

A Comparative Analysis of Islam with the Contemporary World; an Insight into the status of Women

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Abstract:

This research presents a comparative analysis of Islam and the contemporary Muslim world to identify the status of women. Men and women are given equal rights as humans and individuals in Islam, regardless of their age, social status, or edification, but they are not equal in terms of constitutional rights and obligations worldwide. It proposes that in the early days of Islam, women have been given whole self-assurance, conviction, and excessive obligations in leadership, instructive guiding, and decision-making. However, this Islamic empowerment of females has little to do with the truth of women in cutting-edge Muslim communities. In Middle East and North Africa (MENA) and other conflict-torn regions, women are disproportionately affected by insecurity, spousal abuse, and other forms of violence, and a lack of educational and medical resources, as well as gender disparity and violation of women's rights branches out from a lack of good governance. It is impossible to improve the situation of women without competent administration. In the Muslim world, Muslim women have the capability to play a crucial role in restricting corruption, social evils, violence, and crime. As a result, which will gain balance and prosperity, control has to make sure that ladies have a platform to take part in decision-making and enjoy the human rights assured to them in Islam. The present research is qualitative in its approach where facts have been analyzed with Islamic lens to identify the female empowerment in comparison to the contemporary world.

Keywords: Muslim communities, self-assurance, conviction, contemporary world

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Introduction

The prestige of females within the society is a concern that has lately been debated. Many of the present studies have been conducted on this topic in a variety of approaches. All those researchers have found out that during historical civilizations, women have been taken into consideration to be the belongings of their husbands. She may want to by no means declare any property that have been given to her or that belonged to her and a lady became not able to exercising any civil rights in public, she couldn't also be a witness to anything, she couldn't undertake or be followed by any means, and she couldn't even write a will. In the late eighteenth century, women's rights became a major political issue in several nations, particularly in Europe, France, and the United Kingdom. During the nineteenth century, women were permitted to work, vote, and own property. Even today, the subject of equal rights for men and women, as well as standing up to violence against women, is a major concern. Domestic violence, whether physical or verbal, has a major impact on women all over the world. It erects cultural and theological barriers to women's participation in society.

According to reports from the United Nations Human Rights Council, violence takes many form, including rape, domestic abuse, abortions, and female circumcision. It is an affront to the bulk of human rights. The heavenly revelation pulsed through the great Baran of Arabia with a fresh, noble, and universal message for humanity in the midst of the worst periods the world had ever known. "O Mankind, do your duty for your LORD, who formed you from a single soul, and from it produced its mate (of the same type), and from them a multitude of men and women." (4:1 Qur'an) .In the Quran it is mentioned that Allah has blessed you with mates, who are like you, and he has rewarded you with children and grandchildren, and he has made provision for you. Is it then in vain that they believe, while disbelieving in ALLAH the Almighty's Grace. The key emphasis of this paper is in accordance with these investigations. However, it has intensified the disparity between the ideal offered by Islamic materials and practiced in the early years of our Muslim history and the contemporary reality of our women's rights in our society. With the tremendous increase in social, legal, economic, and political rights since the seventh century, most of these peer scholars with a known understanding of Islam agree that it was Islam that gave women that much authority for the first time in human history. If we take William Montgomery Watt as an example, he claimed that our Prophet Muhammad (PBUH) "was the first who testified on support of the woman's right." Second, women in Islam are

greatly affected by insecurity, war, lack of access to education, and early marriages.

Woman in the light of Islamic teachings:

When it comes to our ALL-POWERFUL Allah, there is no distinction between men and women; they will both be rewarded for good conduct and punished for evil deeds. And women have rights over men that are similar to men's rights over women, according to the Qur'an. When speaking to Quran believers, (2:226) frequently employs the phrase "believing men and women" to emphasize the equality of men and women in terms of their respective duties, rights, virtues, and merits. It reads: For Muslim men and woman,¹for believing men and woman, for devout men and woman, for honest men and woman, for men and woman with patience and constant, for men and woman who are respectful, for men and woman who gives charity, for men and woman who fast, for men and woman who prays to Allah for them Allah has prepared a great reward and will be forgiven. (33:35)

This contradicts the Christian Fathers' belief that women do not own souls and that they will exist in the next world. The Qur'an claims that women have souls, just like men, and that if they continue to do good deeds with their wives, they would be able to join heaven. (43:70) whoever performs what is right and believes in it, whether male or female, will be hastened to a happy life. (16:97). The Qur'an scolds those men who treat woman in a bad way's you who believe! You are forbidden to inherit woman against their will. Nor should you treat them with harshness, that you may take away part of the dowry you have given them-except when they have become guilty of impropriety. On the opposite life with them on ahold of kindness and equality. If you do not like them, it may be that you do not like something and Allah will bring about through it a great deal of good. (4:19)

