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Women's Rights in Pakistan: Impact of Religious Beliefs and Practices and Its Implications

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ABSTRACT

This paper reviews the existing literature that examines the impact of religious beliefs and practices on women's rights in Pakistan. To address this research, we have selected 106 articles across the nations and scrutinize 87 papers from the literature based on religious beliefs and selected areas. The selected areas include health care, financial dependency, education, and employment. Moreover, this study addresses the religious beliefs and practices, like the concept of "wali" and other instructions, in light of the Holy Quran. However, the women in Pakistan are facing many challenges such as honor killing, harassment, domestic violence and physical abuse, etc, which have now been addressed by providing police helplines and a policy framework. Furthermore, the social and cultural norms in Pakistan have a significant impact on women's rights, which has been thoroughly discussed. The findings reveal that the Family laws' gender-stigmatizing and religiously restrictive framework encourages violence and discrimination in society. While interpreting and enforcing women's rights to equality, this idea offers a framework acknowledging the coexistence of religious ideas and does not diminish religion or other beliefs. The role of the power elites affected by religious values and practices would be the true change and method of execution, even while there are legal channels for complaints and strategies through monitoring and evaluation procedures.

Keywords: *Religious Beliefs and Practices, Honor Killing, Harassment, Domestic Violence and Physical Abuse, Violence and Discrimination*

Introduction

In the last Census of Pakistan 2023, it is reported that there are 241.49 million people in Pakistan, of which 48.51% (116.14 million) are women. This is slightly lower than the 2017 Census where women made up approximately 48.76% of the population. In Pakistan the sex ratio is approximately 106 males to every 100 females, which is male biased. This gap is much larger than the average for the world of 101 males per 100 females. It is essential to gain a brief understanding of fundamental concepts and terms to eliminate ambiguities that some of the terms used in this paper may cause. Gender, Equity and Equality are often used interchangeably to discuss women issues. The term 'gender' is used to indicate the social differences, norms, and relations between men and women, as they are acquired, cross-culturally diverse, and applicable across cultures (Rossi, 2024). Gender is not a binary (man-woman) concept, but an inter-relationship between women and men (Brewis, et al., 2024). Feminists use the term to emphasize that the domination of women is not only a consequence of opposition between men and women (Szocik, 2024), but is also attributable to their different social identities. The term 'gender equity' is specifically about the rights, needs and priorities of men, women, boys and girls (Allen, 2023). It means providing the right resource

and services to people based on their needs, gender (Molefi et al., 2024). Gender equality is a more comprehensive concept that includes all types of socio-economic, legal, constitutional, civil and gender rights. It calls for the elimination of discrimination and the gender gap. Hence, the various points of inequity between genders can be diminished. This definition is an attempt to minimize the disparities and the differences in opportunity for both genders, and create a "fair and just" society (Iqbal, K., & Asim, M. (2024). This paper aims to analyse the religious perception and practices in Pakistan which are the primary obstacles in the way of effectively implementing a comprehensive approach towards women rights. In particular, investigate the historical context, the main backgrounds of women's problems today, the procedure of Islamization in Pakistan, the neo-modernists' debate about a clear demarcation between the norms of religion and those of the state in the local context, and the different customary traditions that are used to marginalize women in Pakistan. In conclusion, the implications of the theoretical debate about Pakistan's religious nationalism for policy issues have now been outlined. Finally, any relevant actions that need to be taken. In conclusion, this study offers a fresh insight into the continued advancement of women rights both in the face of the continued struggle for religious reforms in the Pakistani context. The significance of this study is due to the special environment of Pakistan as compared to the other Islamic countries, particularly in the first and second world. Historical background of the rights of women in Pakistan It is very important to put the issue of women rights in the right perspective in Pakistan's history. The debates on Muslim women rights were in full swing during the freedom movement and resulted in a fierce rivalry between the Muslim League and the Indian National Congress, as well as a coercive partnership under the name Hindu Mahasabha (Ahmad et al.2024). This was a paradox, but, as with all empirical disputes, it had a great deal of "stuff" and much more than one person and one organization. Various factors were responsible for the development of the law and status of women in the area which is now Pakistan; these were not uniform in the territory (Hussain, 2024). Women's conditions have been shaped by classes, religions and ethnicities, and their individual commitment, as well as their ability to struggle. The situation of women rights in Pakistan thus represents a synthesis of history, and this historical synthesis makes the process of attaining the overarching objective of women's emancipation a daunting task (Nagesh et al., 2024). The special interest shown by certain researchers necessitates both careful interrogation and an exposition of facts along with some post-fact analyses. There were considerable changes in the status and rights of women in Islamic law when Pakistan came into being. Muslim Personal Law was the first law of the State on personal status (Ali, 2021). Under the Oudh Intestate Rules (2025), however, Women received less than one-third of the share of their father's or husband's intestate estate. The law made frequent changes and reforms, and divorce, marriage and inheritance were increasingly being codified. Women played an active role in many spheres of the society such as the strong campaign for Pakistan, which led to the changes in many laws accordingly (Abbasi, 2024). Over 80 laws, including those of the constitution, have been discussed and modified in terms of their ideology to suit the needs of an Islamic state. This is the context of the history of women in Pakistan (Mumtaz et al., 2024). The stories of the rights of women before and after independence thus vary significantly. In Pakistan, religions are not officially promoted. Religious beliefs and practices in Pakistan are not officially promoted. The role of religious beliefs and practices in Pakistan have a great impact on the perceptions of the importance of women rights in Pakistan. Sunni Islam is the state religion of Pakistan and there are a significant number of Shia Muslims in the country

