

A Sociological Analysis of Women's Marriage Rights in Quran in Comparison with Pakistani Constitution



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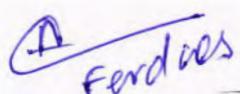
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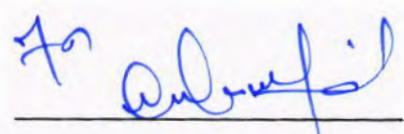
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DEDICATION

I dedicate my work to my family and friends. A special feeling of gratitude to my loving Parents Syed Aqueel Mehdi and Bilques Fatima Rizvi and my best friend Sarah whose words of encouragement and push led me to complete my work

I also dedicate it to my teachers Ma'am Ishrat, Ma'am Zahida whose inspiration and support led me to successful completion of current study. I will always appreciate all they have done and their kind words of motivation for helping me develop such skills to accomplish research skills.

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May Allah Bless them all (Amin).

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Abstract

The aim of the study was to explore the rights of married women assigned by divinity in Surah Al-Nisah and Surah Al-Baqarah in comparison with the constitutional rights so entrusted to Pakistani married women by Constitutional binding in order to determine the extent of the practice of these rights in Pakistani society. Thus by intending to study vast and varied rights assigned to women in Quran and Constitution of Pakistan researcher used Socialist feminism theory under the repercussion of Dorothy Smith's Standpoint Theory and Relation of Ruling Theory in explaining gender inequalities faced by females and privileges enjoyed by male in the institution of family. Thus this Research was intended to be conducted in Islamabad wherein 20 married, separated, divorced and widowed women divided equal among the ratio of 5 under each category were to be pooled from around the neighborhood of Islamabad using nonrandom purposive sampling technique that turned into snowball sampling technique once the data collection process started. The study was conducted using primary and secondary data analysis technique in which semi structured interview schedule was used as a tool of data collection to collect data from the respondents. The finding of research were concluded using thematic analysis technique in light of extent of rights enjoyed and availed by women enjoy in their daily life and the ramifications of these rights so assigned to them in Quran and Constitution of Pakistan itself were mostly unclear to general population. This research further elucidated the concepts and beliefs of married and widowed women are different from that of separated and divorced that seemed more immature and unsatisfied because of lack of availability of luxurious items. Additionally it brought forth practical recommendations for policy makers in order to improvise the situation of Pakistani women. Furthermore it is anticipated to educate future wife and mother of the society regarding their factual rights and privileges about which they are usually kept in darkness and left to walk in astray. Hence it will not only help empower youth both men and women future father and mother as the beneficiary of the current research by reading through the material in general but will also help them overcome societal pressure and suppression as a whole.

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Chapter no. 1

Introduction

Dorothy. E. Smith in her stand-point theory claims our stand-point in most liberal meaning is a lens through which we see or perceive things and develops our view point regarding something or someone that is acknowledged via our live experiences. She further illustrates what one knows is affected by where one stands in relation to one's subjective position in the society. Thus two people cannot have single (same) stand point (Smith, Dorothy cited in Susan Hekman.1997)

Similarly, Dorothy asserts in her work "Relations of Ruling" while extending the concept of Karl Marx that in modern society's social domination operates through text e.g. employment files, medical reports, psychiatric evaluations and even books and most importantly constitution that facilitates social control via male standpoint. Consequently language reflects male authority as universal declaration via power and authority of words. By authority it means to have supremacy or an ability to get things done using any mean possible most specifically words in the current scenario. Similarly power means to have command, control or/and influential rule over others. Accordingly if the author or transcriber is male it may include his subjective beliefs in translation and writing rather than to be truly objective hence the text has a binding power (Smith, Dorothy cited in Stephen Hicks.2009).

The concept of patriarchy has evolved from the struggles of women all over the world. It covers entire structures of Domination and Exploitation that affect women's position in society. The term patriarchy basically means the rule of the father or the patriarch (a male member of the household or society) (Zaman, 2012).

Patriarchy or male dominance is related closely to decision making power of women including the rights and privileges assigned/give to them in prehistoric ages. Current research will bring in to consideration that there were no such educational institution that could have brought into light this concept of inequality and subjugation that women faces through male dichotomy of text and books. However a fact to be recognized is every human regardless of their age, color, cast, creed and even gender was and is destined to live a life with freedom and somewhat autonomy that is required to take one's own decisions so as to enjoy their rights and liberty that was and is the only preference mankind could truly enjoy (De Moor, Tine and Van Zanden, Jan, Luiten. 2010).

Since patriarchy is internalized through a process of institutionalisation of the social, cultural and religious practices in society, as well as formally authorized through the political, legal and economic systems of society, it leads women to internalise, as well as further spread patriarchal ways of thinking, both in values and behaviour. Therefore, women are not part of this system or out of it by choice alone even they actually don't have as such power to take decisions on their own. The system is so complex with interplaying factors such as sex, gender, class, caste, ethnicity, and race that it encircles women within its control of exploitation, discrimination and oppression. It is this cycle that needs to be understood by women themselves and by those who are working to support women's struggles in society (Kaser, Karl. 2008).

However, In Pakistani society, it is Quran and Sunnah that sets the norms for male and female supposedly deep rooted part or basis of our constitution that binds and grants women her right in light of Divinity itself. But it is Pakistani women who face most difficulty in accessing these rights and live in suppression under their male counterparts. Within this system, fathers and husbands are renowned as the guardian of women and the decision-making power is bestowed in

male hands thus leaving women with no or very limited choices/rights to enjoy (Reddy, Amrutha. 2012).

Similarly in terms of matrimonial bonding and conglomeration it is parents who decide the best suited male counterpart for their daughters or sisters snatching the very fundamental right of women out of her reach in choosing a groom. Yet the Law under which marriage right is practiced in Pakistan that is Quran, Sunnah and Constitution itself dictates consent of both party is most important part of marriage considering it the very first point and condition of matrimonial ceremony. However other prerequisites involves signing of an agreement by both man and his woman after deciding the amount for woman as Meher that is given by the husband and promised at the time of Nikah (written agreement).

Nonetheless considering to the Article 16 of Universal declaration of Human Rights, all adults regardless of their faith, religion, cast, class, creed, color, nationality, or/and ethnicity are entitled to enter in consensual marriage and have a family. They are also equally titled to have a right to marry, stay married and dissolve marriage any time they feel like having or giving divorce (UDHR, 1948). This clearly dictates and demonstrates the fact behind the right of marriage, separation, divorce and staying single is completely up to individual itself and no one has a right to suggest otherwise neither anyone is allowed by law to pressurize or force a woman or a man to enter in the bond of marriage or dissolve it. Yet the story and practice of such rights is explained and portrayed oppositely by our media and regular people that may be students or educationists, workers, businessman or woman or employees, similar to that of stigmas that are attached to Pakistani woman and Pakistani norms and practices. Thus to get a clear picture and identify the facts and discover the possible evidence of behind such superstitions this study choose four categories namely married women, separated women, divorced and widowed

women, under which representatives from each categories were interviewed not only in one but multiple sitting so as to get an in-depth knowledge of their actual life and beliefs.

Therefore the current study aimed at discovering the rights truly assigned to married women in Quran and Sunnah through the content analysis of Surah Nisah and Surah Baqarah in comparison with the rights so assigned in constitution of Pakistan thus deduced the magnitude of its practices in Pakistan. By analyzing the content of specific Surah's and available women marriage rights in constitution in comparison with actual rights and privileges enjoyed by regular women in daily life, it enabled researcher to conclude and comprehend the real problem behind unavailability of such rights and privileges is not media or education of women that develops ego and pride in them rather general thinking of our masses. Thus in order to change and overcome superstitions dogmas against divorced and widowed and overthrow such impulsive thinking it is necessary for all to be more careful in raising and socializing their child with an open mind so as to bring change from within.

Furthermore, educated women need to have restless motivation and commitment towards their goals and to create an impartial environment for themselves where their talents, aptitudes and creativity would flourish, encouraged and appreciated as a human being. They must find the ways to improve their status in society step by step yet with consistency. Also women should support one another not only in terms of familial relations like within mother daughter relationship or as a daughter in-law and mother in-law relationship but also on humanitarian grounds so as to raise the voice for those who cannot step forth for themselves or raise their own voice. Thus this study is not only anticipated in contributing to bring the reality and facts to light but it also focused on presenting viable and practical recommendations for the solution of the given problem in current scenario.

1.1 Objectives

- To study the demographic background of the respondents.
- To study the marriage rights of women in Surah Nisa and Surah Baqarah
- To observe women marriage rights in accordance with Pakistani Constitution
- To investigate the implication of married women rights according to Quranic Verses within Pakistani constitution.
- To observe the extent of availability of women marriage rights to married, divorced, separated and widowed women of Pakistan.

1.2 Research Questions

- What are the marriage rights given to women in Surah Nisah and Surah Baqarah?
- How married women rights are stated in constitution of Pakistan?
- What is different in constitution that outstand the Quran?
- How does constitution justifies the teachings of Quran relating to women's Meher (dower) in legal binding?
- What are the major instructions given in Quran with reference to separation and divorce?
- What is the extent of availability of marriage rights to women in Pakistani Society?
- What are the views of married, divorced, separated and widowed women in the matter of availability of marriage rights?

1.3 Problem Statement

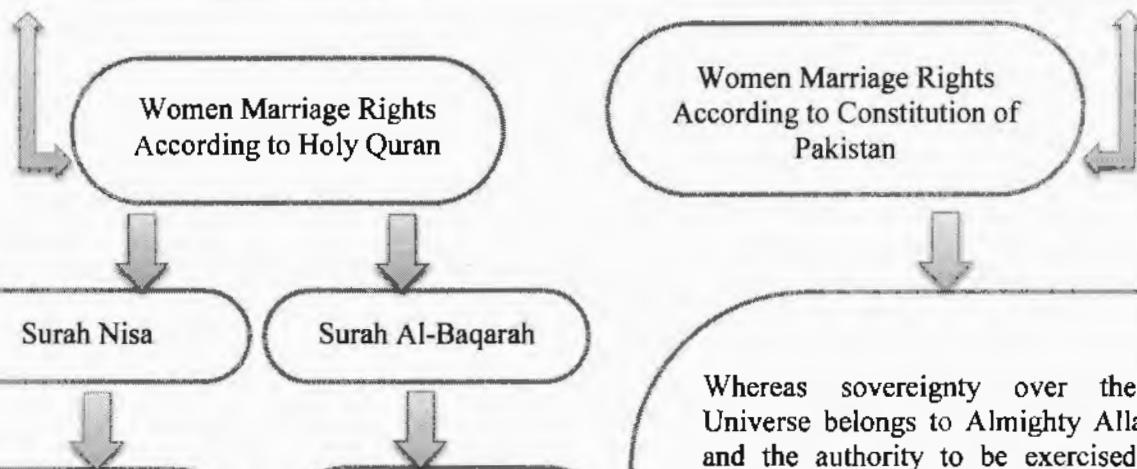
Current study is designed to analyze women rights according to Quranic law and tenets of Islam using content analysis technique to transcribe selected Surah Nisah and Surah Baqarah in order to compare the actual saying of Quran with Pakistani married women right in constitutional binding.

The study further anticipate in probing and comparing the views of married, divorced, separated and widowed women under societal implication, in order to demonstrate the difference of views

among them. Along with the comparison of rights decree by Divinity and asserted in constitution of Pakistan so as to evaluate and conclude the magnitude of its practices in Pakistan.

1.4 Conceptual Framework

A Sociological Analysis of Women's Marriage Rights in Quran, in Comparison with Pakistani Constitution



Anticipated Aim of the Study

Probing and comparing the views of married, divorced, separated and widowed women under societal implication to determine the level of practiced rights in Pakistani society.

1.5 Operational Framework

A Sociological Analysis of Women's marriage rights in Quran, in comparison with Pakistani Constitution

Women's Rights in Surah Nisah and Surah Baqarah	Women's Rights in Constitutional and Law
<ul style="list-style-type: none">Right to have a consent and choice in marriage (Ayat 19, Surah Nisa)Right of dower (Mehar) (Ayat 4 and Ayat 24, Surah Nisa)Men allowed to marry more than one women (Ayat 3, Ayat 20 and Ayat 129, Surah Nisa)Commands for whom men can marry (Ayat 22, Ayat 23 and Ayat 24, Surah Nisa)Men as a protector and maintainer of women (Ayat 34, Surah Nisa)Directives to resolve a breach between spouses (Ayat 35, Surah Nisa)Right to have separation from husband (Ayat 128, Surah Nisa)Right to dissolve marriage (Ayat 30, 31, 32, 229, 236, 237 and Ayat 241, Surah Al-Baqarah)Right of a widow (Ayat 240, Surah Al-Baqarah)	<ul style="list-style-type: none">Right to have a choice in marriage (Muslim family law ordinance, (1961) section 5)Right of meher (Rights provided to women under family law; dowry and bridal gifts (restrictions) act (1976) Section 3, 6 and 9)Men can have more than 1 wife (Muslim family laws ordinance, (1961) section 6)Men as protector/ maintainer of women (Muslim family law ordinance, (1961) section 9)Regulations for separation (Rights provided to women under family law, Muslim family law ordinance, (1961) section 7 and 8)Divorce rights (Rights provided to women under family law, the west pakistan act (1964), Section 5 and 17)

Surah Nisa and Surah Al-Baqarah are two specific Quranic Surah's intended to be used in content analysis of the current study. Surah Nisa is a surah entirely based on women and their rights while Surah Al-Baqarah is the biggest and 2nd Surah of Holy Quran. Thus due to its applicability these Surah's are used as a tool to transcribe status of women marriage rights in accordance with Quran and Islamic tenets. However constitution of Pakistan though based on Islamic principle and doctrine will be used to compare Pakistani Muslim women marriage rights and legal status with actual teachings of Quran and Sunnah thus to analyze under the intention of determining the degree of its practices in Pakistan. Therefore above stated points are derived and depicts the concrete picture of both Quranic and Constitutional rights assigned to married Muslim women in Pakistani Society.

Chapter no.2

Literature Review

Sociological analysis a term best defined as practice of systematically analyzing certain specific situation or area of study with an intention not only to probe and explore the current situations but is conducted in order to stimulating changes in current scenario. Thus by sociologically analyzing certain issue or idea under qualitative study it is meant to study society or designated subject by getting to know its concerned personals who either effect or are effected by the given situation in detail, then describing those concerns in words for the reader to understand the significance of the matter, in order to design intervention against and for the issue at hand (Gah, 2012). For instance interviewing the married, separated, divorced and widowed women mandates to explore and analyze the real picture of rights given and practiced by Pakistani women given under the Constitution of Pakistan in comparison with Quranic Versus would be the perfect example of Sociologically analyzing the rights of married women in Islam, in comparison with the Constitution of Pakistan to determine the succession of rights practiced by Pakistani married women. This unique though captivating topic of discussion will not only open up the new paradigms and approaches of/for Pakistani women but will also help in enabling them to participate as a productive member of the society as a whole.

2.1 Marriage

In a vastly changing world of today there is no specific definition of word marriage as different people has defined the term differently over the course of time. Therefore according to Oxford Dictionary (7th edition) marriage is defined as a legal relationship between two partners. However the word marriage is also used as a synonym of words such as matrimony or wedlock

which are defined as a socially or ritually accepted union or legal contract between companions that establishes rights and obligations between them and leads to procreation (Oxford, 2016).

Nonetheless the definition of marriage varies according to the cultural variations, but it is primarily an institution where in personal, financial, cultural and social relationships, along with sexual relation between the spouses is acknowledged and practiced (College, 2012). Where as in some of the cultures most commonly in Muslim culture marriage is not only considered as a part of faith but also is sanctioned or considered to be compulsory before involving into any sexual experience and violation of which leads to sever punishment in accordance with both law and faith. Therefore marriage is considered as universal culture through which men and women can have legitimized children.

For marriage to be legally acknowledged by all it is required to be recognized and documented by state, an organization, some religious authority or/and community as a whole. In some cultures like Christianity men and women bind themselves in wedlock by registering themselves in Church or tribunal group that later sends the record to state itself while in Muslim culture men and women are required to sign a paper called “Nikah Nama” (a contractual form) in front of religious scholar. However there is another way of getting married that is called court marriage where spouses are supposed to sign contractual papers and acknowledge the fact of getting into relationship with one another in front of Judge or Magistrate of course with two witnesses each. And this kind of matrimony is known as civil marriage although there are some countries that do not allow and forbids to do so however it is a marriage though without religious content but is evidently carried out by the government in accordance with the matrimonial law

and order so decided and recognized by the jurisprudence that sets some rights and obligations for both spouses and their legitimized offspring's (Husayn & Rizvi, 2012).

However in terms of legal acknowledgement of married couple many states and other prerogatives are against the marriage of opposite gender and number of such states though small in number but tend to permit polygyny, child marriage and forced marriage. A common example of a state practicing polygyny, child marriage and forced marriage are Arabs and Pakistani tribal area residential. Conversely, over the twentieth century a growing number of English countries and other jurisdictions have lifted bans on same-sex marriage and have managed to established legal recognition for inter-racial marriages (marriage taking place between people from different racial or ethnic background) and inter-faith marriage (marriage taking place between people from different faith as in between Muslim and Non-Muslim) along with gay marriage (marriage between same sex) in countries like United Kingdom (Wael, 2009). Some cultures even allow the dissolution of marriage either via divorce or dissolution. In some areas, child marriages and polygamy may occur in spite of national laws against the practice.

Furthermore according to Oxford English Dictionary 11th Edition, there is another form of marriage that is commonly known as contract marriage and is branded as Mut'ah Marriage among Shia Muslims (Dictionary, 11th Edition). It is a marriage, a contractual binding made between the spouses for the specific period of time that can be transformed into permanent marriage by conducting a Nikah ceremony.

2.2 Marriage laws, human rights and the global status of women

Rendering to the Article 16 of Universal declaration of Human Rights, all adults regardless of their faith, religion, cast, class, creed, color, nationality, or/and ethnicity are entitled to enter in consensual marriage and have a family. They are also equally titled to have a right to marry, stay married and dissolve marriage any time they feel like having or giving divorce (Wael, 2009). Here by consensual marriage it is meant to marry with one's own choice as it is forbidden by law and in some religions like that of Islam to force someone to marry again his/her own will.

However in words of Amnesty International (2015-2016) human rights are in jeopardy at both national and international level, with each state practicing and initializing its own law and order in favor of/for women/men with many other states who not only deny but work hard to devour such laws (Shetty, 2016).

There are other laws that surrounding marriage in various countries and have come across under international inspection for their contradictory standards of human rights with specification to women's marital rights, child marriage, marriage without consent (forced marriage), and marital sexual or physical abuse. Furthermore for women's oppression and male domination over women where in permission is required by the women to work, drive or travel in countries like Egypt, Turkey, Saudi Arabia and other. In such states men are required to sign legal papers as written-documented form of permission letter is required by the agencies before a women can work, travel or drive. In such countries men are legally allowed to take extreme measures to restrain their wives such as spank or smack, etc. and also discriminate women for asking to have a divorce or separation (Stork, 2014)

Conversely an issue brought to light by the Committee on the Elimination of all Discrimination Against women in its annual report of 2014 that regardless of such provisions and laws there are still many states that deny the very right of equality of rights shared between husband and wife. Thus requires complete and utter submission of wife towards her husband as a natural phenomenon therefore deceiving women into justifying the actions of her husband such as hitting, smacking or beating as expected and usual (CEDAW, 2014).

Irrespective of all the development that humans have made in the field of science and technology still today there are many states that discriminate between the rights of men and women. Pakistan is the one of the topmost leading countries that has extreme rules against women that not only discriminate them but protects male/men from the wrath of society. For instance according to Pakistani Shariah Court women are to be imprisoned if they are found guilty of adultery. Whereas men are almost always finds a way out of accusations like marital rape or/ and even adultery however women simply for choosing a groom for themselves are entitled to face punishment for dishonoring the family in Shariah court. While there are multiple cases of women being stoned to death in the name of family honor which is also known as honor killing in states like Arabia, Afghanistan and even in some areas of Pakistan, most common of these areas are Sindh, Balochistan and Khabar Phakhtun kha.

Moreover women is gets pregnant after being raped is processed by law as a perpetrator instead of victim and is charged guilty of committing adultery in result of which they are stoned. Also by some extremists marrying by own choice is enough to stone a women to death such as a case occurred in city of Lahore, Pakistan where 3 month pregnant women was stoned to death in front of the family court (Anonymous, 2006). Such shameful act are endorsed and practiced not only by the extremist Muslim groups but also by some Non-Muslims evidence of which can be

found on social media like YouTube, Facebook and Twitter, etc. where men post the pictures of battered women to bring more shame to their unfaithful daughters, wife's or/and sister's (Weiss, 2007).

2.3 Marriage in Islam

Islam like every other religion on this planet preaches the ideology of marriage with no age restriction other than the single most important command that is one can marry only when s/he feels ready psychologically, emotionally and financially. Islam is a strong advocate of marriage with restriction on celibacy unlike Roman Catholics priests and nuns there is no place of celibacy in Muslim religion (Akramullah, 2015).

However according to the Prophet (SAW) there is no place for celibacy in Islam. Marriage is a religious duty and is consequently a moral safeguard as well as social necessity. Islam does not equal celibacy with high belief “(TAQWA and IMAN)”. Prophet (SAW) further stated marriage is my tradition who so ever denies it is not from amongst me (Ibn Majah and Sahih al-Bukhari)

Thus Islam promulgates the importance of marriage on the basis of two most important fundamentals of nature. Firstly it is the legal most abstemious way of satisfying sexual needs and second is the way to have legitimized children and form a family in order to extent family's name and honor.

Islam is a flexible religion but often misunderstood by many therefore in terms of engaging in sexual relation Islam adopts middle/ neutral road to rheostat its followers by compelling people to marry as a part of religious obligation and condemning against celibacy.

Thus by making marriage as a mandatory part of religion, Islam does not condemn people from having intimate relation nor does it allow them to freely have one (Anonymous, 2006). Similarly by obliging them to marry they get to have personal relation between man and a women (husband and wife) thus restricting them from losing their dignity, honor and respect and keeps them from becoming animal in human flesh.

The Holy Book of Quran has explained the prerequisite for/of relation between spouses in detail which brings love, accord, conviction and compassion in the most poignant, expressive term. Quran has not once but rather multiple times announces in different Surah's all over the compilation the significance and necessity of marriage (IM, 2011). Hence it is the Quran that explicitly exhibits the beauty of two opposite sexes as a garment of one another, along with the fact of two different gender created for one another to bind in and form legitimized family of children to extend family's name. The Holy Book also explicates the fact of spouses being as one soul, two bodies destined to enjoy the given rights and restrict one another from wrong.

2.3.1 Conditions for Marriage in Islam

Islam further elucidates some rudiments for man and a woman in order to bind in a legal testament of marriage. These essentials include marriage with consent, brides' price "MAHER", and specific limitation for man to have no more than four wives (Ghosh, 2009).

2.3.2 Marriage with Consent

One of the conditions to validate marriage is consent of a couple. As by definition marriage is a union between the two on the basis of voluntary consensus. As Islam does not want to enforce individuals into an insufferable affliction by imposing them to marry someone they are not

interested in or do not like to spend the rest of their life's with. Because main purpose of the marriage is to bring consolidation, harmony, love, peace and prosperity for which it is important to marriage efficacious and prosperous centered upon the compatibility of the spouses on the basis of toleration, acceptance of looks, affection and aspiration (IM, 2011).

However in significance to the above condition it is cited by Imam Bukhari from Al-Khansa' Bint Khidam: At first Prophet (SAW) told Al-Khansa to obey her father and marry the man her wanted her too. But when later he realized she's unwilling to marry that man and is enforced by her father to do so, Prophet (SAW) gave her liberty to choose on her own and saved her from the repression of her father (Al- Bukhari).

2.3.3 Maher, Bride's gift from Groom

Second pre-requisite of marriage is "Maher" also known as Bride's price, Bride's wealth and a gift from groom to his wife. It is money that groom agrees to give his wife on the day of wedding as a gift without which they cannot bind in the nomenclature of marriage. Although in some cases bride's price is given in the form of jewelry that is considered in exchange of cash. However the main purpose of it is to provide women with socio-economic security and enable them to take care of themselves in case of divorce till they get competent enough to earn on their own or get settled as needed (Anonymous, 2006). As it is ordered in the Chapter four of Holy Quran named Women "NISAH", men are to pay women Maher as a free gift on the night of the wedding along with the instructions for Maher being in the form of gold or jewelry in which situation he is not allowed to take a single bit of it back from her in any case (Quran, 4:20).

2.3.4 Witness provision

Witness provision is another prerequisite to commence marriage into full of its social, religious and legal commitment. With certain words uttered by both bride and groom in form of vows are not enough to bind them into a legal relation in eyes of all thus it is required by both parties from bride and the groom to bring forth at least two male witness from each side. It is done in case of anything goes wrong or if groom denies to pay his wife her Maher then these auspicious members are asked to come forth and help in settlement. Furthermore it is important to keep someone as a witness so that late if time requires they might and may come up front as his/her savior or mediator (Rehman, 2007).

2.3.5 Polygyny/ Polygamy

Polygyny and polygamy are used as synonymous term for one another where by it means a man can marry more than one or two wife while still having committed to the first one. It thus means a man can have as many women as he likes as his wife without divorcing any of them however this is though allowed in Islam but with specific instructions and limitation for man.

These instruction and limitations begin with the restriction of man not allowed to have more than four legal wives at one time and only if his first wife has permitted him to marry another women. Apart from this he also has to be non-bias, be impartial towards all his wives in terms of wealth, respect, time and attention. This simply means he must be a man who is able and willing to do justice in terms of partitioning his time and wealth equally among all his wives and who stay's truthful, loyal, and compassionate till the end (Weiss, 2007).

2.4 Sociological Significance of Marriage

Marriage commonly known as a wedlock or matrimony generally described as a union between man and woman as a husband and wife in a personal more intimate relation but not private in significance to religious belief and public demand. Marriage is considered beneficial for both the couple and the society as a whole with its prime conditions of/for procreation and nursing of a child. Marriage thus makes an essential contribution to the common good of all with certain specific and most common benefits of the marriage in significance to the social wellbeing of a society are listed below (Wilcox, et al., 2005).

2.4.1 Health Benefits of Marriage

In reference to the Suicide Theory of Emile Durkheim suicide rate is higher among unmarried people specifically male members of the society in comparison with the females. Thus by keeping his theory in mind it has been discovered that a couple enjoys healthier, happier and comfortably long life on average scale as compared to the unmarried people because they get to enjoy the luxury of care and attention that most single people lack that drives them crazy (Notare & McCord, 2012).

However it has also been revealed that men gets to earn more physical health benefits from marriage and suffers the most outrageous health setbacks from divorce in comparison with the married mother who suffer lower amount of depression in contrast with the single mothers and even mothers living in a joint family system presumably because of the attention given to them by their husbands (child father) in association with no attention at all or so much so that they get annoyed of all the restriction and care that develops anxiety among them (Chaudhry, Nosheen & Lodhi, 2012).

2.4.2 Financial and Economic Benefits of Marriage

Researches on benefits of marriage have also established that married couples tend to be wealthier than unmarried people or/and even the ones living in a joint family system. Similar is in the case of married men who earn more money than the single/unmarried men irrespective of their qualification and job histories. Whereas married women are found economically more stable and well-off than divorcee, unmarried or women from joint family (Wilcox, et al., 2005).

2.4.3 Marriage as a mean to Bear and Rear Children

Another benefit of marriage is to bear and raise children as their legitimized parents (father and mother). This provides an opportunity to reduce poverty and protects children from economic hardships, along with the reduction in street children more chances of children to go to school and become a productive member of the society with reduced absentees and less to no behavioral monotony. Children living with parents will have a better more safe and productive future with minimal susceptibility to psychological disorders that arises due to emotional instability thus reduced chances of depressed, frustrated children. And who will have more optimistic, confident attitude and approach towards society and its institutions like marriage and greater chances of being successful more fecund member of the social order (Staton, Howell & Rezzarday, 2009).

2.4.4 Marriage as a mean to Reduce Criminal Activity/Domestic Violence

Additionally marriage controls the level of domestic violence and provides security to married living in a nuclear family as compared to the women in dating relation or/and living in extended family system. However for boys who are raised in broken family system have more tendency of getting into involve into criminal and antisocial activities as compared to the boys who are brought up in a normal family of both parents. Married women are significantly less likely to be

the victims of violent crime than single or divorced women. Married men are less likely to perpetrate violent crimes than unmarried men (Chaudhry, Nosheen & Lodhi, 2012).

2.4.5 Marriage Providing Opportunities for the Improvement of Society

Another most important benefit of marriage is an institution working towards the improvement and development of society as it not only creates improved socio-economic condition for the families along with better health opportunity and a chance to procreate with affective (emotional and sentimental) settings for productive parenting. It also manages to change people's life into more healthy - prolific routine existence that is both personally and socially constructive and favorable for all in general. Also marriage is the best to socialize its members into more human friendly manner as a seedbed to increase positivity among all. Moreover marriage helps in generating social revenue not only for the concerned family rather for the larger society as whole with the consecrated bond shared between the two families through sacred bond of marriage (Fagan, Dougherty & McElvain, 2014).

