

Association Between Women's Knowledge About Their Islamic Rights And Inner Strength In The Light Of Islam

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Article Info	Abstract
<p>Article History</p> <p>Received: May 03, 2021</p> <p>Accepted: October 05, 2021</p> <hr/> <p>Keywords</p> <p>Women's Rights Inner Strength Islam Educated and Uneducated women</p> <p>DOI: 10.5281/zenodo.5550496</p>	<p><i>The foremost motive of this study was to investigate an association between women's knowledge about their rights and inner strength in the light of Islam. Descriptive way of investigation was used in the form of survey method. All the females of Rawalpindi were constituted as the population of this study. 5000 educated and uneducated women were conveniently taken as the sample of this study by Epi-Tool calculator. A self-devised questionnaire (45-items) regarding women's rights and their inner strength was used. Pilot testing was conducting for the measurement of validity and reliability of questionnaire (.786 & .867). The knowledge of women about their rights was measured through two dimensions like comparable Islamic rights of women with men (10-items) and incomparable Islamic rights of women with men (8-items) while inner strength was measured through (27-items). Findings of this study showed that there was a strong and positive association existed between the knowledge of women about their rights and inner strength in the light of Islam. Educated women were more confident about inner strength because they had more knowledge about their rights in the context of Islam. Similarly, there was a significant mean difference between married and unmarried women regarding their knowledge and inner strength while working and household ladies had no significant difference.</i></p>

Introduction

Islam is a universal religion and within this religion all humans are equal. Through the mercy of Allah, there is no partiality on the basis of gender. By the instruction of Quran and Sunnah, we can easily understand that both men and women are placed at the same nature of human because no one has a superior and inferior value over one-other in the context of Islam. It means both are treated equally by devout justice that is according to their capabilities. Its true picture can be illustrated over and done with numerous verses as an enlightening phenomenon for those who relate themselves with Islam. The living situations of women are upgraded in the world because through the initiation of Islam female's self-possession and mortality were renovated. Our religion deliberated the status of woman as a well-intentioned mortal existence, who shares an equal level of mortality with their fellows in this world. Both men and women are two progenies of the same father, Adam, and mother, Eve and both act as two major divisions of a single tree in the context of Islam. From the Islamic point of view, their distinct beginning, their broad-spectrum anthropological individualities, their accountability of spiritual sense of duty with the consequential recompense or retribution, and the union of their intention all abide spectator to their equivalence within this world (WEF, 2013).

The concept of knowledge about something is usually assumed as an unconditional self-reliance or complete confidence about anything that is not grounded on perceptible or demonstrable evidence (Fasial, 2010). An acknowledgement of the preeminence of Allah and the person's place in-front of Allah as Allah's retainer who is obliged His gratefulness and His kindness is explained by *al-taqwa* or *al-iman*. Though this way, individual embrace the dominance of Allah because only individual's acquaintance permits this whole submission to Allah. This kind of awareness and alike honors related knowledge of women's inner well-being and strength linked with each-others and this relationship associated directly or indirectly with their peculiar lived experiences (Mir-Hosseini, 2006). In common, womenfolk who recognize Islam as their Islamic moralities and their knowledge of Islamic rights may renovate their lives completely that made them proud of whom they were. Females' origin in Islam cuts across communal class, level of education, and social status, but although it is related with particular kind of intellectual and mystical opinion in the proclamations of cultured higher and conventional womenfolk. It was observed that it is more likely to be accompanied with fortune and perceptible understanding of uneducated or working-class womenfolk (Bhattacharya, 2014).

In the context of Pakistan, women's perceptions about the knowledge of their Islamic rights are uneven because they feel opposing degrees of belief across their expressions of knowledge of rights and its implication

within their daily lives. Pakistan that is being as an Islamic Republic country and its every single statute and parameter is grounded on Islamic commandment still under the control of custom and tradition of society. On the other hand, it was commonly observed that there are a number of imposts and ethnicities in the contradiction of Islamic commandments which are generally experienced within any Muslim country (Hidayatullah, 2014; Mutabbari, 1998; Parvanova, 2012). In the same way, Pakistan is an Islamic state but the concept of women's rights originated from its customs and cultural norms because traditional or ethnic configurations in Pakistan do not let women adore their legal, divine or constitutional rights that secure by the law and delivered by Islam. The presence of an analogous impartiality structure similar to "Jirga" and "panchayat" are commonly unconcerned to womenfolk and their accusations and as a result, the presence of equally permissible and spiritual safety measure and procedures that do not infiltrate into the societal configuration. This panic aspect correspondingly avoids womankind from proclaiming their constitutional rights. These bulks illegitimately enforce castigations on those who proclaim their distinct privileges in contrast to the approved standards of the ethnic group or the society. As a consequence, unkindness of narrow-minded philosophy surpasses the faith of reconciliation and impartiality of Islam on the basis of gender. That's why; this paper was an attempt to evaluate the women's knowledge and their inner strength about Islamic rights in the context of Pakistan.

Research Problem

This paper was undertaken to find an association between women's knowledge about their rights and inner strength in the light of Islam. Moreover, this study was an attempt to investigate the level of awareness of women about their Islamic rights and how their knowledge of rights was associated to their inner strength in light of Islam. By keeping in view the demographic information, researchers found its effect on the women's knowledge and their inner strength in light of Islam.

Objectives

Major objectives of this study were;

1. To investigate an association between the knowledge and inner strength of women about their Islamic rights.
2. To assess the level of women's inner strength and knowledge about their Islamic rights
3. To find out the effect of demographic factors (qualification, marital Status, working status) over the women's knowledge and their inner strength in light of Islam.

