



Institute of Space Technology, Islamabad.

Religious Studies

**Dowry Practices:  
A Critical Study of Religious and Cultural Intersections in Pakistan**

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## 1. ABSTRACT

Dowry, a long-status tradition in Pakistan, has changed loads from its unique cause. What commenced as a voluntary present to assist the bride has become a heavy burden for plenty families. nowadays, dowry often creates financial stress, reinforces gender inequality, and leads to unfair remedy of women. even though human beings frequently justify it as a part of cultural and circle of relatives' traditions, the trouble lies in how dowry has been twisted from its simple and kind beginnings into some thing extravagant and stressful. This shift not simplest causes social troubles but additionally is going against Islamic teachings, which inspire fairness and ease in marriage. This examine seems closely at dowry in Pakistan, exploring how faith and way of life have an impact on it and pointing out the battle between Islamic values and modern-day practices.

### **1.1 The Main Trouble and Its Answer:**

In today's era Pakistan, the exercise of dowry has drifted some distance from its original concept in Islam. Islam prescribes mahr as a present from the husband to the wife, symbolizing recognizes and providing economic safety. however, dowry has now become a burdensome subculture, setting enormous financial stress on the bride's own family. This practice frequently results in delayed marriages, family conflicts, or even exploitation, developing a number of social issues. The primary motive at the back of this hassle is a lack of know-how of the Islamic angle on dowry, coupled with the have an effect on of long-standing cultural traditions. these customs have overshadowed the spiritual teachings intended to make sure fairness and appreciate. The have a look at highlights this mismatch between religious ideals and cultural practices as the foundation purpose of the issue. It highlights the need to teach people approximately the lessons of the Quran and the guidance of the Prophet (PBUH) on dowry. It also emphasizes the importance of changing society's mindset and implementing legal guidelines to prevent the misuse of dowry. by way of following moral and spiritual values, we are able to reduce the economic and emotional pressure due to this practice and create a fairer and greater balanced society.

### **1.2 Goals:**

The primary objectives of this studies are as follows:

1. **To discover the non secular foundation of dowry in Islam:** This includes a careful take look at of Quranic verses and Hadiths to higher apprehend what Islam definitely says approximately dowry. The purpose is to split what's allowed in Islam from what has been distorted or misunderstood because of cultural practices. By way of inspecting those resources, we will get a clearer photo of the Islamic perspective on dowry.
2. **To investigate scholarly viewpoints on dowry:** The studies will study reviews from both classical and modern-day Islamic students to offer a well-rounded and whole information of dowry. this will help clarify the ethical and religious boundaries set by using Islam, displaying in which cultural practices can also have deviated from the unique teachings.

3. **To assess the dowry's cultural, felony, and social elements of present day Pakistani society:**

This is a part of the studies objectives to study how dowry impacts Pakistani society these days, searching at its impact on households and individuals. it'll discover the social and felony demanding situations that arise due to the practice and advocate sensible solutions to slash its dangerous effects, selling a fairer and extra simply method.

### **1.3 Social Context: Issues Related to Dowry in Pakistan:**

In Pakistan, dowry has emerge as carefully tied to social popularity and own family honor, regularly setting substantial strain at the bride's family to satisfy the high needs from the groom's aspect. This creates a heavy economic burden, in particular for low-profits households, who every now and then ought to take loans or promote their property simply to fulfill those expectations. the point of interest on dowry has caused several critical problems in society, including:

- 1) Not on time marriages due to the fact families can not find the money for the dowry.
- 2) Domestic violence and marital conflicts, wherein arguments over dowry lead to abuse and separation.
- 3) Exploitation of girls, wherein their cost is measured by way of the wealth they create into the marriage, as opposed to their individual or abilities.
- 4) Extreme outcomes, like honor-associated crimes or maybe dowry-related deaths, which make girls even greater vulnerable.

Thus having an overview into those problems within Pakistan. through bringing societal practices in step with the eachings of Islam, the studies hopes to create a fairer and greater balanced method to marriage customs, promoting equality and concord in families and groups.

## **2. ISLAMIC TEACHINGS ON DOWRY**

### **2.1 Quranic Verses:**

Islamic sacred writings offer clear orders with respect to conjugal works on, including the arrangement of Mahr (required gift from the lucky man to the lady of the hour). The Quran accentuates the willful and deferential nature of this gift, recognizing it from the social act of Jahez (endowment given by the lady of the hour's loved ones). Applicable stanzas include:

- **Surah An-Nisa (4:4):** "And give the women [upon marriage] their due compensation graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease." This verse highlights the importance of Mahr as a token of respect and obligation towards the bride, not as a burden or trade.

- **Surah An-Nisa (4:19):** "O you who have accepted, it isn't legitimate for you to acquire ladies by impulse. Furthermore, don't make troubles for them to take [back] part of what you gave them except if they commit an unmistakable corruption. Furthermore, live with them in benevolence." This stanza by implication scrutinizes rehearses where ladies' assent is ignored or where material assumptions eclipse conjugal congruity.
- **Surah Al-Baqarah (2:236):** "There is no fault upon you on the off chance that you separate from ladies you have not contacted nor determined for them a commitment. Be that as it may, give them [a gift of] pay — the rich as indicated by his capacity and the poor as per his capacity — an arrangement as per what is OK, an obligation upon the practitioners of good."

