

A Critical Study of Malala's Autobiography

I Am Malala

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DECLARATION

DECLARATION

I declare that the dissertation entitled of **A Critical Study of Malala's Autobiography *I Am Malala*** submitted by me for the degree of Master of Arts (M.A) is the record of work carried out by **Aysha Afrin. M** during the period from **JANUARY 2022 - MAY2022** under the guidance of **Dr. S. Ananthi Balamurugan**, Professor, Department of English, Avinashilingam Institute for Home Science and Higher Education for Women (S.F), Coimbatore and has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship, Titles in the University or any other University or other similar Institutions of Higher Learning.

Signature of the Candidate

CERTIFICATE

CERTIFICATE FROM THE SUPERVISOR

I certify that the dissertation entitled of **A Critical Study of Malala's Autobiography *I Am Malala*** submitted for the degree of **Master of Arts (M.A)** is the record of work carried out by **Aysha Afrin. M** during the period from **JANUARY 2022 - MAY2022** under my guidance **Dr. S. Aananthi Balamurugan** and supervision and that this work has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship, Titles in the University or any other University or other similar Institutions of Higher Learning.

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Supervisor with Designation

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Chapter I

Introduction

Chapter I

Introduction

As it is well known, an autobiography is a self-written account of one's life that human beings write about themselves. These tales can be genuine accounts of unusual or dramatic events of one's life. They may be remembrances of famous people. The most common purpose in a brief autobiography or profile is to depict an important challenge or event in the author's life. Writers of autobiographies may hope to entertain readers or to educate them. They may hope their story helps readers understand the lives of others who come from different backgrounds.

The phrase "autobiography" was first used deprecatingly by way of William Taylor in 1797 in the English periodical *The Monthly Review*, when he advised the phrase as a hybrid, however condemned it as "pedantic". However, its subsequent recorded use became in its gift feel, through Robert Southey in 1809. Despite most effective being named early within the 19th century, first-individual autobiographical writing originates in antiquity. Roy Pascal differentiates autobiography from the periodic self-reflective mode of magazine or diary writing by noting that "[autobiography] is an assessment of a lifestyles from a specific second in time, even as the diary, but reflective it may be, moves through a chain of moments diary writing by noting that "[autobiography] is an assessment of a lifestyles from a specific second in time, even as the diary, but reflective it may be, moves through a chain of moments in time". Autobiography, as a consequence takes stock of the auto biographer's existence from the instant of composition. While biographers usually rely upon a wide variety of documents and view points, autobiography may be based totally on the writer's reminiscence. The memoir shape is intently related to autobiography however it tends, as Pascal claims, to attention much less on the self and greater on others for the duration of the auto biographer's

evaluation in their very own existence. The need for autobiography is that as we age, we always surprise who and what stories shaped us. One of our most elemental impulses is to define and discover the self. The most common purpose in a brief autobiography or profile is to depict an important challenge or event in the author's life. Writers of autobiographies may hope to entertain readers or to educate them. They may hope their story helps readers understand the lives of others who come from different backgrounds.

As we age, we always surprise who and what stories shaped us. One of our most elemental impulses is to define and discover the self. We attempt to recognize who we are and who we can be by means of analysing how we respond to one of a kind situations and people. Sometimes we surprise what different people consider us and marvel why we behave the manner we do. Sometimes we're perplexed and sense internal discord because our self-snap shots don't fit with what other people or society appear to expect people. When we sense the urge to make adjustments in our lives, we frequently discover that reflecting on our experiences is a prerequisite for alternate. As Abraham H. Maslow comments in his notion-provoking e book on human improvement, *Personality and Motivation*. 'One cannot pick out wisely for a life unless he dares to concentrate to himself, his very own self, at every moment of lifestyles.'

The purpose of an autobiography is to give you a first-hand account into the life of the person you are reading about, and to give you a better insight into how their experiences have shaped them as a person. The process of writing an autobiography, I assume, would include a large degree of soul-searching and effort on the part of the individual. So now, as it becomes increasingly apparent that many celebrities do not even write the autobiographies they are rolling out, it is easy to see why so many are becoming disillusioned with the category.

Women's autobiographies are gear of self-illustration in their private histories. Women from the margins have used them to represent their realities and their feminist concerns. Their autobiographies have defied the set norms of language and aesthetics and feature alternatively moulded them to speak of lives that have broken out of the normal. Almost all of the autobiographies in this list have been translated to English from their unique languages, thereby highlighting the significance of translations in bringing marginalised voices in literature to readers. As the world celebrates Women's History Month at some stage in March, it is time we took a closer observe some of the private histories that spotlight the contribution of women in shaping history, subculture and society.

Criticiser: The Memoirs Of A Spirited Wife , Lakshmana Tilak changed into born right into a Maharashtrian Brahmin own family and changed into married on the age of 11 to Narayan Woman Tilak, a well-known poet who changed into a lot older than her. In *Criticiser: The Memoirs Of A Spirited Wife*, Tilak frankly recounts the challenges she confronted in her marriage along with her husband's conversion to Christianity and their ensuing separation for five years. Later, below his steering, she starts to slowly convert to Christianity and get extra absorbed into his network service. She changed into, because the name indicates, a lively wife, and this may be seen in her ambitious choice of missionary paintings with sufferers of the plague. She got here into her personal publish the loss of life of her husband and have become the matron of a ladies' hostel. First posted in 1934, the book right away became a traditional with its witty humour, narrated in easy Marathi.

The Weave Of My Life: A Dalit Woman's Memoirs, Urmila Pauer tells the story of 3 generations of Mahar ladies. The Dalit autobiography isn't always simply an character narrative but weaves together the problems and oppression confronted by means of the community based on their caste and gender. Pauer, through her activism, additionally talks about the dearth of area within the larger feminist movement for the feminist issues of the

Dalit ladies. The language used in the e-book is regularly shocking and uncooked. It brings to literature a illustration of Dalit meals and customs. It additionally highlights the ways in which the community has changed over time but continues to stay stricken by the pervasive nature of the caste device.

My Story Kamala Das' path-breaking autobiography *My Story* tracks the fearless way she chose to stay her existence via defying set conventions. A feminist traditional, this eBook become well ahead of its times, and garnered a cult following due to its outspoken and debatable revelations. Originally written in Malayalam, titled *Enter Katha*, it's miles considered to be a best-promoting Indian female's autobiography even these days. The inclusion of her poems as epigraphs provide the reader an perception into Das as a poet. She changed into nominated for the Nobel Prize for Literature in 1984.

I am Malala: The Girl Who Stood Up for Education and Was Shot by way of the Taliban via Malala Yousafzai Yes, a pretty long title for a really written book. Being a strong recommend talking to the public approximately how ladies in Pakistan ought to accept the possibility to pursue an schooling, Malala Yousafzai began writing a weblog on BBC Urdu in 2009 about existence within the Swat Valley because the Taliban received manage, at times banning women from attending college. When her identity turned into located, in 2011, gunmen boarded Malala's school bus and shot her inside the face, a bullet passing thru her head and into her shoulder. Remarkably, Malala survived. A confronting examine.

The Prisons We Broke, Baby Kamble draws a photo revelation into the inner world of the Mahar network, tracing its history from before the impact of Babasaheb Ambedkar's philosophy. Published in 1986, Baby Kamble's *Jina Amucha* became the first autobiography via a Dalit lady in Marathi. However, it turned into best translated into English in 2008 by means of Maya Pandit and titled *The Prisons We Broke*. Through this work, Kamble

redefined the form of autobiographical writing in Marathi and used it to head beyond the non-public narrative so that you can create a report that represented the social and political records of the Mahar community. Her book unapologetically voices a feminist critique of the remedy of ladies within the Mahar community at the same time as also protesting in opposition to Brahmanical oppression.

The book *I Am MALALA* presents a youthful women's message of opportunity to kill youngster ignorance and the fortitude to represent woman's freedoms and common liberties in Pakistan even with strict and political bigotry. Her message advocates for a lenient country that values decisive idea and the boldness to support one's central privileges even despite rough radicalism. Malala Yousafzai, (conceived July 12, 1997, Mingora, Swat valley, Pakistan), Pakistani extremist who, while a young person, stood up openly against the forbiddance on the training of young ladies that was forced by the Tehrik-e-Taliban Pakistan . She acquired worldwide consideration when she endure a death endeavour at age 15. In 2014 Yousafzai and Kailash Satyarthi were together granted the Nobel Prize for Harmony in acknowledgment of their endeavours for the benefit of kids' freedoms.

The girl of a blunt social lobbyist and teacher, Yousafzai was an incredible understudy. Her dad — who laid out and regulated the school she joined in, Khushal Young ladies Secondary School and School in the city of Mingora — urged her to continue in his way. In 2007 the Swat valley, when a place to get-away, was attacked by the TTP. Driven by Maulana Fazlullah, the TTP started monumental severe Islamic regulation, annihilating or closing down young ladies' schools, prohibiting ladies from any dynamic job in the public eye, and completing self destruction bombings. Yousafzai and her family escaped the locale for their security, yet they returned when strains and savagery facilitated.

On September 1, 2008, when Yousafzai was 11 years of age, her dad took her to a nearby press club in Peshawar to fight the school closings, and she gave her most memorable discourse — ‘How Dare the Taliban Remove My Essential Right to Training?’ Her discourse was advertised all through Pakistan. Around the finish of 2008, the TTP reported that every one of young ladies' schools in Smack would be closed down on January 15, 2009. The English Telecom Company (BBC) moved toward Yousafzai's dad looking for somebody who could blog for them about what it was prefer to live under TTP rule. Under the name Gul Makai, Yousafzai started composing standard sections for BBC Urdu about her regular routine. She composed from January through the start of Spring of that year 35 sections that were additionally converted into English. In the interim, the TTP shut down the entirety of young ladies' schools in Smack and exploded more than 100 of them.

In February 2009 Yousafzai made her most memorable TV appearance, when she was consulted by Pakistani writer and anchor person Hamid Mir on the Pakistan recent developments show Capital Talk. In late February the TTP, answering a rising reaction all through Pakistan, consented to a truce, lifted the limitation against young ladies, and permitted them to go to class relying on the prerequisite that they wear burkas. Notwithstanding, brutality resurged a couple of months after the fact, in May, and the Yousafzai family had to look for asylum beyond Smack until the Pakistani armed force had the option to push the TTP out. In mid 2009 The New York Times correspondent Adam Ellick worked with Yousafzai to make a narrative, Class Excused, a 13-minute piece about the school closure. Ellick made a second film with her, named A Student's Odyssey. The New York Times posted the two movies on their Site in 2009. That late spring she met with the U.S. unique emissary to Afghanistan and Pakistan, Richard Holbrooke, and requested that he assist with her work to safeguard the training of young ladies in Pakistan. With Yousafzai's proceeding with TV appearances and inclusion in the nearby and worldwide

media, it had become obvious by December 2009 that she was the BBC's young blogger. When her character was known, she started to get far and wide acknowledgment for her activism. In October 2011 she was selected by basic liberties extremist Desmond Tutu for the Worldwide Youngsters' Tranquillity Prize. In December of that year she was granted Pakistan's most memorable Public Youth Harmony Prize (later renamed the Public Malala Harmony Prize).

On October 9, 2012, Yousafzai was shot in the head by a TTP shooter while she was in transit home from school. Fazlullah and the TTP got a sense of ownership with the endeavour on her life. She endure the assault and was flown from Peshawar to Birmingham, Britain, for medical procedure. The episode inspired fights, and her objective was taken up around the world, including by the UN extraordinary agent for worldwide instruction, Gordon Brown, who presented a request that required all kids all over the planet to be back in school by 2015. That request prompted the approval of Pakistan's most memorable Right to Schooling bill. In December 2012 Pakistani President Asif Ali Zardari declared the send off of a \$10 million training store in Yousafzai's honour. About a similar time, the Malala Asset was laid out by the Imperative Voices Worldwide Association to help instruction for all young ladies all over the planet.

Yousafzai recuperated, remaining with her family in Birmingham, where she got back to her examinations and to activism. Interestingly since being shot, she showed up on July 12, 2013, her sixteenth birthday celebration, and tended to a group of people of 500 at the Assembled Countries in New York City. Among her many honors, in 2013 Yousafzai won the Assembled Countries Basic liberties Prize, granted like clockwork. She was named one of Time magazine's most compelling individuals in 2013 and showed up on one of the seven covers that were printed for that issue. With Christina Sheep (unfamiliar journalist for The Sunday Times), Yousafzai co-authored a diary, I'm Malala: The Young lady Who Went to

bat for Training and Was Shot by the Taliban (2013). She additionally composed the image book *Malala's Enchanted Pencil* (2017), which depended on her experience growing up. In 2014 she turned into the most youthful individual to win the Freedom Decoration, granted by the Public Constitution Community in Philadelphia to people of note taking a stab at individuals' opportunity all through the world. Assigned for the Nobel Harmony Prize in 2013 however disregarded that year, Yousafzai in 2014 won the award, turning into the most youthful Nobel laureate.

After winning the Nobel Prize, Yousafzai continued to attend school in England—she graduated from the University of Oxford in 2020—while using her enhanced public profile to bring attention to human rights issues around the world. In July 2015, with support from the Malala Fund, she opened a girls' school in Lebanon for refugees from the Syrian Civil War. She discussed her work with refugees as well as her own displacement in *We Are Displaced*. Her life, before and after the attack she endured, was examined in the documentary *He Named Me Malala* (2015). The title referenced the fact that Yousafzai had been named for the Afghan heroine Malalai, or Malala, who purportedly led her people to victory against the British in the 1880 Battle of Maiwand.

Malala Yousafzai, (born July 12, 1997, Mingora, Swat valley, Pakistan), Pakistani activist who, while a teenager, spoke out publicly against the prohibition on the education of girls that was imposed by the Tehrik-e-Taliban Pakistan (TTP; sometimes called Pakistani Taliban). She gained global attention when she survived an assassination attempt at age 15. In 2014 Yousafzai and Kailash Satyarthi were jointly awarded the Nobel Prize for Peace in recognition of their efforts on behalf of children's rights. MALALA through her incredible work and advocacy embodies the global struggle for gender equality and female education. After surviving a cowardly attack on her life by the Taliban, the defiant Malala went on to found her own foundation and speak at the United Nations. Malala's central

message is that no matter what the obstacles whether they be economic, cultural or social everybody is entitled to a quality education as a human right. 'Education is education. We should learn everything and then choose which path to follow. Education is neither Eastern nor Western, it is human.' Malala's message and mission are universal in scope. From Nigeria to Malala's own Pakistan, girls are routinely deprived of education for a litany of different reasons. Yet Malala's own life and work shows us that there is another way. The barriers to education can be broken down.

I am Malala is a ambitious autobiography published in the 12 months 2013 on October eighth via on the time the 16year antique, Malala Yousafzai, with the assist of Christina Lamb. It became published with the aid of Weidenfeld & Nicolson inside the UK and Little, Brown and Company inside the US. The e book is 288 pages long. I am Malala tells the tale of Malala's upward thrust into training activism, how her father, the events in her hometown, Mingora or Swat Valley, different herbal screw ups and the extremists, Taliban, made her who she is today. The autobiography starts off evolved with the testimonies of Malala's parents and their numerous backgrounds. Malala's father Ziauddin Yousafzai may be very obsessed on education and is going beforehand to look at coaching later in Pakistan in spite of his father's opposing perspectives of teaching as a meagre profession for his son. He depicts management and formidable activism. In contrast, Malala's mom, Toor Pekai Yousafzai, did now not get the hazard to be knowledgeable. There is little price on ladies' education at the time and even though she gets to start faculty, due to the demoralizing surroundings she drops out, sells her books and buys candies with the cash.

In 1997, she is born and her father names her Malala after a famous warrior woman from Afghanistan. Though she became a girl and women have been now not celebrated at start, her father celebrated her by way of inviting own family and visitors to position chocolates in her crib. From right here, Malala is improved constantly by way of her father as

he gives her a mild nudge closer to his same love and training. Ziauddin, Malala's father is inside the process of establishing his college no matter his financial problems; the intolerance towards this new subculture of training among both sexes, the upward push of extremists particularly the Taliban and herbal disasters striking one after the other, specifically earthquakes and floods in Swat valley.