Knowing that before the introduction of ISLAM, atheist Arabs would bury female babies alive, prefer nudity in women while dancing in the KA'BA during their annual fairs, and consider women as simple chattels and objects for their sexual appetites, the HOLY QUR'AN's precepts were uncompromising. Unlike other religions, which believed that women were born with sin and

¹Edwards, A. (2008). Violence against women as sex discrimination: Judging the jurisprudence of the United Nations human rights treaty bodies. *Tex. J. Women & L.*, 18, 1.

mischievousness and those males were born with virtue and nobility? Men and women, according to Islam, are made up of the same spirits and share a single soul. According to the Qur'an: OH, humanity! Respect you, Guardian-Lord, who formed you from a single person made of like nature, his spouse, and from this couple, innumerable men and women sprang (like seeds). Admire Allah, through whom you demand mutual (rights), and admire the wombs (that bore you), because Allah is always watching over you. (4:1)"Woman is the twin half of men," our Prophet (PBUH) declared. In a wonderful simile, the Qur'an emphasizes the vital union of men and women: They (your women) are your clothes, and you are their clothes (2:187) as we know, the garment keeps us covered, so do husband and wife by dedicating yourselves to one other in a marriage that ensures each other's virginity. The same way that some items provide comfort to our bodies, a husband finds comfort in his wife's companionship and she in his. "Wives are to their husbands as their husbands are to them, as the clothing is the elegance, beauty, and enrichment of the body." In Islam, a woman is not considered a "devil's tool." ", but the Qur'an prefers to call it the muhsana—a temple built against a Satan when a pure woman marries a man and helps him stay on the right path. That is why our PROPHET MUHAMMAD(PBUH) regarded it as the most significant act. "When a man marries, he has finished half of his faith," he stated. "Marriage is part of my path, and whoever stays away from my way is not from me (i.e., is not my follower)," he says of Muslim marriage. In the Qur'an, the *raison d'être* of marriage is stated as follows²:

And one of His signs is that HE has chosen mates for you from among your own kind, so that you may live in peace with them; and HE has placed love and mercy between you. Indeed, that is one of our signs for those who reflect. (30:21) our beloved PROPHET MUHAMMAD (PBUH) stated, he said. "The world and everything in it are valuable, but the most valuable thing in it is a moral lady." He just made a passing reference to the future KHALIF,'UMAR. "Should I not tell you about the greatest treasure a man may possess? When he looks at her, she is a virtuous wife who pleases him and guards herself when he is not present."

The best quality a man can have is a remembering tongue (about Allah), a grateful heart in a believing wife who encourages him in his faith," the PROPHET

²Murtuza, A. (2004). Muhtasib's Role: Safeguarding the Public Interest During the Islamic Middle Ages. *Available at SSRN 488882.*

remarked at other times. "The world, the entire of it, is a commodity, and the best of the world's goods is a virtuous wife," he says again.³

The Prophet (PBUH) was most understanding when presenting his famous Khutba on the mount of mercy at Arfat, and all of this was offered in front of his one-hundred twenty-four thousand comrades who had assembled there for the Hajj al Wada. He stated "When it comes to women, be afraid of ALLAH. You have wedded them with ALLAH's trust and made their bodies lawful by ALLAH's word. You've gotten the upper hand on them, and they've gotten the upper hand on you in terms of food and clothing based on your means." In ISLAM, a woman has unlimited autonomy. In her own name, she can own any contract or bequest. As a mother, wife, sister, or daughter, she can take on any role. She has granted herself the right to select her husband. The pre-Islamic ARABIA's atheist society had damaged their female children, whom they used to bury alive. Our PROPHET was completely opposed to their practice. He demonstrated to them that supporting their female offspring will shield them from the fires of hell: The PROPHET'S wife, Hazrat Ayesha, stated that a woman entered her house with her two daughters. She requested charity, but Hazrat Ayesha was unable to locate anything other than a date, which was given to her. The mom shared the date with her two daughters and did not take any for herself before leaving. After leaving the PROPHET (PBUH), the woman went to Hazrat Ayesha's residence and told him about what had happened earlier that day. As a result, the PROPHET (PBUH) stated that on the Day of Judgment, the mother would be sentenced to hell fire because her two daughters would guard her. The worst-case scenario for a woman is when her husband deceases and she became a widow, putting more of her children's obligations on her shoulders. In the eastern world, a woman was not permitted to work. Her troubles have multiplied since being a widower, and they are terrible. Most of our PROPHET spouses. Widows were not permitted to marry again in ancient times, but the PROPHET encouraged his disciples to marry them.

