



## AN EXPLORATION OF VIOLATION AGAINST WOMEN IN SURAH NISA AND SURAH TALAQ

### REASON AND INTERPRETATION OF SACRED TEXTS

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#### Abstract

*Topic of the research is the status of women in sacred text of the holy Quran. Violence against women is very common in traditional areas of Pakistan. Researcher wanted to explore the reality and reason of violence against women and wanted to dissolve this issue in the lights of sacred text given in the holy Quran. To investigate this issue qualitative research strategy was appropriate. There are three objectives of study, firstly, to find out the status of women against violence in Islam, secondly, to know the violence against women in Pakistan's traditional communities and lastly, the ways to overcome the problem. Data was collect by content analysis of sacred verses of holy Quran. The holy Quran was selected as universe, particularly surah Nisa and Surh Talaq were taken as sample to explore violence against woman. To analyze the data, thematic analysis technique was very suitable to interpret the main theme of study. Violence against women is very burning issue all over the world. Results, summary and suggestion have given at the end of research. References showed at the end. Researcher is hopeful that this study would be a unique and beneficial study.*

*Keywords: Violence, Women's status, Talaq(divorce), Khula (Divorce from female side), Zina Stoning,*

#### Introduction

Islam is an absolute handbook for life. The girls were buried alive before the birth of the last prophet. The Messenger of Allah (peace and blessings of Allah be upon him) motivated the people toward bettering the life and society. For develop of the status of women he sanctioned many rules for women. He ordered the women to live in the four walls of the house. He regulated the man to fulfilling woman's needs. Women come to know about their rights. Woman's choice was considered mandatory for marriage. The woman has the freedom to express her desire. Women are allowed to get education. There is no restriction on doing job on a woman. The woman can earn. Husband has no right on the woman's salary. If a woman wants to give her earning to her husband, she can give. Honor and obedience of parents and husbands are obliged on a woman.

There are five basic types of domestic violence.

1. Physical violence( Beating, Burning, Acid attacks, killing)
2. Emotional violence( Mental torture, verbal abusing, hate)
3. Economic violence(incomplete social requirements, poverty)
4. Sexual violence(sexual harassment, Forced rape)
5. Political violence(injustice, delay in justice, discrimination)

Domestic violence are strongly practiced and appreciated in patriarchal society, in traditional male-dominated societies women are dependent to their father and then husband, whom they are expected to be so submissive and obedient. Women are viewed just a property and possession. Women are



pressurized to move according the order of male authorities. If they are failure to do this, it can result in extreme violence as punishment (Malhotra, 2015).

### Objectives of the study

1. An examination of the myths surrounding the occurrence of domestic violence in the context of Islam
2. Investigate its practices in light of the Holy Quran's precious verses.
3. Offering appropriate recommendations about domestic violence

### Women status in Islam and Muslim culture

Islam is a complete religion. In which all the ways to live are described in detail. If studying Islam as a social perspective, it will be realized that the original interpretation of society has been done in Quran. The Quran is not only a religious book but unique and perfect constitution for worldwide Muslim nation . In which the rights of women, men, children and the elderly have been well-defined. It has been imposed on every individual equally. Those who do not prohibit such duties will be guilty of sin and crime. And every person's punishment has been fixed according to his crime. Islam, *Qur'an* and *Sunnah* do not allow any human being to abusive.

Our cultural background is very conservative and stressed. The woman has always been weak, physically, emotionally and economically. She has always been a man's patriarch. This tradition is coming from generation to generation, which is a destabilized woman more destabilize. Sadly, the training of girls is also done in the way that the woman is under the control of a man. Woman is a slave of man. The woman is scared of man's power from childhood. In the rural culture of Pakistan, a man has been headed by a society. The woman thinks man is his master. If that man tortures a woman then it is his right. Therefore the woman is obliged to tolerate everything quietly. Islam has many rights to women. The woman is also part of the father's property and also in her husband's property. She has many rights from her relationship with her husband. There are many responsibilities to her husband. First, the man's duty is to keep a gentle attitude with the woman. Fulfill all her needs. The man is responsible for providing food, home and clothing. It is not written in the Quran anywhere that the woman should be treated as slaves after marriage. If the husband is complain of disobedience from the woman, then orders are clear in holy Quran too. Surat narrated very clearly explains about it. If the husband complains to the wife then he should try to narrate her softly. If there is still a complaint from the wife, they should sleep separately or take apart his bed from her. If there is still a complaint, then it is ordered to beat her slightly a little bit. Not to do violence. Religious leaders told that people use the same point wrong. If the woman still does not agree, then she is ordered to divorce her. There is no permission for the man to kill the woman. Regarding both the girl and boy need to be given their consent before marriage. And the marriage order is that the boy and the girl are adult and wise. In Pakistani for and traditional areas, a false ritual is rooted that is childhood marriage. There is no space of forced marriage in Islam. The woman has given the most protection in Islam. It is also wrong to condemn the woman in Islam as a crime. In Quran Pak, it is clearly written that the option of life and death is only in the order of Allah. The interpreter in Allah's affairs is a polytheist. That is a big sin and there is not sorry for it. So on what basis do men kill women? It is cruelty. And this tradition should end.