Malala however is slowly picking up on her quest to reap equality in remedy for both sexes and specifically within the schooling quarter. With the assist of the media and one among her father's buddies, she receives to begin writing a blog on BBC approximately her lifestyles amidst the Taliban's extremist, radical, and violent actions. The extremists begin to bomb faculties, attack, kidnap and murder people who are not consistent with their perspectives of Islamic teachings. She is invited for interviews on various nearby information channels to offer her views at the terrorists' assaults each verbally via threats to instructors and students and physically thru beheadings, bombings and lots of more; it helps that she is well knowledgeable for a woman and possesses appropriate verbal capabilities. She blossoms right into a well-known training activist and finally ends up receiving numerous achievements and splendid recognitions from the UN, President Barack or even Angelina Jolie, the actress. With all this backup, support and encouragement, she fiercely pursues her quest. Due to her nonstop activism, she is targeted and alas shot by means of the Taliban on 9th October 2012. From then Malala and her family pass to the UK for her gunshot wounds treatment and subsequently for asylum. They are nonetheless inside the UK so far. 'Girls' education, gender equality, and climate change are not separate issues. Girl's education and gender equality can be used as solutions against climate change.'

Malala told an online event by British think-tank Chatham House. Before the COVID-19 pandemic, some 130 million girls worldwide were already out of school, according to the United Nations cultural agency UNESCO, which said more than 11 million may not return to

classes after the pandemic. ‘When we educate girls they can become farmers, conservationists, solar technicians, they can fill other green jobs as well. Problem-solving skills can allow them to help their communities to adapt to climate change.’

From sexual violence in displacement camps to extra farm work, women and girls shoulder a bigger burden from worsening extreme weather and other climate pressures pushing people to move for survival, global aid group CARE International says. Scientists expect forced displacement to be one of the most common and damaging effects on vulnerable people if global warming is not limited to an internationally agreed aim of 1.5 degrees Celsius. Climate disasters have also been linked with early marriage, school drop-outs, and teen pregnancies, says UN children's agency UNICEF. Malala also called on world leaders to pay attention to youth climate activists, citing movements like ‘Mock COP’ in November when young people launched a two-week event designed to mirror the format of the delayed UN climate talks.

‘Listen to young people who are leading the climate movement. Young people are reminding our leaders that climate education and climate justice should be their priority.’ Malala expanded her partnership with Apple Inc to produce dramas, children's series, animation, and documentaries that will air on the tech giant's streaming service. Apple produced a documentary about Malala in 2015 and teamed up with her Malala Fund in 2018 to promote secondary education to girls across the globe. In 2009 at age 12, Malala blogged under a pen name for the BBC about living under the rule of the Pakistani Taliban. In 2012 she survived being shot in the head by a Taliban gunman for campaigning against its attempts to deny women education.

In 2014, she became the youngest-ever Nobel Peace Prize laureate at age 17. In 2018 she launched Assembly, a digital publication for girls and young women available on Apple News. She graduated from Oxford University in June.

In 2012, Malala Yousafzai endure a death endeavour as a radical assailant, Ehsanullah Ehsan, shot her in the head with a gun as she was venturing onto a school transport. The assault was promptly guaranteed by the Taliban, who needed her disposed of as an image in the battle for schooling. After the grievous occasion, Yousafzai got clinical consideration in the Unified Realm, where she stayed to proceed with her examinations.

In 2013, Yousafzai delivered a discourse at the Unified Countries Youth Get together in New York, during which she discussed the disputable circumstance encompassing ladies' freedoms in her country. The occasion created an influx of worldwide consideration on account of the web and premium from worldwide media. Tending to the get together, Yousafzai made sense of that training is the main answer for battle disparity. One kid, one instructor, one book, one pen can change the world. Malala Yousafzai that very year, the principal book about the youthful dissident's biography - I Am MALALA- was distributed, composed cooperatively by Yousafzai herself and Christina Sheep, a global columnist and Pakistan and Afghanistan master.

In 2014, Yousafzai was granted the Nobel Harmony Prize close by Indian youngsters' privileges lobbyist Kailash Satyarthi. At 14, Malala was the most youthful ever Nobel Prize beneficiary, yet she previously had her psyche made up about her life objectives. She communicated the longing to become Head of the state of her country, fully intent on accomplishing the objective of guaranteeing the right to schooling for all kids.

Following this occasion, Pakistan's Prime Minister granted Malala Yousafzai the principal National Peace Prize, an acknowledgment made explicitly in her honour, which likewise incorporated a really take a look at worth around 4,000 euro. Yousafzai, on this and different events, emphasized her will to make an ideological group and work towards working on the future for young ladies in her locale. Around a similar time, the Taliban

representative, in the wake of having asserted the assault that occurred in 2012, expressed that Malala Yousafzai had been liable for 'vulgarity' that must be 'halted'. The young lady, a survivor of these allegations, before long became one of the world's most noticeable and notable social liberties activists. You should talk reality. Reality will nullify dread from the book "I Am Malala" Global obligation to practical turn of events. On 25th September 2015, along with numerous different delegates from the universes of expressions, governmental issues, science, and culture, Malala Yousafzai became one of the envoys for the United Nations' 17 Global Goals, otherwise called Sustainable Development Goals (SDGs), to be accomplished by 2030. The drive includes numerous different activists and craftsmen like Stevie Wonder, Kate Winslet, Bill and Melinda Gates, Queen Rania of Jordan, Jennifer Lopez, Meryl Streep, and numerous others. World pioneers are focused on regarding the 17 Global Goals to be accomplished in somewhere around 15 years, including three of the main: disposing of outrageous neediness, battling imbalance and unfairness, and alleviating the discharges that cause environmental change.

In 2017, after former US President Donald Trump signed a decree banning refugees and people from seven Muslim countries from entry into the United States, Malala Yousafzai chose to publicly voice her dissent. The decision by the US, a country that has historically welcomed and been a part of major migrations, was inconceivable, a truly callous way of turning its back on people whose only wish was to start a new life.

Malala Yousafzai graduated from Oxford University in June 2020, after having started a degree in Philosophy, Politics, and Economics in 2017. The subject matter seems perfectly aligned with her will to follow a path towards a political career. On 8 March 2021, Apple announced a programming partnership with Malala Yousafzai for the creation of original content that will include dramas, comedies, documentaries, animated features, and

shows for children that will allow the activist to use her ability to inspire people all over the world.

Chapter II

Women In Pakistan

Chapter II

Women In Pakistan

This part presents a few hypotheses connected with this examination. It presents Woman's rights, Islamic Women's liberation, The injustice experienced by ladies in Pakistan, the Quranic perspective on lady in this world. In addition, this section likewise encases summation of I Am MALALA. This examination breaks down the issue of gender segregation in view of the genuine experience of Malala Yousafzai and other female characters in I'm Malala. Ladies in Pakistan are separated under the Taliban system. They can't get their entitlement to get training, illegal to leave their home, and they are not permitted to hold any sort of positions. They just bound to family exercises and remain at home. This exploration utilizes portrayal hypothesis by Stuart Corridor to dissect the talk of orientation segregation looked by the super female characters in the book. This exploration utilizes subjective strategy and the information are partitioned into two sorts of information. They are essential and optional information. The essential information are taken from the novel including exchanges and sentences. The optional information are taken from certain references connected with orientation separation like books, articles, proposals and diaries. The information are partitioned into two classes. The first is the portrayal of orientation segregation in Pakistan in 2012, and the second is about the basic place of the creators. As the outcome, this exploration shows that there are numerous sorts of orientation segregation toward the super female characters. Those are disallowance to get schooling, ladies restricted admittance and commitment to wear burqa. These commitments are considered as infringement of human opportunity. In Pakistan men are considered as the predominant guidelines and ladies as the subordinate ones in the general public as a result of that all individuals exercises are separated in view of orientation by the Taliban. It makes Malala and Sheep truly differ toward the way the way that the Taliban treats ladies in the book.

Separation is acting contrastingly toward individuals in a gathering. In spite of the fact that individuals will generally consider segregation in bad terms, it likewise can bring about someone's being dealt with more emphatically than the person in any case would be founded on bunch enrolment. Yet, by far most of explores are centered around its negative angles. Separation issues in light of orientation, race, age, sexual direction, incapacity status, or some other element is of the negatives that make people lose open doors and choices. In their book, Whitley and Kite said that separation could show itself in numerous ways, both verbally and typically, and in numerous settings. Orientation separation is a sort of segregation which depends on orientation job. The orientation separation could occur in numerous areas like social, schooling, wellbeing, politic, and monetary. Todd D. Nelson expressed in his book that orientation separation generally hurts ladies since 'individuals actually see that ladies and men ought to possess conventional jobs. The conventional jobs itself will in general restrict individuals to specific jobs, it gives a more noteworthy power and position to men, and lead to women's reliance on men'.

Assuming that we approach culture as a generally changing arrangement of learned and shared thoughts and practices, then, at that point, we can see better how the social privileging of young men shows itself in various ways across the world. Malala's journal shows how unfortunate families in Pakistan and numerous different pieces of South Asia attempt to guarantee that the young men get instruction of some sort or another and frequently care less if their little girl stays ignorant, in light of the fact that she needn't bother with to be taught to accept the normal job of spouse and mother. In an early second in her account, depicting the birth of her more youthful sibling, Malala reviews, My mom had been hanging tight for a child and couldn't conceal her happiness whenever he was conceived. To me he appeared to be extremely slight and little, like a reed that could snap in the breeze, however he was the her favourite, her ladle. I couldn't help thinking that his each wish was

her order. This second where Malala perceives the disparity among her and her sibling's treatment signals how, from the second they are conceived, male kids are valued and special over female youngsters in a larger part of families in South Asia. This has awful suggestions for young lady kids. The strong narrative *It's a Young lady* (2012) shows that female child murder has created a huge hole in the populace proportion of men to ladies across a huge piece of Asia, where, as indicated by the Assembled Countries, an expected 200 million ladies are missing due to gendercide. The social association of South Asia's quite a large number networks is generally man centric. Many accept that the child will ultimately focus on the guardians when they are old, giving a security net to the future in a general public with next to no state-supported federal retirement aide. The child hence is to be valued; the girl, in any case, will wed and leave for her spouse's loved ones. She is hence frequently considered to be a financial trouble, even as she performs unnoticed however important work in the fields and the home for her loved ones. These male centric thoughts that the child is better than the girl in working class and affluent families too. It is entirely expected thusly to see, as Malala depicts, the spouse and child in the family getting the decision meats at dinnertime, or more food, more milk or eggs, which is costly, while the girl in-law or girl gets less or none. This sort of separation is both inconspicuous and profoundly unreasonable, as it possesses the private relations of a family and permanently will shape the self-appreciation worth as well as actual wellbeing of the young ladies furthermore, ladies in the family. Malala can project a basic focal point on this, since her dad, Zia Uddin Yousafzai, who is taught, freed, and impartial, rejects this gender based approach to regarding young ladies as less, and she embraces his point of view. As a result of his schooling and backing, she is ready to challenge orientation imbalance inside her way of life. However numerous others are not all that lucky. Malala finds that the Taliban have named her as an objective just when she ends up gathering the Pakistani-American writer Shehla Anjum on a visit to Karachi, and

Anjum specifies this to her: We didn't have a clue so she went on the Web and showed us that the Taliban had that day given dangers against two ladies Shad Begum, a dissident in Dir, and me, Malala. 'These two are spreading secularism furthermore, ought to be killed,' it said. because of the Taliban's case that schooling is un-Islamic and Western, Malala states: Today we as a whole realize instruction is our essential right. Not simply in the West; Islam also has given us this right. Islam says each young lady and each kid ought to go to class. In the Quran it is composed, God believes that us should have information. Correspondingly, later in the story, she contends, 'I love my God. I thank my Allah. I converse with him day in and day out. He is the best. By giving me this level to contact individuals, he has additionally given me extraordinary obligations. Harmony in each home, each road, each town, each nation - this is my fantasy. Instruction for each kid and each young lady on the planet. To plunk down on a seat what's more, read my books with every one of my companions at school is my right.' The Taliban's perspective on culture, and of ladies' job as quiet property, is accordingly being tested by Malala, common society, what's more, presently the public authority. Close to the furthest limit of her journal, Malala noticed the number of young ladies' schools and universities in Pakistani urban areas had been gone after and bombarded since she left for Britain. Exceptionally clear in any event, when isolated in all-young ladies schools and universities, where great many Pakistani guardians are sending their young ladies to get schooling that they trust could lead them to a superior life, female training isn't OK to the Taliban. What is in question then, at that point, is both the independence and freedoms of nearby Pakistanis, also as the very spot and personhood of the young lady youngster inside the family and home, and outside in open life and in the foundations of common society, similar to schools.

Women's freedom is women's advancement to demand the expansion for their inferior status of society in their social position. Carter communicated that the common goal

of woman's freedoms is to raise the insight of women's occupations in all pieces of conceptual creation . To have the choice to stand up and impart their interests, opinions and wishes, women campaign their world to spread it in from one side of the planet to the next, make it a picture of consistency, and make all people acknowledge that individuals merit balance in every single entryway, drugs respect and social honours. Badran communicated the term women's freedom appeared in the late of 1880, which has been declared in France by Huber tine Auclert in her journal *La Citoyenne*. She endeavoured to censure male prevalence (and control) and moreover demand the woman's right and freedom ensured by the French Surprise. By initial 10 years of the twentieth hundred years, the term appeared in English first in Britain then in 1910s in America and by 1920 in the Centre Easterner World as *nisaiyya*. The word 'feminism' didn't exist in that frame of mind until the 1890s. The word woman's rights can represent a faith in sexual equity joined with a guarantee to annihilate chauvinist mastery and to change society. There are numerous sorts of women's liberation yet liberal women's liberation suits the most with Malala's obligation to rise to the freedoms for ladies and men in Pakistan. The liberal woman's rights for the most part extended ladies to accomplish similar open doors as men have. It worries with getting equivalent freedoms through authoritative changes. Mary Wollstonecraft, one of the liberal women's activists said that ladies are deficient with regards to the freedom since they are not permitted to pursue their own choice for their life.

Maggie Humm in her book, expressed 'liberal women's liberation plans to accomplish equivalent lawful, political and social freedoms for women'. Liberal women's activists accept that ladies and men reserve the privilege to get fairness in instruction, political, and word related an open door. Rosemarie Putnam Tong in her book said that liberal feminist's desire is to liberate ladies from abusive orientation jobs from the jobs that normally gives ladies a lesser spot or no spot at all like in the foundation, discussion, and commercial centre . As

indicated by Tong, progressivism is the school of political idea from which radicalism has advanced . As a result of this change, she accepts that just with it, society can flourish similarly among ladies and men. She said that the objective of liberal woman's rights is 'to make an equitable and caring society in which opportunity flourishes'. She adds that 'only in such a general public can ladies as well as men thrive'. Therefore, women's freedom was not western, regardless of the way that it was begun in west, France. American woman's freedoms isn't French. Egyptian furthermore isn't French. Anyway, there where thought that they consider that women's freedom is western, it suggests that those thought dismiss its arrangement of encounters or it will in general be inferred as legitimizing procedure.

Pakistan is a generally youthful country. This nation is an Islamic Republic; each standard and guideline in the nation depends on Islamic regulation. To mirror this worry, Deborah L. Madsen calls man centric society as a social (philosophical) framework that honors men and everything manly, and a political framework that spots power in the possession of men and accordingly serves male interests to the detriment of ladies (Madsen, 2000: xii). The male controlled society philosophy made abuse ladies in the Pakistani society. Ladies are seen substandard compared to be 'reined in' by people to improve things or, in most of cases, for the more awful. They can't speak more loudly against brutality by men, for example fathers, siblings and, after marriage, spouse and their male family members, who are in charge of their physical being. Normally, females are supposed to deal with the house as a spouse and a mother, though the guys rule outside to study or work. Male kids are valued and favoured over female youngsters in significant families. The male additionally gets more opportunity to pick what they need, in the family and society. Hence, the nature of ladies instruction in Pakistan is exceptionally low. This is one reason why ladies experience issues to create in this country. Pakistan is positioned 144th out of 145th nations in orientation hole among the most awful places for ladies on the planet. In 2008 the Taliban constrained all

girls' schools to close. All young ladies should remain at home and quit going to class. Numerous dangers and bombarding dread occurred in many piece of this country. The low female education rate is one of the primary drivers of women/s low investment in the political, financial, and social exercises. They can't accomplish their privileges and go after accessible open doors in the gig market. This circumstance has prompted the social and monetary reliance of ladies which thus guarantees male mastery in the public eye.

Besides, Nelson tends to that ordinary encounters against ladies incorporates unfriendly remarks coordinated at ladies, and undesirable sexual consideration. The encounters additionally remember general abuse for work and scholarly settings that are more frequently experienced by ladies than men. More extensive than those unique circumstances, ordinary experience additionally remember for eateries, bars, and stores executed by representatives coordinated at their clients, home and get-togethers executed by loved ones, and roads executed by outsiders. Hence, these encounters incorporate remarks and ways of behaving that structure unfriendly workplaces, crisp study hall environments, and non-prosecutable remarks and ways of behaving that entwine inside the texture of women's public and private lives. Precisely mirrors the regular day to day existences of Pakistani ladies.