Literature Review

A philosophy that was constructed by Im and Meleis in 2001 was known as "*Middle Range Theory of Inner Strength*" (Roux, 2017). It was developed through various studies which were directly or indirectly related with the inner strength of women. According to this theory, women's inner strength was demarcated as an aptitude that constructed a strong character within a woman over and done with an evolving development that certainly transform the woman's potential through thought-provoking happenings (Roux, 2017). Similarly, it can be say that inner strong suit happens through past event to present experience; it means it is the familiarity of a life-changing incident that pledges an appointing skill in the form of a capacity of inner strength within the personality of women (Dingley et al., 2001). It was considered as the most gender sensitive philosophy over the last eighteen years, therefore this philosophy of innermost power has been widely related to womenfolk. Even though the impression of augmentation about inner strength is not restricted with the traditions or masculinity, however this contemporary notion of improvement has engrossed on the femininity-specific prerequisites of womanhood. This philosophy discourses a humanoid reaction when a female is provoked with a challenging and thought-provoking life events or state of affairs (Roux, 2017). It can be said that the medium range philosophy of inner strength is directly related to women, consist of five elementary phases which are directly related to the manifestation of inner strength within a woman which are following;

1. Suffering & examining the situations that pronounce the distress, susceptibility, and probing the implication that adept to practice a thought-provoking life happening.
2. A process of connectedness that defines an encouragement of loyal affiliations with self, intimate families, peers and a divine supremacy.
3. Assignment that describes a self-determinism, reframing, and engaging in possibilities.
4. Undertaking that related with different aspect of movement, relaxation, action, straightforward self-appraisal, and sense of balance.
5. Incarnate a novel and normal life (Dingley et al., 2001).

Within these five phases of inner strength, the fifth postulated aspect was resolute over and done with psychometric analysis and philosophical investigation that help to produce an accurate consequence or an aftermath of inner strength. This phase of inner strength within the women is articulated through the stories of innovative undertakings, affiliations, consideration, and sense of determination and a transformed belief in Allah or a superior cause of power in the form of new normal life in this world. This novel and normal life of women is achieved and branded by a profound peculiar contentment and practiced as the end result of facilitating and supporting others. This way of interaction is considered as the great source of inner strength. When a woman

achieved these five phases of inner strength in their daily life experiences; then they enhanced their quality of life and effective self-management skills (Roux, 2017).

Women in Islam

A multifaceted depiction of woman arises from an investigation of females' prestige in Islam. In the classical period of Islam, the execution of Quranic revolutions prominently upgraded her place in the home and society wherever she lived (Jamal, 1971; Nazia, 2002; Mir-Hosseini, 2006). On the other hand, some chronological happenings as well as integrated traditional impacts at that time completely conceded her constitutional rights (Wadud, 1999). A woman grasped her living status in the contemporary period which was not accomplished in arrears to the benevolence of menfolk or in line to expected evolvement (Fasial, 2006). The sympathetic and distinguished eminence of woman was pronounced in the instance of Islam that is not because of 21st century, or beneath the intimidation or stress of womenfolk and their system of government and inherent straightforwardness of woman because it was rather attained over and done with an extensive fight and expense from female's part and no merely taken when the general public desire of her involvement and exertion, more exclusively in the course of last two world confrontations, and in line to the intensification of scientific transformation within the world (Bhattacharya, 2014; Al-Qaradawi, 2017). It was found that Islamic humanitarian main beliefs neither superseded in the course of time and after these numerous periods and nor can turn out to be obsolete in the upcoming period of time. Subsequently, this is the message of the All-Wise and well-informed Allah whose insight and acquaintance that are far beyond the ultimate hominoid thought and evolvement (Bhattacharya, 2014). The wisdom of Allah cannot be understood because He is all in all (Al-Qaradawi, 2017). The subsequent arguments have been appeared that explained an Islamic interpretation of females' place on earthy ground and the challenging concerns that ascend in relation to Islamic position of women;

1. The worth of woman is not just metaphoric or emblematic because she has a genuine existence that came out from the allocation of universal commitments and accountabilities of humankind in front of Allah.
2. Womenfolk embrace the equivalent humanoid significance as menfolk.
3. Alterations in certain privileges and sense of duty, or whatever we might demand exceptional roles that have no relation to dominance or dependency of the individual which are associated to the inevitability of complementation and dispensing starring role that uphold and expand life expectancy on earth of the individual.
4. To preserve and develop human existence on the earth through which social existences must conserve the foundation of the intimate relationships and positioned collective welfares in advance of distinct ones.
5. Preeminence in Islam is possible only with devoutness and perceiving one's exquisitely allotted responsibilities which can be defined through impartiality because it has nothing to ensure with erotic role or with any substantial or representational significance of individual.
6. A specific purpose of womenfolk on earth is representing with the gorgeous appellations that is not less imperative than the specific role of menfolk, which is also indicating with the magnificent designations like father, husband, brother and son as well (Nazia, 2002).