2.5 Economic Aspect of Marriage

Since the beginning of the mankind married women in most of the cultures of the world were denied of few rights including right to marriage with consent, right to family or children in accordance to their will, right to have a share in husband's property, similarly they were not even allowed to own or inherit their property nor were to allowed to represent themselves legally in any lawful matter or otherwise. It is believed that women's were given right to vote only after the end of 1st world war and it was 2nd world war that allowed them a chance to be a breadwinner (earn money) as all male members of the society in west were asked to join the army to face off the great battle. And not long after industrial development of 21st century many organizations

came forth to improve and amplify rights of married women that included providing wives with legal identities of their own, man were legally prohibited to use physical abuse to discipline their wives. Furthermore they were given property rights, right to file a divorce plead also they were given a right to choose when to have a child and when to conserve an intimate relation with husband (CEDAW, 2014).

Regardless of all the developments and efforts made by feminists and activists there still remained few controversial states that continue to deny women of their basic rights and women continued to suffer either in form of forced marriage, child marriage, marital rape or domestic violence along with the traditional marital customs that subjugate women's till the end of late 21 century. Example of such state can be observed in traditional rural areas of Pakistan where even now women are not considered more than just a mental piece, a décor that needs to stay at certain specific place in a specified manner. Women in few backward or uneducated families of Pakistan are considered as a property are considered to be a property who is after birth owned by her parents till she's wed off to some stranger after arrange marriage and later becomes his property (College, 2012).

Similarly like Pakistan there are many other countries like Saudi Arabia, Egypt, Syria, etc. maintain such stance of barbarism towards women and treat them as unworthy of making any demand. It is these countries that exploit and portrays wrong image of Islam unwilling to let go of their personal ego and denies the very fact of Islamic revolution and history. They portray Muslims as rigid, cruel civilization when in reality it was Islam the first ever religion that liberalized women, gave them a right to marry with consent as a part of faith along with right to choose a spouse, right to procreate and many more. Islam is the religion of love, peace and prosperity that advocates equality among all, unlike most Islamic states of now that deny such

rights and considers liberalized women or women demanding a share in property as a taboo (Akramullah, 2015).

However the fiscal features of marriage vary between society to society and culture to cultures but it is time the most dynamic of all that has managed to made most of the changes over the course of period. Similarly in few cultures like that of India and Pakistan dowries, brides wealth and groom money are in in play even currently. In either of these cases it is an arrangement made between the families of bride and a groom with direct involvement of groom but no say of bride is allowed or even considered in such matters. In such discussion brides are kept in darkness till it's too late to say a thing or two. Similarly in Europe marriages were fixed between the families of same status and all the property of bride also known as fortune in that era was transferred directly to her husband right after marriage (Chaudhry, Nosheen & Lodhi, 2012). However such customs are described and explained below in detail.

2.5.1 Dowry

Dowry is a most commonly practiced in South Asian states of India, Pakistan, Bangladesh, Nepal and Sri Lanka. It is thus a process by which women is given gifts of all sorts at the time of her wedding by parents with an intention that it will support her after marriage in order to improve her status and prestige or in her widowhood. And that is eventually moved on to her children whereas these gifts may be in form of monetary fund, car, house, home appliances, jewelry, or clothing, etc. (Fagan, Dougherty & McElvain, 2014).

However this custom though seems beneficial or in favor of women but it is actually more of a curse than blessing. As most of the married women becomes a victim of death due to meager or fewer dowries given by their parents. It has been discovered that in some cases groom

and his family demands house or a car in the form of dowry and when not paid they either threatens to dissolve marriage at the time of ceremony and in some extreme cases kills the bride within few months of marriage. Therefore activists have demanded to pass a law restricting or prohibiting this custom of dowry to put a stop for once and for all to this menace (College, 2012).

Regardless of laws passed in few countries there are many other where this practice still remains a threat and considered by some groom's families as a best of hopping to the peak of hierarchy to increase in overall social status within a society (CEDAW, 2014).

2.5.2 Dower

Dower also known as a bride's wealth a concept completely opposite to the dowry as discussed above. Hence it is a process by which groom pays an amount to bride's family at the time of wedding as a gift, which remains in her possession and custody long after their marriage and in some religions even after his death or divorce (Anonymous, 2006).

However with reference to the current topic of research, Islam is the religion that acknowledges and encourages the need of this custom/ritual which is most commonly known as a Maher by many Muslims. Maher is the amount paid by the husband immediately at the time of wedding, after it or may be deferred for some reason but is obliged to pay as soon as possible. This amount is usually set to be least enough to be paid at the time of wedding but many retain to set a very high amount of Maher so as to restrict man from even thinking of exercising the right to divorce. It is in these cases that the amount is deferred although there states that restrict man to pay the fixed amount of Maher by law whether they can or cannot either cash, credit, cheque, jewelry, property or in form of installments (Akramullah, 2015).

Nevertheless the purpose elucidated behind this ritual is that is a privilege given as amount of maintenance, care and upkeep to women in case of separation, divorce or husband's early demise. A woman thus can take care of her family and children even after either the death of her husband or in case of divorce, even if the husband is not providing enough for the wellbeing of the family then this money can be utilized for such purposes.

2.5.3 Bride wealth

Bride wealth also known as brides price commonly practiced in South East Asia (Thailand and Cambodia), in some part of Central Asia, Sub-Saharan Africa and even among few tribes of Afghanistan and Balochistan (city of Pakistan). It is thus a practice wherein bride's father is paid in exchange of his daughter's marriage though seems a bit notorious as it sounds to be a sell and purchase ritual of women in disguise of marriage proposal. Yet it is an amount paid in form of cash and sometimes property by groom or his family to the father of bride depending upon the beauty of a girl/woman. However it is often defined as an amount paid by groom to compensate the loss of bride's family in terms of labor and money earned by her (Fagan, Dougherty & McElvain, 2014).

2.6 Importance of Marriage in Islam

Marriage has a great deal of importance in Islam as it is believed that Allah has made men and women for each other to complement and to accompany one another in both good and bad times. Along with the susceptibility to procreate and have a family so that they can extend family name and live in peace and serenity according to the decrees of Allah and the traditions of His Prophet Muhammad (SAW) (Rahman, 2013). The Quran says:

"And among His signs is this that He created for you mates from amongst yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect." [Noble Quran 30:21]

Another verse of Holy Quran reveals similar wisdom

"And Allah has made for you your mates of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best." [Noble Quran 16:72]

From the above two verses of Holy Quran it can be clearly presumed the effectiveness and importance of the institution of marriage in Islamic religion and unlike other religion like Christianity, Buddhism, Judaism etc. that contemplates celibacy or monasticism as of a great virtue and a direct path towards of salvation, Islam considers marriage as one of the most righteous and sanctioned institutions. As marriage is considered to be the part of half faith amongst Muslims which is perceptibly illustrated by The Messenger of Allah (Peace Be Upon Him) as He said,

"Marriage is my Sunnah. Whosoever keeps away from it is not from me" (Ibn Majah).

Another Hadith copied from the Prophet (SAW) is

"Whosoever has married has completed half of his religion/faith; therefor, let him fear Allah in the other half" (Anas Ibn Malik)

The Prophet considered marriage as half of Muslim's religion because it protects and safeguards him from promiscuity, adultery, fornication, homosexuality etc. that eventually leads to many other evils like calumny, quarreling, manslaughter, loss of property and disintegration of

the family. Therefore the Prophet (Peace Be upon Him) insisted on the component of marriage as the half of Muslims' faith while remaining half of the faith is denoted by TAQWA in Islamic tradition meaning fear of God which protects and shields individuals from hell fire (Wael, 2009).

Hence, there are multiple Hadiths of last Prophet of Allah (Peace Be Upon Him) training Muslim's how to enjoy good and forbid evil. And by keeping these guidance and instructions of Prophet (Peace Be Upon Him) and Quranic instructions in mind, we can evaluate the importance of marriage in accordance with Muslim Shari'ah, wherein the word ZAWAJ stands for pair or mates according to Quranic most liberal translation. As the word Zawaj is used many times in Quran to indicate and to symbolize a couple or a spouse. However in most common phraseology it is used for word marriage. Since the family is the core-nucleus of Islamic culture, and marriage is the only permissible and legitimized way to form families, the Prophet (SAW) encouraged his followers to maintain their modesty and decorum by entering into the institution of marriage. As it will not only be helpful to fulfill ones desires in a legitimate fashion but also help in hampering one from gazing into wrong direction thus keeping them virtuous and noble. Furthermore the Shari'ah has recommended certain rules to regulate the proper functioning of the family so that both spouses can live together in love, harmonic, secure, and in serene manner. Consequently marriage has both the aspects of worship and transactions between individuals in Islam (Husayn and Rizvi, 2012).

The aspect of marriage as a part of worship also known as 'Ibadah in Islamic dictionary means an act/deed of pleasing and praising Allah for it is because it is His mandates that man and his women (spouses) love and help each other to procreate in order to form a family to extend human race and give birth and nurture their children to become a true follower and servant of Allah. However by transacting between individuals also known as mu'amalah among Muslims

means to pledge oneself in a sacred bond of marriage as a lawful response to the basic biological drive to procreate and have children. The Shari'ah has equally illustrates detailed rules for interpreting this counteractive riposte in the form of an institution invigorating through a framework of legally enforceable rights and duties, not only of the spouses, but also of their descendants (Rahman 2013). That is beautifully explained in a tradition of the Prophet (SAW), narrated by Anas that the Messenger of Allah (Peace Be Upon Him) said,

"When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half" (Anas Ibn Malik)

2.7 Marriage According to the Constitution of Pakistan

According to the constitution of Pakistan word marriage mean a legal union between spouses although this amalgamation and consolidation is not only between the husband and wife rather amongst the two families of bride and groom. Also because of the 97% of the Pakistani's are Muslims and it is undoubtedly an Islamic Republic hence the law in practice is Sharia (AGHS, 2007).

2.7.1 Essential Prerequisites of Marriage in Pakistani Law

Essential features of marriage according to the constitution of Pakistan include first and foremost consent of both parties (the husband and the wife) which is made obligatory by the law. Second is that at the time of the marriage (Nikah) groom must pay or agree to pay dower (Mehar) without which a ceremony cannot be proceeded not officially nor religiously. Thirdly according to the Muslim Family Law Ordinance 1961, it is rudiment to get the Marriage Form (NIKAHNAMA) signed by two witnesses from each side of groom and bride at the time of

wedding. Lastly it is of great importance and obligatory to get the marriage form (Nikahnama) registered so that there can be no ambiguity regarding the validity of the Nikah (Zaman, 2012).

2.7.2 Conditions of Marriage in Pakistan

In accordance with the marriage law of Pakistan a Muslim man is free to marry any Muslim or women of the Book also known as EHL-E-KITAB. In the contrary, if the woman is not of the Book then the marriage will be unaccepted and irregular. However if that woman converts to Muslim or any religion of the Book then the marriage will be considered legal. And if in any case children are born out of this irregular marriage then though they will be entitled to parental inheritance but the spouses will not be allowed to enjoy same privilege. Similarly is a Muslim woman marries a man other than Muslim religion where man of the Book or otherwise her marriage will be considered as illegal null and void. And children born of this matrimony will not be allowed to have/inherit anything from their father's side (Gah, 2012).

Furthermore a Muslim man is not allowed to marry his mother, maternal grandmother, wife's mother, father's wife, his son's wife, maternal granddaughter, paternal grandmother, paternal granddaughter, sister, step sister, foster sister, nieces nor his daughter. Similarly a man cannot marry two sisters at the same time nor his aunt and niece at the same time. However same rules apply for women as they cannot marry their father, maternal grandfather, wife's father, mother's husband, her daughter's husband, maternal grandson, paternal grandfather, paternal grandson, brother, step brother, neither foster brother, nephew nor her son (Im, 2011).

2.7.3 Muslim Family Law Ordinance 1961

There are many laws concerning marriage in Pakistan but most important of all is MFLO Muslim Family Law Ordinance 1961. Nevertheless there is still a need of large number of reforms to make this legislation more effective and can be changed into practice as a code. However MFLO came into existence in 1955 when a commission was formed in response to the struggle and efforts of Pakistani women in order to sanction and satisfy the demands. Although with maximum number of recommendations made none were used as a legislative reform. It was much later that the few of those propositions were taken into consideration while drafting the Muslim Family Law (Zaman, 2012).

It was then for the first time that the Pakistani women were given protection and safeguards though limited. Also there was another short coming that it did not acknowledged all the rights of women completely. For example a Muslim man was allowed to do second marriage without asking let alone informing his first wife that encouraged and increased in polygamy. Similarly women were given no right of maintenance after divorce along with man's autonomy to divorce his wife whenever he pleases (Gah, 2012).

Nonetheless prior to the declaration of MFLO no record of marriages or divorces were filed or maintained probably because neither the marriages nor the divorces were ever registered. Thus due to this irregularity it was almost impossible to prove the true existence of marriage or a divorce which led to conflict in matters like of inheritance. And to add fire in fuel there was no standardized Marriage form available for Muslims. Therefore MFLO 1961 introduced an indistinguishable marriage form for all Muslims regardless of their cast, creed or belief since then MFLO managed to change the whole situation and made it mandatory for all to use the one marriage form. Furthermore it was made compulsory to register marriage and divorce at the

registrar office nearest to one's location. This not only restrained polygamy but also changed and prohibited the old method of divorce so as to provide women with maximum protection. The council of MFLO also made it mandatory for man to present an application to declare his desire for marrying for the second time with or without the permission of his first wife (AGHS, 2007).

However, regardless of the declaration of MFLO 1961 the deficiency of awareness among Pakistani women about their rights and privileges assigned to them by the constitution is reminiscing (pondering). And improper implementation of this legislation has rendered it ineffective for which there is an urgent need to expand it further so as to educated women of their rights and law of Pakistan in detail with an intention to bring them forth and make them an effective more productive member of society as a whole.

2.8 Status of Women in Pakistan

Patriarchy or male dominance is related closely to decision making power of women including the rights and privileges assigned/give to them in prehistoric ages. Current research will bring in to consideration that there were no such educational institution that could have brought into light this concept of inequality and subjugation that women faces through male dichotomy of text and books. However a fact to be recognized is every human regardless of their age, color cast creed and even gender was and is destined to live a life with freedom and somewhat autonomy that is required to take one's own decisions so as to enjoy their rights and liberty that was and is the only option mankind could truly enjoy (De Moor, Tine and Van Zanden, Jan, Luiten. 2010).

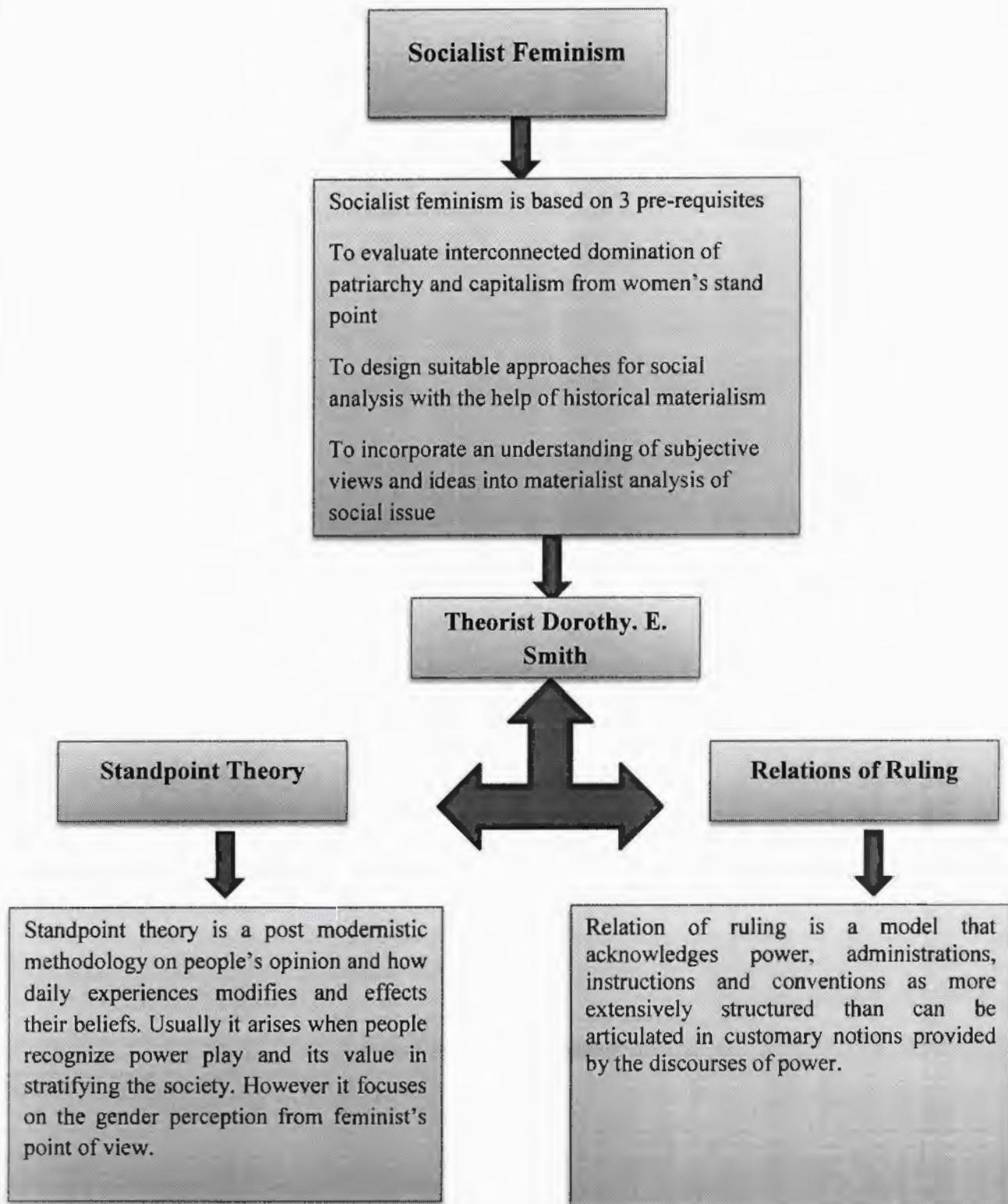
Yet the concept of patriarchy has evolved over time through the endless struggle of women's all over the world. It still manages to covers entire structure of domination and exploitation that affect women's position in society. Regardless the term patriarchy basically

means the rule of the father or the patriarch (a male member of the household or society) but it has now became a part of constitution (written formal law of any country/state) itself. (Chakarvati, Uma. 2004).

In Pakistan the social position of women is related with the decision making power at all levels that may include child rearing, job, education, financial and house hold budgeting, including decisions related to child's social mobility and marital decisions, etc. that eventually and adversely affects her rights legal and otherwise. In Pakistani society, it is Quran and Sunnah that sets the norms for male and female supposedly deep rooted part or basis of our constitution that binds and grants women her right in light of Divinity itself. But it is Pakistani women who face most difficulty in accessing these rights and live in suppression under their male counterparts. Within this system, fathers and husbands are renowned as the guardian of women and the decision-making power is bestowed in male hands thus leaving women with no or very limited choices/rights to enjoy (Reddy, Amrutha. 2012).

Hence the current study aims at discovering the rights assigned to women truly in Quran and Sunnah through the content analysis of Surah Nisah and Surah Baqarah in comparison with the rights so assigned in constitution of Pakistan. By analyzing the content of specific Surah's and available women's marriage rights in constitution in comparison with the views of married, separated, divorced and widowed women of Pakistani society researcher was able to conclude and comprehend the availability of women's rights in Islam (in reference to specific Quranic Surah's) and Pakistani constitution, thus compared and contrast the difference between announced and unannounced women's rights in light of Quran and Sunnah as well as the constitution itself.

Theoretical Framework



Socialist feminism a branch of feminism that focuses upon both the public and private spheres of women's life and argues that liberation can be achieved only by working to end both the economic and cultural sources of women's suppression.

Further it is a branch of feminist approach that advocates its thoughts mainly on three basic agendas starting with analysis of interrelated supremacy of male and private ownership of means of production from women's point of view. Secondly, it desires and plans to induce a design to evaluate such dominatrix attitude of male society in light of historical past. Lastly, it strategizes to understand such event in reference to daily life experiences as a subjective ideas and incorporating them to analyze such events into materialist analysis of social issue.

Although by materialist analysis it means to conduct scientific study in order to gain true knowledge of certain specific situation that causes other situations. A theory based on scientific approach and material facts rather than imaginative speculations.

However Dorothy E. Smith a socialist feminist elucidates her theories derives from her life experience and by life experience she means all subjective ideas that she expertise on every day basis while moving between two distinct spheres of life namely male dominated economic-academic sphere and internal sphere of female centered household-parental sphere. She further illustrates life experience is what one go through in personal regime in comparison with what others might perceive as an opportunity or strategy that could actually be imposed circumstance that one cannot escape. Hence she presented standpoint theory which is a post modernistic approach reconnoitering and investigating people's opinion and how daily experiences modifies and effects their common beliefs. Usually it ascends when individuals identify power play and appraise its significance in assembling the society into strata's nevertheless its concepts are

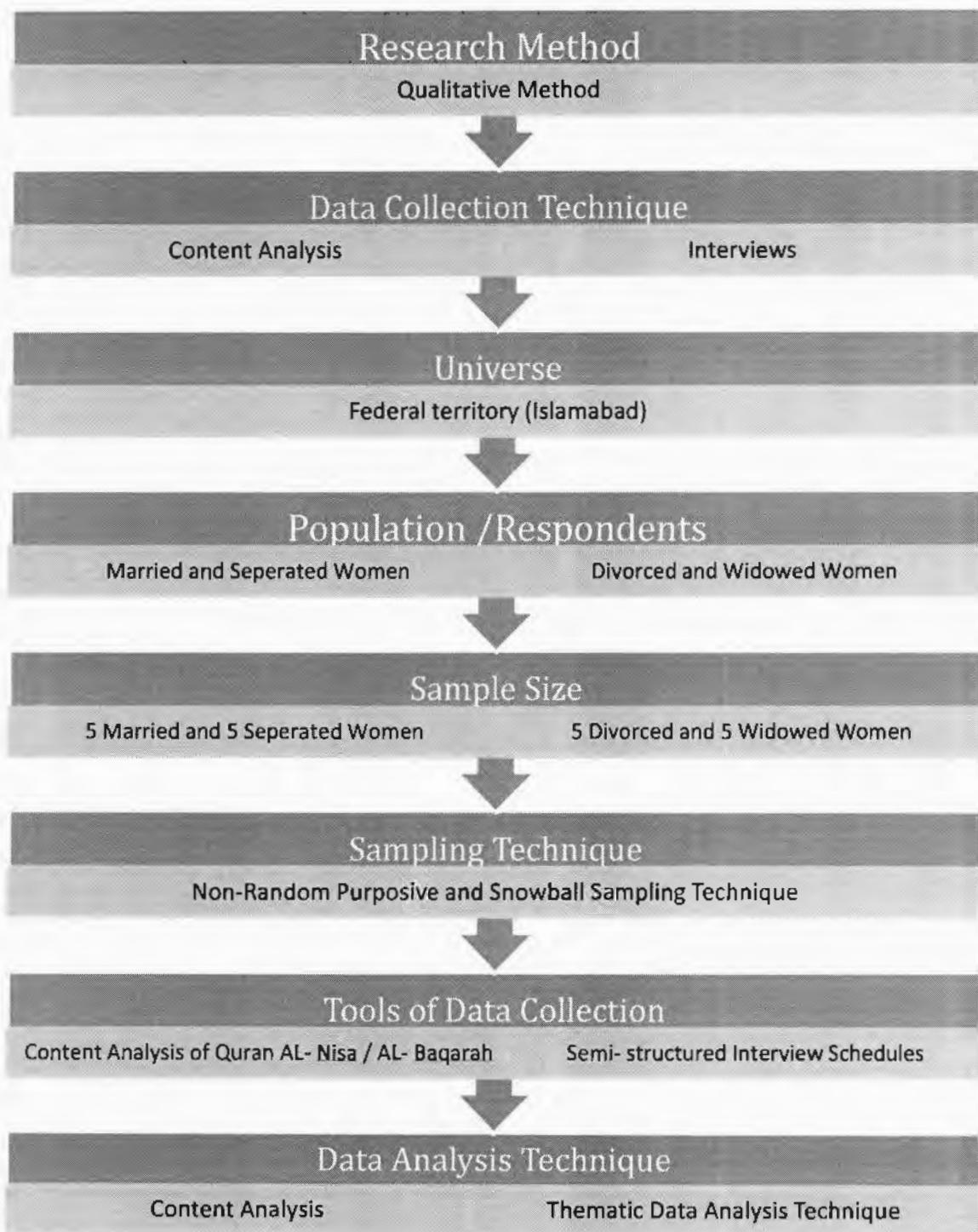
centered around the gender perception from feminist's point of view (Smith, Dorothy cited in Susan Hekman.1997).

Similarly, Dorothy extended the concept of Karl Marx's "Relations of Ruling" that represents a model which recognizes power, administrations, instructions and contracts as more comprehensively organized than can be expressed in any regular manner provided by the discourses of power. However by applying it in present era of vast and dynamically changing world of technology societal supremacy functions through text e.g. employment files, medical reports, psychiatric evaluations, books and even via blogs and most importantly constitution (written legislation) that enables social control via male standpoint. Therefore linguistic echoes as mirror reflection of male authority as universal declaration via power and authority of words thus proclaiming and reinstating world as male dominated society. However, by authority it means to have hegemony-control or have an ability to get things done using any mean possible most specifically words in the current scenario. Similarly by power it means to have expertise, control or/and persuasive rule over others (Smith, Dorothy cited in Stephen Hicks.2009).

Accordingly in case of present research if the author or transcriber is male it may include his subjective beliefs in translation and writing rather than to be truly objective hence the text has a binding power not only from feminist perspective of Dorothy Smith's but also from the Islamic perspective of Quran and Sunnah on the basis of which Constitution of Pakistan is laid to an action. Thus by incorporating above two theories of Dorothy Smith from socialists feminist perspective we find it smoothly capable of reflecting male standpoint induced in Quranic literature and with Quran as the basis of Islamic belief, words indeed have a binding power. Therefore by employing these theories in current research it would not only help in explaining how male members of Pakistani society use self-proclaimed Quranic verses in subjugating and

dominating women's. Where Pakistani women with little to no knowledge of being manipulated into accepting what is as it is without being able to questions does indeed seems to be at disadvantage in comparison with male who own the society for themselves.

Chapter no. 3



Research Methodology

Social Research refers to the research conducted by the Social Scientists which is followed by the systematic plan. Social Research methods can generally vary between Quantitative/Qualitative dimensions (Kothari, C.R. 1985). However research methodology plays a very pivotal role in producing reliable facts. These facts can be produced only by using the appropriate research methodology.

Therefore this chapter describes and explains the methodology of research on which current research is based on and techniques used in carrying out of research design. Methodology is the theoretical analysis of the method suitable in the field of study. Following are the steps that have been taken in conducting this research.

3.1 Methodology

The present study is based on primary and secondary sources of data and makes an attempt to examine the rights of women in Islam by using content analysis technique. It is primarily a fact finding study based on the exploratory method (Sivarajan, Volume-3 | Issue-11 | May-2014). This study evaluates the long term marriage rights of women in the perspective of Quranic Surah namely Surah Nisa and Surah Al-Baqarah respectively and describes the situation of Muslim women in Pakistani society. Thus this study is based on the Descriptive and Historical method of study wherein 20 in-depth interviews will be conducted to explore and interrogate the views of married, separated, divorced and widowed female.

3.2 Universe of the Study

The Federal of Pakistan was selected as the population/universe of the study as Islamabad (Federal) is capital city of Pakistan with various backgrounds and nature of people who have liberal and sometime orthodox cultural values regardless of their attachment with different rural settlements at its outskirts.

Hence, neighborhood of Islamabad was considered as the area of research wherein 20 married, separated, divorced and widowed women were selected to conduct in-depth interviews in order

to conduct embryonic religious comparative study with legal constitutional binding of Pakistan in reference to women's marriage and marriage related rights.

3.3 Tools of Data Collection

Semi-Structured interview guidelines were used to collect data in-order to have a detailed representation of women's available rights that they enjoy in their daily life experience. Further the researcher investigated and gathered the views of married, separated, divorced and widowed women to get a clear picture of rights practiced on daily basis and the prescribed rights assigned to married women by Divinity itself via content analysis of Surah Al- Nisah and Surah Al-Baqarah thus conducted by the researcher herself.

3.4 Respondents

5 married, 5 separated, 5 divorced and 5 widowed women were selected from around the neighborhood of Islamabad to conduct in-depth interviews in order to maneuver embryonic religious comparative study with legal constitutional binding of Pakistan in reference to women marriage and marriage related rights and its practices in Pakistan.

3.5 Sampling

Non-random purposive and snowball sampling method was used for the selection of the sample from neighborhood of Sector G-9/1, G-10/4, G-11/2, G-15, F-10, F11 of Islamabad were selected on the basis of researchers convenience for the availability of respondents in respective areas.

