

## **A Comprehensive Examination of the Concept of Women Rights in Islam, along with a Concise Comparative Analysis of Legal Systems in other Nations: Exploring the Clash of Narratives**

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### **Abstract**



*This paper intends to offer a thorough and comprehensive examination of the concept of women rights, considering various perspectives and conducting comparative analysis with the legal philosophy of other nations. The research examines conflicting myths about women rights within Islamic societies, seeking to put light on the relevant complexities. By analysing the ideologies, interpretations and cultural impacts, this research seeks to present a cogent review of the concept of women rights. The significance of this study lies in its contribution to a better understanding of the complexities surrounding the concept of women rights in Islamic civilizations, and how they differ from legal frameworks of other nations. By conducting this interdisciplinary analysis, the research offers valuable insights towards the evolving nature of women rights within Islamic background and facilitates a deeper appreciation of the resemblances and differences across various legal frameworks. In conclusion, this study emphasizes the need for a true understanding of women's rights in Islam and the importance of contextualizing them within the broader global discourse. The study contributes to a more informed and inclusive dialogue on women rights and gender equality, fostering an environment conducive to respectful engagement and constructive reform. The study has adopted the doctrinal method of research.*

**Keywords:** Women Rights, Islam, Comparative Analyses, Legal systems, Islamic Law.

### **Introduction**

The concept of women rights in Islam is a topic of significant interest and debate, often surrounded by conflicting myths and misconceptions (Ahmed, 2021). It is essential to undertake a cogent review of this concept, analysing it within the framework of Islamic teachings and legal frameworks, while also exploring comparative jurisprudence from other nations. In this way, we may get an in-depth insight of the complexities, challenges and potential for progress in promoting women rights within Islamic societies.

Throughout the history, women rights have been influenced by various factors, including religious texts, cultural practices and contemporary concerns. Nevertheless, prevailing myths and misconceptions have often distorted the true essence of women rights within Islamic teachings (Abu-Odeh, 2013). These myths preserve stereotypes and deter the advancement of gender equality, both within Islamic societies and in the global discourse on women rights.

The current study intends to critically examine the concept of women rights by undertaking a comprehensive review of religious texts, legal frameworks and scholarly interpretations (Mir-Hosseini, 1999). By delving into Islamic teachings and jurisprudence, we seek to separate fact from fiction and dispel common myths about women rights in Islam. Moreover, comparative analyses of other nations' jurisprudence provide valuable insights into how different legal frameworks address and protect women rights (Razavi & Hassim, 2006).

Understanding the cultural influences that shape the interpretation and application of women rights is also crucial (Badran, 2013). Cultural factors often play a significant role in determining societal norms, attitudes and practices regarding women rights. By exploring the interplay between

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culture and Islamic teachings, we can develop a clearer understanding of the challenges and opportunities for advancing gender equality within these contexts. This study acknowledges the significance of historical and contemporary factors in shaping the evolution of women rights in Islamic societies (Mernissi, 1999). By addressing the conflicting myths about women rights in Islam and engaging in comparative analyses, this study aims to contribute to a more informed and inclusive discourse on women rights.

**Problem Statement:**

The problem addressed in the current research is lack of a comprehensive understanding of the concept of women rights in Islam and the limited comparative analysis of legal systems in other nations, which hinders informed dialogue and constructive engagement on this important subject. Additionally, conflicting narratives surrounding women rights in Islam contribute to misunderstandings and challenges in achieving gender equality and social justice. In this scenario, there is a need to conduct a comprehensive examination and comparative analysis to explore the diverse perspectives and debates surrounding women rights in Islam, as well as to identify similarities and differences with legal systems of other nations.

**Significance of the Study:**

The current study is significant due to the following reasons:

1. This study is expected to be a good addition into the existing body of academic literature on women rights in Islam in comparison with other jurisdictions. It contributes to the academic discourse that can serve as a reference for further research in the field.
2. This study gives a comparative analysis of women rights jurisprudence across different nations which allows for a broader perspective. It helps to identify similarities, differences and potential areas of improvement in legal frameworks, which can facilitate cross-cultural dialogue and the sharing of best practices.
3. This study addresses controversies and misconceptions in respect of women rights in Islam. By critically analysing conflicting myths, it seeks to foster a more informed and constructive discourse, promoting understanding and challenging stereotypes.
4. This study has the potential to empower women by shedding light on their rights within an Islamic context. It can provide a valuable resource for activists, scholars and policymakers working towards gender equality and justice. By highlighting areas of improvement and successful approaches in other jurisdictions, it may contribute to promote women rights within Islamic societies and beyond.

