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SOCIOECONOMIC ROLE OF WOMEN IN THE LIGHT OF ISLAMIC TEACHINGS AND CONSTITUTION OF PAKISTAN

Maria Ashraf¹, and Rizwan Rasheed ²

Abstract: Pakistan is the sixth largest populated country estimated to have 200 million persons. Nearly half of its population is comprised of women. Pakistani women are contributing to the advancement of this country by playing a vital role in core fields. But there are some areas where women are facing challenges like gender discrimination, limited access to education, domestic violence, etc. Islam bestowed women a significant value in the Islamic community. It is Islam that transforms women from a symbol of shame to a mark of honour in man dominated society. Besides this glory, there are also certain limits for women described by Islam. Muslim women of prophet Muḥammad (pbuh) era is the perfect exemplary model for us. Besides being a dutiful mother, wife, daughter, and sister they did engage in worldly affairs too. Home and family should indeed be women's priority but in present time importance of women's role cannot be denied in particular fields. The constitution of Pakistan provides equal rights to women. In the 21st century, we need a balanced and practical vision that ensures the socioeconomic development of Pakistani women without disturbing the social Islamic structure. Briefly, in this article, these issues will be analysed with a practical approach by concluding applicable proposals.

Keywords: *Socioeconomic, Women, Pakistan, Constitution, Domestic.*

PRELUDE

In 21st century Pakistani women, half of the nation is playing a vital role in the development and progress of their homeland, in all walks of life, socially, culturally, and economically. Yet our society needs to acknowledge women's struggles and to resolve

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the challenges exposed to them by different elements. Pakistani women are dynamic, full of purposes and vibrant ideas. They have the courage to take a step without muddling our social and cultural values. Pakistani women irrespective of their social status from illiterate destitute to the learned middle class and enlightened rich, earning their livelihood on daily basis for their families. Pakistani women are not perplexed by enchanting slogans of so-called women's freedom. Working women are not only an employee of any office and institution but also a member of a family as a mother, daughter, and sister. It should be appraised that neither has they been getting distressed, unease because of their work nor their family relation been disintegrated and crumbled due to their Job or work? Moreover how the economic activity of working women affects their social life in any way? After examining the situation and problems briefly, practical solutions would be concluded at the end of this research paper. In this research paper, socioeconomic aspects of Pakistani women in the diverse social scenario would be analysed in the light of Qur'anic verses, Traditions of Prophet Muḥammad (PBUH), interpretation of various exegetes, jurists, and ground realities of Pakistan.

LITERATURE REVIEW:

In Islamic intellectual heritage, women are discussed repeatedly and widely. A number of laws and injunctions address women from inheritance to marriage and matrimonial life. There is a long list of books put in black and white about women's rights and duties in Islam, in Arabic, Persian, Urdu, English, and other languages. For example, few books are as follows: '*Musalmān Ourat*' by *Abu'l Kalām Āzad* (d. 1958) '*Islāmī Mu'āshra Main 'Orat ka Muqam*' by *Amīn Aḥsan Iṣḥāhī* (d.1997), '*Islam ki Beteyan*' by *Muḥammad Iṣḥāq Bhattī* (d. 2015). On the other hand prominent modern Arab scholars like *Muḥammad 'Abduho* (d. 1905), *Yusuf al-Qarḍawi* (b. 1926) *Wahbah al-Zuhayli* (d.2015) has put down numerous excellent piece of writings on a contemporary issue relating to women and challenges exposed to Muslim women in the modern world. For English readers, internationally recognized researcher and scholar *Dr. Muḥammad Ḥamīd Allah* (d. 2002) has written '*The Muslim Woman*'. There are also long lists of academic writings, articles, and research reports on this topic including doctoral dissertations submitted in national universities of Pakistan. Another important document was written by *Dr. M. H. al-Khayat* '*Women in Islam and her Role in Human Development*' published

by WHO is consulted too.³ Scrupulous Literary Contribution of *Dawah Academy, Intl. Islamic University, Islamabad*, and *Institute of Policy Studies, Islamabad* concerning socio-economic affairs of women is remarkable and cannot be disregarded in any way.