"One who makes effects to help the widow or a poor person is like a Mujahid in ALLAH's path, or like one who wakes up for prayers at night and fasts during the day," the PROPHET remarked, according to Abu Huraira.

In ISLAM, when a woman becomes a mother, she is treated with enormous reverence. In several verses of the Qur'an, the rights of a mother are mentioned.

³McIntire, S. (Ed.). (2002). *American Heritage Book of Great American Speeches for Young People*. John Wiley & Sons.

Muslims are expected to honor and serve their mothers, even if they are known to be non-believers. The PROPHET emphasizes the importance of a mother's right. "O Messenger of Allah, who has the most right on me in terms of compassion and attention?" a man came to visit the PROPHET (PBUH) and asked, according to Abu Huraira. "Your mum," he replied. "Then who is it?" He responded. "You're Father," says the narrator. A Prophet instructed a follower of another faith not to fight the Quraish in the name of ISLAM, but rather to care for his mother, and if he did so, it would be counted as part of his salvation. Jahmiah came to the PROPHET (PBUH) and said, "Messenger of ALLAH! ", according to Mu'awiyah, Jahmiah's son. I wish to join the struggle for ALLAH's cause, and I've come to seek your guidance. Please stay in your mother's house. The PROPHET'S disciples accepted his teachings and changed their attitudes about women. They now understand that a woman is not their enemy and that they play a vital role in society. For the first time in our society, a woman was allowed a minor inheritance share. Woman had rediscovered themselves in this new era of time and had become a highly active part of society in a variety of ways. They transported provisions for the soldiers, looked after them medically, and fought with them. Nowadays, it is common to see women assisting their spouses in the fields, carrying on trades, and operating their own businesses independently, and going out of their house to satisfy their needs. The main notion in Islam teaching for men and women is that husband and wife should work together to make their house a joyful and tranquil place, and that they should be faithful and honest to each other. They should be genuinely concerned about one other's well-being as well as the well-being of their children. A woman is expected to have a feminine impact on her husband and to relieve his natural stress. A man should be content to guide a lady under his care so that they might naturally share attributes.

Our PROPHET was the one who introduced these elements to us (PBUH). He desired that the men marry pious women and those women remain faithful to their spouses while also being loving and nice to their children. "The best men are those who are best to their wives, and the best women are those who are best to their husbands," he declared among his followers. A reward comparable to the reward of a thousand martyrs has been laid up for each of these women. The best women among my followers are those who support their husbands in their work and love them unconditionally, except when they break ALLAH'S rules." "What are a woman's rights over her husband?" Mu'awiyah once inquired of the PROPHET. "Feed her when you eat, give her clothes when you wear clothes, don't hit her in the face, don't abuse her, and don't separate from your wife except

within the house," the PROPHET responded. A woman once went to the PROPHET with a complaint about her spouse.

"There is no lady who takes something to replace it in its correct place with the intention of cleaning her husband's house, yet ALLAH counts it as a virtue," he told her. There is no man who walks with his wife holding hands who does not have ALLAH's blessing; and if he puts his arm around her shoulder in affection, his virtue is multiplied twofold." He once overheard someone praising the women of the Quraish tribe, saying, "They are the kindest to their children while they are newborns, and they keep a close eye on their husband's goods."

According to the Shari'ah, women are spiritually and intellectually equal to males. The most significant role they both play is to physically divide labor according to the same set of rules. It ⁴offers males more authority and strength to make sensible decisions on the upkeep of the house and rules. Other rules allow the woman to be in charge of the children's upbringing and household chores.

However, it is a reality that domestic administration is impossible to achieve without a cohesive policy. That is why, according to shariah, a man, as the head of the family, must discuss it with his family members before making a final choice. In this regard, he should not misuse his position as the family's leader or harm his wife in any manner. Any violation of this concept puts him at risk of losing ALLAH's favor, for his wife is not his inferior, but rather "the queen of her house," as the PROPHET (PBUH) put it, and this is the position a true believer is obliged to grant his wife. In contrast to ISLAM's enlightened teachings on women's respect, western discussions of women's emancipation or release are essentially a pretext for exploiting her body, depriving her of her honor, and degrading her spirit.