Women's Right in Perspective of Islam

The whole world is made up of binary existence by Allah's order and this characteristic of universe is easily acceptable because this belief is revealed through the manifestation of masculine and feminine within conscious domain of human. The existence of man and women can be understood through an example of atom that is the basic unit of matter of this universe and its existence is only possible through the presence of positive and negative charges and without these equal and opposite charges, an atom cannot become a neutral particle. The Qur'an exposed it 15th hundred centuries ago, and brands an unambiguous orientation to this point of fact:

"The whole thing we have generated two of a kind that you can bring to mind". [Surah 51:49]

It was found that there are some Islamic rights in which men and women both are treated as similar such as edification, adorations, benevolent deeds, the right to own prosperity and assets, autonomy to prompt one's opinions, involvement in Jihad, A female's assurance in war is tolerable, the right to take guardianship of kids and the partaking in spreading co-operations and for the elevation of good and abolition of iniquities while there are some Islamic rights in which menfolk and womenfolk are treated as unlike such as Hijab, Polygyny, evidence of women, Inheritance, Blood Money, Divorce, right to trade or seek other employments and women's position of authority such as, leaders, ministers, and the members of the legislature due to psychological, social and economic factors of humans. This dissimilarity is created for the origination of a balanced Islamic society where men and women work according to their natural capabilities (Suhaib, 2017). However, in most cases, men took advantages on the behalf of customs and tradition of their respective societies due to which an injustice and imbalance situation has been created within an islamic society.

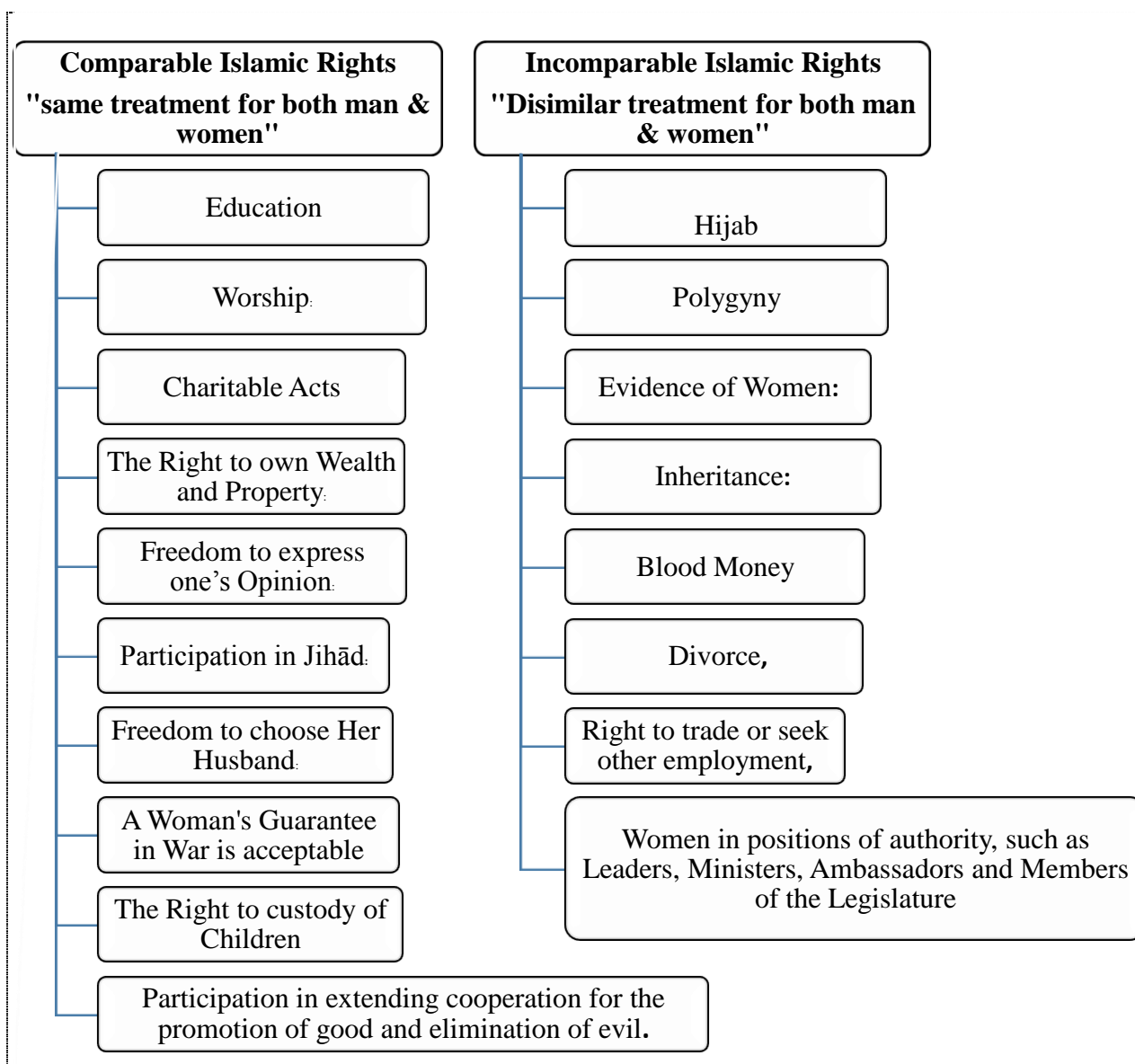


Figure.1: Women's Rights in the Light of Islam

Source: www.sultan.org/books/women_rights_and_duties.pdf, n.d.

The given below chart.2 contains Quranic and Sunnah's evidences that are directly related with both types of Islamic rights in which men and women are treated similar as well as dissimilar. Quran and Sunnah give us clear direction of living but due to our own negligence, we are far away from Islamic rules and regulation that cause an imbalance culture of living (Dayana, 2012).