## **2.2 Hadith and Waqiyat:**

The Hadith writing and models from Islamic history further explain the qualification among Mahr and social share rehearses:

- **Hadith in Sahih Bukhari:** "The best of shares is the least difficult (or generally reasonable)." This Hadith highlights the Prophet Muhammad's (PBUH) accentuation on effortlessness in marriage, putting lavish requests down.
- **Waqiyat of the Prophet's Loved ones:** The marriage of Fatimah (RA), the little girl of Prophet Muhammad (PBUH), is an outstanding model. Her Mahr comprised of an unobtrusive sum, and there was no share (Jahez) requested from her loved ones. This starts a trend for the Islamic way to deal with marriage, focusing on otherworldly and moral similarity over material worries. In this model, effortlessness and reasonableness were stressed, with Ali (RA), the man of the hour, giving what he could bear without forcing unjustifiable tension on one or the other family.
- **Sunan Abu Dawood:** "On the off chance that a man weds a lady with a share of iron ring, he shouldn't put down it." This Hadith mirrors the straightforwardness and openness of Mahr.
- **The Prophet Muhammad (PBUH) and Khadijah (RA):** Their marriage exemplified the effortlessness of mahr. The Prophet's mahr to Khadijah was unobtrusive, mirroring the meaning of marriage as a bond in light of regard and love, not material exchanges.

- **Example of the Companion, Ibn Umar:**

Ibn Umar portrays that the Prophet Muhammad (PBUH) prompted that settlements ought to be straightforward, with accentuation on staying away from abundance. He described how the Prophet deterred difficult shares, outlining that straightforwardness lines up with Islamic qualities.

These lessons feature that the Prophet (PBUH) effectively beat rehearses that put excessive monetary weight on families down, lining up with the libertarian soul of Islam.

## **2.3 Mahr (Dower) vs. Dowry (Jahez):**

### **1. Mahr (Dower): An Islamic Commitment**

- Characterized as a required gift given by the man of the hour to the lady.
- Attached in Islamic lessons to respect and get the privileges of the lady.
- Represents regard, obligation, and the lucky man's responsibility.

### **2. Dowry (Jahez): A Social Practice**

- Alludes to gifts or abundance given by the lady's family to the man of the hour.
- Frequently determined by cultural standards and assumptions instead of strict commitment.
- Can overburden the lady's loved ones.

### **3. Key Contrasts Among Mahr and Settlement**

- Reason: Mahr benefits the lady straightforwardly; settlement frequently helps the man of the hour's loved ones.
- Commitment: Mahr is obligatory in Islam; settlement is a social practice without strict premise.
- Impact: Mahr maintains the lady of the hour's pride, while share can prompt abuse and cultural issues

## **3. SCHOLARLY PRESPECTIVES**

### **1. DR. ZAKIR NAIK'S Viewpoint ON Settlement**

Dr. Zakir Naik, a notable Islamic researcher, has spoken a great deal about settlement in his talks and compositions. He makes sense of the distinction between mahr (an Islamic gift from the spouse to the wife) and the social act of settlement. As per him, the endowment framework seen today, particularly in South Asia, isn't Islamic and conflicts with the upsides of equity, fairness, and effortlessness that Islam educates.

### **Dowry (Jahez) vs. Mahr (Dower):**

Dr. Zakir Naik makes sense of that:

- 1) Mahr (dower) is a necessity in Islam, given by Allah in the Quran. It is a gift from the spouse to the wife, intended to extend regard, give monetary security, and reinforce the marriage bond.
- 2) Dowry, then again, is a social practice where the husband to be or his family requests cash or gifts from the lady of the hour's loved ones. This can cause monetary and close to home pressure and has no help in Islamic lessons. Dr. Naik often refers to the Quranic verse in Surah An-Nisa (4:4):

*"And give the women (upon marriage) their dowries graciously. But if they willingly give up to you anything of it, then take it in satisfaction and ease."*

This stanza shows that mahr is a gift for the lady of the hour, not something to trouble her loved ones. Dr. Naik accentuates that requesting settlement conflicts with the genuine motivation behind mahr in Islam.

### **Share as an Un-Islamic Social Practice:**

Dr. Zakir Naik emphatically reprimands the act of endowment since it frequently creates difficult issues, for example,

- **Monetary strain:** Numerous families, particularly those with low pay, assume obligation or offer their assets to satisfy endowment needs.
- **Deferred relationships:** High share assumptions prevent youngsters from getting hitched, conflicting with Islam's consolation of straightforward and early relationships.
- **Homegrown issues:** Battles about share frequently lead to manhandle and strains between families.

He underlines that these issues have no bearing in Islam, which shows straightforwardness and reasonableness in marriage.

### **The Moral and Moral Results of Share:**

Dr. Naik stresses that share as a social practice hurts the pride of ladies. He makes sense of that it deals with the lady like a belonging, esteeming her just for the abundance she brings into the marriage. This conflicts with the Islamic lessons of uniformity and regard among a couple.

He frequently cites a Hadith:

"Whoever loads others past their capacity or requests what isn't legitimate has committed bad form." This shows that setting settlement expectations is out of line and unreasonable to the lady's loved ones.

### **Encouragement of Reform and Awareness:**

Dr. Zakir Naik encourages the Muslim people group to:

1. **Learn the Distinction Among Mahr and Settlement:** He urges Muslims to comprehend that mahr (a gift from the spouse to the wife) is important for Islamic lessons, while endowment isn't upheld in Islam.
2. **Keep Relationships Basic:** He asks individuals to follow the Prophet's (ﷺ) model by keeping wedding services straightforward, without spending excessively or following pointless social customs.
3. **Say No to Endowment Requests:** He approaches grooms and their families to quit requesting settlement as a condition for marriage, making sense of that it conflicts with Islamic upsides of decency and graciousness.



