
The Existing Social and Matrimonial Problems of Women in Khyber Pakhtunkhwa (KPK) (A Statistical Overview under Islamic Context)

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Abstract

It is a plain fact that in the evolution of human society and the development of social life from day one, both men and women played an equal role. When man and woman are gathered in the form of marriage, then they form the human society, a single man would certainly not be able to play any role in the creation of civilization. A woman is a being whose acts and sacrifices can never make humanity worse. Without a woman (*Hawa*), for Adam, heaven was desolation as well. Man and woman are an important part of human life. Human evolution would be delayed if this were not the case. Almighty Allah (SWT), the Creator of the universe, made man and woman from the same source. This research work aimed to explore the existing social and matrimonial problems of women in KPK along with a statistical overview under the Islamic Context. The method of questionnaire was used to collect the data for this purpose, and each sample had ten questions. Two hundred women were taken from KPK, and selected respondents completed the questionnaires. The information obtained in the form of opinions was evaluated by excel and the result was shown in different statistical diagrams. The study revealed that most women in KPK suffer from social and marital problems and the main reason for this is the forgetfulness of Islamic teachings as we are moving with the passing moments towards destruction. There is also a desperate need to obey the teachings of Islam so that the worsening condition can be resolved. Due to its research, this research work can be an insightful instrument for researchers and readers in its specific field.

Keywords

Islamic Teachings, Contemporary Society, Women, Khyber Pakhtunkhwa (KPK), Existing social and matrimonial problems

1. Introduction

Women and men are an integral part of human life. And both have an equal share in human creation. In this regard, the Holy Quran says that “O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate”.⁽¹⁾ (Al-Quran, 4:1) Islam did the woman's first favor by modifying the mentality of both men and women about the woman's personality, deciding the woman's integrity, and role in the man's mind and heart. As well as highlighted the creativity of the rights of women too. It is stated in Surah Nisa that “O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate, and through both, He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you”.⁽²⁾ Therefore, both men and women are identically equal. Here, a man's masculinity is not a source of honor for a man, and a woman's femininity is not a source of shame for a woman. In terms of his character and characteristics as a man and a woman, who is the most revered and oldest being in the entire universe because of his and her virtues and spiritual values, humanity is a great masterpiece of nature.⁽³⁾ She is the most respected and eldest being in the universe due to her virtues and spiritual qualities. In terms of the mother, sister, wife, and daughter, Islam has given a woman a high status. The Qur'an increases the mother's position in these terms, that “For your, Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them ‘even’ ‘ugh,’ nor yell at them. Rather, address them respectfully”.⁽⁴⁾ On an occasion, the Holy Prophet (PBUH) said that “Heaven is under the feet of the mother”.⁽⁵⁾ Islam has called the daughter mercy and it sees the burial of a living girl as the cause of Hell, and the daughter's good teaching and training, with love, as a way of redemption from the fire. Same in Islam, a sister's integrity is cherished. A sister's devotion is nothing less than a rare gift for her brothers.⁽⁶⁾ Islam gave a woman as a wife a high place, and it gave a woman in society all the fundamental rights, which is a great favor of Islam for women. Almighty Allah says that “Your spouses are a garment for you as you are for them”.⁽⁷⁾ On another place, it is stated that “Treat them fairly”.⁽⁸⁾ But the situation with KPK's woman is changing, and women of KPK have a different style of life, with duties and obligations specified from the inside of the home to the outside of the home, such as, from discussions to dressing, from taking care of household duties to housework, from daughter to wife, she seems to follow the tradition. Whether it is a question of marriage and divorce, whether it is a question of dowry and Mehr, whether it is a matter of residence, whether it