Whereas the sample size regardless of above mentioned strict distribution was gathered in preference to the saturation point when reached. Among these Semi-structured interview guidelines with multiple questions were used so as to keep respondents interest intact and to get valid and accurate responses.

3.6 Data Analysis Technique

As the current study is based on primary and secondary (historical) data analysis thus for the first part of the research content analysis technique was used by the researcher to analyze secondary data that was gathered from Quran Al-Nisa and Al-Baqarah along with the constitution and law abiding acts were considered and listed down in reference to the marriage and marriage related rights available to Muslim married, separated, divorced and widowed women both in Quran and Pakistani Law itself.

However for the second part of the research's analysis of primary data analysis technique was adopted that required using semi structured interview guideline as the data collection tool from married, separated, divorced and widowed women of Islamabad, which was later analyzed using thematic data analysis technique as a tool to evaluate and inspect the data.

3.7 Pre-testing of Research

Researcher used pretesting technique in a controlled environment so as to determine pros and cons of prescribed issue on discussion. That helped the researcher to make amendments in semi-structured interview schedule guideline along with new pattern and ways of probing and investigating so as to keep the given discussion calm and peaceful. Further the results of the current study are presented in the form of themes that will be clarified in descriptive manner in concerned chapter.

3.8 Ethical Concerns

However ethical concerns of the research included appropriate way of investigation and cross-examination of respondents replies. Additionally, researcher followed the ethics of research in terms of confidentiality of the information provided by the respondents, self-esteem and privacy,

democratic freedom and also avoided questions that may embarrass or brought shame to the respondents.

3.9 Data Collection Process

During the data collection process people were found a bit reserved in the beginning and shy to share their true feelings and concerns regarding the given issue. That required second and third visit to get more detailed and authentic data for the validity of research. Hence researcher visited more than once in-order to develop rapport, a friendly atmosphere/relationship between the participants and herself thus to get stakeholders trust and enough confidence to record their true sentiments and situational background in this regard.

Chapter no. 4

Data Analysis and Interpretation

As the current study is based on primary and secondary (historical) data analysis thus content analysis technique was used to analyze secondary data that was gathered from Quran Al-Nisa (Surah no 4) and Al-Baqarah (Surah no 2) where in English translation is done by Abdullah Yusuf Ali, along with the constitution and law abiding acts were considered and listed down in reference to the marriage and marriage related rights available to Muslim married, separated, divorced and widowed women both in Quran and Pakistani Law itself.

However for the second part of the research's analysis of primary data it was gathered using semi structured data analysis technique from married, separated, divorced and widowed women of Islamabad and analyzed using thematic data analysis technique as to tool to evaluate and inspect the data.

4.0 Content Analysis of Surah Al-Nisah and Surah Al-Baqarah

Instructions against marriage without consent

According to the Article 16 of Universal declaration of Human Rights, all individuals irrespective of their religion, cast, creed, nationality, or/and faith are allowed to enter in consensual marriage and have a family. However by consensual marriage it means a marriage with consent and in case of Muslims and Islam, Quran has made it explicitly clear in such words:

"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 Allah brings about through it a great deal of good" (Quran, Al-Nisa 4:19)

Similarly, Pakistani law decrees under the rights provided to women under family law Child Marriage Restraint Act, 1929: "*Marriage of girls during childhood is prohibited. The parents and the nikkah khwan both are liable to be punished with imprisonment and fine if they are involved in arranging the marriage of a girl who is under sixteen years (That the superior Court and the Muslim jurists have established the principle that any such marriage will be considered valid.) Minimum marriage age was extended to 18 years through an amendment in family law amendment (Family Law Courts (Amendment) Act, 2008).*

Hence it is clear from the above illustrated Quranic Ayat, 4:19 and section of law that no marriage is considered valid until it is with the consent of both parties regardless of their gender. For further clarification and to acknowledge the distribution of responsibilities among men and a wife it is declared by Muslim Family Laws Ordinance, (1961) Section 5 that:

"The nikkahnama form to be filled and to be registered with the nikkah registrar of concerned union council and this is the responsibility of husband. In case of husband's failure to obtain registration of his marriage, he would be punishable with imprisonment which may extent to three months and fine which may extent to one thousand rupees".

It is rudiment in Pakistan to get the Marriage Form (NIKAHNAMA) signed by two witnesses from each side of groom and bride at the time of wedding. This is just to provide evidence that the relation between man and wife is legitimate as Pakistan is an orthodox state where women are convicted for dishonoring the family in Shariah court only for choosing a groom for her. However there are many other similar cases like these and to avoid extreme

measures be taken against them our constitution so derived from Holy Book Al-Quran make it rudimentary to sign a paper that will not only provide proof, a binding of legitimate relation between spouses but also provides women with safeguards against the rest of the world.

Directive to pay Meher (Dower) to women

Second pre-requisite of marriage after consent of both parties in Islam is "Maher" also known as Bride's price or wealth or/and a gift from man to his wife. It is money that groom agrees to give his bride on the day of wedding as a gift without which they cannot bind in the ties of marriage (Anonymous, 2006). It is decreed in Quran, Holy book of Muslims that:

"And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer" (Quran, Al-Nisa 4:4).

And to provide with the affirmation and to support that our constitution is indeed derived from Quran, it is stated in Rights Provided to Women under Family Law Ordinance, (1961) Section 10:

"Provides details about that in case of non-specification of mode of payment of the dower in the nikahnama or the marriage contract, the entire amount of dower shall be payable on the demand of wife at any time".

It is thus made statutory to provide women with socio-economic security and enable them to take care of themselves in case of divorce till they get competent enough to earn on their own or get settled as needed (Anonymous, 2006).

Divine instructions for men to marry more than one woman

Islam is a very flexible and moderate religion yet misunderstood by many therefore in terms of allowing man to practice polygyny, Quran states few pre-requisite before man can marry another woman:

“If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice” (Quran, Al-Nisa 4:3).

From the above Ayat it can be concluded that men can only marry another if they guarantee equality between both wives however if he fails or fear to do so he should stick with the one he has and be good to her in justified manner, that will help him from doing injustice and guilty of sin.

Although if a man proclaims to marry another it is directed in such words:

“But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: Would ye take it by slander and manifest wrong”? (Quran, Al-Nisa 4:20)

Similar wisdom has been advocated in reference to above directives as: *“Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, Allah is Oft-forgiving, Most Merciful”* (Quran, Al-Nisa 4: 129)

This illustrates that man must pay Meher no matter what and never ask for it back along with directives to stay true to both women and do not incline towards the one rather try to be fair in treatment and love because in doing so they will not only be defaming themselves but also going against the manifestation of Quranic advocacy “man as a head, beneficiary and protector of women, 4:20” thus they must try their hardest to be fair between wives or to come some sort of friendly agreement to have another with his prior wife.

However for further relevance and legislative binding to protect woman's right it is administered in Muslim Family Laws Ordinance, (1961) Section 6 that:

“Prohibits second marriage of husband without prior permission of first wife, if he does so he would be liable to imprisonment which may extend to one year or fine which may extend to five thousand rupees”.

Commands for whom men can marry and with whom they cannot

In order to keep men from dilating from pious path Islam has set some restrictions on whom men can or should marry and with whom they must not, that is most astutely (wisely) elucidated as:

“And marry not women whom your fathers married, - except what is past: It was shameful and odious, - an abominable custom indeed” (Quran, Al-Nisa 4:22)

Another similar prohibition has been made in such words:

“Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have

been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful";- (Quran, Al-Nisa 4:23)

Above two Ayats evidently and explicitly elucidates the fact that man must not marry their mother (women with whom your fathers married), step daughters, foster sisters and two sisters in wedlock at one and the same time and so on. However what practiced in past is forgivable on the basis of obliviousness of the fact.

Further elaboration regarding whom men can and cannot marry along with divine instruction to pay Meher is asserted as

"Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise" (Quran, Al-Nisa 4:24)

This clarifies the fact that men can legally marry all with gifts from their property as dower/bridal gift, other than those prohibited and mentioned in Surah Al-Nisa 4:22 and 4:23.

Instructions regarding men as the protectors and maintainers of women along with how men can perfect the behavior /actions of their women

Islam is a strong advocate of gender equality with distinct roles assigned to each gender as a part of cultural discrepancy. It thus emphasizes on the moral excellence for a leading position as the

head of family should be held by an individual with strong mental restrain and physical strength to protect and maintain the family. The Quran pronounces in this regard:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all)" (Quran, Al-Nisa 4:34)

From the above illustration it is evident that for the smooth running of the family it was imperative assign some executive role to any one of its members, for which Islam choose man not only as the protector but beneficiary of the women as well. Hence by being a head of the family man are bound to perform not only a role of breadwinner but also guardian of his wife.

Similarly, Pakistani law binds man to provide for woman as a legislative requirement. Therefore it is stated in Muslim Family Laws Ordinance, (1961) Section 9:

"Provides that in case husband fails to maintain his wife adequately or where there is more wives and fails to maintain them or one of them equitably the wives can claim the past as well as future maintenance as a matter of right".

Under Family Law Ordinance, (1961) of Pakistan it has been made obligatory for man to provide for women during marital affirmation and after dissolution of marriage for future maintenance and if in any case man fails to do so he will be charged as guilty and legal action will be taken against him on complain made by his wife.

Regulations for getting separated

Every relation has some ups and downs not all are made in heaven as perfect as one would fanaticize. However if situation gets out of hand and one fear for his/her life as threatened in any way weather emotional distress or physically harmed it is one's own obligation to take responsibility for the wellbeing of oneself, for which Quran dictates:

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do" (Quran, Al-Nisa 4:128)

Hence, within the boundaries of Islamic injunctions women are free to opt for the right of separation if they feel dissatisfied from their current relationship with their husband or fear brutality from them. However it is recommended to both husband and a wife to come to a meaningful arrangement that would be considered pious for both man and wife.

Similarly Pakistani law under Family Law Muslim Family Laws Ordinance, (1961) proclaims in this regard:

"(Section 7) provides procedure of registration of divorce it is the responsibility of husband to send notice of divorce to wife and arbitration council as well. If he fails to do so he will be liable to imprisonment which may extend to one year or with fine which may extend to five thousand rupees or with both"

"(Section 8) provides for the possible delegated rights of divorce to the wife and in case she wishes to exercise that right, then the provisions of Section 7 shall be applicable in its true spirit"

From the above mentioned Ayat and law's section it is evident that women has a right get separated at any time they wish in accordance with the fear or harm that they may sense might come to them weather emotionally, spiritually or physically regardless of all odds and discrepancies.

Divorce rights

Islam has provided husband with the authoritative power/ right to dissolve or end marriage, in case it fails to complete its main objectives or spouses find it difficult to live harmonically. However if couple finds it erroneous and desires to reverse the action of divorce then they can do it only if they perform a ritual of Halala. The dimension of this power is explicable described in the Quran:

“So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand”
(Quran, Al-Baqarah 2:30).

Meaning the only way to reverse the action of divorce and re-marry the same woman (his x-wife) that man has divorced is if she marry another and that person divorce her willingly without any prior arrangement or threat.

“When ye divorce women, and they fulfil the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to

you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things" (Quran, Al-Baqarah 2:31). After divorce has finalized and woman has fulfilled their Iddat, man must not take them back to hurt them once again or furthermore but set them free on equitable terms.

Similarly another Verse says:

"When ye divorce women, and they fulfil the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not" (Quran, Al-Baqarah 2:32). When divorce is initiated and women has fulfilled her Iddat it is not polite of society or anyone to stop her from marrying their former, if they both mutually agree on the given notion.

According to another Verse of Holy Quran:

"A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others)" (Quran, Al-Baqarah 2:229).

It is rudimentary to keep in mind that the action of divorce can only be reversed twice this means that the third time would be the final cliché of the inauguration. It is also made obligatory for man not to transgress (misbehave) with women as these are the limits so set by the divinity itself.

Similar wisdom has been brought to light with injunctions to pay dower after divorcing wife in-case it has not been paid before:

"There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means; - A gift of a reasonable amount is due from those who wish to do the right thing" (Quran, Al-Baqarah 2:236)

"And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do" (Quran, Al-Baqarah 2:237).

Men are bound to pay bride's wealth even if they divorce them before consummation given that the price has been fixed then the half will be must to be paid by man until it is remitted by woman while the half is of man's and it is up to him weather to pay or remit if all together.

"For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous" (Quran, Al-Baqarah 2:241). It is prerequisite that man must pay the dower maintenance) for women on a reasonable scale.

Rights provided to women under Family Law, The West Pakistan Family Courts Act (1964)

Section 5, schedule 1 part 1 provides that following matters comes within the ambit of family Courts:

- Dissolution of Marriage (including Khula)
- Dower
- Maintenance
- Recovery of Dowry Articles
- Personal property and belongings of a wife

Section 17-A Interim order for maintenance²⁵. The Family Court-

- (a) In a suit for maintenance of children, Court shall pass interim order for maintenance immediately after filing of the written statement.
- (b) In any other suit for maintenance, Court may at any stage of the proceedings pass an interim order for maintenance. Whereby the father shall make payment by the fourteenth of each month in advance. Hence, in case of any default in payment the Court shall strike off the right of defense and decree the suit.²⁶

Rights of a woman to bear and rear child

The definition of marriage varies according to the cultural variations, but it is primarily an institution where in personal, financial, cultural and social relationships, along with sexual relation between the spouses is acknowledged and practiced (College, 2012). And through this certified bond which men and women are provided with an opportunity to procreate and have legitimized children. In this regard Quran so comprehensively relates:

"The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do" (Quran, Al-Baqarah 2:233).

It is clear from the above Verse that both man and woman has a right to have a child along with the liberty of none of the parents will be judged for the actions of their kids nor will the children be judged for the actions of their parents. Furthermore if they decide to take separation or opt for divorce they will not be charged sinful similarly parents are allowed to hire a foster mother for kids given that man provide for the mother of his child on equitable terms.

However Pakistani law also provide mothers with certain benefits in this regard under Civil Laws, Mines Maternity Benefit Act (1941), it is stated: *"This Act prohibits the employment of women in mines for a certain period before and after childbirth and to provide for payment of maternity benefit to them. In case of death of women her family would be entitled to receive the maternity benefits. Dismissal during period of pregnancy is prohibited"*

Similarly another one of such benefits provided to women under Civil Laws, The Maternity Benefit Ordinance (1958) Act: *"prohibits the employment of women workers for a certain period before and after childbirth. It also provides for payment of maternity benefit to"*

them. In case of death of women her family would be entitled to receive the maternity benefits. Dismissal during period of pregnancy is prohibited".

Above mentioned both acts provide women with guaranteed safeguard for they will not be terminated on the basis of pregnancy but will be given a leave of sometime before and after pregnancy. Also if a mother to be dies before or after the procedure of childbirth then the payment of maternity benefit will be provided to their family.

Right of a widow

Islam is a religion of immense perspicacity (clear-sightedness) and wisdom where in it not only corroborates (confirm) the rights of all regardless of their cast, class, creed, sect, colour and even gender. Hence in this regard it also does not contradict from its verdict of equality on the basis of social or/and economic status that in given society denies widows from the right to have a normal life as all women around them. Therefore, Quran pronounce to this standing as:

"Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise" (Quran, Al-Baqarah 2:240)

From the above stated Verse it explicitly clear that widows are allowed to do whatever they please on the basis of the moral conjunctions or morality that does not necessarily mean they need to wear white dress or avoid going to the harmonious or matrimonial ceremonies/gatherings as these were the practice of past and out of Islam.

From the above discussion and enlisted rights with reference to Quranic Verses and Constitution of Pakistan itself it can be concluded as a part of first half of research analysis on the basis of

secondary data analysis technique that Islam is indeed a very vast and distinct religion with variety of advanced nomenclature and techniques providing safeguard to all regardless of their cast, creed, color, etc. including married women. However Islam and Muslim culture/ practices is and has been mistaken for being unsympathetically orthodox and conservative of gender equality yet above mentioned Ayats suggests otherwise.

Similar is the case of Pakistan and its cultural practices that are known for the brutality observed against women regardless of the mentioned facts in form of law's section as a part of legislative binding since 1960's can be put to question under one condition that is unavailability of justice to women. This may be causes one out of two reasons firstly; because these laws are just words written in some books, a bill though passed as law but not practiced in courts or/and secondly probably because women are either unaware of their rights or are so indebted to the deep rooted cultural practices of past that regardless of how much educated or not they find it immoral to complain against their husbands thus fail to claim for justice and suffer from injustice in return.

However what is the reality of cultural practices of Pakistan and the extent of married women's rights practiced in Pakistan can only be determined in the second half of research analysis based on primary data collection that involves in-depth interviews with the help of structured interview schedule from five married, five separated, five divorced and five widowed women.

Thematic Analysis of Stakeholders

The second part of the current research that is based on the thematic analysis of primary data that was gathered using semi-structured interview schedule under the purposive sampling technique that turned into snowball sampling technique after data collection process started by the researcher. This research snared data from married, separated, divorced and widowed women of Islamabad under the ratio of five respondent for each category that increased to 6 and 7 till the saturation point reached.

However for the thematic analysis it is a technique defined by many as a method for classifying, categorizing, scrutinizing, analyzing and reporting patterns that are known as themes within data (Braun & Clarke, 2006: 79). It has also been presented as an autonomous qualitative descriptive technique that provides essentially fundamental skills to researchers for conducting many other forms of qualitative analysis.

4.1 Married women as a stakeholder

This section entails the alleged magnitude of rights so enjoyed by women of regular retrospective. Although it is to be kept in mind that none of the themes shows sequential order but derived at random from the raw data collected using in-depth interview schedule. Also the naming of the themes is from the researcher's self-pervasiveness that to the best of her knowledge described and entails the meaning of the research participant's views and perception.

Right to have a choice in marriage

Under the purposive sampling technique that turned into snowball sampling technique after data collection process started by the researcher where it got snared with the maximum number of

married women in proportion to working women. Wherein, most of them claimed they were married with their consent accept for one who married a person of her parent's choice.

Among these maximum number of respondents claimed to be married under the notion of love as in love-marriage while rest concluded to be married under the model of love cum arrange marriage in which they either convinced or deceived their parents to marry the person they loved.

However in Islam it is rudimentary of parents to ask their sons and daughters for their will/consent in marrying the person they so choose for them and without which know marriage is found legitimate (Ghosh, 2009). Hence first step in completing the vows and officially declaring a man and a woman as husband and wife it is conditioned by Islam that the consent of both parties are ought to be indulged for the successful married life ahead. Similarly on the basis of definition marriage is unification, a bond between the two individuals on the basis of voluntary consensus.

On the contrary to just the consent, a so called voluntary consensus of individuals in marriage it furthers requires some sort of assurance a will-full connection knowing or calling of some sort for a man and a woman to marry one another for which it is considerably important for individuals to have a contact with one another. For this query to be reassured and measured if really practiced in Islamabad, Pakistan by research participants, researcher posed a question to her respondents in reply to which almost everyone got a chance to contact their future husband some after nikah and few after engagement before nikah and rukhsati. And during that time they utilized it best in knowing their future husband for further referencing in life after marriage.

Women's right to choose a husband

Although women of Pakistani society are not considered as trust worthy participant in choosing a groom for themselves, it was still considered by the researcher to inquire about the personal feeling of those women in-order to probe how they feel and what are their thoughts on should they be given a right to choose a husband on their own whether they agree or disagree on the proclamation. During the discussion one of the participants shared her views as:

"Off-course they should be given such rights, though I can't argue for the old times or should I say my time when I got married but now, we are living in 22nd century and it's about time we change our habits of imposing our decisions over young ones and accept our responsibility as let them do the same for themselves".

While rest of the participant shared the same views with few changes in perspective and approach wherein they expressed their faith and trust in their parent's decision derived out of pure love, similarly another participant said:

"I think parents and women should choose a groom by mutual understanding because this would help women to understand where she is heading".

However among the rest of the participants few did mention religious binding in asking for women's will her consensus to marry the person so choose by her parents. After all, it is first prerequisite of Islam to bring two parties on same page on the basis of their voluntary basis without any intimidation or threat or force, etc.

Besides the main goal of the marriage is to bring alliance, accord, love, peace and affluence for which it is imperative to matrimony as successful and prosperous built upon the

compatibility of the spouses on the basis of understanding, acceptance of looks, fondness and aspiration (IM, 2011).

Women's should contact future husband before marriage

According to the respondents women should indeed be given a right to have a contact with their future husband under multiple reflective reasons starting with knowledge about level of compatibility, nature, choice and behavioral patterns. During this conversation one of the respondents after agreeing with the notion added:

"Parents can only do so much as choose a right family for you but knowing the person and judging him by one meeting is a bit difficult because everyone hides themselves under the shell of innocence and pious. You can never know who that person actually is and what his nature is until and unless you talk to him more than once".

Similarly another participant said:

"It will not only you to know your husband better but it will also give you opportunity to either mold yourself according to his wishes or mold him according to yours this will help you adjust more easily among your in-laws and prolong your marriage till death do you apart".

Yet another respondent shared similar but a bit distinct views in connection to her other counterparts, as this respondent did agree to be given a right to have a contact with future husband prior to marriage but also mentioned it as not important as other would feel it to be, in words as below:

"It is good to have such rights at hand but it is not as significant as some people would suggest it to be though a woman may contact her future husband to increase the level of familiarity and understanding but it is not momentous to do so".

Most successful type of marriage according to stalk holders

Rendering to the research intendants most of whom claimed arrange cum love marriage is most successful of all with the relevance of parental advice and most importantly their blessing at hand, individual reaffirmation and appeal towards each other filled with affluence of aspiration and affection is the key to efficacious married life. One of the appellant shared her views as:

"Arrange com love marriage is best of all. Parent's choice with your approval after deciding if that person is compatible for you, with you, if that person is not cynical (shakki) because these things will hurt you after marriage and nothing can fix these error in human behavior".

In words of respondents favoring love marriage one of them said:

"Love marriage is most successful for its perk of better understanding, compatibility level and most importantly tolerance towards each other is the core of all fundamentals. Plus it is a given fact that your parents can only do so much as choose a right, nice , decent family for you but what about the nature of the person you are about to marry, who will guarantee you and him are compatible. "

However there were few who rendered to Arrange marriage as the best, most successful form of marriage, these were the people who trusted their parents with their life. For them parent's blessings, their like was of most importance than their own and feared for their decisions might lead them to hell in life and afterlife for real.

Hence in reference to it one of the respondents she said:

"Arranged marriage is best, because parents know our nature and parents choose the man according to it".

While another respondent said:

"Arranged married is better because parents are more experienced than their children and they know what is best for their children".

Right to meher (dower)

Second most important pre-requisite in of marriage whether in accordance to Islam or constitution of Pakistan is paying bride's price also known as meher in Urdu and Arabic languages or dower in English. It is the price paid by the man at the time of saying vows and making promises such as to keep her safe, and defend her and her honor for the rest of his merry life. In Islam it is important to pay meher without which marriage is incomplete with a slight weal to man and privilege so assigned to women from which they can resign at will.

It is decreed in Quran, Holy book of Muslims that:

"And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer" (Quran, Al-Nisa 4:4).

Social importance of meher

Transcribing to the views of the respondents in response to the social importance of meher it is considered of no importance more than the fact that it is the right and privilege so assigned to women by the Allah Almighty thus it is up to their indecisive power and will to choose whether to give it up or not. Hence for maximum number of the respondents meher is just an amount of

money that men are bound to pay by the commandment of divinity and constitutional binding. One of the participants used a term of protection to describe the importance of meher under the following words:

"Meher is "Protection" from the society, it protects women if the meher is very large than men might avoid divorcing her thus he will try to maintain the sacred bond of marriage"

Similarly another respondent said:

"The importance of meher is that it is woman's right and withdrawing it would mean woman's weakness hence socially speaking it shows women's worth before the male oriented society of ours".

For the further elaboration on the current perspective respondent were asked if meher in any way secures the marriage of women or stabilizes or guarantees securing her future after divorce they replied negatively. Most of them declared it to be deceiving in terms of security for it is just an amount ready to be spend that cannot last forever neither can it ensure protection against harsh calamities of the world. In discussion to the progressing retrospective one of the respondent said:

"Meher does not secure women's marriage or her life after divorce because it is a men's society they can do whatever they want. We women cannot feel secure by the amount of meher that is easily cut down to minimal with the help of Molvi at the time of nikah".

Yet another respondent appealed:

"No I don't think meher secure women's marriage despite of the fact that in media it shows that by having a large meher will somehow stop divorce from executing or that it will keep man in check but none of it happens".

In this regard some of the respondents were under the impression that by demanding or setting huge amount of dower parents some time creates a victim not only out of man but their daughter as well. When man unable to pay meher and woman refusing to let go might lead to man thinking his wife as greedy and sometime it also happens that man refuse to divorce his wife regardless of how much she wants him too only because he is unable to pay the brides amount.

Standardize amount of meher

Referring to the stakeholders responses on the standardize amount of dower almost all of them said it should be as much as man can pay easily without any financial difficulty or trouble of any sort. One of the respondents said:

"No money can be compared with the respect and good habits that a man could give to his wife. But money should be according to forth coming future or may be equal to provide maintenance for a year".

However according to the Rights Provided to Women under Family Law Ordinance, (1961) Section 10:

"Provides details about that in case of non-specification of mode of payment of the dower in the nikahnama or the marriage contract, the entire amount of dower shall be payable on the demand of wife at any time".

It is thus made statutory to provide women with socio-economic security and enable them to take care of themselves in case of divorce till they get competent enough to earn on their own or get settled as needed (Anonymous, 2006).

Meher should be paid right after marriage

The privilege of bride's price according to Holy Book of Muslims should be paid right after marriage but if a man decides to delay the payment with consensus of woman can keep till they

demand. But according to constitutional binding and the agreement so made to be signed by both parties for the legitimacy of union between the two it gives option to the couple if meher is to be paid right after marriage or after divorce. Hence in this regard Holy Book of Allah inculcates that men who pay meher as soon as possible are considerably pious among other similarly for those women who withdrew from this privilege willingly are considered pious among others. During the transactional discourse one of the respondents said.

"Off-course it should be paid right after marriage as is instructed by Allah Almighty".

Similarly another participant said:

"Yes it should be paid right after marriage as suggested in Quran but there is no harm in delaying it or paying it later on".

Hence briefly fabricated it is fair to say that respondents though agreeing with paid in advance do not mind if paid later or kept till man feels financially stable to pay it in installment or full.

Right of separation and divorce

Pakistani women has a right to separation and divorce

Maximum numbers of women of federal territory of Islamabad Pakistan are under the impression of unavailability of a right to separation or divorce. What is advocated by the female vocalists or feminist of Pakistan is all but the truth because in cases like such women are never trusted until any sign of violence is witnessed on them. And in some cases even after the clear signs of struggle they are deprived of the justice that they so desire and deserve. In views of one of the respondent:

"Yes they do have such rights but only verbally and in media however in reality the story is totally different. Regardless of all the rights and privileges so assigned to women in Quran and by Law they fear practicing it because of societal pressure".

Similarly another respondent said: "women don't actually have the right to separation or divorce. Rather it's just an illusion, a fiction created by the media".

Women should be given a right to separation and divorce

According to the maximum number of the stakeholders of the research women should certainly be given right of separation if not divorce. It is crucial for them to be dispensed with such rights in-order to safeguard their interests and life, if in any case they desire or wish to be free from the peril of the person they are living with. Following are the views of few respondents this regard:

"Women should be given such rights as it is a women's right which Allah has given her in Quran but usually denied by men of our self-proclaimed society".

Yet another one said:

"Ladies should be assigned with such rights so that they may defend themselves but with few restraints as women by nature are very emotional and by emotional I not only mean sentimental but aggressive and single minded".

In contrast yet similar to above mentioned retroactive speech few of the respondents agree to disagreed on the above mentioned notion of query. For these respondents women should be avoided to consign with such power and responsibility as they are emotional, sentimental and single mindedly aggressive that could lead to disasters conclusions if not frisked (leaped) with caution. Hence in words of on the participants:

"No women should definitely be not trusted with such rights because women are more emotional than men, thus they are un-trustful with such a power".

Similarly another respondent said:

"Women should never be given a right to divorce because such rights are exclusively given to men hence it should be with them besides women are too unpredictable to trust them with these rights. They call themselves sensitive and caring instead they are blinded by their emotions at every turn of their life".

Circumstances leading to separation or/and divorce

Almost all of the respondents said only extreme circumstances lead to the decision like separation or divorce where one or both of the spouses are being the victim of injustice or cruelty either physically, spiritually or financially. However by extreme circumstance most of the respondents meant when a woman is the victim of abusiveness or violence perpetrated either by her husband or in-laws. In this regard participant claims:

"Extreme circumstances lead to extreme decisions hence it is hard to imagine what one would go through in-order to opt or deny this right to be exercised for or against her".

Similarly another respondent said:

"These decisions are made when situation escalates and worsens with every past hour it could be that the man is abusive and involved with other woman like 2nd marriage or in extra marital affairs or even due to shortage of money as in financial crises".

