.8%	20.7%	1.1%	100.0%

We can see in table no 8 that 95.4% of students gave their views and 4.6% of students did not respond to the question. The group of age (19-23) was found active from both universities regarding the question. 29.8% and 43.6% were for strongly agree and agree. Whereas 4.8%, 20.7% and 1.1% were for undecided, disagree and strongly disagree respectively.

**Table No. 9.**

Case Processing Summary						
	Cases					
	Valid: N=189		Missing: N=8		Total: N=197	
		Percent		Percent		Percent
SBBWUP, Women University Swabi *		95.9%		4.1%		100.0%



		Does a woman have a legal right and the honorable position in society? * (19-23), (24-28), (29-33), (34-38), (Above 38)						
		Does a woman have a legal right and the honorable position in society?					Total	
		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree		
(19-23)	SBBWU, Peshawar	33.7%	38.6%	8.9%	14.9%	4.0%	100.0%	
	Women University Swabi	44.2%	53.5%		2.3%		100.0%	
	Total	38.5%	45.5%	4.8%	9.1%	2.1%	100.0%	
(24-28)	SBBWU, Peshawar	50.0%		50.0%			100.0%	
	Total	50.0%		50.0%			100.0%	
Total	SBBWU, Peshawar	34.0%	37.9%	9.7%	14.6%	3.9%	100.0%	
	Women University Swabi	44.2%	53.5%		2.3%		100.0%	
	Total	38.6%	45.0%	5.3%	9.0%	2.1%	100.0%	

95.9% of students showed their thoughts and 4.1% of students did not reply to the question. The group of age (19-23) took part actively from both universities to fulfill the questionnaire . 38.6%, 45.0% and 5.3% were for strongly agree, agree and undecided. While 9.0% and 2.1% were for disagree and strongly disagree respectively.

**Table No. 10.**

Case Processing Summary						
Cases						
		Valid: N=190		Missing: N=7		Total: N=197
		Percent		Percent		Percent
SBBWUP, Women University Swabi * Has a woman been modelled and protected in the family system of Islām * (19-23), (24-28), (29-33), (34-38), (Above 38)		96.4%		3.6%		100.0%

		Has a woman been modelled and protected in the family system of Islām			Total	
		Strongly Agree	Agree	Undecided		
(19-23)	SBBWU, Peshawar	67.3%	27.7%	5.0%	100.0%	
	Women University	85.1%	14.9%		100.0%	

		Swabi				
	Total		75.5%	21.8%	2.7%	100.0%
	(24-28)	SBBWU, Peshawar	50.0%		50.0%	100.0%
	Total		50.0%		50.0%	100.0%
	Total	SBBWU, Peshawar	67.0%	27.2%	5.8%	100.0%
		Women University Swabi	85.1%	14.9%		100.0%
	Total		75.3%	21.6%	3.2%	100.0%

The table no 10 shows that 96.4% of students responded and 3.6% of students did not respond to the question. The group of age (19-23) seemed active in this regard. 75.3%, 21.6% and 3.2% were for strongly agree, agree and undecided.

### 5.1. Findings

1. The condition of women is better in urban areas, whereas, those women who are spending their lives in rural areas, are still in worst condition and they have been deprived of basic rights as, marital, economic and educational etc.

2. Majority of people do not know about the true teachings of Islām, due to which, women are treated awful.

3. Male dominance considers a woman less than an animal in rural areas, in this contemporary period too. Therefore, a lot of cases of violence, wife beating, stove burning, murder, acid throwing, kidnapping and rape etc can be seen in this modern time too.

### 6. Conclusion

In dark days (before Islām), a woman was spending her live in a hell. She was deprived from all the basic rights. Even after the birth of a daughter, she was buried alive in a grave. No one was hearing her voice. When a sun of Islām rose in Arab, then all the fundamental rights were given to a woman including wedding. This is a great favour of Islām for her that Islām bestowed a high rank to woman, as mother, sister, wife and daughter in society. With the passing of time, we ignored the Islāmic teachings. Due to the ignorance of Islamic teachings, in current time, the condition of a woman is not satisfactory in rural areas. She is enduring the cruelty and brutality of male gender in different form, as wife beating, acid throwing, stove burning, honour killing, murder, rape and child marriages etc. While the urban areas' woman is in better condition, she has been given the basic rights of a pleasant life. She is spending a liberated life with her family. It needs to it, that we should protect our rural areas women and should save them from ruin, this is our first duty. It needs that we should follow the Islamic teachings to bring justice regarding the woman in environment. Because, we are breathing in an independent country, which is a Muslim country and Islām does not allow any kind of cruelty and brutality. We tried to our best to write this draft in an easy and concise way and for making more better it, we utilized different literature. As

