
The Role of Women's Political Activity in Promoting Islamic Values and Services to Society: Ms. Farakh Khan-a Practical Example

Open Access Journal

Qly. Noor-e-Marfat

e/ISSN: 2710-3463

p/ISSN: 2221-1659

www.nooremarfat.com

Note: All Copy Rights
are Preserved.

Ms. Shahnaz Bibi

Lecturer, Govt. Associate College for Women Fatehpur, Layyah.

E-mail: shahnazkhanniazi@gmail.com

Dr. Abdul Basit Mujahid

Assistant Professor, Department of History, Allama Iqbal Open University, Islamabad.

E-mail: abdulbasit.mujahid@gmail.com

Abstract:

The role of women in promoting Islamic ethics and social services has been historically significant. Islam clearly emphasize on collective responsibility of men and women in social reforms, services and welfare. However, in contemporary Pakistani society this role remains underrated and insufficiently acknowledged at large. This study explores the underlying causes for limited visibility of women in social activities, ethical leadership and politics.

In fact, this study examines socio-cultural, religious and political barriers that prohibit women for their public and political life. The study critically analyses patriarchal social structure, cultural practices, misinterpreted religious teachings, and the symbolic nature of women's political representation in Pakistan.

In order to establish a practical connection to the theoretical discussion, the parliamentary role of Ms. Farakh Khan is represented as a case study that shows how Islamic ethical principles such as Amanah (Trust), Shura (Consultation) and Khidmat-e-Khalq (Service to humanity) can be effectively implemented within contemporary political institutions.

The findings of study reveal that restriction of women in social domains are not rooted in Islam, but is primarily a result of structural and ideological constraints. The study concludes by presenting strategic measures, including reinterpretation of Islamic teachings, educational empowerment, media engagement, and institutional reforms, to strengthen women's political role in promoting Islamic ethics and social services. This research emphasizes the inevitability of comprehensive and morally grounded political participation of women for sustainable social development in Pakistan.

Key words: Politics, Ethics, Social Services, Pakistani Society, Parliament, Ms. Farakh Khan.

1. Introduction

Women are the architect of a society and they play a significant role in a society to make it flourish in all aspects. Islam not only encourages the women participation in the social development but it gives the right to lead the society in all aspects including politics, ethics and education. Islam inculcates the vision in women to play their impactful role for the betterment of society along with men as in the holy Quran Allah said in Surah Al-Tauba ayat No. 71, "The Believing men and women are allies of each other".

Despite Islam stresses upon women participation in social activities, women in Pakistan seldom engaged in social reforms, activities and services. This study fills the research gap by adopting a problem oriented approach and linking it with Islamic ethical theory with existing women's parliamentary and political practice. The study is significant as it provides both theoretical insight and practical policy implications for enhancing women's role in promoting Islamic values and social services to humanity.

2. Research Questions

This study explores the answers of the following questions:

1. Why women's role is inadequate in social powers and services in Pakistani society?
2. Which guidelines Islamic teachings provides for women's social, ethical and political roles?
3. How the parliamentary role of Ms. Farakh khan demonstrates the Islamic ethics and concept of social service?

3. Research Methodology

This study is historical and descriptive and qualitative in nature. It used the textual analysis and case study approach. For the primary sources verses from Holy Quran, relevant hadiths, parliamentary debates, official committee records and interview were done. For secondary sources, scholarly books, journal articles and historical accounts related to women's role in Islam and Pakistani society were consulted. The case study method is used to analyze the parliamentary role of Ms. Farakh Khan as a representative example of ethical female leadership in formal political framework.

4. The concept of Women in Islamic Social Framework

Islam views services to humanity as an elevated form of worship that reflects moral consciousness and obedience to divine commands, rather than just a social duty. According to the teachings of Islam, social reform, justice, and public welfare are responsibilities assigned to both men and women, emphasizing collective moral responsibility. Therefore, ethical participation in society is guided by moral principles rather than gender. The active participation of women in parliamentary and public affairs represents a practical manifestation of the Islamic principle of *Shūrā* (consultation). The Qur'an explicitly highlights this principle in Surah Ash-Shūrā: "*and whose affairs are conducted through mutual consultation among themselves.*" (42:38) This verse establishes consultation as a foundational element of Islamic social and political order, without restricting it to a particular gender. Consequently, women's involvement in decision-making processes aligns fully with Islamic ethical and social principles.