is a matter of inheritance or education. In these subjects, females have very little control. The government, however, is also paying attention to provide for women's education and the basic rights of women. But female lives have not been revolutionized by tribal regimes, cultural entanglements, and feudal thought. Extremist attitudes to social and family issues and the position of women are present in KPK. Therefore, women are stripped of their legitimate rights on the one hand, and human rights are limited on the other. And she's just made a way of advertising by granting women unlimited equality with the catchy slogans of women's emancipation. These defects need to be brought to the fore in a studied manner to be able to take appropriate and effective practical steps to rectify or counter them. They can be remedied only when people are aware of these flaws and their ill effects and plan for remedial action with suggestions in mind. The significance and position of women in society should be addressed while discussing the social and marital problems and role of women, taking into account Islamic teachings and the rightful place and status of women in society. To allow human society to travel down the path of moderation and equilibrium and to achieve the destination of true development and peace. Unfortunately, if we look at human history, human history as a whole appears to be full of racism and discrimination towards women. Ancient history showed that in some tribes a woman was the head of the household in the home system. The entire family's decisions were determined by her will. Also in her possession was tribal strength. The woman was fundamental to the social and marital system. She was considered a guarantee of the community's existence. If we look at history, even though there are countless instances in history where women have done amazing things, the idea that a woman cannot do something right seems wrong. Stability and chaos in human life are based on a balanced and unbalanced relationship between men and women. For this research work, two hundred samples were prepared and these were filled through the women of KPK to know their views. This research work may be insightful concerning its particular theme.

2. Basic Question of the Research

The basic question of this research is “the existing social and matrimonial problems of women in Khyber Pakhtunkhwa (a statistical overview in Islamic context)”.

3. Hypotheses of the Research

Some hypotheses were produced to explicate the result of this research work such as;

- ✓ The majority of women of KPK are spending their lives in hard conditions because they are suffering from the male dominant society.
- ✓ Most of the women in KPK suffer from matrimonial and social problems as their choice and consent are ignored at the time of marriage.
- ✓ The entire problem is caused by the ignorance of Islamic teachings in society.
- ✓ It has seemed in the environment of KPK that male-dominant are given the preference.

4. Literature Review

The data was collected for this research work through various sources, such as books, papers, journals, dissertations, websites, seminars, workshops, and conferences, etc. In order to ensure the consistency of this research work, both primary and secondary sources are used as well. We have read several books and articles for the purpose in form of a literature review, in which some are mentioned, i.e. "Marital Adjustment, Stress, and Depression among Working and NonWorking Married Women," this is an informative article about its particular area.⁽⁹⁾ Another article entitled "Women Role and Status in Pukhtoon Society (A Case Study of Village Sufaid Dheri, Peshawar)", in this article the role and status of women of the village Sufaid Dheri, Peshawar are discussed in detail. This article is very useful and informative regarding its specific theme.⁽¹⁰⁾ This is a valuable paper for scholars on "Domestic Violence against Women: Empirical Evidence from Pakistan", and the authors Ashraf, S. , Abrar-ul-haq, M. and Ashraf, S have addressed in depth domestic violence against women.⁽¹¹⁾ "A Social Custom Vani: Antroduction and Critical Analysis", is an article its authors are Arshad Munir and Naseem Akhter. The custom of Vani is explored profoundly in this essay. This article demonstrates that in the male-dominated culture, women suffer and are considered less than cattle.⁽¹²⁾ Arshad and Naseem clarify in their article the kinds of non-traditional marriages. For academics, this is a valuable and insightful document.⁽¹³⁾ Dr. Naseem Akhtar and Dr. Arshad Munir have expressed their feelings on "The Rising Trend of Court Marriage (Current Status in Perception of Islamic Teachings)", this article is an informative article.⁽¹⁴⁾

5. Research Methodology

- In this survey, the method of qualitative and quantitative are used to gather the data.



5.1. Data Collection

For this survey, the data were collected through samples (questionnaires), samples were distributed among two hundred women. These women were taken from KPK.

5.2. Sampling

In this research work, the method of qualitative and quantitative was used and two hundred women were taken from KPK for this motive. The questionnaire technique was adopted in this survey and the collected data were analyzed in various statistical diagrams. The selected questions are being described below as;

- Do women face negative social attitudes in KPK?
- In KPK, a woman is deprived of her Mehr and residency in case of divorce?
- Women face problems in society during work?
- In joint families, if the husband helps his wife with the housework, he is given ridicule of a wife's slave?
- Women in KPK are legally entitled to equal rights with men?
- Is the age ratio between couples seen for the betterment of society?
- Do spousal differences play a role in the deterioration of society?
- In KPK, women are given the right to express their views on marriage?
- In KPK, women are given the right to inherit according to Sharia?
- In KPK, women are given more according to the principles of Shariah?