well as, the technique of questionnaires are used to analyze the rising questions in minds and social and physical both aspects are applied to make apparent the aim and summary of this draft for researchers and readers.

## **7. Suggestions and Recommendations**

Some suggestions and recommendations are given below, to make clear the aim of this draft.

### **7.1. Social Aspects**

- I. We should follow Islamic teachings then we would be able to understand the status and rights of a woman.
- II. We should remember that heaven is under the feet of a mother, therefore we should especially look after our parents with sincerity and love.
- III. We should give honour and respect for a woman because she has an important role to promote her family.
- IV. Allāh (SWT) has bestowed equal rights to a woman as a man, this is a great favour for a woman by Allāh (SWT). We should remember it.
- V. We should give a specific part in inheritance to a woman, which has been revealed in Holy Qur'ān by Allāh.
- V. We should give respect to a woman as, mother, sister, wife and daughter because she deserves for this dignity.
- VI. We should give education to woman, to make her a good mother. This is our first responsibility to make the environment healthy.
- VII. We should not consider her as a burden. Because, she is a blessing from Allāh (SWT).
- VIII. If, we will give her good education and morality. Then, she will be able to call a good mother, sister, wife, and daughter in future.
- IX. This is a responsibility of a husband, that, which he likes for eating, wearing and lifestyle for himself, similarly, he should like for his wife.
- X. A husband should keep a pleasant behave with his wife.

### **7.2. Physical Aspects**

- I. Education must be given to a woman, because, she is a mother of future.
- II. We should not express sadness and grief at the birth of a girl, if we will show such behavior then Allāh (SWT) will angry at our disgusting behavior.
- III. We should give the right to select or choose a life partner to our sister (s) and daughter (s). Islām has bestowed her such right.
- IV. A daughter and a sister deserve for a good treatment.
- V. We should give her Islamic education with general education. To make her a good human.
- VI. All parents should aware of Islamic teachings regarding the rights of a female gender.
- VII. The education of ethics and moral characters should teach in Schools, colleges and universities. This is a responsibility of government that should aware to people from all the commands and rules of Islām.