With the reference of holy Quran ,Surah Nisa narrates about the( pardah) wrapper the women in detail. It does not mean that the woman should be tied in the sheets, or in the four walls of the house. Pardah (cover the women in full dress) mean that the dress of the woman is such that the man will not be sexually lost. Dress style should be gentle and dignified, not too tight or necked. Man's look is always dirty, so women should keep safe them from man's hunting e so women should keep safe them from man's hunting eyes.

Again reference to holy Quran, according to *Surah Noor* and *Nisa*, The chest covering has been specifically ordered. Because of the beauty of women's breast arises men's sexual desire, the man thrills

toward sin. So the chest is directed to hide with dopata. So it is compulsory that the honor of the woman remains safe.

Surh Noor and Nisa also instruct to hide women's head with dopta or scarf. Hair styles also attract man's instinct. So it is order for women to cover themselves if they go in bazaars or markets.

In Islam, a man is allowed to marry more than one marriages. More than one marriage allowance is given to protect women. Muslim people also take advantage of this authorization. The purpose of allowing more than one marriage is that women, who are widows, are divorced, may be some other reasons for delaying their marriage, to giving them shelter and protection, polygamy is allowed in Islam. In this way, shelter less women can stay away from bad evil and bad intentions of men.

The main important terms are also imposed with more than one marriage allowance. There are some conditions behind permission of second marriage. those are equally treated with both the wives, All rights which are given to first wife, like food, dress, entertainments, should provide to second wife, The time spent with first wife so it is obligatory to spend equal time with other wife, If a man cannot fulfill these conditions then he is not entitled to second marriage

There are key issues that men are stretched and do not avoiding emotional movements, to misbehave and disobey the husband, Woman's Relationship with another man, The woman's run away from the house, To misguide the other women toward *Zina*, Marriage without parent's permission, Going out of the house without the husband's wishes, to engage with people, Spending out of the property without the permission of the husband, Extra Fasting( *nafli*) without husband's permission, Traveling with non-Mahram, whether it is Hajj, Relationship with any non-Mahram. Despite all these factors, the killing of a woman is not permissible. The marriage of a woman should be timely. Late age marriage of a woman promotes bad deeds.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿٢٦﴾

“Women of purity are for men of purity, and men of purity are for women of purity” — Ayah 26 of Surah an-Nur mentions this wonderful line.

“Pure” and “impure” in this verse do not mean pure and impure in their general meaning. Even more so, “purity” does not imply virginity. Looking at the subject and context, the “impurity” spoken of here refers to adultery in this verse, because it was revealed in connection with the accusation of adultery.

### God's Law( *fiqah* / *Shariat*)

The Shariah is not only a law system, published and clear in books. It's the notion of God's commandment.

The Shariah has gained from four foundations.

- 1) The exposure of the Quran
- 2) The trustworthy model of the Prophet Muhammad ﷺ, known as his Sunna (often communicated in reports about the Prophet's ﷺ speeches and acts, called Hadith). These two sources work in cycle. The Sunna is the vision through which the Quran is understands, enlightening and inserting to it.
- 3) The systems that the premature Muslim society practiced the Quran and the Sunna.

4) The further addition of this ritual of authorized analysis by Muslim researchers in the centuries.

The Shariah is known as fiqh. If Shariah is the plan of God's law, then fiqh is its earthly—and thus its expectedly unsound and dissimilar in demonstration.