Women as Citizens of Islamic State:

In Islam, the most important rule is to respect all human beings, regardless of their gender or social standing. Women, men, and all are afforded equal security and safety as citizens of Islamic rule. Any serious examination of Islam's teachings into the Shariah's foundations and the antiquity of Islamic civilization would undoubtedly reveal clear indicators of women's equality with males on a party-political scale, as well as what we now call "political" or "citizenship rights." Ladies have about six basic rights under the Islamic governance, which

⁴Akhmetova, Elmira. (2015). Women's Rights: The Qur'anic Ideals and Contemporary Realities. *Islam and Civilisational Renewal*. 6. 58-75. 10.12816/0009897.

they share with male residents: the ability to vote; the right to be nominated for political office; the right of residents to refuse to obey a lunatic ruler; and, last, the right to health, government support, employment, and education. Every citizen of an Islamic state is eligible to participate in the selection of the ruler and other delegate government bodies. The Prophet (PBUH) received promises of collaboration (bayan) from a wide range of people on a number of occasions, the first two of which are referred to as the Primary Aqabah and the Second Aqabah, respectively, and the third as Bayet al-Rizwan. Similarly, residents of an Islamic state have the right to criticize and express their opinions on government leadership, as well as political concerns. Different instances of ladies who took an interest in genuine talks and even competed with the Prophet (PBUH) himself can be found in the Qur'an and Sunnah, as well as Islamic history a similar equal treatment of all kinds of persons in terms of the content of human poise, responsibility, and property matters, In the early lengthy stretches of Islamic history, civic and social privileges and obligations were observed. For example, when Umar ibn al-Kha'ib was caliph, a lady argued with him in the mosque, stated her statement, and forced him to say in public: "A lady is correct, and Umar isn't right."

Case study of Muslim countries: Saudi Arab and Pakistan

The current state of women's rights is concerning. It is mostly opposed to Islamic teachings. The majority of Muslim countries, such as Pakistan, Saudi Arabia, Iran, and Tunisia, lag significantly behind in terms of women's rights. Women's lack of political, social, and economic rights contributes to the Muslim world's overall backwardness. Women played a significant role in the development of what is now known as Islamic culture. However, this Qur'anic empowerment of women pales in comparison to the reality of women in many modern Muslim cultures. Modern Muslim women are largely disenfranchised and suffer disproportionately as a result of political upheavals, scarcity, and injustice. In these communities; there is a lot of dishonesty and other social evils.

Saudi Arabia is a good model to follow. There is a gap in the English-language literature on Saudi Arabian women. On the other hand, it is clear that women's standing in Saudi Arabia differs significantly from that of women in Tunisia. Saudi Arabia's legal policy, unlike Tunisia's, does not guarantee equal rights for women. Gender inequality is "baked into Saudi Arabia's political and

⁵Doumato, E. A. (1999). Women and work in Saudi Arabia: how flexible are Islamic margins?. *The Middle East Journal*, 568-583.

communal systems, and is intrinsic to the country's state-supported concept of Islam, which is derived from a literal reading of the Quran and Sunna," according to Doumato. Saudi Arabia ranks 130th out of 134 nations in terms of gender inequality, according to the World Economic Forum's Gender Gap Index. Only Benin, Pakistan, Chad, and Yemen had a lower rating. Women in Saudi Arabia, regardless of age, must have a male guardian to leave the house; women are not permitted to drive; they are not permitted to vote or confess to high governmental office; and if a woman confesses a rape, she is also penalized. According to Saudi law, the lady is held responsible for the illegal mixing of genders and is sentenced to the same punishment as her attacker."

Furthermore, the majority of rape goes undetected because "The victim risked retaliation from the community, a reduction in nuptial chances, and the possibility of incarceration or adultery allegations." Furthermore, no laws prohibiting domestic violence exist. Women lacked independence, freedom of association, and economic independence, according to a 2008 UN Special Reporter on Violence against Women. It also revealed that there were discriminatory views on divorce and child custody, that there was a lack of legislation criminalizing female aggressiveness, and that women had trouble escaping insulting surroundings. Due to irregular socioeconomic growth and the impact of tribal and feudal social formations on women's lives, the status of women in Pakistan varies substantially between classes, regions, and the rural/urban divide. Overall, women's rights are improving across Pakistan, and a growing proportion of Pakistani women are educated and well-informed. Violence against women is increasingly being condemned by spiritual groups and civil society. The All-Pakistan Ulema Council (one of Pakistan's most powerful religious bodies) has issued a fatwa against honor killings. Courts around the country have heeded the appeal of women's rights groups and handed down heavier sentences in comparison to women, heavier sentences are meted out for violent offences.

