

GENDER DISCRIMINATION AND THE ROLE OF WOMEN IN PAKISTAN

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Abstract

This text reviews the practices of gender discrimination and the role played by women in our society and attempts to point out the possible contributing factors in plight of women and heinous crimes against them in different disguises. In its course, it covers other responsible factors like socio-economic conditions, social and religious learning practices, and rituals. In the end, it proposes a model to provide true status to women and making them appropriately, powerful and strong in the society.

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Introduction

We live in a socially diverse environment, where everyone is faced with differences of many sorts like socio-economic, opinion, gender, ethnic and religious. These differences make the core structure of our society, where one from another is distinguishable because of these differences. This difference among inhabitants makes our society vibrant or wan.

There is a difference of meaning in distinguishing and discriminating. When we address differences in a healthier and fairer way, we are distinguishing and making our society vibrant and when we are not, we are making our society wan and diseased. Discrimination, or partiality, is misbehavior in all forms; however, it is repulsive when it is between women and men prescribing predetermined patriarchal gender roles.

Our, is a patriarchal society. In defining patriarchy, Asma writes “patriarchy is a politics of sexual differentiation that privileges males by transforming biological sex into political gender, which prioritizes the male while making the women different (unequal), less than, or the other.”¹

Contemporary Muslim scholars depict the process of amalgamation of centuries long learning of Hinduism into their teachings of Islam. Misogynic customs from Hindu society that serves the patriarchal needs attracted males from Islamic society and they borrowed those ideas that were non-Islamic. Dr Arifa Farid quoted Mawlana Asrar Ahmed, a Muslim scholar of our times, “the Mawlana presumes that her [woman’s] ideal role and vocation is child bearing and child rearing and serving husband, while observing purdah (veil) and confining herself to the four walls of her home for guarding her chastity. Mawlana’s argument is an echo of Hinduism, which influenced the Indo-Pakistani Islamic culture for centuries. The basic theme of Hindu culture regarding woman is that she is born to serve and die for her husband as a *Savitri*, or *Pativarata*, or *Sati* who are best models of Hindu womanhood in all matter, social, moral, or spiritual. This misconception has distorted the image of Islam. It is sanctioned neither by Islam nor by the teachings of the prophet.”²

Hindu religious perceptions have far more prevailing influence on our interpretation of Islam. Hegemonic concepts, pursued and practiced by some Islamic scholars, are evident in Hindu religious scriptures and in the writings of their research scholars. Kumari³ (quoted by Dr. Arifa Farid) has included excerpts from different texts and scriptures in her book deprecating women. As in *Rig Veda* “with woman there can be no lasting friendship; hearts of hyenas are the hearts of women.”⁴ It is presented in *Brahma Vaivarta* “A woman is the embodiment of rashness and a mine of vices. She is hypocritical, recalcitrant, and treacherous... she is an obstacle to the path of devotion, a

¹ Barlas, Asma. (2002). *Believing Women in Islam: Un-reading Patriarchal Interpretations of the Qur’an*. University of Texas Press. p.11

² Farid, Arifa., 2006. Muslim Woman in World Religion’s Perspective. BCC&T Press University of Karachi. pp.76-79.

³ Kumari, Ranjna. (1986). *Female Sexuality in Hinduism*, Delhi, Ispck.

⁴ *Rig Veda* (10.95.15)

*hindrance to emancipation... she is practically a sorceress and represents vile desire.*⁵ Similarly in *Devi Bhagvata* “*falsehood vain boldness, craftiness, stupidity, impatience, over greediness, impurity, and harshness are the natural qualities of women.*”⁶ And, in *Mahabharata* “*the slave, the son, and the wife are always dependent. They can have no wealth for whatever they possess belong to their master.*”⁷

All of the excerpts presented above are contrary to the teachings of Islam. Women are never considered, in Islam, as hyenas, not capable of lasting friendship, recalcitrant, obstacle in the path of devotion, and greedy and impure rather a woman has given an honorable place in Islamic teachings, she is considered as a source of comfort, consolation, solace, and relief to hearts and never treated as slave she may be independent and has a share in inheritance. Kumari has also commented on these excerpts as “*these observations make woman out as born with evil inclinations and, therefore, all feelings like craftiness, vanity, and wickedness are seen as her natural endowments. According to the Mahabharata the vices and faults of women were so many that a man would find it inadequate even if he had a hundred tongues, lived for a hundred years, and did nothing else but narrated all of them.*”⁸ Unfortunately, some of Islamic scholars paint more or less a similar portrait of woman and firmly stand by their beliefs.