(Anjum et al., 2021). As the legal framework is mainly derived from Islamic laws, it is crucial to understand the place of women in Islamic societies, i.e., their roles, responsibilities, rights, and status as per the tenets of Islam (Rahman, 2024). Islam's main messages are gender justice and equality of treatment between genders and the Quran offers plenty of evidence throughout (Begum et al., 2024). Ideally, there should not be different interpretations regarding the gender roles and responsibilities of women across faith communities and cultures, but varied interpretations do exist (Al-Rahman2024). In some circles, religious leaders may be conservative, while in others they may read into the Islamic texts to find provisions for improving the rights and status of women. The former believes in using religion to maintain the status quo, while the latter wants to use religion as a means of change (Vedula & Agrawal, 2024).

Each region of Pakistan has its distinct socio-cultural norms and values, with the socio-cultural fabric being composed of people of diverse ethnic groups and prevalent values and norms in each region distinct. Culture can be an empowering or discriminatory force (Rehman et al., 2024). There are several cultural and tribal practices that are not compatible with Islamic beliefs and these practices still exist in Pakistani society that negatively impacts the health of women (Nath & Dwivedi, 2021). Traditionally, the position and status of Pakistani women were based on values and practices of the local population and religion. They have been battered and continue to be battered for their right to be treated as equal citizens. Moreover, religious teachings and values are different across different regions of Pakistan; in this context the teachings of Sunnis become dominant in the Southern regions as compared to Shia in the regions of Karachi, Thatta and Hyderabad (Habib et al., 2024). Islamic Law and Women's Rights Islamic law has a number of specific provisions on women's rights. Firstly, there are protective measures like forbidding female infanticide, calling a daughter a blessing, and the mandatory provision of monetary support for wife and children at marriage. Second, it puts limiting conditions on women in issues of marriage, divorce, and inheritance under certain conditions (Nawaz et al.2021). Each of these is discussed below, and the emphasis is placed on the influence of women's social reality and the effect of each of these, past and present, has had on women's autonomy and decision making. These interpretations of Islamic law conflict on several matters such as the character traits of a wali, when guardianship is given and taken away, whether a woman has to return to her wali for consent to marriage and what can cause her to lose guardianship status (Wardi et al., 20240.). While addressing these issues, this report places these topics in the dual contexts of cultural practices and social change within Pakistan and the theoretical and practical implications (Hussain et al., 2023). The working paper and this final report outline the nature of the transformations in the workings of Islamic law over longer, and shorter, periods of time over the past eighteen centuries and more. It has been used in different geographical settings and has frequently been read and interpreted in the light of the most recent legal developments, often with a focus on women's rights, in Muslim settings. Therefore, Islamic law has long been observed in accordance with the needs to safeguard the rights of women. Such an application is, however, quite different in each country and in each region. In addition, the working papers and this final report demonstrate that Islamic law is interpreted and applied in many different ways in the modern world across the globe. Overall, it seems there is a conflict between the operation of the traditional settings of Islamic jurisprudence and the modern legal requirements, which are based on Islamic law, in all countries and regions (Muhtar et al., 2024). The interpretation and implementation of religious laws. The bitter