Islam recognizes men and women as having equal moral and social standing when it comes to the shared duty of societal reform (*islah al-mujtama*). The idea that women's involvement in public service, governance, and moral leadership is not only acceptable but also necessary for the collective moral correction and advancement of society is reinforced by the Qur'an's emphasis on their shared duty to uphold virtue and prevent wrongdoing.

Islam describes ethical responsibilities without considering gender discrimination. In Islam the criteria for exaltation and reverence are fear from Allah Almighty, justice and good character. Islam provides women the right to play an active role in enjoining good and forbidding evil, i.e. *Amr bil Ma'ruuf wa nahi an'il munkar*, counselling (Shura) and social welfare. During the era of the Holy Prophet (PBUH), women played imperative roles in society i.e. religious, social and political roles. Serving humanity is considered equal to worship in Islamic ethical framework. The active role of women in poverty alleviation, promoting health and education and the establishment of social justice in society are according to the true spirit of Islamic teachings.

Therefore, to restrict women to play key roles in society is against the ethical framework of Islamic teachings. Islamic ethical theory emphasizes the collective responsibilities (*Fard-e-Kafaya*) of men and women for the wellbeing of society. Women as an active part of society, it is obligatory for them to do influential work for promotion justice, compassion and policy making. Islam does not restrict women from public engagement. Instead, it recognizes competence and moral integrity as the foundation of leadership. Therefore, restricting women from ethical and social roles contradicts Islamic moral framework and historical practice.

5. Women's Social Role in Islamic History

In Islamic world, women have been a role model for the society as there is an example of Hazrat Khadija (RA), the very first woman and human being who became the strong support of the

Holy Prophet (PBUH) in the rise of Islam. Being decisive and a business lady, she is the epitome of women empowerment.¹

Then there is an example of Razia Sultana from South Asia, in the thirteenth century, the first female ruler, who had broken the myth that only male can be the ruler of a state. This thinking was prevailed in the patriarchal society subcontinent.

In Mughal era (1526-1857), history witness the Noor Jahan, Queen of Jahangir (1607-1628), a powerful queen who had influence in the state's affairs and was the real force/strength behind Emperor Jahangir. Even her name was inscribed on the coins and she also ruled in the absence of her husband when he was abducted by Mahabat Khan. She not only managed state's affairs but she got her husband from Mahabat Khan, which all depicts her power to make impact. According to Ruby Lal, an Indian historian, she was everywhere.²

In 20th century, history witnesses the role of Abadi Begum known as Bi Amma, the mother of Ali Brothers, who had encouraged and motivated the Muslim women for the cause of Khilafat Movement. Beside this, Begum Molana Muhammad Ali Johar attended the All India Muslim League's 27th annual session held in Lahore on 22nd March to 24th March 1940. She endorsed the Lahore Resolution passed by All India Muslim League. The spirit of Bi Amma and Begum Molana Muhammad Ali Johar truly depicts the women activism in the first half of the twentieth century.

During the struggle for Independence, it has been witnesses the role of Fatima Jinnah and Begum Ra'ana Liaqat Ali Khan who were playing the significant role in creating the eminent impact on Muslim women, and were inspiring and motivating the women to actively take part in the independence movement.

Ladies like Begum Shaista Ikramullah and Jahan Ara Shahnawaz were the first women parliamentarians of the first constituent Assembly of Pakistan 1947-1954.³ All over again there is an instance of women empowerment, Benazir Bhutto who became the first female Prime Minister of the Muslim

world in 1988.⁴ Ms. Zobaida Jalal, a Parliamentarian from Balochistan has a lot of contributions in Educations⁵ and Social Welfare fields during Musharraf Era. She also had the portfolio of Defence Production in Imran Khan's government (2018-2022). She is the true illustration of Women Empowerment. There are also many other women in the Parliament of Pakistan who are truly contributing for the betterment of society. One of these socially active ladies is Ms. Farakh Khan who played her role -as a Parliamentarian- in social reforms and contributed so many services to society.