In different religious cultures of the world woman has never been given an equal status. In some cases scriptures themselves describe them as weak and inferior, and sometimes, spiritually inadequate. However, it is necessary to note that all the holy books sent by the God, never discriminate between women and men nevertheless, it is the compiled versions of the holy books or the scriptures written by people as founder of different religion or sects, describe women unfavorably and by religious scholars explaining their respective religion of faith. In Hinduism, Jainism, Buddhism, Judaism, and Christianity woman is described as, a secondary if not primary, cause of spreading evil in the world and portrayed as a temptress and seducer to evil.

Jainism originated in India was basically a reaction to oppression of lower castes by Brahmins. Actually, the core Jainism is based on Hindu religious teachings except few differences that serve the low castes of India. Women enjoy relatively more freedom and a little more equality in Jainism. Like *Tripat Sharma* “*like men, women too had the right to perfection or attain perfect liberation of the highest order. However, practically Jainism believed that there were very few women who had strength of mind and body adequate to study the faith or endure the hard life of an ascetic. Men were considered more physically fit than women for undertaking a course of mortification and self-effacement. Thus, in the spiritual Jain order, women were provided a secondary position.*”⁹ This excerpt proves that even more liberal in accepting women status the Jainism is still far from providing true equality and freedom to women, as *Umakant Premanand Shah* says “*that Jainism*

⁵ *Brahma Vaivarta* (16.52-60)

⁶ *Devi Bhagvata* (1.5.83)

⁷ *Mahabharata* (2.71.2)

⁸ Kumari, Ranjna, Op.cit.

⁹ Farid, Arifa., 2006. Op.cit. pp.76-79.

brought no-significant change in the traditional norms of Hindu society as far as woman was concerned."¹⁰

Similarly, in *Buddhism* women were a controversial topic. Buddha himself was reluctant to admit them in monastic Order however; his permission to some women has given rise to a controversy among Buddhist scholars. An excerpt from a Buddhist scholar *Meena Talim* explains things well "*Anguttara Nikaya state that three things require secrecy and not publicity, namely: (i) women (ii) priestly knowledge (iii) fake doctrine. The fear was that woman may not satisfy the second condition. Views about women were rather strange in those days. Milinda Panha state that there are nine kinds of people who are ficklely, wavering, and mean, who let the secret. One of them is woman, who reveals the secret through intimacy. Anguttara Nikaya and Samyutta Nikaya narrate that women are more miserly, envious, and attached to worldly objects than men. Their knowledge is also not equal to that of men. Jatakas are full of references to the fickleness of women – to wit, 'women can never be kept right. Somehow or other they will sin and trick their husbands.' Or at other time we come across a Jataka says, 'woman's desires are insatiable. Woman is impossible to guard.' This is not the general impression of the Buddhists only, but Brahmanical literature also gives such accounts... If the Buddha had failed to anticipate this obstacle then he would have failed in his duty as a founder of a monastic Order.*"¹¹

Judaism and Christianity hold woman responsible for the fall of Adam from a heavenly state of bliss. "This is the founding belief of both Judaism and Christianity, and the origin of the most severely misogynistic cultures in history. It was stated by early Hebrew that '*when a girl was born, the walls wept.*'"¹² In this, Christian, era girls were considered not worth raising since they would not carry on the family name and so infanticide of girls by *Killer Mothers* by strangling, drowning, exposure and sending to wet-nurses was so common among Christian; unfortunately, we are experiencing this in our society these days and accustomed of many more undesirable practices. Llyod has discovered more facts of the era we notice are common among us and none or very few people raise their voices on the issues. According to Llyod "*newborn girls were considered as full of dangerous pollution ... and therefore more often killed, exposed, abandoned, malnourished, raped, and neglected than boys. Everyone agreed girls should be fed less than boys.*"¹³ If we see around us we can find many families feeding and providing luxuries to boy child depriving their girl child. One more common practice we observe in our society is the beating of wife (domestic violence and crimes), killing girls in '*Karo Kari*' selling girls and women to equalize between tribes and etcetera. These were common issues in those times among Christians and was discussed by Llyod in the article as "*as Christian girls grew you, they were constantly told of their worthlessness and sinful lustfulness, they are irrational, and at every turn waiting to seduce men, so husbands had to beat them all the time to keep them from sinning. 'A good woman and a*

¹⁰ Farid, Arifa., Op.cit. p.18

¹¹ Ibid., p.22

¹² DeMause, Lloyd. (2010). *Bipolar Christianity: How Torturing Sinful Children Produced Holy Wars*. The Journal of Psychohistory. New York, 37(3), pp.173-206.