STATUS OF WOMEN IN AL-QUR'ĀN:

As a prime source, for injunctions to all facets of life, Qur'an has described women's status in detail. A magnificent balanced divine manifesto was presented by Islam for women's rights and duties, never known before to mankind. To put it in another way, from the very early days of Islam, women are being treated as first-class citizens of society, free to enjoy all provisions, worldly and spiritually, in a male-dominated society. Another key thing to remember, Islamic theology not only treats women equally but also confers that man and woman are from the same origination and inception. For instance, Al-Qur'ān, says that Allah Almighty has created you (all) from a single person: then created, of like nature, his mate.⁴ As well as it states that whoever works righteousness, man or woman, and has Faith, verily, to him will we give a new life, a life that is good and pure.⁵

Likewise, at another place Allah (SWT) says that he never will suffer to be lost the work of any of you, be he male or female: Ye are members, one of another.⁶

High dignity, prestige, and honour are awarded to women for being the mainstay of the family and Islamic social system. To perform this most demanding duty, however, she set free from financial responsibilities. Though a lot of criticism has been done to Muslim women, from the west, for being backward, as a matter of fact, equality and grounds to exercise free will, granted by Islam to women are unquestionable. As a result, Islamic social structure is established on a solid foundation with deep roots for many centuries. Hitherto, Islam does not deprive women of participation in economic affairs. For an instance, Al-Qur'ān states:

³ Dr. M. H. Al-Khayat, *Women in Islam and her Role in Human Development* (Cairo: World Health Organization, 2003).

⁴ Al-Qur'ān, 39:6. (The Glorious Quran Translated by Abdullah Yusuf Ali).

⁵ Ibid., 16:97.

⁶ Ibid., 3:195.

“Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence).”⁷

Above all, According to the divine scheme, both genders are assigned duties and positions, essential to equilibrium, peace, happiness, comfort, and progress of mankind and society. Qur’an states by quoting the words of Prophet Imran’s (PBUH) wife, when she gave birth to Maryam (peace be upon her):

“And no wise is the male like the female.”⁸

Importantly, Men and women are designed in a quite different pattern, physically and psychologically, as women have more tenderness and sympathy to their fellow beings. Significantly, it is a very important trait to handle a family with tranquillity and harmony. With this in mind, the functions of men and women are not identical, yet both are equally receptionist of Allah (SWT) mercy and bounties. As noted earlier, it should not be taken as a matter of inferiority or superiority rather it is designed by nature.

TWO MAINSTREAM OUTLOOKS ON WOMEN SOCIO-ECONOMIC STATUS AND ASPECTS:

There are quite diverse views on women's socio-economic aspects and status from stereotype rigid opinions to moderate and liberal within Islamic intellectual heritage. In this context; it is worthwhile to restate both behaviours to address this issue with deeper understanding. Traditionally, the first school of thought, comprise of mainstream Islamic scholars, inscribes their attitude by iterating following verses from Al-Qur’ān:

“And stay quietly in your houses.”⁹

⁷ Al-Qur’ān, 2:282.

⁸ Ibid., 3:36.

⁹ Ibid., 33:33.

Qur'an states that 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.¹⁰

Accordingly, primarily insight drawn from the scholarly literature of this attitude is the prohibition of intermingling men and women. The issue is whether or not the work itself but atmosphere which may lead to imbalance society social values.¹¹ Despite that, according to this school of thought, women are allowed to work and earn bread with few conditions and restrictions.¹²

On the contrary, there is another school of thought who claims equality in all spheres of life by restating the following verses of Al-Qur'an:

*"The Believers, men, and women are protectors one of another: they enjoin what is just, and forbid what is evil."*¹³

As well as it describes that women shall have rights similar to the rights against them, according to what is equitable.¹⁴

The other denomination, mostly comprised of scholars belongs to the modern period, gives authority to women to practice worldly affairs with less restriction.¹⁵ As a matter of fact, both narratives, in any way, do not let the women down in social status. However, the transforming era we are in, need a women's presentation in specific fields like Health care, Universities, Colleges and schools, domestic business, vocational training institute, government services, politics, and media with certain conditions. A society needs Lady Doctors, paramedics, female teachers, female personal in law enforcement agencies, and well-educated mothers. Moreover, the socio-economic status of women varies from one Islamic country to other according to their fabric of pre and post-Islamic culture. Far East Asian Islamic countries like Malaysia, Indonesia, and

¹⁰ Al-Qur'an, 4:34.

¹¹ 'Abd al-Rahmān ibn Ḥammād al-'Umar, *Dīn al-Ḥaq* (KSA: Ministry of Religious Affairs and Dawah, 1420), 100.

¹² Dār al 'ulūm deoband, accessed at 22 July 2019,

<http://darulifta-deoband.com/home/ur/Womens-Issues/146333>

¹³ Al-Qur'an, 9:71.