At the point when ladies are remembered for political, monetary and social navigation, social orders thrive. In Pakistan, extensive advancement has been accomplished for ladies' and young ladies' freedoms, yet friendly and orientation uniformity stays a test. Most ladies, particularly in the provincial regions, frequently can't get to instruction, wellbeing, money and occupations because of established social and institutional requirements. Social restrictions, moderate attitudes and male haughtiness are still obstacles for ladies.

- One of the important points has been that ladies think present moment. At the point when kids inside the family are mature enough to procure, numerous ladies lose centre . This damages business progression.
- Secondly, because of familial commitments and absence of monetary open doors they're either unfit or hesitant to focus on organizations completely.
- Thirdly, there is general absence of help from government and families for ladies drove organizations. Without even a trace of help and no stages where ladies can fabricate abilities, it is remarkably difficult for them to begin adding to the economy.
- Fourth, ladies aren't upheld by families to work. Guardians will take a chance with reserve funds and resources for help their children start or develop organizations yet most girls don't be guaranteed to get that sort of help.
- Fifth, this treatment leaves most females modest, reluctant and defenceless . This outcomes in an absence of confidence and addresses enormous obstructions in their vocation direction.
- Sixth, various independently employed ladies — uncommonly in training, wellbeing and locally established organizations — frequently battle to be treated in a serious way by men. While encountering inflating expenses and near zero deals, numerous ladies business visionaries needed to manage discouragement by the male individuals from the house.

Islamic woman's rights as Badran (2002) expressed that it is a women's activist talk and practice which has been proclaimed inside Islamic worldview. In different worldwide area, its term was showed up in the 1990 from the works of Muslims. Be that as it may, its term became apparent and was utilized unyieldingly during the 90s by Iranian women's activists distributed in Zanan magazine, the Turkish Göle Nilüfer, Yesim Arat, Feride Acar, as well as the Saudi Mai Yamani. In her assortment on women's activist articles in 1996

expressed that the worldview of Islamic women's liberation depicts the talk and the activities of the people who safeguard women's privileges inside the setting of valid or surely known Islam. Badran added that the makers and clients of Islamic women's activist talk are the people who might acknowledge or not of the Islamic women's activist mark or personality. They are incorporated strict Muslims (by which is implied the strictly worker), mainstream Muslims (whose approaches to being Muslim might be less openly clear), and non-Muslim. The idea of Islamic woman's rights is that its term persuades that the issue of uniformity of every single individual, and furthermore the act of correspondence among ladies and men (and different classifications of individuals) which have been undermined by man centric philosophy and practices will be subject to man centric philosophy and practices will be reliant upon Quran as guideline. As per Moghissi (1999) expressed Islamic women's liberation turns into the main socially reasonable answer for Muslim social orders. To find the soul of fairness in Islam people group is certainly not a women's activist venture, yet at the same the right Islamic one. Since the situation with ladies in Muslim people group frequently misjudge and delude the Islamic regulation. Numerous Muslim ladies being again diminished (as in the obviously denied orientalist conspire) to their 'Islamic' character, their territorial, ethnical, strict, social, and class contrasts being disregarded.

As the thought of Islamic woman's rights as a methodology of this investigation, the specialist is utilizing the Quranic exposition of Amina Wadud. The aftereffect of Wadud's hermeneutic in her book *Quran and Ladies: Rehashing the consecrated text according to a women's viewpoint* (1999) uncovers that there is no judgment in the Quran which claims ladies is substandard. She suggests that the Quran doesn't uphold a particular and generalized job for its characters, male or female. The two of them have similar privileges in the general public without griping the jobs of one another. What's more, women's position can't be denied as the variable to equity their freedoms as the quantity of social association. Since

ladies themselves are expressed in Quran as human of person. It implies that ladies are not human who should rely upon human called men in friendly, nor social in the general public. Consequently, ladies should be given their space to join and amplify their capacity as same as men to make the orientation equity in Islam and undermine the sex-job generalizing in the heavenly text by underlining three main points. Empowering women to agree with new history of Quran in contemporary circumstances .Understanding of the text as concurring with new chronicles in contemporary conditions. The peruser is brought to the now days condition, hence, the Quran is significant for the improvement time frame to period. For example, the ladies in the set of experiences are taboo to search for training since it isn't reflected as the time of Prophet's Muhammad. In any case, through the Amina's Wadud central matter, the set of experiences can't be legitimate in this period, ladies now days are not taken cover behind their shroud. The necessities to search for training become the women's right to ladies get a similar opportunity to foster their insight. Then, at that point, their reality are not relied upon the presence of men in all of viewpoints. In addition, ladies additionally have a similar right to pick what they need as long as it carries the beneficial things and relates to the contemporary situation today. Empowering ladies to free and voice their viewpoint in the Quran .

Understanding of text by considering the impacts of an authentic shortfall of female voices in the interpretative cycle for the majority of scholarly inheritance. Ladies are seen unmistakable from men inside the Quran and Muslim societies. It is explicitly evident that the consequences of male control over the actual implications of Allah and text have been a significant determinant of women's sub-par status inside Muslim chronicles and societies. Ladies have been hushed, avoided, damaged and, surprisingly, killed, following these principally androcentric translations and applications. They are impaired as people, individuals from family and local area, as well as in their essential obligation as khalifah, or

specialist before Allah. As to proclamation above, Wadud affirms the shameful or injustice among ladies are apparent in view of the male mastery in the importance of Allah. Hence, engaging the ladies voice is important to advance women's viewpoint in light of their encounters in examination and utilization of text based significance. Along these lines, the peruses (ladies) are brought to decipher and peruse the text (Quran) to free them from shameful or unfairness predisposition Quran among men. Ladies are vindicated in similar way as men in advancing the equity .Empowering Ladies to Take an interest in the Primary Advancement of Government. The third point is to join those two past primary concern to free religious dynamic of common-sense significance. The premise understanding is done to incorporate women's viewpoints and encounters in examination and utilization of literary significance. On the pragmatic level this implies that ladies should likewise be enabled to take part in all degrees of Muslim administration and culture. Hence, this central matter affirms to engage ladies to partake in the primary advancement of government, as well as in suggestions and applications on friendly jobs in important societies, implies women's full privileges with regards to strategy and improvement, and women's to self-decide their job in the family and the general public overall. Consequently, the presence of ladies as the quantity of primary government comprises of the enabling of the freedoms in the social perspective, the privileges in financial angle and the privileges in political viewpoint.

Abused, second rate, and inconsistent - for some individuals, these are the principal words that strike a chord while contemplating ladies in Islam. These generalizations mistake Islam for social practices and neglect to perceive that Islam has enabled ladies with the most moderate freedoms since the seventh 100 years. In Islam, ladies are not mediocre or inconsistent to men. This pamphlet presents the genuine lessons of Islam in regards to the privileges, jobs, and obligations of ladies, with an exceptional spotlight on orientation correspondence in Islam.

Whenever female kids were covered alive in Arabia and ladies were viewed as adaptable property, Islam respected ladies in the public arena by raising them and safeguarding them with exceptional privileges. Islam gave ladies the right to instruction, to wed person of their decision, to hold their personality after marriage, to separate, to work, to possess and offer property, to look for assurance by the law, to cast a ballot, and to partake in metro and political commitment.

In 610 C.E., God started to uncover the message of Islam to Prophet Muhammad, harmony arrive , in Mecca. Muhammad (pbuh) called individuals towards the confidence in one God and urged them to be simply and lenient to each other. In changing the agnostic Middle Easterner society, he especially changed their mentality with respect to the treatment of ladies. Islam nullified the act of killing female youngsters and raised the height of ladies in the public arena to one of nobility, regard, and honour . God dedicates a whole part of the Quran, the sacred book of Islam, to ladies. Furthermore, God straightforwardly addresses ladies over and over all through the Quran. Islam declares that every single individual, people, are brought into the world in an unadulterated state. The objective of each and every Muslim is to protect this immaculateness by disregarding fiendish inclinations and embellishing their inward being with idealistic characteristics. Islam further affirms that all kinds of people are equivalent in seeing God. In the Quran, God pronounces, ‘... To be sure, the most respectable of you in seeing Allah is the most exemplary of you .At somewhere else in the Quran, God plainly expresses that all people are equivalent: ‘To whoever, male or female, carries out beneficial things and has confidence, We will give a decent life and award them as per the best of their activities.’ While Islam plainly lays out that people are equivalent, it perceives that they are not indistinguishable. God made people with extraordinary physiological and mental traits. In Islam, these distinctions are embraced as

imperative parts to a sound family and local area structure with every individual contributing their own particular gifts to society.

Henceforth, God's standards apply to the two sexual orientations, yet in assorted ways. For instance, God instructed ladies to cover specific pieces of their body, including their hair, to protect their humility. Men are likewise expected to cover portions of their body out of unobtrusiveness, yet not similarly as ladies. In this way, God directed all kinds of people to be humble; yet, how they notice it is unique. Essentially, the freedoms, jobs, and obligations of ladies are equally offset with those of men however are not really something very similar. As Islam has conceded individual characters to people, a steady correlation between the two is useless. Each assumes an extraordinary part to maintain social profound quality and cultural equilibrium commonly. The accompanying outline subtleties a wide scope of ladies' freedoms in Islam. It tends to a few normal misguided judgments and gives understanding into the assorted jobs and obligations ladies satisfy in the public arena. It should likewise be referenced here that Muslims are not generally illustrative of Islam and may follow their social impacts or individual interests. In this manner, they not just disappoint ladies, they additionally conflict with the unmistakable rules spread out in Islam in regards to the treatment of ladies. In this way, their practices conflict with the freedoms and qualifications which Islam engages ladies with, as displayed underneath.

Thinking back to the seventh 100 years, Muhammad (pbuh) proclaimed that the quest for information is compulsory on each Muslim - male and female. This statement was extremely clear and was to a great extent executed by Muslims from the beginning of time. One of the most persuasive researchers of Islam was Muhammad's better half, Aisha. After his demise, people would venture out to gain from her since she was viewed as an incredible researcher of Islam. The acknowledgment of female grant and ladies' interest in scholarly community has been energized and drilled all through most of Islamic history. For example,

al-Qarawiyyin Mosque and College, the most established running college, was subsidized by a lady, Fatima al-Fihri, in Morocco in 859 C.

In Islam, God plainly gives moms a high status and lifts their situation in the family. In the Quran, God specifies every one of the penances moms make in bearing kids to remind individuals to treat their moms with affection, regard, and care. Underscoring the significance of moms, the Prophet Muhammad (pbuh) said, 'Paradise lies under the feet of your mom.' On another event, a man over and over again asked Muhammad (pbuh), 'Who among individuals is the most deserving of my great friendship?' Each time, the Prophet (pbuh) answered, 'Your mom.' When the man requested the fourth time, he answered, 'Your dad.'

Among the early Muslims, ladies were dynamic members in the durable working of the general public. Ladies offered their viewpoints unreservedly and their recommendation was effectively looked for. Ladies breast fed the injured during fights, and some even taken part on the front line. Ladies exchanged transparently in the commercial centre, to such an extent that the subsequent caliph, Umar, named a lady, Shaffa bint Abdullah, as the boss of the market. In Islamic history, ladies took an interest in government, public issues, law-making, grant, and instructing. To keep on maintaining this custom, ladies are urged to effectively take an interest in improving, serving, and driving the various parts of the local area.

Before Islam, ladies the whole way across the globe were denied of legacy and were themselves viewed as property to be acquired by men. Islam gave ladies the option to possess property and acquire from family members, which was a progressive idea in the seventh 100 years. Whether a lady is a spouse, mother, sister, or little girl, she gets a specific portion of her departed relative's property. This offer relies upon her level of relationship to the departed and the quantity of main beneficiaries. While numerous social orders all over the planet

denied ladies legacy, Islam guaranteed ladies this right, showing the general equity of Islam's heavenly regulation.

In Islam, ladies are not committed to bring in or spend any cash on lodging, food, or general costs. Assuming a lady is hitched, her significant other must completely uphold her monetarily and in the event that she's not wedded, that obligation has a place with her nearest male family member (father, sibling, uncle, and so on). She additionally has the privilege to work and spend the cash she procures as she wishes. She has no commitment to impart her cash to her better half or some other relatives, despite the fact that she might decide to do as such out of kindness. For example, Khadija, the spouse of the Prophet Muhammad (pbuh), was one of the best money managers of Mecca, and she openly spent from her abundance to help her significant other and the reason for Islam. At the hour of marriage, a lady is qualified for a monetary gift (share) from her significant other. This share is lawfully possessed by her and can't be utilized by any other person. On account of separation, she has the privilege to keep anything she claimed before the separation and anything she by and by procured after marriage. The previous spouse has no right at all to any of her effects. This guarantees a lady's monetary security and freedom, permitting her to help herself on account of separation.

A lady has the option to acknowledge or dismiss engagement propositions and her endorsement is expected to finish the marriage contract. She can't be compelled to wed somebody despite her desire to the contrary and in the event that this happens for social reasons, it is in direct resistance of Islam. By similar standard, ladies likewise reserve the option to look for separate assuming they are disappointed with their marriage. In Islam, marriage depends on shared harmony, love, and sympathy. God says about Himself, "And of His signs is that He made for you from yourselves mates that you might track down quietness in them; and He put between you fondness and kindness... " (Quran 30:21) Muhammad (pbuh) epitomized the best person and is a good example for all Muslims. His instance of

being useful around the family and treating his family with sympathy and love is a custom that Muslims endeavour to carry out in their regular routines. Muhammad (pbuh) treated his spouses with the highest regard and honour and was never oppressive towards them. One of his customs obviously expresses, 'The best of you are the people who are ideal to their spouses.'

Any type of close to home, physical, or mental maltreatment is denied in Islam and the ill-advised treatment of ladies is no special case for this standard. For sure, there is no instructing in Islam, when concentrated in its finished setting, which excuses any sort of aggressive behaviour at home. Islam obviously forbids any type of persecution or misuse, as indicated by Dr. Zainab Alwani, a main female Muslim researcher. It can't be expressed an adequate number of times that any individual who practices uncalled for expert for the sake of Islam is really doing as such to maintain their own social impacts or individual interests. All of God's creation is honourable and safeguarded under Islamic regulation.

Ladies in Pakistan as reflected in the journal *I Am MALALA* experience the hopeless predicament of ladies in general set of laws, strict fanaticism and maltreatment of religion. Critelli (2010) proof that the predominance types of social wrongs of ladies on occasion under the attire of religion and some of the time as a feature of custom. In this way, the peculiarity can likewise be distinguished as far as orientation viciousness allotted to ladies in type of constrained marriage, exploitation for the honourable sake, selling of lady of the hour, and marriage with Quran, limitation in political field, corrosive assault and dread element.

Forced Marriage is somewhat injustice experienced by ladies in Pakistan. It happens due to parents' decision to wed their little girl when she is controllable of her substances. She has no option to pick her own choice in her own marriage (Noor: 2004.p,41). In reality, this conjugal decision is uncalled for treatment which delegate the name inside Islam. This

viewpoint additionally declared by Islamic regulation that lady can't be compelled to wed anybody without assent. A country which power its resident to wed are driven by unyielding translation of neighbourhood customs. Furthermore, subsequently, the general public are driven by merciless custom of defending male brutality and barbarities.

Exploitation is a type of a daughter's conciliatory into family. This is somewhat injustice experienced by ladies in Pakistan. Ladies are casualties of their loved ones. They are viewed as the sole agent of the qualities and distinction of their families. At the point when ladies against, they will be killed. In any case, the local area acknowledges this social fiendishness and state's legal framework as a real safeguard for murder. This honour is considered as measure against female „crimes“, for example, wedding a man voluntarily, looking for separation, or in any event, having been assaulted by another man.

Selling lady of the hour is somewhat shameful experienced by ladies in Pakistan. In some ancestral of Pakistani as a rule apply the practice sell their girl or brides“ to the most elevated bidder no matter what his age or character, and the deal is legitimized under the affection of a custom. The female casualties are ordinarily in their initial youngsters; lovely young ladies. Thusly, Women's the truth is a piece of property, a product, is reflected in the ways in which society keeps on discarding her body.