¹³ Ibid.

bad one equally require stick'." And, more commonly seen practice of depriving girl child of education is also a custom found in those ages "to discipline and for her lustfulness fathers beat their girls' child, even in diapers, for hours. Teaching girls in schools was not allowed ... and Christian priests and nuns backed bloody beatings as necessary to punish the child's endless sins ... as 'if the infant is left to do what he wants, there is no crime it will not plunge into'."¹⁴

Dr. Arifa argues, "The Qur'an does not describe her as the cause of the fall of Adam – as there is no fall as far as Qur'an is concerned – nor is she described as seducer or temptress. However, one can still find verses in the Qur'an which have traditionally been interpreted as amounting to her subordination to man. Though these verse are counterbalanced by other verses proclaiming her equality to man, yet many Islamic scholars seek to establish her subordination by ignoring those other verses or imparting to them tendentious interpretation." Islam is the [only] religion that discouraged misogyny and promoted egalitarianism between the two sexes i.e., female and male. However, male chauvinism distorted the message of Islam and presented it in abhor-able shape.

Societies pay a heavy toll when discrimination takes the shape of a rule merely depending upon mischievous motives. It distorts the social and religious policies and transforms them into tools to yield what is required from people. Time moves on and practicing the same unwanted custom again and again, ingrains the testament into personalities and those who once were against it start playing an instrumental role themselves to flourish the unwanted. In addition, the rule is passed on to the next generation.

We observe the similar trends in our society. Social and religious learning took the shape of tool that can yield wishes to imposters. This has been the practice for centuries and now people see nothing strange in manipulation of their social and religious rights in the name of beliefs, rules, policies, and laws. This internalization makes it enormously difficult to make people conscious about the facts and put the derailed again on the track.

Many scriptures were produced in the same context and one of them was *Bahishti Zaiver* by *Moulana Ashraf Ali Thaavi*. The Scripture addresses women as they were not observing the religious teachings and getting obnoxious, so, a representative of the male society, tries to help his brethren telling women that they are anyway wrong and they should abide by the rules he has given in this book, "... you should teach Quran to girls, if not Quran, must teach them the whole of this book."¹⁵ The book was given a value next to Quran. It is acceptable if a girl does not carry a copy of Quran on her wedding but she must be given the copy of this tormenting script of fundamental rules of Islam about women. Few examples from the script explain the whole conspiracy. Apropos writer, (excerpt 1), "...it's not right for women to get out of their houses as it spoils and unchaste them. They are only permitted to visit their parents once a while and to relative only once or so a year and they should not go to a wedding event even to their blood relative's (confidant's/mehram) house,"¹⁶. Excerpt 2, "...if husband orders, then keep standing the

¹⁴ Ibid. 15

¹⁵ Thaavi, A. A., 1911. *Bahishti Zaiver*. Rehman Brothers. Karachi, pp.202, 290, & 564.

¹⁶ Ibid., p.290

*whole night with your hands folded ... don't say anything that disturbs him, if he names day as night agree with him," excerpt 3, "... respect your husbands and never make a mistake to consider yourself equal to him, and never dare to ask him to do something,"*¹⁷ Aren't these concepts similar to those presented above from Rig Veda, Brahma Vaivarta, and Mahabharata, thus, proving that our scholars are following and preaching those values that are not Islamic. Girls start learning these values from early childhood and this practice is in its fifth generation, a century is more than enough to learn a lesson and adopt others' beliefs.