reality of the oppression of women in Pakistan is due to the interpretation of our religious beliefs and practices. Given that laws are technical interpretations of customs, beliefs, values and practically accepted norms, we as a nation have not been able to fight our religious biases in beliefs of maintaining status quo and neglect of the religious component due to fear of revolt (Razzaq, 2022). As a result, there are a number of different understandings of religious texts which have led to substantial disparities in women's rights. These are upheld by judges, jurists, and a plethora of cultural brokers. These opinions can be traced in the understanding of piety, of worshipping the genitals, of guardianship, and must be disbelieved. To preserve the patriarchal dominance, mainstream male scholars have applied fabricated readings into their religious narratives and created authority (Mubarak, 2022). The gap between legal rights in theory and in practical terms, based on inconsistent compliance with the law, is the result of selective implementations, disregarding the inconveniences female rights bear. Convenience as discretion in judicial interpretation of law, along with facilitators, which facilitates the acquittal of the guilty, has been a reoccurring theme and is directly opposite to unequivocal interpretations, thus sidelining the actual problem. This division and disparity in the formal rights and reality are not only applied in theory but also applied in family laws. So, in our layout, we have two competing traditions of divorce, delivered through courts and extrajudicial processes: our suspicions that there are differences between "informal" and "formulated" rights. Policy and advocacy aimed at legislative and regulatory change, judicial education, and greater resources in general for law and order — whether for judges, police or human rights groups — are intrinsically limited if they are seen as an end in themselves. Women in Pakistan faced a number of challenges. There were several challenges facing women in Pakistan. There are several issues which women in Pakistan have to tackle. This situation and its consequences are complex and interrelated because of its religious, cultural, socio-economic and legal aspects. The socio-political ideology of the state religion of Pakistan, governmental and non-governmental reports and scholarly writings at the same time fail to meet the requirements of prevention of discrimination, erasure of the debt of both the state and institutions as well as the confidence of women in laws openly declared for their protection, especially in divorce. The females used to face a lot of hardships when they get divorced, divorced by Khula and separated (Bukido, & Aminah, 2024; Habib et al., 2024), financially dependent and losing custody of their children.

The legal and policy framework at the national level also shows the discrepancies between good intentions and less effective legal measures, which are advantageous to women. Access to justice and freedom from discrimination is significantly hindered by religion, culture and social norms (Ahmad et al.2024). When the women try to access to legal justice, they are shamed by society. All family laws are predicated by honor, and no woman can be able to negotiate her rights to decision making, self-defense, and economic independence in a formal manner (Squires, 2024). Women, even if they break taboo, still have to face huge economic obstacles and only a small percentage of women manage to be economically independent; most women compromise themselves to get over it. In terms of economic independence, women are less empowered and unable to go to court due to financial constraints (Bukido & Aminah, 2024). No legal aid system, a woman's values are considered to extend from her family, she has no right to seek a way to the formal way of access, where she is still a burden to her husband's values. Although there are numerous laws in favor of women, these societal norms are still dominant as a result of the icon of honor (Artan, 2024). In addition, some discriminatory laws which are practiced in Pakistan make the situation deadlocked for most

of the women, such as laws on inheritance, marriage, guardianship etc. The culture and tradition governing the social ecosystem also adds to the instability of the environment, and it is utilized to establish a cultural imperative of women to be inferior and deficient through religious norms (Akbar, 2023). The cultural norms controlling society are reflected in various aspects of legislation. Domestic violence is not a crime and women suffer from domestic violence in their daily lives but don't meet the international standards. Early marriages are common, and there is even child trading at the borders. There are several barriers between a woman and her access to formal as well as informal channels of justice (Lazarus, 2024).