Quran

"Recite with the name of your Allah who generated, produced human from a figure-hugging method. Recite! Your Allah is an ultimate Ample, who educated you by means of the pen; trained human whatever he did not recognize." (96:1-5)

"The menfolk and womenfolk are associates of one another. They have thorough knowledge about whatever is veracious and prohibit about whatever is immoral, save prayer and bargain the charities [zakat], and follow Allah and His Prophet. They are the individuals on whom Allah will have forgiveness. Allah is Enormous, Wholly Judicious." (Surat at-Tawba: 71)

"Similarly desire not for the possessions in which Allah has prepared certain of you outshines the others. For menfolk there is return for whatever they have produced, (and similarly) for womenfolk there is incentive for whatever they have grossed, and request Allah of His Plenteousness. With assurance, Allah is Always All-Knower of the whole thing." (V.4:32)

"The followers, mankind and womankind, are Auliya' (collaborators, enthusiasts, associates, guardians) of one another; they command (on the individuals) Al-Ma'ruf (Islamic Monotheism), and prohibit (persons) from Al-Munkar (Pantheism and incredulity of all varieties, and the whole thing that Islam has prohibited); they execute As-Salāt and contribute the Zakāt, and follow Allah and His Prophet (V. 9:71)

"And convey the considering womenfolk to lower their look and safeguard their reserved portions and not to display their beautification excluding merely that which is superficial, and to pull their coverings all over Juyubihinna (their figures, appearances, necks and hearts)(V. 24)

"And acquire two eyewitnesses out of your peculiar menfolk. In addition to if there are not two males (accessible), and then a gentleman and two females, such as you approve for eyewitnesses, so that if one of them (two womenfolk) make a mistake, the other can recap her." (V.2:282)

"Allah orders you regarding the concerns your kids' (legacy): to the manlike, a share equivalent to that of two women;" (V. 4:11)

"In addition if you (male) dissociate them (females) before you have gratified (taken a sensual relation with female) them, and you have employed unto them the Mahr (Money), then recompense half of that (Money that has decided at the time of marriage between man and woman), if they (females) approve to sacrifice it, or he (man) in whose hands is the marriage tie, come to an agreement to decline and provide her full prearranged Mahr. And to sacrifice and offer (Wife's Mahr) is closer to At-Taqwa (piousness, morality). In addition do not overlook tolerance between yourselves. Actually, Allah is All-Seer of whatever you ensure." (V. 2:237)

Sunnah

"Getting acquaintance is obligatory for all Muslim". (At-Tabarani)

"A female will obtain incentive (from Allah) even once she contributes donations from her companion's salaries. The companion and the guardian (who retains the currency on the companion's behalf) will also be rewarded"

A liberty of communication is properly confirmed by a prominent occasion linking with Hazrat Umar (Second Caliph of Muslim). Once Hazrat Umar (RA) was standing on the dais and strictly reproaching the individuals and forcing them not to fixed unnecessary expanses of dower at the phase of wedding. A female got up and screamed that Umar, you had no right to interfere in a matter which already explained by Allah the All-Mighty in the Quraan. Hazrat Umar (RA) was understand her point with the reference of Quran and withdrew his order and said that he was wrong and she was accurate.

A female from a tribe told to Hazrat Muhammad (PBUH) that O Allah's Prophet, females requested to escort you on this passage and we could take care and help the wounded Muslims in the beating of Khaibar. The Messenger of Allah replied her that come May Allah cascade His consecrations upon you.

A lady known as "Khansā bint Khidām" on one occasion approached to the Messenger of Allah and protested that her father has enforced her to wed with her cousin in order to increase his own prestige. The Messenger of Allah said her that she was allowed to disband this wedding and select whomever she desired to wed. She responded that she was accepting her father's selection; however her intention was to lease the womenfolk to discern that their fathers had no right to impede in their wedding.

Umm Hāni a cousin of the Messenger of Allah said to him afterward the takeover of Makkah that she had given accommodation to two of her in-laws **then** The Messenger of Allah replied her that O Umm Hāni, we had given lodging to whom you had given accommodation.

The Messenger of Allah told to the divorcee that your right of guardianship about your juvenile is superior as long as you do not rewed (Tirmidhi).

Source:
www.sultan.org/books/women_rights_and_duties.pdf, n.d.

Magnificent Muslim Women

Muslim womenfolk take part with mankind in building Islamic philosophy and evolution of Muslim culture that included an outclassing poetry, fiction or non-fictions as well as graphic arts. Similarly, in the field

of mathematics, astronomy, medicine and in the profession of health care, Muslim women have noticeable contribution within all over the world (Al-Hassani, 2006).