5.3. Procedure

In this survey, two hundred samples were distributed among women, and collected data were analyzed in various statistical diagrams to display the result of this research work.

Statistical Review

The statistical review was elucidated in the following three steps as given below,

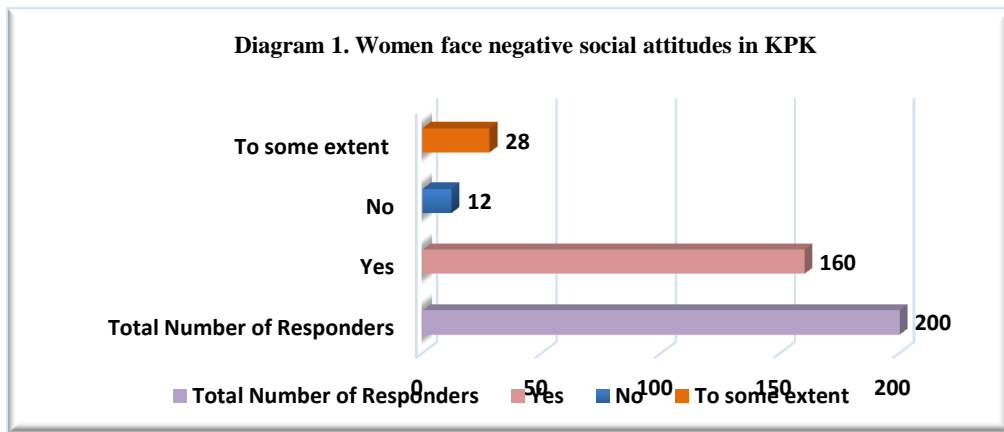


6.1. Result and Discussion

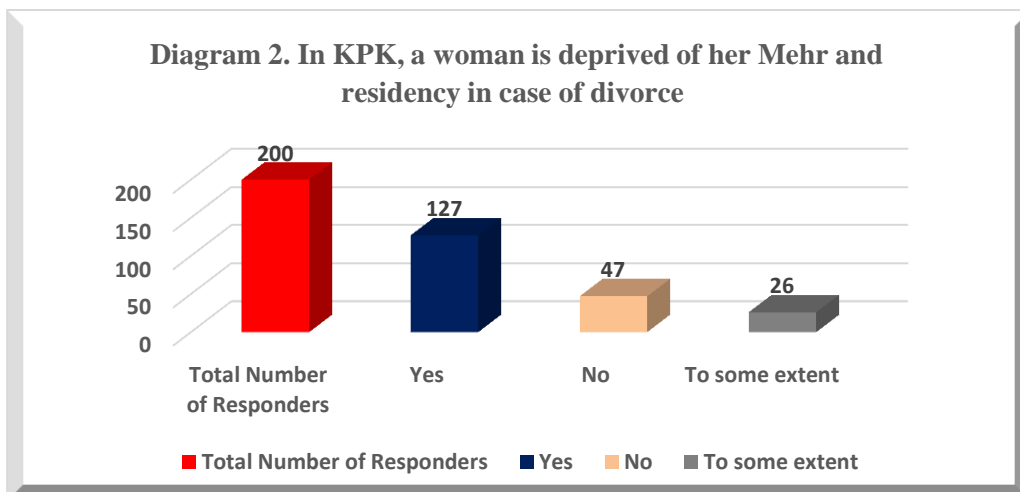
The women, which are living in KPK were asked some questions about their social and matrimonial problems. Two hundred samples were distributed among women of KPK. Their views in the form of questionnaires were analyzed in various static shapes. Each graph reveals four things of the questionnaire, such as, “the number of respondents”, “the answer is in yes”, “reply is in no”, and “response is to some extent”. Which can be seen below in various sub-forms.

Social Problems of Women of Khyber Pakhtunkhwa (KPK)

Some questions were asked of two hundred women of KPK about the existing social problem of women, which detail is given below with various statistical diagrams such as, when women living in KPK were asked if women faced negative social attitudes in KPK, their opinions were displayed from the above-mentioned graph, 160 women said women living in KPK faced negative social attitudes, similarly, the position of 28 women was that women in KPK had to endure negative social attitudes, while 12 women replied for "no" meaning they did not agree on the above attitudes (Diagram 1).