A female's illicit relationship drives against the socio-cultural background in Pakistan. A man's aptitude to defend his family's honor is arbitrated by society. At the end, he exposes his power to protect his family's honor by killing those who hurt it. Families with little means often find that their daughters' sexuality is a appreciated asset, a commodity is highly precious. Marrying her to the highest dealer in exchange for a "gift" frequently becomes one method of paying off debts. Sensual association between men and women without *Nikah* is illegal in *Shariat* and law. But it is moreover odd that only women are painstaking guilty and justified to murder, because she is mark of disgrace for family. So that woman deserves to be murdered, (Babar, 2007). Daughters, who not to marry according family's choice, are blamed as stubborn and disobedient, in man dominant society. It is equal to crime, so she deserves punishment. Refusal of an arranged marriage is often a cause of an honor killing (Alam, 2004). Fewer dowries are also major cause of honor killing. Dowry deaths are deaths of women who are murdered or driven to suicide by continuous annoyance and suffering by their husbands and in-laws in an power to force an increased dowry. Dowry deaths are found in India, Pakistan, Bangladesh, and Iran. Most dowry deaths occur when the young woman, unable to bear the harassment and torture, commits suicide. Most of these suicides are by hanging, poisoning or by fire and it known as "bride burning", and sometimes disguised as suicide or accident. Death by burning of Indian women has been more commonly credited to dowry clashes. In dowry deaths, the groom's family is the committer of murder or suicide (Oldenburg, 2002).

#### No order to violence against women in Holy Quran

لرِجَالٌ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آتَفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِيئَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالنَّيِّ  
تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

(Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). Good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, and great.) (Surh Nisa, 34)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلَىٰ مَا نُكِّتَ وَرَبِّعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكُمْ أَذْنَىٰ أَلَّا تَعْدِلُوا ﴿٣٥﴾

#### Surah Nisa Ayat 3 with English Translation

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

Stoning and organ cutting do attribute in the *Shariah*, but their real function can only be acknowledge by going back and investigating how the *Shariah* considers the law taken as a whole. Then can we understand the sense of its serious physical and capital penalties, known as the *Hudud*.

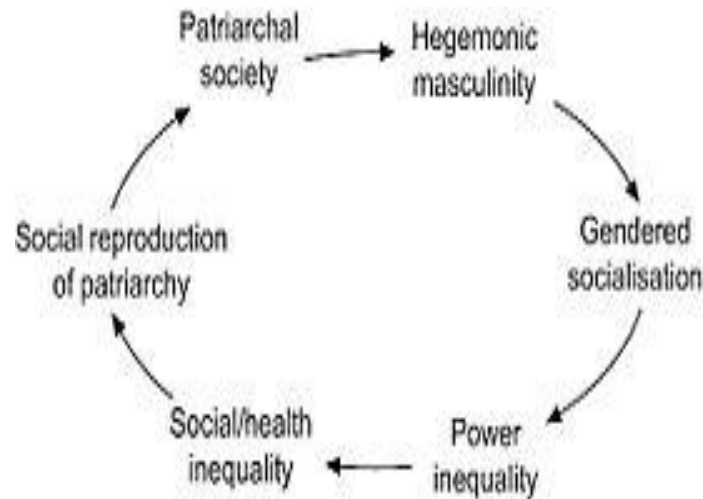
A grand satire in the negative imaginative sense of stoning and organ cutting in the common thoughts that these are punishments represent a little part of the *Shariah*. The belief of rule in Islam, is the Muslim endeavor to reply the query 'What makes God happy?' in a few exacting condition. We believe as law in modern world, the *Shariah* includes all fields of creature's bustle. Most of these fields would never see inside of a court of a Muslim state. If we study a classic and complete book of *Fiqh*, we will find that the central themes of the *Shariah* that are the structures of adoration of Allah in Islam, including prayer (*Namaz*) and the principals of spiritual purity, fasting, charity, chastity and the pilgrimage to Mecca. Only then would we find recognizable the sufferings of the laws of marriage, divorce, injuries, contracts, assets, heritage, accountability, etc. Although they are giving the impression about one topic to people

recognize about the *Shariah*, in this classic book of *Fiqh* lesser than 2% of the main book is assigned to the *Hudud* offenses and their penalties (Stanley, 2009).

### Theoretical framework

#### Connell's Theoretical Contribution

The theoretical origin of hegemonic masculinity signified the culturally developed system of manhood that was socially and hierarchically exclusive and related with shelter providing and bread-winning; that was anxiety-provoking and hardship that stimulates brutal and violent behavior (Nikki, 2009).