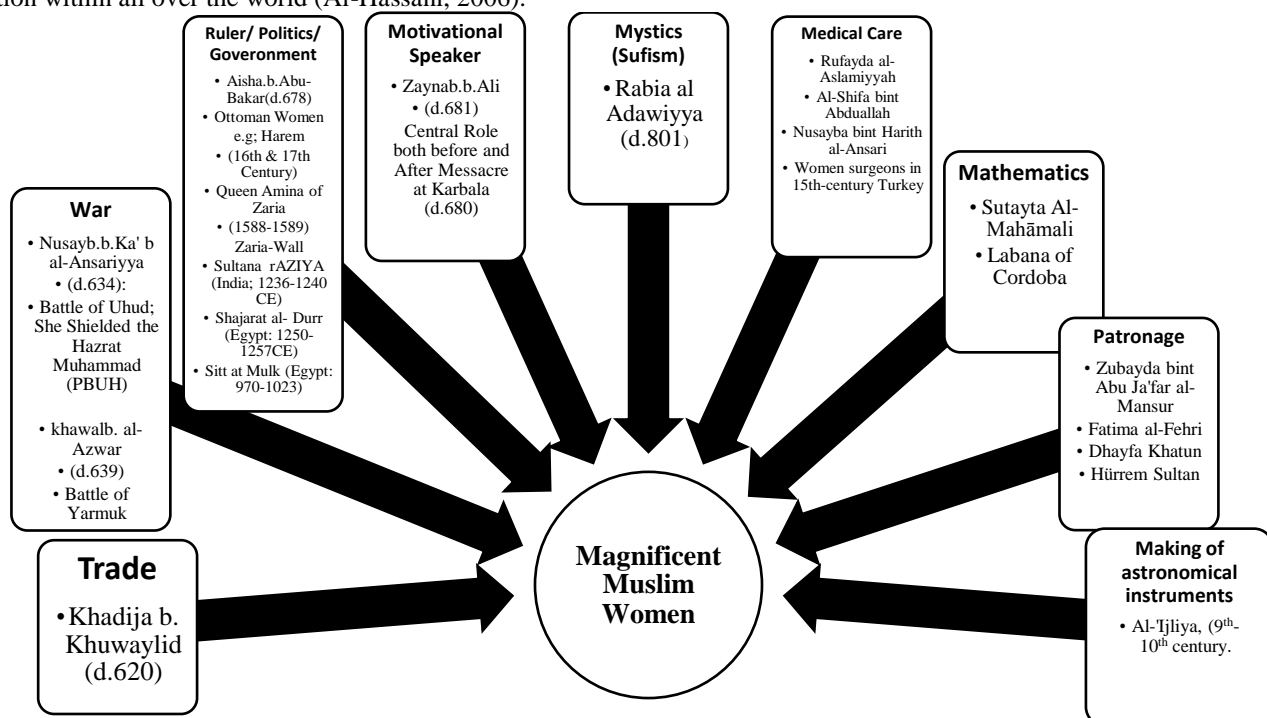


Figure.2: Magnificent Muslim Women from d.620-17th Century

The starring role of Muslim womenfolk in the development of learning, machinery and medication is challenging to certificate because an original light might ascend from the previous studies that were not yet amended into clear documents (See Figure 2)(Al-Hassani, 2006). Islam offered women all human rights in advance before fifteen centuries which any one can assume in today's highly contemporary world. Similarly, it can be said that our religion acts as a rule and order for everyone and there is no gender discrimination on the basis of humanity because If a Muslim who does not perform his/her duties according to the Islamic instruction then by all means it's not Islam that ought to move the blameworthiness over others (Sadiqi, 2016).

Method

Descriptive way of analysis was conceded through the use of survey method. Total population of Rawalpindi district was about 33, 63,911 from which 48.80% were women. All the females of Rawalpindi district were constituted as the Population. 5000 women were conveniently taken as the sample of study by using Epi-Tool calculator. A self-devised questionnaire (45-items) regarding women's knowledge and their inner strength about Islamic rights was used. This questionnaire consisted on three parts; first part was related to the demographic factors and general questions about the Islamic rights; second part related to the knowledge of women about their rights that was measured through two dimensions like comparable Islamic rights of women with men (10-items) and incomparable Islamic rights of women with men (8-items) and the third part was related to the inner strength of women that was measured through 27-items. This questionnaire was a self-devised questionnaire that's why Pilot testing was conducted for the measurement of validity and reliability of questionnaire. Graphic measurements in the form of percentages were used to determine perception of women about their knowledge of Islamic rights and inner strength. Independent t-test was used to find means difference of educated & uneducated, married & unmarried and working and household women. A Pearson correlation was computed to find an association between the women's knowledge and inner strength about their Islamic rights.

Table.1 Reliability of Questionnaire

Variable	N of Items	Cronbach's Alpha
1. Women's Knowledge about Islamic Rights	18	.786
2. Inner Strength of Women about Islamic Rights	27	.867

The Alpha values such as .786 for the women's knowledge about Islamic rights and .867 for the inner strength of women about Islamic rights were highly reliable and valid for investigation.