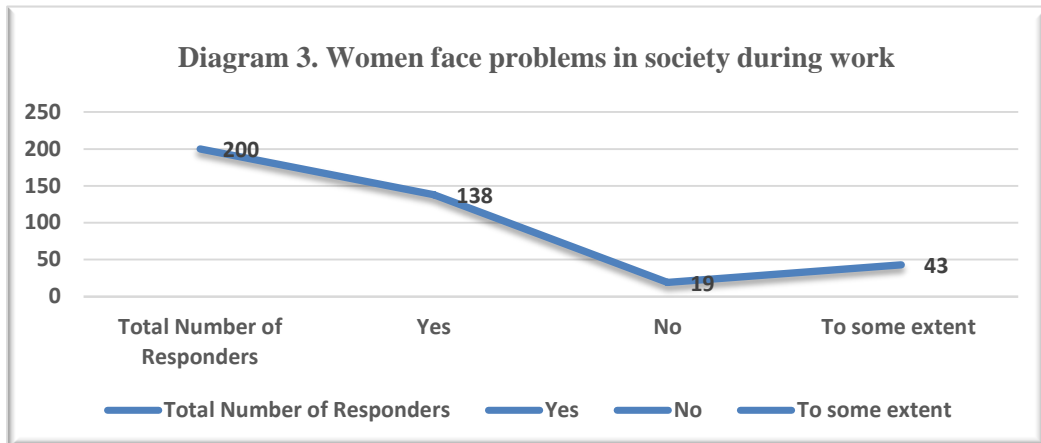


All the giving views of women show that women in KPK are deprived of dowry and residency in the event of a divorce, according to the opinion of 127 women, i.e., a woman does not obtain her dowry and residency. Another 26 women shared the same opinion that, in the event of a divorce, women are not granted both dowry and residency. Though 47 women denied the above statement and said that in the form of divorce, women in KPK are granted both dowry and residency (Diagram 2).

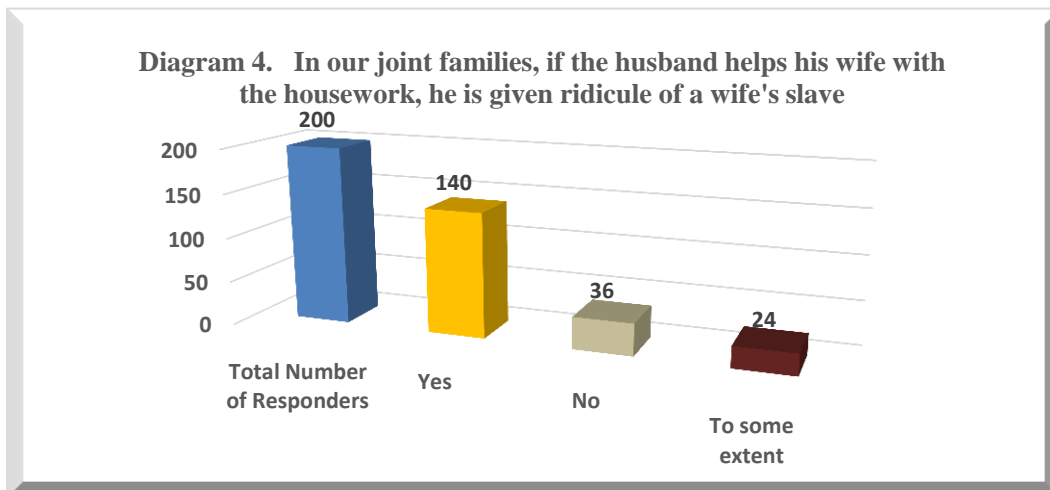


The above graph shows that when the women of KPK were asked about the problems faced by women in the society during their employment, 138 women answered that they are facing many problems during employment, and another 43 women said that the women which are living in KPK are facing several issues during their employment that needs to be addressed.