Yet there are certain who claimed otherwise suggesting these as most undoubtedly circumstantial conditions that cannot be pre-judged by any rather felt and correctly expressed by the victims of such fate. In this regard few said:

"Depending on the situation women's in and family's background, only these things can tell and time itself whether family will support it or not. Moreover it is fact of society that looks similar to that of people's words verbal claims are deceiving hence most high and mighty among us falls first thus people who are strong advocate of divorce and separation right for women sometimes go against it when it comes to choose it for someone close to them just so they can maintain their reputation in the society".

By the same token other by claimed that these decisions are not based on voluntary composites rather involvement of family is most crucial of all, wherein women not only requires their permission but also support because it is considered bad of woman to go to court let alone all by her lonesome for that matter. Hence by reentering her past and present one of the stakeholders who appeared to be working woman, a lecturer in university shared her personal experience as:

"It is all depends on the family and its beliefs plus its way of seeing things. As there are few families like mine who wouldn't support to go for separation or divorce regardless of how much educated or modern we are, no matter how much I suffer even if I am maltreated or abused by my husband they would never allow me to take divorce".

Therefore we can say no matter what woman does or achieve in her life, no matter how much empowered she claims to be, she'll always need her family most importantly male counterpart either in form of father or brother.

Responsibility of separation or/and divorce lies on...

Conferring to the views of respondents the responsibility of separation and divorce lies on both man and his wife. It is thus a decision cannot be made without any reason out of blue similar to the fact that we clap with two hands and not just one. Hence most of the respondents were of the belief that it is circumstantial event happens only after a point where there is no return from, this situation might be caused by woman or man hence both could be put responsible and charged with the grievance along with the family members as well. Therefore by putting family as in-charge of such decision one of the respondents shared her reservations as:

"It all Depends on the situation because sometime man divorces his wife on his own will while other time because of the pressure of his mother or/and sister whereas in case of separation, it is woman who demands for divorce of-course with the approval of family because without them where would she go and then it all depends on man if he frees her or not".

Similarly another respondent said:

"Family I guess, these are circumstantial things that cannot be pre-judged or based on premonitory beliefs".

Yet another participant while blaming the state of affairs and conditions said:

"Sometime man and sometime woman, it all depends upon the situation and circumstances that may be prevailing".

However when these respondents were inquired if they are to blame family for as the source behind the decisions like separation or divorce they said it all depends on the perspective and the

side you are on. Hence if you are from girl's family then you'll blame men and his family and vice versa. Similar to this syndicate beliefs one of the respondents elucidated the issue as:

"Some would suggest dominating males who are conservative and distrusting of their wife's, who doubt their women and reprimand them for no reason or on minor issues are responsible for divorce while others might claim women are responsible for being subserviently incapable of making home given that whose story you rely on and whose you declined for good".

Regardless of most respondents suggesting it as a way of seeing things a contingent ailment there were however few who stated families are in one way or another influential while taking such decisions in following words.

"Sometimes yes families are responsible and sometimes not but either way in decisions like marriage, divorce and separation you do influence family and get influenced by it, it's a reciprocal effect you can't avoid family even if it's a court-marriage. Because one day or another you will need them and if not need them you will miss them and will develop a desire to meet them or see them at-least if not talk to them".

Similarly another one held:

"Yes families do but only sometimes when they are given the option to do so otherwise half of the time men now a days are so impatient in jumping the gun that they divorce women out of rage and regret it later and some even don't even bother to remorse at-all".

Families reaction to separation or/and divorce

Most of the respondents said it is hard to tell what will be the reaction of our parents if "God forbids" it happens, or will they be supportive enough or not. But the fact of the matter is

regardless of all the development and so called modernity among Pakistani counterparts there will always be hollow cavity filled with orthodox beliefs of our ancestors who considers divorce as a black spot on woman. Equally for some it is considered as taboo which is why it could happen that family would not be inclined in favor of separation or divorce regardless of what their daughter might be going through. During these session one the respondents countersealed as:

"It is all depend on family type, their thinking pattern and belief system. No one can tell who will support and who will be against it because sometimes even if family is in favor of divorce or/and separation girl pleads against it and vice versa".

Similar to above stated quote another participant said:

"No one can tell if any family is in full support of or against the divorce or/and separation right until and unless someone close to them suffers the same fate and they get to decide what ought to be done. That and only time can tell if somebody so against such rights might support it fully to bring comfort in the life of their loved one".

Men as protector and maintainer of wife

Husband as the sole provider of the family

In-order to measure the obligation of husband's to the family as the sole provider, maintainer and beneficiary respondents were asked if there husband bear all their expense and if they are the sole provider of the family. In response to which almost all said replied with yes, agreeing that they do fulfill this obligation however for the few whose husbands were out of job and were not acting as the sole provider of the family they found taking help from their immediate family member while living in joint family system either from brother or father for that matter.

Although there were few whose wives were willingly supporting the family regardless of their husband's massive income and impulsive denial for taking any money from their wives. One of such respondents shared:

"Yes he is regardless of my employment status he doesn't take a penny from me and bear all household expenses on his own".

Irrespective of all there was but one who shared her insightful yet depressing story about how she is responsible for the family considering her husband's high position and his gigantic salary, as: *"I and my husband both work, he sends most of his money to his mother and sisters while the remaining money combined with mine is used to run the house".*

Men giving money to their wife

On the question about monetary transaction almost all of the respondents replied their husbands like to keep the money for themselves and only lend them to fulfill household necessities or only when it is need. As one said:

"No I do not receive his whole salary but on monthly basis so that I can buy whatever I want, whenever I want. I also save some money for emergency purposes. Also he does give me some extra amount of money in middle of the month if I ask for it. He is so sweet and kind to me "Mashallah". (smiling)

Few of the respondents also replied in contrary to others suggesting they don't receive any amount of money not even for emergency purposes though their husbands fulfills all the given needs at hand. Similarly there were few who though agreed that they receive money yet all that money is well spend at once on grocery shopping or paying bills and more. Respondent claimed:

"No I do not receive salary but pocket allowance to purchase what I need on monthly basis although his salary is given in the hands of my mother in-law she is the acting head of the family".

Yet another said:

"No, my husband only gives me small amount of pocket money and only when it is needed, not prior to that".

Unlike most there were also few who declared that their husbands are the true maintainer and beneficiary of them by regardless of their job don't take a penny from them yet give them all their money even more if required. These were the women considering themselves to be lucky enough not to be deceived by the income they receive as they themselves has to return it to their husband so that they can spend the rest of the month in peace. One of the participants shared:

"My husband gives me his whole salary and I have to return it to him but he only keeps a small share of it rest of it is then transfers into my personal account. Similarly whenever he receives bonus or stuff he gives it to me and even other than bonus money, he lends me money even if I don't ask for it. He is such a nice person, I feel lucky and I love him a-lot".

Stake holder's thoughts on "men as maintainer and beneficiary of women"

Almost all of the respondents agreed with the phenomenon of men declared by the divinity itself as the maintainer and protector of their women and children. Hence by agreeing to it most of the respondents were under the view that men by giving his name to his children and wife fulfill the obligation of being the protector. Plus them doing job, earning bread for the family counts for everything along with their care and respect for the family, protecting their wife and children

from the harsh malaise of the world itself provides enough evidence to prove men as the maintainer and beneficiary of women. As said:

"It is true they (men) not only protect us from this harsh world by giving us their name but also looks after us in most pleasant manner".

Yet according to another respondent while acknowledging and admiring the hardship and hard-work that is done by the woman for her family, she said:

"According to Quran, Sunnah and law man is to be the breadwinner while woman will make his home however it's a bit altered and twisted in present era where woman not only has to make his home and socialize his children but also earn for his family as well as her own meaning earn for in-laws and for your own family".

Similarly there were others who shared their reservations in such words as:

"Most men probably do not all but most maybe, some as obligation and some out of love more than that of obligatory conduct by giving us their name, time, money and protection. Also by providing for the family and as a care taker and protector of wife and children they fulfill their responsibility quite well, yet not all are equal in demeanor (conduct)".

Yet another said:

"Only few men are that obtrusively responsible not all are! There are men like my husband who considers marrying a woman and giving her their name is a favor enough that they need to care for them as-well".

Men putting restrictions on wife as protector and maintainer of wife

Almost everyone expressed their opinion as they have never faced any sort of restriction by their husband except for one or two who suggested otherwise. Women felt considering happy and plentiful with the thought of byline their husband's competence and trust in them. They felt blessed for being free, liberated enough to do a job of their choice with no objections or restraint from their husband.

"Thankfully I do not face any restrictions not yet at-least, I'm working, he does not even mind me going to my home daily to cook food for my dad nor does he stops me from doing charity work or voluntary work of any form".

Yet another said:

"I don't think my husband has placed any form of restriction as I work and earn, I can meet my family members whenever I want too just before he gets home because he require attention like having warm tea after coming from the office".

However there were others who claimed otherwise saying:

"Yes I do suffer from the restrictions placed on me like I am not allowed to go on variety of social gatherings like friend's re-union or hoteling and on clothing styles like not to wear short shirts, deep neck and other".

Men allowed taking steps in perfecting the behavior of women

As Quran pronounces in this regard:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would

have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all) " (Quran, Al-Nisa 4:34)

Hence, it is evident from the above mentioned verse that men can only batter those wives whose disloyalty is proved and they haven't changed after you have firstly rebuke them or scold them and even stopped sharing beds with them only then and only then men are allowed to batter but with a light hand so that they won't get any scare on their bodies.

Men misuse the notion of "men allowed taking steps in perfecting the behavior of women"
There were few who during the on-going discussion shared their concerns for men as misusing the notion the men as protector and maintainer of men. For them men by misusing this notion abuse and batter their wife saying they are allowed to do so to perfect the behavior of wife with or without any reason few men like to lay hands on women so as prove their manhood to the world. Yet there were also other respondents who disregarded it by saying some might do it but all do not do it at-all.

"Depending on the men you are talking about, as not all five fingers are equal in shape and size. Some perform this duty very efficiently and with sincerity while some does not however it is prescribed by Allah hence they must".

Another said:

"Yes men do! They misuse this notion of Holy Quran, sometimes by hitting them as a father, sometimes in form of brother, sometimes as a husband while other times in name of honor, and sometimes with false accusation to make them behave as they want".

Yet another said

"Not all but some definitely do and they need to be stopped by one way or another, directly or indirectly otherwise they'll make a habit out of it and if a child witnesses it then he'll learn and grow to be the same rusty man as his father".

Men allowed dominating and subjugating wife

According to the most of the stakeholders it was considered wrong both morally and ethically of men to lay hands on women or even abuses her for that matter. Women were found angry and disappointed for even considering the angel of possibility that is in-fact a bitter reality of Pakistani society. Nevertheless almost everyone found confident in saying no to the subjugation and domination of men, they further shared it is an immoral, inhuman, unpleasing and sinful act that all mothers should be ashamed of teaching it or letting their sons to be grow up like that.

One of the respondents held:

"No true man will subjugate woman, a true man is one who respects woman not the one who hits woman just to prove himself right or strong. Because strength is in forgiving and changing other with your attitude, language and behavior instead of forcing them to do as you please".

Similarly another participant was of the view:

"They should never be allowed to dominate women because it is not only immoral but also sinful and against the teaching of Islam, Quran and Sunnah to do so. Besides being responsible and caretaker is totally different from being dominant hence it is unethical and unpleasamly cruel".

Yet another shared her concerns as: “*men should never subjugate women they are equals in all respect. They are the two halves of one coin “two bodies with one soul”. Plus according to Islam superiority is only based on moral conduct and piety*”.

However few were of the prospect that this is not 19th century of a life before Islam but a developed postmodern era of 21st century that demands equality and change, hence it is up to our mother and soon to be mother to teach their sons to be better man than their ancestors and let them know a true man never hits or abuses a girl rather protects her in true sense as her true guardian. As true guardian look after, and protects the chastity and honor of all women and not just their sisters, mothers, wives and daughters.

Men can marry more than one woman

Quran states few pre-requisite before man can marry another woman:

“*If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice*” (Quran, Al-Nisa 4:3).

Views of stalk holder's on men allowed to marry more than 1 woman

Rendering to the participants all found aware of the statistics of men allowed to marry more than one wife both religiously in accordance to Quran and Sunnah and constitutionally yet all found disagreeing with fact that they should. Most women were found not only pervasively disputatious (disagreeing with the statement) but also argumentatively aggressive of men and other women who commit themselves with already married man. While reasoning for their disagreement one of the respondents said:

"I do not disagree with the given right and privilege so assigned to men for myself rather for my children and other like mine. As being married to two different woman will ask a lot of man for instance paying for two sets of houses bills, rents and grocery, this will not only tear man into halves but will also divide him to the point of no return". She further said: "It will ask him to choose one over another which will directly affect kids and their personality, as it is not humanly impossible for any man to stay fair and emotionally untethered to two and not just one".

Similar to the above stated concerns of one the participants there were few others with same objections and doubts claiming no man can ever stay strong enough to be impartial between the two one way or another they incline towards one thus ignoring the other that spawns conflicts and discrepancies (disagreements) between the couple. In this regard another one said

"Who am I to disagree with something so important and common like it besides it's approved and suggested in Quran by Allah hence they can marry whoever they like so long they try their hardest to stay impartial".

Men require permission of 1st wife to marry another

On a query of whether man require permission from first wife to marry another or/ and if they believe there is a law or should be a law that would persecute them and sentence them as charged most of the respondents found oblivious of the fact that this law already exists. However there were few who established that they are well aware of the fact that men do not require permission according to religious teaching but according to Pakistani law they do. In this regard one of participants said: *"This is not a Quranic fact, in-fact it is not at all written or even suggested by*

the Sanctity (Allah) but it is a part of constitutional binding, a law designed by Pakistanis in favor of women".

Another one went on saying:

"According to Quran they don't need permission however according to law they do but they don't require it anyway because not all women are daring enough to file a complaint against their husband. And not all policemen nice enough to lodge a report against man for marrying another without asking his first wife, they'll laugh first".

Yet most of the stakeholders were raving and suggesting passing a law that would punish man for not asking first wife before marrying another. Few even went on in proposing and advising atonements like fines and lashes of sorts to teach them a lesson for deceiving their wives and betraying their love. One said:

"There should be a penalty charged on men for example double the amount of meher or/and pay it at once in single part to first wife".

In others opinion: *"there should be a law to make sure men first get permission from first wife and then consider second marriage. A form similar to that of Nikah form designed to grant permission 2nd marriage with witness protection".*

Yet another one not so oblivious after all of the existence of law said:

"There actually already is a law which includes some heavy fine and few years of jail time if man marry another without the permission of first wife but I think women are unaware of it that this right exist in Pakistan".

However there were also those who though knew about the law's existence yet seemed a bit suspicious and cynical about its workability from their views filled with complains firstly for its poor implementation and secondly for women's unawareness in this regard that results in ineffectiveness and vanity of this law.

Men practicing polygyny is violation of women's rights

According to the Quranic injunctions in prospect to men practicing polygyny its wisdom states:

"Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, Allah is Oft-forgiving, Most Merciful" (Quran, Al-Nisa 4: 129)

Though it is patently clear from the above verse that men are allowed to practice polygyny yet it also suggest and does not implicate it as violation of women's rights. However for the respondents on the other hand yet not disagreeing with the religious right and privilege so assigned to man but they did shared their concerns and doubts in terms of men as being impartial between the two. Hence in this regard almost all said according to religious binding it is not a violation of women's rights certainly because it asks men to be fair even emotionally but in practice and on the basis of societal implication it is indeed violation of women's rights.

Participant said:

"On religious ground it is not a violation but socially speaking indeed it is! Because choosing one over another is a bit harsh and mean as well. Plus by committing themselves to another they kind off indifferent themselves from the first on".

For research participants it was unacceptably bitter fact that all agreed with only to deny its practice as for them men should try to be fair and committed with one they are already married to rather than looking for improved version of their wife in other women. And only then they should commit themselves to another woman.

Reasons and justification of men marrying another

Almost all of the respondents illustrated that men justify this act of choosing another over the first by reciting Quranic injunction and Sharaih that allows them to do so forgetting its pre-conditions. Most importantly the background of practice of polygyny which was to spread Islam in-order to increase the number of Muslim ratio in this world along with the reason of providing shelter and home to the women and children of war casualties/victims. Hence in this regard they were of the view that most man unlike few instead of any genuine reason like for child birth to take on with the family name they do it for personal enjoyment.

However in terms of men providing justification one said:

"Indeed they can! Because according to Quranic injunctions men are allowed to have at-least 4 wives I guess please forgive if the figure is incorrect but they are definitely allowed to marry more than one woman and get to keep them under one roof. That is with only one condition and one condition of all which involves them to be fair in conduct that not only includes financial credibility but also, emotional and likewise".

Similarly in relation to why exactly they marry given the importance of sacred historical background most of them said there are only few who do the justice and marry for the right reasons only while there are most not pious enough only doing it for the purpose of self-enjoyment. Although for those who marry for the right reasons also tend to take permission from

the first wife including to have a child for the continuity of lineage, plus to give protection and shelter to closely related or not but recently unbaked widowed.

Contrary to all there were only a handful of those who rather than blaming or accusing men for marrying another showed a totally different outlook of a reflection. For them not all men are bad and villainous rather some are good only forced to marry another either by their mother through emotional blackmailing or due to ill-treatment of their wives. One said in this regard:

"Sometimes Bad behavior of a wife leads a man to choose another over the first and sometimes it is his mother forcing him to marry another with threats like I'll never talk to you again or you'll see my dead face".

Separated, divorced and widowed women's right to have a normal life

According to the participants all divorced and widowed women like every other women in the world has a right to live a normal life regardless of all stereotypical beliefs prevailing in the society concerning divorced and widowed women. They were of the view

"They should be given a leverage to live a normal life but it is not us who can allow us or deny them of such rights but the people closest to them, as it is rightly said charity begins at home hence regardless of the fact that change is brought from within for which each individual must work hard enough to alter his/her own ego but most effective of all would be the change and acceptance given by the family members you so adore and love deeply".

However contrary to all the sympathetic views and concerns of the participants there was but one who disavowed to be empathetic towards divorced women not all though but few of-course suggesting not all are divorced against their wishes there are some who are dishonest and deceitful who demands to be free only to blame men and appear innocent before all.

"Yes definitely widowed and divorced do have a right to live a normal life as normally as can be so long as they don't ruin other's life or go for someone who is already committed or completely single".

Separated, divorced and widowed women's right to re-marry

Referring to the beliefs of participants almost all agreed to give a 2nd chance to divorced and widowed women by favoring and suggesting they should indeed be married to another. Some even expressed their concerns by going gender neutral stating they should be allowed to marry another above and beyond all thoughts of conventional society and its being. They also articulated, all women and men should be given second chance of life to life so that they may grow old as a productive part of society instead of growing up as a damaged one. Because each person joins hands to make a fruitful society, every individual has its own special place, position in the society without whom society cannot work as smoothly as it should. And damaged people of every society are the reason for its ferocity, violence, savagery and cruelty, as these delinquent souls not just break rules but break the entire foundation of society itself.

However there were few contrary to the given gesture suggesting:

"They should be given right to re-marry. Everyone deserve a 2nd chance then why not them, but I would strongly advise them to marry someone similar to their status and leave the single one for single woman because there are many women who become of age without getting married hence its best if they wouldn't steal this exclusive right of single woman from them in glamour of 2nd chance".

Superstitious beliefs about separated and widowed

Quran pronounce to this standing as:

"Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise" (Quran, Al-Baqarah 2:240)

From the above stated Verse it explicitly clear that widows are allowed to do whatever they please on the basis of the moral conjunctions or morality that does not necessarily mean they need to wear white dress or avoid going to the harmonious or matrimonial ceremonies/gatherings as these were the practice of past and out of Islam. Similarly were the thought of most of our respondents in this regard saying:

"No one knows the future except Allah. Hence believing in any superstitions regarding divorced or widowed women is immoral and un-Islamic plus waste of time and energy thus these must be discouraged at all time".

It was further elucidated that these superstitious beliefs are not restricted to verbal accusations rather they are practiced in society. These women are considered unlucky and bad ominous, uninvited and forbid to attend any festivities and ignored and unwelcomed to a weddings.

"Widowed women are considered to be bad ominous, unwelcomed at weddings neither they are allowed to touch anything relating to bride or groom nor even allowed to touch flowers made for bride or even see it".

Another said: "*they are not allowed to put henna on the hands of bride or sit beside or near her, neither are they allowed touching or carrying bride's dress. Also they are forbid to attend bridal or baby shower*".

Reasons of negative portrayal of separation and divorce

According to the respondents there are multiple reasons for the negative portrayal of separation and divorce rights let alone women of that status. Hence most of them found not only agreeing with the fact that they are negatively portrayed and pursued but also gave reasons for this behavior as well. Bestowing to the views of one of the participants:

"They are badly stigmatized in our society as divorce itself is considered black spot of women hence people tend to repel from a divorcee and do not help them in anything".

Another said in this regard that it is considered bad and sinful plus many families fear for their honor to be stripped off if any of their considered individual is ever to be in practice of it:

"It is depicted negatively because some women use it as a weapon against decent men and their families and most importantly it encourages others to do the same and stand up for themselves. And sometimes girls who are spoiled brats use it as an excuse to do whatever they please without considering its after effects for the family that might be disgraced by the family".

Similarly there were others with contradictory beliefs suggesting that the negative connotation regarding divorced and widowed are mostly because of gender biasness as majority of people blame women for incompetent enough for being able to make home. They are also accused of unskilled, amateur, sloppy and unapt for the innate life.

"Divorced women are usually blamed and visualized detrimentally because nobody accepts or questions the situation in which this step has been taken or the conditions that lead to it. All blame women for being incompetent and worthy or remarry plus nobody wants already married women".

Increase in divorce rate

Rendering to the views of research informants divorce rate is increasing in Pakistan rather quit rapidly more than ever perched or anticipated for that matter. They further went on suggesting possible reasons for the increase in divorce rate among Pakistani's proposing girls of present era has stopped tolerating and bearing as much as we used to did in our golden time, now a days girls considers themselves modernly empowered. In this regard one said:

"Divorce rate is increasing because girls are getting aware of their rights with better prospect awaiting them ahead like jobs and because they have grown sick of tolerating and enduring the pain inflicted by men whether spiritual or physical".

Yet another one said:

"Divorce rate is increasing probably because girls of today's era reply back more than tolerating or ignoring. They need to stay calm while husband is yelling or annoyed instead to acting the same unlike men who stays calm when you are angry and waits for their chance to come then they say what they want to".

They were also of apparition that women represent themselves as the strong advocate of feminism thus in doing so demand for equality in society incarcerated behind the bars of unethical, strong patriarchal thoughts in the name of religion advocated by scholars. One of the respondents in this regard said:

"Media is to be blamed for making girls bold enough to take this extreme step even if situation hasn't even escalated yet. They believe by opting for divorce they actually prove themselves to be empowered and independent of men which most of the times backfires greatly, given the insinuation of Hudood Ordinance".

4.2 Separated women as a stakeholders

Current section of the present research covers the views and reviews of women that are not living with their husbands any more rather alienated and disconnected from them for good reasons apparently. However it is to be reminded that none of the current themes are in chronological order rather derived from the raw data so collected from the women under the marital status called separated. It is thus to determine the relation between the given rights so enjoyed by them once in their daily life as a married women and the hidden truth or reason for the separation. Along with the fact that how our society and their immediate family view them and treat them in their current status and present situation.

Right to have a choice in marriage

Most of the respondents said they were married by their parent choice but were indeed asked for their consent, will and approval for that matter. However they were married under the title of arrange yet claimed it was not just arrange but love as well hence it was love cum arrange marriage, a marriage by choice and understanding with the blessings of their parents. Nonetheless there were also few resented the notion of love and went for arrange and seemed a bit cynical about their parent's choice for they stated:

"I trusted my parents with my life, to choose a better person for me, one who is not just good son but a human being as well how could have proven to be a good husband as well. Yet they choose someone who can't even earn for himself let alone for his wife and children instead lives on the income of his wife's father".

She was further of the view that parent's mostly focus on family background that does not counts when hunger knocks the door and you sleep starving at nights. Therefore it is important to have a

contact with your future husband before getting married off with him so as you may know what you are getting into.

For most of the respondents having contact prior to marriage was of no importance what so ever as they claimed it is impossible to judge a person on few sittings because these sittings are usually derived from fondness and infatuation. This feeling of liking and fixation forces people to behave in the most fiction- pretentious manner aiming to impress one another than the truthfully as reality persist.

Women's right to choose a husband

Almost all of the respondents agreed to the idea that all women should be given a right to choose a husband on their own. After all it is there life and they are ones who's going to spend the rest of her life with a complete stranger in a completely different environment than the one they were living in once. One of the respondents said in this regard:

"It is women's right given to them by Allah Almighty hence all parents should ask their daughters at-least once about their consent in this matter for it is them who is going to live a life with a stranger."

Another respondent in this regard said:

"Parents should know about the choice of their daughters and find suitable gentlemen more of good nature than from a family because though family background is of importance as well but that never guarantees his progressive and positive thinking".

Hence adapting to the Article 16 of Universal declaration of Human Rights, all adults regardless of their faith, religion, cast, class, creed, color, nationality, or/and ethnicity are entitled to enter in

consensual marriage and have a family. However by consensual marriage it is meant that both individual entering into this sacred bond of matrimony are by voluntary consent, a wishful thought, with will and personal solidarity (UDHR, 1948).

Women's should contact future husband before marriage

Most of the respondents were of the view that women should interact with their future husbands before marriage for there is a lot to procure before getting into a relationship. Hence the reason behind this assertion that women's should contact their future husband before marriage is because firstly they believe it is right for them to do so and secondly to know that man's nature if it agrees with their nature or not. Furthermore it is to know if his belief system corresponds with her along with his value judgments and core standpoint. Wherein one of the respondents stated in this regards:

"The most important of all is to make sure that the person is not psychologically disturbed or belonged to a disturbed family system because this could lead to devastating situation. Plus if that person is obsessive or cynical then his family background will be of no use but illusion a trick pulled by his family to get a girl."

However another said:

"The looks of the man is of no concern but if he is suspicious and pessimist then he will always find negative points in your behavior and attitude rather than looking for good within you. Also, it is of utmost importance that you find out sooner than later whether person is conservation like you or liberal – open minded unlike you".

Hence it is important to get a personality match whether through long talk – discussions or a meet-up which could also be done by the family via visiting him at random places of his choice.

Most successful type of marriage according to stalk holders

When the stakeholders were asked for their preference in whether arrange marriage is more successful or love marriage is, they seemed a bit confused in choosing either one but left to blame the fate for endless torment of indecisiveness of life and its concerned postulates. On probing most were of the view that arrange can be successful if only it includes children's choice and preferences as well. Hence they believed most important pre-requisite of marriage is conviction, affection and harmony that binds it in ever lasting relationship of eternal congruence.

One of the participants in this regard said:

"A marriage that is filled with trust, honesty, love and care is most successful so in my opinion I think arrange cum love marriage is best because marriage with parent's blessings combined with mutual understanding is best of all".

Similar views were shared by another in such words:

"Love cum arrange where parents choose a nice-decent person for their daughters and within whom she finds her love. As parent's knows better with their life long experience and the lessons they learn over the course of time".

Right to meher (dower)

As it is ordered in the Chapter four of Holy Quran named Women "NISAH", men are to pay women Maher as a free gift on the night of the wedding along with the instructions for Maher being in the form of gold or jewelry in which situation he is not allowed to take a single bit of it back from her in any case (Quran, 4:4, 20).

Hence it is up to man to fulfill this obligation without any snag or exertion, as they also have an option of paying this amount in either gold, jewelry form or in cash paid in installments.

Social importance of meher

According to the separated women meher is no more than a right granted to them by the divinity Allah Almighty that must avail by all women regardless of how big or small the amount is. This amount if necessary can be paid in installment if the groom (the husband) is having financial trouble. Hence one of the interviewee said:

"It is nothing but just a right given to the women by Allah Almighty in Surah Al-Nisah, chapter 4 that all women should avail that's all. Because money can but all but content, satisfaction, love neither harmony".

However another candidate was of the view that it might be of some use only if women kept it saving for hard time in case. But it is never of any good use if it is in marginal ratio or in form of gold or jewelry for that matter because it can be taken by the husband for his sister's wedding, etc. she further added if a women refuse to give this money to your husband for his mother or sister's cause then you are greedy and if you do give it away with a big heart then forget that you will ever get it back in your time of need, thus you are a fool:

"Meher is of no use if it is minimal or in form of jeweler or cash equivalent to it because it is never fruitful to have a jewelry or little cash as meher that man can get back from you claiming he needs some assistance in marrying his younger sister or for the medical treatment of his mother. And if you refuse to give it your husband then you are considered greedy, stingy and selfish and if you agree you're stupid because none of what you gave is ever coming back to you, not even for your kids. You are doomed for the rest of your life".

On further elucidation of the given issue most of the candidates said meher can neither ensure the security of marriage that this will help it last for long nor it can help secure the future

of women like or unlike us who are either separated, divorced or widowed. Therefore it is foolish to even consider it as a bargaining chip for the wellbeing of women or/and her secured life during marriage and afterwards it. However one of the interviewee did manage to give a word of advice in turning meher in security check or a fail-safe for securing women's future by signing an agreement that woman will receive half of man's property in case a man decides to divorce his wife.