The preamble to Pakistan's constitution upholds democratic values and ensures all citizens' basic rights. Women were granted suffrage in 1947 under Pakistan's Ordinance, and this privilege was reaffirmed in the national elections of 1956 under the interim Constitution. Benazir Bhutto, Pakistan's two-time Prime Minister, is one of the most well-known female political leaders in the country. Bhutto became the first woman to be elected as the leader of an Islamic state government when she won the elections in 1988. However, many women in Pakistan are unable to exercise their political human rights as voters, candidates,

or election administrators due to social, religious, financial, and political barriers. Women's separation from socio-political groups, according to Gender Concerns Global, contributes to an unjust and imbalanced governance structure, limiting the country's growth as a fully comprehensive democratic society. The parliament, for example, has had only 20.7 percent (70 out of 340) women in the lower house since 2014, while the upper chamber has even lower percentages at 18.4 percent (19 out of 104).

During the early 2000s, when Afghanistan was in chaos, the Taliban and many of its fighters' sought safety within Pakistan's borders. They set rigorous norms of conduct in the territories they ruled, limiting women's freedom. One of the restrictions has been the prohibition on girls attending school. This decision exacerbates Pakistan's already failing education system, with over 5.6 million primary school-aged children out of school, 63.2 percent of who are girls. According to a UNESCO ⁶report from 2014, Pakistan has the world's second-highest number of out-of-school children. While Pakistan's government has made it mandatory for all citizens to attend school, International Gender Concerns and despite a government goal of 5%, education remains severely underfunded, with only 2.6 percent of the country's gross domestic product (GNDP) in 2013. Various NGOs, action groups, and, in particular, Malala Yousafzai, who was shot by the Taliban in 2012 for attempting to attend school, have tarnished the issue of girls' education in recent years. Pakistan was placed 141 out of 142 nations in the World Economic Forum's gender space study⁷ in 2014. Women are frequently in lower-ranking positions than men, according to Gender Concerns International and many other non-governmental organizations. Women are frequently excluded from making decisions about how to settle honor issues. There has been some development in recent years, most notably the Punjab Protection of Women against Violence Bill of 2015. However, this bill is unappealing and has a very narrow scope, particularly when it comes to domestic abuse. Gender Concerns International, on the other hand, is optimistic that increased engagement with such projects will have a positive impact on Pakistani women.

⁶Manz, B. F. (1991). *Ann KS Lambton, Continuity and Change in Medieval Persia: Aspects of Administrative, Economic and Social History, Eleventh—Fourteenth Century*. (Columbia Lectures on Iranian Studies, 2.) Np: Bibliotheca Persica, 1988. Pp. xiii, 425; 8 tables, 5 maps. \$49.50 (cloth); \$19.50 (paper). Distributed by State University of New York Press, State University Plaza, Albany, NY 12246. *Speculum*, 66(2).

⁷Rovera, D. (2014). *Escape from Hell—Torture and Sexual Slavery in Islamic State Captivity in Iraq*. *Amnesty International: London, UK*.

The Status of Women in the Contemporary Muslim World:

As I already said in the preceding paragraphs, Islam has emancipated women from the seventh century. Women played an important role in the establishment of modern-day Islamic society. However, in many modern Muslim countries, this Qur'anic empowerment of women bears little relation to women in their actual nature. Modern Muslim women are largely disenfranchised, and political upheavals, scarcity, injustice, bribery, and other societal evils disproportionately afflict them. The Muslim world, notably the Middle East and North Africa (MENA) region, is currently undergoing considerable political, economic, and social transformation. Carnage on a large scale, political turmoil, scarcity, and a lack of resources and it has escaped the effects of the economic downturn, particularly since the onset of the Arab Spring in October 2011 and its aftermath. For decades, men and women in these post-colonial nation-states have been subjected to dictatorships, economic and political progress, poverty, and public cruelty. The majority of countries are ruled by monarchs who have failed to respond to the needs and opportunities of their own people, as well as to develop a climate of trust, appreciation, and authenticity between the political elite and the general public. Around 70 million of the world's poor (living on less than \$3 per day) and 20 million of the world's extremely poor (living on less than US\$1.25 per day) live in the region. Despite controlling 71% of the world's energy and 39% of its natural resources, the Organization of Islamic Cooperation's (OIC) member states' GDP is lower than Japan's. Furthermore, corruption, partiality, unfairness, and intolerance are all too widespread in Muslim society. On a scale of 0 (highly corrupt) to 100 (least corrupt), the most current Index ranked 177 nations and territories in 2013. (very clean). The ten least corrupt countries on the list, with the exception of North Korea, are Muslim-majority countries. With only 8 points each, Somalia, Afghanistan, and non-Muslim North Korea were the year's worst performers. Sudan (12.5points), Somalia (13 points). (13 points), Libya (16 points), Iraq (17 points), Uzbekistan, Turkmenistan, and Syria round out the top ten (18 points each). Only three Muslim-majority countries score more than 50: the UAE (69 points), Qatar (68 points), and Brunei (70 points) (61 points).