#### Religious Justifications for "Honor" Killings

In some countries this is aggravated by enclosure of Shari'a, or Islamic law, or the concept of *Zina* (sex outside of marriage) as a crime within legislative law. supposed honor crimes happen in societies in which there is relationship between inequitably tribal rituals of righteousness and constitutional law. Due to women's imposed shelter, obedience to men and second rate residency, women rarely recognize their rights under national or international law, and not often have an opportunity to secure themselves in a court of law. Local law enforcement officials often turn a sightless eye are unsuccessful to impose considerable penalties for the murder of women. In Pakistan, for example, a woman may be imprisoned if criminated of *Zina*. In the analogous tribal justice systems of Pakistan, a woman may be executed for real or supposed sex outside of marriage. Police and members of the public may help the killer's family cover up the murder by rejecting to register it as a crime, or by postponing long enough to permit the killer to flee the locality. For example, under both Jordanian and Pakistani law, women are expected to meet unfeasible conditions for "confirmation" in order to confirm accusations of rape. Even if a woman meets these requirements, evidence of earlier sexual action may be admitted in proceedings and lead to her being charged with *Zina*. In Pakistan, any form of perceived "immorality," whether adultery or rape is considered a mode of disgracing the family and may lead to "respect" related violence. Common feature of "Honor" Killings So-called honor killings are part of a community approach. Large sections of society allocate traditional commencements of ancestors honor and approve of "honor" killings to protect that honor. Even mothers whose daughters have been killed in the name of honor often overlook such violent acts. Such involvement by other women in the relatives and the society make stronger the concept of women as possessions without personal value. In addition, communal acceptance of "honor" killings furthers the claim that violence in the name of "honor" is a personal problem and one to be avoided by legal application (Hillary,2002).

**Sūrat at-Talāq** (Arabic: سورة الطلاق, "Divorce") is *At-Talaq* is not only the name of this Surah but also the



heading of its subject matter, it is the 65th sura of the Qur'an with 12 ayat, as it includes instructions about *Talaq* (divorce) itself. -In first 7 ayaat.-The surah then strongly urges people to observe God's regulations and guidance, and reminded the fate of earlier disobedient people that the apostate and disobedient were chastised for their sin-Abdullah ibn Masud has explained it as *the shorter surah An-Nisa*. The surah also defines the time period of *Iddah* to be three menstruation periods, three months if menstruation is not applicable, and in case of pregnancy it delays to the delivery of baby after addressing the theme of divorce and a number of other resulting family subjects. Then 11th ayah describe the required feelings of the true believers that they exhort to trust in messenger and the regarding bounties. Finally God's influence and awareness are highlighted at the end (Sayyid ,1981).

According to the Quran, marriage is means. The relationship between the spouses should ideally be based on love (*Mawadda wa Rahma*, 30:21) and essential assessments concerning both spouses should be made by mutual blessing.<sup>[4]</sup>When marital agreement cannot be achieved, the Quran permits and even advises the spouses to bring the marriage to be finished (2:231), although this decision is not to be taken lightly, and the community is called upon to intervene by appointing arbitrators from the two families to effort a compromise (4:35). The Quran establishes two further means to avoid hurried divorces. It prescribes two waiting periods of three months before the divorce is final in order to give the husband time to reconsider his decision. Moreover, a man who takes an oath not to have sexual intercourse with his wife, which would lead to automatic divorce, is allowed a four-month period to break his oath (2:226). The Quran substantially reformed the gender inequity of divorce practices that existed in pre-Islamic Arabia, although some patriarchic elements survived and others flourished during later centuries. Before Islam, divorce among the Arabs was governed by unwritten routine law, which varied according to region and tribe, and its observance depended on the authority of the individuals and groups engaged. In this system, women were mainly defenseless. The *Quranic* rules of marriage and divorce provided a fixed set of norms for all Muslims, backed by divine authority and enforced by the community. The early Islamic reforms included giving the wife a opportunity to initiate divorce, abrogation of the husband's claim to his wife's property, condemnation of divorce without compelling reason, criminalizing unfounded claims of infidelity made by the husband, and institution of financial responsibilities of the husband toward his divorced wife. In pre-Islamic times, men kept their wives in a state of "limbo" by continually repudiating them and taking them back at will. The Quran limited the number of repudiations to three, after which the man cannot take his wife back unless she first marries another man. Additionally, the pre-Islamic *Bride wealth (Mahr)*, which was paid by the groom to the bride's family, was transformed into a *Dower*, which became property of the wife, though some scholars believe that the practice of giving at least a part of the *Mahr* to the bride began shortly before the advent of Islam (Qutb,1966).