"Meher may secure woman's future only if meher is in form of a house or signed agreement that woman will receive half of his assets/ property".

Standardize amount of meher

On asking what should be the standardize amount of meher most of the respondents replied it cannot be attuned or fixed because each person belongs to different economic status therefore leading to distinct expectations and demands that can never be forsaken for something less valuable that desired. Hence it was of maximum opinion that this amount should be decided in terms of minimum to maximum under the hierarchy of financial standing. Thus one of the respondents said:

"It is beneficial for all to set up an amount that suits each individual according to his/her economic status on the basis of minimum to maximum so fixed by the government of Pakistan keeping in view if that individual falls within the criteria of financial standing and aid".

Another participant said:

"I guess it should be equivalent to at-least a year of maintenance for woman and her child while she finds some other way of earning her living".

Meher should be paid right after marriage

Most of the candidates were of the opinion that meher should indeed be paid right after marriage because if you delay it for any reason or so then you might not get it at-all. It is so because no one knows what life has in-store for them in near future like financial trouble or so. Besides with the on-going recession and inflation period one can get bank-corrupt at any point in life. Thus it would be clever for one to pay his dues of all sorts earlier than later. And women instead of cashing all the money should save it for the time of hardship or sorrow that might also help you save your marriage or family as a whole. According to an interviewee in this regard:

"Bride's price should be paid right after marriage otherwise you might never get it because firstly men always finds a way to redeem themselves and if that is not the case then what if you face some sort of financial difficulty besides after children you do get short on cash".

However contrary to what maximum numbers of similar views in one way or another, alternatively another one said:

"In any way it is just an amount waiting to be put to waste because if you get it right after marriage you'll be spending it to buy something for your husband or yourself while if you get it after divorce you will be spending it for your child or yourself or for your parents. Hence it should be paid whenever man is ready to do so".

Should women demand Meher or withdraw it?

Pegging (re-viewing) to the views of maximum number of the candidates women should undeniably request for meher as a part of their right ready to be availed at any time after marriage. But it is also of consideration that women should only demand it till their husbands are ready to pay it and not before that neither should they even think of pressurizing them for the

payment of bride's price. It is though a women's right yet it is in hands of man and in terms of money that one might not feel like giving away at once because of economic disability or so. Therefore, women instead of forcing or demanding to paid at front should wait till the time is right and husband is both emotionally and financial settled. However this does not mean that they should withdraw it but keep it safe till time requires them to aid their husband.

"Meher can be paid whenever man feels financially stable to do so but never step down from it because it is your right given to you by the Allah Almighty and it will make you look weak before your men. Plus it could be of immense importance and can be put to good use when the time trials".

Right of separation and divorce

Pakistani women has a right to separation and divorce

Referring to the views of few of the stakeholders, women of Pakistan do not have any such rights as separation or divorce because it is not only considered bad and disrespectful but also immoral of both man and woman to even consider it. Additionally it is also considered as disgrace for the family and its reputational discomfiture which is why women are forced to think thrice before taking such decisions. And according to the participants this sort of action sometimes also leads to family boycott done by the parents against their daughters for bringing shame to the family name. Hence one of the respondents stated:

"Regardless of what media and law states but in practice women of Pakistan lack such rights to be acknowledged and practiced in general not only because of familial or societal pressure but also because of incredibility of our law and order that is patriarchal in nature thus supporting male in every step of the way leaving women vulnerable to the vultures of society".

She further stated:

“And for those who achieve this milestone and successfully get separation they lose their family for good because of bringing shame to brother and father. It is culturally accustomed by our elders to marry their daughters off only to get over with this obligation and spawn out of their merry way till deaths do them apart from their husbands”.

Regardless of the views of our pessimist interviewee there were others who acknowledged the fact that irrespective of all the denial and denunciation done by the society against divorce and separation, it is increasing more rapidly than ever anticipated.

“Women do at-least have a right of separation if not divorce because divorce rests in man's hands however woman can leave home and apply for separation both legally and religiously speaking”.

Women should be given a right to separation and divorce

On inquiring if women should be given a right to separation and divorce for those who think they do not have such rights to begin with or the women who fear to practice it most were of the view that divorce right is for men not for women however for the right of separation it is the right of women given to them by Allah as well as the constitution of Pakistan. As for those who live in oblivion and unaware of their rights they should be given an understanding rather than just breaking the news to them. Because it could lead to devastating result similar to that of increased rate of divorce; however, by understanding it is meant that these rights are only to be practiced if situation gets out of hand and you are out of all possible options.

“Supposedly women should be empowered with such a huge power, control, or/and responsibility but it is important to ensure that they do not misuse it given they are the most emotional being on the planet that is prone to all possible notion of discussions”.

Regardless, another was of the view:

“Women cannot be trusted with such right neither should they be afraid of using such rights if situation worsens and gets out of control because life is precious, it's a gift from God and you should protect it with everything you have instead of fearing from the society before you lose all hope and commit shirk in-terms of committing suicide or so”.

Circumstances leading to separation or/and divorce

In response to the possible reasons for the separation or/ and divorce researcher got diverse reactions and statements in this accord. Starting with the fact and issue of recession along with inflation plus unemployment with increased demands of children placed via school and peer pressure. Furthermore, it is also of concern that maximum number of man in our society are choosing artistic or vocational education over literary one that guarantees job on the basis of merit while women are joining all sorts of progressive fields of working thus over powering over men. As for men now a days are more inclined on finding a wife with heavy pocket instead of morals meaning they are to marry with working women that can earn for them as well as be a best home maker of the universe that is unlikely to happen in reality. All these contextual/circumstantial and non-contextual/ concrete problems prevailing within and around our society are the major cause, a reason behind the increased rate of divorce. One of the interviewee shared her views as:

"Unemployment is the major cause of separation and divorce now a days especially when it is demanded by the women because with no income and increased need of both children and family it is hard to put up with one than whole clan. Besides how a day's utility bills, school fees, and fodder is so expensive that it gets harder and harder to keep up with daily life necessities".

On the contrary to above mention views, another said:

"Regardless of all the love a man can offer one cannot satisfy his/her hunger with it neither can you live on road in the name of love nor can you send your children to school in exchange of love. Besides all such issues create tension and strain both on individual's mental ability and relationship as well and this in turn leads to fights, arguments, etc. that if gets heated can easily get violent in no time".

Hence it is rudimentary for all women to see if the situation can be handled easily, if they may be able to help their husband and try to stay calm when husband is angry and vice versa. Also wait till water rises above head, as there is always a line, a limit to everything thing after which you need to give a shut up call. This is known only by those women who are strong enough to take step for themselves.

Responsibility of separation or/and divorce lies on...

Referring to the opinions of the research participant's responsibility of statuses like separation and divorce lies on the people of our society, media personals and our government. As it is these people like media personals for showing the illusion and creating a heap of demands via publicizing luxurious life and its postulates in TV serials, advertisements, etc. and law making and implementing parties for poor implementation of bills along with the regular people our neighbors, friends and family relatives who make it an utmost importance for all to live a life as

advocated by the media it is thus these people who help structuring and de-structuring the society as it is.

“Media is responsible for the increased demand among our children and government for not giving job rather increasing taxes and our relatives for making us look poor and forcing us to rethink of our position in this society. These things exert stress, anxiety and pressure not only on us but on our children as well thus developing frustration among all”.

However in terms of the decisional power it always comes down to the elders of the family in order to decide whether it is time for their daughter to apply for separation or not if they choose to support their daughter and are willing in continuing their relationship with them. Nevertheless for divorce sometimes man divorces his wife on demand of his mother and sister and sometimes on his own after getting fed-up with her never ending demands and complains or/and if he has found someone else. Regardless of all such pre-condition there is always a common ground where we left with nothing but to say we applaud with two hands and not just one. Therefore in words of a respondent:

“Both the spouses are responsible for separation and divorce because a woman will only go for it if she has had enough of man's obnoxious attitude conversely for man they don't need an excuse to do what they please. Besides each has their own stance where both stand to protest about their partner's failure and incompetence in fulfilling the necessities of life and beyond”.

Families reaction to separation or/and divorce

According to the invaluable outlooks of this research candidate no family can ever come up straight as a full supporter or against or oppose the truths like separation or/and divorce completely. Therefore it is not only hard but also utterly impossible to prejudge how a family

would react to such situations because in conditions like such most clever among us gets brain freeze when time requires them to take a side and decide. Also it is harsh reality of the human nature that it changes according to the time and surrounding situations hence those in favor, pretending to be most liberal and of feminist views might turn out to be the most conservative among us all. Similarly those advocating such facts as hideous and immoral might turn out to be most progressive and liberal of us all thus supporting their loved one and doing all that they can in their power for the wellbeing of their daughter. Hence according to the interviewee

"Regardless of my parent's orthodox beliefs and conventional thinking they supported me after they found out about my husband's joblessness and his impervious attitude towards me. They were heartbroken at first later they accepted it as a part of my fate and now support me, also trying their best to impulse few pre-conditions before sending me back to him".

Similar thoughts were shared by another as:

I always thought separation as to be a curative medicine needs to be swallowed if situation gets out of hands as in escalates but feared the reaction of parent's mostly for the honor and dignity of my family's name and reputation. But when the time came they were mostly shocked, they thought and still do sometimes I guess that it was my fault entirely, as if I was incompetent and intolerant of him that is why I am separated now".

Men as protector and maintainer of wife

The Quran pronounces in this regard:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means (Quran, Al-Nisa 4:34)

Also, Pakistani law binds man to provide for woman as a legislative requirement. Therefore it is stated in Muslim Family Laws Ordinance, (1961) Section 9:

"Provides that in case husband fails to maintain his wife adequately or where there is more wives and fails to maintain them or one of them equitably the wives can claim the past as well as future maintenance as a matter of right".

Husband as the sole provider of the family

On inquired about if their husband were the sole provider of the family recalling to the point when they were still living with them the respondents informed that their husbands once was until later when they entered in the job area and things changed.

"He was before he resigned from his band in 1996 since then I had to be the sole provider of the family or should I say I was. That is why I took separation from him".

However not all were of the same opinion in this regard as few replied contrary to the above stated statements, where they agreed for their husband was sole provider of the family, working but acted a bit stingy in providing in accordance to the family's demands.

"Though my husband was the sole provider of the family yet he did not bear any of our expenses in-fact i had to beg him for the grocery item and he only used to bring that he wanted to not more than that plus I had to ask my uncle for the financial aid in my daughters education and marital affairs that is why I opt for separation, for the wellbeing of me and my daughters as, also he was very cynical of us going out even to my mother's place let alone market".

Men giving money to their wife

According to the most of the research participants they have never been given a handful of money to spend as they please in-fact they were never even been trusted to have a pocket allowance. Maximum numbers of the respondents were of the view that they used to be mocked by their husbands in terms of allowances, as one of the respondents recalled her husband use to give her whole salary only to send it all on grocery shopping after which she use to left empty handed for the rest of the month.

"I remember receiving his whole salary in the start of the month and right after which he used to ask me for the budgeting wherein I had to separate some cash for utility bills and then we used to go for shopping only to shop household utility items and more if cash allowed us to until I ran out of it to have zero in my hands".

While another one said:

"I remember begging him for flower garland (gajraa) when we use to go out and he always refused to buy it for me. Also, he hardly ever gave me money for my kid's lunch then how could I have received any extra money for recreational purposes or so".

Stake holder's thoughts on "men as maintainer and beneficiary of women"

According to the interviewee's thoughts on men as a maintainer and beneficiary of women, they all seemed to agree on the phenomenon of men are sworn chosen representative of Allah who have been assigned with the responsibility of acting as a maintainer, protector and beneficiary of women. For them men only pretend to be the responsible one while in reality they are completely opposite to the word of responsible, they instead of taking it as a complement, a decree that increases their status in the society they take it as a curse or a burden.

"Circumstantial phenomenon, men act and they sure do love us so much so that it sometimes gets suffocating and seems like distrustful however while facing the world they are totally different from what they are at home; they pretend that they are doing more than they can for the family and act as the most strongest of all advocate of the liberality".

However another one said:

"Men are maintainer and beneficiary of women according to Allah Almighty but they don't take it seriously and considers them a burden rather than their responsibility so assigned to them by the divinity itself".

Contrary to the concept of maintainer and beneficiary of women, respondents believe men only act as a protector to show their strength and to proof their manhood, however ever it is also a fact that not all men are equal in pursuits and belief as each individual is different from another hence it is unreasonable to say something in advance. Besides it is also elementary that each men considers his wife, daughter, sister and even mother as a part of his honor that they shields with their life.

"Protector Yes I would say they are not protector but over protecting of their woman, daughters, sister and even mothers as if we are some sort of precious ornament that needs to be kept hidden from all and for the part of maintainer I would say only as an obligation that we don't die or leave them as guess".

Men putting restrictions on wife as protector and maintainer of wife

According to the invaluable views of current research participants they faced multiple restrictions since the very beginning of their married life however there were few lucky enough

to break through those restrictions and got an opportunity to do a job and get employed. While sharing one of the past reminiscence, a respondent said:

"In the beginning I faced multiple restrictions on me starting with me resigning from my job when right after marriage I was forced to do it. Then I was forced to discontinue giving tuitions to children because I think he hated that it helped me earn some money for myself".

However one of the respondents while recalling past event shared her story as:

"I remember how I wasn't allowed to call my mother. My husband used to put a lock on our PTCL phone, some sort of password setting. Also I wasn't even allowed to speak of them let alone speak to them or visit them, it was devastating, it still pains me to even walk down the memory lane because there is nothing but suffering in my past".

Also there were few others who shared how insufferable that period was for them, not allowed to go out or visit parents, talk to family and friends. It was an unbearable anguish, an endless misery with culmination, even had a restriction on going to the market not even with him around.

Men allowed taking steps in perfecting the behavior of women

Men misuse the notion of "men allowed taking steps in perfecting the behavior of women" Considering to the sentiments of the interviewee there are some men who misuse the notion of them allowed to take steps in perfecting the behavior of women. These are those who came from weak socialization background with miscarry concepts and poor control over their temper.

"They just need an excuse to use the notion in their favor to bring shame to woman who has disobeyed their order or violated the rules so set by the family in any way possible, and sometimes they do it to please their mother and sister".

On further probing research participants were of the stance it is immoral and unethically scoundrel of men to lay a hand on women whether she is their daughter, sister or wife either ways it is wrong.

"It is undeniably Brutal and wrong! It is unethical of man to lend a hand on woman and it is absolutely impervious against their so called manhood trade make".

Men allowed dominating and subjugating wife

Almost all of the research candidates voted against the statement of men should be allowed to dominate women, let alone subjugate them. For most of them Allah has made the two as equals hence it is erroneous of men to think otherwise and there is no circumstance or situation that could ever justify this act of mutiny against women. One of the respondents in this regard:

"Off-course it is not right of men to dominate women! Isn't it already enough that they get to dictate a girl since her birth firstly as a father then brother and later as husband that they need to dominate her. A girl is dominated all her life sometimes under a veil of love, protection, care and shield while rest of the time on the basis of doubts and skeptical beliefs".

However another respondent disagreed to even let it consider allowing men to dominate or subjugate women to protect them or even in the name of love, as she said:

"No, off-course not why would it be right for men to subjugate a women, not even for right reasons like in the name of care or protection. What's wrong is always wrong; she needs to be set free to know her strength.

Conversely another said in this respect:

"No circumstance is worth allowing men to supervise women. They don't know what it's like to be live in constant fear as women do, always worrying if they might distress their parents or become a cause of bringing shame to the family. It is hear wrecking!"

Men can marry more than one woman

Views of stalk holder's on men allowed to marry more than 1 woman

According to the Islamic provisions men are allowed to marry more than one wife at-least four with whom he can live under one roof. Although for research applicants it is impermeable for men to fulfill all the given preconditions before committing themselves to another in light of Quran and Sunnah. However in terms of emotions and sentiments women disagrees with the given portent not only for themselves but also and most importantly for their children. As one said:

"Why should they be allowed to marry another only to be able to ruin the life of two individuals and not just one? They should never be allowed to marry another because then they'll be divided between two and children will face the consequences of this irrational act".

Hence most of the were found sharing same reviews in one way or another, disagreeing with the assigned privilege to men and considering it wrong in many ways than just one. For maximum number of the respondents this act of selfishness in-turn ruins not only the life but also personality of an individual as a child thus turning him into a liability for the society instead of

productive member of the community leading to the development of overall country and world in beyond.

Therefore another said: "*absolutely unlikely, especially and mostly for children's sakes as this will leave them divided between the two unable to choose one or understand why it happened to them or their family. They will be left to question their beliefs and values what they stand for or what they taught about was whether true or false*".

Men require permission of 1st wife to marry another

Most of the women under the marital status of separated were found oblivious of the fact that men only require permission of first wife according to Law and not according to Quranic injunctions however they seemed a bit disappointed when corrected on the stance and given the in-sight of the rights so assigned to women according to Islam and in constitution after interview ended. Nevertheless there were also few who were not sure if it is a law by any chance or if it is stated in Holy Book but they sure did heard about it mostly in TV serials and dramas and believed it to be fiction far from truth.

"I am not sure if it is a Quranic fact because I have heard that men do not require any permission of first wife to bring another women and I think it's just a fiction created by our drama writers".

Nonetheless there were also some who passed on in giving propositions in this repute, as:

"There should be a law to teach men some lesson of humanity and fairness of treatment. After all they should also learn the taste of their own medicine, they hurt women both emotionally and physically shattering her soul to million pieces unable to get back to what she once was and who she was".

Reasons and Justification of men marrying another

Maximum numbers of the respondents agreed that men can actually justify the act of marrying another in light of shariah yet there were also others who agreed only to disagree with the given situation. For them it is impossible to settle just for one when there are multiple dimensions and criteria to be filled starting with the condition of being impartial, fair in treatment and many more alike. As for few

“There is not any justification for men to provide even in light of shariah for marrying another because this act requires fairness in treatment that no man can give”.

Contrary to above approach another one shared completely opposite views, in words:

“Of-course they can justify marrying another woman and quiet easily as well, by referencing to Quran and sunnah plus in the name of family lineage they can. You can never stop them from getting what they want”.

While there were also some for whom men marry just to satisfy their inner calling, an excuse to please them and have enjoyment in name of lineage and family a facade behind actual fact of self-amusement and sustenance.

Separated, divorced and widowed women's right to have a normal life

For all research acquaintances it is imperative for a woman to have enough of authorization, an independence to live a life of normalcy without any judgmental eyes rolling towards them. For them each women deserves to live as pleases regardless of her marital status, as it is suffocating to always think about what people are thinking of you how you are going to explain your actions and yourself to others. One of the respondents said in this regard:

"I can see how people see me, even my own family members sometimes they think I am sinful for which it had happened and sometimes they pity me. But what they don't know is I don't need their pity but support in standing up to this cruel world for myself and my children".

However among all most of the respondents were in favor of women taking stand for themselves, doing something out of the box that no one has ever thought of them being capable of such a prospect. Hence women should take charge and search for a job and if necessary complete a degree or apply for scholarship or financial aid from bait-ul-mal.

"Off-course women should be allowed to live a normal life, most of all they need to make their own place mark in this world like find their inner soul, an ability that can help the earn their lively hood thus leading to normal life".

Separated, divorced and widowed women's right to re-marry

According to the research participants each individuals deserves a second chance in life whether it is in form of survival after a horrible accident or in form of re-marriage after one is widowed or divorced. However for separated situation is a bit complicated than simply being getting divorce and marrying to another. As by separation they are always opened for multiple scenarios starting with option of going back to husband with some effective patch-up plan, plus they still have time to re-consider their position for the sake of their children. Therefore one said:

"Divorced and widowed women are straight up qualified for the option of getting married to someone witty and caring however for those in separation mode requires hard headed thinking and considering their all possible actions for the wellbeing of themselves and their children".

Superstitious beliefs about separated, divorced and widowed

Most of the reviewer's accepted the hardcore truth of the society as there is undeniably superstition prevailing in relation to divorced and widowed women. While for those who are separated people do tend to pre-judge them with millions questions and raising fingers as for what possible reasons they can leave their husband's house. These people regardless of their literary and economic background wait not to judge others and criticize them while defending their own when the time comes. Also, these people are mostly those who are found guilty of fluttering others against their wishful and willful thinking. Hence according to one of the candidates:

"It is pathetic and sad, it's a pity how our society thinks and acts with Islam as its basis they bring sham to the word Muslim, who are the followers of the religion that strongly advocates equality and humanity is above all".

Though with most sharing pessimist views against superstitious beliefs prevailing in the society, few favored us with listing down some uncommon ongoing irrational – gullible ideas:

"Widowed are bad omen, they shouldn't be invited to weddings". Similarly another said *"they (widowed) are not allowed to put mehendi on their hands let alone on others"*. While another one said *"Widowed are forbid to wear colored dress and attend weddings"*.

It is so entrenched in the fundamentals of societies that each person considers it as a part of their right to judge another and make assumptions of their own without even referring to other's point of view. That is why regardless of all the big mouths and bold statements passed by the individuals of any society against divorced women still its net rate is increasing day by day, with uncontrollable frequency of adequacy.

Reasons of negative portrayal of separation and divorce

On asking about the possible reasons of the negative portrayal of divorce in Pakistan respondents replied with sheer gasp of terror and disappointment as they believed it is inappropriate to view each and every women of the given status with the same lens. Agreeing to the fact of separated and divorced perceived negatively by the society they added these women are also adjudicated as the perpetrator rather than the victim. It is a fundamental trend of our society that women are to be blamed for all especially if it is something wrong but when it comes to give credit of morality and goodness the crown is always graced to men. One of the respondents said in this regard:

“Separation and divorce are portrayed negatively because of deep-rooted Indian beliefs and conservative thinking of our society”.

However another one said:

“Because it is considered immoral for a woman to leave her husband, since birth we are taught to do as our husband please and going against him is considered unethical”.

Increase in divorce rate

According to the respondents divorce rate is increasing in our country rather rapidly than projected or estimated by any statistic bureau – department. The reason for such impotency is that girls now a day less patient and more prudently empowered and self-sufficiently stable that they do not require a men's name to shield them from harsh calamities of the society. Therefore one said in this regard:

“Divorce rate is increasing now a day at a very steady fast pace probably because girls are getting empowered and more educated plus financially strong – stable and successful by holding well-structured office”.

However another shared her reservation in this regard as:

"Because girls today are not as forbearing as we were in our days. They know their rights and call themselves independent enough to take care of themselves".

Separated, divorced and widowed forbid to attend festivities

Reviewing to the responses of research candidates on the restrictions placed on the divorced and widowed women of Islamabad, Pakistan it was brought to light that they have witnessed few of these women in their social circle under the status of widowhood that are not only forbid to attend weddings rather they are also prohibited to dress up like once before. It is a practice observed by the respondents, of families belonging to female dominated households. Girls of these families are mostly pressurized and wronged by their mothers regardless of how much educated their mothers are or even if they are working women yet they tend to hassle on restricted their daughters on doing one or two things.

"If I recall correct I remember my friend's mother refusing her to wear make and bangles for she is widow now and she won't even let her attend wedding of our friend regardless of how much educated she (mother of friend) is".

However for women of separated status, they seemed satisfied with their current situation given how much pain they have endured in past and how insufferable conditions are of divorced and widowed women. One of the respondents said in this regard:

"No I am not any facing any kind of restrictions, not anymore at-least. Previously though, I surely did! When I was living with my husband who tends to place a lot of restrictions on "me" but now I'm boss of myself. I do what pleases me not what people tell me to do.

Although, I do feel bad for one of my friend who is now a widow and her mother is giving her tough time more than that of others in general".

For women living under the tag of separation or divorced things are not as bad as portrayed by few and advocated by our society's representative via stigmatization, etc. but it is indeed bad in-fact worse for the widow women. These women are mostly judged by their own closet friends or/and family members who considers them as a liability or bad omen, not good to keep around. Although there are few separated women who do have to go through all such condemnatory and critics of not only the society in general but from the family as well.

"Sometimes I feel like being separated isn't as bad as widowed women would say about themselves. But at times there are people hate me for choosing this path while others pity me for my fate this forces me but to think if I have at right path or not?"

However another said: *"My "family" can't ignore me any more than they already have, blaming me for my husband's attitude and impugning (questioning and doubting) me for taking separation. Thus, I have distanced myself from them for not helping me then when I needed them the most and after witnessing their cold attitude towards me, I'm rather alone than crowded by people who are only there to gloat".*

Nonetheless there were also few lucky enough who were actually enjoying their newly acquired freedom: *"Thanks God! Now i don't feel trapped as my daughters look after me and take me everywhere even if I don't want too and feel embarrassed to go to, they boost my confidence and take me with them".*

Support given by the family and friends to separated, divorced and widowed

Judging from the reviews and responses of the interviewees most women suffers from the family pressure more than that of societal in taking decisions like separation, divorce and widowhood. It is the family that you need the most while taking such sort of decisions who not only supports you morally but also spiritually and most importantly on physical ground. It is thus a family that provides one with a home, shelter, and roof on top more than just verbal exclamations and without such sort of support whether it is temporary or permanent no-one can even dream of taking such a step. Hence one of the respondents while sharing one of her saddest memory in tears said:

"I think I'm lucky enough that my friends supported me when the time came more than that of my immediate family members could do for me. Not even my mom was there to uplift my spirits but she had an audacity of accusing me for being selfish, words that plunged through my heart. I still can't forget her attitude and behavior towards me but the support I was given by my friends was commendable and utterly inexplicable for they not only promised me a shelter although I did not needed it for I was working even then but the moral support and encouraging words on advise were more than I could ever asked for. Thus it is for then that I managed to confidently fight for my kids and myself in taking separation from him".

Separated, divorced and widowed women sharing their feelings regarding current status

On inquiring about the current status and its recompenses most of the respondents replied in optimistic tone of hopefulness towards the betterment. Some seemed expecting to re-unit with their husband for the sake of their children with new sets of arrangement and compensatory understanding for the sake of their long relation. Thus while some aspiringly expecting to be re-united with their husband's other did seemed unconventionally satisfied and peaceful with their

on-going conjuncture. Stating to the obvious, on the of the research participants in this regard said:

"I feel peaceful but sometimes sad mostly grateful to God – Allah Almighty for what I have and what I have achieved".

Another one said:

"I feel serene, satisfied and happy with my daughters but I do feel bad sometimes for my relationship with husband that didn't work out as I expected it to be".

4.3 Divorced women as a stakeholders

Existing section of the current research covers the views and reviews of women that are not married to their husbands any more rather alienated and disconnected from them for good reasons, permanently. However it is to be reminded that none of the current themes are in chronological order rather derived from the raw data so collected from the women under the marital status called divorced. It is thus to determine the relation between the given rights so enjoyed by them once in their daily life as a married women and the hidden truth or reason and life after being divorced. Along with the fact that how our society and their immediate family view them and treat them in their current status and present situation.

Right to have a choice in marriage

With multiple respondents interviewed there were maximum number of them claiming to be married with the blessings of their parents and will of their own as in arrange cum love marriage while there were also some agreeing to be married out of cheer love though with parental blessings of-course but there were also few who said otherwise, indicting to be married against their wishes under the pressure enforced by their parents in the name of love and honor.

Only few of the participants agreed that there was an engagement ceremony prior to Nikah or rukhsati ceremony comparing with the maximum number of the respondents claiming there was directly nikah and after few hours, for others after few months and for the rest after a year or so was their rukhsati. One of them said in regards to no engagement rather directly nikah and later rukhsati:

"No, we did not get engaged although I did new him as he was my colleague and it was pretty quick. Our nikah ceremony was very simple among few chosen personals mostly family

members. It was private, confined and personal affair after a day or two of which he started living with us, IN MY HOUSE. So there was no rukhsati as such (with a sarcastic smile)".

Another one said:

"Well my nikah and rukhsati ceremony took place at same day with only few hours of time differential as my nikah was in the morning and rukhsati at night, as our families are not in favor of prolonging nikah because this leaves an open ground to have misunderstandings between families".

However for person who got engaged before wedding off to grooms home said:

"There was indeed an engagement along with due-e-khar on the same day when we exchanged rings and the proposal was officially accepted by both of our families and after 8 to 9 months I was wedded off to his home".

Women's right to choose a husband

Maximum number of the interviewee were found favoring all women should be given a right to choose their husband on their own, at least on the level of consent if not all. Because it is after-all a right granted by the divinity to the Muslim women, a privilege not so enjoyed by all. Hence one of the respondents said in this regard:

"Yes they should be given a right to consent in marriage if not choose a groom on their own, it is a brave new world. If they are independent and well settled then they should choose a man of their own choice".

Another said: "*Off-course they should be asked before wedding off to some stranger if they like to marry him or not, Islam pursues this besides it is a matter of life time and happiness for eternity*".

Women's should contact future husband before marriage

For most of the research prudent it is imperative that all women should have a contact with their future husband prior to marriage so that they may know them well before signing an agreement of spending a life with complete stranger for the rest of the eternity. One of the respondents in this esteem said:

"They should be able to meet and discuss about their likes and dislikes in order to find out if they are compatible enough to spend the rest of the life together or not".