The current condition of matters in the Muslim world proposes that the genuine essence of Islamic governance principles, namely ensuring people's safety and well-being while also creating peace and justice in society, has vanished. Citizens' fundamental civilian and human constitutional rights were likewise disregarded during its establishment, regardless of their sex, age,

religious, communal, or racial backgrounds. The Arab Spring increased the region's insecurity, economic distress, lack of trust, and carnage. The foundation of ISIS, or the alleged "Islamic Province of Iraq and Syria," with its exceptionally severe aggressor beliefs, has given the Center East neither a vote-based framework nor fair incomparability. Accordingly, ladies' prosperity has disintegrated essentially lately, especially in war and emergency zones. Tension, war, and radicalism unequally influence ladies. Gender-based aggression, which is one of the world's most widespread human rights violations, reaches new heights in conflict-affected areas. Gender-based violence⁸predates the crisis in Syria and has been identified as one of the most significant elements of the present war.

Since the start of the civil conflict in Syria in March 2011, approximately 3 million people have fled to the country's immediate neighbors, including Turkey, Lebanon, Jordan, and Iraq, according to the United Nations High Commissioner for Refugees (UNHCR). Another 6.6 million Syrians are internally displaced, the majority of whom are women and children. According to the United Nations, women, girls, and boys, who make up about 81 percent of Jordan's nearly half-million Syrian refugees, are particularly vulnerable to sexual, physical, and psychological abuse, and have limited access to safe spaces and social assistance.

According to information compiled by Amnesty International in 2014, ISIS terrorists have committed major acts of cruelty and offence against vulnerable young women and children. According to the Amnesty International study "Escape from Hell," ISIS fighters seized hundreds, if not thousands, of Yazidi minority women and children from the Sinjar region in northwestern Iraq in August 2014. The horrors of sexual abuse and sexual enslavement in ISIS detention have wreaked havoc on the lives of hundreds of Yazidi women and girls.

Such war atrocities alongside the most vulnerable strata of civilization demonstrate a direct link between human insecurity and violations of women's rights. Because women experience cultural, communal, financial, and political discrimination on a daily basis, they face even more oppression, misery, and social exclusion in war-torn civilizations. Women's condition in comparatively calm Muslim nations is also not encouraging. Sex bias is frequently imposed by widespread evils such as corruption, nepotism, unfairness, and chauvinism.

⁸Malaysia, U. N. I. C. E. F. (2005). Women's participation in the workforce increasing.

Because injustice and corruption disproportionately affect⁹ the poor, disadvantaged, and vulnerable, women are more likely to bear the brunt of it. According to the United Nations, women account for 71% of the world's poor. Women are also more disadvantaged under dishonest systems, according to Transparency International. Corruption makes it more difficult for women to access and use public goods and services, as well as engage in political processes in their countries. Women, for example, as key caregivers in families, are more likely to encounter corruption when registering their children in school, seeking health-check treatment for their children or older relatives, or negotiating with public officials to gain access to government-subsidized programs.

When it comes to marriage/divorce, family law, child custody, financial independence, and legacy and property rights, women's civil rights are horribly unjust. They frequently lack the ability to make judgments without the approval of a male relative." As a result, Transparency International strongly advises that anti-corruption activities be gender sensitive in order to promote gender equality and women's empowerment. In conclusion, the lack of good administration in the Muslim world has resulted in numerous tragedies, including violations of citizens' basic civilian and human rights. Women are more prone to be browbeaten and discriminated against as a vulnerable part of society.

Recent Developments in the Muslim World:

Despite the many depressing political and social turbulences that exist in today's Muslim world, awareness of the first status of women in Islam and the potential impact of women's empowerment on achieving good administration and a stable society is becoming increasingly common among Muslim educated circles. Consequently, a few state-run administrations provide the two sexual orientations with equal educational and employment opportunities. For a long time, the Malaysian government, for example, has invested heavily on training with no regard for sexual orientation. Malaysia's Prime Minister, Datuk Seri Najib Tun Razak, stated at the Third Ladies Convey 2013 Worldwide Meeting that woman make up 65 percent of tertiary schooling students in the country. 36 Increased access to higher education has helped to engage a larger number of

⁹Dollar, D., Fisman, R., & Gatti, R. (2001). Are women really the "fairer" sex? Corruption and women in government. *Journal of Economic Behavior & Organization*, 46(4), 423-429.