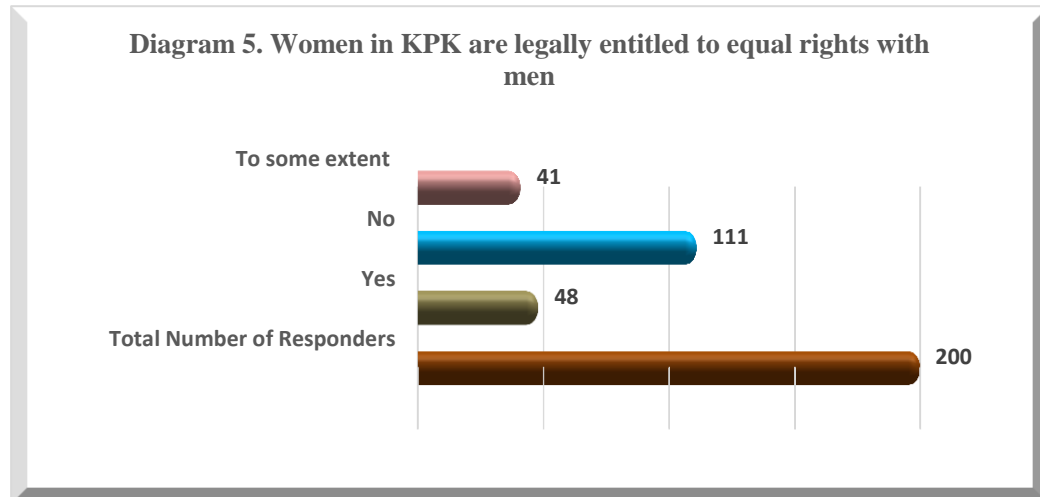
While 19 women denied the allegations and responded negatively (Diagram 3).



140 women living in Khyber Pakhtunkhwa (KPK) expressed their opinion that when a husband helps his wife with household chores in joint families, the husband is considered ridiculed as his wife's slave. Although this is not a fault because the husband and wife are the two wheels of the car and they drive the car together. If we talked about the life of the Holy Prophet (PBUH), then he also used to share the housework with his wives. Further 24 women also expressed their willingness that if a husband share housework with his wife, it is considered a good sign from the side of a husband. While 36 women were seen refuted the same statement (Diagram 4).

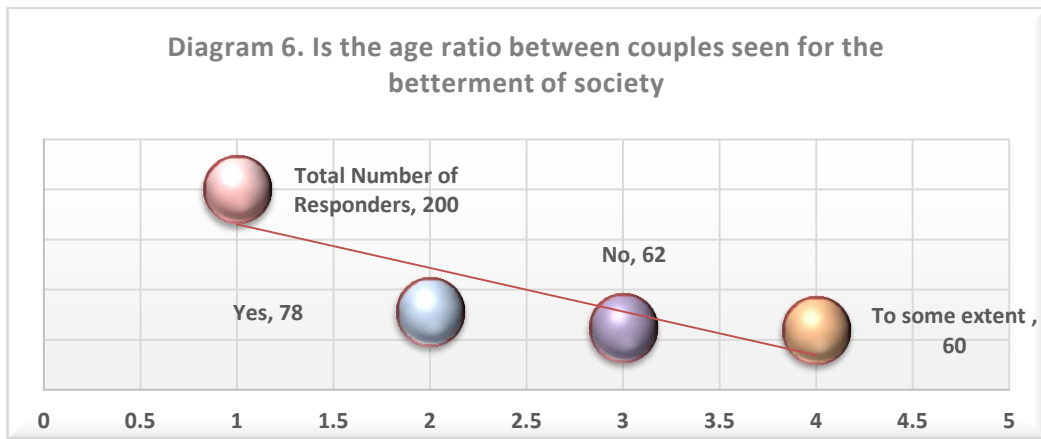


In this survey, 111 women who gave their views reported that women in KPK were not given equal rights with men and 41 more women also expressed their consent to the same statement, while 48 women reported that women in KPK were given equal rights with men (Diagram 5).