Results and Discussion

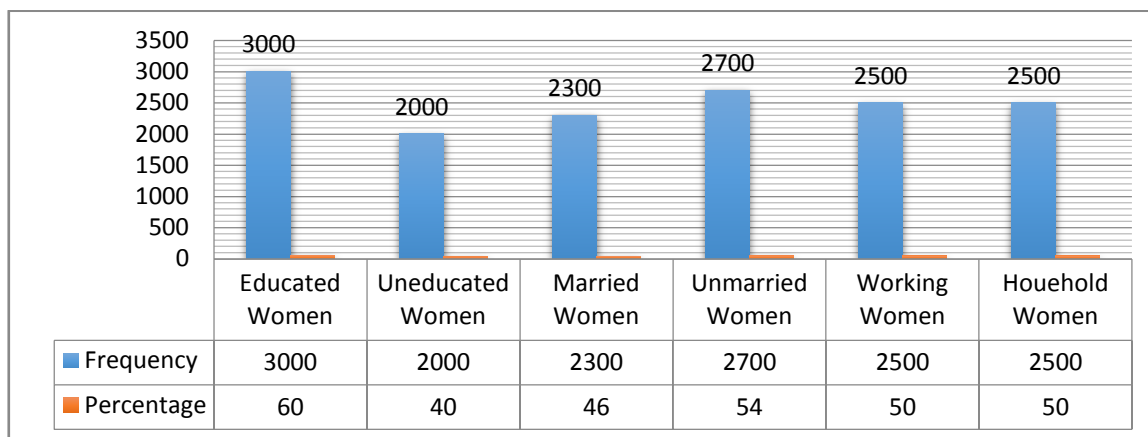
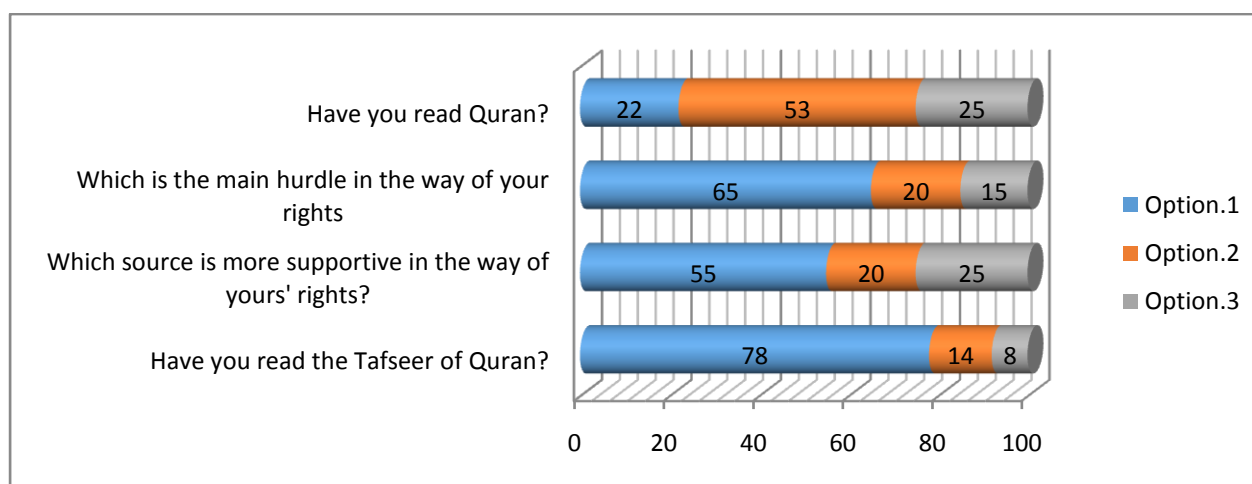


Figure.1 Demographic information of women

Graph.1 shows the demographic information about the sample of women. From 50 females of district Rawalpindi, 60% educated and 40% uneducated; 46% married and 54% unmarried and 50% working and 50% household women were participated.



Questions	Option.1	Option.2	Option.3
1.	NO (22%),	Yes (53%),	To Some Extent (25%),
2.	Male (65%)	Inner Strength (20%)	Social Behavior (15%)
3.	Parents (55%),	Life Partner (20%),	Self (25%),
4.	NO (78%),	Yes (14%),	To Some Extent (8%),

Figure.2 General Questions about Women’s Islamic Rights

Graph.2 shows general thoughts of women about their Islamic rights that were directly related with the women’s knowledge and inner strength. Results show that 22% women said “NO”; 53% said “Yes” and 25% said “ to some extent” about the reading of Quran. Similarly, 65% women said “male”; 20% said “Inner Strength” and 15% said “social behavior” was considered as the main hurdle in the way of their rights. In the same way, 55% women said “parents”; 20% said “life Partner” and 25% said “Self” were considered as supporting agents in the way of their Islamic rights. At the end, 78% women said “NO”; 14% said “Yes” and 8% said “ to some extent” about the reading of tafseer of Quran.

Table. 2 Correlation between Women’s Knowledge of Islamic Rights and Their Inner Strength

Variables	Women’s Knowledge of Islamic Rights	Inner Strength
1. Women’s Knowledge about Islamic Rights	1	.851**
2. Inner Strength	.851**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table shows a correlation between women’s knowledge of and their inner strength about Islamic rights that was .851. This value showed that both women’s knowledge and their inner strength about Islamic were

highly correlated with each-others. It means that there was a strong and positive association existed between the women's knowledge and their inner strength about Islamic rights.

Graphical Measurements of Female Responses about the Knowledge of Islamic Rights

Figure.3 shows the female's response about the knowledge of Islamic rights. Results shows that 47% women agreed with the position of authority; 13% agreed with the right to trade or seek other employment; 23% agreed with the right of divorce; 0.3% agreed with Blood money; 2% agreed with Inheritance; 16% agreed with the right of evidence; 48% agreed with the rights of Polygyny; 40% agreed with hijab; 44% agreed with the promotion of good and elimination of evil; 19% agreed with the right to custody of children; 22% agreed with the woman's guarantee in war; 37% agreed with the freedom to choice husband; 13% agreed with the right of participation in Jihad; 23% agreed with the freedom to express one's opinion; 21% agreed with the right to own wealth and property; 65% agreed with the right of charitable act; 56% agreed with the right of worship and 43% agreed with the right of Education.