Marriage with Quran is somewhat shameful experienced by ladies in Pakistan. The in a real sense method for Marriage of Quran is renouncing the option to wed'. Union with the Quran is a stately practice that powers the female required to go through her time on earth in chastity. That's what it intends, the female can't wed a man, since it is accepted to be utilized by male family members to safeguard their territory and property. The survivors of marriage with the Quran are probably going to be the individuals who might somehow acquire property and give it to their spouses or youngsters. Subsequently, this sort of

marriage doesn't reflect to the Islam, since there is no endorsement of chastity in Islam and the act of wedding a lady to a sacred book is essentially one more formation of man centric guys.

Ladies who has wonderful face normally designated in these assaults on the grounds that a woman's worth is connected to her appearance and, through it, to her marriage capacity and societal position . As a result, this training harm the mind and cause ladies are not trust in the public eye. Corrosive viciousness is a type of orientation based savagery restricted by both global and nearby regulations and it increment persistently due to well established of male centric designs, a frail regulation and other circumstance and the modest accessibility of corrosive in business sectors

The different social which exist in Pakistan confines ladies to take part in the political field. This sort of prohibitive attitude is additionally against the extremely fundamental precept of Islam. Besides, the political hopeless is the standard of society that force ladies from reasonable cooperation and statement of their separate political decision. It asserts that the women's honour depends on inside the four dividers of home-chardivari and when she should go out, she must be wrapped from head to foot in a kind of winding sheet-chadar (South Asian for Basic liberties: 2009.p,5). By this case, the limitation on ladies are not in view of Islam worth. Also, the most limitation on ladies began from the plots of fanatics.

The conflict on fear is an Islamist radicalism act to scare young ladies and ladies. It occurs to reject them from the open arena and deny them the open doors for instruction. Instruction foundation for young ladies are among the primary focuses of dread, essentially in the ancestral regions. The conflict and fear which constrained the province of Pakistan to re-plan its help of fundamentalist powers and place „Enlightened Moderation“ and a „soft“ picture that safeguards women's privileges .

Wadud (1999) expressed Quranic interpretation of Quranic Weltanschauung (world view) provides proof with that the subject of ladies incorporate a survey of the jobs satisfied by the female person referenced, whether unequivocally or in a roundabout way in the text. Subsequently, she recommends that the Quran doesn't uphold a particular and generalized job for its characters, male or female.

Thus, Wadud orders the jobs of the ones who have been alluded into three;

- The women's job which addresses the social, social, and authentic setting in which that singular lady lived - without praise or study from the text.
- The women's job which satisfies a generally acknowledged (for example sustaining or caretaking) female capacity, to which exemptions can be made.
- The women's job which satisfies a non-orientation explicit capacity, for example the job addresses human undertakings on the earth and is referred to in the Quran to exhibit this particular capacity and not the orientation of the entertainer, who is a lady.

Some believe that Muslim women are oppressed by their religion, forced to cover themselves completely, denied education and other basic rights. It is true that Muslim women, like women all over the world, have struggled against inequality and restrictive practices in education, work force participation, and family roles. Many of these oppressive practices, however, do not come from Islam itself, but are part of local cultural traditions. (To think about the difference between religion and culture, ask yourself if the high rate of domestic violence in the United States is related to Christianity, the predominant religion.) In fact, Islam gives women a number of rights, some of which were not enjoyed by Western women until the 19th century. For example, until 1882, the property of women in England was given to their husbands when they married, but Muslim women always retained their own assets. Muslim women could specify conditions in their marriage contracts, such as the

right to divorce should their husband take another wife. Also, Muslim women in many countries keep their own last name after marriage.

The Quran explicitly states that men and women are equal in the eyes of God. Furthermore, the Quran:

- forbids female infanticide (practiced in pre-Islamic Arabia and other parts of the world)
- instructs Muslims to educate daughters as well as sons
- insists that women have the right to refuse a prospective husband
- gives women rights if they are divorced by their husband
- gives women the right to divorce in certain cases
- gives women the right to own and inherit property (though in Sunni Islam they get only half of what men inherit. Men are expected to care for their mothers and any unmarried female relatives, and would, it is reasoned, need greater resources for this purpose.)

While polygyny is permissible, it is discouraged and on the whole practiced less frequently than imagined by Westerners. It is more frequent in the Gulf, including Saudi Arabia. Many Muslims cite the Quranic phrase ‘But treat them equally... and if you cannot, then one [wife] is better’ and argue that monogamy is preferable, or even mandatory. As the Islamic state and religion expanded, interpretations of the gender roles laid out in the Quran varied with different cultures. For example, some religious scholars in ninth- and 10th-century Iraq were prescribing more restrictive roles for women, while elite women in Islamic Spain were sometimes able to bend these rules and mix quite freely with men. Some contemporary women -- and men as well -- reject the limitations put on women and are reinterpreting the Quran from this perspective. Before the arrival of Islam in the seventh century, upper-class

women in Byzantine society and Sassanian women of the royal harem wore the veil as a mark of their high status. This custom was adopted by elite women in early Islamic society in the same region. Many nomadic women, however, maintained their traditional freedom of movement and less restrictive dress codes even after conversion to Islam. Quranic rights for women were not always followed, depending on the strength of local patriarchal customs. Women in 19th-century Ottoman Egypt, for example, were often not given the full inheritance due them by law. If they challenged the family members who withheld their money in an Islamic court, however, they could win. This is still the case in family law practices in some countries.

Some women in Muslim societies have been prominent political actors. Female relatives of the Prophet Muhammad were particularly important in the early Muslim community because they knew his practice and teachings so well. Other women came to power through fathers or husbands. Still others wielded power behind the scenes.

- Aisha, the favoured wife of Muhammad, had great political clout and even participated in battle (the Battle of Camel).
- Razia was a Muslim woman ruler of 13th-century India.
- Amina was a 16th-century queen of Zaria in present-day Nigeria.
- Shajarat al-Durr was briefly sultan in Mamluk Egypt, but was the power behind the throne for even longer.
- The so-called 'sultanate of women' in the Ottoman Empire during the 17th century was a period when several strong women had enormous power over affairs of state.

Huda Shaarawi, who became famous for discarding her face veil, also established a women's political party and worked for Egyptian independence from Britain in the first half of the 20th century.

Sufism is an important branch of Islam emphasizing mysticism and one's personal relationship with God. The tenets of Sufism were first articulated by a woman named Rabia, a freed slave who became a prominent scholar in the eighth-century city of Basra in Iraq. She refused to marry because she did not want any earthly distractions from her love of God. Fatima, the Prophet Muhammad's daughter, and Zaynab, the Prophet's granddaughter, are also very important role models of piety for women in the Islamic world. Contemporary women are also important religious leaders. Zaynab al-Ghazali led the women's wing of the Muslim Brotherhood in Egypt. There are numerous women teachers, preachers, and Islamist leaders in contemporary Iran, one example being Zahra Rahnavard. In the United States, Riffat Hassan is a well-known American Muslim scholar.

Wealthier women historically have had more economic and educational opportunities by virtue of their class. Many wealthy women were and continue to be highly educated, their money and intelligence giving them the power to ignore society's traditional expectations of women and to participate fully in the economic, political, and cultural life of their community. Wealthy women, however, have often been more restricted in their clothing and movement in public, since keeping them covered and out of public life is a way to demonstrate status. Poorer and rural women have had relatively more freedom of movement but fewer educational opportunities. In addition, women in highly segregated Muslim societies sometimes created (and still do create) their own society set apart from the male world. Segregation does not necessarily mean isolation for women, though it obviously has many other effects.

Whatever the cultural and economic background of a woman, her own abilities and personality greatly determine what she can achieve in her society.

- Khadija, first wife of the Prophet, was a confident and shrewd businesswoman. She first hired the Prophet to lead her trading caravans, then proposed marriage to him although she was many years his senior. She was the first person to convert to Islam.
- Walladah bint Mustakfi, a spirited noblewoman and noted poet of 11th-century Cordoba, gave parties with both men and women where she read her poetry. She declared, 'I am by God fit for great things/And go my way armed with pride.'

The contemporary singer Umm Kulthum, who came from a modest village background, was considered by many to be the voice and conscience of Egypt. Even today her memory and music have great appeal throughout the Arab world.

The veil is often seen in the West as a symbol of Muslim women's subordinate position in society, but its meaning and use vary enormously in Muslim societies.

- The Quran directs both men and women to dress modestly, but the actual interpretation and implementation of this rule varies enormously.
- Historically, the veil has been related to social class, not religion. The veil was first adopted from pre-Islamic Byzantine and Persian customs. In most areas, poor and rural women have covered themselves less than urban and elite women.
- Within Islam, head coverings (hijab) vary by culture. They range from loose scarves to veils and full-length coverings, such as the burqa worn by many Afghan women. There is also a new style called 'Islamic dress,' in which a loose coat is worn with a scarf tied over the hair. Covering of the face was more common in the past than it is today, more so in some regions than others. Head covering is not solely a facet of

Islam, however, and women of many cultures and religions cover their heads in different ways.

Veiling rules vary from country to country. In the modern period, strict laws about women's dress are often used to emphasize the religious orientation of a particular government, as in Iran or Saudi Arabia. On the other hand, Turkey does not allow women to wear the veil in public offices or universities because the Turkish state is committed to a more secular identity. The veil is also discouraged in Tunisia. In all cases, many citizens are dissatisfied with the law.

Chapter III

Malala's Battle In Getting Education

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The primary type of Malala's battle considers to get instruction. As History in Islam has at any point informed that there were no assertions uncovering that ladies ought to search for schooling. Notwithstanding, by thought of Amina's searching for equity in Islam, ladies engage themselves to concur with new history where the condition around occur. Additionally, the advancement of period lead Quran to the new history in the contemporary conditions. Subsequently, ladies who are searching for instruction today are not uncovering that they don't submit to the Quran however the Quran really can be adjusted and be utilized as the best understanding among periods. Managing this case, Malala attempts to uncover and demonstrate that training is the appropriate for all individual on the planet which isn't tended for explicit foundation or degree.

The status of women in Pakistan as reflected in I Am Malala are being polemics and debated. The patriarchal tradition which has been declared to be culture in the society are difficult to avoid. However, these conditions don't cause Malala (a major character) gives up. She wants to perceive her rights by struggling in getting education, and struggling for Muslim women's access to public's space. The following analysis of Malala's struggle is considered from Amina Wadud's thoughts. Women who are looking for justice from the perspective of Quran are they who have been empowered to agree with new history of Quran in contemporary circumstances. In this case, the contemporary circumstance is tended to focus on getting education as a kind of women right. Getting education becomes an essential needs to Muslim woman in getting the same equality of men in the Islamic society. Jihad for justice of Quran gives evidence that looking for education is not only for men but also for women. Therefore, the emergence of Quran in the new history can empower women to declare and

campaign that in Islam women have the same right to get education as like men. Then, Women who are looking for justice in the meaning of Allah by using their perspective is considered to the struggle for Muslim women's access to public's space. It is done to promote women's perspective based on their experiences in analysis and application of textual meaning. It consists of Malala's critics to Islamic Extremist (Taliban) for injustice or unfairness treatments to women in the meaning of Allah. Malala tries to claim that in Quran especially there is no judgement to underestimate the existence of women in the Islamic society.

The first form of Malala's struggle considers to get an education. As History in Islam has ever told that there was not any statements revealing that women should look for an education. However, by consideration of Amina's women empower themselves to agree with new looking for justice in Islam, development of period where the condition around happen. Moreover, the Therefore, history to then history in the contemporary circumstances. lead Quran not revealing that they don't obey women who are looking for education today are the Quran actually can be adapted and be used as the best interpretation among periods. Dealing with this case, Malala tries to reveal and prove that education is the right for all human being in the world which is not tended for specific background or degree.

Once Muslim Khan had said girls should not go to school and learn Western ways. This from a man who had lived so long in America! He insisted he would have his own education system. The Taliban is against education because they think that when a child reads a book or learns English or studies science he or she will become Westernised.'Education is education. We should learn everything and then choose which path to follow.' Education is neither Eastern nor Western, it is human'.

In Malala Yousafzai and Cristina Lamb's *I Am Malala*, one of Taliban's member named Khan who included as Islamic extremist tries to prevent the education system in Pakistan. She considers that education is similar with western style, whereas all the Muslims should follow Islamic tradition which is thought by prophet Muhammad (SAW) long times ago. However, the reality above cannot be judged that education represents badness. By so doing, Malala struggles to fight this perception that education is not about the history lesson for Muslims but it is about the importance of humanity. For instance above, there is statement stated by the Taliban 'a child reads a book or learns English or studies science he or she will become Westernised'. Women are not allowed to learn knowledge which is originated from western like 'English and science' . Although those knowledge are from western, but it is important for the needs today. English is declared as international language which all people today can at least speak English. Then science, it is a knowledge which is used along period to period. When Muslims are not master in all science they will be less developed in the world. I know the importance of education because my pens and books were taken from me by force, ' I said. 'But the girls are not afraid of anyone. We have continued with our education.' Regarding statement above, Malala tries to speak up, represent her friends to acknowledge in TV and some media how the education is very important for girls. She claims that everyone can know how important the knowledge is after she or he loss their pens. Pens can be meant as a tool to bind the science and it represents as important things for people who are looking for education. Therefore, there is no anyone can stop their rights to study. 'I began to think that maybe I should go to Peshawar or abroad or maybe I could ask our teachers to form a secret school in our home, as some Afghans had done during Taliban rule'.

After Malala's school has been closed, her desire to school is not broken. However, she even looking for the way how the girls can defend their desire to study. The school can be broken, but Taliban cannot stop the students to think about education anymore. Thus, she

struggles to begin her journey to follow the way people in Peshawar Afghanistan. Where its city declare secret school after booming and attacking by Taliban. For this case, Malala wants to follow their system which have been applied there.

“We passed nine resolutions calling for an end to child labour and asking for help to send the disabled and street children to school, as well as for the reconstruction of all the schools destroyed by the Taliban. Once the resolutions were agreed, they were sent to officials and a handful were even acted on”.(p. 198.9)

Another way still being struggled by Malala to get education. Several days after closing Malala's school, she attends to participate in an event of District Child Assembly which has been declared by UNICEF and by the Kael Kora Foundation for orphans. In this occasion, Malala has been Top elected as the winner. Therefore, in this great moment, there are planning will be held, included removing child labour and also asking for help the disabled and street children to school. Again and again, Malala will never give up to speak up about education. ‘I was presented with a cheque for half a million rupees, about \$4,500, for my campaign for girls' rights’. After speeches have been voiced in struggling education, Malala is invited by the chief minister of Punjab, Shahbaz Sharif, to speak in Lahore at an education gala. In which this aim is to build the network for new schools. For this occasion, Malala is given \$4,500, a respect gift for her campaigns to girls' rights. ‘We decided to spend the rest of the money on people who needed help. I wanted to start an education foundation. This had been on my mind ever since I'd seen the children working on the rubbish mountain. I still could not shake the image of the black rats I had seen there, and the girl with matted hair who had been sorting rubbish. We held a conference of twenty-one girls and made our priority education for every girl in with a particular focus on street children and those in child labour. Malala pockets much money from several communities which respect about her campaigns in education. By this case, Malala struggles to contribute some of her money to buy some of her

needs and also spend for people who need. Since her dreams before, when she was in junior high school, she found unlucky people that she met them and promised that in the future Malala would help them in order to get the same rights to study. Here, at the time, as a child, she thought that it was her truly struggle. In short, those who Malala, a young girl who stands for her life especially to dedicate and contribute the equality and egalitarian of education in her hometown Swat, Pakistan. As long as she is presented a life from Lord, Allah, she tries to prove the importance of education for all people, both men and women. In addition, Malala also wants to reveal us that education should be struggled for they who want get the chance to study. Because, the origin problem which appear in Malala's life and also faced by another women in Pakistan are originated from the uneducated person. Because life is so dark without the light, and the light is education.

The second form of Malala's struggle for Muslim women's access in public's space. In interpretation of Islam, women are also invited to liberate and voice on her perspective about Quran. By considering their experience on analysis the meaning of Quran. It is done to give space for women to participate their ability in the social organization. Besides, it also suggests the peaceful among people, both men and women have the same rights to purpose the equality as humankind of Lord with the same manner in the world. Dealing with this case, Malala reveals the role of Islam that there is no discrimination in Islam to women. Islam doesn't teach extremism to underestimate women's role. However, Islam is claimed as a liberation's religion for all people. Hence, Islam shows that Islam itself is a peace religion for all people in the world which should not be any judgment and discrimination among members inside it.