However not all were of the same views as for others it is not necessary to have a contact with the future husband prior to marriage because it does not change a thing. As even if you feel lucky enough to be married on your account as in by committing to love marriage still you are not sure that it will last for long. Because not just women but men changes as well, women are mostly blamed for changing typically because of their physical looks that take a turn and during/after pregnancy emotional tethering and mood swings. Let's just say women are demanded more than just shift their homes rather they actually go through a complete physical transformation after pregnancy hence in this perspective they equally deserves men's trust, loyalty, acceptance and love like they do. One of the participants said:

"It is not necessary to have a contact with future husband as there is no shame in getting to know your husband before marriage but then again this does not assure you of successful life ahead. As women, we give up our home and change physically just to give an heir to our

husband only to find out that we are not pretty enough anymore and while making his home for him and socializing his child we are accused of ignoring our better half's. Hence there is no garmented success or failure in wedlock whether it is love or arranged it is all about luck and destiny where it takes you instead".

Most successful type of marriage according to stalk holders

For maximum number of the interviewee there is no way knowing which type of marriage is successful and which is not because you never know where your fate accompanied by luck and in-laws will take. Hence whether it is love, arrange or arrange cum love marriage either way you are dependent upon your husband, his family and how you cope up with them because when you fail you might lose all, your marriage, your child and even your parents. There are some mean people who after divorcing a women makes sure that she ends up on street if not lucky enough to be supported by some stranger, these people threatens girls parents for if they takes her back they will be killed or face a fate worse than death. Therefore one of the respondents said:

"I am not so sure which type of marriage is more successful as for me even though it was love cum arrange marriage I am still divorced so I cannot say which marriage is best of all. Regardless of all the acceptance and blessings I can get from my parents and love from the bottom of my heart for my husband I'm still standing at the very path each women of status would give anything to take it back. Thus I believe it is all part of fate and no man or woman can do nothing but stay strong and sincere to him/her-self".

However according to another respondent: *"I am not sure which type of marriage can be successful and unsuccessful only Allah knows best, "Thy" is the sole creator and keeper of all hidden marvels and circumstances each individual might come across".*

Right to meher (dower)

Social importance of meher

On inquired about the social importance of meher all most all of the respondents were of the view that it is a privilege, a blessing of God Almighty for the Muslim women to have cash of their own to spend as they please. It is hence up to them if they would like to withdraw it for the love of their husband or keep it as it is without any religious or political bounding. As one said:

"For society and I think among unmarried youth Meher gives security to women.

Protection is the word more suitable to describe society's interpretation of Meher yet is sheer privilege blessed by God to its most precious creation that is women".

Another shared similar reservation as: *"I believe in what Allah wants and say so social taboos are meaningless for me".*

However in terms of if brides gift secure the future of the women there were contradictory replies some in favor saying yes it does and some against saying no it does not. For the interviewees saying yes, believed it is only helpful and works in favor of women as securing her marriage given that her husband is greedy enough to keep the money and deny her the right of meher. Or/and in another case amount is too large to be paid at once and he denies to be hanging along for the rest of his coming years as to be indebted with the installments of brides wealth he will refuse to divorce her, even if his mother will not ask him for it in order to save her son from financial trouble. However there is another side of mirror to reflect from, as this can also backfire for women as-well for if she desires to be divorced and her husband thinks as mentioned above then she will never get a divorce and only few of the women dare to go to court to demand divorce. Besides all these preconditions there is also a point of financial credibility

and parental support either they agree or not with their daughter's decision and willing to share a roof with her while she fights for her right.

One of the respondents said in this regard:

"It doesn't and it can't secure her future but when it comes to marriage it is secured by mutual efforts of both husband and wife. Additionally if your husband has no plan of giving you any money then probably yes! But it may backfires if the time comes that a girl herself demands divorce from her man. And she will need all the help she can get from family and friends, a help of all sorts as well, emotional, moral, and financial and even a necessity of shelter, a place to live in. And if she fails to get any one of these she can forget about getting a divorce hence it is unpredictable if it can save a marriage or not".

Standardize amount of meher

When questioned about the standardize amount of meher most of women said each man can give only so much of what he earns and saved over the course of time and it would be immoral of woman to misuse of God's privilege if she demands more than that he can give. Therefore it would be wrong of a good woman to demand an amount as she pleases dis-regarding her husband's economic status and religiously binding him to pay as she asks. This would mean she is indirectly forcing him for something that they both might regret later in life as in to commit a crime like steal to pay for her demands. Thus one of the respondents said:

"Whatever reasonable enough for a man to pay his wife, it should never be a burden on him".

Another one said in this regard:

"It is a blessing a privilege and should treated be like one rather than a burden for groom and his family. No one should be allowed to take advantage of another in name of religious binding like in name of Meher, etc".

Meher should be paid right after marriage

Almost all of the respondents were of the opinion that brides wealth should be paid right after marriage, after which it is up to her to save it for future endeavors or spend it as they please on whatever they please. As bride's wealth is not just a women's right rather men obligation to pay it according to the teachings of Muslims Holy Book Quran and Sunnah (Practices of Prophet SAW). Hence they are sole responsible of the money and has a right either to withdraw it or keep it to pay for their child's education or in medical treatment or for any other reason to help out their parents because it is their money and only they can decide where to spend it. Therefore one of the research participants said in this regard:

"Of course it should be paid right after marriage! It should be paid right after marriage and women should invest that money somewhere carefully and wisely so that it will benefit them in later life. Not necessarily after getting widowed or divorced (God Forbid) but may be for the education of their child or marital purpose of their children or even spend it on their parents".

However another one said:

"Yes it should be paid right after marriage and that is why I believe it should be reasonably comfortable amount that man can pay easily. But it is also of the utmost importance to acknowledge the fact that this money belongs to the girl and alone has a right to decide where she wants to spend it that is whether at her parents or withdraw from it for her easing her

husband's financial burden. Also, it is up to her if she would like to spend this money in wager off her parent's debts that they went under while wedding her off, on that no man has the right to question his wife's loyalty for him, his family or for her parents".

Right of separation and divorce

Women should be given a right to separation and divorce

On inquired about women should be given a right of separation and divorce wherein most of the respondents were of the view that this criterion is applicable only when situation gets out of hands. They were also of view that divorce is exclusively males right to exercise while separation is for women that they may practice any time they feel exploited or abused by the husband or in-laws. Further it was also shared that getting separation and demanding divorce sometimes becomes excruciatingly eminent when your husband starts abusing his wife because once that is started there is never going back as man gets encouraged if women is tolerating all this pain. Hence it is of utmost importance that they apply for divorce and get separated as soon as possible without having fear of dishonoring the family and spoiling the future of children because no woman is good for her family or her kids if she has lost her mind in the process. One of the respondents in this regard:

"Obviously they should be able to exercise right of separation because once it is started men only gets braver and encouraged by hitting you more and more if you are tolerating it. They think you are weak thus don't be afraid of them or future of your children because you know God knows better no one can tell what wonders can time do. Nonetheless the divorce is entirely male's decision that can only be implemented with the help of family and court if family fails to convince him".

Contrary to others there were few who disagreed and gave revised views on whether women should be given such rights as for them women are mostly emotional and unpredictable in their stance when it comes to sensitivity discomfort.

"No women should never be given a right to divorce because women are basically very sentimental and can be provoked easily. Hence such rights are best stayed locked in men's fist."

Circumstances leading to separation or/and divorce

Almost all of the respondents were of the view regarding the circumstance leading to separation and divorce, as they disclosed that it is not just abusive attitude rather multiple other small and few big singularities working as a causal effect that points to such decisions. On further investigation it was revealed that many of the respondents were the victim of financial crisis because either their husbands were economically broke down or due to poverty or aggravated recession, unable to meet the daily demands. All such maladies piled up in the form of frustration that came out either in terms of physical abusive or verbal abusive both of which was not productive and affected negatively on child's personality. Hence the only thing left is to take divorce and go separate ways for the sake of both husband and wife along with the off-springs.

Therefore in words of one of the interviewee:

"My husband was jealous of me earning more than him as his job of not permanent rather temporary as he was habituated of resigning after every six months or so to take a break and rest. This financial disability in him was making him frustrated and aggressive that he used to take out on me, disrespecting me, hitting me, abusing me disregarding the presence of my children. Such behaviors also lead to my abortion after which I decided enough is enough. As

*hitting I was one thing but murdering my unborn child was totally next level paraphernalia".
(Sobbing)*

Responsibility of separation or/and divorce lies on...

According to the research participants parents are the sole responsible for the verdicts like separation and divorce it is so because only if parents would be brave enough to listen and believe their daughters regarding what they are going through none of these proclamations would be declared final. Also some on the responsibility lie on women who try to avoid such decrees by hoping it will come to an end when they know things are not going to get better any soon or even later for that matter. Additionally there are few women who regardless of how tolerating and compromising their husbands are behave unconventionally so as to keep their hold strong on man and his family only forces their husband to reconsider their position in house and decide whether to let go of them or not. Therefore in views of the research candidates not all five fingers are equal in size or shape similar is with the families and their situation that differs from one to another, hence no way of knowing which family has corrupt wife or which has corrupt women only those family themselves can vouch for themselves. One said in this regard:

"Family who else, If a family has had enough of watching their daughter suffer and would have listened to them for once in their life then they would have known and could have figured out some alternative to put a leash on man and his attitude thus resulting in avoiding such a pain and misery for the rest of their daughter's life".

Another one said in this regard:

"It is not just family, women or a man who is to be blamed for such a demise of sacred relationship but those conditions that leads to such decisions plus it is hard to tell if the woman

was innocent or man was or what lead to what. Because not all are same in their approach, as each has different set of mind and perception and way of behaving, hence it would be selfish to blame just one when we applaud with two hands. Therefore if groom has had enough of tolerating his wife then he will divorce her and vice versa.

However, contradictory to others one of the respondents said:

"It does not matter whose fault is it, or what circumstances were responsible for man and woman's misunderstanding or disagreements because it is the women who gets the blame in our society as it is our ancestral tradition that women are blamed for all that is bad. Especially when it is the case of separation and even if it is a straightforward case of divorce women are still blamed for provoking men by dishonoring him or his family that forced his hand to do what he had done while men get to wear the crown of all that is good".

Families reaction to separation or/and divorce

On asked to recall the reaction of their parents when the news broke about the divorce most of the respondents were found disappointed and sad not only in conversing but with diluting pupil and changing position of sitting posture. Most of the respondents claimed to be let down by their parents as they went into silence for a day or two, mostly hesitant trying to ignore the conversation to begin and often trying to talk their daughter out of it rather than talking to the husband. For then it was the most agonizing period of their life, one that they no matter how much try to forget can't take it out of their head, as one said: "*it has left my soul tainted and deep-dark mark that cannot be removed no matter how hard I try*". This statement clearly dictates how such decisions effects women regardless of how much peaceful she feels now but haunted by their past shatter their confidence on daily basis and challenges them to cope with the rolling eyes and pointed fingers so raised by the critics of the society.

"On reviewing and re-visiting my past I remember (deep breaths) my dad telling me "Even God takes aversion (dislike) to divorce, it is not just me or your mom or the shame that will come to our family but a sin that you can't come back from " (sniveling) as he was of orthodox believes. Though later they did come around but what's done is done one said words can't be taken back, can they now".

Another said: "they were mostly shocked! They couldn't believe it at first. And thought it was my fault that I overpowered him because of my strong standpoint and opinions. But when they heard how I was beaten up and had worse than one can ever begin to imagine then they understood and kind off supported me by giving me a shelter and more"

Men as protector and maintainer of wife

Men giving money to their wife

On inquired about if the interviewee were given money when they were married most of them replied negatively, refusing to ever been given money without the prior consent of either their husband or mother in-law. Hence one of the participants said in this regard:

"Though I don't want to remember any of that but on a record he only paid for the utility or grocery and that also when he feels like paying for it otherwise I had to take care of everything. However in terms of lending me money I only got what he wanted me too or when he and his mom wanted me to while on other occasions if were to be asked to lend a money I only got a direct refusal or an excuse".

Another said:

"He only gave me money for monthly expenses which I was supposed to spend in front of him at once on grocery shopping and paying utility bills. After which I was left empty handed for

the rest of the month. Regrettably I wasn't even allowed to get a job hence I had to ask my parents, obviously indirectly on emergency purposes only".

Stalk holder's thoughts on "men as maintainer and beneficiary of women"

According to the opinions of the respondents on men as maintainer and beneficiary of women maximum number of them replied they are according to Quran and Sunah but in reality only few of them fulfill this obligation leaving the rest behind in voyage of ignorance. Therefore not all men are alike some try their hardest in meeting the demands of their wife and children awhile there are also others who try to stay oblivious of such responsibilities as long as they can and leaving the hard work for their women to deal with.

"Yes they are protector and maintainer of the women and the family according to the divinity. But we can only wish if in reality they would do the same with honesty. They protect you with restrictions only when they doubt you and your loyalty".

However another one said:

"God has made it mandatory that men provide for their women. Hence there is no second opinion on that matter or our judgments counts, plus there are many men who do all in their power to provide for the family on daily basis irrespective of their poor salary".

Men putting restrictions on wife as protector and maintainer of wife

Most of the respondents were of the notion that if they would have lived a peaceful life before then none of them would have opted for divorce. Hence all agreed to the point that in some way or another they were pressured to do or restricted from doing that lead to re-think their position as un-happy, miserable wife to tagged but peaceful divorcee. According to the one of the respondents:

"He used to restrict me on things that were for me or benefited me or pleases me in any way possible however when it came to his advantage he would force me to do anything that would bring him money, thank god he never thought of selling me to some goons "selfish bastard he was" (crying)

Another participant said:

"I was immature for such a long period of my life thinking all his care and over protectiveness was basically a drive out of sheer love instead he was just trying to keep an eye on me. He was not only cynical but also doubted my loyalty and considered me a woman of immoral behavior. I was naïve enough to think his overzealous care for me was affection and love but I was surely mistaken".

Men allowed taking steps in perfecting the behavior of women

Men misuse the notion of "men allowed to take steps in perfecting the behavior of women"

According to the respondents not all men are alike thus not all of them misuse the notion into abusing their wife despite of the fact how much they might be tempted at times on the behavior and attitude of their wife. Therefore for many respondents it is one of those stigmas with only a difference is that it is attached to men instead of women, and that is mostly visible on media whether social media or reporting media. Further it was added by many of the respondents that today's television shows and social media's viral videos are the main cause for this type of belief and practice in our society. In views of the participants:

"There are many men who use the above mentioned notion for their own personal agendas whom can be easily witnessed in action by watching the viral videos of social media, for instance; a video of man shaving off his wife's hair and another one where a man tapped while

battering his wife in-front of a 5 years old kid but the reality of the matter is that not all are alike in terms of beliefs and practices though most television dramas suggests otherwise ”.

Another one said:

“There are men who do misuse the notion just to stay in power and maintain their dominance over their wife but they are not a man in true sense because no actual man with actual manhood would dare led a hand on any women whether it is his wife or sister. Nonetheless there are few many other better men then there fathers ever were even so it would be naïve of us to ignore the bitter reality of our existing society ”.

Men allowed dominating and subjugating wife

Most of the respondents were of the believe that is wrong for man or a woman to subjugate or dominate any one or another as it is unethical and immoral plus non spiritual in accordance to Quran and Sunah. Thus according to Muslims Holy Book Quran; Surah78, Verse8 “And we created you in pairs” is enough of a demonstration that God has created the spouses as better half of one another hence none is allowed to dominate another. Therefore in terms of one of the research candidate’s views:

“Permission is never required by men to dominate women neither any of our thoughts counts. But the fact of the matter is that God has made men guardians of women so women should listen to their advice as they are more practical and sensible than women who think from heart rather than the mind ”.

Another one said:

“It is a declaration of Allah in Quran that both are equal and superiority is only based on the level of piety, further it also advocated that men are created the guardian and protector of

women. Thus by keeping this view in mind if a man asks his woman to do something or avoid something it should never be considered as a dominating stance rather a concern, a love or a care posed by husband towards his wife. Hence it is wrong to say all men dominate women neither that no men dominate or subjugate women because some usually does whether intentionally or unintentionally but what's true is true".

Men can marry more than one woman

Views of stalk holder's on men allowed to marry more than 1 woman

On inquired about the opinion of research participants on men allowed to marry more than one wife most of them were of the view that regardless of all the jealousy and wariness, men are indeed allowed to marry more than one woman according to Quran and Sunnah. Therefor it would be sinful of women to deny this right of man though requires strong reservation like fairness of treatment, etc. but it their right thus their burden to endure its consequences if they deny God commands. Hence one of the respondents said in this regard:

"In accordance to Quran and Sunnah men are indeed allowed to have more than just one woman but in terms of emotions and sentiments they should not be allowed to marry more than one woman. As marrying more than one lady is wrong on so many levels starting with the friction created between father and children if any or if he marries for kids then that is divided between two females that lead to tension and later he is forced to choose a side that means injustice of treatment".

However another one said:

"It is right for man but for children and his first wife it is violation against their rights thus it is wrong for them. Although in more positive stance it might turns out to be good,

beneficial, an act of assistance, generosity, kindness and human act for women who need a shelter, a protection that only man can give. Thus it would be wrong of woman to judge and deny God's will and command for her own personal means regardless of how hurtful it is. Because God truly loves us more than 70 maternal love combined together".

Men require permission of 1st wife to marry another

According to the most the interviewees men should at-least inform if not ask for permission to their first wife rather than just breaking the news after all is done. Further it was discovered that most of the respondents were either unsure, uninformed or/and ignorant about the fact that there is already a common law suggesting man to take permission defiance of which can cost them fine along with serious prison time. Rather these women were found mistaking such a right to be dictated by Allah that is absolutely incorrect, as there is no saying of Quran that suggests man to take permission from their first wife before marrying another. However given to the Pakistani legislation there is a decree, an act forbidding men to marry another prior to asking the first one. Hence in this regard one of the respondents shared her reservations as:

"I don't think there is any Quranic teaching regarding men requires permission of first wife to marry another one, however there should be just to provide safeguard to women".

Another one said:

"The Quran doesn't proclaim that men require permission of first wife rather it is Pakistani law that has made this rule and media propagated it among our youth".

Contrary to above two notions another research participant said:

"Yes there should be a law to detain and punish man for hurting women not only spiritually, emotionally but also physically. Because physical wounds get healed while spiritual wounds are never healed thus there should be law that ensures protection to women incase their husband betrays them into marrying another women without any good reason like for a child or to provide protection to woman without a roof on her head".

Men practicing polygyny is violation of women's rights

For maximum number of the respondents a man marrying more than one woman, practicing polygyny is certainly a violation of women's rights in general. Most of the respondents were of the view that regardless of the privilege so granted to men by divinity itself is not up for a debate but the problem lie among men as a being. Because men are required to be fair in treatment when they decide to marry more than one woman which they fail to do thus result in either ignoring their first wife or appreciating more the second wife over first. Additionally this act torn most men into two aggressive halves to fail to incorporate their life into sync with the two thus results in releasing their anxiety and aggression on their children whose personality is corrupted at the very time when it is required to be polished into civilized and productive individual. Therefore one of the participants said:

There is no second opinion about men marrying another as it is indeed a violation of women's right. Most importantly it shatters the personality of the children who witnesses the break of their parent's marriage and entrance of new woman or man in their life as a step mother or father. This act of self-preservation not only decentralizes and destroys the confidence but also ruins the overall persona of young ones of any family that goes under this phase".

Contrary to the above mentioned quote another one said:

"If a man can give equal rights to all his wives, there will be no problem but such a thing is no more than a wishful thinking, a myth or fantasy. Thus this means biasness and unfairness of treatment which leads to only one conclusion which is violation of the equal rights so prescribed by Quran, Sunnah and Constitution and Law, therefore without further elaboration and discussion it is undoubtedly defilement of women rights".

Justification and reasons of men marrying another

Almost all the research candidates were of the view that man can obviously justify marrying another woman both legally and religiously but they may fail to justify their act as pious and acceptable in terms of promise so made to their wife and loyalty infused into the spousal relationship via marital pledge. Therefore, in this continuity one of the candidate said:

"Men can justify marrying another in light of shariah by following the teachings and practices of our Last Prophet (SAW) commonly known as Sunnah. Additionally they may receive defense from a "Molvi" who themselves marry more than one wife for self-enjoyment more than that of self-preservation in the name of male child for the continuity of family lineage".

However another one in remains to the above appraisal said:

"The point to ponder is that when men can justify this practice of having more than one wife in the light of Quran and Sunnah by claiming it is their right and they follow the footsteps of our beloved Last Prophet (SAW) then how come they can't do the same in terms of accepting the birth of female child as a part of their fate, a blessing of Allah and accept it happily by following the footsteps of Prophet Muhammad (SAW) whom accepted to have a daughter instead of praying to Allah for male child". She further added: *"the point is if women can accept men with his second wife in the light of Quran and Sunnah then how come men so obliged with heavy*

burdens of the world and its responsibility cannot accept female child as a blessing of divinity rather than the affliction, a cause of status devaluation or a liability".

Separated, divorced and widowed women's right to have a normal life

All of the respondents were of the opinion that each female individual has a right to live a normal life regardless of her marital status whether it is single, never married, separated, divorced or widowed. It is unethical to judge and demoralize anyone on the basis of their social, economic or religious status, each has a significant place of their own, a position in the upbringing of society hence all should be given equal rights to life, liberty and freedom according to divinity and laws of society as well. Therefore one of the respondents said in this regard:

"All should be allowed to live a normal life with respect and dignity, full of peace and happiness".

Another said:

"Of course all should be given a right to live a normal life, as being a human they all deserve that much from humanity to act human and caring towards them. Besides most important of all is that we should come out of our primitive thinking and be the change for what all women requires".

Separated, divorced and widowed women's right to re-marry

Like men all women deserve a second chance in life that can only be provided if they get to marry another person who respects them for being who they are not pity them for what they have become. Most significantly they need a protection, a safeguard for the rest of their eternity that can only be assured if a decent man is willing to share his name and his assets with her with the rest of his blissful life. Therefore one of the participants said while sharing her concerns:

said in this regard: "*Divorced are mostly teased and mocked for being a divorce while widows are the true victim of such superstitions who are ignored and prohibited to attend festivals, or wear colored or even attend weddings*".

Another one said:

"These women are not allowed to participate in applying henna on the bride's or the groom's hand and not even touch the "sehra" (a veil made of flowers for the bride and the groom".

Reasons of negative portrayal of separation and divorce

According to the most of the respondents divorce is considered bad thing in our society and women are usually blamed for it. Unmarried girls are told to stay away from divorced women because they are considered bad influence for the young girls. They were also of the outlook that people see them differently and they live in isolation feeling lonely in crowd even if it includes their family members and friends with whom they are most comfortable with. Thus one of the participants said in this regard:

"Separation and divorce is considered immoral consequently these women are stigmatized and portrayed negatively. That is why people see me differently and you may notice it when you move more frequently in our society women like me we are isolated. People avoid talking to us thinking we might somehow influence or alter their thinking pattern".

Another one said: "*Divorced women are extremely stigmatized. People think divorcees are selfish, intolerant and incompetent of home colonization. Hence they choose divorce to free themselves from all responsibilities*".

On inquired about the possible reason of negative portrayal of divorce, one of the interviewee said:

"It is portrayed negatively because our society is self-centered and illiterate plus they need to gossip about something".

However another said:

"It is portrayed as evil in our society because people think this encourages other women to pursue as similar".

Increase in divorce rate

Almost all of the respondents were of the view that divorce rate is increases in Pakistan on day to day basis regardless of all the negative approach and thoughts against separation and divorce along with the women of that status. Therefore one of the participants said in this regard:

"Divorce is increasing rather rapidly than ever imagined or anticipated by any one. Besides I just heard lately (22nd march 2017) that there were 5 cases of divorce in Pakistan within first three months of 2017. This is probably because today's women have stopped making compromises, unlike their ancestors who even breathe with the permission of their husband".

Another said in this regard:

"Divorce is increasing in Pakistan because Pakistani men are dependent over women to earn and feed them instead of them feeding their wife and children. Plus men also think women are some kind of magician or something because they expect them look after their homes like a regular housewife".

Divorced and widowed forbid to attend festivities

On inquired about the prohibition exerted on the divorced and widowed women most of the research candidates were of the assessment that divorcee are not forbid to attend festivals or weddings or merry celebrations unlike widows who are tormented even for wearing makeup.

One of the respondents shared her views as:

"We divorced women do not face as much exclusion as widowed women does. We might be ignored or fear from for being incompetent and bad influence over young girls but widows are even forced not to wear bangles any more".

It was further added that widows not only face rejection of and from society but also from friends who are terrorize of their widowed friends that they might bring bad luck to them along with the immediate family members especially women of old age who despises women for being responsible of their husbands demise. Thus a participant said in this regard:

"Widowed women are not allowed to sit beside the bride neither are they allowed to participate in applying henna on brides hands or theirs as a matter of fact. Besides the unknown person who criticizes us for being a divorcee or a widow it is our grand mothers who are more concerned and cynical of us being the culprit".

Support given by the family and friends to divorced and widowed

On questioned about the supported given to the respondents (divorced women) by their family and friends, some contradictory responses came to light. For some all were supportive accept parents and for others none of the friends or family members were supportive however there were few who were fortunate enough to get a support from both friends and family members. While corresponding with such women it was brought to attention that parents mostly terrified of

for the honor, dignity and self-respect of their daughters who will have to face this vulture's world on their own instead of fearing for their persona and name of the family; the image so set by others against parental noncooperation. According to the one of the research participants:

"At first no one supported me neither my family nor my friends but later when they learn the truth, they were there for me".

Another said:

"In the beginning my family was not supportive; they feared I will not be able to live pass it. Besides the fact of the matter is that all parents want to see their daughters happy and prosperous in their home with their husband so was mine and I think, they at first thought I didn't made enough sacrifices and compromised as much as I should have".

While other said:

"My friends were sensitively supportive they understood what I was going through and what I needed to do, however things were completely different with my family. My parents were not ready to support me, they thought it was better for me to live a life of bearable misery with my husband then live in an unbearable wretchedness of society all alone. Because they said they will not be with me always and forever someday probably sooner than I could ever imagine they will pass away and I will have to face all on my own".

Separated, divorced and widowed women sharing their feelings regarding current status
Respondents were inquired about their emotional, mental state and approaches in their current marital status as a divorcee wherein almost all of them found a bit heartbroken and sad but satisfied and peaceful at the same time. They were found grateful to Allah for all that they

received and for the help that they were blessed with to get pass their drawbacks and difficulties in life. One of the participants in this regard said:

"I guess I feel satisfied now with my small family of 3 beautiful boys and me. I don't think I will be ready to have another experience of marring again in my near future as this was my second marriage after being a widow for 13 long years and this was not very blissful I must say".

However another said in this regard:

"I feel more peaceful now, having no fear of going through regular fights or arguments".

4.4 Widowed women as a stakeholders

Existing section of this research covers the views and reviews of women who has lost their husbands by death and has not re-married yet. However it is to be reminded that none of the current themes are in chronological order rather derived from the raw data that is collected from the women under the marital status known as widowed. It is thus to determine the relation between the given rights so enjoyed by them once in their marital life as a married women and the hidden truth or reason and life after being widowed. Along with the fact that how our society and their immediate family view them and treat them in their current esteem in present scenario.

Right to have a choice in marriage

Several respondents interviewed wherein most of them stated they married with the person of their parent's choice, there were also few who claimed to be married the man of their own choice as in by love marriage. Almost all of the participants were of the view that each girl and women should be at-least given a choice of willingness in marrying anyone whether cousin or stranger. But that does not mean to emotionally manipulate her or force her for the honor and dignity of the family instead she should at-least be given a choice asked once before wedding her off to someone else's home. Therefore one of the interviewee said:

"Each woman should be provided with the suitable choice to choose from as her groom. Usually parents introduce with single outlier as the best of best and if they resist, they are told to be responsible of their own fate if they disagree to marry that person and ask for another choice. Hence such a precondition is not a choice but illusion of approval given by a child whereas in reality it is a well-played tricked that parents will be answerable to before Allah in dooms day, or so i pray... Amen (Tears rolling in Eyes)"

However there were others who felt fortunate enough in agreeing with their parent's choice while others shared same reverence in terms of agreeing parents on their choice with only one regret that this matrimony did not last long and they got separated by death. One of the participants said:

"Though our parents sometimes forces us to agree with their choice undoubtedly they aim for the best and it does turns out great but they must also respect the choice and decision of their children in every once in a while, not only to boost their confidence but encourage them to be strong. Therefore regardless of all the ups and downs of life and marriage best is the union of man and woman that lasts for long and not cut short by death itself".

On inquired about engagement and nikah ceremony if it was direct or there was engagement function few of the respondents agreed that there was in-fact engagement ceremony for others it was nikah that lasted for few months and then rukhsati however there were those who were wed-off the very same day following with the nikah in the morning and rukhsati in the evening. One of the respondents said:

"It is rudimentary to understand the reason for prolonged engagement and nikah ceremony it is done if a groom's or a bride's family requires time before final ceremony of rukhsati. Usually people do engagement to announce the union of two individuals and nikah confirms it then only rukhsati is left that can be done anytime suitable without any familial opposition and protestation".