6. Causes of Invisibility of Women in Pakistani Society

From an Islamic perspective, women occupy a central position in the moral, educational, and social construction of society. Islam does not confine women's contribution merely to the public sphere; rather, it recognizes their foundational role in shaping individuals, families, and ultimately the moral character of the community. Despite this, women's social and political presence in Pakistani society is often described as invisible. One of the significant reasons for this perception lies in the misunderstanding and under-recognition of women's natural and divinely entrusted responsibilities, particularly motherhood and wifehood, which are among the most influential social roles in Islam.

6-1. Motherhood: First Institution of Moral and Social Development

In Islam, motherhood is not viewed as a private or secondary responsibility; it is a noble and highly privileged social role with extensive implications for the moral health of society. The Qur'an explicitly acknowledges the sacrifices and elevated status of mothers: "*And We have enjoined upon man goodness toward his parents. His mother carried him in weakness upon weakness...*" (31:14)

The earliest stage of human learning begins in the lap of the mother. Ethical values, religious consciousness, discipline,

compassion, and social behavior are first instilled through maternal guidance. Islamic scholarship consistently recognizes that the moral strength or weakness of a society is closely linked to the upbringing provided by mothers. For this reason, women often prioritize motherhood, devoting their time, emotional energy, and intellectual capacity to the nurturing and moral training of future generations.

However, this vital contribution is rarely acknowledged as a formal social or ethical role. While women are actively shaping society at its roots, their work remains largely unrecognized in political and social metrics of participation. This lack of recognition contributes significantly to the perception of women's invisibility, even though they are performing one of the most impactful forms of social service.

6-2. Wifehood

Wifehood in Islam is founded on the principles of partnership, mercy, and mutual responsibility. The Qur'an describes marriage as a relationship that ensures comfort and emotional balance: "*And among His signs is that He created for you spouses from among yourselves so that you may find comfort in them, and He placed between you affection and mercy.*" (30:21) Through wifehood, women play a decisive role in maintaining family stability, nurturing emotional well-being, and supporting ethical family life. A stable family unit serves as the cornerstone of a healthy society, and women's contributions within this framework have deep social significance. In Pakistani society, many women consciously prioritize this responsibility, considering it a moral obligation rather than a limitation.

However, similar to motherhood, wifehood is often excluded from the definition of social contribution. Cultural attitudes tend to measure participation only through visible public roles, while neglecting the formative influence women exercise within families. This narrow understanding reduces the

recognition of women's societal impact and reinforces their perceived absence from social and political life.

6-3. Natural Responsibilities and the Misrecognition of Social Roles

Islam does not present women's natural roles as obstacles to public or ethical engagement. Rather, it promotes balance between private responsibilities and collective welfare. The Qur'an emphasizes collective consultation and shared responsibility: "*And those who conduct their affairs by mutual consultation among themselves.*" (42:38)

The challenge in Pakistani society is not that women prioritize motherhood and wifehood, but that these roles are not institutionally or socially acknowledged as meaningful contributions to societal development. As a result, women's involvement remains underrepresented in formal political narratives, despite their substantial influence on moral education, social cohesion, and ethical continuity. The invisibility of women in Pakistani social and political life should not be attributed to their natural structure or divinely ordained responsibilities. Motherhood and wifehood are not limitations but essential social roles that form the ethical foundation of society. The real issue lies in the failure to recognize these roles as legitimate social contributions. An Islamic framework demands that women's visible and invisible services alike be acknowledged as integral to moral governance and societal well-being.