Malala's struggle for Muslim women's access in public's space. 'I was confused by Fazlullah's words. In the Holy Quran it is not written that men should go outside and women should work all day in the home. In our Islamic studies class at school we used to write

essays entitled 'How the Prophet Lived'. We learned that the first wife of the Prophet was a businesswoman called Khadijah. She was forty, fifteen years older than him, and she had been married before, yet he still married her'.

Regarding statements above are about Fazlullah or the leader of Taliban who declares that all of women are forbidden do something aside home's activity. It is because women are claimed as a human who is created by God, Allah special to produce children, cook, and nurture. It's true that those kinds of women's responsibility. However, the reality which is claimed by Taliban that women cannot be outside home is wrong. In fact, women also have the rights to do something else which related to good things and develop their knowledge. As like statement above reveals that a Prophet Muhammad's wife was a businesswoman. It indicates that she was not at home at all. She had ability in trading so that she could make income for the importance of Prophet Muhammad's jihad and Islam. Therefore, Islam as a peace religion teach its member to benefit the chance in the world as good as possible. 'If I am speaking for my rights, for the rights of girls, I am not doing anything wrong. It's my duty to do so. God wants to see how we behave in such situations. There is a saying in the Quran, 'The falsehood has to go and the truth will prevail.' If one man, Fazlullah, can destroy everything, why can't one girl change it?'

Regarding statements above reveal that Malala, as a Muslim, tries to convey to her Lord, Allah, about the complicated condition which attack her and another women in her hometown. In Islam, the members believe that their God, Allah is always with his slaves as long as they are obedient for all Allah's commands and avoid all of Allah's prohibitions. Then, the members of Islam also believe that Allah grants their prayers as long as it tends to a goodness. In this case, Malala believes that her action to campaign and demonstrate the women's rights is not wrong action. She also believes that Allah will guide the truth to the win and success. Because she is sure of Allah's promise in the Quran that says Allah will

show the right things and the wrong way will be annihilated. This purpose is supposed to Taliban in which their treatment have been wrong. Therefore, this kind of Quranic verse show to Malala's belief that Islamic engaging the liberation for humankind, both male and female. I couldn't understand what the Taliban were trying to do. 'They are abusing our religion,' I said in interviews. 'How will you accept Islam if I put a gun to your head and say Islam is the true religion? If they want every person in the world to be Muslim why don't they shown themselves to be good Muslims first? '

Regarding statements above reveal that Taliban's brutality has created perception for mostly people in the world about Islam that it is considered as terrorism religion. As the result, the complicated problems happen in Pakistan for instance attacking and booming in many places, tragically those events are reasoned as tenet of Islam. However, Islam doesn't teach killing to the sisters and brothers in Islam. Taliban claim that anyone who doesn't obey their command will be the hell. On the other hand, Taliban's treatments don't represent the Islamic value that is peace for human beings. Taliban have made religion abuse to succeed their mission. By this case, in an interview of TV, she campaigns and demonstrates about the Taliban's fault to religion. Islam is peace, it doesn't teach violence. Islam has given us this right and says that every girl and boy should go to school. The Quran says we should seek knowledge, study hard and learn the mysteries of our world'.

Regarding statements above reveal that Malala is doing interviews to BBC radio about the rights which women should have as Muslim is getting education. She tries to speak up that the truly Islamic teaching allows the member to look for education to develop their knowledge and think about the God's creation in the heavens and in the universe. 'In Pakistan when women say they want independence, people think this means we don't want to obey our fathers, brothers or husbands. But it does not mean that. It means we want to make decisions for ourselves. We want to be free to go to school or to go to work. Nowhere is it written in

the Quran that a woman should be dependent on a man. The word has not come down from the heavens to tell us that every woman should listen to a man’.

Regarding the statements above reveal that Malala tries to break down the Taliban's doctrine for their abuse about Islam religion. Many Pakistani believe that their tradition about women should not go outside home and she is forbidden to stand alone looking for some jobs become the rules of Islam. Because of the sayings of some people who declare themselves as Muslim scholar in society forbid this action. However, actually, there is no saying or statement in Quran forbids women to do like that. By this case, Malala reveals that the Taliban's doctrine about women is false.

In Malala's struggle for Muslim women's access to public's space is one of Malala's declaration to the world that Islam doesn't mean hiding women behind their cadar and veil, but it is about justice religion for all humankind both men and women to have the same position and rights in the society. She tries to declare that the implementation of Islam religion is not such Taliban's action which teach its member to do booming, murdering, and attacking. Yet Islam is about affection and peaceful teaching for all human beings. In this case, Malala also tries to reveal that Islam purely doesn't take the reins to women to develop their knowledge by getting education, and getting some brilliant jobs for their needs. Moreover, women are not indicated as a human with burqa all the time. Because the purpose of burqa is not only close the face but also burqa in truth is in the deep heart.

Yousafzai was once again threatened by the Taliban, this time on social media.

Next time, there will be no mistake. This was the message in a February tweet by extremist militant Ehsanullah Ehsan, who had shot and gravely injured Malala in 2012. The social network subsequently removed the account that posted the threat. The affair prompted Yousafzai to demand explanations from both the Pakistani Army and Prime Minister Imran

Khan regarding how Ehsan evaded government custody. The jihadist had been arrested in 2017 but, in January 2020, he managed to escape from a building where he was being kept by Pakistan's intelligence agency. The circumstances surrounding his arrest and escape are shrouded in mystery and are the object of controversy. After his escape, Ehsan was able to be interviewed and communicate with Pakistani journalists using the same Twitter account that has now been suspended. Despite this serious incident the activist has decided to continue her fight, and on 25th February she met with Swedish activist Greta Thunberg, a friend and fellow fighter in the international struggle for justice. This time, Pakistan has gone through moments of shock in the past. Catastrophic floods, assassinations and violent attacks have been all too common. Yet the attempted killing of a 14 year old girl whose crime was to seek fair access to education for girls in Pakistan has, many believe, marked a turning point. But we've been here before. Turning points will not happen simply through condemnation of the attack on Malala Yousafzai. We must ensure that those in power who speak out against the attack on Malala also commit to pursuing and securing girls' education in Pakistan, now a fundamental right for the citizens of Pakistan. Malala Yousafzai's life, devoted to the fight for civil rights, education, and women's rights, seems to follow a winding path, filled with successes, international recognition, and strong, brave acts. This, however, also causes violent reactions from the Taliban groups that oppose her. Despite this, Yousafzai is never afraid to tell the truth and fight for justice.

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The state of girls' education in Pakistan is far from optimal. There are 7.261 million children out of school at the primary level, and 58 percent are female (UNESCO, Education for All Global Monitoring Report 2011). The Government has initiated a number of efforts to bring about improvements in education outcomes, particularly for the participation of girls in primary school. Pakistan's efforts are linked to its commitment to meet the Education for All (EFA) targets and the Millennium Development Goals (MDGs). The recent constitutional amendment (Article 25A) makes education a fundamental right for the citizens of Pakistan. The article states 'the State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law'.

The recent attack on Malala Yousafzai has shocked Pakistan and the world. Malala was well known for her education and women's rights activism in Swat Valley, where the Taliban has at times banned girls from attending school. For many, Malala was a symbol of resistance against fundamentalism, extremism, and terrorism. As importantly, Malala was a symbol of hope for thousands of other girls in Pakistan going to school in often difficult circumstances. Malala spoke out against the Taliban insurgency by blogging about their ban on schools for girls in Swat. She wrote about the great loss having so many young girls out of education means for the future of Pakistan. Her writing was courageous and moving, and it shows that words can bring change. The public reaction to the attack on Malala has at least been a cause for hope. Protests against the attack have been held in several Pakistani cities. Baacha Khan Trust Educational Foundation, (BKTEF) participated in the International Day for Girl Child in all 14 Baacha Khan Schools across Khyber

Pakhtunkhwa and Federal Administered Tribal Areas (FATA). Four thousand students were involved and participated in organized walks and prayers for Malala. Along with their support for Malala, these students sought to highlight the importance of girls' education and the need to secure a better future for the young girls of Pakistan. Baacha Khan Trust Educational Foundation works for peace, democracy, human rights, and development with an emphasis on education, particularly for women and girls. Most of the students and teachers in the Baacha Khan Schools are girls and women. The Baacha Khan Trust Educational Foundation works with women and girls in some of the most challenging areas in Pakistan through its Community Education Committees. Idara-e-Taleem-o-Aagahi (ITA) has also been active in its condemnation of Malala's attack. The Constitution of Pakistan promises free and compulsory education to all children in Pakistan. Malala Yousafzai asked for no more than this, for all of Pakistan's children, girls and boys. Education must now be acknowledged as the first priority of the state and those political parties engaged in election campaigning. New legislation is needed now in all provinces and federal areas in Pakistan for the right to education, which comprehensively addresses issues of access, quality, and equity for *all* children of Pakistan. The legislation must explicitly define norms for quality education services, roles, responsibilities, and how the implementation process will work. The process must be transparent and inclusive and involve a nationwide debate and consultation. Attitudes in Pakistan towards education for girls are changing. Now the law must catch up with them and nudge them even further.

Chapter IV

Malala's View On Islam

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Malala makes it clear that she is a devout Muslim a follower of the faith of Islam. Islam is one of the three Abrahamic religions (the other two are Judaism and Christianity): monotheistic religions that believe that God revealed himself to the prophet Abraham. Islam was founded by Mohammed, a man who lived in the Middle East during the 6th century. Mohammed claimed to have been visited by the angel Gabriel, who dictated to him the entire Quran—the holy book of the Islamic faith. Today, Islam claims more than 1 billion members, and includes many different sects, each of which interprets the faith in different ways. It's important to understand some of the nuances of Islam to grasp the stakes of the conflict between Malala and her opponents. While Malala is steadfast in her Islamic faith and her love for Allah—the Muslim name for God—her moral beliefs lead her to clash with the Taliban, a powerful, violent Muslim group based in Afghanistan as well as Malala's native Pakistan. The Taliban believe (among other things) that the Quran dictates that women should live their lives by retreating from the 'public sphere' in other words, they should wear a burqa (see symbols) in public, and refrain from attending school and seeking education. Malala disagrees with the Taliban's interpretation of Islam, however. She believes that one can be a woman, be educated, walk in public without a veil, and still be a loyal Muslim.

In a sense *I Am Malala* is about the long, dangerous, and sometimes violent clash between Malala's religious beliefs and those of the Taliban. By both sides' own admission, this is basically a clash between two interpretations of Islam. Although *I Am Malala* isn't a treatise on theology—Malala doesn't stop to refute the Taliban's arguments point-by-point—Malala makes clear the nature of her disagreement with the Taliban. The Taliban, she notes, have only risen to prominence in the last thirty years. It's no coincidence that this era was

arguably the most violent in Pakistani history: in the 80s and early 90s, the dictator General Zia ruled Pakistan with an iron fist, murdering his political opponents. Zia, Malala explains, proved to an entire generation that violence and force can be highly effective ways to get what one wants. Worse, Zia popularized his own radical and highly ahistorical interpretation of Islam. In the Quran, Mohammed argues that all Muslims participate in the *jihad*—a nebulous concept that has been variously translated as ‘war,’ ‘conflict,’ ‘deliberation,’ ‘Holy War,’ and ‘struggle.’ While part of the *jihad*, as it’s usually been understood, is the internal, psychological struggle of the loyal Muslim with his own temptations, Zia stressed the external, violent, warlike interpretations of *jihad*. The result, Malala strongly implies, is that the generation that succeeded Zia’s (the generation that birthed the Taliban) uses force instead of reason.

The Taliban treat Malala as an enemy not only because of her particular interpretation of the faith—the group is furious that a woman would dare to interpret the Quran in the first place. The Taliban proudly celebrate their own interpretation of Islam, arrogantly dismissing all others. When Malala tries to publicly argue that Allah wants women to study the faith by learning to read and write, the Taliban try to murder Malala, rather than have faith in their own interpretation of Islam. For Malala, this is proof of the flaws in their arguments: instead of trusting that their interpretation of Allah’s law will ‘win out’ in the end, they childishly turn to violence, in a vain effort to bully others into following their beliefs. Malala, by contrast, doesn’t try to back up her arguments with guns or force. Her only weapon, she maintains, is her Muslim faith. While *I Am Malala* doesn’t address interpretations of the Islamic faith in great detail, it’s very important to understand the role that Islam plays in the lives of the people described in its pages—particularly in light of the recent debates about Islam taking place in the political sphere. Ultimately, Malala uses her book to establish herself as someone who believes in the Islamic faith *and* believes in universal education and

equal rights for women—a combination that, in the political rhetoric of both the United States and Pakistan, sometimes seems not to exist.

When dealing with the Islamic perspective of any topic, there should be a clear distinction between the normative teachings of Islam and the diverse cultural practices among Muslims, which may or may not be consistent with them. The focus of this paper is the normative teachings of Islam as the criteria to judge Muslim practices and evaluate their compliance with Islam. In identifying what is ‘Islamic’ it is necessary to make a distinction between the primary sources of Islam (the Qur'an and the Sunnah) and legal opinions of scholars on specific issues, which may vary and be influenced by their times, circumstances, and cultures. Such opinions and verdicts do not enjoy the infallibility accorded to the primary and revelatory sources. Furthermore, interpretation of the primary sources should consider, among other things:

- The context of any text in the Qur'an and the Sunnah. This includes the general context of Islam, its teachings, its world view, and the context of the surah and section thereof.
- The occasion of the revelation, which may shed light on its meanings.
- The role of the Sunnah in explaining and defining the meaning of the Qur'anic text.

This paper is a brief review of the position and role of woman in society from an Islamic perspective. The topic is divided into spiritual, economic, social, and political aspects.

Spiritual Aspect

- According to the Qur'an, men and women have the same spiritual human nature:
- mankind: Reverence your Guardian Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless

men and women; reverence Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. (Qur'an 4:1) It is He who created you from a single person and made his mate of like nature in order that he might dwell with her (in love). When they are united she bears a light burden and carries it about (unnoticed). When she grows heavy they both pray to Allah their Lord (saying): "If You give us a goodly child we vow we shall (ever) be grateful." (Qur'an 7:189) . He is the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees. (Qur'an 42:11)

- Both genders are recipients of the 'divine breath' since they are created with the same human and spiritual nature (nafs-waahidah): But He fashioned him in due proportion and breathed into him something of His spirit. And He gave you hearing and sight and feeling: little thanks to you give (Qur'an 15:29)
- Both genders are dignified and are trustees of Allah on earth. We have honoured the children of Adam, provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours above a great part of Our Creation. (Qur'an 17:70). Behold your Lord said to the angels: 'I will create a vicegerent on earth.' They said "Will you place therein one who will make mischief therein and shed blood? Whilst we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you do not." (Qur'an 2:30)
- According to the Qur'an, woman is not blamed for the 'fall of man'. Pregnancy and childbirth are not seen as punishments for 'eating from the forbidden tree'. On the contrary, the Qur'an considers them to be grounds for love and respect due to mothers. In narrating the story of Adam and Eve, the Qur'an frequently refers to both of them,

never singling out Eve for the blame: O Adam! Dwell you and your wife in the garden and enjoy (its good things) as you [both] wish: but approach not this tree or you [both] run into harm and transgression. Then began Satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said ‘Your Lord only forbade you this tree lest you [both] should become angels or such beings as live for ever’. And he swore to them both that he was their sincere adviser. So by deceit he brought about their fall: when they tasted of the tree their shame became manifest to them and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: ‘Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you?’ They said: ‘Our Lord! We have wronged our own souls: if you forgive us not and bestow not upon us Your mercy we shall certainly be lost’. (Allah) said: ‘Get you [both] down with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time.’ He said: ‘Therein shall you [both] live and therein shall you [both] die; and from it shall you [both] be taken out (at last)’. O you children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! O you children of Adam! Let not Satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith. (Qur'an 7:19 27) On the question of pregnancy and childbirth, the Qur'an states: And We have enjoined on the person (to be good) to his/her parents: in travail upon travail did his/her mother bear his/her and in years twain was his/her weaning: (hear the command) ‘Show gratitude to Me and to your parents: to Me is

(your final) Goal. (Qur'an 31:14) We have enjoined on the person kindness to his/her parents: in pain did his/her mother bear him/her and in pain did she give him/her birth. The carrying of the (child) to his/her weaning is (a period of) thirty months. At length when he/she reaches the age of full strength and attains forty years he/she says "O my Lord! Grant me that I may be grateful for Your favour which You have bestowed upon me and upon both my parents and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam [submission]." (Qur'an 46:15)

