Unmasking Truth: Understanding Gender Violence From Muslim Perspectives

Ayman Zabi

ABSTRACT

Worldwide, gender violence continues to be a serious problem that affects people from many different cultural, religious, and socioeconomic backgrounds. The purpose of this research paper is to investigate and examine the issue of gender violence from the viewpoints of Muslim communities.[1] This research aims to comprehend the underlying causes of gender-based violence and suggest viable solutions to solve this prevalent issue by looking at Islamic teachings, cultural norms, current situations, and historical background. This research article seeks to further a thorough knowledge of gender violence and develop a more inclusive and successful strategy to fight it by taking into consideration the many experiences and viewpoints within Muslim communities.[2]

Keywords: *Violence, Muslim communities, Gender violence, Sulli Deals*

I. INTRODUCTION

"Anyone who has moved through this world in the body of a woman knows what it feels like to wish to be invisible".[3]

Gender violence is a pervasive and deeply ingrained worldwide problem that affects people from all backgrounds and has terrible repercussions for both its victims and society at large. In order to effectively address this complicated issue, it is important to have a detailed awareness of its underlying causes, context-specific variables, and the varied viewpoints of various populations. In this study article, titled "Unmasking Truths: Understanding Gender Violence from Muslim Perspectives," we set out on an adventure to investigate the complex aspects of gender violence within Muslim communities, illuminating the fundamental causes that lead to its persistence.

Background and significance:

Gender violence, which includes many types of physical, psychological, and emotional abuse; directed mainly at people based on their gender, has a significant influence on civilizations all over the globe. Domestic violence, sexual assault, violence motivated by honour, and prejudice are just a few of the many ways it may appear. The issue is a general worry shared by people from all walks of life and is not exclusive to any one religion or ethnic group.

Gender violence has received a lot of attention in communities and nations with a large Muslim population, and is often discussed in terms of cultural standards and religious beliefs. There is still a critical need for thorough study that examines gender violence from Muslim viewpoints, despite the fact that this problem is becoming better known. This study explores Islamic teachings, historical background, sociocultural

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[1] The world's largest Muslim population lives in Indonesia and Pakistan. India is home to the world's third-largest Muslim population, comprising (10.9%) of its population. And out of which, the majority of the Muslim population lives in Uttar Pradesh, Bihar, and Kerala.

[2] The author wishes to culminate the final understanding of the present scenario of India. The pressing matter of communal riots, affecting the harmony of the country, has ripped away the fabric of mutual trust and understanding within communities. The way these issues are giving rise to gender violence, is mostly, going to be the main theme of this research paper. The idea of dealing with and providing a solution to the present scenario will linger around the wide angle of the feminist perspective, religious perspective, and social perspective.

[3] Researcher Lucia Osborne-Crowley stated in her essay 'I choose Elena'.

influences, and lived experiences in an effort to understand the nuances surrounding the phenomena in Muslim communities.

II.   Research Objectives:

The research objectives of this research are as follows:
1) To investigate and examine Islamic teachings on gender equality, women's rights, and non-violence in order to provide readers a complete knowledge of the guiding ideas that may be used to counteract detrimental procedures.
2) To investigate into the social and cultural factors, like patriarchal customs, family relations, and the effects of change, that keep gender violence going in Muslim communities.
3) To recognise the numerous types of gender violence that are common in communities and nations with a Muslim majority, such as domestic violence, violence motivated by honour, forced marriages, female genital mutilation/cutting, and harassment in public places.
4) The purpose of this paper is to give case studies from selected nations with a predominantly Muslim population to illustrate the context-specific manifestations of gender violence and the actions done to tackle this problem.
5) To investigate the approaches used by Muslim communities and nations to combat gender violence, including enacting laws, involving religious leaders, developing educational efforts, and providing victim support services.

III.   Scope and Limitations:

It is important to recognise that the goal of this research article is to comprehend gender violence from a Muslim viewpoint, with a focus on diversity and inclusiveness within this broad religious and cultural context. The research aims to highlight the unique difficulties faced by people in Muslim majority nations and communities while also acknowledging that experiences may vary greatly depending on cultural quirks, geographic location, and levels of religious adherence.

However, it is crucial to remember that Muslim communities are not homogeneous, and this study report may not include the whole range of gender violence experiences among these different groups. The study may not be thorough in its treatment of every element of gender violence from the Muslim viewpoint because of the intricacy of the subject and the limits of the data that are currently available. However, this study aims to contribute to a deeper and more nuanced knowledge of the problem, acting as a springboard for more study, conversation, and cooperative initiatives targeted at preventing gender violence in all of its symptoms.

We hope that our study will promote empathy, inclusion, and a dedication to fostering safer, more equitable societies for all people, regardless of their gender or cultural origin, as we set out on this journey to expose the facts underlying gender violence from Muslim viewpoints.

IV.   Literature review

Definition of gender violence:

Gender violence, commonly referred to as gender-based violence, is any type of violence, harmed, or discrimination aimed against someone based on their gender or sex. It includes a variety of abusive behaviours, such as systematic prejudice, dominating behaviour, and various forms of violence, such as physical, sexual, emotional, and economic assault. Gender violence may happen in a variety of places, including the family, neighbourhood, workplace, and public places, and it has an impact on people of all ages, ethnicities, faiths, and socioeconomic statuses.