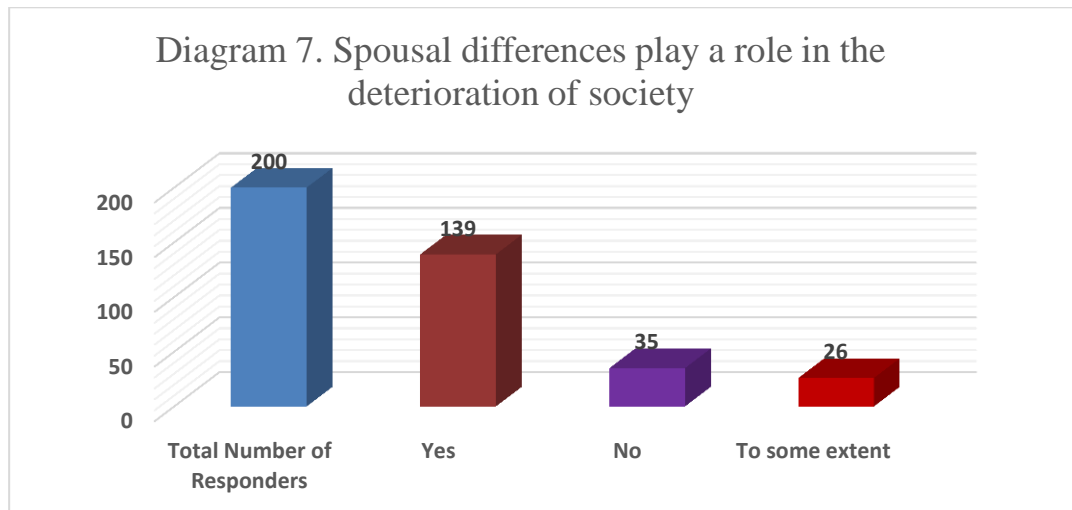


Matrimonial Problems of Women of Khyber Pakhtunkhwa (KPK)

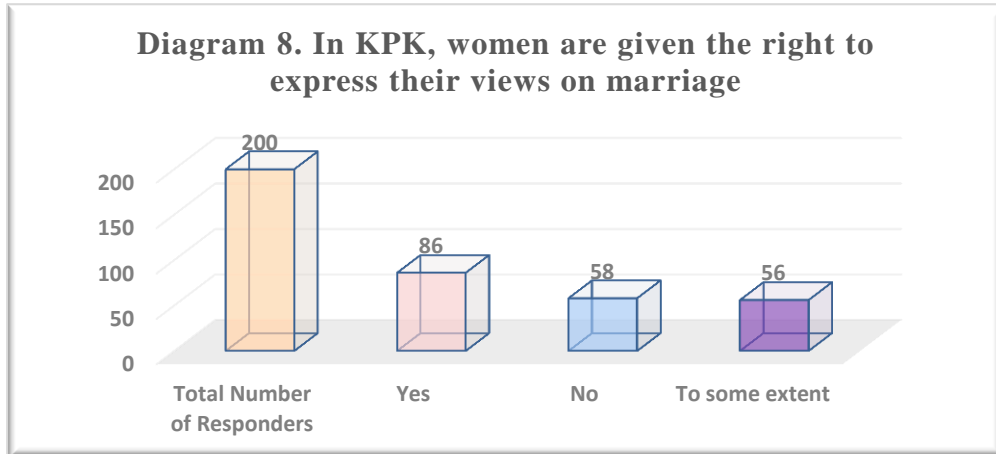
Some questions were asked from two hundred women of Khyber Pakhtunkhwa (KPK) and then their views are displayed in various statistical diagrams which are given below. When women living in KPK were asked about the age ratio between spouses for the betterment of society (the age of the bride and groom at the time of marriage), 78 women responded that the age differences between bride and groom are an important thing and matter, so this problem is taken seriously. The same views were demonstrated in another 60 women. While 62 women replied that the age ratio is not at all taken into account and that the majority of marriages are uncoordinated due to the prevalence of poverty, traditions, and certain elements of interest (Diagram 6).