### **Models Dr. Naik Utilizations in His Talks:**

- **An Account of an Indian Muslim Family:** Dr. Naik once shared a tale about a family in India that failed in light of the fact that they attempted to satisfy the man of the hour's endowment needs. He made sense of how such practices are hurtful, conflict with Islamic lessons, and termination up destroying family friendships.
- **An Examination with Different Societies:** Dr. Naik frequently contrasts share in South Asia and practices in other Muslim districts, similar to the Center East. He takes note of that in numerous Middle Easterner nations, just mahr is given, without the additional strain of settlement. This prompts more straightforward and more pleasant relationships, as shown in Islam.

### **Dr. Naik's Call for Activity:**

Dr. Zakir Naik obviously expresses that the share framework, as polished in South Asian societies, isn't Islamic and ought to be halted. He proposes:

- Following the Islamic rule of mahr (a gift from the spouse to the wife).
- Beginning people group projects to instruct individuals about the issues brought about by share.
- Making or further developing regulations to forestall endowment related misuse.

Through his discussions and compositions, Dr. Naik urges Muslims to relinquish social practices that conflict with Islam and to follow the basic and fair lessons of Islam about marriage.

## **2. MOLANA ASHRAF ALI THANVI Viewpoint ON Endowment**

Ashraf Ali Thanvi, an eminent Islamic researcher from the Indian subcontinent, resolved different cultural issues, including the act of endowment, with significant experiences in Islamic standards. His viewpoints on endowment mirror a comprehension of strict lessons, moral contemplations, and cultural elements.

Molana Ashraf Ali Thavi says in his book (Bahar-e-Shariat):

*"Ashraf Ali Thanvi clearly differentiated between mahr as an Islamic mandate and dowry as a cultural burden, emphasizing that mahr is a gift of respect, whereas dowry has no religious backing."*

This idiom shows that the mahr is a gift for the lady of the hour, not something to trouble her loved ones. Ashraf Ali Thanvi Sahab underlines that requesting settlement conflicts with the genuine reason for mahr in Islam.

### **Dowry as an Un-Islamic Cultural Practice:**

Thanvi unequivocally condemned the act of unreasonable settlements, taking into account them inefficient and destructive, for example,

- **Inefficiency in Settlement:** He saw excessive endowments as israf (inefficiency), which conflicts with Islamic rules that empower unobtrusiveness and straightforwardness.
- **Realism and Rivalry:** Thanvi saw shares to flaunt abundance and contend inside society, which sabotages the genuine reason for marriage, which depends on adoration and common regard.
- **Unfortunate results:** He featured the destructive impacts of exorbitant share, remembering monetary weights for families and the defer in relationships, keeping people from shaping solid connections.

### **Models and Correlations from Islamic History:**

Ashraf Ali Thanvi frequently gave models from Islamic history to build up his focuses and to feature the straightforwardness of Islamic lessons. He stressed the significance of sticking to the acts of early Muslims, especially the **Prophet Muhammad (PBUH)** and his mates.

- **The Straightforwardness of Prophet Muhammad's (PBUH) Relationships:** Molana Thanvi referred to the effortlessness of Prophet Muhammad's (PBUH) own union with show that the emphasis ought to be on the otherworldly connection among a couple as opposed to material riches. His relationships, with insignificant shares, underlined values like confidence and common regard.
- **Comparison with Pre-Islamic Traditions:** He additionally highlighted the differentiation between Islamic practices and the pre-Islamic Bedouin customs, where relationships included huge settlements and lavish gifts. Islam came to change these practices and dispose of the destructive social weights, advancing humility and value.

These correlations were frequently made in "**Bahar-e-Shariat**" and "**Imdad ul Fatawa**", where Thanvi underlined that advanced practices (like over the top settlements) are established in social impacts as opposed to Islamic custom.

### **Moral and Moral Ramifications:**

1. **Opposition to Realism:** Thanvi censured how the settlement framework advances an undesirable spotlight on abundance and material belongings, which conflicts with the profound and moral lessons of Islam. He underscored that it esteemed material abundance over fundamental characteristics like person, devotion, and shared regard in marriage

- Thanvi noticed how share requests frequently prompted questions and pressures inside families, overwhelming connections. In outrageous cases, neglected settlement assumptions caused broken relationships and aggressive behavior at home, harming family bonds.
- Adverse consequence on connections.

**2. Sign of Moral Shortcoming In the public arena:** Thanvi accepted that the far and wide act of settlement mirrored an ethical decrease in the public eye. He cautioned that zeroing in on material abundance as opposed to values like person and confidence was an indication of debilitating moral standards.

### **Positive Job of Deliberate Gifts:**

- While scolding compelled share, Thanvi perceived the chance of wilful gifts exchanged between families during marriage, in the event that they were given out of liberality and not compulsory.
- He highlighted that such gifts ought to remain inside the restrictions of ease and should not be considered obligatory.
- While scolding obliged shares, Thanvi perceived that intentional gifts, yet they should remain direct and optional.