¹⁴ Ibid., 2:228.

¹⁵ Rafi'Ullah Shahāb, *Mansab Ḥakomat aur Musalmān 'Aurat* (Lahore: Sang-e-Meel Publicationers, 1987), 107.

North African countries like Morocco and Tunis are more tolerant to women's presence in the workplace, contrary to Middle East Arab Islamic countries. Provided that, working and earnings are not a duty for women in Islamic society yet for human development, women are encouraged to participate in all spheres of life by safeguarding their moral and social values.

WOMEN STATUS STATED IN PROPHET (PBUH) TRANSMISSIONS:

Prophet Muḥammad (PBUH) a merciful person for all creation, as he said that take my advice with regard to women: Act kindly towards women.¹⁶ He sets the examples for all mankind from his own behaviour towards women. Reign of Holy Prophet Muḥammad (PBUH) was a landmark indeed, as far rights of women are concerned. For example when a companion of the prophet (PBUH), *Ous Bin Şamit* (RA) expressed *ḡihār*, a kind of disconnecting matrimonial relation according to pre-Islamic Arab culture (not divorce), to his wife *Khawla* (RA). She rushed to him (PBUH) to ask about the legal way out of this unjust pre-Islamic Arab custom. He became quiet because till that moment there was no such ruling from Allah Almighty about this ignorant practice. Then Allah (SWT) revealed *Surah Mujadilah*, in which detail ruling and injunctions were given to void and nullified that cruel practice by imposing punishment on the guilty.¹⁷ This small incident shows women's confidence in Prophet (PBUH) to safeguard and protect their rights. He (PBUH) addressed his companion in the Last Sermon; at farewell pilgrimage "be fearful from Allah about women" (treat them well).¹⁸ That is most probably the comprehensive reason which appeases Muslim Women. Yet in some Muslim communities due to ignorance, women are being ill-treated against the rulings of Islam.

WOMEN STATUS IN LINE WITH CONSTITUTION OF PAKISTAN:

The Constitution of Pakistan confers and grants all rights to women without any discrimination. Article 32 says: women will be granted special representation in local

¹⁶ Muḥammad ibn Ismaīl Al-Bukhārī, *Al-Sahīḡ al-Jam'e* (Riyad: Dār Al-Salām, 1999), Hadith # 3331.

¹⁷ 'Abd al-Raḡmān Al-Jauzī, *Zād al-Masīr* (Bairut: Dār al-Kitāb al 'Arabī, 2002) 4:242.

¹⁸ Muslim ibn al-ḡajjāj, *Al-Sahīḡ* (Bairut: Dār aḡyā al-Turās al-' Arbī, 2003), 2:886.

government. Furthermore, article 34 asks the government; make sure women participate in all areas of national life.¹⁹ Similarly, Article 35 briefly demands the protection of Women, families, and children by the state. Notably, Section (e) of Article 37 is very important as it states government must provide security and just conditions for working women. Women should not be employed in a vocation unsuited for their age or sex. Section (f) generally describes the duties of the state to its citizens, irrespective of sex. State should provide its citizen's education, industrial and agricultural development, and training to participate in all forms of national activities. Meanwhile, section (g) of Article 37 prevents prostitution, printing, publication circulation of obscene literature, and advertisement.²⁰ Moreover, article 38 (a) suggests the state to secure the welfare of the people irrespective of sex. Equitable adjustment of rights must be ensured between employers and employees. Above all, according to article 38 (d) of the constitution of Pakistan, all citizens should be provided basic necessities of life like food, clothing, housing, and education, as are unable to earn their livelihood due to unemployment, infirmity, or sickness. In view of these sections, it clarifies that the state of Pakistan is taking positive measures for the empowerment and emancipation of women in the right direction. Coupled with these sections there are also *Muslim family laws Ordinance 1961* and *The Punjab Women Protection Authority Act 2017*,²¹ which provides them extra protection.

SOCIO-ECONOMIC RESPONSIBILITIES OF WOMEN IN ISLAM:

By freeing women from financial duties and responsibilities Islam prescribed their primary role in society as a cradle and safeguard of the upcoming generation. In other words, they are already a natural employee of the human development sector. Al-Qur'ān praises women who beautify themselves with characteristics as follows:

¹⁹ *The Constitution of the Islamic Republic of Pakistan* (Islamabad: National assembly of Pakistan, 2012), 18.