Legal and Policy Framework The section highlights the legal and policy landscape pertaining to women rights and gender equality in Pakistan. It gives a comprehensive explanation of the basic rights that are being protected and elevated for women and explains with examples how the international obligations and constitutional provisions have been incorporated. (Naseem et al., 2021) Moreover, cybersecurity based on the recent cyber threats and blackmail, helpline numbers in case of domestic violence and harassment have also been provided to make the women strong. This section elaborates on interventions via legislation, including amendments and specific legislations which have developed in response to the issues of women. It is also proposed to incorporate legislative and policy level reform that has been introduced through international human rights conventions. The paper explores the secular identity of Pakistan and the fact that there is a parallel judiciary system that runs under the auspices of religion, particularly women's rights as per Islamic law (Ishfaq et al., 2014). This section covers a wide area of the law, common to men and women. However, the paper underlines different interventions made for the protection and uplift of women as a marginalized and vulnerable group. The application of the laws through the judiciary at different administrative levels is discussed, and the fragmentation of laws being enacted often reflects an amalgamation of religious and customary norms. The socio-legal societies in Pakistan and the resistance from the society to the changes in personal law are the impediments to the application of the evolution of women's right laws. Bureaucratic inefficiencies, along with a lack of resources, aggravate the non-implementation of women's rights laws. In Pakistan, and in particular the FATA and PATA (the tribes of Pakistan), customary law applies. The legal system in this region is very cruel towards women (Khan2022). Over time, judicial proceedings have undermined women enabling laws, and continue to confine women to the home. The paper provides different examples of judicial activism and other examples of judges' mindset as patriots. This section also examines the judicial interpretations of the enforcement of a decree that guarantees women's rights or the distortion of its pro-women clauses.

Societal Norms and Cultural Practices Pakistan has long been a patriarchy societies. This is quite true in traditional gender roles of women. Violating those conventions is deemed unethical. As a result of this, women must either act 'traditionally' good or are constantly reminded of the fact that they are not normal because they wear different clothes, act otherwise than they are supposed to act, behave differently than they are supposed to behave, and of course, because they have different rights (Zulfiqar, 2022). In rural areas, women are expected to adhere to these norms in a more absolute sense than in urban areas in Pakistan. It includes regulating female sexuality, their restricted movement, female chauvinism and the preference for a male dominated society. This facet of the culture has found its way into sections of the urban areas as well (Tabassum, 2025). In some parts of Pakistani society women are seen as complete beings only after marriage and the natural extension of a family is dependent on the woman bearing a child (preferably a boy) as early as possible (Maqsood, 2021; Ghazal et al.2022). A

woman who has medical reasons for being unable to conceive is also seen as the cause of disintegration of the family, thus reinforcing her inferior position in the family. The effects such views can have on the woman experiencing them are profound and can include ostracization by family members, physical and psychological abuse to ensure the swift birth of a child (Haddadi 2024). The population in rural areas is relatively less rich and a large portion of them have been living agriculture-based lifestyle which has led them to follow a cultural way of life is controlled by patriarchy and tribalism. Men are engaged in the agricultural activity and women have been kept behind as their maintainers, giving birth to boys who can also work in agriculture. The women's economic lives are almost entirely restricted to that of their husbands and fathers and some of them work as agricultural laborers, earning a small income on a daily basis (Kavak & Eren, 2025).