## REFERENCE & NOTES

- <sup>1</sup> Niyāz Fatah Pūrī, *Sahābiyāt, Defense Academy*, karāchi, 1982, 10.
- <sup>2</sup> Batūl, " Māhnāma", 1959, 10.
- <sup>3</sup> . Dr. Gastawolī, *Civilization of Arab*, Azam Steem press, Hyderabad Dakkan, 1936, 55.
- <sup>4</sup> Abd al-Majīd, *The History of Ethics of Europe*, Dārul Eshā'at, Karāchī, 2009, 220.
- <sup>5</sup> Jalāluddin Ansar Umrī, *A woman in Islamic Society*, Islamic Publications, Lāhore, 1962, 4.
- <sup>6</sup> Shamimā Mohsin, *Woman in the eyes of the Quran*, Al-Badar Publications, Lāhore, 6.
- <sup>7</sup> Sayyed Jalāluddin Ansār Umrī, *Woman in the Islamic Society*, Opcit, 20.
- <sup>8</sup> Sūrah An-Naḥ 1: 58-59
- <sup>9</sup> Dr. Naseem Akhter and Dr. Arshad Munir, "Respect, Rights & Rank: A Dream of Eve's Daughter (From Past to Present, in the Light of Renowned Religions)", *J. Appl. Environ. Biol. Sci.*, 4(8S)7-12, 2014, 7-8.
- <sup>10</sup> Imām Abu Muhammad Abdullāh Bin Abd ur Rehman Bin- al\_ Fazal Dārmī, *Musnad D □rm □ known as Sunnan D □m □*, Dārul Kītab al-Arabī, Bairūt, 1407, Vol.1, hadith 2, 14.
- <sup>11</sup> Sūrah Al-Takwir 8,9.
- <sup>12</sup> A'rif An □yat, *Woman in the Light of History*, Al Faisal Nāshiār wa Tājirān, Lāhore, 2004, 40.
- <sup>13</sup> Ibid
- <sup>14</sup> Abū Dā'ūd Sulaimān Bin-al-Ash'ath, *Sunnan Ab □ D □ ' □* Dārul Kutb al Ilmiyyah, Bairūt, 2005, 324.
- <sup>15</sup> Muhammad Bin Essa Tirmizi, *Sunnan Trimizi*, Darul Kutbul Ilmiyyah, Bairūt, 2006, 345.
- <sup>16</sup> Arif Anāyat, *Woman in the Light of History*, Opcit, 40.
- <sup>17</sup> Muhammad Bin Ismā'el Bukhārī, *Sahih Bukh □ri*, Darul Kutb al Ilmiyyah, Bairūt, 2004, 640.
- <sup>18</sup> Abdul Marāai Bin Mehfūz Hami, *Rights and Problems of Woman in Isl □m and other Religions and Societies*, Dārul Eshā'at, Karāchi, 2001, 64, 147.
- <sup>19</sup> Muftī Habibullāh Achakzai, *Woman in the view of Isl □m*, Islāmi Kutab Khana, Karāchi, 1965, 23.
- <sup>20</sup> Alḥ ākim, Mustadrak Alā Sahihain (27/94 No, 7363)
- <sup>21</sup> Sūrah Al-Isrā, 23.
- <sup>22</sup> Sūrah Al-Isrā: 23
- <sup>23</sup> Sūrah An-Nīsā: 1
- <sup>24</sup> Mehmood Shakri Aalosi, *Baloghul Arab*, Opcit, 365.

- <sup>25</sup> Abdul Maraai Bin Mehfoz Hami, *Rights and Problems of Woman in Islam and other Religions and Societies*, Dārul Eshā'at, Karāchi, 2001, 64,147.
- <sup>26</sup> Ahmad Bin Shoaib Nasai, *Sunnan-an-Nasai*, Darul Kutbul Ilmiyata, Bairot, 2005, 345.
- <sup>27</sup> Mehmood Shakri Aalosi, *Baloghul Arab, Markazi Urdu Board*, Lāhore, 1967, Vol. 2, 56.
- <sup>28</sup> Sūrah Ar-Rum: 21
- <sup>29</sup> Muhammad Bin Esa Tirmizī, *Sunnan Tirmizī* , opcit, 2006, 420.
- <sup>30</sup> Afsar Bāno, Status of women in Islamic Society, Anmol Publications PVT. LTD, New Delhī, 2003, vol. 1, 2.
- <sup>31</sup> Sūrah Al-Baqarah: 187
- <sup>32</sup> Sūrah An-Nīsā: 19
- <sup>33</sup> Abdullah Muhammad Bin Yazeed, *Sunnan Ibn-e-Mājah* opcit, 2004, 250.
- <sup>34</sup> Ibid: 18
- <sup>35</sup> Sūrah An-Nīsā: 11
- <sup>36</sup> Sūrah Al-Shua'rā: 49-50
- <sup>37</sup> Abdullah Muhammad Bin Yazeed Ibn-e-Mājah, *Sunnan Ibn-e-Mājah*, Dārul Kutb Ilmiyah, Bairūt, 2004, 286.
- <sup>38</sup> Muslim, Al-Sahih, Bāb, Fazl-ul-Ihsān, ila al-banāt, 13/77 No: 4765
- <sup>39</sup> Ibid
- <sup>40</sup> Abdullah Muhammad Bin Yazeed Ibn-e-Mājah, *Sunnan Ibn-e-Mājah*, Dārul Kutb Ilmiyah, Bairūt, 2004, 286.
- <sup>41</sup> Muhammad Bin Esa Tirmizī, *Sunnan Tirmizī* , opcit, 2006, 432.
- <sup>42</sup> Abdullah Muhammad Bin Yazeed, *Sunnan Ibn-e-Mājah* opcit, 2004, 250.