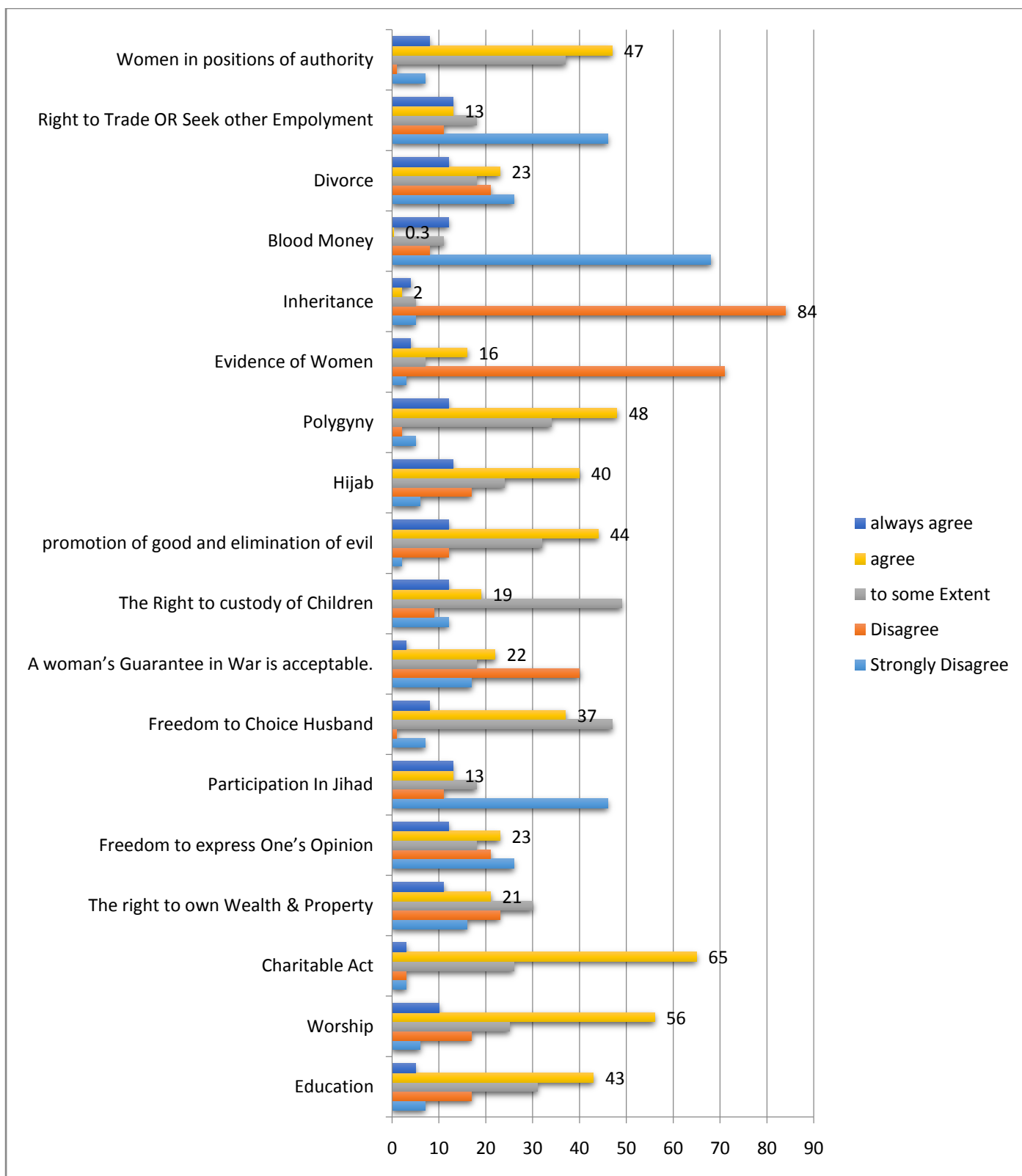


Figure.3 Percentage of Women's Responses towards Their Knowledge of Islamic Rights

Table.3 Percentage of Women's Responses towards their Inner Strength

Sr.	Inner Strength of Women	SDA	DA	UD	A	SA
1	I know myself that I can accomplish my Islamic rights.	2.3	4.9	6.2	50.8	35.4
2	I can use my rights when I need to use it.	1.3	2.6	11	46.9	37.7
3	I believe I am strong human due to my Islamic rights.	2.6	5.9	5.6	77.7	7.9
4	I am determined to hold my rights.	1.3	6.6	10.2	68.2	13.4
5	I believe I have inner strength to use my Islamic rights.	1.3	1.3	1.3	53.8	42.0

6	I can decide what to do.	1.3	2.3	3.9	44.6	47.5
7	By using Islamic right, I believe I am more close to my family and friends.	1.3	1.3	1.3	58.0	39.0
8	I feel the presence of my Allah is a greatest source of my strength.	00	3.3	3.6	60.3	32.5
9	I put control of my life in Allah's hand.	1.3	2.3	3.6	36.1	56.4
10	I feel close to my Allah.	1.3	1.3	9.2	66.6	21.3
11	I express my fears to my Allah for strength.	1.3	3.3	20.0	42.3	32.8
12	I pray for others.	1.3	4.6	5.9	47.5	40.3
13	I worry about my Islamic rights that these are not easily achievable.	00	9.2	5.2	44.9	40.3
14	I am sacred about the utilization of my whole rights.	00	14.8	10.5	39.7	34.8
15	When I first learned about my rights, I was afraid of achieving.	1.3	18.4	15.4	37.7	26.9
16	I can face all those difficulties which create hindrance in way of my rights.	1.3	12.8	12.1	39.3	34.1
17	I feel my rights are not easily achievable.	1.0	8.9	10.5	46.6	32.8
18	I live on my rights.	1.0	9.2	13.4	46.6	29.5
19	I stay active with my rights.	00	8.2	11.1	55.1	25.2
20	I feel confident with my rights.	00	7.5	23.3	34.8	34.1
21	I spend time with my family with full rights.	1.3	3.0	14.4	41.4	39.8
22	I can try to balance my rights and responsibility.	1.3	2.3	4.6	59.3	32.1
23	I can make my life normal with my Islamic rights.	2.6	6.9	12.1	48.5	29.5
24	I can make my personality strong with my Islamic rights.	1.3	9.8	16.4	48.9	23.3
25	I can face challenging life events with my Islamic rights.	1.0	7.2	9.2	42.0	40.3
26	I am honest in the use of my rights.	2.3	9.2	10.8	34.1	43.3
27	My spiritual power enhanced by my Islamic rights.	2.3	6.9	12.5	46.6	31.5