### **3. Mufti Muhammad Taqi Usmani's viewpoint of endowment**

Mufti Muhammad Taqi Usmani, a universally eminent Islamic researcher and law specialist, has reliably resolved the issue of settlement considering Islamic standards and the social practices in Pakistan. His bits of knowledge shed light on the unsafe impacts of the share culture and supporter for a re-visitation of the effortlessness and decency framed in Islam. Through his compositions and discourses, he gives a reasonable scrutinize of cultural standards while advancing Islamic upsides of empathy, equity, and balance.

### **Social Practices versus Islamic Regulation:**

**Social Impact:** Numerous Muslim people group have added social layers to the idea of endowment, blowing up it into a monetary weight, which isn't upheld by Islamic regulation.

- **Usmani's Investigate:** Usmani denounces the social practices where endowments are expanded, making prevalent difficulty and monetary stress on the lucky man's loved ones.
- **Commercialization of Marriage:** He focuses on that the marriage interaction has become marketed, and families frequently treat the endowment as a monetary exchange, which twists the genuine reason for marriage.

### **Excessive Dowry and Social Issues:**

- **Monetary Weight:** Usmani cautions that unreasonable shares bring about weighty monetary tension on the lucky man's family and can prompt obligation or social distress.
- **Influence on Ladies:** Ladies might become items, and the actual marriage is seen as far as cash instead of responsibility or close to home bond.
- **Marriage as an Exchange:** Taqi Usmani goes against the view that a marriage can be diminished to a simple value-based plan revolved around enormous amounts of cash.

### **Key Lessons of Taqi Usmani on Jahez:**

- i. **In Islam, settlement is an individual gift (Mahr).** According to Taqi Usmani, the dowry, or Mahr, is meant to be a personal present from the husband to the bride in Islam, signifying devotion and respect. It is neither a requirement for marriage nor a financial transaction. The bride is the only one who has the right to the Mahr, which is intended to protect her autonomy and financial stability. Although Mahr is considered a necessary component of the marital contract in Islam, neither partner should feel overburdened by it.
- ii. **Denunciation of Unreasonable Requests for Settlements**  
Usmani energetically censures the unavoidable custom of mentioning excessive endowments in certain societies, especially when the lady's family is exposed to weighty monetary requests from the husband to be's side. Since such activities are illegal by Islam since they disregard the upsides of equity and restriction. Usmani desires a re-visitation of the humility in marriage that the Prophet Muhammad (PBUH) himself supported, where the share is kept up with inside fitting limits and doesn't bring about unjustifiable tension or monetary difficulty.
- iii. **Islamic Lessons' Commitment to Marriage Effortlessness**  
Usmani accentuates that Islamic standards support straightforwardness in marriage and all aspects of life. Prophet Muhammad (PBUH) exemplified effortlessness by commending relationships without showering huge measures of cash. He accepts that as opposed to financial riches, the accentuation of marriage ought to be on the couple's personal and profound association. Usmani fights that by making the share methodology less complex, relationships may be more evenhanded and huge, developing nearer bonds in light of regard for each other.
- iv. **Dowry ought not be an indication of social standing.**  
The dismissal of shares to show social standing or eminence is one of Usmani's focal standards. Endowments have been utilized as a measure of social position and abundance in certain nations, which has brought about undesirable rivalry and monetary strains. Usmani goes against this custom, saying that settlements ought not be utilized to victimize people with less cash or to work on one's social standing. As opposed to underscoring money related abundance, Islam encourages the emphasis to be on the profound and moral parts of the marriage.
- v. **Utilizing Share to Safeguard the Lady's Privileges.** Usmani fights that the lady of the hour's share, or Mahr, is a right that should be regarded. She is allowed to use it in any case she satisfies since it is her own property. As specified in the marriage contract, the man of the hour should supply it. Usmani stresses that settlement is a method for guaranteeing the lady of the hour's monetary freedom and nobility as opposed to an installment for the

marriage. A fair and noteworthy marriage in Islam should ensure the security of the lady's privileges.

### **Recapitulation:**

- **Reaffirming Islamic Standards:** Taqi Usmani's viewpoint on share underscores a re-visitation of the first Islamic lessons, where mahr is seen as an image of common regard and obligation, not a monetary weight.
- **Call for Change:** Usmani urges Muslim people group to consider social practices that have mutilated the embodiment of marriage in Islam, supporting for less complex, more conscious customs that honor ladies' privileges.
- **Mahr as Strengthening:** The act of mahr in Islam is an engaging system for ladies, guaranteeing their monetary security and respect. It ought not be confused as a weight yet rather a method for cultivating admiration and grasping in marriage.

### **4. Dr. Israr Ahmed's Viewpoint on Jahez Practices**

Dr. Israr Ahmed, a huge Islamic scholar, reliably reprimanded the act of share as un-Islamic and negative to the cultural texture. Central issues according to his viewpoint include:

- **Deviation from Islam:** He focused on that the interest for endowment addresses a deviation from the genuine soul of Islamic lessons. As indicated by him, Mahr, as ordered by the Quran, puts the monetary obligation on the man of the hour, while Jahez unreasonably loads the lady's loved ones.
- **Advancement of Effortlessness:** Dr. Israr supported for straightforward relationships, expressing that Islam focuses on moral and otherworldly similarity over materialistic contemplations. He frequently referred to the case of the Prophet Muhammad's (PBUH) lessons on effortlessness.
- **Monetary Effect:** He featured the financial strain that settlement forces on families, especially those from lower financial foundations, and underlined that this training propagates destitution and imbalance.
- **Call for Change:** Dr. Israr encouraged Muslim social orders to get back to Islamic standards, nullifying social practices like settlement and zeroing in on cultivating relationships based on shared regard and straightforwardness.