- Men and women have the same religious and moral duties and responsibilities. They both face the consequences of their deeds: And their Lord has accepted of them and answered them: "Never will I suffer to be loss the work of any of you be it male or female: you are members of one another ..." (Qur'an 3:195) If any do deeds of righteousness be they male or female and have faith they will enter paradise and not the least injustice will be done to them. (Qur'an 4:124) For Muslim men and women and for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward. (Qur'an 33:35) One Day shall you see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good news for you this Day! Gardens beneath which flow rivers! To dwell therein for ever! This is indeed the highest Achievement!" (Qur'an 57:12)

- Nowhere down the Qur'an state that one gender is superior to the other. Some mistakenly translate 'qiwamah' or responsibility for the family as superiority. The Qur'an makes it clear that the sole basis for superiority of any person over another is piety and righteousness not gender, colour, or nationality: O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other. Verily the most honoured of you in the sight of Allah is (one who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Qur'an 49:13)
- The absence of women as prophets or 'Messengers of Allah' in prophetic history is due to the demands and physical suffering associated with the role of messengers and prophets and not because of any spiritual inferiority. economic Aspect
- The Islamic Shariiah recognizes the full property rights of women before and after marriage. A married woman may keep her maiden name. Greater financial security is assured for women. They are entitled to receive marital gifts, to keep present and future properties and income for their own security. No married woman is required to spend a penny from her property and income on the household. She is entitled to full financial support during marriage and during the waiting period ('iddah) in case of divorce. She is also entitled to child support. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother, or sister. These additional advantages of women over men are somewhat balanced by the provisions of the inheritance which allow the male, in most cases, to inherit twice as much as the female. This means that the male inherits more but is responsible financially for other females: daughters, wives, mother, and sister, while the female (i.e., a wife) inherits less but can keep it all for investment and financial security

without any legal obligation so spend any part of it even for her own sustenance (food, clothing, housing, medication, etc.).^e Social Aspect

- The Qur'an effectively ended the cruel pre Islamic practice of female infanticide (wa'd): When the female (infant) buried alive is questioned for what crime she was killed. (Qur'an 81 89)
- The Qur'an went further to rebuke the unwelcoming attitudes among some parents upon hearing the news of the birth of a baby girl, instead of a baby boy: When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance and) contempt or bury her in the dust? Ah! what an evil (choice) they decide on! (Qur'an 16:58 59)
- Parents are duty bound to support and show kindness and justice to their daughters. Prophet Muhammad said: Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favour his son over her, Allah will enter him into Paradise. [Ahmad]. Whosoever supports two daughters till they mature, he and I will come in the day of judgment as this (and he pointed with his two fingers held together). [Ahmad]
- Education is not only a right but also a responsibility of all males and females. Prophet Muhammad said: 'Seeking knowledge is mandatory for every Muslim ('Muslim' is used here in the generic meaning which includes both males and females).

Marriage in Islam is based on mutual peace, love, and compassion, not just the satisfaction of man's needs: And among His Signs is that He created for you mates from among yourselves that you may well in tranquillity with them and He has put love and mercy between your (hearts); verily in that are signs for those who reflect. (Qur'an 30:21)

He is the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things). (Qur'an 42:11)

- The female has the right to accept or reject marriage proposals. Her consent is prerequisite to the validity of the marital contract according to the Prophet's teaching. It follows that if by 'arranged marriage' is meant marrying the girl without her consent, then such a marriage is mollifiable if she so wished. "Ibn Abbas reported that a girl came to the Messenger of God, Muhammad, and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice ... (between accepting the marriage or invalidating it)". (Ahmad, Hadeeth no. 2469). In another version, the girl said: 'Actually I accept this marriage but I wanted to let women know that parents have no right to force a husband on them'. [Ibn Majah]
- The husband is responsible for the maintenance, protection, and overall headship of the family (qiwamah) within the framework of consultation and kindness. The mutual dependency and complementary of the roles of males and females does not mean 'subservience' by either party to the other. Prophet Muhammad helped in household chores in spite of his busy schedule. The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child nor father on account of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due consultation there is no blame on them. If you decide on a foster mother for your offspring there is no blame on you provided you pay (the mother) what you offered on equitable terms. But fear Allah and know that Allah sees well what you do. (Qur'an 2:233) . The Qur'an urges

husbands to be kind and considerate to their wives even if they do not like them. O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness that you may take away part of the marital gift you have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing and Allah brings about through it a great deal of good. (Qur'an 4:19) Prophet Muhammad taught: ' I command you to be kind to women ...', 'The best of you is the best to his family (wife) ...' . Marital disputes are to be handled privately between the parties whenever possible, in steps (without excesses or cruelty). If disputes are not resolved then family mediation can be resorted to. Divorce is seen as the last resort, which is permissible but not encouraged. Under no circumstances does the Qur'an encourage, allow or condone family violence or physical abuse and cruelty. The maximum allowed in extreme cases is a gentle tap that does not even leave a mark on the body while saving the marriage from collapsing.

- Forms of marriage dissolution include mutual agreement, the husband's initiative, the wife's initiative (if part of her marital contract, court decision on the wife's initiative (for a cause), and the wife's initiative without a 'cause' provided that she returns the marital gift to her husband (khul' [divestiture]).
- Priority for custody of young children (up to the age of about seven) is given to the mother. A child later chooses between his mother and father (for custody purposes). Custody questions are to be settled in a manner that balances the interests of both parents and well being of the child
- Kindness to parents (especially mothers) is next to worship of Allah: Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one

or both of them attain old age in your life say not to them a word of contempt nor repel them but address them in terms of honour. (Qur'an 17:23) And We have enjoined on the human (to be good) to his/her parents: in travail upon travail did his/her mother bear him/her and in years twain was his/her waning: (hear the command) "Show gratitude to Me and to your parents: to Me is (your final) destiny." (Qur'an 31:14)

- Mothers are accorded a special place of honour in Hadeeth too: A man came to the Prophet Muhammad asking: O Messenger of Allah, who among the people is the most worthy of my good companionship? The Prophet said, your mother. The man said then who is next: the Prophet said, Your mother. The man further asked, Then who is next? Only then did the Prophet say, Your father. (al Bukhari)

According to the Prophet Muhammad's saying: 'Women are but sisters (or the other half) of men (shaqa'iq). Prophet Muhammad taught kindness, care, and respect of women in general: 'I commend you to be kind to women'.

- There exists, among Muslims a big gap between the ideal of the real. Cultural practices on both extremes do exist. Some Muslims emulate non Islamic cultures and adopt the modes of dress, unrestricted mixing and behaviour resulting in corrupting influences of Muslims and endangering the family's integrity and strength. On the other hand, in some Muslim cultural undue and excessive restrictions is not seclusion are believed to be the ideal. Both extremes seem to contradict the normative teachings of Islam and are not consistent with the virtuous yet participative nature of the society at the time of the Prophet Muhammad.
- Parameters of proper modesty for males and females (dress and behaviour) are based on revelatory sources (the Qur'an and authentic Sunnah) and as such are seen by believing men and women as divinely based guidelines with legitimate aims, and

divine wisdom behind them. They are not male imposed or socially imposed restrictions.

- The notion of near total seclusion of women is alien to the prophetic period. Interpretation problems in justifying seclusion reflect, in part, cultural influences and circumstances in different Muslim countries.. The Legal/Political Aspect

Both genders are entitled to equality before the law and courts of law. Justice is genderless. Most references to testimony (witness) in the Qur'an do not make any reference to gender. Some references fully equate the testimony of males and female. And for those who launch a charge against their spouses and have (in support) no evidence but their own their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. (Qur'an 24:69) One reference in the Qur'an distinguishes between the witness of a male and a female. It is useful to quote this reference and explain it in its own context and in the context of other references to testimony in the Qur'an. O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him so let him write. Let him who incurs the liability dictate but let him fear his Lord Allah and not diminish aught of what he owes. If the party liable is mentally deficient or weak or unable himself to dictate let his guardian dictate faithfully. And get two witnesses out of your own men and if there are not two men then a man and two women such as you choose for witnesses so that if one of them errs the other can remind her. The witnesses should not

refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is just in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which you carry out on the spot among yourselves there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract; and let neither scribe nor witness suffer harm. If you do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. (Qur'an 2:282)

A few comments on this text are essential in order to prevent common misinterpretations:

- It cannot be used as an argument that there is a general rule in the Qur'an that the worth of a female's witness is only half the male's. This presumed 'rule' is voided by the earlier reference (24:69) which explicitly equates the testimony of both genders in the issue at hand.
- The context of this passage (ayah) relates to the testimony on financial transactions which are often complex and laden with business jargon. The passage does not make a blanket generalization which would otherwise contradict 24:69 cited earlier.
- The reason for variations in the number of male and female witnesses required is given in the same passage. No reference was made to the inferiority or superiority of one gender's witness or the other's. The only reason given is to corroborate the female's witness and prevent unintended errors in the perception of the business deal. The Arabic term used in this passage (tadhilla) means literally 'loses the way,' 'gets confused or errs.' But are females the only gender that may err and need corroboration of their testimony. Definitely not, and this is why the general rule of testimony in Islamic law is to have two witnesses even if they are both males. This leaves us with only one reasonable interpretation that in

an ideal Islamic society as envisioned by Islamic teachings the female members will give priority to their feminine functions as wives, mothers, and pioneers of charitable works. This emphasis, while making them more experienced in the inner function of the family and social life, may not give them enough exposure and experience to business transactions and terminology, as such a typical Muslim woman in a truly Islamic society will not normally be present when business dealings are negotiated and if may present may not fully understand the dealings. In such a case, corroboration by two women witnesses helps them remind one another and as such give an accurate account of what happened.

- It is useful to remember that it is the duty of a fair judge, in a particular case, to evaluate the credibility, knowledge and experience of any witness and the specific circumstances of the case at hand.

The believers, men and women, are protectors one of another; they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (Qur'an 9:71)

- Now there is sufficient historical evidence of participation by Muslim women in the choice of rulers, in public issues, in law-making, in administrative positions, in scholarship and teaching, and even in the battlefield. Such involvement in social and political affairs was done without losing sight of the complementary priorities of both genders and without violating Islamic guidelines of modesty and virtue.
- There is no text in the Qur'an or the Sunnah that precludes women from any position of leadership, except in leading prayer due to the format of prayer as explained earlier and the headship of state (based on the common and reasonable interpretation of Hadeeth).

The head of state in Islam is not a ceremonial head. He leads public prayers in some occasions, constantly travels and negotiates with officials of other states (who are mostly males). He may be involved in confidential meetings with them. Such heavy involvement and its necessary format may not be consistent with Islamic guidelines related to the interaction between the genders and the priority of feminine functions and their value to society. Furthermore, the conceptual and philosophical background of the critics of this limited exclusion is that of individualism, ego satisfaction, and the rejection of the validity of divine guidance in favour of other man-made philosophies, values, or 'ism.' The ultimate objective of a Muslim man or woman is to selflessly serve Allah and the ummah in whatever appropriate capacity.

The foundations of Islamic Law are based on the *Qur'an*. In addition, the *Sunnah* (the *hadith* and the example of the prophet) is used as a secondary source for further clarification and guidance. When the *Qur'an* and *Sunnah* leave an issue unresolved, Muslim scholars resort to *ijtihad* – the science of interpretations and rule making, where they can supplement Islamic Law with local customs. Naturally, scholars from different communities and schools of thought disagree in their *ijtihad*, which is unobjectionable as long as these scholarships are based on religious and linguistic knowledge and are conducted piously and in good faith. While Muslims are free to choose the interpretations most convincing to them, it is inevitable that these individual *ijtihads* are influenced by the patriarchal customs and beliefs of their surroundings. According to Dr. Aziza al-Hibri, professor emerita of Law at the University of Richmond and one of the leading scholars in Islamic law and human rights; medieval Islamic jurisprudence and the dominant schools in *ijtihad* adopted today, are largely influenced by the patriarchal traditions of their times. These patriarchal cultural assumptions became deeply rooted in *ijtihads* and Islamic jurisprudence to the point that

such patriarchal structures are inaccurately believed to come from the *Qur'anic* text itself. In addition, the free practice of *ijtihad* was restricted by authoritarian political establishments in order to preserve their political interests. As a result, the subsequent mainstream interpretations became based on authoritarian patriarchal interests and imposed by nation states. It is therefore evident that Muslim jurists are a product of their societies, where the central patriarchal concept that men are superior to women influenced understanding of *Qur'anic* texts. As such, these *ijtihads* are a product of their times and patriarchal circumstances, and need to be addressed and re-evaluated. In the words of Dr. Asma Lambrabet, a leading figure in revising Islamic texts from feminist perspectives; 'Islamic thought should evolve in order to redefine and rethink itself, and to make the necessary distinction between the spiritual message and certain interpretations that have frozen the text, occasionally suffocating its true message.'

As many Islamic scholars point out, the *Qur'an* clearly instates the principle of equality among all humans. In the *Qur'an*, God created humans from male and female, and despite the empirical differences among humans, the *Qur'an* regards them as equals and only ranks humans based on their moral choices and piety. God created men and women from the same soul, as guardians of each other in a relationship of cooperation not domination. However, while some specific verses at face value seems to be promoting male dominance, alternative interpretations are important to consider. For example, one the most controversial and most commonly cited *Qur'anic* verse to justify male dominance is the 34th *ayah* in *surat al-Nisa'*, which is most commonly interpreted as 'men are the protectors and maintainers' (original: *qawwamun*, other possible interpretations: advisors, providers of guidance) 'of women,' 'because' (original: *bima*, other possible interpretations: in circumstances where) 'they are superior to them' (original: *faddala*, other possible interpretations: have a feature that the other lacks) 'and because'

(original: *bima*, other possible interpretations: in circumstances where) ‘they support them from their means.’ The popular interpretation understood in light of patriarchal hierarchal traditions, as al-Hibri demonstrates, can be completely different once patriarchal assumptions are eliminated. In this case, the *Qur’an* was describing a specific situation observed at that time, where a man takes the responsibility of an advisory role if both these conditions are present; first if the man has an ability that a particular woman lacks, and second when the man is maintaining that particular woman, meanwhile the woman is free to reject the advice. Based on the rules of Islamic jurisprudence, when one verse is specific to certain circumstances, the more general principle of equality (outlined above) is to be taken as the general rule while the particular instance as the exception. It is important to note herein that this is only one example and there are numerous other cases where the dominant patriarchal interpretations are disputed by feminist Islamic jurisprudence scholars. While family law and personal status codes in Arab and Muslim countries restrict women’s rights and freedoms (e.g., in choosing a husband, guardianship/ *wali*, obeying the husband/ *ta’ah*, initiating divorce, dowry requirement, polygamy, marriage to non-Muslims, etc.), alternative interpretations of the *Qur’an* dispute these claims of male domination based on religious texts (see al-Hibri).

The mainstream interpretations of *Qur’anic* text that consider men superior to women are therefore not objective but subjective human interpretations heavily influenced by historic and geopolitical conditions. In addition, *Qur’anic* verses in many instances are revealed in very specific circumstances, and need to be understood based on contextual terms. For example, *surat al-Baqara* 282, is another of the commonly cited verses to claim male superiority in Islam. The verse, revealed in a business context, states that ‘when you enter a transaction involving a debt for a fixed period reduce it to writing and let a scribe write it down between you in fairness ... and bring two witnesses from among your men.

Should there not be two men, then a man and two women of the women you choose to be witnesses.’ If taken out of context, this verse could be interpreted to suggest that a woman’s testimony is not equal to that of a man’s. However, considering the specific situation of a business transaction and the larger context in which women at the time were not involved or experts in business affairs, this verse should not be taken as evidence that women are not equal to men in Islam. In fact, in another instance, the second successor to the Prophet, Umar ibin Khattab, appointed a woman to manage the affairs of a market in Medina. Therefore, verses of the *Qur’an* need to be taken in the contexts in which they were revealed, as the *Qur’an* takes the specific circumstances of the societal conditions into consideration. These specific verses are products of their times and contexts, and need not be forced onto different times and different contexts. Moreover, the *Qur’anic* verses need to be looked at in a wholesome manner and not taken in isolation from other texts and verses. In fact, the five main schools of thought in Islamic jurisprudence (*Hanafi*, *Maliki*, *Shafi’i*, *Hanbali*, and *Ja’fari*), formally adopted by Muslim countries, agree on four basic principles of Islamic law; it changes with time and place, must serve the public interest, should not cause harm, and may be discarded if its cause has faded. This is clear evidence that some verses which were revealed in specific circumstances should not be taken out of context and generalized as the rule for all times and places.

