

Women From Islamic Perspective And Pakistani Women's Role In Politics

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Abstract

Politics and business are traditionally considered to be the "spheres" of men. Men are more prevalent in politics than women and have a more authoritarian, restrictive, and antagonistic worldview. Political participation has changed in various ways over the past few decades, not just due to domestic political system changes but also to global economic conditions. Contributing in politics is a way to uphold one's social responsibility. Voting in elections, serving as a lawmaker or judge, or holding the office of head of state are all examples of political participation. Women in Islamic history have had role models for each of these roles. Women's organizations and feminist groups have shown a significant amount of imagination and creativity in their participation in politics due to their growing awareness of the importance of participating in the decision-making process to advance improvements to the social condition of women. It should be observed that Allah did not specify a specific function for all males or all females in this instance. Nothing in the Qur'an suggests or argues for a single role or the exclusive explanation of a set of roles for each gender. Thus, this allowed people to choose the duties and positions most appropriate for their conditions. Sustaining fairness and equal opportunity through common conversation, concern, reflection, and sympathy between those impacted by choice allow for this off-course. This essay aims to look at and stress female empowerment and political participation, a historical look at the importance of women's participation from a gender perspective in Islam, and the choices and realities Pakistani female politicians face.

Keywords: Pakistan, Islam, Political, Women.

Introduction

Within the many tiers of Islamic groups, women Islamists are actively involved in domestic and external conflicts aimed at enhancing the role of women. Historically, Western cultural feminist actions have found many supporters in Arab societies. These supporters adopt their ideologies and proposals, casting doubt on establishing Islamic women's

movements. They reject the special designation of Muslim women as well as the relativity of differences in culture. Even though all of these movements aim to remove the social and political barriers that keep women from fully participating in society, there is still an internal, self-defining conflict between the Islamic and "modernist" traditions. Women are not a unique case from a political standpoint in Pakistan (Cohen et al., 2017). In Pakistan, women have

become crucial to politics. Since Pakistan's independence, women have played a crucial part in the nation's political system. Women make up 48.52 percent of the population of Pakistan and are heavily involved in all aspects of society there. Women's place in politics has been overlooked compared to their proportion in the nation's population. Only 15% of women are represented in the world's population (Hasan et al., 2015). The political empowerment of women is a universal problem. It's still an issue in underdeveloped nations that has to be fixed. Due to its status as a developing nation, Pakistan also struggles with issues of gender inequality that affect women in politics. The constitution guarantees the fundamental rights of women in Pakistan, including their political rights. The declaration of human rights may be found in Pakistan's constitution, starting with the preamble. Although history shows that women had a significant role in Pakistani politics and occasionally served as leaders, their degree of participation remained insufficient (Bhattacharya, 2014). Women are represented in succeeding legislatures, but the few who have managed to do so come from a relatively small, privileged sector of the population. The vast majority of them succeed in maintaining their familial constituency. Even though women have held political leadership positions since 1947, the proportion of women in the assembly has never exceeded 20%. Why women continue to be excluded in political growth notwithstanding the adoption of adult permission is the question. The fact that they have been "given" 19 % of the seats in the national and provincial legislatures and 34.5% of the seats in municipal government does not mean they are on an equivalent footing with their male counterparts (Bothwell et al., 2018). They are constantly reminded that the current government has granted them their liberties and faculties.

Objectives

The purpose of this article is to evaluate **Women** from Islamic Perspective and Pakistani Women's Role in Politics. According to the perspective of the Quran and the sunhat, this study is essential for understanding women's role in society and politics. As a result, the following research objectives guided this study:

- ☞ Evaluate the role of Women from an Islamic Perspective and Role in Politics.
- ☞ To comprehend the literature on Islam for women and the role of women leaders.
- ☞ To assess how Islam has promoted women's rights in the light of the Quran and Hadith.
- ☞ To analyze the Pakistani Women's Role in Politics.
- ☞ Consider how patriarchal practices and religious beliefs undermine in today's era.