This is one example of teaching predetermined, non-Islamic roles to women. Another attempt to produce a cult into society was extended by another scholar *S. Abul A'la Maududi*. His writings were notoriously successful in developing anti-women sentiments in likeminded males with hegemonic and misogynic mentality of the society. He relates to Qur'an without context, only picking wordings of his favor without taking into consideration the polysemic nature of the Qur'anic text, following the path of hundreds and thousands of so called scholars who have "ripped Qur'an from its historical, linguistic, literary, and psychological contexts and then been continually re-contextualized in various cultures and according to the ideological needs of various actors".¹⁸ An excerpt from his writing clearly displays hegemonic mentality. In his book 'Purdah', Maududi,¹⁹ "Modern Western civilization has adopted a third way. This is the way of equality between man and woman, of their equal and similar responsibilities, of competition in the same fields of activity, of winning one's own bread and attaining self-sufficiency in all respects. This social reorganization in the West has not yet attained all its objectives on account man's natural superiority in every field. Nowhere in life has the woman been able to equal the man. Moreover, she has not been given all those rights that should have accrued from perfect equality. But whatever equality has been attained, it has already corrupted community life." Where Qur'an says; "*O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good*".²⁰ "*And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things*".²¹ Qur'an calls those men wicked and transgressors who launch false charges against women "*And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors*".²²

¹⁷ Ibid., 202

¹⁸ Arkoun, Mohammad., 1994. *Rethinking Islam: Common Questions, Uncommon Answers*. Translated by Robert D. Lee. Boulder, Colo.: Colorado, Westview Press. p.5.

¹⁹ Maududi. S. A. A., 1998. *Purdah*. Islamic Publications. Lahore. 16th Ed. p.114.

²⁰ Al-Quran, Surah An-Nisaa 4:19

²¹ Al-Quran, Surah An-Nisaa 4:32

²² Al-Quran, Surah An-Nur 24:4, tr. (English) Yousuf Ali

History of last few hundred years especially, abounds in similar teachings, this is ample time to develop a complete testament and ingrained it into personalities and shape the cognition.

Current Social Status of Women

In terms of personal freedoms and access to education and health, Muslim women in the subcontinent lag far behind their non-Muslim sisters despite the many cultural similarities that obviously exist. It is too facile to dismiss these inequalities by citing Islamic traditions: after all, Muslim women in countries like Turkey, Malaysia and so many others are not subjected to the same repressive laws and customs.²³

Alarming low literacy levels in the country helps patriarchy to keep its grip strong on the society. By keeping women away from education, men are absolutely free to devise laws of misogynic nature. Woman's legal and social status has changed throughout the country's turbulent political history. "Zia-ul-Haq's Islamization efforts had their greatest impact on Pakistan's criminal justice system. The potential for misuse of power by the police and jail authorities had existed since colonial times, and successive periods of martial law had further increased the powers of law enforcement agencies and eroded safeguards against abuses. Nawaz Sharif's continuing Islamization efforts have not only reinforced the legitimacy of Zia's discriminatory Islamic laws; they have in effect also bestowed greater discretion and authority on judges to give legal weight, by invoking Islamic precedents and references at random, to biased assumptions about women in a variety of civil and criminal cases".²⁴

Précis above describes the situation well. We hear news on daily basis where women are the target of discrimination and violence and sexual abuse in the society. We are the patriarchal society where patriarchal values embedded in local traditions and culture predetermines the social value of gender. An artificial divide between production and reproduction, created by the ideology of sexual division of labor, has placed women in reproductive roles as mothers and wives in the private arena of home and men in a productive role of breadwinners in the public arena. This has led to a low level of resource investment in women by the family and state. Thus, low investment in women's human capital, compounded by the ideology of veiling (purdah), negative social biases, and cultural practices; the concept of honor linked with women's sexuality; restrictions on women's mobility; and basis for gender discrimination and disparities in all spheres of life.²⁵

An example determines the status of the Federal Shariat Court showing same mentality, because the decision makers there are the people who have a biased, stereotyped, and misogynic thinking. In 1997, "a woman went to a Family Court to challenge the validity

²³ Hasan, Irfan., 2005. Gender Discrimination, *Daily Dawn*. Karachi, Saturday, December. (Images) 2.

²⁴ Human Rights Watch, 2000. *Crime or Custom: Violence Against Woman In Pakistan*. Karachi, Oxford University Press. p.23-25.