The subject of divorce is addressed in four different surahs of the Quran, including the general principle articulated in 2:231:

*Khul'* is a legal type of divorce that is begin from the female side. It is defensible from the averse 2:228, It is not lawful for female to take back anything she have given family of in laws unless the two of them panic that they cannot obey the rules that bounds of God, no blame attaches to them both. If the woman gives back that with which she sets herself free. These are the bounds set by God; do not disobey them. A *Khul'* is concluded when the couple agrees to a divorce in exchange for a monetary compensation paid by the wife, which cannot exceed the value of the *Mahr* she had received, and is generally a smaller sum or involves forfeiting the still unpaid portion. It is further based on a *Hadith* in which Muhammad educates a man to agree to his wife's wish of divorce if she gives back a garden received from him as part of her *Mahr*. The divorce is final and irreversible, effectual when the contract is completed. The couple cannot reunite during the waiting period, defined as in the case of *Talaq*, but the husband is required to pay continuation during its term, unless the requirement is waived by the contract. As in the case of *Talaq*, remarriage is possible until a *Khul'* is concluded for a third time. If the husband stress his wife to agree to

*Khul'* instead of pronouncing *Talaq*, which would let him avoid attendant monetary household tasks, the divorce is considered to be invalid. Like *Talaq*, *Khul'* takes place out of court (Muhammad, 1996).

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ  
أَعَجَبْتُمْ ۖ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ  
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ  
وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٣١﴾

اور شرک والی عورتوں سے نکاح نہ کرو جب تک مسلمان نہ ہو جائیں (ف ۴۳۱) اور بیشک مسلمان  
لوٹڈی مشرک سے اچھی (ف ۴۳۲) اگرچہ وہ تمہیں بھاتی ہو اور مشرکوں کے نکاح میں نہ دو جب  
تک وہ ایمان نہ لائیں (ف ۴۳۳) اور بیشک مسلمان غلام مشرک سے اچھا ہے اگرچہ وہ تمہیں  
بھاتا ہو وہ دوزخ کی طرف بلا تے ہیں (ف ۴۳۴) اور اللہ جنت اور بخشش کی طرف بلا تے ہیں اپنے حکم  
سے اور اپنی آیتیں لوگوں کے لئے بیان کرتا ہے کہ کہیں وہ نصیحت مانیں

And marry not idolaters until they accept faith and no doubt, a Muslim bondman is better than an idolater is though she may please you. And give not in marriage to idolaters until they accept faith, and no doubt, a Muslim bondman is better than an idolater, though he may please you. They call towards Hell and Allah call towards Heaven and forgiveness by His Command and explain His Signs for the people so that they may accept admonition

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا  
تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَ اللَّهُ  
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٣٢﴾

اور تم سے پوچھتے ہیں حیض کا حکم (ف ۴۳۵) تم فرماؤ وہ ناپاکی ہے تو عورتوں سے الگ رہو حیض کے دنوں اور ان سے نزدیکی نہ کرو جب تک پاک نہ ہو لیں پھر جب پاک ہو جائیں تو ان کے پاس جاؤ جہاں سے تمہیں اللہ نے حکم دیا بیشک اللہ پسند کرتا ہے بہت توبہ کرنے والوں کو اور پسند رکھتا ہے ستھروں کو

And they ask you the precept about menstruation. Say you: -that is pollution, so keep away from women during menstruation and do not approach them until they are roach them until they are clean. Then when they are clean, go in unto them whence Allah has commanded you. No doubt, Allah likes the constant repentance and likes cleansers.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا  
اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْفُؤَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٣٦﴾

تمہاری عورتیں تمہارے لئے کھیتیاں ہیں تو آؤ اپنی کھیتی میں جس طرح چاہو (ف ۴۳۶) اور اپنے بھلے کا کام پہلے کرو (ف ۴۳۷) اور اللہ سے ڈرتے رہو اور جان رکھو کہ تمہیں اس سے ملنا ہے اور اے محبوب بشارت دو ایمان والوں کو