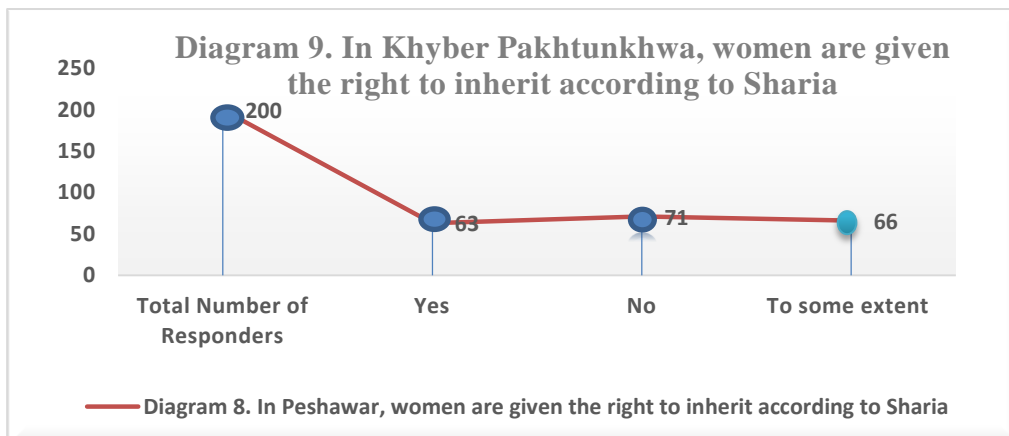
139 women were of the opinion that differences between spouses actually play an important role in society's deterioration. This point was also accepted by 26 more women, although 35 women rejected the above assertion (Diagram 7).



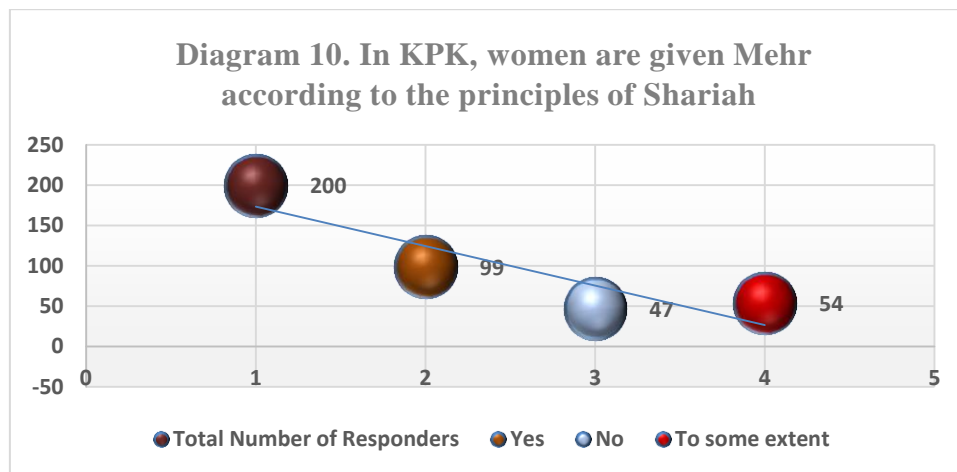
In the survey here, 86 women have expressed their opinion that women are entitled to express their views on marriage in Khyber Pakhtunkhwa. Although 56 other women had the same views on the declaration mentioned. While 58 respondents expressed their view that the decision to choose their life partner for marriage in KPK was deprived of women. Decisions regarding marriage with the preference of family elders are made (Diagram 8).



When women were asked in KPK that, according to Sharia, women be granted inheritance. Hence 63 women responded that they are entitled to an inheritance, and 66 more respondents' views were in the affirmative concerning the explanatory argument, while 71 women replied in the negative. They said that, as per Shariat, KPK women do not receive their right of inheritance (Diagram 9).



The below diagram shows that 99 women in their opinion said that the marriage of women in KPK gets by the principles of Shariah Haq-e-Mahr. Similarly, 54 more women also agreed with this statement, but 47 women replied with a negative response, saying that the marriage of women in KPK is not performed under the principles of Shariah Haq-e-Mahr (Diagram 10).



