

## **IMPACTS OF PSYCHOLOGICAL AND DOMESTIC VIOLENCE ON WOMEN IN PAKISTAN: PROBLEMS & SOLUTIONS IN THE LIGHT OF ISLAMIC TEACHINGS**

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### **Abstract**

*Since the creation of woman, she faces many problems in her life. Different societies have their own customs and traditions. And woman faces problems regarding them. Pakistani society has its own influence and civilization which causes many problems of women. In these traditions, one of the bad behaviors is, marriage of woman on wrong time i.e. late marriage or early time marriage. In the result, at least, she faces Problems regarding dowry, Joint family system, Family disintegration, Childlessness, Propensity to violence, Effects of husband remaining alone from wife etc. On the basis of social divisions in Pakistani family system and depiction of woman issues having effects on herself, the significant and their mediation is very necessary, too. Many of these problems has Psychological impacts on woman in her domestic life. In Pakistani society where woman faces domestic and family problems, there economic problems too pester her which include greed for riches and lack of them both pester her psychologically. In this paper, above mentioned problems of women in Pakistani society has been discussed in the light of Islamic teachings.*

**Key word:** Women, Problems, Domestic, Psychological, impacts, violence.

### **Introduction:**

Every society consists of diverse behavior of individuals. There are also many differences between beliefs and ideas as well as differences in culture, language and generation. In addition to the influence of western and Indian civilizations in Pakistan, a great love for Islam is also found in this society. As well as they had a great difference between habits, temperaments and behaviors of the people in the growing society under this mixed culture, civilization and religion. Yet there is also a common commitment in their religions. That's why this kind of color is significant in their civilization. On the basis of social divisions in Pakistani family system and depiction of woman issues having effects on herself, the significant and their mediation is very necessary, too.

In Islam, where the goodness of family system and positive behavior has been described as virtue, the woman has been given a key importance individually as a mother, sister, wife and a daughter. When the role of a woman is recognized on these bases, their relations in the society becomes more vital. In this paper, the psychological problems of Pakistani woman and solution and causes has been discussed.

### **Social role & value of woman in Islam:**

In Islam, both man and woman have given same value and status. Its main reason is that both play equal part in spreading human generation as Allah said in Quran:

”يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا“<sup>1</sup>

*“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”*

According to the creation, Islam has given equal status to man and woman and enlighten the human being that both are the creation of Allah. In Quran, human being is not mentioned “sinner by birth” at all as other

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<sup>1</sup> Al-Nisā: 01

religions thinks. In Islamic teachings which are based on Quran Sunnah, man and woman has given same status as mentioned in the following verse:

”مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ“<sup>1</sup>

*“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and we will surely give them their reward [in the Hereafter] according to the best of what they used to do”*

In this verse, it has been explained that there is no difference between male s female in Islam on the basis of action. Its more explanation is in the following verse:

”فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ“<sup>2</sup>

*“I do not waste the work of any worker among you, whether male or female; you are all on the same footing”*

In Islamic Society, woman has given the status of mother, sister, daughter and wife. Man and woman are made compulsory for each other. Wife and husband create relief and become source of pleasure for themselves. That’s why, they are called clothing for one another in Quran. As Allah Almighty says:

”هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ“<sup>3</sup>

*“They are a garment for you, and you are a garment for them”*

It has come to know while considering these verses, that woman has given a special status. Moreover, it is exhorted to have good behavior with her being a mother, sister, daughter and wife. Holy prophet (Saw) has also given general instructions for parents. Although, Holy Quran is enough for us but its importance magnifies more by describing Ahadīth. For example, when a companion asked him to whom he should be more kind whether his mother or his father. Holy prophet (SAW) ordered him to be kind his mother more than his father.<sup>4</sup>

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<sup>1</sup> Al-Nahl: 97

<sup>2</sup> Al-Imran: 195

<sup>3</sup> Al-Baqrah: 187

<sup>4</sup> Al-qushairī, Muslim bin al-hajjaj, *Al-ṣaḥīḥ*, (Al-riyaḍh: Dar-us-salām, 1999) ḥ: 2548

The second respectable status of a woman after mother is as a daughter. The clear rule of kindness and mercy with daughter, has been narrated as holy Prophet (SAW) says:

”مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ”<sup>1</sup>

*“Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this”*

Like as the importance of daughter has been described in the following Ahadith, additionally, there are many Ahadith regarding dignity of a woman. They state value, place, greatness, goodness and admiration of woman. Holy prophet (SAW) has also declared a pious lady favorite for himself.<sup>2</sup>

The aforementioned verses and Ahadith clarify that status of a woman is very much clear in Islam. There are many clear teachings regarding education and positive social role of a woman in Islam. One of them as under:

”يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ  
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ”<sup>3</sup>

*“O Prophet! If faithful women come to you, to take the oath of allegiance to you, [pledging] that they shall not ascribe any partners to Allah, that they shall not steal, nor commit adultery, nor kill their children, nor utter any slander that they may have intentionally fabricated, nor disobey you in what is right, then accept their allegiance, and plead for them to Allah for forgiveness. Indeed, Allah is all-forgiving, all-merciful.”*

This verse indicates the method of Holy prophet (SAW) regarding training. He always tried that there would be no such a time in which he (SAW) is not educating his male or female companions. Whenever a

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<sup>1</sup> Ibid: ḥ: 2293

<sup>2</sup> Al-nasāī, Ahmad bin Shoāib, Al-Sunan, (Al-riyadh: Dar-us-Salām, 1999) ḥ: 3391

<sup>3</sup> Al-Mumtahinah: 12

woman come for his allegiance, he (SAW) takes promise from them as Allah Almighty has made this oath mandatory for them.

Sometimes, he (SAW) preached so punctually that his female companions learnt this by heart. When he (SAW) recited the Holy Quran in prayers or in Juma address it was very important moment for the woman to listen holy Quran carefully and learn it by heart. As the following Hadīth states:

” مَا حَفِظْتُ ق، إِلَّا مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ ”<sup>1</sup>

*“I memorized Surah al-Qāf from the mouth of the Messenger of Allah (ﷺ); he would recite it in his speech on every Friday”*

We learnt from the above mentioned Ahadīth that we should prefer only our religion in the case of relations. He (SAW) has ordered to follow and prefer the religion.

### **Psychological problems of domestic woman in Pak Society:**

Pakistan is a country where problems are tackled on the basis of provincialism, race, tribe and Casts sociological. Sometimes, these regional, tribal and Casts factors help to resolve sociological problems but often these problems remain as such and get so much accumulated so that woman becomes a psychological patient. Following is a summarized list of such problems:

- Love marriage
- Delay in marriage
- Problems regarding dowry
- Joint family system
- Family disintegration
- Childlessness
- Propensity to violence
- Effects of husband remaining alone from wife

Pakistani society comprises people belonging to different tribes, clans, sub-clans and Casts. Due to horrific increase in population and disregard for religious teachings where societal vices are on the increase, these problems are growing day by day. Families are being disintegrate.

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<sup>1</sup> Al-Sījīstānī, Abu-Daūod, *Al-Sunan*, (Al-Riyāḍḥ: Dar us Salām, 1999) ḥ: 1092

These problems include “increasing incidents of divorce even within a year in the case of love-marriages, husbands killing wives, girls running away with paramours, wives going to their parental houses as a result of domestic disputes and non-provision of sustenance to wife on the part of husband”. Every day, we find such news stories in print and on electronic media as:

*“In Faisalabad, paramour sprinkled acid on his lover”<sup>1</sup>*

*“In Multan, brother shot his brother in law after ‘S’ was divorced”<sup>2</sup>*

*“In Gujranwala, wife left home due to non-availability of sustenance”<sup>3</sup>*

All these problems can be solved if their solution is sought in the light of Islamic teachings. We should conduct matters of life by resolving these complicated matters in the light of Islamic teachings and should continue to seek guidance from the scholars in this regard.

Following is an overview of the problems and their solutions:

#### **Delay in Marriage:**

Majority in Pakistani society are lacking of knowledge regarding religion and have no understanding of religious injunctions. One of the basic problems of this society is untimely marriage. There are two kinds of women who fall a victim to these untimely marriages and both are cases of extremes. One, that girl be married at such a young and teen age where she has no information about understanding of marriage and marital issues. It necessarily results in conflicts due to incompatibility of thoughts and experiences between husband and wife.