**Impact of cultural inspirations over the Women rights:**

Cultural influences play an important role in shaping the understanding and implementation of women rights within Islamic societies. These influences can vary across different regions and communities, resulting in diverse practices and interpretations. Here are some ways in which cultural factors impact the understanding and implementation of women rights:

1. Cultural norms and practices that predate Islam or have developed over time can influence societal perceptions of gender roles and women rights. These norms may be deeply ingrained and affect various characteristics of women's lives, including education, profession, marriage and family (Cherif, 2010).
2. In some cultures, patriarchal structures and gender hierarchies may exist alongside religious interpretations (Miller, 1993). These structures can limit women's agency and decision-making power, affecting their access to different spheres of life.
3. Cultural context can shape the interpretation and application of religious texts regarding women rights (Jawad, 2003). Different cultural understandings may influence the emphasis placed on certain religious instructions, leading to diverse interpretations of women's roles and responsibilities.
4. Cultural expectations and social stigma can impact women's freedom to exercise their rights. Fear of judgment, ostracism, or violence may discourage women from asserting their rights or challenging societal norms (Violence, 1999).
5. Local customs and traditions may intersect with religious practices, leading to unique cultural interpretations of women rights. These customs can either enhance or restrict women's autonomy or freedoms, depending on their specific context (Woldemicael, 2009).

6. Socio-cultural attitudes towards women rights can evolve over time due to societal progress, globalization and advocacy efforts. The impact of socio-cultural factors may vary depending over the extent of innovation, urbanization and exposure to external influences (Abu-Lughod, 2002).

It is important to recognize that cultural influences are complex and multifaceted and they interact with religious, political and economic factors in shaping women rights. The understanding and implementation of women rights require a careful examination of the interplay between cultural norms, religious teachings and the aspirations of women themselves.

**Common myths and misconceptions about Women rights in Islam:**

There are several common myths and misconceptions regarding women rights in Islam. They often arise from a lack of understanding or misinterpretation of Islamic teachings. Here are some of the common myths:

1. One prevalent myth is that Islam promotes the subjugation and oppression of women. This misconception ignores the principles of equality, justice and respect for women rights that are emphasized in Islamic teachings (Ahmed, 2021). Islamic law provides women with legal rights and protections (Hafidzi, & Septiani, 2020). Islam emphasizes the inherent equality of all human beings, irrespective of gender and affirms that women possess equal status and dignity as men (Al-Quran, 2:228; 2:187; 3:195; 9:71; 49:13). It explicitly grants women rights and encourages their participation in society (Al-Hibri, 2005). The holy Quran emphasizes the equivalent worth and entitlement of both man and woman to their earnings and resources (4:32). Islamic teachings recommend modesty and the preservation of honor for both men and women (Al-Quran, 4:19). This includes promoting modest dress, behavior and interactions to maintain societal harmony and uphold moral values (Al-Quran, 24:30-31).
2. Another myth suggests that women in Islam have limited agency and decision-making power. In reality, Islam recognizes and upholds the autonomy and agency of women in various aspects of their lives, including marriage, divorce, education and economic activities (Mernissi, 1991). Moreover, Islam grants women the right to get her marriage dissolved (Al-Quran, 2:230; Al-Zuh'ayli, 1985; Tucker, 2008; Mehmood, 2016). Islam allows women to give advice in various matters (Mejia, 2007; Engineer, 2008). Islam highlights the importance of social justice, care for the vulnerable and the eradication of societal inequalities. Women are entitled to support, care and assistance, (Khan, Allkiek & Chowdhury, 2023). They are allowed to participate in public affairs (Lamrabet, 2016).
3. It is often wrongly believed that Islam discourages women's education. On the contrary, Islam emphasizes the acquisition of knowledge as a fundamental right for both men and women. The holy Prophet Hazrat Muhammad (SAWW) himself encouraged women to seek education. Islamic history is replete with examples of women scholars and teachers who actively engaged in intellectual pursuits (Roded, 1994). Islam encourages the people to seek knowledge either they are men or women (Sunan Abi Dawud, 3641). Both men and women are asked to prey to gain more and more knowledge (Al-Quran, 20:114).
4. It is also misconceived that Islam encourages forced marriages. On the other side, Islam strictly prohibits forced marriages (Maruf, 2012; Sultana, Latif & Noureen, 2021). Islamic wisdom emphasizes the importance of consent and mutual agreement in marriage (Ali, 2004; Asli & Byouki, 2016). It means consent is a vital component of Islamic marriage contracts (Al-Quran, 2:230; 2:232; 24:32) and both parties must willingly agree to the union (Bano, 2012; Muhammad & Kassim, 2016). The holy Prophet Hazrat Muhammad (SAWW) highlighted the importance of consent in marriage by stating, "*A formerly married woman cannot be given in marriage without before getting her consent; similarly, a virgin cannot be married off without her approval*" (Sunan Abi Dawud, 2092). Women have the right to accept or reject marriage proposals and are encouraged to actively participate in the decision-making process (Mernissi, 1991). Forced marriages are cultural practices (which were prevailed in different jurisdictions with the passage of time) that are not supported by Islamic teachings and are condemned by the scholars (Samad & Eades, 2002; Gangoli, et al. 2006). Islam also recognizes the significance of the family unit and highlights the mutual rights and obligations of the spouses. It emphasizes the importance of love (Al-Quran, 30:21), respect and cooperation within marriages, with provisions for dower (Al-Quran, 4:4) and maintenance