### **Dr. Ahmed underscored the significance of:**

- **Following the Quran and Sunnah:** This is the appropriate Islamic viewpoint on the issue of marriage and the idea of gift-giving keeping up with the soul of saving and adjusting among kindheartedness and self control.

- **Propelling direction balance:** Propelling direction value stressed over the honors of women and their opportunity to work or possibly study. This integrates guidance, work and vote.
- **Improving accepted practices:** Defeating mistreatment and changing the general public disposition towards individuals with incapacities. This includes checking, with judicious systems and ways of behaving rough societies of manliness and domineering gentility, remembering the achievement of orientation values for social exchanges.
- **Reinforcing legitimate systems:** Productivity in the authorization of the counter endowment regulations as well as assurance solid help to ladies casualties of the brutality.
- **Raising public mindfulness:** Sending off open sensitisation programs through paper articles, radio, television and other electronic media to make of mindfulness that endowment is off-base and any understanding in opposition to Islamic regulation is unlawful.
- **Enabling ladies:** Instruction, venture and lawful help to ladies. This will engage them to simply decide and guarantee their privileges The above will assist them with settling on informed choices and guarantee that they completely make their right.

## 4. CULTURAL AND SOCIAL INFLUENCE

### 4.1 Social Impact on the Act of Settlement:

The act of settlement in Pakistan mirrors a mix of strict and social impacts. Key variables include:

**Authentic Setting:** The settlement framework in South Asia has establishes in pre-Islamic Hindu customs, where Kanyadaan (giving the little girl) included material contributions. This training was subsequently embraced by Muslim people group under social osmosis.

**Social Assumptions:** In numerous families, settlement is seen as a superficial point of interest, prompting rivalry and over the top consumption.

**Media Impact:** Mainstream society and wedding ads frequently glamorize luxurious settlements, building up cultural tensions.

This social shift has contorted the first Islamic plan of Mahr, changing settlement into a monetary weight instead of a method for encouraging conjugal concordance.

### 4.2 Moral and Social Ramifications:

#### 1) Financial Strain

- Numerous families, particularly in lower-pay gatherings, face huge monetary weights to satisfy settlement assumptions.
- Advances and obligations brought about for settlement frequently lead to long haul financial battles.

## 2) Marital and Homegrown Issues

- Share debates can prompt conjugal dissension and aggressive behavior at home. Cases of "dowry deaths" or harassment over unmet demands are reported in extreme situations.

### **4.3 Lawful and Social Parts of Share in Current culture:**

Pakistan's legitimate structure tends to share through regulations like the Settlement and Wedding Gifts (Limitation) Act, 1976. Key arrangements include:

- **Restricting Settlement:** The demonstration draws money related lines on share and wedding gifts to forestall excessive requests.
- **Punishments for Infringement:** Infringement of these cutoff points can bring about fines and detainment.
- **Monetary Strain:** Families frequently bring about obligations to fulfill settlement needs, propagating destitution.
- **Gender Segregation:** Share builds up man centric standards, decreasing ladies' independence and adding to aggressive behavior at home in instances of neglected requests.

## 5. STUDY EXAMINATION

The overview led for this examination planned to assemble bits of knowledge from people on their viewpoints and encounters with the endowment framework in Pakistan. A sum of 17 reactions were gathered from a different gathering of members. The accompanying segments give a nitty gritty breakdown of the system, results, and understandings in light of the reactions.

### **5.1 System Overview**

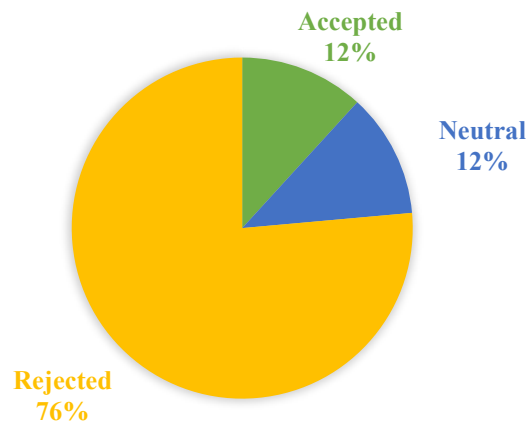
The study was made to grasp various parts of the endowment framework in Pakistan. It remembered eight inquiries intended to assemble conclusions for points like cultural strain, the effect of settlement on marriage, and what it means for ladies' status. The study was focused on individuals from different age gatherings, sexes, and financial foundations to get a balanced perspective on the issue.

It was shared through both on the web and disconnected techniques to arrive at a large number of individuals. Each question offered various decision responds to, alongside choices for unconditional reactions, to catch various sentiments and encounters. Subsequent to gathering the reactions, the information was investigated to track down normal patterns and key bits of knowledge.