Secondly, keeping in view family traditions (and other such factors as education, career etc.) delaying marriage or wasting precious years of woman in search of a mythic, ideal husband. Often, groom’s family idealizes high standards of bride’s family and likewise, girl’s family also fall a victim to such false standardization. If we keep in mind teachings of Islam, we can learn a lot in this respect. As Holy prophet (SAW) addressed in a Hadith:

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<sup>1</sup> Daily Nawa-e-Waqt, July 10, 2017

<sup>2</sup> Daily Express, June 16, 2017

<sup>3</sup> Daily dunya News, May 17, 2017

”إِذَا خَاطَبَ إِلَيْكُم مِّن تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَّوْجُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ، وَفَسَادٌ عَرِضٌ“<sup>1</sup>

*“When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasād)”*

Like this, another Hadīth expresses:

”تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ“<sup>2</sup>

*“A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So, you should marry the religious woman (otherwise) you will be a losers”*

Following is the major reason of late marriage:

*“Sometimes lack of decision power and lack of capacity to make decision at the right moment, makes parents fail to decide and then they got depressed”<sup>3</sup>*

As conclusion of these facts, we acknowledged that abovementioned reason causes psychological impacts on both husband and wife which ruined their life. So, it is necessary for parents when they found compatible person, they should marry their daughters. They should also prefer the teachings of Islam during making decision in this regard.

#### **Problems of Dowry:**

Dowry is one of the most problematic issues of our society. Parents desire that they should give a great dowry and related paraphernalia, so that their daughter may not have to bear scolding of her in laws. But there is a catch. Often, parents do not have such economic capacity to bear such expenses for their daughter. Girls’ parents have to bear expenses of serving wedding party, entertainment of guests and decking out the girl is also involved in these expenses.

Of all these problems, the solution lies in the teachings of Holy Prophet (SAW), how he married off his beloved daughter *Sayeda Fatīma*

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<sup>1</sup> Tirmizī, Muhammad bin ĩsā, *Al-Jām’e, (Al-Rīyadh: Dar-us-Salām, 1999) ĥ: 1084*

<sup>2</sup> Bukhārī, Al-Jām’e, ĥ:5090

<sup>3</sup> Muāviyah, Muhammad Hārūn, *izdawāji zindgi ke rāhnuma ūsūl, (Karāchī: Dar-ul-īshā’at, 2005) p:78*

(A.S.), narrated its details as:

”لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْطِهَا شَيْئًا، قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: أَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟“<sup>1</sup>

*“When Ali married Fatimah, the Prophet (ﷺ) said to him: Give her something. He said: I have nothing with me. He said: Where is your Hutamiyyah (coat of mail)”*

That's how Prophet Muhammad (SAW) married off his beloved daughter for an iron shield. Prophet Muhammad's (SAW) act reflects that he did not consider his future son-in-law's riches, business, lands or property, he just saw love of religion and conducted nikāh.

Unfortunately, all these considerations (that our beloved Prophet ignored) have become part and parcel of our society.

### **Joint Family System:**

In every province of Pakistan, considerations of tribe, Casts and race and caste dominate. Then, every Cast and tribe has its own priorities, customs and traditions, which they want to preserve under all conditions. One of these issues is joint family system. This system to an extent and for a certain period of time could be successful, but often it results in familial disintegration, and chaos. Woman falls victim to psychological problems, becomes a psychological patient owing to mental and neurological strain. In this respect, Mubashir Hussain writes:

*“In joint family system, woman cannot perform many requirements enjoined upon her by Islam, rather she gets many psychological problems due to it, for example, man has conjugal rights over woman and day or night, he can claim it, but while living jointly, it is impossible. A Muslim woman has to keep purdah from brothers-law and from other people who may be ‘Mehram (incestuous)’ to other women in the house, which is not possible in a joint family system. Woman has to understand disposition of her husband and adapting herself to it. This is important for her marriage life, but in joint family system, woman has also to understand disposition of*

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<sup>1</sup>Abu-Daūod, *Al-Sunan*, h: 2125

*her in-laws and accommodate them as well, so to obey and understand her husband becomes all the more difficult.*<sup>1</sup>

A study of basic principles of the Holy Quran and Hadith tell us that for wife, it is mandatory on husband to provide residence based on non-affliction and administrable expenses. As Allah almighty says in Quran:

”أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ”<sup>2</sup>

*“Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them”*

This Quranic verse points to the fact that housewives should be kept in the house with due care & regard and they should also be saved from any sort of trouble. If joint family system has such negative connotations, then surely there would be family division and disintegration and woman would fall a victim to psychological pressure of domestic chores, mental anguish and disregard for human relations gets increased as well.