- (Al-Quran, 65:7). In case a man has more than one wife, it directs to treat them equally (Al-Quran, 4:3).
5. It is misunderstood that women of Islamic society lack economic independence. On the contrary, Islam acknowledges and supports women's economic participation. Women are entitled to own as well as manage property (Al-Quran, 4:32), inherit property (Al-Quran, 4:7), engage in business activities and control their finances (Offenhauer, & Buchalter, 2005). Many examples from Islamic history demonstrate women's active involvement in trade, entrepreneurship and economic decision-making (Garba, 1999; Roomi, 2008; Ullah, et al., 2013).
  6. One misconception is that women in Islam are considered inferior as they receive half the inheritance as compare to men. However, this understanding oversimplifies the complex principles behind Islamic inheritance laws. In reality, women are entitled to inherit in accordance with their specific circumstances. However, Islamic inheritance laws are based on a complex system that takes into account various factors, such as familial relationships and financial obligations (Kamali, 2008). In Islam, the division of inheritance is guided by the principle of proportionate distribution rather than inequality (Assaad, et al., 2022). While it is true that in some cases, male heirs may receive a larger share than female heirs, this is not a universal rule. The distribution of inheritance according to Kamali (2008), depends on several factors, including the presence of other legal heirs, such as ascendants, descendants, siblings, etc. In some situations, women may receive a smaller share due to the presence of other beneficiaries who have financial obligations towards them, such as male relatives who are responsible for providing for their female relatives (Kamali, 2008). In Islamic system, the females are exempted from earning and maintaining the family. Instead, it is the duty of the males to maintain the female members of their family. In Islamic culture, a female is always maintained by her father, brother, husband, son, etc., keeping in view the surrounding circumstances. It is worth mentioning that the intention behind Islamic inheritance laws is not to diminish the rights of women but to maintain a harmonious balance between the individual's financial needs, the welfare of the family and the broader social responsibilities. The overarching goal is to ensure economic stability and support for all family members within the framework of Islamic ethics and principles.
  7. It is often misunderstood that women's roles in Islam are limited to domestic responsibilities (Badawi, 1995). However, Islamic teachings emphasize the importance of balance and the recognition of women's diverse roles to the society (Al-Hibri, 2005). While Islam places a strong emphasis on the family and the nurturing role of women, it does not confine women solely to domestic responsibilities. The Holy Prophet Hazrat Muhammad's (SAWW) first wife, Khadijah (RA), was a successful businesswoman and a trusted advisor. Additionally, Aisha (RA), one of his wives, was renowned for her knowledge and scholarship and she played a significant role in transmitting Islamic teachings (Roded, 1994). Islamic teachings encourage both man and woman to engage in personal as well as professional development (Ahmed, 2021). Furthermore, Islam emphasizes the importance of justice and equity, which extends to women rights in social, commercial and political spheres (Al-Hibri, 2005). Islamic teachings call to empower the women, their active participation in adjudication processes and the recognition of their rights to fair treatment and opportunities. Hence, Islam does not limit women to domestic responsibilities but recognizes their potential and contributions in various spheres of life.