### **5.2 Results and Translation:**

The review reactions uncover a scope of perspectives toward the settlement framework, featuring its intricacies in contemporary Pakistani society. Coming up next are the vital discoveries from the review:

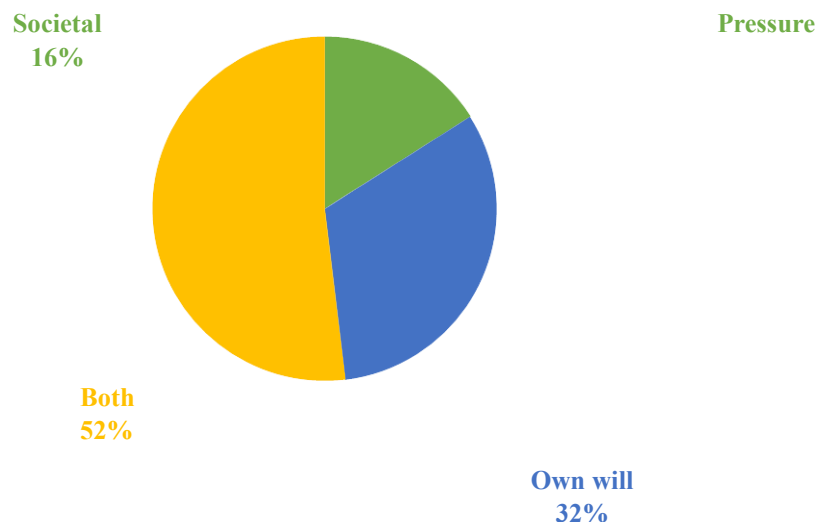
**1. Would you at any point remunerate the portion of property with endowment?**



**Translation:**

The solid refusal to trade property for share shows that individuals figure out the distinction among settlement and legacy. This recommends that there is a rising familiarity with Islamic principles about legacy and property privileges, which are independent from endowment.

**2. Is the dowry you are giving because of cultural tension or your own will?**

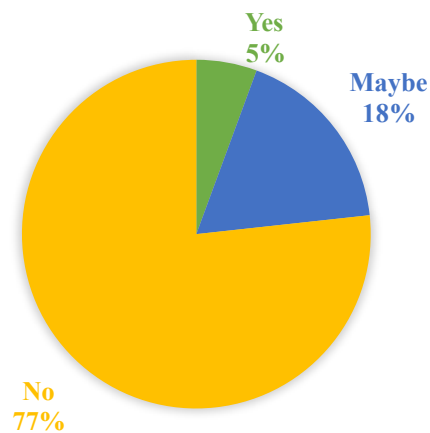


**Translation:**

Numerous members accept that both prevailing burden and individual decisions influence the share work on, showing how much culture impacts marriage customs. The reactions show a typical struggle between what individuals by and by need and what society expects, with many inclination trapped in the center.



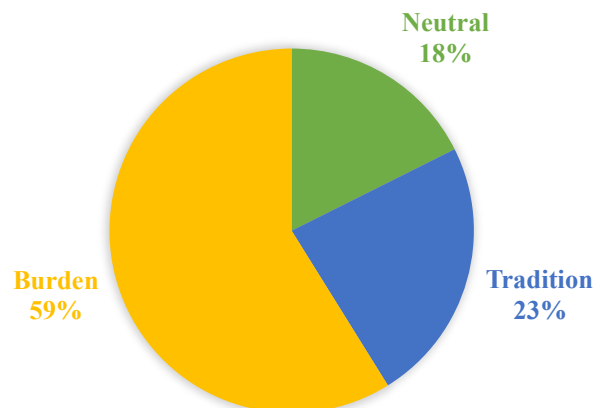
### 3. Do you agree that dowry is fundamental for an effective marriage?



#### Translation:

Lots of people (76.5%) couldn't help contradicting the possibility that settlement is vital for a fruitful marriage. This shows that more individuals are understanding that a decent marriage ought to be founded on adoration and regard, not cash or social practices.

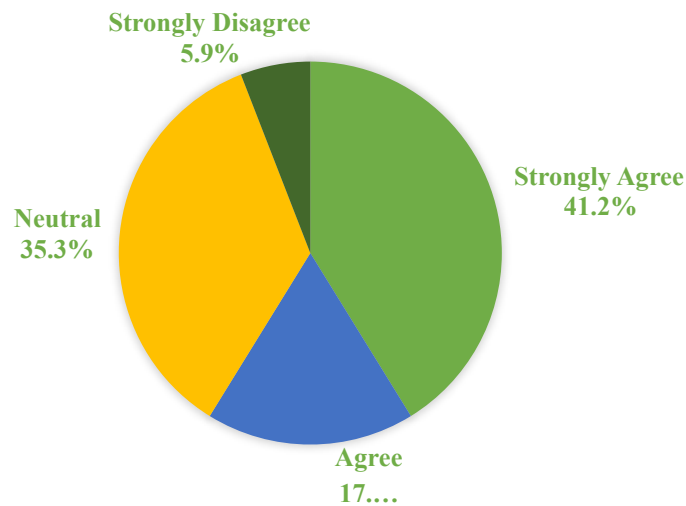
### 4. How do you perceive dowry: a tradition or a burden?



#### Translation:

A great many people consider settlement to be a weight, featuring its pessimistic consequences for society, feelings, and funds. While a couple of still think of it as a custom, most accept settlement is an obsolete practice that brings on some issues as opposed to adding anything great to a marriage.

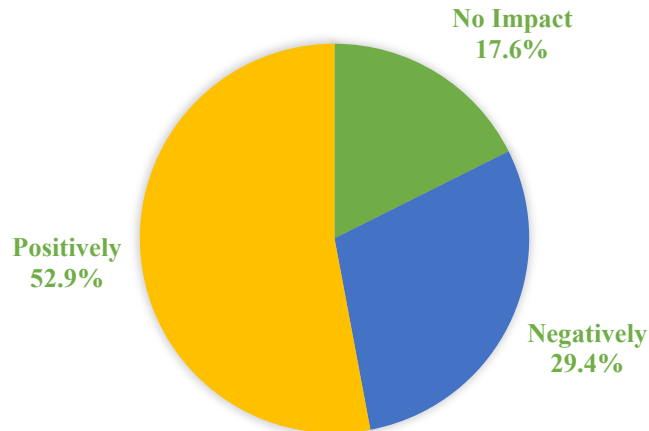
### 5. Should dowry practices be legally banned in our society?