6-4. Patriarchal Social Structure

Pakistani society is still under the shadow of patriarchal social structure where decisive power and authority belongs to men⁶. In patriarchal society, men dominate the key positions in society and women are taken as less capable of these positions as compare to men. Therefore in Pakistani society women remain invisible. Patriarchal social structure not only restricts women to participate in societal role but it discourages them

and creates sense of self-doubt and lack of confidence in them⁷. Consequently women remain far from decision making forum i.e. parliament and their role become less visible. Islam does not discriminate among men and women for ethical responsibility and social services.

6-5. Cultural and Traditional Barriers

In Pakistani society, there are some cultural and traditional concepts that are put on mantle of religious ritual and obligations. Due to these cultural norms and traditions, women participation in social roles is considered inappropriate and unlikeable. On the behalf of veil (*Pardah*), honor (*Namus*) and tradition (*Riwayat*) women are secluded from social and political process and social activities and the roots of this practice often lie in cultural norms and not in religious obligations and teachings.

These cultural pressures are not merely theoretical concerns but are reflected in empirical findings regarding women's lived experiences. A recent qualitative study on barriers to women's political participation in Khyber Pakhtunkhwa reported that women are frequently judged through the lens of *honor* rather than capability, with community members suggesting that women's public visibility brings shame to the family. Respondents described how these norms discourage women from speaking at public gatherings or seeking political roles, reinforcing the idea that politics is a man's domain.⁸

Furthermore, nationwide data show that broader forms of gender-based violence, which are often justified in the name of *honor* and cultural propriety, are alarmingly prevalent. For example, approximately 1,000 women are killed annually in so-called "honor killings" across Pakistan, a practice rooted in cultural notions of *namus*, not Islamic law.⁹ National crime reports and health surveys also indicate that around 39–47 percent of women experience physical or intimate partner violence at some point in their lives, contributing to an

environment of fear and insecurity that limits women's mobility and public engagement.¹⁰

These cultural barriers make it difficult for women to act confidently and participate in social political processes actively. In this way, women's social and ethical roles are not acknowledged in systematic way and they remain invisible on national arenas of power processes.

6-6. Misinterpretation of Religious Teachings

The partial and context-free interpretation of Islamic teachings is one of the significant causes of women's invisibility in Pakistani society. At times, selected Qur'anic verses and Hadith are presented without their historical, textual, or jurisprudential context, leading to the misconception that Islam discourages or forbids women from participating in social, political, or leadership roles. Such interpretations not only misrepresent Islamic teachings but also contradict the historical practice of early Islam, where women actively participated in social, educational, and public affairs.

One commonly misinterpreted Qur'anic verse is found in Surah al-Nisā': "*Men are caretakers (qawwamūn) of women...*" (4:34). This verse is often interpreted to imply male superiority or exclusive authority over women in all aspects of life, including public and political leadership. Classical Islamic scholars, however, explain that *qiwāmah* refers specifically to family responsibility and financial obligation, not moral superiority or political dominance. The verse addresses household organization and does not restrict women from leadership, education, or public participation. Extending this verse to justify women's exclusion from social and political roles is therefore a misapplication of the Qur'anic text.

Another frequently misused narration is the Hadith reported in *Sahih al-Bukhari*: "*A people who appoint a woman as their ruler will not prosper.*" (Bukhari, Kitab al-Fitan).

This Hadith is often cited to argue that Islam categorically prohibits women from political leadership. However, many

scholars have clarified that this narration was made in reference to a specific historical context, namely the Persian Empire's political collapse under hereditary rule. Classical jurists such as Imam al-Tabari and contemporary scholars argue that this Hadith describes a particular circumstance, not a universal legal ruling. Using this narration as a blanket prohibition ignores the broader Islamic principles of justice, competence, and consultation (*shūrā*).

Similarly, verses emphasizing modesty, such as: "*And tell the believing women to lower their gaze and guard their modesty...*" (24:31) are sometimes interpreted as endorsing the seclusion of women from public life. In reality, this verse promotes moral conduct and modest interaction, not social isolation. Islamic history demonstrates that women observed modesty while actively engaging in education, trade, public consultation, and even political discourse.