Cultural norms have a strong effect on women's mobility, with whom and where they go. Parents also have the choice of the spouse as well as marriage, and that too without the consent of the girl. Most of the women in Pakistan are also deprived of media access and they only get in touch through oral communication, which may be distorted and exaggerated (Uddin, 2021). Most of the women in Pakistan are uneducated and as they do not have access to the outside world, they cannot question the narratives that they hear (Zulfiqar & Kuskoff, 2024). The culture of Pakistan is usually associated with the ideology of the state to which one belongs, meaning that one's family is the community of one's honor and that women are the pride of the family (Nawaz et al., 2024). However, should a woman act unwisely in today's Pakistan, the same protectors turn around and become the ones responsible for taking the life of the same woman who is, in normal circumstances, the pride of the family. So it is culture that has produced the society we observe and not the other way around, similarly, it also produced the many counter-narratives that are emerging (Marigliano et al., 2024), especially from the younger and social media-literate audience, which are mostly women. But it should be noted that in the event of merely cleaning up the laws, an ideal society will not be achieved, but also the attitude towards women's role and positions in society should change (Hosseini et al.2022). It's not possible to remain in our own mind and wait for all the outer issues to resolve themselves. Cultural norms are also used to unilaterally support one's actions as being religiously sanctioned because the law itself has never given a clear framework of the relationship between law and culture (Toniatti, 2024). In addition, each body of religious texts contains and holds a large body of cultural beliefs and practices as well. How women's rights are affected by religious beliefs and practices. Religion is present in almost every aspect of the lives of people in Pakistan. It's a definitely important and concrete component of a person's identity, it's part of culture, and it directs the way on how to interact with others. (Toniatti, 2024) The choice of a society's faith activates several curious beliefs that may seem illogical to those benefiting from common law, while some lean towards unity (Laszloffy & Platt, 2024). The vested religious institutions hold exceptional powers and involve in most issues, giving guidance and elucidations (Orchard, 2024). The interpretation of believers can be a determining factor in whether religious beliefs enable or constrain women's rights (Rabaan et al.2021). By connecting it with women in any setting, the role of religious beliefs and practices on the rights of women predominantly provides a framework to accommodate possible enablers and constraints regarding the pursuit of equal rights (Ahmad et al., 2024). In Pakistan, there are gendered roles and destitutions because of the influence of the structure of religious beliefs. In different fields, religious beliefs and practices seek to understand the effects on seeking resolution (Ayub and Ullah2023). People are discriminated against and treated

differently based on access to different kinds of areas. Accessibility to women has not been equal in society in the past and will not be in the future for some needs. Religious beliefs and practices influence public opinion, which has a significant impact on the rights, roles and status of women. Firstly, women's right to education has religious and customary sanctions to be pursued. The religious edict regarding daughters is prevalent in rural areas, restricting educational opportunities, which should be turned fruitful. The level of support is necessary to lessen the pressures of society and tradition. In certain customs, this is disregarded. Second, there are both secular and religious lobbies which are able to control the top echelons and promote the employment of female workers for various instrumental reasons. Generally speaking, this affects the condition of workers in factories (Rauf, 2021). However, there are some differences in terms of access for females and males. For example, in public sector, the recruitment of males is public or obvious, and females are easy, or there are some reservations. Third, it's a measure of the access to health services. In the past, the sources and domains of policies were traditionally under religious control (Chesnaye et al., 2024). The rules of conduct (ethics) are the embodiment of religion and are practiced in varying degrees at country level. There is a debate that religion contradicts gender justice and gender equity (Sabir et al., 2024). It starts with the relegation of women in the family and community, manifesting in discriminatory access and cuts in expenditure. Religious services and institutions keep themselves aloof from these issues, making faith irrelevant to those who suffer. The ability of religious agencies and religious logic to enhance gender justice and equity is largely overlooked by governments and planners (Koehrsen & Burchardt, 2024).

Access to Education

In many parts of Pakistan, education is not considered to be a right of every girl; it is heavily associated with the 'honor' of the family (Hasan et al., 2025). Most of people are orthodox and traditional (Mekuriaw, 2025) and beliefs and practices are more influential on the educational attainment of girls than religion and rights (Qazi & Javid, 2023). Traditional attitudes are more evident in rural areas which may pose more problems for girls in the rural areas who have less resources. In rural areas, there is an informal system of power control where landlords or prominent tribal chiefs have a say in the functioning of the state and people have the belief that the domain of women is home, not the workplace or school, which means that women are not expected to be heard in public spaces (Chakraborty, 2024). A negative attitude of fathers, brothers and even grandmothers toward formal education at school is found to be a big determinant of the non-literacy status of women. Families fear for their 'honor', some of the reasons cited for not sending girls to school are fear of their sexual harassment and molestation in government schools where there are little protection facilities, their safety in going to mosques or shrines, the concealment of women's beauty, physical sprawls in residential areas and easy contact with other members of the community (De, 2024; Okyere & Asibey, 2024). Many of these are alleged to be the issues faced by the new conversion to Islam communities, especially the Mukhtar community. The statistics in Pakistan indicate that there are more boys than girls registered in schools, high dropout rates and that the literacy rate for females remains lower than the males. The female gender is underrepresented at all levels of education, according to Idrees & Sarwar (2024). These figures clearly reflect the current status of non-availability of educational facilities and opportunities for girls in Pakistan particularly in rural areas and also underscore the need of attaining gender parity in educational opportunities at least in rural areas (Rafi et al., 2024). Adult females' literacy rate is significantly lower than that of adult males. For various reasons, Pakistani