Research Methodology

Research methodologies used include mixed-methods, qualitative, and quantitative approaches. A qualitative study, for example, relies on statistical and numerical data and analysis to determine whether the research supports the hypothesis. The qualitative approach is the one where the investigator chooses to pursue an in-depth understanding and complete analysis of the views, perspectives, feelings, expressions, and data. The mixed method combines quantitative and qualitative techniques, and the conclusions are supported by thorough statistical analysis. The researcher made findings by focusing on multiple interpretations of the provided data on the topics of Women from an Islamic Perspective and Pakistani Women's Role in Politics, thanks to the qualitative method adopted for this study.

Furthermore, a thorough investigation of this subject is required, one that must be based on the outcomes of earlier research, in addition to the instructions provided by the Quran and Hadith. The researcher has selected a qualitative methodology to perform the

research in Islamic studies. The strategy used by researchers to gather information appropriate for analysis in a study is known as the data collection method. The researcher chose the secondary data gathering strategy for this investigation. The researcher can concentrate on secondary data from books, journals, research papers, and articles.

Additionally, the researcher has included several hadiths and verses from the Quran to emphasize the point and give the findings a more legitimate perspective. Because of this, a thorough method has been made by analyzing different studies that have already been published. The method of data collection that was selected informs the data analysis strategy. The researcher used content analysis because this study used secondary data to get information. This data analysis method also made it possible to compare and contrast the results of earlier studies and make inferences from them. The researcher has provided Quranic and Hadithic evidence for each theme to support the findings. This has allowed the researcher to offer a wider range of analyses backed up by different Hadith and Quranic implications. This has made the findings more reliable as a whole.

The role of women from an Islamic perspective

Women were given the right to vote in leader elections with the rise of Islam. Bai'ah, a symbolic agreement or connection between both the leader as well as the people in which the leader agrees to uphold and observe Islamic rules and the people, in exchange, vow their loyalty to him, is the procedure by which the leadership of an Islamic State is certified by the people (Muhibbu-Din, 2019). As a result, Bai'ah can be viewed as the leader's election because, without it, the alleged leader lacks authority and cannot serve as the head of state. The populace gave the bai'ah to the Prophet Muhammad (PBUH). The problem of women offering the bai'ah to Prophet Muhammad is

addressed in the Qur'an, as Allah commands Muhammad (PBUH) to accept the women's commitment (Sali, 2019). The prohibition against women participating in politics and holding office does not exist in Islam. The Quran has no verses that forbid women from occupying leadership positions (Maghfirah et al., 2020).

A widely quoted hadith that the Prophet allegedly declared, "A people who commit leadership to a woman will never succeed," has been disproven on several occasions. It is an isolated and unsupported opinion, which makes it invalid under Islamic law. Additionally, evidence suggests that it may have been fabricated during the conflict between A'isha (R.Aa), the Prophet's widow, and Ali, the fourth Khalifa (R.A.). It is also obviously incorrect and misleading compared to the historical examples established by female monarchs. In the Qur'an, the term "imam" refers to a source of guidance (e.g., Surah Baqara, 2:124). The meaning is not just associated with praying. Therefore, the leader should be able to lead and direct the populace along the path of Islam (Karim et al., 2022). That is to say; the leader should practice what Islam teaches about leadership and serve as an example. Leading prayer is not a requirement for leadership, despite being a popular symbol (Jabarkhail, 2020). Therefore, assuming that the leader must actively lead the prayer is not necessary. Islamic law does not include stipulations that require women to limit themselves to domestic work; in contrast, we see Muslim women in all spheres of life (Nikjoo et al., 2022).

She was sent to the mosque in Damascus by one of his kaneez (slaves), who gave her his turban, and was told to conduct the Juma (Friday) Prayer. The leader of this mosque was required to lead the Juma prayer. This episode occurred in the history of Damascus, yet no one has objected to it, and no jurist has come forward or been recorded in history. Thousands and thousands of men at the time listened to the woman's sermon or khutbah, and they joined