In contrast to these misinterpretations, the Qur'an clearly affirms women's collective moral and social responsibility: "*The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong...*" (9:71). This verse explicitly establishes men and women as partners in social reform and ethical responsibility, leaving no basis for excluding women from public or leadership roles.

The persistence of selective interpretations has contributed to a distorted religious narrative that marginalizes women's contributions. Such interpretations are not rooted in Islamic doctrine but in cultural attitudes that seek religious justification for social exclusion. Correcting these misunderstandings through contextual and holistic interpretation of Islamic sources is essential for restoring women's rightful visibility in social, ethical, and political life, as envisioned by Islam.

The exemplary life of Prophet Hazrat Muhammad (PBUH) demonstrates that women were included in the consultative process. The Treaty of Hudaybiyyah provides a clear example

where the Prophet accepted the counsel of Umm Salamah, which proved decisive in resolving a critical political situation¹¹.

Women's right to education and intellectual contribution is firmly established in Islamic teachings. The Prophet Muhammad stated: "*Seeking knowledge is obligatory upon every Muslim.*"¹² Scholars agree that the term *Muslim* in this Hadith includes both men and women, affirming women's right to education and scholarly participation.¹³ Historically, women such as Hazrat Ā'ishah (RA) played a central role in transmitting Hadith and educating the Companions.¹⁴

Islam also acknowledges women's participation in social service and public welfare. During the Prophet's time, women actively served the community by providing medical care, charitable support, and social assistance. Rufaydah al-Aslamiyyah is a prominent example of a woman who organized medical care for the wounded during battles, demonstrating institutional social service led by women.

Furthermore, Islam affirms women's moral and spiritual agency in public life: "*Whoever does righteous deeds, whether male or female, while being a believer— We shall grant them a good life.*" (16:97). This verse establishes moral equality and reinforces that righteous action including social service and leadership is open to both genders.

In light of these textual evidences, it becomes evident that Islam does not restrict women from social careers or public engagement. Rather, it is the cultural dominance of patriarchal interpretations, not Islamic teachings, that has marginalized women's contributions. Reclaiming the authentic Islamic framework requires restoring women's rightful place as active participants in social reform, ethical leadership, and service to humanity.

G. Lack of Institutional Acknowledgement

Another key factor for the invisibility of women in Pakistani society is that their contribution for the social justice and wellbeing of the society are less acknowledged and remain

undocumented. There is a lack of institutional acknowledgment of the contribution of women. The contributions of women are not properly discussed in media and hence not encouraged. Therefore, a misconception prevailed that women have secondary role in the better of society.

H. Limited Representation in Political System

Although women are allotted some reserved and general seats in provincial and national assemblies and senate of Pakistan, but their representation is symbolic¹⁵. Women parliamentarians has limited power for decision making, their suggestions are not taken seriously in parliament and they are considered only as number to maintain power balance of parliament make their role less relevant in national level political decision making process. This attitude makes women role less influential and discourage women to join politics. Although women parliamentarian can play a vital role in social justice, ethical laws framework and solution of public issues.

According to the Constitution of Pakistan, there are 60 seats reserved for women in the National Assembly, which accounts for approximately 17.9 percent of the total 336 seats. In addition, the Senate has 17 seats reserved for women, and women occupy similar reserved positions in provincial assemblies—such as 66 in Punjab, 29 in Sindh, 22 in Khyber Pakhtunkhwa, and 11 in Balochistan as mandated to ensure their presence in legislative bodies.¹⁶ Despite these provisions, the overall representation of women remains low compared to their share of the population (over 48 percent)¹⁷, and only a small number win general seats, which carry greater decision-making authority. For instance, recent analyses show that only about 12–16 women have won general seats in the National Assembly, with the remainder occupying reserved positions, resulting in an overall female presence of roughly 20–22 percent in the lower house.¹⁸ Moreover, women's political presence is often concentrated geographically, with a large share of reserved seat holders coming from a few major cities,

leaving many districts and regions underrepresented.¹⁹ While women parliamentarians have the potential to contribute significantly to social justice, ethical law frameworks, and public issue resolution, the structural norms and patriarchal culture within political parties and legislative institutions continue to constrain their effectiveness. Addressing this inequality requires reforms that emphasize substantive participation, equitable representation in general seats, and empowerment within parliamentary decision-making processes.