Malaysian women, and more are now working in more profitable jobs. According to the findings of the seventh Malaysian Arrangement's Mid-term Audit, the number of female parliamentarians, senior officials, and administrators has increased from 5% in 2000 to 5.3 percent in 2002.

Malaysian women currently make up 47 percent of the workforce. One of the elements for the country's monetary and political stability is the working cooperation of women in public and in financial circles. Malaysia¹⁰ is a fast-growing Asian economy. Since the 1970s, this middle-income country has evolved from a producer of unprocessed components to a burgeoning multi-area economy. Malaysia's total national production (GDP) increased by 5.60 percent in the second quarter of 2014 when compared to the same quarter the previous year.

GDP (gross domestic output) is a measure of from 2000 to 2014, Malaysia's Yearly Development Rate averaged 4.68 percent, reaching an all-time high of 10.30 percent in the first quarter of 2010. Malaysia is also thought to have a somewhat low amount of debasement. Malaysia is ranked third among ASEAN countries in the Debasement Insights Record (CPI), behind Singapore and Brunei; yet, it has worked out how to position itself better than other developed countries such as Italy, Greece, and the Czech Republic. The story of Malaysia once again demonstrates how sexual orientation stigma and defilement are inextricably intertwined. Where countries have made strides in women's empowerment and sex education over time, they have experienced lesser amounts of debasement. Moreover, women are a major hotspot for debasement and designing successful treatments to remedy the problem that affects their daily life. Recent studies have revealed that engaged women who have the opportunity to participate in navigation are wonderful performers who can help in the fight against defilement. According to a study conducted by the IRIS Community at the College of Maryland, women's support for open life is at an all-time high. WOMEN'S RIGHTS: Debasement is less severe where women make up a larger percentage of the workforce and occupy a larger share of the legislature, according to this cross-country study. In 1999, the World Bank published another impressive report, titled "Is it true that women are the 'more agreeable' sex? Ladies in Government and Defilement "Similarly, higher rates of female interest in government are linked to lower levels of debasement, according to the study. After focusing on 150 countries in Europe, Africa, and Asia, the investigation

¹⁰Women, U. N. (2020). Gender-based violence and child protection among Syrian refugees in Jordan, with a focus on early marriage: inter-agency assessment. 2013.

came to the conclusion that women are more trustworthy and less prone to defilement. It was so suggested that women should have higher moral aspirations and show signs of being more concerned about the common good. As a result, some Muslim countries began planning to use more women in their anti-defilement crusades. Allow me to bring up the issue of Afghanistan, one of the most destabilized and visibly harmed countries as a result of the US-led War on Terror, ¹¹which began in 2001. His Excellency Abdul Salam Azimi, the Central Equity of Afghanistan and the head of the Afghan High Court, stated on the tenth of December 2013 during his visit to the Worldwide Establishment of Cutting-edge Islamic Examinations (IAIS) in Malaysia that Afghan ladies are less prone to defilement.

In Afghanistan now, there are over 180 female appointed authority, accounting for almost 10% of all adjudicators (compared to 3% five years ago). Despite the considerable degree of debasement in the existing Afghan administrative framework in general, according to Abdul Salam Azimi, there has not been a single incidence of defilement with these female adjudicators. As a result, Boss ¹²equity Azimi expects to appoint more female adjudicators in order to reduce the prevalence of debasement in Afghan culture. Regardless, the availability of female adjudicators in rural places remains a significant challenge for a variety of reasons, including health, finances, and tradition.

There are currently ten female adjudicators in Balkh, five in Herat, two each in Takhar and Baghlan, and the rest in Kabul. In any event, the presence of female judges in all of the country's courts is critical for two reasons. Female adjudicators are perceived as less awful right away, as has been said previously. Also, if a female adjudicator is available in a certain location, a female complainant can fully express her worries, whereas a male judge may find it difficult to do so. The Afghan government intends to use the comparative technique of sexual orientation-conscious force delivery to several departments.

The present People's Assembly (Wolsey Jirga), which has the power to make, alter, and repeal laws, has 69 female members out of 249 (27.7%), making it the 37th country with the most female participation in a legislative body out of 189 countries on the earth. Germany (32.9 percent), France (26.9%), the United

¹¹Swamy, K. (1999). *Lee and Azfar*, "Gender and Corruption," (No. 232, p. 19). IRIS Centre Working Paper.

¹²Chene, M., & Fagan, C. (2014). Gender, Equality and Corruption: What are the Linkages?. *Policy Brief, 1*.