According to Dr. al-Hibri, the Islamic philosophy of change embraces gradual change, and is linked to the principle of *shura* where societal affairs are conducted in consultation. The Islamic philosophy of change is also linked to the important *Qur’anic* principle of no compulsion in the matters of faith. Gradualism, *shura*, and aversion to coercion are important Islamic principles that are most appropriate to advance the rights of Muslim women. Gradual stable change to the status and rights of

Muslim women is therefore achievable through Islam. Two of the agreed upon principles of Islamic law: rationality (*'illah*; when a reason for a law disappears, so must the law) and public interest (*maslahah*; Islamic laws must serve the public interests, including those of women) are important foundations for revising patriarchal laws and re-engaging in *ijtihad*.¹¹ As such, Muslim women's rights can be attained through these Islamic jurisprudential principles and requirements.

As al-Hibri points out, Muslims women tend to be religious, and would not react well to a western feminist perspective that is imposed upon them, therefore secular approaches to women's rights are not likely to 'liberate' Muslim women because people of faith will continue to want to follow their perception of the Divine Will. In addition, many scholars argue that there is no universal model of gender quality, and the West should not keep a monopoly on the topographies of modernity and truth. In this context, liberation and change must come from within the Islamic sphere, where Muslim women have a proactive and autonomous role in reform, re-reading of the Qur'an, and revealing the historical prejudices that colored the understanding of the *Qur'anic* message. In an environment of religious devotion, liberation must be rooted in the roots of the *Qur'an*.

Islam is a religion of peace in the fullest sense of the word. The Qur'an calls its way 'the paths of peace' (5:16). It states that God abhors any disturbance of peace (2:205). In fact the root word of Islam is 'silm' which itself means peace. So the spirit of Islam is the spirit of peace. The first verse of the Qur'an breathes the spirit of peace. It reads: In the name of God, the Most Merciful, the Most Compassionate. This verse is repeated in the Qur'an no less than 113 times. It shows the great importance Islam attaches to such values as Mercy and Compassion. One of God's names, according to the Qur'an, is As-Salam, which means peace. "Moreover the Qur'an states that the Prophet Muhammad PBUH was sent to the world as a

mercy to mankind.” (21:107) “A perusal of the Qur’an shows that most verses of the Qur’an (and also the Hadith) are based on peace and kindness, either directly or indirectly. The ideal society, according to the Qur’an is Dar as-Salam, that is, the house of peace” (10:25). Islam attaches great importance to peace. In fact, Islam cannot afford not to be in a state of peace because all that Islam aims at—spiritual progress, intellectual development, character building, social reform, educational activities, and above all Missionary work —can be achieved only in an atmosphere of peace and harmony. According to Islam, peace is not simply an absence of war. Peace opens doors to all kinds of opportunities that are present in any given situation. It is only in a peaceful situation that planned activities are possible. It is for this reason that the Prophet Muhammad (may peace be upon him) went to great extents to establish peace at all costs.

According to Islam, peace is the rule and war is only an exception. Even in defensive war we have to see the result. If the result is doubtful, Muslims should avoid war, even in a defensive situation. Stray acts of aggression are not enough for Muslims to rush into war. They have to assess the whole situation and adopt a policy of avoidance when war is not certain to achieve a positive result. This can be seen from the examples given in the articles of this section as was in the case of the battle of the trench. In this event there was clear-cut aggression on the part of the antagonists, who travelled as far as 300 miles from Mecca to Medina only to attack the Muslims. But the Prophet got a trench dug in order to prevent an armed confrontation and thus avoided engaging in a defensive war. Thus Islam is a religion of peace in the complete sense of the word. Every teaching of Islam is based on the principles of peace and avoidance. Any deviation from the model is a deviation from Islam and is due to misconceptions. We should, therefore, understand the ideology of peace given in Islam and base our actions upon this ideology so that peace will prevail in the world.

One of the social problems in the contemporary world is the social conflicts that arise from political, cultural, ethnic, racial, geographical, and religious conflicts. Nowadays, humans are tired of the heart-breaking, devastating and catastrophic struggles and conflicts, and are looking for a way to have a peaceful and non-violent society. While analysing the concept of peace and, in contrast, expressing all forms of violence, this article claims that religion provides valuable foundations for the culture of peace and the realization of a non-violent society. This article, of course, emphasizes the teachings of the religion of Islam. I will argue that the basic principle of Islam, whether in relations with Muslims or non-Muslims, is interaction, peace, tolerance and friendship, and that war in Islam is forbidden except for defence. In other words, the nature of war in Islam is a defensive one, not an offensive one. Given that a large part of the world's population consists of followers of the world religions, their view of concepts such as tolerance, peace, and reconciliation is extremely important. catholic theologian Hans Kung says: 'There will be no peace among the peoples of this world without peace among the world religions' . The number of people dying in war in recent years has been extremely high. Since the 1990s, millions have died in the Congo, Sudan, and other African countries, and hundreds of thousands in former Yugoslavia, Iraq, Yemen and Syria. The result is that more than 80 percent of the casualties are civilian, and the number of refugees and displaced persons has increased sharply. Therefore, the need for reconciliation, peace and tolerance is felt more than ever.

The key question here is that: what exactly do we mean by peace? 'The term is highly emotive, historical, and is often abused as a tool of political propaganda. To that end, he also points out that violence occurs in three modalities. The first modality is direct violence. Direct violence is manifested in various forms of intentional bodily harm, including killing, maiming, siege, and any other form of force to the body that causes harm and poses an affront to basic human needs. The second modality of violence is structural violence. Galtung

argues that this form of violence results from the presence of social structures whose cornerstones are exploitation and repression (1996: 198). Structural violence is manifested in acts that enable some actors in society to benefit from unequal exchange and the plight of the disadvantaged. Structural violence can be seen in social structures such as politics, education, religion, and media. The third type of violence is cultural violence. A society that does not respect the rights of others, a society that is racist, ethnic, monopolistic, ... is considered culturally violent. Peace is more than the absence of war. It is also 'the maintenance of an orderly and just society,' orderly in being protected against the violence or extortion of aggressors, and just in being defended against exploitation and abuse by the more powerful . Gandhi spoke of non-violence rather than peace and emphasized the necessity of overcoming injustice. Gandhi's meaning was deftly summarized by Jonathan Schell: 'Violence is a method by which the ruthless few can subdue the passive many. Non-violence is a means by which the active many can overcome the ruthless few'. Yet the word non-violence is 'highly imperfect' . Many writers distinguish between negative peace, which is simply the absence of war, and positive peace, which is the presence of justice. Peace can be slavery or it can be freedom; subjugation or liberation. Genuine peace means progress toward a freer and more just world. Johan Galtung developed the concept of 'structural violence' to describe of negative peace that have violent and unjust consequences . For Muslims peace is not merely the absence of war or organized violence. It is also the presence of justice and the creation of conditions in which humans can realize their full potentials. Human beings' nature is inclined to peace, and the violence comes because of how we were educated, not because of our nature.

Faulty education gets us disconnected from our compassionate nature. Wrong education describes humans as basically evil and selfish. That is the core of violence. Building a culture of peace is an urgent task for our present age so more than the past.

Culture of peace is contrasted with the culture of war and violence, and could be developed by education and enlightening people, especially the younger generation. The 1989 UNESCO international congress in order to encourage people to develop a culture of peace, acknowledged that 'The congress recommended that UNESCO 'help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights, and equality between men and women'. The UN call for peace education suggests that education in general is important for the establishment of a culture of peace and that specific sorts of peace education may be of particular importance. These include the expectation that children, from an early age, should benefit from education about the values, attitudes, modes of behaviour, and ways of life that can enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination.

The major world religions claim that their education systems teach peace. However, some people say that in practice history and religious education were used to promote war rather than peace. They point to the ethnic/religious conflicts in Burma, Sri Lanka, India, Sudan, Iraq, Yemen, Syria, Palestine and Israel, as well as the attacks on the Twin Towers of the World Trade Centre in New York on September 11, 2001, in the name of radical Islam, and subsequent attacks by Islamic extremists in Bali, Madrid and London. They argue that because religion is, and has been, the cause of so much violence and wars, religious education should be banned from schools and colleges in Islamic society. While after September 11 George W Bush expressed that 'Islam is a religion of peace', But Osama bin Laden¹ and his many followers had different view and believed that September 11 represented authentic Islam. In February 1998 Bin Laden remarked 'The ruling to kill the Americans and their allies-civilians and military- is an individual duty for every Muslim who can do it in any country in which it is possible to do it.' However, in this paper I take a very different view.

My contention is that, taught sensitively and in the right way, religious education can in fact be a force for good, peace, understanding and reconciliation. The vast majority of Muslims and Islamic scholars believe that nothing in Muhammad's life or in the Qur'an or Islamic law justify terrorism. There are many principles in Islamic teachings that provide a foundation for creative peace-making. In Arabic salaam is translated as peace and is considered as one of the holy names of God. Islam is a religion of universalism, tolerance, peace, and reconciliation. Islam teaches that life is sacred and that the believer has a duty to uphold truth and justice. Social justice is the core principle of Islam. Pursuing justice in the face of oppression and suffering is the personal and collective duty of every Muslim. But Islam is often misunderstood as a religion of the sword that justifies the use of violence to spread the faith; while the principles of nonviolence are not well developed within Islam. Concepts of peace are at the core of the Islamic teachings. The term salaam envisions a peaceful, harmonious social order of justice towards all without violence or conflict.

The primary principle in Islam is peace. Islam emphasizes on peace in communication with all Muslim and non- Muslim people in a society, and encourages its adherents to avoid war and violence. The Qur'an places limits on the use of force. The Qur'an acknowledges the right of retribution but states "those who forgive the injury and make reconciliation will be rewarded by God." (Qur'an 42: 40). There are many principles of peace in Islam, which are significant for creating the culture of peace that I shall point to some of them here: The first and cardinal principle of culture of peace is the acceptance of religious faith is optional. According to Islamic teachings, people are free to accept religious belief. Qur'an says: "Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And God hears and knows all things." (Qur'an 2: 256)

On this point, the Qur'an is unequivocal: "The truth is from your Lord, so whoever wills- let him believe; and whoever wills - let him disbelieve" (Qur'an 18:29). The message to non-Muslims is, "For you is your religion, and for me is my religion." (Qur'an 109: 6). These passages counsel tolerance and patience toward other faiths. Therefore, religious faith is a voluntary matter that individuals must choose freely and consciously and not compulsively. The message of such verses of the Qur'an is to respect dissenting beliefs and to recognize the freedom of others. This principle can in many cases prevent cultural violence and contribute to the realization of a culture of peace. The second principle in creating a culture of peace and a non-violent society is Islam's emphasis on peace as the primary law and non-violence. God invites people to peace: "Allah invites to the Home of Peace, and guides whomever He wills to a straight path". (Qur'an 10: 25)

That means: But if they incline towards peace, then incline towards it, and put your trust in Allah. He is the Hearer, the Knower. Moreover, except in limited cases, it does not permit the use of force. Although the Qur'an recognizes the right to retribution its adherents, it is also a reward for forgiveness. So in ash-Shura it says: The retribution of a bad action is one equivalent to it. However, whoever pardons and makes reconciliation, his reward lies with Allah. He does not love the unjust. (Qur'an 42: 40).

وَجَزَاءُ سِيئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

The occurrence of aggression. "And fight in the cause of Allah those who fight you, but do not commit aggression; Allah does not love the aggressors" (Qur'an 2: 190). The principle of proportion. "Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you. And be conscious of Allah, and know that Allah is with the righteous" (Qur'an 2:194) Observe the necessity. "And fight them until there is no

oppression, and worship becomes devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors” (Qur'an 2:193). Adherence to human principles and values. This principle is so important in Islam that even if the enemy becomes cowardly, it does not endorse the deviation from human values. So after the conquest of Mecca, the Prophet of Islam said instead of revenge and bloodshed today is a day of mercy. Therefore, the distinction between aggression and defence must be distinguished; aggression is unlawful but defence is permissible under certain circumstances. The Qur'an has even forbidden Muslims from re- preaching.

“Do not insult those they call upon besides Allah, lest they insult Allah out of hostility and ignorance. We made attractive to every community their deeds. Then to their Lord is their return, and He will inform them of what they used to do” (Qur'an 6:108).

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لَكُمْ هَلْ أُمَمٌ . عَمَلُهُمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

In his defensive battles, the Prophet of Islam best practiced human and moral principles, even treating his most vicious enemies with humane behaviour. During the Hunayn war, he granted the majority of captives mercy and returned their property to them. In the conquest of Mecca that some Muslims used to chant that today is the day of vengeance, but the Prophet said to them today is a day of mercy, then told the people of Mecca and the leaders of their war, you are all free and there is no worry for you. The Prophet of Islam during the wars never deprived the enemy of drinking water. In the Kheybar battle he was strongly opposed when he was offered the opportunity to close the waterway or poison the drinking water in the fortress, and forbade the spread of poison in the city of enemies and in general everywhere. During the war, the Prophet said: Do not kill women, children and the

elders and do not burn palm trees and crops. Imam Ali (PBUH) also commands his soldiers: Never start a war with the enemy unless they start, do not kill the fugitives, do not attack the wounded, don't go into their homes, don't attack women, and don't scold anyone. The teachings of Islam invite people to live a peaceful life based on theism, justice and purity. Therefore, peace in Islam is an eternal constitution. Even the nature of war in Islam is a defensive one, not an offensive one, because the principle of Islam is peace and coexistence, not conflict, violence and war. In many verses of the Qur'an, God has allowed Muslims to fight only for defence. Therefore, war in Islam is a secondary principle, not a primary one. The third principle in creating a culture of peace and a non-violent society is to pay attention to the spiritual self-awareness inherent in our human nature that can move people away from violence. Human nature has a tendency for peace and friendship. Enjoying compassion, and love for others is part of our human nature. Violence is not our nature. Basically, non-violent relationships can bring us closer to our nature and help us connect and return to what is truly a pleasing way of life, one that contributes to one another's well-being and comfort. Human nature tends to peace, and not violence; violence comes from how we learn, not from our human nature.

The Islamic teachings attempt to invite people to global peace and a peaceful life on the basis of theism, justice and piety. So, in Islam peace is an immortal and primary law. Lo! Allah loved not aggressors." (2: 190). This interpretation of peace which is based on Qur'anic teachings can develop a widespread peace around the world and terminate conflicts in many places. "Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best who has strayed from His path, and who receives guidance." (16: 125)

In spite of these principles of peace in Islamic cultural heritage, we question the reason behind the violence in some Islamic societies; violence in various dimensions of direct or structural violence or cultural violence. To respond to this question, I would say that since there are many types of interpretation of Islamic doctrines from different points of view, and within different Islamic communities, hence, we are faced with the conflicting voices in some fields. However, we should not forget that there are conflicting voices within other religions as well. "The problem lies with the way religion is understood and practiced. It must be stressed at this point that the problem is not with religion per se. It is not the philosophy or the doctrines, it is not the practices or the rituals, which are the issue. Rather, it is our interpretation of religion which constitutes the problem. It is the meaning we attach to certain doctrines and rituals which creates difficulties. Over the centuries, most adherents of most of the faiths have developed an exclusive view of their particular religious tradition. God is seen as the God of their particular group.

Truth and justice, love and compassion, are perceived as values which are exclusive to their religion. The unity that they seek is invariably the unity of their own kind. Their religion -they are passionately convinced- is superior to other religions. This Islamic theory of peace culture is misused in some Islamic societies because of poor knowledge of Islamic teachings or due to wrong education. And there are different interpretations of religion and its foundations among Muslims and there are also misunderstandings of Islamic teachings. There is no question that the problem is not with the essence of Islam but with the problem of understanding and interpreting Islam. As a result, people are drawn into violence, war and strife because of some misunderstandings and misinterpretations of Islam's teachings. One of the main causes of misunderstandings and misinterpretations of the Islamic teachings, is Fundamentalism, and the avoidance of rationality. The use of reason in understanding, and interpreting religion, has always been the subject of serious disputes among scholars

throughout the history of religion. As a result of Fundamentalism, and the avoidance of rationality in the religious teachings, the individual has adopted a religious exclusivist approach and considers himself just and salvable, and that all other religions are void and misleading. One prominent example is the idea of Salafist religious exclusivist. There is no doubt that education in any society can play a key role in human development and consequently in the growth and development of that society. Education in any society will play an important role in the cultivation of knowledgeable people and in the development of culture, social order and cohesion, the development of civic institutions and thus the development, progress and excellence of society. The human factor is the most important factor in the development, growth and development of a society. Therefore, in our age of information explosion, education can be the most effective factor in solving political and social challenges. It is so important that some social science experts have said that without cultural and social development, economic development would not be possible. Experts believe that “the spread of education around the world is not due to functional requirements, and not because of labour market demand, but because of the world-wide citizenship process and the democratic belief that the development of education is a component of civil society’.