her in prayer. In addition to Umm Waraqa leading her family in prayer, Muslim men and women were also led in prayer by a lady named Ghazala in the seventh century A.D. In addition to leading Muslim men in prayer, Ghazala also recited the two longest chapters of the Quran during that prayer. Although she belonged to the Khawarij school, many traditional imams do not recognize Ghazala as a precedent that should be followed. However, this does not automatically render her actions invalid. According to Imam Malik, Imam Tibri, and Imam Abu Hanifa, women can hold the position of head of state. According to accounts in the Hadith literature, the Prophet frequently paid attention to, respected, and typically backed women's opinions. The Prophet's pilgrimage to Makkah was halted at the time of the Treaty of Hudaibia when the Makkans agreed that he and the Muslims might return the next year (Iqbal and Khan, 2018). When the populace resisted his orders to shave their heads and make sacrifices where they were, he contacted his wife, Umm Salmah, for advice, and she suggested that he lead them by following suit. She gave him advice, and he followed it. Hazrat Ayesha (R.A.), Islam's first female imam, was a teacher to both sexes (TAHIR, 2012). Her students, of both sexes, imparted their knowledge to others by organizing Muslim communities, families, and social life. Ayesha was the source of knowledge for the great hadith scholars. The Noble Prophet attested to Hazrat Ayesha's intelligence, consideration, and logical outlook on life. She was reluctant to assume command of the Islamic army during a crisis and lead it on the war field. She provided religious guidance and assisted the most knowledgeable of the Prophet's companions in distinguishing between good and wrong during times of tranquility. All of Islam's Fiqh laws are connected to Hazrat Ayesha. It is high time Muslims began to honor Hazrat Ayesha.

Pakistani women's role in politics

It takes more than just voting more women to public office to feminize power. Instead of asking if the politician is a woman, one asked if she supports women. If we concentrate on electing only women, we can wind up electing more women to office without giving them a voice and conducting politics as normal, which is useless for the women in our nation. Women finally gained the right to vote after a protracted campaign on a global scale, but they did not achieve the level of representation they had hoped for (Braden, 2014). Women must instead engage in yet another protracted and challenging battle to increase female participation in parliament. Convincing and inspiring women voters to support female candidates as their representatives was a key component of this battle. Political parties are at the center of the conventional pathways of access to the national legislature in almost every nation (Wellman, 2021). Inappropriately, when women enter assembly, their struggle is far from over because they enter the male-dominated sphere, which was long recognized, organized, and run by men working for their vested interests and introducing actions for their convenience, even though there was no deliberate or planned conspiracy to exclude or prohibit women from participating.

In the Pakistan movement, women were at the fore. In the fight to establish a distinct nation for Muslims, they fought alongside males (Ghani & Ushama, 2022). Fatima Jinnah oversaw the organization of women who were essential in the Pakistani cause. But over time, this political enthusiasm did not result in effective political contribution. Only two women out of the 78 members of Pakistan's first essential legislature, which served from 1947 to 1954, were female (KRISHNAVATHI, 2021).

Furthermore, no women were successful in winning a seat in the legislative assembly in the 1956 indirect election. In addition to approving reserved seats, the 1956 constitution also supported the right of women to vote (Muhammad et al., 2019). Even though there weren't many women elected to seats in the

1956 election, Fatima Jinnah's choice to run against Ayub Khan for president was the most significant, even if it led to the latter's loss. Only 8 out of the 156 members of parliament between 1962 and 1965 were female (Khan, 2014). These figures fell to 6 during the years 1965–1969.

Significant changes in the representation of women in politics occurred during the Zulfikar Ali Bhutto administration. In the 1970 general election, there were nine female candidates. The number of female politicians running for and gaining seats in the national parliament increased gradually beginning in 1977, peaking in 2008, 15 women ran for office in Zia's party-free elections of 1985. Still, just one was elected (Muhammad et al., 2022). Three years later, there were four victorious candidates, including Benazir Bhutto and her mother, Nusrat Bhutto, two prominent female politicians. Although 34 women ran for office in 1997, there were only a small number of seats won by candidates, with only six women being elected. There were tremendous advancements in women's political empowerment during the Musharraf administration. Both the number of reserved seats for women and the number of provincial assemblies rose (Rivoli, 2014). The decision to reserve 17% of seats in national and provincial legislatures for women was a historic one. Out of 343 members, 69 women served in the eleventh assembly from 2002 to 2007. It was encouraging to see that 70 female candidates ran in the 2002 election, and 12 were elected to office. 15 out of 65 female applicants were selected in the general elections held in 2008, continuing the trend of rising female participation in legislative assemblies. A significant new law to increase the number of women in legislative assemblies is the Election Act of 2017.