6.2. Findings

The fieldwork described above pointed out that women living in Khyber Pakhtunkhwa (KPK) still face certain social and marital problems, such as negative social attitudes, deprivation of Mehr's right and residence in the case of a divorce, facing different problems during jobs, enduring different types of taunts after marriage in joint families, not achieving equal rights with men in society, economically problems, unsuitable marriages, such are the challenges that women in the 21st century still face today. In an independent Islamic state, we are breathing. Men and women should have equal rights based on equality, according to Islamic teachings, but the situation is different here. Over time, we are disregarding Islamic teachings and have become so narrow-minded towards women that if we look at attitudes towards women, the mere thought of granting them equal rights with men is offensive to us. Maybe it's fair to say we are going back to ignorance. It is not only important to make Islamic teachings common in society, but also to inspire people to follow them. Second, the government should pay attention to the issues faced by KPK's women, and find a solution. Besides, to make every effort to find a way of reform and to grant the women of KPK, all the fundamental rights, for which they deserve.

7. Conclusion

In Islam, a woman has not only given a high position as a mother, sister, wife, and daughter, but she has also been honored in society and given all the basic rights. This is a great favor of Islam on a woman. But all Islamic teachings are being ignored with time due to which today's women are suffering. Among these women, KPK women are at the forefront. Most of the women said that the women of KPK are suffering from social and

marital problems, they have been deprived of their basic rights and even in important matters of marriage, the will of the woman is not taken into consideration. And all the decisions are made by the elders of the house. The Khyber Pakhtunkhwa women are enmeshed in rituals. And they spend their entire lives performing these routines. In reality, all the problems and difficulties are due to the forgetfulness of Islamic teachings. Therefore, the need for Islamic teachings to be followed to give the women of KPK all of their fundamental rights. So that their situation could be improved and women can get all the rights they deserve.

8. Suggestions and Recommendations

Some suggestions and recommendations are given below;

- As they are an integral part of the family structure and culture, women should be valued.
- Women should get all the rights because all the fundamental rights are granted to women in Islam, so the government should pay attention to this.
- Social and marital matters are very important, so the views of women should be taken into account in these matters. As mothers, sisters, wives, and daughters, women play an important part in the family system. It is, therefore, the government's duty to give a woman her rightful place in society.
- In KPK, the condition of women is no better and they are marginalized and all this is due to the oblivion of Islamic teachings. There is, therefore, an urgent need to spread Islamic teachings in society so that women in KPK can have greater status.

⁽¹⁾ Surah Nisa:1.

⁽²⁾ Surah Nisa:1.

⁽³⁾ M.S Naz, *Islam Main Aurat Ki Qayadat*, (Lahore, Maktabah Aliyah, 1989), P: 43-44.

⁽⁴⁾ Surah Al-'Isrā: 23.

⁽⁵⁾ Husnuddin Hindi, *Alama Alauddin Ali Manqi, Kinzul Amal Fi Sunul Aqwal Walifwal*, (Baidon Mosistul Risalah, 1949), P: 341, Vol. 14.

- ⁽⁶⁾ M.S Naz, *Islam Main Aurat Ki Qayadat*, (Lahore, Maktabah Aliyah, 1989), P: 43-46.
- ⁽⁷⁾ Srah Baqara:187.
- ⁽⁸⁾ Surah Nisa:19.
- ⁽⁹⁾ Mrs. Hina Ahmed Hashmi, Dr. Maryam Khurshid and Dr. Ishtiaq Hassan, *Marital Adjustment, Stress, and Depression among Working and Nonworking Married Women*, (Internet Journal of Medical Update, Vol. 2, No. 1, Jan-Jun 2007), P: 26.
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- ⁽¹²⁾ Arshad Munir and Naseem Akhter, *A Social Custom Vani: Antroduction and Critical Analysis*, (VFAST, 2014), Vol 2, No 1, P: 65-68.
- ⁽¹³⁾ Arshad Munir and Naseem Akhter, *Marriage in Islam: An Analytical Study with a Special Focus on Non-Traditional Marriages in Pakistan*, (FWU Journal of Social Sciences, Winter 2018), Vol.12, No.2, P: 179-189.
- ⁽¹⁴⁾ Dr. Naseem Akhtar and Dr. Arshad Munir, *The Rising Trend of Court Marriage (Current Status in Perception of Islamic Teachings)*, (Al-Qalam, July-December, 2018), Vol.23, Issue.2, P: 103-114.