women are not taking part in any literacy classes. The cultural taboos associated with them is one huge factor. Women in Pakistan are estimated to contribute 70% to 90% of the agricultural production (Reading et al. 2021) as a household economic unit. They don't have national identity cards, personal business items or any control over their income. They cannot move independently to develop an interest in literacy (Filotto et al., 2024). Malcolm (2025) identifies three areas of deprivation – income poverty, human deprivation or level of illness, unmet educational needs, shelter and nutrition, and social deprivation and exclusion from political power and basic institutions. This leads to vast disparities between and within countries and deepens social fragility. Education is viewed as a right to all, and not an entitlement. The government has the obligation to provide free and compulsory education to children aged five to sixteen as a fundamental law, and deny access to education as an injustice. Therefore, this is a demand side of access and the poor legal infrastructure is limiting access to education in rural Pakistan. Children and parents/communities have viewed access to education more as an empowering tool than as a right to education (Acharya & Sigdel, 2024).

Employment Opportunities

The participation of women in professional life has been a challenge since the day one in Pakistan. While many women work outside the home, it is not always viewed as a career, but rather something they must do (ul et al. 2024). Most Pakistani men believe that women should not work and two-fifths of women agree that men have better right to work during scarcity of jobs, thus women consider it un-Islamic to work. Gender gap is evident in all sectors of employment and has not only disadvantages in entry to the job, as there are discriminatory cultural beliefs, but also segregation in different areas of the industry. The sectors and sub-sectors with a lower proportion of women in professional posts tend to be male dominated and those with a higher proportion tend to be poorly regulated and underpaid, such as carpet weaving. Overall, majority of women are overrepresented in lower level or entry level jobs, while fewer women are in decision-making and leadership roles (Almalki et al., 2024). Women's low wages and poor legal and social standing is reflected in laws that are always discriminatory against women. Women are not even recognised as workers in many industries, especially in family businesses and the informal sector (Mulford et al., 2024). A gender insensitive regulatory framework where gender issues are overlooked is not likely to spur women's employment or their rights in the labor market. Since the early 1990s, industry and commerce have been deregulated in Pakistan, and the regulatory role of the government is getting weaker (Paramasivam et al., 2024). Laws that circumscribe workers' social security and labor rights are hard to implement due to the problem of regulatory collapse in the country. There are respective labor laws in Pakistan, but they are not properly implemented. The government's failure to keep an eye on and respond to anti-women discrimination is demonstrated by organizations that want to target potential employment or promotion opportunities for women (Asghar, 2024). Not a single organization has been prosecuted for disobeying the rules of hiring women, and companies are not even obliged to fill affirmative action quotas. There are in effect numerous disincentives for companies to hire women. For example, despite the provision of maternity leave in the private sector, maternity benefits are one of the most mentioned reasons for not hiring women, whereas in Pakistan the provision of maternity leave is not backed by the state and is widely disliked by private sector employers (Hussain, 2024). The implementation is further restricted owing to the limited number of women in the country who can be considered for implementation, i.e. only a small number