²⁰ *The Constitution of the Islamic Republic of Pakistan*, 19.

²¹ This act was passed by the Punjab Assembly on 24 May 2017, and published in the Punjab Gazette (Extraordinary) on 31 May 2017, 7667-7672.

*"Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them, guard."*²²

Qur'an also says that who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast.²³

Allah advised men to treat their parents with affection especially to mothers. As mentioned in Al-Qur'an:

*"And we have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to me and to thy parents."*²⁴

So, before taking part in any kind of public activity women are supposed to perform these domestic duties assigned by Allah Almighty for the long-term amelioration of society, socially, morally, and economically. So the male member of their family earns a living for the family with peace of mind. At any stage, if the family as an institution and social structure is suffering due to the working of women in an Islamic State, remedies and ways out can be sought to get rid of the unwanted and displeasing situation by conducting scholarly debates.

APPREHENSION OF MUSLIM INTELLIGENTSIA ABOUT PRESENT SOCIO-ECONOMIC DEMOGRAPHICS:

The prime reason which leads to unease and strengthens the opinion of mainstream Muslim intelligentsia is social statistics coming from developed countries where women and men are working side by side. Research study indicates that mixing of both genders without restrictions may bring catastrophic effects to Islamic social ideology. To illustrate what I mean, there are some core challenging issues, being faced by advanced and developed countries after giving liberty to mix both genders at every sphere of life, like cohabitation, abortion, high rate of divorce, single-mother family, and births out of wedlock, harassment, and drugs. Single mothers are suffering through different issues like employment, raising children, housing, and health care, at the same time. It is a

²² Al-Qur'an, 4:34.

²³ Ibid., 66:5.

²⁴ Al-Qur'an, 31:14.

highly difficult task to perform indeed. Even in advanced countries, they received less social support with no social safety. Moreover, two parents' families are very conservative to single-mother families.²⁵ Additionally, a declining fertility rate with a high ratio of abortion is another social phenomenon observed in the developed country associated with women's unrestricted involvement in economic affairs and unquestionable independence. United Nations, department of economics and social affairs, published a data booklet that discloses compelling demographics of the developed nation with a fertility rate of less than 1.5 on average.²⁶ Dr. Geeta Nargund, Medical director at Centre for Reproduction and advance Technology, London, states in one of her opinion papers that factors behind the declining birth rate in developed countries are economic concerns, for instance, housing, health, education, imbalance in family and job.²⁷ Indeed it is a dilemma of the developed country where everybody is working for economic growth and progress yet sources and time are insufficient to bear few children. A high ratio of illegitimate births to out-of-wedlock parents, the result of the western socio-economic structure, is also an unpleasing situation for a developed country to handle. OECD, An organization to stimulate economic progress founded by developed countries i.e. France, Denmark, Norway, Japan, Turkey has published one report. The key findings of the report are as follows: 40% of births occur outside of marriage in 11 OECD countries including Chile, Denmark, France, Norway, and Sweden. By contrast, in the other three OECD countries (Japan, Turkey, and Korea) the rate is as low as 2-3%.²⁸ The essay of Joseph Chamie 'Out-of-Wedlock Births Rises worldwide' appears on Yale University's online page Yale Global. Chamie notes, "out of wedlock births create challenges for many societies". To Chamie one of the reason behind this, "with their changing roles and status in society, especially at the workplace,

²⁵ Jung-Eun Kim, Jin Y. Lee, and Sang H. Lee, "Single Mothers' Experiences with Pregnancy and Child Rearing in Korea: Discrepancy between Social Services/Policies and Single Mothers' Needs," *International Journal of Environmental Research and Public Health* 15, no. 5 (2018): 955. <https://doi.org/10.3390/ijerph15050955>.

²⁶ Department of Economic and Social Affairs, *World Population Prospects: The 2015 Revision, Key Findings and Advance Tables* (New York: United Nations, 2015), 21-23.

²⁷ Geeta Nargund, "Declining birth rate in Developed Countries: A radical policy re-think is required," *Facts, views & vision in ObGyn* 1, no. 3 (2009): 191-193.