7. Strategies for Strengthening Women's Social, Political Role

To strengthen women's social, political role in society a comprehensive and multi-dimensional strategy is required. This strategy should address ideological, institutional, educational and political aspects in order to transform women's participation from a symbolic representation to meaningful role in political leadership. This include:

A. Educational Empowerment and Awareness of Moral Conscience

Education is one of the basic means to strengthen women's political role. Not only formal education but moral, social and political conscience should also be taught to women. Political and empowered role of women in Muslim history should be included in the curriculum. Leadership training programs, social awareness campaigns and political training can create sense of confidence, intellectual maturity, and ideological clarity and believe in themselves. In this way, women can play influential role in promoting Islamic ethics.

B. True and Balanced Interpretation of Islamic Teachings

The promotion of true and balanced interpretation of Islamic teachings is necessary for strengthening women's role in promoting Islamic values and social services. According to holy Quran and Sunnah, women are given rights to adopt social responsibilities, counseling and serve the humanity.

Religious scholars, religious and educational institutions must address basic Islamic teachings i.e. justice, equality, social welfare and social justice and under the light of these basic concept make it imperative for women to participate in social and political process.

C. Institutional Assistance and Reforms

Institutional reforms and assistance is essential for the strengthening of women social and political roles. Political parties should appoint women in key offices and give them opportunities to participate in decision making process. Women should play key role in legislation process. Their reaching in parliament should open new horizon for them to prove their best abilities. Women participation in parliamentary standing committees and decision making process can be meaningful. In fact, women parliamentarians can bring revolutionary changes in poverty alleviation, health, education and social welfare.

D. Recognition of Women's Role

In general, each and every person should recognize the vital role of women in the progress and development of society. Unless, we don't believe in women's active participation in social progress and development, women can't acquire their real status. One of the most influential strategies can be to present successful women as role models. The women who are playing positive role according to Islamic ethics and are on powerful position can be a motivation for young girls. So, media, as a key role player in public narrative building should highlight women's services and political leadership. In fact, social thinking about women politician can be altered through positive image and narrative creating in media and in this way the social status and the role of women can be recognized.

8. Ms. Farakh Khan as a Practical Example

The personality of Ms. Farakh khan can be a practical example of role model women who have rendered social services, promoted Islamic values as a parliamentarian. Surely,

highlighting her role would be a practical example for women to participate in social and political activities. Ms. Farakh Khan has achieved the first ICCI Women Excellence Award 2023 confers by Islamabad Chamber of Commerce & Industry for the recognition of women for their contribution to the Economic Development of the country.²⁰

In fact, Ms. Farakh Khan is a female politician who joined politics with the passion to serve humanity.²¹ She is a humble politician and she not only admits the qualities of opposition members but also acknowledges learning from them²². Her keen concern is about high inflation and is inspired to keep working for the people of her country. She always encourage the attitude of women parliamentarians²³.

A. Personal Life

Ms. Farakh khan was born at Lahore. She got her early education from England, as her father (Colonel Muhammad Iqbal Malik) was posted there. She did her matriculation from Jehlum and Intermediate from Quetta. She completed her graduation after her marriage. She also got a chance to visit Kingdom of Saudi Arabia with her husband in 1980s. Later on she shifted to Islamabad and since then she is living in Islamabad.²⁴

B. Political Career

She has been interested in social welfare activities since her childhood. While serving in an international NGO in Islamabad – that provides hostel to female employees – a conflict arises between Capital Development Authority (CDA) and the NGO. Ms. Farakh khan played the leading role for NGO and could convince Chairman of CDA to provide a place for hostel. This incident - First time - discouraged Ms. Farakh Khan to participate in social and political activities.