#### **Propensity to violence:**

Islam has classified serenity and mutual love and concern as the basic objective of marriage. As Allah almighty says:

”وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ”<sup>3</sup>

*“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between your affection and mercy. Indeed, in that are signs for a people who have thought.”*

It is desire of both husband and wife that mutual love should remain. This love can result from smiles, sweet talk, cooking and serving meals as well as by putting on nice clothing, polite conversation, sometimes hearing, imagining, sometimes by intent and also by blossoming out of the blue. This love can be more understood through these verses and Ahadith.

”وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ”<sup>4</sup>

*“And live with them in kindness”*

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<sup>1</sup> Lahorī, Mubashir Hussāin, *hidāyat-ul-a'rūs*, (Lahore: Nomānī Kūtūb Khāna, 2003) p:361

<sup>2</sup> Al-ṭalāq: 06

<sup>3</sup> Al-Rū'm: 21

<sup>4</sup> Al-Nisā: 19

To live a good life is Sunnah of the Holy Prophet (P. B. U. H.). To treat wife with love, not to be indifferent to her, and not to do violence against her, should be considered traits of a good husband. Holy prophet (SAW) says:

”خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي“<sup>1</sup>

*“The best of you is the best to his wives, and I am the best of you to my wives”*

Harūn Mauviyah writes:

*“The kind of jest, love and polite disposition that the Holy Prophet (SAW) exhibited is exemplary. It is a standard for Ummah, by following it, success in both the worlds is guaranteed and happiness becomes definite.”<sup>2</sup>*

For a husband to treat well his wife, to be kind towards her and to develop love and compatibility is the basic requirement of the institution of marriage. In the Holy Quran, a pious woman is described as ‘obedient’ to her husband. It’s a must for a wife to be obedient towards her husband and subscribe to her husband in every permitted matter under sharia. When, husbands conduct is just and character is according to the Hadīth cited above, but, wife is quarrelsome and pernicious, then according to the Holy Quran, Man is allowed to use force (for corrective purposes) only.

Maūlānā Moūdodī while commenting on the verse cited above writes:

*“It does not mean that all three steps be taken at the same time, it means that in the state of ‘Nushūz’, there is permission to use these three methods. As far as, their implementation is concerned, balance between indiscretion and punishment should be adhered to. Where slight reprimanded and correction can work, there more coercive measures be avoided”<sup>3</sup>*

There are different forms of violence perpetrated against women on Pakistan. These include beating, burning and acid throwing besides. Woman is by nature bashful, so she refrains from divulging such experience

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<sup>1</sup> Tirmizī, *Al-Jām’e*, ḥ:3895

<sup>2</sup> Hārūn, *izdawāji zindgi ke rāhnuma ūsūl*, ḥ:264

<sup>3</sup> Maūdūdī, *abū al ālā, tafhīm al Qurān*, (Lahore, Terjumān al Qurān, 2000) p:350

even to her close family members. Several statistics show a deep connection between mental health and domestic violence. On this basis, stress, mental stress and agony, drug dependence and even suicides in women have been reported.<sup>1</sup>

In Pakistan, Parliament was presented a report on this issue in 2015. This report was presented by Ministry of law and Justice and Human Rights on domestic violence. According to the report, 860 murders were committed in the name of honor, 481 incidents of domestic violence, 90 incidents of burning by acid throwing, 344 cases of rape and gang rape.<sup>2</sup>

These facts are presented officially which points out incidents of violence against Islamic Sharia.

#### **Husband living away from wife or abroad:**

For Pakistani housewives, a most depressing issue is that husbands remaining/living away from them. More often than, husband is abroad, due to his foreign employment and the woman falls a victim to loneliness. This leads to her becoming a psychological patient. The other reason is of men being away from their wives. For example, a man works at such a place where for months together, he can't meet his wife. In this regard, when *Hazrat Umar* (Allah be pleased with him) heard a woman singing about her husband who was away from her. He came to his daughter *Hazrat Hafsa* (A.S) and asked about for how long a woman can restrain herself?