²⁵ Bari, Farzana., 2000. *Women In Pakistan*. Country Briefing Paper. Asian Development Bank Programs Department (West) and Office of Environment and Social Development.

of her marriage, claiming she had been abducted, forced to sign (thumbprint) a marriage certificate under threat of death, and then repeatedly raped by her purported husband. Family Court found the certificate to be irregular and charged the defendant with rape under Zina Ordinance. The Federal Shariat Court acquitted the defendant on appeal. Disregarding the Family Court's ruling that the marriage was invalid and discrepancies in the accused version of facts, the appellate court held that *"the willful commission of zina cannot be alleged against a person who believes for good reasons that the woman with whom he is having sexual intercourse was his wife"*.²⁶

It does not require a research to know the status of women in the society. Going through a newspaper tells the stories that determine their status. Numerous cases of discrimination, operation, and sexual abuse we see take place in a single day. Kazi, Shahida writes, "every few years a harrowing event takes place that makes our otherwise somnolent society get up and take notice, but after being discussed in newspapers for a couple of weeks, the case was conveniently swept under the carpet, the name of victim all but forgotten, and the protestors went back to their somnolent state."²⁷ Bride price, watta-satta, vani, swara, kari and forced marriages are the cultural practices that are prevailing in the society and making women a mere commodity. Bride price or simply selling the girl in the name of marriage is the most acceptable custom for many tribes and ethnic groups in society. The buyer acts like master and the girl bought in the name of marriage kept like slave, tortured or put to death. Watta-satta is a custom where a girl, certainly without her consent, is married to a man whose sister is married to the brother of the girl. This custom is in practice by the so-called modern families living in the cities. In rural settings this is a favored custom. Vani-swara is another custom where girls are offered as compensation and peace offering to the enemy. Once given to the enemy, they have no further contact with their own families. Forced marriages are another fact of life in rural areas. The girl's opinion is not sought or considered. If she protests or wants to exercise her free will, she is promptly labeled a 'kari' and is legally put to death, sentenced by the all-important *jirga*.

Prof. Kazi discussed the central idea of this socio-cultural drama again as *"as soon as a girl grows up to be a teenager, her parents' worries start taking shape. How soon she gets married. Will her marriage be a successful one? These are followed by things like the visits of complete strangers to have a look at her and consider her as worthy of getting married to; the tea trolley that she pushes into the drawing room for strangers to have a look at her. The joy of her parents, and of girl, herself [internalization / instrumentalization], knows no bounds, when the boy's family says that they want the girl to get married into their family."*²⁸

²⁶ Human Rights Watch, 2000. *Crime or Custom: Violence Against Woman In Pakistan*. Karachi, Oxford University Press. p.109.

²⁷ Kazi, Shahida., 2007. Unfair to the Fair Sex, *Daily Dawn*, Karachi, Sunday, March, 4, (Images) 4

²⁸ Ibid.

Social and Religious Learning

To make the patriarchal system self-sustainable, social customs and rituals were amalgamated into religious concepts and taught at homes, schools, and madrasas. The whole social setup was woven so astutely that no one could dare to take a stance against any self-engineered or distorted Islamic law. If anyone still has a nerve for it, s/he should face the dire legal consequences from the shariah, (Islamic court). The grip of patriarchy was so strong that actually it was hard to breathe for the women even living in the most advanced societies of their times in the subcontinent. Women were told that they should keep quite; their voices should not be heard in the ‘mardana’ (male living room) usually adjacent to other rooms unless the owner was a lord and possess a larger house or villa. So, they should keep quiet and hear laughter from the mardana. If they raise their voices for it they were given examples from Quran and Hadieth that they will be burnt in the hell if they refute the (ill) will of their husbands or fathers. The presented text from Quran was without true context nobody tells them where and when God has said such practices to be observed. Girls, once married without their consent to a male counterpart, to one who is chosen by their fathers and the girl knows nothing about him. Parents usually fathers tell their daughters “*beti, susral tumhara asl ghar hai, abb wahan se mūr kūr hi nikalna* (Daughter, now your husband’s house is your real house and you should not step out while living).”

Discussion

Gender discrimination, injustice, and unequal distribution of the rights, is eminent world over. The civilized societies are facing the dilemma as well, however, in our society it is in the most hideous form. Islam and its laws were mercilessly molested in the hands of so self-proclaimed curators of Islam. Islamic laws were fabricated and engineered, written, and presented to masses with subliminal messages embedded into it. Some writers do not even bother for hiding their fangs and use their venomous words to disgrace and degrade women openly. The most dangerous and hurtful aspect of all this social drama is the teaching and preaching this new testament as the core Islamic values at toddler or pre-schooling age. Girls grow up into women with a very well learned role and passively wait to accept their destiny with anticipation of discrimination, injustice, and unequal distribution of human rights.