²⁸ Directorate of Employment, Labour and Social Affairs, *OECD Family Database, Social Policy Division* (Paris: organisation for economic co-operation and development, 2018). <http://www.oecd.org/els/family/database.htm>.

women have become more economically and socially independent. However developed countries are offering more financial benefits to stop the cohabitation trend.²⁹ Children are the ultimate victim of that social disorder. Muslim scholar feels unrest and expresses execrate for such alarming situation that might be developed in Islamic societies in near future too. After examining the situation carefully, it can be stated that the trepidation of Muslim intelligentsia is baseless. For instance, women of Turkey, besides taking an active part in socio-economic activities, still preserve Islamic values. Moreover, the example of women of China and Japan are before our eyes. Women of these two countries achieved socio-economic development and prosperity without compromising their national and cultural values. Contrary to non-Muslim females, Muslim women are dynamically equipped with strong Religious, Moral, and social values.

SOCIO-ECONOMIC ASPECTS OF PAKISTANI WOMEN:

Generally, women in Pakistan are concerned with their economics with regard to inheritance, marriage gift (*Mahar*) and legal expenditure (*Nafqah*) imposed on husbands by Almighty Allah. As Qur'an guides in case of any disagreement between husband and wife:

*"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."*³⁰

As stated earlier, the Pakistani working women community is comprised of all social backgrounds including illiterate deprived class to the educated middle class and enlightened rich families. Furthermore, only a few metropolitan cities like Karachi, Lahore, and Islamabad have opportunities to offer working women. The rest of the cities like Peshawar, Quetta, and Multan, etc. are in the transitional period. Among many other causes which lead deprived and middle-class women to get out of Home to earn bread, are lack of resources and absence of social security by family and state. A research study executed in NWFP reflects that working women receive healthy and positive attitudes from family and community. In that study, working women as an interviewer

²⁹ Joseph Chamie, *Out-Of-Wedlock Births Rise Worldwide – Analysis*, accessed July 23, 2019, <https://www.eurasiareview.com/17032017-out-of-wedlock-births-rise-worldwide-analysis/>.

³⁰ Al-Qur'an, 2:236.

replied that the attitude of their family and colleagues is respectful towards them. According to that study, 70 % of the women were doing a job to earn livelihood whereas 25 % were working with intentions to utilize their education and knowledge. Having said in that report, many working women admit, job affects their social relations and family as they cannot give proper time to look after their kids and home.³¹ The major problem faced by working women is transport. Research also shows that working and non-working woman enjoys a same social status in society.³² Research studies recommend that society and family members accept working women status with open arms so may daughter of *Eve* stand on equal footing with the son of *Adam* (PBUH). Despite being not much advanced in technology and financially strong country, Pakistan is a safe country for women. To prove this statement we have some alarming facts from neighbouring countries, multiple international news agencies report that after gender-selective abortion kicked off north India consequently no girl was born in 132 villages of *Uttarakhand* state during the last three months.³³ Islam has very clear statements about this issue and considers it a capital crime against humanity and mankind. As Al-Qur'ān says that when the female (infant), buried alive, is questioned. For what crime she was killed.³⁴ And also orders not to kill your children for fear of want: Allah Almighty shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.³⁵

On the contrary, despite these fine Islamic Teachings, it is unfortunate that a large number of Pakistani women are still deprived of their just, legal, and lawful rights granted to them by Islam and the constitution of Pakistan. Ignorance, illiteracy, and social norms are undue reasons for halting males to deliver rights and repose the status to women what they actually deserve. Additionally, in some of the areas, girls are not allowed to get primary education. Thousands of Pakistani pregnant women die every year due to insufficient medical facilities. Pakistan is a country where honour killing still takes place. Among other social tribulations, dowry is a significant problem for Pakistani

³¹ Sidra Pervez, Muhammad Zia al-rehman, Jawad Javed, "Working Women in Pakistan: Analysis Issues and Problems," *Pakistan Journal of social Sciences* 35, no. 2 (January-2015), 1002. <http://researchgate.net/publication/331112763>.

³² Ibid., 1005.

³³ *Gender-selective abortion? No girls born in 3 months across 132 Indian villages*, RT QUESTION MORE, accessed July 24, 2019, <https://on.rt.com/9yna>.

³⁴ Al-Qur'ān, 81:6-7.