of employed women and a small number of employed men are available for implementation. Moreover, more than 90% of women are classified as agricultural, informal sector, household workers and less than 10% of women belong to a labor union (Ahmed et al., 2024). Healthcare Services Women's most fundamental right is health care facilities, and following rights are derived from that. The capacity of women to withstand illnesses is not different from their susceptibility to illness, but is based on differences in healthcare systems, which are driven by religious and cultural beliefs. The provision of healthcare services in the state is hard to reach. In this context, the availability and quality of services, within the religious and sociocultural belief paradigm, are important to address (Hashemi et al.2022). The people who participated in the research are discontent about the healthcare services. Health, in its various forms, includes reproductive rights, maternal health, and overall health – a right for women. Sometimes religious institutions, particularly if they are the overwhelming force shaping social attitudes, become the stumbling block in the provision of healthcare services. Religious interpretation also hinders family planning by not allowing the use of condoms, apart from other contraception, as part of the religion (Hutchinson et al.2021). Furthermore, socio-cultural and traditional and religious beliefs make accessing medical service difficult for women. Families are often stigmatized when it comes to family planning. Physical examinations of women by male health workers are a particular concern as many view this as disrespectful to women and are among the activities discouraged in various societies. The results of the socio-economic status indicated that there is less access to healthcare facilities for rural women in comparison to that of rural population. More clearly demonstrates the link with the education of the husband or wife: health is more a function of environment, nutrition and income. A knowledgeable partner can be supportive of their partner. Education is one aspect of her health awareness. The Survey reveals that the health awareness sources in the countryside, especially for the women include media, such as television, mobile, radio and health camps, as a result of the health campaigns held. They are both community services, which is good, but in the same area. In contrast to men, in the eyes of these women, they must be healthy since they give birth and raise children. Hence, the best time of the year to invite women to health centers is Mother's Day. The other health campaigns, however, do not differ from this healthcare. This emphasizes women's subordination from a young age, presenting a different perspective than that of men, and they can share their views and knowledge regarding women's health during gatherings; this may also help women share and communicate about abuse-related diseases more easily.

Implications for Women's Rights Advocacy and Policy

Many women, women's beliefs and social system in which they live, are resistance, debate, challenge to these oppressive statements or practices, on a daily basis (Aqil et al.2021). An understanding of how women themselves deal with oppressive religious beliefs is an important aspect of understanding the dynamics of religion and women's rights. The findings are not only useful for understanding the process of negotiation on women's rights in a society that is defined by religion but also reveal some of the complexities and overlaps in more secular societies. The question of religion and women's rights cannot be divorced from the part and importance of religious concepts and values in the public sphere and private sphere at the macro level. An awareness of the impact of religious beliefs and practices on the social and legal position of women also has implications for the advocacy of women's rights. It is essential that there is a realistic understanding of the social and political landscape in which policy reform is being worked on, to assess the challenges and opportunities faced by the

women rights activists (Omer et al., 2021). Discussing the factual implications of religious norms and values and the potentials of reform for the revised and adjusted opinion leads us to the sixth dimension of our analysis. What are the current implications for women's rights advocacy, law reform and societal change? How women's rights are being promoted or resisted by these interpretations of religious texts and customary beliefs? What are they doing to develop strategies and what are the outcomes? Is external advocacy taking these complexities into account?

Conclusion

This research explored the role of religious belief and practices on the social, economic and human rights of women in Pakistan (Iqbal & Asim, 2024) and implications for legislative reform, peacemaking, policymaking, monitoring and evaluation of women's rights in Pakistan and in a society, where religion plays a dominant role in all aspects of life in general. The general theme of the study is that each religion has a spectrum of beliefs and understandings regarding the fundamentals of life and the importance, and care and safeguarding, of human beings in life and society (Gondal & Hatta, 2024). Religious constrained and gender stigmatizing framework in which family laws operate contributes to discriminatory and violent practices in society. This concept provides a backdrop recognizing the coexistence of religious beliefs and does not degrade religion and other beliefs while interpreting and implementing women's rights to equality. There are legal avenues for complaints and strategies through monitoring and evaluation techniques, but the real change and way of implementation would be the role of the power elites influenced by the values and practices of religious beliefs (Ghaffar et al., 2024). The final aim is to launch a dynamic multi-level communication and action plan to discuss with religious leaders and authorities women's rights with the international standards of non-discrimination and equality (Akhtar & Ishaq, 2024). It requires women's agency approaches such that women directly involved in human rights violations can be secure. The study leaves behind the following points of recommendation and suggestions in the form of conclusions. The process is inherently daily and slow in bringing about change. Researchers, policy makers, religious and tribal leaders, and legal and human rights activists need to work together to promote implementation.

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