It is significant to differentiate between cultural practices, societal norms and genuine Islamic teachings when discussing women rights in Islam. Many of the misconceptions arise from cultural practices that may be wrongly attributed to religious teachings. Understanding the true principles of Islam can help dispel these myths and promote a more accurate understanding of women rights.

**Impact of common myths over the perception of Women rights in Islam:**

These common myths and misconceptions can have significant impacts on the perception and discourse about women rights in Islam. These myths reinforce stereotypes and perpetuate negative perceptions of Islam and Muslim women. They create a distorted image that portrays women in Islam as oppressed, submissive and devoid of rights, leading to misunderstandings and misjudgements about the religion and its followers (Jafari, 2020).

By portraying women in Islam as inherently disadvantaged, these misconceptions can undermine efforts to empower women within their religious framework (Zaman, 2016). It can discourage initiatives aimed at promoting gender equality, as the perception of Islam as inherently oppressive may lead to a belief that change is impossible or incompatible with the faith. The perpetuation of these myths can hinder productive discourse and understanding between different cultures and religions (Esposito, 1975). It can lead to biases, preventing open and respectful conversations about women rights within an Islamic context (Ahmad, 2021).

Misconceptions may also contribute to the broader issue of Islamophobia (Rahman, 2018). They can fuel prejudice and discrimination against Muslims, particularly Muslim women and lead to a generalization of negative assumptions about their rights and freedoms. These myths often fail to recognize the diversity of Muslim communities and the varying interpretations of Islamic teachings (Moustafa, 2013). Islam is a global religion with diverse cultural and regional practices and assuming a monolithic understanding of women rights overlooks the complexities within different Muslim societies.

Misconceptions about women rights in Islam can have a disempowering effect on Muslim women themselves. It can lead to internalized oppression, self-doubt and a sense of marginalization within their own religious community. Addressing these myths and misconceptions is crucial for promoting a more accurate understanding of women rights in Islam. It requires open discussion, education and the amplification of diverse voices and experiences of Muslim women.

**Women rights Similarities/Differences between Islam and other Nations:**

The concept of women rights in Islamic law and the jurisprudence of other nations can exhibit both similarities and differences. Here are some key points to consider:

**Similarities:**

1. In many countries, including Islamic ones, women have legal protection against various forms of discrimination and violence. Laws are in place to address matters like violence, harassment and gender-based discrimination.
2. Both Islam and many legal systems of other nations recognize the concept of equality between man and woman. They emphasize the fundamental rights and dignity of women as individuals.
3. Islam as well as other legal systems commonly uphold the right to education for women, acknowledging the importance of knowledge and learning for personal and societal development.
4. Both Islam and other legal frameworks prohibit discrimination based on gender, ensuring that women have equal opportunities and protection under the law.
5. Islamic and other societies, generally, recognize women rights to own property, engage in business or employment, participate in economic activities and have financial independence.
6. Islam and other nations recognize the value of women's contribution in political processes. They are entitled to vote, run political offices, participate in decision-making process at different levels of governance.
7. While cultural practices may differ, both Islam and other nations acknowledge the importance of consent and choice in marriage. Women have the right to enter into marriages based on their own will and to freely express their opinions on family matters.
8. Islam as well as other nations, recognize women rights to participate fully in society and culture. This includes the freedom to express opinions, engage in artistic and cultural activities and participate in social and community development.
9. Both Islamic and other nations have made commitments to international agreements and conventions that encourage women rights, like the Convention on the Elimination of All Forms of Discrimination Against Women (abbreviated as CEDAW). These commitments serve as a foundation for protecting and advancing women rights on a global scale.