Your women serve as your levy; thus, pay them as you see fit. Pay them first for the job that will benefit you; continue to fear Allah; and be aware that you will one day stand before Him. And, dearest! Give the believers good news.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ  
أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبِعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ  
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَاللِّرَجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ



اور طلاق والیاں اپنی جانوں کو روکے رہیں تین حیض تک (ف ۴۴۱) اور انہیں حلال نہیں کہ  
چھپائیں وہ جو اللہ نے ان کے پیٹ میں پیدا کیا (ف ۴۴۲) اگر اللہ اور قیامت پر ایمان رکھتی ہیں  
(ف ۴۴۳) اور ان کے شوہروں کو اس مدت کے اندر ان کے پھیر لینے کا حق پہنچتا ہے اگر ملاپ  
چاہیں (ف ۴۴۴) اور عورتوں کا بھی حق ایسا ہی ہے جیسا ان پر ہے شرع کے موافق (ف ۴۴۵)  
اور مردوں کو ان پر فضیلت ہے اور اللہ غالب حکمت والا ہے

And divorced women should keep their souls away till three menstruations, and it is not lawful to them that they conceal what Allah has created in their wombs. If they have faith in Allah and the Last Day. And their husbands have the right to take them back during that period provided they will to rejoin. And the women have rights similar to those over them according to law, and men have superiority over them and Allah is Dominant, Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ  
تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ  
أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ  
اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

یہ طلاق (ف ۴۴۶) دو بار تک ہے پھر بھلائی کے ساتھ روک لینا ہے (ف ۴۴۷) یا کوئی کے ساتھ چھوڑ دینا ہے (ف ۴۴۸) اور تمہیں روا نہیں کہ جو کچھ عورتوں کو دیا (ف ۴۴۹) اس میں سے کچھ واپس لو (ف ۴۵۰) مگر جب دونوں کو اندیشہ ہو کہ اللہ کی حدیں قائم نہ کریں گے (ف ۴۵۱) پھر اگر تمہیں خوف ہو کہ وہ دونوں ٹھیک انہیں حدوں پر نہ رہیں گے تو ان پر کچھ گناہ نہیں اس میں جو بدلہ دے کر عورت چھٹی لے (ف ۴۵۲) یہ اللہ کی حدیں ہیں ان سے آگے نہ بڑھو اور جو اللہ کی حدوں سے آگے بڑھے تو وہی لوگ ظالم ہیں

This divorce is for two times only; then is to retain with good or to release with kindness, and it is not allowed to you to take back something of what you have given to the women, but if both fear that they could not keep the limits of Allah. Then, if you fear that the Twain shall not remain just on the same limits then there is no sin on them for that with which the woman ransoms herself. These are the limits of Allah, do not transgress them, and whoso transgresses the limits of Allah, then they are the oppressors.

❖ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُنَّ فَإِنْ أَرَدْتُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

اور مائیں دودھ پلائیں اپنے بچوں کو (ف ۴۶۶) پورے دو برس اس کے لئے جو دودھ کی مدت پوری کرنی چاہئے (ف ۴۶۷) اور جس کا بچہ ہے (ف ۲۶۸) اس پر عورتوں کا کھانا پہننا ہے حسب دستور (ف ۴۶۹) کسی جان پر بوجھ نہ رکھا جائے گا مگر اس کے مقدر بھرماں کو ضرر نہ دیا جائے اس کے بچہ سے (ف ۴۷۰) اور نہ اولاد والے کو اس کی اولاد سے (ف ۴۷۱) یا ماں ضرر نہ دے اپنے بچہ کو اور نہ اولاد والا اپنی اولاد کو (ف ۴۷۲) اور جو باپ کا قائم مقام ہے اس پر بھی ایسا ہی واجب ہے پھر اگر ماں باپ دونوں آپس کی رضا اور مشورے سے دودھ چھڑانا چاہیں تو ان پر گناہ نہیں اور اگر تم چاہو کہ دایوں سے اپنے بچوں کو دودھ پلو تو بھی تم پر مضائقہ نہیں جب کہ جو دینا ٹھہرا تھا بھلائی کے ساتھ انہیں ادا کر دو اور اللہ سے ڈرتے رہو اور جان رکھو کہ اللہ تمہارے کام دیکھ رہا ہے

And mothers should suckle their children for complete two years, for him who intends to complete the period of suckling, and to whom the child belongs, on him there is feeding and clothing of the women according to convention. No soul shall be burdened but within his capacity, the mother should not be made to suffer because of her child and nor father because of his child or (the mother should not make the child to suffer, and nor father to his child, and the same is incumbent on the father's heir. Then if the mother and father both try to wean by mutual consent and consultation, there is no sin on them; and if you wish that your children should be suckled by nurses, then too there is no blame on you, provided what was agreed to pay is paid by you with kindness, and remain fearing Allah and know that Allah is seeing your works.