Women's right to choose a husband

With numerous women interviewed under the status of widowed where most of them did not agreed that it is not important for women to have a right to choose a husband on their own. For

them it is two distinct things having consent in marriage is different from having a right to choose a husband on their own as that would mean committing to the love marriage. One of the stakeholders said in this regard:

"It is not important and necessary that love marriage will be successful in the long run but arrange marriage could also be. People evolve and nature changes hence having a choice in marrying one or not is completely different from having a right in choosing a person to marry on their own. Besides parents are more experienced and both physically and emotionally challenged that gives them better understanding of the world and its habitants than the 24 years old or above child".

Contrary to above shared views another said:

"I think women should be given such rights for it is in their best interest, as they are the one's who's going to spend the rest of their life with a complete stranger and if that stranger becomes known person then there is no harm in marrying someone you love, adore, admire and care about".

Another said:

"No women should not entirely be given the free hand in choosing any random person by indeed they must be given an open choice to introduce the family with their choice of groom and family by keeping an open mind should evaluate and judge the persons whereabouts in comparison with the person of their choice. Then whichever individual scores more you can choose him for you daughter or grand-daughter". She went on and said: "I do not favor love marriage though I don't despise it either but I do insist my daughters in law to introduce their daughters with their husband to be before proposal is confirmed so as they may decide on their

own if they are willing to marry and spend the rest of their life with him or not, similar to that of consent but by meet up they can know more about each other possibly for the best".

Women's should contact future husband before marriage

As much as half of the proportion of interviewees supported the notion of women having a contact with their future husband before marriage in comparison with quarter suggesting otherwise for the rest it is of no significance. For these people though small in ratio pointed out a major issue of having a contact or not is of no importance as a real life begins after marriage in the most usual environment where both comes out of their shell and start performing as an actual being instead of pretentious ally of one another before marriage. One of the respondents in this regard said:

"It is of no importance to have a contact because even after love marriage relationship breaks due to un-adjustment therefore no one can guarantee if two individuals are familiar with one another then their relationship will last forever. The fact of the matter is before living together under one roof no one can claim to know each other better because in formal meet ups before marriage each is not responsible over another neither opens up completely until they are married".

Contrary to the above views another respondent shared some positive beliefs regarding having a contact with one another in such words:

"I guess so! Women should have a contact with their future husband so as to measure the extent and level of compatibility plus likes and dislikes, and if their personalities are completely different to one another or a bit similar in any way possible".

Another said:

"It's a bit impossible to decide whether it is good to have a contact with future husband or not because it is a kind of gambling that sometimes turns out to be extremely beneficial and in some cases it backfires especially when two individuals does not find themselves compatible and decides to go their separate ways then the extended family members gets an opportunity to start criticizing girl for meeting and chatting with a stranger".

Most successful type of marriage according to stalk holders

For most of the respondents regardless of their marriage type each supported arrange marriage to be of most successful of all, for them love after marriage is more pure and reliable then love prior to marriage itself.

"I believe arrange marriage is most successful of all regardless of the fact that I my self-married the person I loved as mine was love marriage though our fates did not supported us that much but I would like my daughter to marry a person of my choice".

Another said:

"Arrange turned love marriage (with a smile). When you fall in love with your husband, it is the world's best feeling you can ever come across with".

Contrary to the above two illustrations one of the participants said:

"Both can be made successful depending upon how much both parties trust each other and how much girl is willing to make sacrifices more than that or man".

Right to meher (dower)

Dower also known as meher is a most common practice in South Asian states of India, Pakistan, Bangladesh, Nepal and Sri Lanka. It is thus a process by which women is promised with an amount fixed between her parents and her in-laws at the time of nikah (the written agreement). It is given as a part of marital requirement one of the 3 pre-requisite before finally acknowledgment of matrimonial bond. And this may be in form of monetary fund or jewelry (Fagan, Dougherty & McElvain, 2014).

Social importance of meher

On inquired about the social importance of meher most of the interviewees were of the view that it helps enhance and advances the prestige and status of women after marriage not only in the eye of society but the in-laws as well. It is a way of announcing women's financial stability and power before the in-laws which is a misconception led by the society while in reality it is one of the pre-requisite of marriage that also includes a witness and consent without any one of whom ceremony cannot be performed. Therefore one of the respondents said in this regard:

"Meher increases "Social status" as more the meher the higher the status of woman that will be taken into account as protection but honestly it is of no use. Everything makes sense and is of great importance till it is with your husband but when he is gone everything loses its charm and life becomes no more than a burden" (with tears in eyes).

Another said in this regard:

"In contemporary era meher matters a-lot! If you would have asked me of it in my youth, I would have told you otherwise but now it is used as failsafe of women's marriage".

On inquired about if meher secures the marriage research candidates responded in such words:

"It depends upon the thinking of man. If man is greedy and meher is extreme then he will not divorce her even if she asks for it. The main problem is our religious scholars who have transformed meher into something else. As according to Quran man should pay it right after marriage but muftis without asking put a cross in that box and ticks the other one that states meher will be paid at the time of divorce".

However on the point if meher secures the future of women after divorce or widowhood research participant's respondent:

"No nothing can secure anyone's future, it is all in hand of Allah Almighty who knows all and controls all thus meher is of no use especially when you are left all alone at the mercy of vicious world after the departure of your husband. This is the time when no amount of money can comfort you or provide you with safeguard or assurances".

Standardize amount of meher

Almost all of the Interviewees were of the view that meher is of no use but as a part of religious privilege each women should avail it and the amount should be suitable enough for the husband to pay without any financial burden. They further added it is God's gift to women and they should not spoil it with the greed rather they should agree upon whatever is offered by their husband after all what is his is theirs after all. Women should acknowledge the presence and availability of husband's love and care instead of measuring it all in money. Hence one of the respondents said in this regard:

"Meher should be easy enough for man to be easily paid whether in form of installment or in single cash. Also women should consider it as a blessing and not a way to satisfy their self-indulgence of money and material objects".

This may be a general question but it reminded them of late-hurtful memories of their husbands that brought nothing but tears in their eyes and for some a way of releasing pain and anger towards the fate and world.

Meher should be paid right after marriage

On inquired about if meher should be paid right after marriage or after divorce many of the respondents said it should not be paid rather it should be deposited as saving certificate in some bank so that after 2 to 3 years when it gets mature it may help women to stand on her feet without anyone funding. Because people if not that time but soon realizes that they have made a huge mistake by lending you money and demands it back either in full with usury (interest) or do as they ask you to. One of the participants said:

"There is no point in saving it till divorce what if you lose your wife or husband by death in the process then what, you'll say meher is rebuked no off-course not. This is wrong instead of delaying it hoping one day you'll face divorce men should deposit it in an account that only a girl can manage or give it in the form of saving certificates".

Another said in this regard:

"Off-course not, why keep it hoping for getting divorced one day. Quran suggests it is pious of man to pay it as early as possible, hence why keep it till divorce what if you lived together for 89 years or more together expecting you'll be divorced one day. This is bullshit! It is a provision that must be delivered as promised".

Right of separation and divorce

Within the boundaries of Islamic injunctions women are free to opt for the right of separation if they feel dissatisfied from their current relationship with their husband or fear brutality from them. However it is recommended to both husband and a wife to come to a meaningful arrangement that would be considered pious for both man and wife.

Pakistani women has a right to separation and divorce

With number of participants inquired about the right of separation and divorce if available to Pakistani women, most of them replied as they have according to religious binding and constitution as well. It was further added that regardless of all the objection and negative connotations and claims regarding its practice in society as to be scarce and rare it is not but abundantly practiced with increased rate of separation and divorce. As it all depends upon the family, its beliefs and most importantly the situation of man or woman and their family is in. therefore one of the research candidates responded in this regard as:

"I believe all Pakistani women have a right to separation and divorce it's just a matter of perspective and approach how you view the reality behind the deceptive glass of the society. As people say they disagree with the fact of separation and divorce yet when it comes to choose between the happiness of their children and the world they choose children. Hence it is naïve to think women do not have such rights in Pakistan".

On further exploration it was revealed that separation and divorce right is highly practiced in Pakistan. Women of all criteria are now in pursuit of such rights unlike women of past who use to choose death and suffering over exercising these rights. But now women call

themselves empowered and independent thus going for such rights, some to free themselves from the hurtful and tortures environment and other in pursuit of better, more prosperous then usual.

Women should be given a right to separation and divorce

Contradictory responses were recorded in reference to the question of whether women should be granted with the right of separation and divorce or is it best for all if it is kept away from them by cutting the box in Nikah form at the time of ceremony. Few were of the view that women should be given such rights instead of cutting the block, others suggested they should be asked before cutting the box to decide it on their own if they want that responsibility or not while for the rest it was fifty fifty chance of uncertainty and doubt. One of the respondents said:

"I am not sure what is right for women and what is wrong but the fact of the matter is that men are made guardian of divorce right along with the chastity and honor of woman, however woman are presented with the right of separation if so desire".

Another said:

"Women should be given with a choice to choose if they want the divorce right or not and if not the girl then at-least her parents should be asked once before putting a cross in the box suggesting right of divorce".

Nonetheless all agreed to the fact that divorce right is indeed Man's and it belongs with him so women should not even dare to dream of its possession as they are not only emotionally unstable but immature and credulous, believing all that is said to them. However in reference to right of separation most of the research participants suggested its women right given to them by Allah Almighty hence they should use it with precautionary measures, thinking more than twice or thrice before practicing it. Thus one of the interviewee said:

"Divorce right belongs with men so women should not claim it as it would be sinful and against the injunctions of Islam however regarding to the right of separation, it is indeed of women granted by the divinity itself but that does not mean women should use it whenever they please instead they should be very thoughtful and careful before exercising this right".

On further inquiry about the fact that there are women who are suffering yet denying exercising such right respondents said:

"It is not what they are afraid of rather they are worried about the future of their kids if they have any or about their younger sisters or families respect which they should not because Allah Almighty is up there looking after all who love you more than 70 mothers thus believe in that and take a decision that will save you and your children".

Another one said:

"Off-course women should not be afraid of exercising right of separation but it is not fear of man that they need to worry about but fear of Allah and honor of the family that they must keep in mind provided that they can make things better with the help of mediator yet go for such extreme measures would be wrong. But if they really are suffering than God has proclaimed in Quran whose loose translation would be like "this body is a gift from Allah Almighty and all humans should protect it".

Circumstances leading to separation or/and divorce

Respondents gave various reasons for the separation and divorce so massively practiced in Pakistani society now days. There were those who blamed inflation, recession and societal implications like such that leads to the practice of separation and divorce right in Pakistan. Therefore one of the research candidates shared her concerns in such words:

"Neither man nor woman can only be blamed for such decisions but the economic or financial condition of any society which is equally responsible for exercising such rights i.e. recession, inflation, unemployment etc. are the major cause of broken family system".

However other than above mentioned societal maladies and singularities leading to the practice of separation and divorce other explanations also contemplates that includes frustration or poverty, even weak family relationship can also be blamed as a consequence of separation and divorce in Pakistani society. Further it was added that such conditions and depressive family environment created through media by depositing inferiority complex among our children and wives is the major cause of expending demands with meager supply by the husband this also leads to separation and divorce. Thus one of the respondents said in this regard:

"There are uncountable reasons of separation and divorce including poverty as the most important and main reasons of all but there are other causes as well like depression led by poverty or low income that also develops frustration then there is weak family attachment. But most of all it is media that plays a vital role in propagating families about their social status by promoting the world of luxury, encouraging branded dresses and material that develops anxiety among those who cannot afford it yet desires it, thus leading to divorce".

Another one by advancing the views shared above said:

"Media is crown winner of creating circumstances that leads to separation and divorce; it works behind the screen so people do not take it as seriously as their subconscious is. Media positions ideas in peoples mind via generating wishes and desires to have something that the person advertising may not be buying him/herself but our young-enthusiastic warm blood craves for it. Thus this desire leads them to a realization that they may never be able to afford such

stuff thus creating rebels within our youth and females desperate to get their hands on such substances put up a choice before their husband, at times, either to fulfill their needs or free them for betterment of all. Though not all are same but these are one of very few reasons of increased rate of separation and divorce in Pakistan".

On further discussion respondents were of the outlook that there is no circumstance in Pakistani society that would help to earn family's support in such decisions because each parent want to see their children happy and prosperous instead of watching them suffer like such. But when they find their daughters in in-sufferable condition this gives them courage to opt for separation or divorce whatever they can easily pursue without caring about the world and its stigmas.

Responsibility of separation or/and divorce lies on...

There were many research participants with various idea but most end up blaming naïve-sentimental wishful thinking of our young females for mistaking their one time job as an empowerment forgetting the fact that they live in patriarchal society that does not appreciate and accepts single women. One of the candidates said:

"Education can only give you so much that you are ready to learn not more than that, in today's world education has become a status quo among most of our girls thinking higher degree can make them witty and mature enough to lead a life on their own. It is thus these women who mistakes that by getting a job they can spend the rest of their life in peace and prosperity ignoring the fact that this is male society which considers single women as one that can be used and blames parents for poor socialization".

For some it is not just man who is responsible for creating a situation that leads to separation or divorce rather woman does too play a great part in developing such misunderstandings through their invaluable demands and impatient requirements. Therefore one said:

"It is important to keep in mind that not all men are alike hence there are those who try their best in comforting their wives with limited assets they earn but due to women's never ending demands and in some cases the misbehaving attitude of a women towards her in-laws or husband leaves a man with no choice but to let her go for the goodwill of all".

However there were also few who blamed the society and its pattern of upbringing that leads to such indecisive decisions like practice of dowry or stipulation of male child to be born in the family or like in some families that requires first child to be male. Thus one said:

"It is a fact that sometimes women are left with no choice but either apply for separation or demand for divorce so as to ease their pain and get out of tormented household. These are the women victim of greed wherein in-laws demand for dowry never ends and they suffer at the hands of their husbands however there are also families wherein women suffers either because she is late in pregnancy or is fertile. But most painful of all is when these women suffer because they do not give birth to male child but female".

With various and distinct replies all agree to disagree on the fact that not only man neither woman can be blamed for singularly responsible for the separation and divorce but the family especially parents of either sides are equally responsible for letting things gets out of hand. On further discussion it was suggested that parents instead of finding faults and errors of a girl or a guy they should perform as a mediator to bring the two on accord, convince the two on comprising and sacrifices few of the wishes so that they may live a happy healthy life ahead

instead of choosing for divorce only if situation does not include abusive atmosphere in the family. Thus one said:

"I believe parents play a vital role in taking such decisions because without any prior involvement of parents such decisions cannot be put to action even for those belonging to female family side and finds out about it in surprise still it is male family side that is aware of such conditions. Therefore it is important for all parents to educate their sons and daughter to be more patient than aggressively impatient and work as mediator instead of finding faults in either girl or a guy".

Men as protector and maintainer of wife

Stake holder's thoughts on "men as maintainer and beneficiary of women"

Referring to the views of research participants on men as a maintainer and beneficiary of women, they all agreed with the spectacle of men are indeed responsible for acting as a maintainer, protector and beneficiary of women. And if not all but most of the men fulfill their duty by taking care of their wives, providing for their children and protecting them by giving them shelter, a home to live in. One of the respondents said in this regard:

"There are many women in our society unsatisfied with their husband and their jobs but what they forget in run to achieve all that is seemed gold and important is that their husbands are trying their best as they can. These women forget to see those below them who are in actual pain suffering yet they finds a way to smile, a shimmer to shine with hope but others who owns all leaving few superficial things to compromise considers themselves to be in most pitiful condition. While in reality they must be thankful of Allah Almighty".

Others by sharing their husband's memories stated it is not important to have it all, whatever we see and like is not necessary to get but we require some virtue of compromise and need to learn to smile in what we don't have.

"My husband was a doctor, so whatever he earned was based on daily wages which he used to give to me, in my hands all of his daily earnings though there were times when he came back home empty handed and I remember myself yelling at him asking how are we going to pay the rent or school fee. (Sobbing) But now I feel like what now, now that he is gone still things are running smoothly then why I had to fight him, why did I demanded for more when I should have thanked Allah Almighty in what we had". (Crying)

Another one said:

"My husband used to give me pocket allowance along with some additional amount of money on the basis of need and requirement; however we use to share a cupboard where all the money was kept and I used to manage it for him. What I am trying to say is I do agree that not all men are equal and not all men can be like my husband but what we need to realize here is that they by giving us their name, working for us and our children, providing for many of our needs if not all, they truly act as the beneficiary and protector of women." She went on and said: "not everything is what it seems or perfect but it is a bitter fact that no woman can survive without a man either that man is in form of brother, father or husband she will always require his protective umbrella to prosper in the society otherwise she will be plucked from existence by world outside that umbrella". (Weeping)

For most of the respondents it was of utmost importance to be grateful of what we already have instead of ruining our life in desiring for more. These women by recalling their past

life confessed demanding more from their husband, complaining for not having enough when they really should have been appreciative of their men. On further elaboration all mentioned that it is in-fact a patriarchal (male society) where single women are not accepted and considered immoral. And it is our husbands, brothers and fathers who save us from such tags and thoughts by giving us their name, shelter, a house to live in and act as a defensive shield against the society thus it is fact that men indeed are and does perform as maintainer and beneficiary of women.

Men putting restrictions on wife as protector and maintainer of wife

Probing to the views of stakeholders regarding restrictions placed by husbands on their wife most of them found satisfied and putative of the action. For them it is a gesture of care and love that men fail to show in any other more positive or pleasing manner thus end up putting restrictions to keep their wives safe and hidden before their eyes away from the world. For most it is a bit tiring and suffocating at times but if the lenses is shifted to optimism then such acts can be considered as an act of sheer love and affection.

"My husband put a quite a few restrictions actually for instance, no frequent visit to my parents, gave up on my job, no long talk on calls neither with friends nor even with family members but I guess it is a part of life we all have to make sacrifices some more than other. Besides now that he is gone and I have a plenty of time at my hand to think and re-think about our life I believe it was all for love and care, he wanted to spend as much time as he could with me so he kept me away from the world".

There were also those who were unique enough to be never faced of any restrictions but felt bad as for them it would have been fun to have certain restrictions to oblige from. These were the

women who missed having restrictions on them and considered having it as a indicator of sheer love, respect and care from their husbands towards them.

"My husband was most kindhearted, loving husband of this world regardless of our few up's and downs and difference he never restricted me of anything that I miss, I wish he would have restricted me of few things so that life would have been more colorful and interesting... I miss him (Sniffling)".

Regardless of above discussed cherry topping there were others who disagreed with the phenomenon of putting restrictions and objected to be considered such an action as an act of care or protection. For them it is wrong to force anyone against his/her will to do something that they do not please or desire to do. Also it was considered that this deed is actually derived from pure doubt and insurgency against their wives character hidden behind the deception of care and protection.

"It is naïve to think that men keep their wife locked away from the world hidden because they love her no because if they did they would have been proud of her, pompously introducing her to the world as theirs instead of keeping her behind four walls. Having women at home with constraints like not allowed to go out alone or call any one is not love but illusion when reality is that they actually distrust their wife's loyalty towards them".

Another one said:

"It is wrong to keep someone away from what they love to do like my husband did though I have honestly forgiven him for his actions and miss him deeply. But he did imposed a restriction on me as I wasn't allowed to do any kind of job regardless of the fact that I used to

work before marriage as a school teacher in English medium school but my husband said he can bear all the expenses so I don't need to work".

Men allowed taking steps in perfecting the behavior of women

Men misuse the notion of "men allowed to take steps in perfecting the behavior of women"

Referring to the opinions of the research candidate there are some men who abuse the principle belief of them allowed to take steps in perfecting the behavior of women. These are those who came from dishonest families or background though few in number but belong comes from poor socialization and upbringing with defective concepts and poor control over their anger. One of the respondents said:

"These men who misuse the notion to fulfill their own personal agendas most probably belong to marginal or broken families where there is poor socialization with flawed beliefs and minor to no control over their anger".

It was further added that:

"Regardless of all the scandals and viral video found on internet, the fact of the matter is these men though do exist but not in large number as one might believe or it may seems rather they are in few or so I think. These men requires some medical and some psychological attention along with the love and care of the family to get straight instead of going rogue on wife and children"

However there were those who found blaming the religious scholars for such a behavior of men towards their wives. For they claimed it is these scholars who have so expediently convinced men on them being the super power and higher more ethical and moral creature then

women, who considers women as a liability to shame and indignity instead of responsibility blessed by Allah Almighty. Thus one of the participants said:

"Yes men do misuse the statement of being allowed to take steps in perfecting the behavior of women, all thanks to our Mulla's and Muftis who has conveniently misinterpreted or used only specific wording of Quran for their own personal gains leaving the rest of the verse "It's preconditions" as vague or ignored as possible".

Nonetheless there was one who while disagreeing to all the negative connotations so conversed above said otherwise and shared her views as:

"There might be many men who do misuse this notion but there are also those exist in society who believes in high morality thus they are the advocates of women respect and her honor and she being the blessing of Allah as a mother, daughter, sister, and wife than danger to bring dishonor and shame to the family name".

Men allowed dominating and subjugating wife

Almost all of the research candidates were of the view that it is wrong, unethical and hurtful of men to subjugate or dominate women. It was further suggested that women are to be cared for and protected from such an evil act so directed by the divinity itself instead of being controlled and ruled by men deceived in the name of protective custody or love or care. Thus one of the respondents said in this regard:

"Men should never dominate women as they are to be protected and cared for from all the evil, hurtful actions led by anyone against them not dominated as man's subject. They are human beings and most importantly creation of God that He most adores as God Itself proclaims to love his creations more than 70 mothers. Plus it is illustrated in Quran as loosely translated

"heaven lays beneath mother's feet, a metaphor advocating love, respect and compliant towards mothers wishes". What more can depict and acknowledge the importance of women in our life than the above quoted loosely translated verse".

However there were also those with bit of refreshing yet insightful thoughts who claimed that it is just a matter of perspective how one see or view things might be different from what is aimed at presenting. For instance it is possible that man is in-fact genuinely trying to keep his wife safe thus asking her to stay at home or do as he pleases that may be witnessed as dominating by most but might be an act of transparency and pureness derived from sheer care. Though it is extremely outrageous and unacceptable of anyone to subjugate the other irrespective of their cast, class, color or gender whether men or women as in reality it is all in mind how one portrays it or how other perceives it thus best for all if we keep an open mind to change and accept the indifferent among us all. Thus one said:

"Off-course it is wrong for all to subjugate another regardless of their gender because it is just a matter of our perception how we take it for example; if my husband asked me to give up on a-lot of things though some would call it domination but I call it lawful right of man to ask his wife to be obedient of him".

Men can marry more than one woman

Views of stalk holder's on men allowed to marry more than 1 woman

Almost all of the respondents agreed to the phenomenon of men allowed to marry more than one wife both religiously and legally given they treat each of their wife in fairness and equality. As justly stated in Quran:

"Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, Allah is Oft-forgiving, Most Merciful" (Quran, Al-Nisa 4: 129)

Agreeing and advocating the above mentioned verse most of the respondents were of the view that regardless of all the power invested in men they fail to live up to it as rightly depicted in Quran they can never be fair in treatment towards the two women at the same time. Best example of men failing in being impartial in handling two women is a fight and friction between wife and mother that derives men crazy, unable to treat them on equal scale. Therefore one of the respondents said in this regard:

"They are allowed by Allah and through Shariah regardless of the entire precondition e.g. he must be fair in treatment with two women which is impossible given the fact that they fail to be nondiscriminatory between wife and his mother".

Another one said:

"Now that my husband is gone (deep breath) I wonder how some women can agree to share their husband with another though it seems selfish but even to have a child I feel it is wrong for a man to replace his first better half of life with another. And I don't understand how an unmarried woman and her parents can agree to marry already married man which gets more susceptible when that women is not of age but young".

Men require permission of 1st wife to marry another

Almost all of the respondents agreed with the statement that men require permission of first wife before marrying another with only few to be well aware of the fact that it is not a Quranic

Injunction rather a law passed by our government officials. There were some research participants that held their mothers, grandmothers and media responsible for spreading this news to maximum number of the women of our society yet they fail to use such powers both at home and at court. It is not that they she only fears she will not get justice but fear for the shame that will be brought to the family and if man decides to divorce out of guileful rage than women has nothing but to lose all.

"Yes I know men require permission of first wife before marrying another as I have been hearing about this since my childhood and I bet most of the women of our community are well aware of this fact thanks to our mother's and aunties along with T.V serial that publicizes it. But regardless of all the knowledge our women fails to exercise such rights mostly because firstly they fear they will not be given fair chance at trials and secondly they fear for the outcome. As if they dare apply for such right the shame that will be brought to the family name and in return man might lose his control and divorce her at once then she will be left with nothing but regrets".

They all seemed satisfied knowing that men cannot marry another woman without asking their first wife thus allowing them to have a time to either convince them otherwise or take repercussions to avoid it. Also, they appeared to be pleased to know that men are one or another answerable to women via law and order if used correctly. Not all but few did found to be well aware of the reality behind the statement of men require permission of first wife as it is a law and not Shariah. Thus one of the respondents said in this regard:

"This is not in Quran rather in our law. There are a-lot of things that are added in our laws and constitution in the name of Quran yet it doesn't exist in Quran at all. But for what's it

worth is it's good to know that men are answerable for their actions against women before them in court of law and order, thus the only thought of it provides comfort to many women who are suffering at the hands of their husbands".

However women oblivious to the fact that this law actually exists gave suggestions for designing and then implementing a law that hold man responsible in the court of law for violating a women's right. Also, a very unique recommendation was forwarded that not yet made to surface was there should also be a law for women who marry already married men with children in order to stop them from ruining other's life.

"Of-course there should be such a law to protect innocent girls, in-fact there should also be a law for female who marry already married men knowing all whom they are marrying is already a married man. Such a woman should be charged as guilty and should be brought before law with her man for justice against the one without whose permission these two have joined hands".

Nonetheless women unaware of the reality did mentioned It is high time to change old customs and put a leash around men so as to stop those violating women's rights and liberty because as long as they are left free they take women for granted, disrespects them, their emotions, sentiments and feelings.

Men practicing polygyny is violation of women's rights

Maximum numbers of the research candidates were of the view that if socially speaking then men practicing polygyny is indeed a violation of women's right but the truth and fact of the matter is that it is their right granted to them by divinity. Of-course with heavy responsibility and pre-conditions swore to be fulfilled that includes fairness of treatment and as such that men fails

to accomplish yet manages to successfully bringing another women in their life as lawfully wedded wife. And that is also mostly be done in secret privately without even telling let alone asking the first wife that may be counts as a cheating against first wife.

“Yes it is violation of women’s rights and liberties but only if speaking socially because religiously they are allowed to have as many as for wives regardless of all the pre-conditions that require being fulfilled that no man cares for. If man has decided he wants to marry another he will always finds a way to accomplish what he desires the most but the problem is not in taking permission or being fair or even informing for that matter but the loss of husband”.

For these women marrying another and bringing second over the first means complete loss of control over the husband, children and family as all slips away just a snap of finger away. As for the research participants losing husband by death is a pain from which you recovers one way or another accepting the fate and the marvels it holds for you but losing a husband over another women is most painful of all from which no one can recover from. Watching your man enjoying with another woman is the most painful feeling one can ever came across with, knowing your husband has replaced you or the love he so claimed he had for you is faded away is most critical and agonizing sensation to go through. Therefore one said

“It is really very hard to imagine a life without your better half, now that is my fate (sobbing), I must say that losing a husband by death is pain that heals with time but losing a husband over another woman is a failure from which no one can recover from. Witnessing your husband doing all that you has once part of with someone else is the most tormenting sensation ever, that all should pray never to go through from”.

Contrary to above mentioned statements other shared their reservations in the given words:

"Of-course it is a violation of women's rights but not only for a women over whom you are bringing another but also for whom that person is marrying as she deserves a nice unmarried man if she is young and unmarried herself. And sometimes men and his family trick young girls to marrying them without them knowing what they are getting into".

Justification and reasons of men marrying another

Maximum numbers of the respondents were of the view that men are not required to give any sort of explanation for marrying another woman as it is there right both legally and religiously given to them by Allah Almighty. However for the part of conditions that one must fulfill before committing himself to another is just an another excuse for men to get out from so easily by using statements like I apologies, I did not know, I was mistaken, and most critical of all your attitude made me do it, you forced me marry another through your attitude, etc.

"Men do not need to provide justification for marrying another woman it is there right by birth as a man to have as many as for wives and keep them all under one roof or in separate houses is all up to men themselves. However for all the conditions placed on men in order to keep them fair and just for his women is something that most men ignore to acknowledge while others find a way to secure themselves from all the questioning by using a word sorry or I did not know or you and your stupid attitude, ego made me do it, you forced me marry another".

Nonetheless there were others with less cynical replies suggesting men can indeed justify their act both morally and on the basis of shariah by quoting the practice of Holy Prophet (P.B.U.H) and morally in the name of extending family name and lineage for the male child.

"Yes of-course they can justify their act of marrying another women, according to sharia They'll tell you last Prophet (P.B.U.H) has set an example of marrying more than one wife forgetting its most basic, most important precondition that they need to fair in treatment and morally for having a male child, for the extension of family name and lineage whether or not if it is really true or not".