**Differences:**

1. Islamic jurisprudence derives its principles and guidance basically from religious texts, such as the Holy Quran and Holy Sunnah, while other nations' jurisprudence is typically based on constitutions, legislation and case law.
2. The legal systems in different nations vary, including those influenced by Islamic principles. Islamic legal systems, such as Sharia law, may have specific interpretations and applications

- of women rights that differ from the legal frameworks in other nations. This can result in variations in areas such as family law, inheritance and personal status.
3. Islam, in certain interpretations, promotes modesty in dress for both men and women. This can lead to differences in the dress codes and attire expectations for women in Islamic societies compared to other nations. Some nations may have different cultural or religious practices regarding clothing and modesty.
  4. Islamic family law, influenced by religious teachings, may have distinct provisions in respect of marriage, separation, child custody, succession and inheritance, which can differ from the family laws of other nations.
  5. The legal age of marriage varies across different nations and legal systems. While Islamic law permits marriage once individuals reach the age of puberty, some countries have set higher minimum age for marriage to ensure the protection of individuals, particularly girls, from early and forced marriages.
  6. Islam allows polygamy under specific conditions, allowing men to have multiple wives simultaneously. However, the practice of polygamy is restricted or prohibited in many nations, with laws and regulations that prioritize monogamous marriages.
  7. Views and policies on reproductive rights can differ between Islamic societies and other nations. Discussions around topics such as contraception, abortion and assisted reproductive technologies may vary based on cultural, religious and legal frameworks.
  8. The interpretation and application of women rights in Islam can be influenced by cultural practices, traditions and local customs, resulting in variations across different Muslim-majority countries. Other nations' legal systems are shaped by their specific cultural, historical and societal contexts.
  9. While both Islam and other legal systems aim to protect women rights, the interpretation and emphasis placed on certain rights may vary. For example, the balance between individual rights and societal interests may differ across different legal systems.

It is important to mention that generalizations about the jurisprudence of other nations can be challenging due to the diverse legal systems and cultural variations within each country. Furthermore, interpretations of Islamic teachings can also vary among different scholars and communities. Therefore, it is crucial to examine specific legal frameworks and contexts to fully understand the similarities and differences in the concept of women rights between Islam and other nations' jurisprudence.

#### **Legal frameworks of non-Islamic nations to protect Women rights:**

The legal frameworks and practices of non-Islamic nations vary widely, but many aim to address and protect women rights through various means. Constitutions of majority of nations often include provisions that guarantee gender parity and protect women rights. These provisions can encompass areas such as non-discrimination, equal right to education, profession, or political involvement.

Non-Islamic nations enact specific laws to safeguard women rights in various aspects of life. These laws may cover areas such as domestic violence, sexual harassment, equal pay, reproductive rights and gender-based discrimination.

Family laws in non-Islamic nations often aim to safeguard equality and protect women rights within marital and familial relationships. These laws may address issues such as marriage, divorce, child custody, inheritance and domestic partnerships.

Un-Islamic societies, usually, have mechanisms to provide women with access to justice. This includes ensuring fair and impartial legal processes, establishing specialized courts or tribunals for handling gender-related issues and offering legal aid services to those who cannot afford representation.

Many non-Islamic nations are signatories to international human rights conventions and treaties that specifically address women rights, like CEDAW. They are expected to align their legal frameworks with these international obligations.

Non-Islamic nations often promote awareness and education about women rights through public campaigns, educational curricula and initiatives aimed at challenging gender stereotypes and promoting gender equality.

It is worth mentioning that the implementation and effectiveness of these legal frameworks can vary across different non-Islamic jurisdictions. Social and cultural factors, as well as the

commitment of the government and civil society, play a significant part to ensure the promotion and protection of women rights.

**Challenges in promoting gender equality within Islamic contexts:**

Promoting and achieving gender equality within Islamic contexts can face several challenges and obstacles. Traditional interpretations of religious texts can sometimes perpetuate patriarchal attitudes and restrict women rights (Afshar, 1996). These interpretations may prioritize preserving traditional gender roles and limit women's agency and autonomy.

Customary practices that are prevalent in certain Islamic societies can reinforce gender inequalities (Kandivoti, 1996). These practices are shaped by cultural norms, traditional beliefs and interpretations of Islam within specific contexts. While Islam itself does not endorse gender inequalities, customary practices can sometimes deviate from the principles of equality and justice emphasized in Islamic teachings. Examples of such practices include child marriage, honor killings, female genital mutilation, strict gender segregation and restrictions on women's decision-making (Ibid.).