In fact, she became confident that she has the ability to convince people while having eagerness for social welfare. Some prominent politicians also mentored and inspired her to

enter into politics as it is a big arena to serve society. So she joined a well-known political party and became Central Senior Vice President of Women Wing.²⁵

So, it could be claimed that Ms. Farakh Khan started her political career with a passion to serve community. She demonstrates her motive in following statement: "When Chaudhary Shujaat asked me why I did not join a political party or politics, I replied that I believed in the rights of fellow human beings (Huqooq-ul-Ibad). He responded that politics itself is Huqooq-ul-Ibad. He explained that through politics, one gets a greater platform and a wider path to serve people, help them on a large scale, and protect their rights. His words deeply influenced me, and that moment became a turning point. Eventually, my husband and I decided to join politics with the intention of serving humanity."²⁶

C. Performance and Services as a Parliamentarian

- Ms. Farakh Khan was elected as a Member of National Assembly of Pakistan in 2018. This time she became the member of Standing Committee on Poverty Alleviation and Social Safety Division in National Assembly of Pakistan in 2018-2022.
- She worked tirelessly to alleviate poverty in the country. In fact, she considers that Islam obligates politicians and rulers to help people and puts the responsibility upon state's shoulders to take steps for the alleviation of poverty in the society. She also became a member of "Standing Committee on Federal Education and professional Training" and played an active role in the meetings of the committee.
- Again in 2024 Ms. Farakh Khan became the member of National Assembly of Pakistan and is currently a member of Standing Committee on National Health Services, Regulations and Coordination and actively attends all the meetings of the standing committee.

- Ms. Farakh Khan is also a member on Standing Committee on Kashmir Affairs, Gilgit- Baltistan and States and Frontier Region Division.²⁷ She is also an active member of Standing Committee on Defence Production in National Assembly of Pakistan.²⁸
- She is also member of working council of the Women's Parliamentary Caucus (WPC) that is a cross party forum for Women Parliamentarians of the Islamic Republic of Pakistan. The Women's Parliamentary Caucus (WPC) was established to enhance women's participations and engagement in all Parliamentary affairs.²⁹

9. Conclusion

To conclude, Islam describes ethical responsibilities without considering gender discrimination. In Islam the criteria for exaltation and reverence are fear from Allah Almighty, justice and good character. Islam provides women the right to play an active role in Amr bil Ma'ruuf wa nahi an'il munkar, counselling (Shura) and social welfare. During the era of the Holy Prophet (PBUH) women played imperative roles in society i.e. religious, social and political roles.

Serving humanity is considered equal to worship in Islamic ethical framework. The active role of women in poverty alleviation, promoting health and education and the establishment of social justice in society are according to the true spirit of Islamic teachings. Therefore, to restrict women to play key roles in society is against the ethical framework of Islamic teachings.

Islamic ethical theory emphasizes the collective responsibilities (Fard-e-Kafaya) of men and women for the wellbeing of society. In this way, Ms. Farakh Khan is the true example of women empowerment who is actively taking part in the parliamentary duties assigned to her. Her role in parliament and politics is the reflection of the Islamic political thoughts and ideology in which leadership is not about power but the trust and serving the humanity are the basic tenets of politics.