Kingdom (22.5 percent), Turkey (14.2 percent), Russia (13.6 percent), Malaysia (10 percent), Iran (3 percent), and Egypt scored similarly in 2013. IAIS Malaysia delivered and disseminated ELMIRA AKHMETOVA 71 ICR 6.1. (2 for each cent). In the long run, it is expected that the commitment of women in the Afghan government as leaders, role models, and problem solvers will bring harmony, concord, and advancement to an Afghan culture that has been profoundly affected by occupation, war, and battles for a long time.

Conclusion and Recommendations:

The study suggests the following ends and proposals after a concise assessment of the problem with ladies and their freedoms and obligations as inhabitants of Islamic administration in comparison to the modern condition of ladies in the Muslim globe. First and foremost, since the seventh century, Islam has provided women with the most moderate privileges. Ladies constituted a vital component of their social orders in the early long eras of Islam, with their specific obligations and natural elements supplied by God. They filled in as full-fledged members of their social hierarchies as gifted educators, pioneering researchers, astute corporate leaders, and dazzling public and political figures. In addition, as citizens of an Islamic republic, women enjoy full and equal access to non-military personnel and basic freedoms as do males. In Islam, the most important value is to treat everyone with respect, regardless of their gender or social status. Furthermore, as the study progresses, the Islamic strengthening of women bears no resemblance to the true situation of women in modern Muslim societies. Today, the Muslim world is witnessing a slew of political and economic disasters, as well as social ailments, all of which can be directly linked to or caused by inhabitants' ignorance of their rights. Women have suffered the most from insecurity, domestic abuse, cultural influences, and limited access to education and medical¹³ treatment as a result of post-colonial governments in the MENA area failing to secure their inhabitants' well-being and security. Women have been ostracized, shut off, and excluded from decision-making for decades. They were not given any opportunity to change inequitable systems using peaceful measures approved by Shari'ah, such as participation in fair elections, dialogue, appraisal of government actions, and freedom of expression. Finally, the article draws a clear link between high-quality governance and women's rights. Gender inequality and

¹³Lambsdorff, J. G. (2007). The methodology of the corruption perceptions index 2007. *Internet Center for Corruption Research*, http://www.icgg.org/corruption.cpi_2006.html. Accessed, 12.

violations of women's rights result from a lack of excellent governance. Gender disparities, in turn, jeopardize good governance, long-term growth, development results, and poverty reduction. Furthermore, gender inequality and corruption are inextricably intertwined. Women confront cultural, communal, economic, and political discrimination on a daily basis, and in corrupt and war-torn cultures, they face much greater oppression, pain, and social isolation. Finally, Muslim women have the potential to play a key role in reducing corruption, communal evils, violence, and crime in the Muslim world. Women's active participation in administration, law-making, and policy-making procedures could be regarded one of the most important factors in the ummah's success. The study concludes by making the following policy recommendations:

- Gender-based inequity, corruption, favoritism, bigotry, and political and economic inequity should all be forbidden by the authorities as they are immensely destructive to society's well-being and stability. Any government must protect the civil rights of every citizen under its control, regardless of gender, age, religious, social, or racial background.
- External and internal actors should not abandon or interfere with the will and privileges of the female population. Governments must provide a platform for women to actively participate in the legislative, executive, and policy-making processes. Through adequate education, admiration, and monitoring, the promising potential of women in the Muslim world should be documented and pursued in a precise manner. The Prophetic (PBUH) model of women's empowerment may be the most accurate representation in that approach.
- Muslim spiritual leaders, adjudicators, ulama's, muftis, and relatives must focus on gaining a better knowledge of women's roles in Islamic society as individuals and in society as a whole. In order to heal the wounds and unenthusiastic effects of long-term bad treatment of women in the Muslim world, they must publicly reject all forms of gender-based favouritism, home aggression and abuse, societal mistreatment of women, and violations of women's rights.
- Scheduled time for higher-paying and running vocations should be determined on the candidates' credentials and talents rather than their gender. As a result, whether a woman or a man has the necessary qualities to lead his or her community, enterprise, or institution, he or she can be the head, manager, or head of the office, as dictated by Islamic knowledge.

- To raise public understanding of the situation of women in Islam under Islamic government, the media and educational system should be actively used. Islamic notions of government and citizens' rights might be included into university curricula, and textbooks should be written to teach Muslim children how to respect women and to live in more pleasant ways.

Because women in positions of leadership appear to be less criminal and more honest, women's active participation in the legislative and public spheres is critical. More research should be done to see if there is a link between women's active participation in public life and societal satisfaction. Women's rights to study and labor should not be downplayed in the Muslim world, which suffers the most from the sins of dishonesty. Religious leaders, intellectuals, and judges could play a key role in the improvement of Muslim countries by publicly condemning all forms of corruption, deceit, and bribery, as well as boosting women's status.