In some Muslim-majority countries, legal frameworks based on Islamic law may contain provisions that disadvantage women (Bouachrine, 2014). It is important to highlight that these provisions and practices are not inherent to Islam itself but reflect the diverse interpretations and implementations of Islamic law in different contexts. The understanding and application of Islamic teachings can vary and there are ongoing discussions and debates within Islamic scholarship and feminist movements regarding the compatibility of certain legal provisions with principles of gender equality and justice (ibid.). These legal systems can present challenges to achieving gender equality. Limited awareness and understanding of women rights and equality of gender within Islamic contexts can impede progress. Lack of education and information in this respect may resist the women empowerment (Paterson, 2008).

Resistance from conservative elements within Islamic societies can present significant obstacles to promote gender equality. In some Islamic societies, conservative religious leaders and influential community members may actively oppose gender equality initiatives, perceiving them as threats to traditional gender roles and societal norms. They may use religious justifications and cultural arguments to preserve the status quo and prevent changes that challenge existing power structures (Youssef, 2022).

Intersectional challenges, where gender inequality intersects with other types of discrimination on the basis of race, ethnicity, class, or religion, can further complicate efforts to achieve gender equality within Islamic contexts (Foley, 2019). In some Islamic societies, women belonging to minority ethnic or racial groups may face compounded forms of discrimination and marginalization. Women from lower socioeconomic backgrounds may face additional challenges in accessing resources, social services and economic opportunities, which can exacerbate gender inequalities (Dahlerup, 1988).

Addressing these challenges requires a multifaceted approach that involves engaging with religious scholars, promoting progressive interpretations of religious texts, empowering women through education and economic opportunities, strengthening legal protections for women rights, raising awareness about gender impartiality and fostering collaboration between different stakeholders within Islamic societies. It is important to respect cultural sensitivities while working towards creating inclusive and equitable societies.

**The Role of Feminist Movements in protecting Women rights:**

Feminist movements and interpretations play a vital role in contributing to the discourse on women rights and challenging existing myths. Feminist scholars engage in critical analysis and reinterpretation of religious texts. They advocate for the appreciation and implementation of women rights within Islamic societies. They highlight the egalitarian principles within the holy Quran and holy sayings and actions of the holy Prophet Hazrat Muhammad (SAWW) that emphasize justice, equality and the rights of women. They actively work towards addressing issues like discriminatory laws, gender-based violence and harmful traditional practices. They promote the principles of gender equivalence, women's autonomy and empowerment (Alhajri & Pierce, 2023).

Platforms are provided for women to voice and share their experiences, concerns and aspirations. They create spaces for women's leadership, organizing conferences, workshops and educational initiatives to empower women and amplify their voices in discussions on women rights

and gender equality (Keller, Mendes & Ringrose, 2018). Feminist movements challenge patriarchal norms and cultural practices that perpetuate gender inequalities (Jenkins, Narayanaswamy & Sweetman, 2019). They confront and question societal expectations and traditions that restrict women's agency and reinforce gender-based discrimination.

Feminist intellectuals acknowledge the intersectionality of gender and other types of discrimination like class, race and sexuality. They promote an inclusive understanding of women rights that addresses unique challenges which women with diverse backgrounds and identities have to face (El-Bushra, 2007). Seeking alliances and collaborations with other similar movements, human rights organizations and social justice advocates also help in protecting women rights. They work together to challenge common myths and stereotypes about women rights and foster solidarity in the pursuit of gender equality.

**Intersection of International Human Rights Standards with Women rights:**

International human rights standards, as enshrined in various conventions and declarations, affirm the concepts of equality, non-discrimination and protection of fundamental rights for all individuals, regardless of their gender or religious affiliation. These principles intersect with concept of women rights in Islam by advocating for equal treatment, dignity and freedom for women within Islamic societies. A number of scholars contend that international human rights standards are not compatible with Islamic teachings (i.e., Entelis, 1996; Mayer, 2016; Hussain, Saeed & Mushtaq, 2021). Others think that these standards share common values such as justice, compassion and respect for human dignity (i.e., Shah, 2006, Ernada, 2007; Saeed, 2018). Proponents of this view argue that women rights may be upheld within Islamic frameworks while adhering to universal human rights principles.