وَالْمُطَلَّقَاتُ مَتَّعْنَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿۲۴۱﴾

اور طلاق والیوں کے لئے بھی مناسب طور پر نان و نفقہ ہے یہ واجب ہے پرہیزگاروں

And a divorced woman too there is proper maintenance; it is incumbent on the God fearing Regular study of the Holy Quran shows that there is no encouraging violence against women anywhere in the Islam. Often the news reveals a painful fact that women are tortured and killed by their husbands. It hurts a lot. That marriage the sacred relationships that based on love, sincerity and loyalty, is become a very conflicted and profane relationship. Truth is to be seen in traditional societies of Pakistan that women are killing in the name of honor; actually honor killing or violence is baseless. It's just an excuse to kill a woman and save them (killers). The Holy Qur'an clearly states that women and men should be separated from each other if they are not satisfied with their married life. Here are some rules to clarify. Those are very important to follow. Rather, these principles are not just rules but have legal status. Which are equally prevalent in religion, state and society? Surah Al-Baqarah, Surah Al-nisa, and Surh at-talaq, it is fully listed about the status of a woman in divorce,

And violence against women is strictly forbidden. At every step, the woman is instructed to act in sympathy. It is clear that nothing was written in the Quran for no reason. Woman deserves empathy and



good manners because Allah has made her woman loyal and obedient. If a woman goes beyond the purview of her purity and is involved in illicit acts, then the man has the right to leave her.

#### **Negative effects of violence against women**

- ▶ Woman as human being has many capabilities. She works in fields with men in rural areas. She takes care of animals. She is responsible for domestic works and cares for children.
- ▶ If a man is compared to the work of the woman, then it will be known that the woman works more. Woman should be considered .The woman is polishing a new generation. If the violence persists, this attitude will become stronger. Women's honor will end.
- ▶ We should take advantage of women's capabilities, as the country can develop. If the violence continues on women, the harmony between the woman and the man will end. And a collision will arise. New generation will not be properly trained. The future generations will be destroyed. Family will spoil due to conservativeness and traditionalism. People will become narrow minded, and the country will remain in the well of ignorance. There is a danger of the country's economy. Apart from that, young generation's morals and ethics will also be destroyed.

#### **Suggestions**

1. Some important suggestions are given bellow
2. Stir our soul, arouse our mind, the truth is awakening.
3. Punishment
4. There should be strict Law imposed against violence
5. There should be no gender discrimination at the time of justice
6. Panchayt/jirrga community or private institutes of justice should be banned.
7. No forgiveness/ no compensassion should be allowed
8. Public corporal punishment
9. Education of women should be compulsory
10. Awareness programs should increase
11. Family law (1960) should followed
12. There should special branch of law for women

#### **Last words**

Pakistan is a developing country. There are four provinces. Punjab, Sindh, Balochistan and Khyber Pakhtunkhwa. Approximately tribal lifestyle in Pakistan is found in every province. The southern part of Punjab is being ignored especially. South Punjab is a very far off, non-developed and ignored area. That is why there is a lack of enlightenment. People are very narrowing minded. People are living in conservative and traditional manner. The dominance of men in this area is on rise and the woman's position is falling every day. The woman is being deprived of her rights. She is illiterate, powerless and unable to understand the issue. She learned that her life is in the hands of man. All types of abuses are justified for her. Decisions are finalized in traditionally organizations rather than courts. Decisions are made according to false traditions. The purpose of presenting this research at the UK conference is to put a miserable issue to the platform of a developed country and progressive nation .Resourceful and advance countries may cooperate with us to resolve this issue, and develop strategies and policies on the international level that can save oppressed women from this cruelty. INGOS and international welfare organizations provide such projects that can help those deserving women. Women living in a world of distraction can get the right to live safe.

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