Now, we have numerous generations with this mischievous learning and women play an instrumental role themselves. They pass on the same learning, once was unacceptable to them, to their daughters. The system is sustainable now. If some people from some corner of the society raise their voices against this injustice they can be taken care of easily, even the victim will standup against them in the favor of imposters. The lesson is learned so well, it is hard to unlearn.

Women learnt, practiced, and mastered the lesson and understood well, what they are supposed to do. Girls, if have the luxury of studying at school, if more fortunate enough and have rights to study at college or university, they know their destiny i.e., at a suitable age (others decide about suitability) they should get married to a male counterpart,

without their consent or with consent if luck strikes. This is why girls have to look after themselves, they must look stunning with perfect complexion, perfect figure, and a tinge of makeover whether these looks are obscured behind a veil or exposed. This is the nature's formula; flowers must wear an attractive look to attract insects because their life depends on pollination.

Movies and television are advocating these concepts through their SOAP(s) and commercials these days. Women are portrayed in stereotype roles and this phenomena influences observers especially, young minds. According to Bruce E. Blaine (2007)²⁹, "our stereotypic beliefs, in turn, are socialized by the steady influence of family members and television, two important conduits of cultural influence. When stereotypes are instilled early in life and go essentially unchallenged into adolescence and adulthood, they become what psychologists call 'dominant response'. That is, recalling well learned stereotypic beliefs tends to be the first response to encountering socially different people".

This is a harsh look on reality; this is the concept parents, intentionally or unintentionally, are passing on to their daughters. Personal growth has no meanings for you if you are a girl. No matter, how talented you are, what faculties and capacities you have, you are born to grow the family and this is your destiny, so why bother for personal growth and look for individuality.

We never see girls and boys, women and men as individuals; we are more concerned with minor things that make us different, and this minor area hover the major area. This is learned through years and it is hard to switch to some generous learning paradigms. When some of the optimistic onlookers try to breakout they face tremendous opposing force in the shape of '*fatawas*' (religious decree/Islamic rulings), and may be titled as treacherous (betraying the basic Islamic belief) and sent to gallows. This oppressive attitude triggers the phenomenon of polarization, what we are observing these days. People desperately try to dispel the clouds of anguish and gather onto one pole opposing another pole, leaving a gulf in between. On one pole, we see women clad in veils obscuring every inch of their body and on the other end they are almost nude, very few are in the middle, which is the chosen path.

No matter whichever pole women belong to they never endeavor to explore about the right message and their given rights. Scarcely, women have control over their lives and decisions. They should live in the pessimism; they do not know what they are looking for, what they are entitled for, and what they can do. Ultimately, the ingrained role surfaces and they surrender to it.

People struggling personally or through a NGO cannot succeed in the eradication of discrimination against women unless women themselves do not try to understand their proper status in the society, they do not try to support each other, and assist the helping hands to get equality and justice. Women and men both need to learn about their rights,

²⁹ Blain B. E., 2007. *Understanding the Psychology of Diversity*. SAGE Publication Ltd. London. pp.29-31.

their boundaries, and their destiny. They both have to respect each other as an individual and every individual is free to choose way for his life.

Programs addressing this issue must contain true and unbiased teachings of Islam to provide women with appropriate knowledge making them all-powerful in the society. Unless every individual of the society knows and understands her /his privileges and boundaries, s/he cannot perform properly. To unlearn the mischievous message and come toward generous learning require tremendous efforts by the optimist worker in this arena. Young brains must be approached with right messages, and be saved to fall victim to the forces of dark era.

Efforts can be made to make people recite the [verbatim] translation of Qur'an in Urdu or in their native language. This will enable reader understand and make sense what is recited. Allah (almighty) promised every individual to help her/him in understanding Qur'an and show the righteous path if faith, honesty, enthusiasm, and perseverance were found in one's heart. However, Allah (almighty) will not come to help if we leave our duties to others. Concentrating in Qur'an is our duty no one else can do it for us and no one can give us this understanding except Allah (almighty) because only He knows our capacities.