This intersection has prompted legal reforms in many Muslim-majority countries. Governments have introduced legislative changes to address gender-based discrimination, enhance women rights and align domestic laws with international obligations (Tadros, 2011). These reforms often focus on areas like family, inheritance, employment, etc.

This convergence has also empowered women rights activists within Islamic societies. They use international human rights frameworks as advocacy tools to push for gender equality, challenge discriminatory practices and seek legal and social reforms to advance women rights (Herr, 2019). However, the intersection also sparks debates and challenges. This leads to discussions about striking a balance between preserving religious and cultural traditions while upholding women rights within an international human rights framework.

The said juncture contributes to shaping societal attitudes and perceptions. It challenges prevailing stereotypes, misconceptions and discriminatory practices, promoting a more inclusive understanding of women rights within Islamic contexts.

**The impact of true understanding of the concept of Women rights:**

A true understanding of the Islamic concept of women rights, gained through comparative analyses with other legal frameworks and practices, can contribute to foster greater equality and justice for women globally (Al-Hibri, 2005). It acknowledges the cultural context and diversity within Islamic societies. It recognizes that women rights are influenced by a series of different factors, including religious beliefs, cultural practices and historical legacies (Yuval-Davis, 2006). It also reveals overlapping principles between Islamic teachings and international human rights standards. Identifying these commonalities can facilitate collaboration between different perspectives, promoting mutual understanding and building bridges between diverse communities. Tailored strategies can be devised to address gender inequalities and empower women within their unique cultural and religious contexts.

The comparative analyses also provide valuable insights into the legal frameworks and practices of other nations. By studying successful examples of promoting gender equality and women rights from various contexts, policymakers and activists can draw inspiration and adapt effective strategies to their own contexts, fostering legislative reforms and policy initiatives that advance women rights. It can facilitate international solidarity among women rights campaigners and organizations. By recognizing the common struggles and shared goals across different contexts, collaborative efforts can be fostered, amplifying the collective voice for gender equality and creating a global movement for positive change.



**Conclusion:**

The current research work has tried to highlight the complexities and misconceptions about the concept of women rights in Islam. Through this study, the authors have explored the myths that often distort the understanding of women rights in Islam, along with the cultural influences that shape the interpretation as well as application of these rights.

The authors have observed that concept of women rights in Islam is multifaceted, influenced by a combination of religious teachings, cultural practices, historical trajectories and contemporary concerns. It is imperative to understand this issue with cultural sensitivity and avoid essentializing or imposing Western-centric perspectives.

Through comparative analyses, we have examined the similarities and differences between the concept of Islamic women rights and the jurisprudence of other nations. This has provided valuable insights into the legal frameworks that address and protect women rights globally. We have also explored the challenges and obstacles faced in promoting gender equality within Islamic contexts, as well as the contributions of feminist movements and interpretations within Islam in challenging existing myths and advocating for women rights.

We have also recognized the intersection of international human rights standards with the concept of women rights in Islam. This intersection highlights the importance of dialogue, understanding and finding mutual base between religious and universal human rights principles. It calls for an inclusive approach to ensure that legal and societal practices promote equality, justice and the well-being of women within Islamic societies.

The findings of this study reveal a complex and multifaceted landscape of women rights in Islam, characterized by diverse interpretations, cultural variations, and evolving practices. It highlights the importance of understanding the historical and cultural context in which these rights are conceptualized and applied. The comparative analysis demonstrates that while there may be areas of convergence and shared goals across legal systems, there are also significant disparities and debates surrounding the realization of women rights.

To move forward, it is indispensable to continue engaging in respectful discussions, promoting cultural sensitivity and recognizing the diversity of interpretations with respect to women rights. By embracing a comprehensive approach, we can work to dismantle barriers, address gender inequalities and foster positive change. Finally, this study serves as a stepping stone towards achieving greater gender equality, justice and empowerment for women, both within Islamic societies and on a global scale and calls for an environment conducive to respectful engagement of women in all walks of life and constructive reforms towards women rights and gender equality.

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