The act was a hugely effective way to encourage women to participate in politics in the nation since it required all parties to assign at least 5.5 % of their party tickets to female applicants. According to its 2017 act, the Election Commission of Pakistan now has the

power to void results in constituencies where female voter turnout is less than 10%. This is a crucial step toward strengthening the position of women in politics (Allauddin et al., 2020). Due to this action, the Election Commission of Pakistan decided to call off a by-election in Lower Dir, Khyber Pakhtunkhwa, in 2018 because no female voters were present. There was re-election, and women cast more than 1,000 votes. This is a significant start that would lead to more satisfying results. However, the situation persisted, with only 45% of the parties running in the elections the next year having a strong female candidate.

Even though there were the most female candidates in the general elections of 2018, with 182 women running for office, there were only 15 successful candidates, which was below the 2008 figures. Pakistan's party-political system is founded on male-controlled values. As men rule the organization, women are offered fewer chances. However, Pakistan is advancing the cause of women's participation in democracy. Pakistan has established objectives to advance gender equality and women's empowerment, enhancing its influence in all aspects of life, including politics (U.N. Women). In terms of women's political participation, there have been notable advancements over the past 20 years of politics. Women have become more politically active in legislative bodies throughout the same period (Robinson et al., 2021). Several causes, including Pakistan's legal commitment to the world community and the development of laws for women's empowerment, are to blame for the shifting patterns in women's political engagement. Pakistan has passed several laws during the past 20 years to increase the presence of women at the local, provincial, and federal levels. The granting of reserved seats for women in national and provincial assemblies, the political party order of 2002, the non-Muslim Rules of 2002, and the election commission order of 2002 are actions that have helped to increase women's political participation.

Findings and recommendation

Even though we live in a society where men predominate, more women are getting involved in politics. Even yet, it will take time for women to gain more representation in politics and leadership. So that they can learn to recognize the rights of women and other marginalized groups, we must educate our children on the fundamental principles of democracy. Unfortunately, even though the sister of the Quaid-e-Azam played a crucial role in the fight for this nation, Pakistani women did not receive an equal role in political life. Parties should nominate vocal women for reserved seats or those who merely sing the organizations' praises if we want genuine involvement from women in politics.

According to the study's conclusions, one of the barriers to women's political empowerment is education. The country's female literacy rate needs to be raised, so the government must act decisively. Women's political liberation and parliamentary interpretation are significantly affected by economic encouragement. The government should execute practical measures to eliminate the monetary barriers that women in Pakistan face. The government must pay more attention to the socioeconomic condition of women in rural areas. Real action must be taken to address the difficulties women face in rural sections of the country.

Conclusion

The data under examination make it clear that women's political representation in Pakistan has steadily improved over the past 20 years. It is mainly because of the rise in Pakistan that power is sometimes transmitted from father to daughter rather than son, marking a substantial improvement in the country's predominately masculine society. In the world of politics, women still have less authority than men. However, the disparity is closing, a desirable development in Pakistan's patriarchal society. Continuous and significant efforts should be made to expand the presence of women in

politics as well as their participation as elected officials in legislative bodies. In Pakistan, women with strong political backgrounds are more prominent, but it is still challenging for regular women to participate in politics. Even if the current situation is still far from perfect, it is still relatively good compared to the rest of the globe, particularly the Muslim world. Instead of reserved seats, more women ought to be chosen directly. The success story of women running for general seats will play a crucial role in self-confidence building. Women's political participation in Pakistan has advanced significantly during the previous 20 years. It is clear from the political history of Pakistan that women now play a larger role in the country's political affairs. Still, the government needs to take filling in the gaps more seriously. The Election Commission of Pakistan has developed commendable policies. However, it is time to advance a constitutional culture supporting women's constitutional engagement. Political parties are essential in influencing a nation's political culture. In Pakistan, political parties should take action to promote women's involvement in politics and increase their representation in national parliaments.

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