She replied that for four to six months approximately. Then *Hazrat Umar* wrote to all governors that no soldier be kept on battlefield and away from his family for more than four months, for period of time.<sup>3</sup>

#### **Childlessness:**

Having children is a blessing of Allah. Even Prophets of Allah prayed that they may have righteous progeny. In our social life, family in general and woman in particular earnestly desire children and with her progeny the woman feels herself strengthened and secure in her family and in society. She considers herself insecure without children. If she doesn't have children, then she undergoes scolding at the hands of her family and from society and has to endure punishment for an uncommitted sin. Due

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<sup>1</sup> Kaiser, Dr. Fawad, *unfinished domestic violence in Pakistan*, Daily Times, March 9, 2015.

<sup>2</sup> Ibid

<sup>3</sup> Sayūfī, jalāl ud dīn, *Tārīkh al Khulāfā*, (lacnaū: fakhar al maṭābe', 1321 AH) p:98

to which she gets upset and falls a prey to confusion and distress. Under psychological pressure, she does not even refrain from committing things that are not allowed under Sharia and by going to different pseudo sages and faith healers, even puts in jeopardy, her faith. In this respect, newspapers and magazines are full of such instances and news stories.

In order to fizzle this psychological pressure, we will have to correction of our beliefs. In this respect, first of all, we should be attentive to requests (to Allah almighty) of Prophets that even in times of acute distress, they only called to Allah almighty as *Hazrat Ibrahim* (Allah be pleased with him) prayed to Allah:

”رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ”<sup>1</sup>

“My Lord, grant me [a child] from among the righteous. So, we gave him good tidings of a forbearing boy.”

And *Hazrat Zakriya* also prayed:

”هَئِذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ”<sup>2</sup>

“At that, Zechariah called upon his Lord, saying, "My Lord, grant me from yourself a good offspring. Indeed, you are the Hearer of supplication.”

These prayers are solution to that psychological distress which women face in cases of Childlessness. When Allah’s Prophets, being the most exalted beings of Allah did not despair, and sought solace only from Allah, then a woman who suffers Childlessness should also refer to Allah alone. Likewise, every Muslim should seek solution to his psychological distress in prayers to Allah almighty:

”وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا”<sup>3</sup>

“And those who say, “Our Lord, grant us delight in our spouses and our children, and make us a good example for the righteous”

That’s why Holy Prophet (SAW) said:

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<sup>1</sup> Al-Sāfāt: 100- 101

<sup>2</sup> Al-imrān: 38

<sup>3</sup> Al-Furqān: 74

”الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ“<sup>1</sup>

*“The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman”*

### **Overall Psychological Impacts and Solution:**

In Pakistani society, when a woman falls prey to such problems, then the following consequences begin to appear:

- Depression
- Sense of inferiority
- Anger
- Fear and anxiety
- Suicidal tendencies.

When a woman undergoes different problems, then the aforementioned effects impact on her. All these psychological effects are those that have direct impact on human life. These are devastating effects, so much so that the patient of depression, inferiority complex, anger and fear and anxiety cannot perform even everyday tasks, what to talk of doing something exceptional. Despite these devastating effects, depression is spreading like fashion in the world, which neither has remedy nor any cure and sometimes, people suffering from depression reach the extreme of the disease, such extreme from where any hope of rescue becomes distant. So, it is necessary that correct information about depression be provided, and through such information, self and others be remedied of this disease.

Human brain is like a control room which is responsible for controlling human physical and emotional matters. Through depression, such a mental state is developed which prevents mind from performing well. It is such a condition that is very dangerous to ignore but many of us tend to ignore it and avoid to get it treated by being attentive to it. The reason behind it is that with the word depression, many misunderstandings lead to wrong acts.

Generally, depression is not considered a disease, rather, it is taken as a special condition which remains for a particular period which we name sometimes as despondency, sometimes gloom and sometimes categorized

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<sup>1</sup> Muslim, *Al-ṣaḥīḥ*, ḥ: 1467

as melancholy and no one pays any attention to depression.