**Translation:**

A huge part of respondents (58.8%) firmly upheld the possibility of a lawful prohibition on settlement, reflecting boundless disappointment with the training. The blended impartial reactions propose that while many help a boycott, some stay uncertain about its reasonableness or execution.

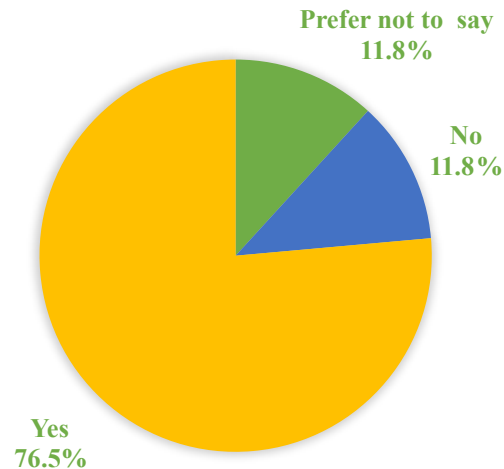
**6. Do you think the dowry system affects the status and treatment of women in society?**



**Translation:**

This question uncovered an isolated viewpoint on what share means for ladies' status. While a larger part of respondents accept settlement hoists ladies' status (potentially because of the material presents got), a huge piece likewise recognizes its adverse consequence on ladies' poise and equity. The last option gathering might see share as an instrument of double-dealing or cultural tension as opposed to a certified token of help.

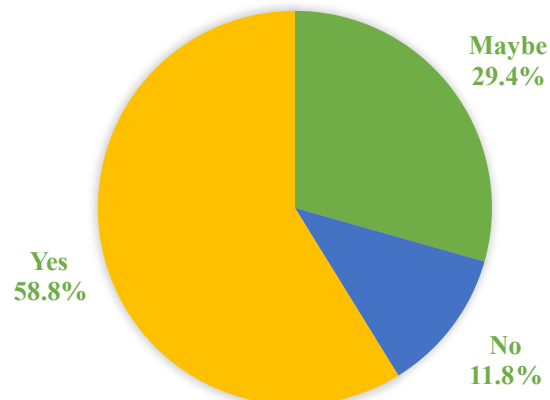
**7. Would you consider participating in community initiatives aimed at eradicating the dowry system?**



**Translation:**

A greater part of respondents were available to taking part in local area drives to end the settlement framework, showing a readiness to participate in friendly change. This features a potential for preparing grassroots endeavors to challenge dug in social practices.

**8. Have you ever witnessed or heard of marriages being called off due to insufficient dowry?**



**Translation:**

The way that a greater part (76.5%) of respondents have seen or known about relationships being dropped because of deficient settlement mirrors the significant cultural strain encompassing share. This additionally features the adverse results of share rehearses on connections and relational peculiarities.

**5.3 Knowledge Acquired from the Overview:**

The study results feature the difficult issues brought about by the settlement framework in Pakistan. Here are a few significant focuses from the discoveries:

- **Figuring out the Hole Among Religion and Culture:** Many individuals know that settlement conflicts with Islamic lessons, which center around mahr (a gift from the spouse to the wife). They see that share is to a greater degree a social practice that has been wrongly added to marriage customs. This shows the need to instruct individuals about the genuine Islamic direction on marriage.
- **Social Tension versus Individual Decision:** A few respondents conceded they feel compelled to follow the settlement custom in light of cultural tension. Nonetheless, there are other people who are beginning to scrutinize these social practices and accept they ought to be isolated from strict commitments. This shows that attitudes are gradually evolving.
- **Support for Lawful Changes:** countless individuals concur that settlement ought to be legitimately prohibited. This mirrors a powerful urge for regulations to be made or implemented to assist with halting this destructive practice.
- **Local area Association:** Numerous members will participate in endeavors to take out endowment. This shows that individuals are prepared to cooperate to carry positive changes to their networks and push toward a more pleasant and all the more society.

These outcomes recommend that while endowment stays a major issue, there is potential for change as individuals are turning out to be more mindful and open to changes.

## 6. CONTEMPORARY VIEWPOINTS

Present day researchers, strict pioneers, and social activists in Pakistan have raised worries about the social contortion of share rehearses. A few key perspectives include:

### **6.1 Strict Pioneers**

Unmistakable researchers, for example, Mufti Menk and Javed Ahmad Ghamidi have repeated that Islam endorses Mahr, not Jahez, and that luxurious shares go against Islamic qualities.

### **6.2 Social Activists**

Activists like Malala Yousafzai have censured settlement as a man centric practice that propagates orientation disparity and monetary weights on ladies' families.

### **6.3 Media Missions**

Developments, for example, "No More Share" feature the cultural tensions and monetary cost of settlement works on, pushing for their destruction to make impartial conjugal standards.

These points of view uncover a developing acknowledgment of the need to adjust conjugal practices to Islamic standards and advance orientation equity.