My definite suggestion for the realization of a society free of violence and a culture of peace is primarily to teach peace discourse in society. It has to become a public culture. The discourse of peace must be incorporated as an approach to the educational system. As a matter of fact, some countries have incorporated the discourse of peace into their educational system literature. From kindergarten and elementary school to university level, where there should be a department of peace and conflict resolution. To avoid conflicts and violence in societies on the one hand, cultural and religious pluralism must be accepted, interactions and friendship must be pursued, and on the other hand to reject exclusivism. Religious tolerance, which is based on the teachings of Islam must be followed. We must learn to embrace

cultural and religious pluralism on the one hand, and pursue interactions, friendships and rejection of exclusivism on the other hand to tolerate dissent.

In our time, there is an urgent need for good philosophical arguments for religious toleration in the encounter with religious diversity. They might reinforce settled habits of toleration and justify teaching toleration to people in society. The Kantian response to religious diversity is the view that all religious claims are on a par with respect to truth, because all teach the same thing or make the same claim. Kant distinguishes between ‘pure religious faith’, which is ‘a plain rational faith which can be convincingly communicated to everyone’, and ‘historical faith’, which is intimately linked with particular historical forms. The essential content of the former, of pure religious faith, is the understanding of all moral duties as given by God. Kant held that this content -the claim that all moral duties are given by God- is present in all particular religions. Therefore, Kant maintained that the fundamental religious claim, the ‘plain rational faith’ is always and everywhere the same. This fundamental religious claim is discoverable and justifiable by reason alone, unaided by revelation, scripture and the like. The Kantian strategy has two essential parts: one is the reduction of all religious claims to a single fundamental claim, and second is the view that the claims of all actual religious communities bear approximately the same relation to this fundamental claim. ‘They are all concerned with salvation/ liberation/ enlightenment/ fulfilment...’. Kant’s position is the view that the major world religions relate to the Ultimate Reality, in different ways. There is no public evidence that any one religion is unique or superior to others and thus has closer access to Ultimate Reality. Christianity is simply ‘one paradigm of the divine-human relationship among many others,’ and thus ‘arguments for the absolute-ness, superiority or uniqueness of Christianity become difficult if not impossible.’ John Hick, a contemporary advocator of a broadly Kantian strategy on religious diversity holds that there are indeed genuine differences and (at least apparent) incompatibilities

among the claims of different religious communities. He divides these differences into three categories: incompatibilities with respect to historical matters, quasi-historical or trans-historical matters, and the ways of conceiving and experiencing religious beliefs. Hick holds that these incompatibilities that different religions claim are not important in religious regards.

Chapter V

Conclusion

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‘Discovering meaning in life isn't easy in challenging times. Yet, such times might present the best opportunity to do just that’. Malala Yousafzai had a difficult journey filled with uncertainty. The youngest person to receive a Nobel Peace Prize, Malala fought for better education for girls in her home country of Pakistan. She attended school when the Taliban seized control of her town in 2008. The fundamentalists threatened severe punishments for anyone disobeying their regime, which, among other things, banned girls from going to school.

Malala promptly left school at the age of 11 and waited for the moment when the girls' schools would reopen. When that time eventually came, Malala was already starting to engage in activism. And several years later, she stepped up as an advocate for all Pakistani girls and their right to receive an education. Unfortunately, this made her a target. As she was returning from school one day in 2012, a masked gunman shot her in the head. Luckily, Malala survived and, after a lengthy recovery, came back with strengthened resolve. She and her family moved to the U.K. and Malala established a charity to empower girls worldwide to pursue their dreams.

In 2020, Malala graduated from Oxford University with a degree in Philosophy, Politics, and Economics. She owes her achievements to her desire to succeed and the dignity with which she overcame adversity and uncertainty. Today, Malala is an inspiration to students worldwide who face struggles in their lives. And the good news is that the strength she's displayed sits in all of us.

People often seek out positive solutions to uncertain situations. Malala's activism gave her efforts meaning and provided her with the inner power to move forward. Finding

meaning in what you do is crucial in staying motivated. This especially goes for struggling students and for all of us in uncertain times, like living through a global pandemic. A little over a year ago, Malala Yousafzai was awarded the 2014 Nobel Peace Prize along with another children's rights activist. Yousafzai was awarded the prize, at age seventeen, making her the youngest awardee ever, for her work promoting and advancing girl's education first in the Swat Valley of Pakistan and later internationally.

Right next door to Pakistan, Afghan girls are also fighting against the odds to secure educational opportunities. Aziza Rahimzada is a fourteen year old Afghan activist who has been nominated for this year's International Children's Peace Prize. Rahimzada lives in a refugee camp located in a poor area of Kabul made up of internally displaced persons from surrounding provinces. She started classes for other refugee children in her camp and empowered them to voice their opinions. Moreover, she worked with Afghani officials to obtain a water pump for the families living in her camp, leading some to call her the "Afghan Malala." Aziza follows in the footsteps of other courageous Afghan women and girls who have fought for access to education, including by creating a network of underground schools for girls during the dark days of the Taliban regime, which prohibited girls' education.

Despite the advancements of education in Afghanistan since the fall of the Taliban, children, particularly girls, still face many challenges in obtaining an education. In Afghanistan, an estimated 3.3 million children, the majority of which are girls, are not in school. Only 21 percent of girls finish primary school, and there are 71 girls to every 100 boys in primary school. Afghanistan has struggled nationally with education, around 50 percent of schools lack basic tools like buildings, textbooks, and teaching materials. Furthermore, a number of schools are overcrowded with many operating on a shift

schedule (some students come in the morning and others come in the evening). The female literacy rate remains low at an estimated 24.2 percent. Girls' education has clear benefits, first and foremost for girls themselves, but also for a variety of development indicators including improving the economy, decreasing poverty, and reducing extremism. Aziza's efforts to improve the lives of both the children and families in her community highlight the rippling effect that investing in girls can have.

Investing in women and girls is critical to prosperity and peace in Afghanistan and, as I have discussed elsewhere, is central to sustaining the goals, which the United States has fought for there since the September 11, 2001 terror attacks. With President Obama's announcement that the United States will maintain 5,500 U.S. troops in Afghanistan—rather than reduce it to the smaller 1,000 embassy-based force—the administration should redouble its efforts to support the work of women and girls like Aziza who themselves are leaders, building sustainable, local solutions. Last spring, I hosted a CFR Roundtable for Tina Tchen, the executive director of the White House Council on Women and Girls (and First Lady Michelle Obama's chief of staff), who announced the launch of Let Girls Learn, which supports community-based programs to eliminate the barriers to education for girls, and serves as an example of an effective strategy for the United States to pursue

In addition to supporting girls' education directly in Afghanistan, the United States can support the Afghan government in improving the security environment, including by training Afghan women for jobs in the Afghan National Police, which could help prevent the kinds of attacks on female students, schools, and teachers the Taliban has carried out. With the 2016 U.S. presidential campaign upon us, candidates should be

asked to address their plans for supporting girls' education globally—particularly in places where girls have been denied equal access to schools such as in Afghanistan given its importance, not just for gender equality, but also for security and stability. Of course, women throughout the world face a range of challenges, and none more so than in the developing world. Levels of education, health care and political representation can be dauntingly low, and discrimination and sexual violence are all too frequent.

One of the most prominent cases of a country struggling with the competing dynamics of development, modernization, religion and tradition is indeed Pakistan, the sixth most populous country on earth. The World Economic Forum ranks the country as the least gender equitable in the Asia and Pacific region. The 2012 annual report from the Human Rights Commission of Pakistan details many challenges women there face, including being 'attacked and killed on account of asserting their rights to education, work and generally for choosing to have a say in key decisions in their lives'.

In 2012, UNESCO stated that Pakistan showed the least progress in the region educating low-income girls: "The poorest girls in Pakistan are twice as likely to be out of school as the poorest girls in India, almost three times as likely as the poorest girls in Nepal and around six times as likely as the poorest girls in Bangladesh." (For additional comparisons between countries and groups within the same country, see the World Inequality Database on Education.) Even when there is the possibility of enrolling in a school, actually doing so can be downright dangerous. In June 2013, militants blew up a bus carrying female university students in Quetta, the capital of Pakistan's southwestern Balochistan province, and the school has since been shuttered. And Malala the Pakistani schoolgirl and education advocate who was shot by the Taliban for her views addressed the U.N. in favor of free,

mandatory education around the world, adding that she was focusing on women because they are suffering the most. Pakistani women who want to contribute to the economy face other barriers as well. A 2012 World Bank report details the difficulties they face gaining access to capital due to social constraints needing permission from a male to even qualify for a loan, for example. According to the study, 50% to 70% of microloans given to women in Pakistan may actually be used by their male relatives. For further information on these types of obstacles, see the paper ‘Gender-Specific Barriers to Female Entrepreneurs in Pakistan: A Study in Urban Areas of Pakistan’. And even something as basic as using public transportation presents a challenge, according to the International Labour Organization.

As Malala grows up, her passion for women’s rights strengthens. She begins making radio broadcasts and writing articles of her own, in which she argues for equal rights and universal education. When she visits Islamabad as a teenager, she sees a proud, thriving city full of women with careers and equal rights. Women’s rights, she realizes, aren’t just important because they’re morally correct—they’re important because, just as Jinnah said, they’re *valuable*: they contribute to the good of the city and to the good of the country.

In the end, Malala’s enthusiasm for women’s rights proves too powerful for the Taliban to fight. Though they send a soldier to assassinate Malala, the assassination attempt fails. Moreover, Malala continues to denounce the Taliban and support feminism (though she doesn’t call it this) even after she nearly dies and her near-martyrdom gives her a global platform for her views.

Allah (SWT) has created both men and women without subordination of one another. Islam has ensured gender equality and women’s rights in every sphere of their life. Islam has guaranteed rights of men and women in an equal degree and there is no discrimination between men and women. But due to the prevailing socio-cultural norms and practices in

Bangladesh sometimes the guarantee of Islam do not get translated into tangible actions. Islam is the religion which liberated Muslim women by ensuring equal rights to them in comparison to their male fellow. There are some misconceptions prevailing in Bangladesh regarding women's rights in Islam. Sometimes Muslim women themselves falsely knew that they are backward and oppressed by their religion. Some make great mistake in presuming that all conduct and practices of a Muslim are connected to Islam. The prime object of this study is to pick out how rights of women are ensured in Islam. This study concludes with an allusion that women are not subordinate of men and indicate an avenue to identify properly women in the light of Islam. This research is actually qualitative in nature where only secondary data has been used. Analytical method was also used in this research. Data has been collected from various books, journals, holy Qur'an and sunnah (tradition) of the Prophet (peace be upon him). This research finds that Islam does not deprive the women rather ensuring proper rights, dignity and status but due to lack of proper Islamic knowledge and awareness and sometimes to dominate or neglect some misconceptions prevailing in Bangladesh. To eliminate prevailing misconceptions regarding women rights in Islam proper Islamic knowledge and awareness of the women is essential. The core implication of this research is that it will play a vital role to eliminate prevailing misconceptions regarding women rights in Islam and to ensure the rights, dignity and status of women as given in Islam. This study will open a new avenue for scholars who will be able to contribute their knowledge and wisdom to ensure the position of women as given in Islam. This research includes only those rights of the women as guaranteed by Islam and it does not include constitutional rights or other rights ensured by the existing laws of the country.

Some verses of the holy Qur'an speak of a preference of man over woman such as 2:228, 4:34 and 43:18. One can ask whether man and woman have the same essence or whether man has certain characteristics that make him own a different and superior essence.

How have exegetes understood these verses through history? Research on more than 100 classical and contemporary Shia and Sunni exegeses demonstrates that understanding of these verses was constant for centuries but was subject to evolution in the twentieth century. In this evolution, the inferiority of women in earlier exegeses was largely replaced by exegeses that provide respect and reverence for women. This change in understanding of the verses has been undoubtedly influenced by improvement in the cultural, social and economic situation of women in the twentieth century. A finding of this research is that some Qur'anic verses have the potentiality for different, and sometimes contradictory, understandings. On the other hand, the cultural and historical frameworks of the exegetes have played a crucial role in their understanding of the Qur'an. Therefore, understanding and interpreting the Qur'an is a dynamic process that should be reviewed according to the needs of the time.

The Quran, the holy book of Islam, indicates that both men and women are spiritually equal. The Quran states: "Those who do good, whether male or female, and have faith will enter Paradise and will never be wronged; even as much as the speck on a date stone."(*Quran: 4:124*). However, this notion of equality has not been reflected in several laws in Muslim-based institutions. The Quran does not specify gender roles for women, but Islamic practice does. This is partially because men and women are at times allotted different rights and cultural expectations. *Hadith Sahih Bukhari (9:89:252)* states that, a man is expected to be the 'guardian of [his] family,' whereas a woman is expected to be the "guardian of her husband's home and his children. In some Muslim-based countries, women are legally restricted from practicing certain rights.

As a Cultural Activist we expect women to have Equality and justice have consistently been encircled by issues and summoned by politics and law. Women like Mernieth has been leader of the framework since 3000 BCE and even today women and men together rule over innumerable individuals too, yet this is not similarly spread all through all

the networks of the world. There is likewise an comparison of statistical information dependent on the census of 2011 of Muslim people in India contrasting it and reality which exists in the Indian culture and in nations who has lion's share of Muslim populace inside with the provisions of Indian laws and Muslim personal laws.

A 'right life' is achieved at the point at which one has rights throughout his life. Each human is brought into the world free; liberated from duties, allowed to pick their method of living and any individual who meddles in their opportunity full life and ties them without their free will and command them, on purpose of making themselves better over the other, parting endlessly the delight and respect of other's life for their own delight, is the person who indeed shouldn't merit the 'Right life'.

Women constitute almost half of the population of the world. Muslim women are the most backward in our modern society. Education is the true way for helping the Muslim women out of their economic misery. The history of Muslim women's education in India can be traced down from Muslim period, British period and after independence. During the Mughal period, the women of etiquette family were being educated. Whereas in the British period the entire Muslim community specially the women lagged behind educationally. After independence, Muslim women were made a considerable progress in education. Muslim girls going to schools and colleges also increased slowly but steadily. Muslim women are also changing slowly in our society. But still some barriers like lack of good quality schools and hostel facilities for girls, are responsible for the low level of educational attainment among Muslims women. So, Muslim women's education was also not satisfactory after independence. But it is also true that the Muslim women have a strong desire and enthusiasm for education. The Constitution of India grants the right to Equality and Right to Freedom of Religion and Protection of Interests of Minorities in regard to educational right. But certain

Muslim women feel that they are deprived of such advantage and are still lagging behind in all aspects of life as compared to the majority groups. This paper highlights the progress of education of Muslim women in India since independence along with the possible solution to empower them through education.

Malala Yousafzai is a young activist mainly fighting for female and kids education. She was only sixteen when she gave her famous speech in front of many UN members for kids education. Malala Yousafzai is a young activist fighting for female and kids education. She was only sixteen when she gave her big speech in front of many UN members for kids education. Malala main claim is for children and women's education. Malala supporting argument is the taliban does not agree with children and women education. Malala speech strengths is she talks alot about her story from experiences.

The right to education is one important fundamental justice that everyone should have, but most times that right is denied. There 's many reasons why people, states or countries may not take education seriously. Pakistan is one country that has the most curtailment on education towards women. Malala Yousafazi became a young activist, she stood up for her people in Pakistan to restore the rights of education to women. Her journey began when she was just the age of fifteen; she was shot on her head near the school bus by the Taliban in 2012. After her surgery recovery, she addressed a speech to the youth in New York on July 12th. In 2013, Malala and her father co-founded the 'Malala Fund' in supporting young girls like her. Malala accepted the Nobel Peace Prize on December tenth, 2014 with Indian children 's rights. She bravely continues to work hard and strive for education justice so that, one day, every child will receive an education.

- Right to maintenance

- Right to equal pay
- Right to dignity and decency
- Right against domestic violence
- Rights at workplace
- Right against dowry
- Right to free legal aid
- Right of private defense

Indian Law protects women very well. These 8 most common yet basic Rights of women should be known by every Indian woman. A person who knows law, doesn't need any weapon. Law itself is his weapon which makes him the most powerful person. Awareness about your rights makes you smart and just. Only if you are aware of your rights, can you fight against any injustice meted out to you at home, at the workplace, or in the society. 'Don't be oppressed, know your rights and claim them because when one woman stands up for herself, she stands up for all the women'. So when women start to experience all these rights Malala's views will come true .

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