The possible reasons of depression are relationship problems, loneliness and isolation, unemployment, mental disorders, anxiety and particularly falling a victim to this disease by observing or remaining around a patient of depression. Islam is a religion which gives us teachings that by following them, we can avoid different diseases and afflictions, which even non-Muslims express in these words:

*"We must recognize that in Islam, our physical bodies have a right over us to take care of our health Optimize our nutrition, get enough quality sleep and exercise regularly"*<sup>1</sup>

Where sleep and prayers have rights over human body, there food is also necessary for its nourishment, thus striving for 'Halal 'income' is also incumbent according to Sharia. As Allah Almighty says:

”يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ“<sup>2</sup>

*"O, you who believe! Eat of the good things We have provided for you, and give thanks to God, if it is Him that you serve."*

For nourishment of body, sharia has enjoined that halal income be earned and spent, along with it, to have good and benevolent sentiments for others, have good will for others, having positive discourse, keeps humans away from psychological disorders and ailments, and plays a great role in freeing 'nafas (own self)' from such things mentioned above. The Holy Quran has taught *momīns* in a wonderful way and has declared:

”يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ“<sup>3</sup>

*"O, you who believe! Avoid most suspicion – some suspicion is sinful. And do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. So, remain*

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<sup>1</sup> <http://abuaminaelias.com/curing-depressions-andanxiety-with-islam/>, (accessed 17 July, 2019)

<sup>2</sup> Al-Baqrah: 172

<sup>3</sup> Al-Hujrāt: 12

*mindful of God. God is Most Relenting, Most Merciful*"

The subject of this verse of the glorious Quran is the basis of all those delusions and tricks of *Satan* to which a woman falls a prey and through misconceptions, backbiting and prying makes herself psychological wreck and becomes psychological patient to such an extreme that it leads her family to utter ruin.

In Quran and Saying of the Prophet, there is an amalgam of all those instructions and implorations by following which woman can get rid of domestic issues and practically save herself from negative psychological effects. The best solution is given in Quran:

”الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ“<sup>1</sup>

*“Those who believe, and whose hearts find comfort in the remembrance of God. Surely, it is in the remembrance of God that hearts find comfort”*

In Quran, the events and narratives related to the Prophets of Allah have great implications. These occurrences teach us patience, thanksgiving and to remember our maker. The kind of trials and tribulations that Prophets of Allah had to face no ordinary mortal of Ummah can ever bear an iota of it. For example, martyrdom of companions of Prophet (SAW) in the battle of *Ohud* ever of *Byer Maūna*, Treaty of *Hudaybia* solace us.

### **Conclusion:**

Pakistani society is a kind of society which is an amalgam of different tribes and casts. Every tribe, Cast and region adheres strictly to its customs and traditions. In the article, status of woman, in Islam has been detailed. With it, briefly, the kind of issues that woman faces in our society have been discussed. For example, joint family system, delayed marriages, indifference of family and violence on women have been discussed. In Pakistani society where woman faces domestic and family problems, there economic problems too pester her which include greed for riches and lack of them both pester her psychologically. Likewise, accidents, diseases and deaths in family also reason psychological anxiety in women. In the present time, dramas and crime shows that run on different channels also become a source of psychological problems for women. It is warranted that instead of indulging in such complex issues, human beings be taken as human

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<sup>1</sup> Al-Ra'd: 28

beings, every Muslim should be taken as one's brother. His life, property and honor should be protected. And if some harm is feared from someone then we should seek safety and security from Allah. This is the best way to get out of psychological pressures and their ill effects.

**Recommendations:**

- To give women their given status and dignity is need of family and society. There is a special need to do legislation for women rights in Pakistani society.
- In order to make women aware of domestic issues and problems, there is need to introduce educate and train women at school, college and university level through syllabus.
- There is need to have such shows on media where not only there is awareness regarding women issues, but their solution is also recommended.
- There should be awareness that for all domestic and psychological issues, the solution lies in Islamic Sharia.
- To train couples so that both know about importance and need of one another.
- At the level of family, priorities should be determined on the basis of Islamic Sharia, not on worldly considerations, which afterwards lead to problems.
- There should be such legislation in parliament where from settlement of marriage proposal to inheritance, there should be committees constituted so as to ensure optimum implementation of these laws.
- A timely decision about their daughters, ultimately, they get perturbed and thus parents cause delay in marriage.
- Narrations of Holy Prophet (SAW) tells us about how it psychologically affects husband and wife and thus become an impediment to successful marriage. Thus, where a suitable match is found, it should immediately be formalized.



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