## 7. BASIC EXAMINATION OF DOWRY IN PAKISTAN

### **7.1 Dowry and its Effect on Ladies:**

A Diverse Examination In Pakistan, share has an extraordinary impact in the existences of ladies.

- **Monetary Weight:** The intimidation on the lady of the hour's family to pay extremely high settlement might compel families into obligations, destitution and, surprisingly, uplifting a greater amount of the one-party relationships. Fine people wind up selling their effects, taking advances, and at times participate in unlawful exercises to fulfill the lucky man's loved ones. This is the explanation that such an occasion in the existence of the lady can be joined with neediness and absence of vital articles for the family's endurance.
- **Abusive behavior at home:** Here and there, in the event that they can't create settlement, which has turned into a standard in light of social practices they go through serious flagellating from their parents in law, lewd activities included. This can envelop such things as killing physical, verbal and mental, and can negatively affect ladies actually and inwardly.
- **Mental Pain:** Different requests for share make pressure and tension that influences ladies' wellbeing very adversely. A portion of the signs could incorporate trepidation, tension and gloom which could make ladies less solid.
- **Restricted Instructive Open doors:** Consequently, in numerous families, the cash is put something aside for share, so young ladies can't get training or appropriate vocation. This continues onward round around and around, which doesn't assist with killing instances of orientation disparity and ladies' financial independence.

## 8. DOWRY'S ISSUES AND ARRANGEMENTS IN ISLAM AND PAKISTAN:

### 8.1 Issues Raised by Settlement Abuse:

- **Trouble:** The lady of the hour's family habitually faces serious monetary weight because of dower requests, which could bring about enormous obligation or long haul monetary challenges. Families' monetary security might be affected by this way of behaving, which might push them to spend beyond what they can manage the cost of to fulfill social principles.
- **Orientation Segregation:** By considering ladies to be liabilities and maintaining man centric norms, dower supports orientation disparity. It brings about the typification of ladies, whose worth not set in stone by the share they give as opposed to by their inborn qualities or abilities.

### 8.2 Islamic Strict Solutions for Dowry-Related Issues:

- **Islamic Lessons:** The endowment, or Mahr, is certainly not a critical monetary weight yet rather a representative present given by the man of the hour to the spouse that underscores regard and responsibility. As per the Quran and Hadith, it is the lady of the hour's property and ought to be given deliberately, liberated from excessive requests.
- **Advancing Effortlessness:** Prophet Muhammad (PBUH) was a great representation of a basic marriage, focusing on that regard for each other, not how much the settlement, makes a marriage

beneficial. To forestall monetary difficulty and assurance value, an unassuming and reasonable endowment is encouraged.

### **8.3 Societal and Legitimate Arrangements in Pakistan:**

- **Upholding the Law:** Pakistan's Endowment and Wedding Gifts (Limitation) Act puts limitations on shares and discourages garish solicitations. Nonetheless, there are demands for stricter guidelines and more brutal disciplines for crooks since this regulation is much of the time not effectively authorized.
- **Public Mindfulness:** Associations, social activists, and strict pioneers can cooperate to illuminate the general population about the Islamic view on endowments. Missions can encourage families to focus on the otherworldly and profound parts of marriage over material assumptions and backing a push toward less complex, more modest marriage customs.

## **9. CONCLUSIONS:**

### **9.1 Synopsis of Results:**

In Pakistan, share misuse makes orientation imbalance and double-dealing what's more putting a lot of monetary difficulty on families, particularly those of the lady. Requests for dower are every now and again unreasonable, coming down on ladies and sustaining the possibility that they are monetary liabilities. By connecting a lady's worth to the share she brings, this training cheapens ladies and breeds disparity.

Islamic lessons put areas of strength for an on the endowment (Mahr), which is planned to be an openly given gift from the man of the hour to the lady and addresses responsibility and regard. The Prophet Muhammad (PBUH) advanced balance and equity by contradicting lavish settlements and supporting direct relationships.

Despite the fact that Pakistan has regulations pointed toward confining settlements, they are not successfully upheld, and the overall population is as yet not all around educated about the Islamic fundamentals regarding shares. Along these lines, the training continues, hurting various families and heightening cultural imbalance.

### **9.2 Suggestions for Taking care of Issues with Dowries:**

**Reinforcing Lawful Structures:** The public authority ought to ensure that the ongoing endowment rules are appropriately executed, with unambiguous ramifications for the people who break them. This would decrease the monetary stress on families and prevent excessively overbearing way of behaving.

**Instructive Drives for Networks and Strict Pioneers:** Strict pioneers can assume a proactive part in raising information on Islam's share lessons, which underline that it ought to be a clear, deliberate gift. Also, people group ought to be shown about the moral and monetary endowment suggestions through talks and studios.

**Advancing People group Drove Drives:** To diminish the monetary stress on families, networks ought to set up bunch encouraging groups of people. This could include arranging weddings for countless individuals or making a public asset to help families who can't pay the normal endowment.

**Empowering Pre-Marriage treatment:** To assist the two families with understanding Islamic points of view on shares and to advance a more open disposition to marriage arranging, pre-marriage treatment meetings should be made accessible.

### **9.3 Closing Contemplations:**

The public authority, neighborhood networks, and strict pioneers should cooperate to address the share issue. Decreasing the adverse consequences of settlements requires local area encouraging groups of people, state funded instruction, and legitimate changes. A more equivalent way to deal with marriage can be achieved by aligning society's traditions with Islamic standards of equity and straightforwardness, developing connections that are better and more considerate.