Separated, divorced and widowed women's right to have a normal life

All of the respondents were of the view that each woman regardless of her cast, color, caste, class and status has a right to live a normal life. It is not just about being human or moral rather considering other individuals as humans irrespective of their gender. It is hard for people now a days to be empathetic towards widowed but they do manage to pity and sympathies with women of this status. For women it is a curse to be single thus they are fated to be suffered at the hands of family and society as a whole, people don't bother to care how that person is single or why they do not intend or wish to give a benefit of doubt to women but men.

"Obviously, all women deserve to have a normal life regardless of their cast, color, class and status. Pitying comes easy to people but being empathetic is quite difficult for all especially when it is for a women of who is a widow or a divorcee. It is not about being moral or act human to all but consider others as human notwithstanding with its gender or class. Plus for women of Pakistani society it is an obscenity (a curse/ an offence) to be single, and being single does not involves questions like when, why, and how but being alone is enough for men to suffocate women in their patriarchal society".

she has been mentally prepared to marry another men and the decision was not imposed on her but she has accepted it whole heartedly, which is very hard for women like us".

Regardless of all the sympathetic gestures and contemplation the reality on the ground is that re-marrying a woman with children or without might not be as intelligent as one would think or suggests for either of woman or her child. As, from the above discussion it can be concluded that women of such statuses are neither accepted as a productive member of the society nor a wife despite of all the promises made before marriage by the in-laws. Thus to make a place of their own in the society each woman must take a stand, work towards change, complete an education and work either in office or at home suggestively as cook.

Superstitious beliefs about separated, divorced and widowed

All of the research associates confessed to the element of pain and hurtfulness that is caused by the society, family included in the name of superstitions and bad omens. Widowed more than divorcees are the victim of such barbaric beliefs they are isolated by the family, friends and society as a whole in the name of such fallacies. These beliefs are nothing more than the heart break and grief in the name of bad luck and most upsetting is us being a Muslim believes in such myths more than the existence of Supreme Being "Allah Almighty" and not only targets separated, divorced and widowed but also never married women of the society of their harsh philosophies and critics.

"It is heart breaking, inhuman and intolerable; they should fear God for He who controls all not us! Besides the biggest grief and shame of our society is that people not only isolate separated, divorced and widowed but also woman who has never married and got off age they even criticize them also".

Another one very politely mirrored the origin of these beliefs and the take of our society on this in words:

"These superstitious beliefs against widowed women as are bad ominous are otiose (useless) talk spread by the pre-Islamic people of sub-continent that we have failed to shock-off".

However on the countdown list of what possible superstitious theories might relate to widowed women, research participants list down few very repulsive and neurotic ideas like they must be kept away from the festivities or the bad will happen, no good news must be shared with them or it will turn bad, they should not be invited to weddings or the groom will die. Therefore one of the research consociate said:

"These are few of those cryptic beliefs that revolve around the widows of our society starting with # 1 widowed aren't allowed to put henna on hands of the bride or groom. # 2 they cannot touch sehra (floral circlet), # 3 they are not allowed to sit beside the groom and bride at the time of ceremony, # 4 they are not allowed to participate neither be part of bridal nor baby shower".

All in all the reality of the society is being a widow is not only a curse but a sin in Pakistani society as being a widow is considered extremely bad and they are to be kept away from the young brides. Also a person manages to talk nonsense and critique about such women only till they don't undergo the same fate, walking down the same road. Thus one of the respondents said in this regard:

"It is a curse, a sin to be a widow in Pakistani society, it is not only considered bad but women of this status are not only miss-judge them but also critique them. People don't

understand this situation until they themselves go through such circumstances and when they do they blame fate while talking about others they usually blame woman as intolerant".

Reasons of negative portrayal of separation and divorce

Almost all of the research participants agreed to the fact that separation and divorce is considered bad in our society because it has been a practice of our civilization for so that the women must never try to end their marriage but die trying to work things out with her husband. It is so because there is a stigma attach to the words like divorce, separation and widow, it is believed that such an act brings shame to the family name and honor. One said in this regard:

"Since the beginning our people have considered women's last resort is her husband's home and she must only come back from there on a death bed and not prior to that. Thus separation and divorce are portrayed negatively in the society as bad as it comes for it is considered to bring shame and dis-honor on the family name".

Another one while sharing her views admitted the fact of people approach towards such women changes both in attitude and behavior along with the reality of those people seeing separated and divorced women a bit differently. This change of outlook towards such women is usually more cynical, pessimistic and destructive then encouraging, hopeful, optimistic or/ and constructive that could make them strong so as to participate more as a productive member of the society.

"There are people who see separated and widowed women differently distinguishing them as bad, corrupt or obscene, perverse and unchaste women who don't care about the honor of the family but themselves".

However there is always a reason behind every action thus by pursuing to that approach one of the research candidates said:

"I'm not sure but some people considers act of separation and divorce as satanic behavior or attitude. But the fact is our society is rigid and selfish plus they need to have someone to talk about for gossiping etc. therefore people of our society find it easy to raise a finger against women instead of trying to help others".

Increase in divorce rate

Referring to the views of research associates maximum number of them agreed to the element of rapid increase in divorce rate in these past years and between few last months. No one is sure for the reason behind such intrusive action but all speculates it to be intolerance and lack of compromise that leads to such decisions.

"Divorce is increasing at a very fast rate now more than anyone would have ever anticipated. Though it is hard to pin point single issue that leads to such decision but there are many other issues some minor other more major and aggressive than prior ones but what seem most suitable of all is lack of tolerance and compromise in the couple".

Nonetheless with poor temper and lack of tolerance there is also education and educated who are blamed to have such qualities first hand for they are blamed to be more arrogant and proud of their education thus incapable of appreciating others on their effort. Therefore recession and inflation, unattainability of demands hits them first and worse than any other member of the society which is why they demand for divorce. Educated are also blamed for such resolutions because uneducated and illiterate women of Pakistani society are unaware if such rights actually

exist or even if there is a possibility of them going against their men. Hence one of the respondents said:

"Divorce rate is increasing because women of contemporary era not compromising and tolerant enough as women of my era were because education has given them more arrogance and awareness of rights and privileges than understanding and wisdom to make home. Nevertheless the fact of the matter is that uneducated cannot be blamed for something they are not aware of, if it even exists".

However, contrary to the above discussion there were others who blamed media more than education itself and educated personals as the reason behind the increase of divorce.

"Although society will blame education and educated girls for getting over confident and intolerant but I think media is also playing its role in depicting divorce as normal part of life".

Widowed forbid to attend festivities

Contradictory responses were recorded in difference to age and peoples attitude towards widowed of youth of age. Women of youth and adulthood not so much of age shared their views in grievances as they were not only side lined by the society but by best friends and family as well. These were the women filled with utmost agony and broken hearts that while sharing their views tears won't stop rolling out. Thus one of the respondents shared her experience of apathy in the given words:

"I was differentiated by my friend named "Anjum", she was my best friend. She didn't invite me to her wedding because she thought I will bring her bad luck her plus on one occasion her mother told me to stay away from her so it won't be ominous".

However responses were different for the women of age like grandmothers etc. because towards them people showed empathy and shared their grievance of loss with respect and no judgments, thus one of the respondents shared her experience as:

"No, nobody has ever disrespected me or ignored me or even left me out of invitation for the wedding of either of son or daughter. In-fact people respect me as I am last of elders in the family so people ask me for my blessings and prayers and share all the details with me about their daughter and sons wedding's arrangements. They even show me all the things they have already bought or planning to but along with the gifts received and exchanged between the two families. But with all this I do believe there are many other young daughters who are not lucky enough to be sympathized by other instead they are forbid and isolated from all such happy occasions and celebrations".

Nonetheless it is important to admit and accept the fact that these beliefs are barbaric, unacceptable and inhuman that must be changed for the good will of both the society and its inhabitants.

Support given by the family and friends to Widowed

Again with reference to previous theme of the data analysis here as well contradictory responses were recorded with respect to age. Yet again women of young age suffered the most at the hands of both friends and family in comparison with the women who were old enough to be a grandmother. As while sharing her life event of unsupportive attitude of family against her one of the research candidates said:

"My mother treated me and still does like an untouchable she hates me as if what happened is/was my fault or I have killed my husband. And my friend didn't invited me to her

wedding later she admitted she did it to protect herself from my bad luck. So I stopped talking to her since then though she was my best friend (crying abruptly)"

However situation is changed completely opposite for the women of old age, thus one of the research associates shared her views as:

"Yes especially one of my husband's nephew and his wife, as they did a-lot starting with the funeral responsibility till after words and even now she calls me every now and then to keep a check on me. She has done more than my own son or daughter would have done".

Although in terms of reaction of the family to the news there was no such difference between the losses of old or young as both aged families reacted in the same way at the beginning showing more shock and disappointment than anger that young women said they faced afterwards from their family and friends. Thus one said:

"They were shocked mostly disappointed and sad. It was the worst experience of my life because he was fine, he went for grocery shopping a day before and shaved, took a bath earlier that day he died. And what I can't forget the most was the behavior of our pet - cat that kept shadowing him as if she knew it was his last day.

However on the attitude of the family after few days of grievance yet again difference of behavior – approach with respect to age was recorded. As one of the young respondents said:

"Nobody supported me not my mother nor my friend but my sister. She is another story as she fixed me with a job by contacting my old boss with whom I used to work before marriage and fixed me a monthly stipend and asked my brothers to do the same. She was the only one bold

enough to stand between me and the world securing me from the rest and convincing our rest of the family to be more caring and sensitive towards me and my children (Sobbing)".

While for the women of age they got all the sympathy and support of the world in the name of age, loneliness, respect and courage. As one said:

"Everyone is so supportive of me they feel my pain and suffering, how I'm all alone now and this all probably because I am old and people pity me more than respect. But whatever it is pity of love either way I feel gratified towards all for not isolating me from the rest of the world".

Widowed women sharing their feelings regarding current status

Almost all of the research participants were found sad and heart broken in the memory of their loss ones missing them with regret of not having enough time to spend with them some found regretting having all the fights and arguments that they had. As one of the respondents said:

"I feel mostly "sad" as I wish I could have done things differently with my husband. If I ever get a second chance I will be nicer and kind to him, I'll spend more time with him. I'll also refuse to visit my mother and go anywhere with my husband (crying)".

Whereas another said:

"I miss him a-lot. Life is not what it was without him as he used to take care of me like a child. If I ever coughed at night he would immediately turn on the lights and used to nurse me back to health. I miss him now (tears rolling out, sobbing)"

For women of widow status it was not only hard for them to recall materials from their past and then state as they did with tears and regrets but it was also hard for the research to inquire as such. Though at times it gave them sense of closure and joy but also regrets of how they could

have act differently while they had a chance to be better wife. Each women of given status felt guilty of thinking of their husband as bad and incapable, ignorant for not fulfilling all their demands yet all they did was work for their wives for which these women should have been grateful instead of complaining.

Chapter no. 5

Major Findings

Discussion presented above paints a picture of level of awareness of rights provided for married, separated, divorced and widowed women of Pakistani society, how they exercise it and how much they know about the availability of such privileges. Thus the overhead debate include all forms, color and intensity of responses filled with grief, sorrow and regret, with reference to married women's perceptions and opinions about the marriage rights given to them in Quran and Constitution of Pakistan. Yet with all of the views and reviews of women it must be reminded that none of the prior themes were in chronological order rather derived from raw data collected by the researcher. However some of these questions might seem brutal and ruthless to many of the readers as these questions were to get a clear picture of reason behind separation and divorced in comparison with the views of currently married and widowed women of Islamabad, Pakistan that jog the hurtful memory of respondents that left them sobbing. Nonetheless such questions were kept selected with the help of supervisor's consultation, thus with the help of purposive sampling technique that later turned into snowball once the data collection process started research candidates were selected under the categories of married, separated, divorced and widowed.

In general these questions mostly inquired about women's basic marital rights like consent in marriage, meher (dower), separation and divorce rights if these are available to them have they able to exercise them. Along with the questions relating to men's loyalty towards women and choice of second marriage a privilege/right thus granted to them by the divinity itself. And if such an act is punishable or should it be punishable by Shariah or law while posing such obtuse (dull-witted) questions it was discovered that most women of every category listed

earlier were unaware that this sort of right is not given to them by Allah (God) rather it is a law passed by legislative authorities of Pakistan. Hence such oblivious women were played by the hands of media that deposited the falsehood about such rights in the minds of public with no courage to ever exercise it for the good of the family. Similarly women of all categories showed discrepancy in deciding the standardize amount of dower, for few it was easy enough for men to be paid, and for others it should at-least be enough to last for few months if marriage does not work, while for few meher should be deposited in bank, when other suggested it should be invested instead of giving it women so that when time comes divorce or not that money can be of use for the woman and her children. However women from each category did agree to have a consent in marriage, they should be asked before proceeding to the finalization of proposal, but contradictory responses were recoded from each of the above listed categories of women regarding to have a contact with husband prior to marriage yet mostly agreed on the fact that most successful type of marriage is arranged indeed one which includes women's say and acceptance along with the blessings of parents.

Nevertheless, there's might be difference of opinion on the issue referencing to the research question regarding whether the married, separated, divorced and widowed women share the same views regarding men as being carelessly dominating and impervious while using the notion of men allowed to take steps in perfecting the behavior of women for their own gains and personal agenda. While married, separated and divorced women shared somewhat similar views regarding the issue of men misusing the notion to hurt them there were many other who disagreed including the maximum number of widowed women who denied such claims and stated not all men are same there are some who do what they think is best for women. Hence not all are manipulative or dominating as portrayed by the media in recent dramas and TV

commercials in order to create awareness and strengthens women with rage and anger to demand justice for themselves. These questions furthered by the assertion of standpoint theory which inculcate a methodology on people's opinion and how daily experiences modifies and effects their beliefs. Usually it arises when people recognize power play and its value in stratifying the society. However it focuses on the gender perception from feminist's point of view wherein current research it focuses on male authoritative behavior by incorporating another theory of Dorothy Smith relation of ruling to demonstrate the extent of male figurative features and women's competency with their reviews on it. The theory relation of ruling is a model that acknowledges power, administrations, instructions and conventions as more extensively structured than can be articulated in customary notions provided by the discourses of power in light of socialist feminist perspective.

Although the major findings indicated somewhat incongruous (contradictory) responses of the research participants in comparison with all the categories of women there were some similarities as well. These similarities include women's autonomous replies to superstitious beliefs disseminated in the society regarding separated, divorced and widowed women as corrupt and bad ominous. All not only agreed to the datum of this being hurtful, pathetic and disgraceful but also to the fact that such a belief is more associated with widowed than separated or divorced. Separated and divorced women are only blamed for being incompetent and selfish while widowed have to face more harsh resolution then just being bad, they are isolated for being ill-omened, not allowed to participant in weddings, festivals or wear any colorful dress. In-short widowed women are forbidden to lead a normal life that all agreed is not only immoral and hurtful but also outrageous. It is shameful for Muslims, followers of Islam that grants equal rights to all regardless of their cast, color, creed and status for thinking, believing and practicing

otherwise by designating widowed as the culprit, sinful and being responsible for the death of their husbands as dreadful as it sounds they are tagged with the label of unfortunate/ill-ominous. In addition to genuine efforts made by the law and order personals to provide legal affirmation and justice to the women, victims of unsuccessful marriage wherein they are battered and treated inhumanly, desperate to get freedom from such a humiliating relation are yet to be given independence with the help of legislation. Instead they face fear, anxiety, rage and hopelessness which is evident from the citations of research candidates quoted in the previous chapter.

Surprisingly with all negative pursuits some hope was witnessed in the words of currently divorced and separated women most of whom felt satisfied instead of regretful unlike widowed who felt regret for not having enough time to resolve the issues that they used to have with their husband. Among all the categories of married, separated, divorced and widowed women most painful were the responses of widowed to record and inquire more about their past seemed most dreadful but it did help in bringing light to the fact that married seemed most unsatisfied with some happy of their relation about which widowed considered ungrateful act of selfishness. However among separated and divorced mostly blamed poverty, inflation, recession and insufficiency of fulfillment of demands by the husbands and in-laws pressure that lead to the discontinuity of relationship. Nonetheless most of the women of all the categories suggested separated to find a suitable mediator to resolve the issue between them and their husbands while ignoring the politics of the rest of the family.

Therefore it is this so called patriarchal society so designed and nurtured by the high-elders of Pakistani society broadcasted by the media through TV serials that are used as a tool by the broken men from broken family with poor socialization sometimes in a very vague manner, verbally or emotionally and sometimes directly by battering wife of killing sister in the name of

honor. But it is neither the media that is to be blamed for showing the evil side of men publically that not only incorporates fear among young women but also hatred towards the gender male nor the mothers who educate their daughters to be weak and tolerant even if they are assaulted or maltreated as this will get into their subconscious eventually passing these teaching down to next generation in the name of tradition and culture.

Hence it is rightly proclaimed by College (2012) that the problem if persists it persists within us rather than the media that merely provides us with knowledge and evidence that we so deeply desires and demand by maintaining television ratting points, therefore it is us who needs to be changed and not the media for spreading information (College, 2012). Therefore it is important for each individual to change its thinking pattern and understand when to tolerate and when to bite back along with deciding what is actually right and actually wrong if the relationship is not working. Women must realize poverty is no reason to go for divorce but abusive relation is, it was majorly found in the current research that women in obnoxious relationship are trying hard to work things out while among the separated and divorced women there were many who decide to go separate ways just because they were unsatisfied with their relationship due to men's lower income, etc.

However on further elaboration it was discovered that maximum number of the married and widowed women shared the same views on the reason and increased rate of divorce in Pakistan. As women of both categories blamed women for being blinded by the arrogance of their degree and job that they demoralize their husband and incompetently intolerant of men and ungrateful of the efforts made by men for the good will of the family. Thus many women were found blaming education as a reason for the increased rate of divorce in Pakistan as it the reason for intolerance and unwarranted awareness and confidence among young women/future mothers.

Conversely the best lesson was taught by the grievance party of widows who regret being understanding enough, who accepted the fact that by working and earning bread for the family is not as easy as it sound not for women neither for men they also have to face workplace politics. Men also suffer similar to women who face inside house politics and tension while men have to such a strain twice a size of women as they face it outside home and inside as-well thus women needs to be more patient and grateful if their husbands are at-least trying and they should be thankful to God for not being in an abusive relationship. Thus as stated above it is neither the media nor the patriarchal society flourished by mothers and grandmothers rather our impulsive thinking that needs to be changed so as to have a better peaceful life and healthy - productive society.

Conclusion

Current research highlights marital rights given to women by Quran and Constitution of Pakistan by enlisting all the rights granted to them in Surah Al-Nisah and Surah Al-Baqarah corresponding with the rights granted to them by legislative authorities of Pakistan in lights of the views of regular women who are married, separated, divorced and widowed as how they perceive such rights and privileges. Therefore this research demonstrates the fact that Quran is indeed used by legislative parties both intentionally or/and unintentionally while creating and propagating such rights. Media seems to be misled by its power and slogan so used as free flow of information in doing so it forgets the limit and ethics of reporting and share such concepts and beliefs that best kept veiled. As it is well said sometimes best revenge of all is silence treatment, but at times it also back fires by considered as a weakness instead of power thus gives an open choice, permission to the opponent to act as he/she that at time may create mass destruction i.e. anxiety, chaos, depression and unrest etc. among relation. In-turn affecting the personality of a child that necessitates being the productive member for the society yet turns out to be futile father and disgraceful husband. A cycle so completed by the ignorance of our own futility, anger and indecisive decisions by which one thing leads to another thus affecting the society as a whole.

Therefore, current research used Dorothy E. Smith's, stand point and relation of ruling theory under socialist feminist approach to illustrate and evaluate interconnected domination of patriarchy and societal pressure from women's stand point in order to analyze lawful practices of married women thus to incorporate an understanding and develop solutions with the help of subjective views and ideas of women of all categories. This manipulative societal implication and its stigmas against separation, divorce and widowhood and women associated with it works

as a forceful pressure and compulsion against which it is necessary to help raise public awareness. Thus this manipulation is build up and maintained in exchange of so called truth/reality shared openly on different social spheres in the name of family honor and dignity only stresses those who actually suffers while women with impulsive attitude gets encouraged more like a tenacity or a boost of stubbornness that gives them courage to go for separation or/and divorce rights.

Thus it is suffice to say that stigmas and superstitions are decisive in character that tempt public to gossip a quick and easy way to realize their anxiety and frustration that misleads them into believing they can or cannot do something or anything about it. Here by using the words they can or cannot do something is referred to the steps taken by women in abusive relationship in exchange of such dogmas like avoiding to exercise the right of separation so as to save family name. This fragmentation and sensationalization of society not only increases frustration and despair with little to no justice provided to the needed victims creates unresolved anger or depression that might leads to suicidal tendencies among the sufferers but also demolishes the future of nation as it becomes the part of illiterate or backward nation of the world.

Hence it can be said that there is a significant relationship between education among women, media, patriarchal beliefs, stigmas, recession, inflation and poverty all of which combines to form mass discomfort and anxiety. Media by advertising expensive lifestyle as a trend with unavailability of job to under-employment with increased demands of women and children, when not satisfied it creates depression. This depression not only effects the relationship of husband and wife driving it to the verge of divorce but also effects on the personality of a child that suffers the most in the fight between mother and father. In-turn creating a never ending cycle of suffering and misery as it yields impatient children with poor

socialization from broken family that leads to repeat a cycle due to intolerant nature that they gripped in their childhood. Therefore to end and control such possibilities it is highly recommended for media and young men and women, future fathers and mothers of our society to keep tight scrutiny while talking and prevent fighting in-front of children, be more tolerant of one another, patient less egoistic and proud of degree and a job that might end anytime not only under the caption of parental guidance but under morality, ethics and on basis of humanity as children are raw minded that could be shaped in any form possible.

Recommendations

Following are the suggestions extracted from the views of respondents for mounting compatibility in fight for the attainment of women's rights and eliminate gender discrimination and stratification via stigmas from western as well as Islamic perspective:

- Women's continuous protection should be ensured by regular medical checkups and monitoring for the signs of physical or emotional abuse accompanied by Women friendly policies should be introduced that can be availed and get informed about via cellphones and text messages if needed.
- Consultation should be provided to the families of victims of divorce and widowhood whereas Mediators should be assigned to the couple applying for separation and divorce who has a power to investigate if the relationship is truly abusive or not.
- A shelter homes should be provided for the needy also some standardized amount should be fixed as a stipend along with some vocational training so as to enable them to earn with the help of quota system by the government for the divorced and widowed women.

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Women marriage rights in Islam and its Practices in Pakistan Pilot interview schedule for married, separated, divorced and widowed women

Demographic information

Occupation _____	Education level _____
Employed Yes _____	No _____
If "yes"	Designation/Position _____
Religion _____	Cast _____
Nationality _____	Socioeconomic status _____
Marital status _____	Number of children _____
Family type _____	Number of family members _____

To observe the extent of availability of women marriage rights to married, divorced, separated and widowed women of Pakistan in light of Quran and legal binding.

Right to have a choice in marriage

Q1. Please tick mark the statement given below that defines your marriage correctly

- a. Marriage by choice (love)
- b. Marriage by Parents choice (arranged)
- c. Both a and b (love + arrange)
- d. Marriage with your consent (you said yes before marriage finalized)
- e. Marriage without consent (no one asked you of your opinion regarding the groom)

Q2. Where you engaged first or directly Nikah ceremony was conducted before your rukhsati?

If "engagement first" how long after your engagement did your Nikah ceremony took place?

If "nikah first" how long after your Nikah did your rukhsati ceremony took place?

Q3. Do you think women should be given a right to choose their husband on their own. Why?

Q4. Do you think it is necessary to have a contact with future husband before getting married?

If "yes" then why?

If "not" then why?

Q5. Which marriage type is more successful in your opinion "Arranged" or "Love" and why?
Please explain.

Right to have a separation or divorce

Q6. Do you think a Pakistani woman has a right of "Separation" or "Divorce"?

Q7. In your opinion should women be given such rights?

If "yes" then why?

If "not" then why?

Q8. What do you think would be circumstances in which family would support “Separation” or “Divorce” for their daughter?

Q9. Do you think families of present era are fully against or support “Separation” or “Divorce”? Please explain below.

Q10. Who is in your opinion is responsible to decide about “having separation” or “taking divorce”?

Q11. Do you think family decides about Divorce?

Q12. In your opinion should divorced and widowed women be given the right to remarry?

Q13. In your opinion divorced and widowed women should be allowed to live a normal life?

Q14. What do you think about the superstitions prevailing in accordance with divorced and widowed women?

Q15. Have you ever heard any such superstitious belief regarding divorced and widowed woman that you might list down?

Men as a protector, beneficiary and maintainer of women and allowed taking steps to perfect the behavior of women

Q16. Is your husband the sole provider of the family?

Q17. Does your husband bear all you're expenses other than household grocery and utility items?

Q18. What are your thoughts on men as a maintainer and beneficiary of women?

Q19. Do you think men actually fulfill the obligation of being the sole beneficiary and maintainer of women?

Q20. How does your husband react if someone harasses you in public?

Q21. What would be the reaction of your husband if you are bullied by your in-laws?

Q22. Have your husband ever put any or some restriction on you? Please explain.

Q23. What do you think about the notion of husband as the protector and maintainer of the women?

Q24. What are your thoughts on men allowed to take steps in perfecting the behavior of women?

Q25. Do you think men should be allowed to dominate women?

Q26. Do you think it is right for men to subjugate women?

Q27. Do you think men misuse the notion of men allowed to take steps in perfecting the behavior of women?

Q28. In what circumstance do you think men should be allowed to supervise women?

Q29. Do you receive pocket allowance from your husband or his whole salary?

Q30. Does your husband give you money on the basis of monthly expenses or only when it's needed?

Q31. Are you allowed to do a job of any kind or are there certain restrictions?

Q32. Do you receive extra amount of money from your husband to spend as you wish other than on household utility?

Men allowed marrying more than one woman

Q33. Are you familiar with the phenomenon of men having more than 1 wife?

Q34. Do you agree with the phenomena of men allowed to marry more than one woman?

Q35. Are you aware of the Quranic fact that men cannot marry another woman without having permission of 1st wife?

Q36. Do you think a man having more than one wife is the violation of women's rights?

Q37. Do you think men can justify the act of marrying more than one woman in accordance to shariah?

Q38. What could be prominent reason for men having more than one wife, in your opinion?

Q39. What could be the circumstances in which woman would or might support her husband having second wife?

Q40. Do you think any reason or circumstance would be enough to justify this act?

Q41. Do you think there should be a law to detain men from having more than one wife before getting permission from his wife in written form?

Q42. In your opinion should there be law to punish man for marrying another woman without having the permission of his first wife?

Right to Dower (Meher)

Q43. What is the importance of “Meher” in your opinion socially speaking?

Q44. Does “Meher” secure the marriage of women? How, please explain.

Q45. Does “Meher” help women in securing her future after getting divorced or widowed?

Q46. How much amount should be promised to women in form of “Meher”?

Q47. In your opinion should it be paid right after marriage or kept till incase divorce occurs?

Q48. Do you think woman should demand to be paid “Meher” right after marriage?

Q49. Are you in favor of women withdrawing their “Meher”?

Q50. How much “Meher” were you promised at the time of your Nikah?

Q51. Who decided the amount of “Meher” for you?

Q52. Was the “Meher” exactly what you asked for, less or, more?

Q53. Is your “Meher” paid?

(a). If “not” then did you withdrawn (forgive) it or will it be paid later or never?

Please explain _____

(b). If “yes” then how long after were you given the “Meher”?

Right after marriage _____

After Sometime (mention how long after were you rewarded with your “Meher”)

Right of separated, divorced and widowed women to have a normal life

Q1. Do you think divorced women are stigmatized?

Q2. Who do you think is mostly blamed for the reason behind separation or divorce?

Q3. Why do you think separation or divorce is portrayed negatively in our society?

Q4. In your opinion is divorce rate increasing or decreasing in Pakistan?

Q3. In which circumstances do you think women should go for separation or divorce?

Q4. Do you think divorce right is practiced in Pakistan?

Q5. Do you think divorce is considered a bad thing in our society?

Q6. Do you think women should not be afraid to go for separation or divorce right if situation escalates negatively?

Q7. Have you ever been rejected or refused to do something you like when you were married?

What please explain _____

Q8. Have you ever been denied of any right or forbidden to act in a certain way in your current marital status?

Q9. Have you ever been neglected or left out or denied the pleasure of tagging along at a wedding because of your current situation?

Q10. Have you ever faced or came across any such superstitious beliefs that would deny you the pleasure of meeting and greeting bride or any such functions of sheer happiness?

Q11. Have you ever been neglected or left out or denied the pleasure of tagging along with your family or friend in festivities?

By family _____

By friends _____

Family and societal pressure on separated, divorced and widowed women

Q12. What was the reaction of your family and friends when they heard the news?

Q13. Were your friends and family supportive enough?

Family _____

Friends _____

Q14. How would you explain your current situation/ decision?

a. Happy	b. Peaceful	c. Satisfied
d. Regretful	e. Sad	