SA= Strongly Agree (5), A=Agree (4), UD= undecided (3), DA= disagree (2), SDA= strongly disagree (1)

Table shows women's responses towards their inner strength about their rights. Table shows that women have high inner strength when they believed that they are strong human being (77.7%); determined (68.2) and able to use their Islamic rights (53.8%). It is possible when they feel close to their Allah (66.6%); feel the presence of their Allah that is a greatest source of their strength (63.3%). Therefore, through this way women were more close to their family and friends (58%); stay active with their rights (55.1%) and tried to balance their rights and responsibility (59.3%).

Table 4 Women's perception about their Knowledge and inner strength of Islamic Rights on the Basis of Education, Marital Status and Working and Household Status

Variables	Factors	N	Means	Std.Dev.	t-value	df	Sig.			
Women's perception	Educated	3000	430.23	6.139	.358	4800	.003			
	Uneducated	2000	380.88	3.789						
	Married	2300	290.81	4.039				.283	4800	.009
	Unmarried	2700	330.28	6.592				.382	4800	.779
	Working	2500	370.31	3.093						
	Household	2500	360.88	2.961						

Table shows the means difference of educated women was 430.23 and uneducated women was 380.88 regarding their knowledge and inner strength about Islamic rights. This mean difference was significant that means educated women had more knowledge and inner strength about their Islamic rights than uneducated women. The means difference of married women was 290.81 and unmarried women was 330.28 regarding their knowledge and inner strength about Islamic rights. This mean difference was significant that means unmarried women had more knowledge and inner strength about their Islamic rights than married women. The means difference of working women was 370.31 and household women was 360.88 regarding their knowledge and inner strength about Islamic rights. This mean difference was not significant that means working and household women had same level of knowledge and inner strength about their Islamic rights.

Finding of this study showed that there was a strong association between the knowledge and inner strength of women about their Islamic rights because when women have knowledge about their Islamic rights then they were more confident and show high degree of their inner strength towards their Islamic rights. This result was quite similar to the Roux (2017) and Farida (2010) who found that acquaintance is commonly assumed as absolute confidence or absolute belief about something that is not grounded on perceptible or demonstrable evidence and inner strength is having a capability to construct self over and done with an evolving

process that confidently moves the individual through challenging events. A major conclusion of this study showed that women generally showed high degree of inner strength towards those Islamic rights about which they had knowledge and they were generally agreed with such type of rights like the right of women in position of authority; the promotion of good and elimination of evil; the freedom to choose husband; charitable act; worship and the right of Education only when they believed that they are strong human due to my Islamic rights; determined to hold their rights; believed on the use of their Islamic rights; feel close to their Allah; feel the presence of Allah that is a greatest source of their strength; they were more close to their family and friends; stay active with their rights then they tried to balance their rights and responsibility. However, women were less agreed with those rights about which they had less knowledge like the right to trade or seek other employment; the right of divorce; Blood money; Inheritance; the right of evidence; the right to custody of children; woman's guarantee in war; the right of participation in Jihad; the freedom to express one's opinion and the right to own wealth and property because they were afraid of achieving and faced hindrance in way of their Islamic rights. This is because of cultural patterns in Pakistan that do not let women enjoy their permissible and spiritual human rights that protected by the law and provided by Islam. It was also found that women have high inner strength when they believed that they are strong human; determined and able to use their Islamic rights. It is possible when they feel close to their Allah; feel the presence of their Allah that is a greatest source of their strength. Therefore, through this way women were more close to their family and friends; stay active with their rights and tried to balance their rights and responsibility. This result was quite similar to the Wadud (1999), Mir-Hosseini (2010), Hidayatullah(2014) and Sadiqi (2016). Another major conclusion of this study was that educated and un-married women had more knowledge and had high inner strength about their Islamic rights than uneducated and married women because an educated and unmarried women are more literate and could lead their live independently unlike illiterate and married women who are always depend on somebody else for their lives. On the others hands, working and household women had same level of knowledge and inner strength about their Islamic rights. This result was quite similar to the Parvanova (2012) and Fasial (2010).

Conclusion

A strong and positive association existed between the knowledge and inner strength of women about their Islamic rights. Women generally showed high degree of inner strength towards those Islamic rights about which they had knowledge such as the right of women in position of authority; the promotion of good and elimination of evil; the freedom to choose husband; charitable act; worship and the right of Education. However, women were less agreed with the right to trade or seek other employment; the right of divorce; Blood money; Inheritance; the right of evidence; the right to custody of children; woman's guarantee in war; the right of participation in Jihad; the freedom to express one's opinion and the right to own wealth and property because they were afraid of achieving and faced hindrance in way of their Islamic rights. Educated and un-married women had more knowledge and had high inner strength about their Islamic rights than uneducated and married women while working and household women had same degree of knowledge and inner strength about their Islamic rights.

Recommendations

On the basis of conclusion, it was highly recommended to the all women that they may read the Tafseer of Quran thoroughly, through which they may understand about their Islamic rights.

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