³⁵ Ibid., 17:31.

families. Such attitudes and problems are stretching their roots due to men's illiteracy, unemployment, and social unease. Another social phenomenon that has been emerged recently is also causing trouble for women themselves. Liberal feminist media is harming women's interest in Pakistan by spoiling cultural and social values as its inclination towards non-Islamic values is visible. Many prominent female figures of Pakistani media became part of the “*Me Too*” movement.³⁶ Moreover, social media is also being used as a tool to promote unethical values that do not match Pakistani social norms. They are less than a handful of the community but with the support of liberal feminist media, prevailing on a vast social spectrum. A few days back on international women day small number of liberal feminists arranged to gather in Islamabad and Karachi. They were chanting slogans, embarrassing and humiliating to the mainstream women community of Pakistan.³⁷ One of the slogans that received international fame was the Urdu version of ‘My Body My Choice’; ‘*Merā Jisam Merī Marzī*’. This narrative was denounced and received a lot of criticism from traditionally civilized and moderate cultured Pakistani women. Al-Qur’ān relates it as a sinful deed as describes that those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and hereafter.³⁸

Indeed, No philosophical ideology and religion can claim for being a safeguard for women's rights more than Islam. Al-Qur’ān says:

“And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes.”³⁹

Furthermore, it should be kept in mind; empowerment and emancipation of women would only be a dream unless we do focus on men's education, training, prosperity, progress, and well-being too.

³⁶ Rabia Mehmood, *Pakistan's long #MeToo moment*, accessed July 8 2019, <https://www.aljazeera.com/opinions/2018/4/22/pakistans-long-metoo-moment>.

³⁷ Muhammad Abdullah, *Feminism and Women Rights*, accessed 12 July 2019, <http://blogs.dunyanews.tv/20815/>.

³⁸ Al-Qur’ān, 24:19.

³⁹ Ibid., 24:4.

SUGGESTIONS:

- Provision of a Safe and secure society and atmosphere to all women, studying, working or household, should be a high-level priority for the state and all citizens of Pakistan.
- Crimes committed against women should be prosecuted with high concerns and justice be delivered with openness and transparency according to the Islamic legal system.
- Parents and family member pays attention, build confidence and train female members about their use of social media.
- Parents should take responsibility to treat daughters as well as sons which leads the girls to restore self-confidence.
- Women themselves should come forward to discourage so-called women's freedom in western footsteps, to promote Pakistani Islamic and social values.
- Exclusive women TV channels that promote Islamic Pakistani social and cultural values to counter liberal western feminist ideology are an utmost need of the moment.
- Pakistan National Radio, should on-air special women radio channels in regional languages (*Punjabī, Sindhī, Pashto, Saraikī, Balochī, Pothoharī, and Hindko*) with the aim to bring positive change in our society by producing healthy programs and serious discussions.
- Literature related to women's rights and issues including booklets, circulars, journals, magazines, and contents in the curriculum should be published on a mass level with the ambition to raise awareness among people.
- Social and educational symposium, summit, the conference should be hosted for socio-economic aspects of women on a national and international level.
- Women from all walks of life including illiterate female peasants working in fields to highly educated should be given representation on these TV and Radio Channels.
- Vocational training institutes should be established for women by public and private sectors with the aim to excel their expertise in modern professions and fields.

- Stress, harassment, and discrimination-free working atmosphere, respectful behaviour, equal wages, safe and suitable transport, limited working hours, day-care Centre and social security should be provided by all means to working women.
- Above all, if any helpless women, widows, aged, disable, sick, orphan, divorced suffering through financial crises, family member and people around them must pay attention to fulfil their needs. It is a high virtue in the eye of Islam. The state should also dispense special allowance (i.e. income support program) to facilitate these helpless needy women on a priority basis.

CONCLUSION:

Pakistani social and cultural values are manifold and dynamic associated with a diverse ethnographic landscape. Pakistani women including minorities are participating in all walks of life irrespective of their unpaid services inside the home (social and human development) or paid services outside the home (economic development). That mother, who stays at home and spends her time raising a healthy and civilized upcoming generation, deserves as much social status, respect, and economic prosperity as a woman working outside the home. Altogether, Pakistani women are participating in economic affairs with the consent, confidence, and credence of their families. Thus, the fabric of their family and social life is unwrinkled, smooth, and trouble-free. As a whole, our society needs a more constructive and enlightened attitude towards women especially the working class. Pakistan is transforming, trends are being sets and the ball is moving in the right direction. The responsibility lies on Muslim intelligentsia, family, state, and employer not to disintegrate and halts this course of progress by any discriminative behaviour towards women. In this context, it is worthwhile to consider that all Pakistani women will receive their due dignity and forgotten value very soon. In conclusion, Pakistan is metamorphosing socially, culturally, and economically as well its women. Based on facts, it can be expected, that day is not so far when Pakistani women would be standing side by side with women of the developed country without compromising on their Islamic and cultural identity. (And our duty is but plain conveyance and Allah knows the best.

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