References

1. A, Ali, *Modern Muslim Thought* (Pakistan: Royal Book Company, 2000).
2. Ruby Lal, *Empress: The Astonishing Reign of Nur Jahan* (New York: W.W Norton& Company, 2018), 11-15
3. Hamid, Khan, *Constitutional and Political History of Pakistan* (Pakistan: Oxford University Press, 2001), 48-50
4. Ibid, 406-408.
5. Senate of Pakistan, *orders of the day*, 2003, https://www.senate.gov.pk/uploads/documents/1531455835_925.pdf (Accessed on April 20, 2025).
6. Laila, Ahmed, *Women and gender in Islam: Historical roots of a modern debate* (NewHaven &London: Yale University Press, 1992)
7. Azeema, Begum, "Political participation of female in Pakistan: Prospects and challenges." *Unisia* 41, no. 1 (2023): 39-76.
8. Palwasha Nasir, "Barriers to Political Participation among Women in Khyber Pakhtunkhwa," *Pakistan Review of Social Sciences* vol 6, no.1 (2025): <https://www.pakistanreview.com/index.php/PRSS/article/view/411> (Accessed on January 9, 2026).
9. Human Rights Watch, *Pakistan kay 2023 kay Waqiat*, <https://www.hrw.org/ur/world-report/2024/country-chapters/pakistan> (Accessed on January 9, 2026)
10. 40 Feesad Khawateen Apni Zindagi mein Tashadud ka Nishana Banen, *DAWN News*, February 6, 2023, <https://www.dawnnews.tv/news/1196688/> (Accessed on January 8 2026)
11. Karen Armstrong, *Muhammad: A Prophet for Our Time* (New York: HarperCollins, 2006), 84–85.
12. Sunan Ibn Mājah, trans. Muhammad Tufail Ansari (Lahore: Kazi Publications, 1993), 1:81; no. 224.
13. Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 33–35.
14. Leila Ahmed, *Women and Gender in Islam* (New Haven& London: Yale University Press, 1992), 61–63.

15. United Nations Development Programme. (2020). *Gender equality and governance in Pakistan*. UNDP.
- 16 Asian Electoral Resource Center (AERC), *Women's Participation in Politics: Pakistan*. Tokyo: Asian Network for Free Elections, n.d. <https://aerc.anfrel.org/country/pakistan/women-participation/> (Accessed on January 12, 2026)
17. https://www.finance.gov.pk/survey/chapter_25/12_Population.pdf (Accessed on Jan 12, 2026)
18. South Asia Journal. "How Pakistan Still Shuts Women Out of Political Power." *South Asia Journal*, 2023. <https://southasiajournal.net/how-pakistan-still-shuts-women-out-of-political-power/> (Accessed on January 9 2026)
19. FAFEN (Free and Fair Election Network), *Whom Do the Women Legislators on Reserved Seats Represent?* Islamabad: FAFEN, 2018. <https://fafen.org/whom-do-the-women-legislators-on-reserved-seats-represent/> (Accessed on January 11, 2026)
20. *Women excellence awards - ICCI, ICCI*, <https://icci.com.pk/women-excellence-awards.html/> (Accessed on April 9, 2025)
21. A personal Interview of Ms. Farakh Khan with Abdul Basit Mujahid and Shahnaz Bibi on July 20, 2025 at 7:00 pm
22. National Assembly of Pakistan, "Ms. Farukh Khan Budget Speech in National Assembly of Pakistan", YouTube, June 18, 2023, <https://www.youtube.com/watch?v=PQ8UmZUyz3Y/> (Accessed on April 9, 2025)
23. *Ms. Farukh Khan Budget Speech, National Assembly of Pakistan, YouTube*
24. A personal Interview of Ms. Farakh Khan with Abdul Basit Mujahid and Shahnaz Bibi on July 20, 2025 at 7:00 pm
25. A personal Interview of Ms. Farakh Khan with Abdul Basit Mujahid and Shahnaz Bibi
26. National Assembly of Pakistan. "Speech of Ms. Farakh Khan" Face book, https://web.facebook.com/NationalAssemblyOfPakistan/videos/honble-mna-ms-farukh-khan-in-her-speech-on-the-floor-of-the-national-assembly-ex/122984327547632/?_rdc=1&_rdr#/ (accessed on January 12, 2026)
27. A personal Interview of Ms. Farakh Khan with Abdul Basit Mujahid and Shahnaz Bibi.

28. *Standing committee on defence production meets, National Assembly of Pakistan,*
https://www.na.gov.pk/en/pressrelease_detail.php?id=6319/
(Accessed on April 9, 2025)
29. Women Parliamentary Caucus (WPC), <https://wpc.org.pk> (Accessed on April 9, 2025)