The global prevalence of gender violence:

Gender violence is a problem that affects the whole world. Numerous research and publications have brought attention to its concerning global prevalence. The World Health Organisation (WHO) reports that almost one in three women worldwide have suffered physical or sexual abuse at some point in their lives. Gender-based violence is common, but it is not only experienced by women; men and people of all genders may also become victims.

Gender violence in Muslim-majority countries:

The prevalence of gender violence is a serious problem in many Muslim-majority nations, and the ways in which it manifests itself may vary greatly depending on social, historical, and cultural standards. Research reveals that certain nations with a majority of Muslims have higher reported rates of female violence, including domestic abuse, honor-based violence, and forced marriages, even though it's important to avoid making generalisations.

Islamic perspectives on gender equality and gender violence:

Within Muslim communities, views towards gender equality and violence are greatly influenced by Islamic teachings. Men and women are spiritually equal before God, according to passages in the Quran, which is the main religious source for Muslims. They have been interpreted by scholars to support the notion that all people, regardless of gender, are fundamentally equal. But the persistent pressure from societal obstacles has made it challenging for the current generation to comprehend reality.

However, there are many other possible interpretations, and certain historical and cultural aspects have helped to keep patriarchal ideas alive in some Muslim communities. As a consequence, some people misunderstand Islamic beliefs to support discriminatory behaviour and violence against women. However, there is a rising movement within Islamic academia that promotes gender equality and condemns violence in all of its manifestations.

Socio-cultural factors influencing gender violence within Muslim communities:

Numerous sociocultural elements that define attitudes, behaviours, and power relations have an impact on gender violence in Muslim communities. Patriarchal traditions and practises, which are common in certain areas, strengthen women's subordination and support the continuation of violence. Family and social dynamics are important because societal pressure and expectations often silence the voices of victims and prevent reporting of abuse. In addition, the effects of modernization and globalisation may create conflicts between traditional beliefs and evolving social standards, leading to complicated dynamics in the discussion of gender violence in Muslim communities.

It becomes clear that addressing this problem requires for an inclusive and intersectional strategy when we look more into the phenomena of gender violence from Muslim viewpoints. Some potential strategies that might encourage good change within Muslim communities and contribute to the worldwide campaign to abolish gender violence in all of its manifestations include engaging with religious leaders, increasing education and awareness, and confronting harmful cultural practises. We want to open the door to a more just and violence-free future for everyone by exposing the facts behind gender violence from a Muslim viewpoint.

V. Methodology

This work uses a quantitative research technique as its research strategy. This method will make it possible to look at gender violence from the point of view of Muslims, taking into account both individual experiences and the larger patterns and frequency of gender violence in Muslim groups. In order to determine the prevalence of gender violence in towns and nations with a large Muslim population, quantitative approaches will be used, such as surveys and data from previous reports and studies. This will enable statistical analysis of trends and patterns and assist provide a better perspective on the scope of the problem.

This study aims to provide a thorough and nuanced knowledge of gender violence from the viewpoint of Muslims, eventually encouraging wise policies and effective initiatives to address this issue.

The historical context of gender roles in Islam

The socio-cultural norms that pre-Islamic Arabia was characterised by, the example set by the Prophet Muhammad, his teachings and deeds, as well as accurate and inaccurate readings of Islamic texts, all have an impact on the historical backdrop of gender roles in Islam. In order to expose the realities underlying gender violence from Muslim views, it is essential to comprehend how gender roles have changed throughout Islamic history.

The life of prophet Muhammad and women's rights:

Understanding gender roles in Islam requires using the life of the Prophet Muhammad (peace be upon him) as a point of reference. Women's position was typically marginalised in 7th-century Arabia, and they experienced numerous types of persecution and discrimination. The treatment of women, however, underwent a tremendous change with the advent of Islam. The teachings of the Prophet Muhammad emphasised the spiritual equality of men and women before God, upending previous patriarchal practises. He fought for the rights of women, allowing them the right to inherit, the ability to possess property, and the right to agree to marriage. He also prohibited damaging behaviours like female infanticide, which was widespread in Arabia before the advent of Islam.

Role models from Islamic history:

Numerous instances of powerful and important women who were helpful in different facets of life can be found throughout Islamic history. For Muslim women, prominent characters like Aisha bint Abu Bakr, a famous scholar and companion of the Prophet, and Khadijah bint Khuwaylid, the Prophet Muhammad's first

wife and a successful businesswoman, serve as role models. These historical people disprove preconceptions and show that Muslim women are capable of leadership and higher learning.

Misinterpretations of Islamic teachings contributing to gender violence:

Despite Islam's progressive teachings on women's rights and equality, gender violence still exists in certain Muslim communities because of incorrect readings and implementations of Islamic texts. These misunderstandings are often the result of cultural prejudices, selective readings of texts, and patriarchal attitudes that predate Islam. Some key misinterpretations include:

a. Misogyny and Patriarchal Practices: Islamic teachings have been incorrectly associated with patriarchal standards in certain cultural settings, which has resulted in the subjection of women and the continuation of detrimental practises.

b. Selective Verses and Hadiths: Cherry-picking specific passages or Hadiths (narrations of the events and sayings of the Prophet Muhammad) without taking into account their context or the whole teachings of Islam is a common practise in misinterpretations.

c. Failure to Understand Historical Context: When the historical context and the unique circumstances surrounding the revelation of particular passages are ignored, misunderstanding might arise.

d. Cultural Suppression of Women's Voices: The inclusive nature of Islamic teachings are in direct opposition to cultural traditions in certain communities that exclude women from participating in public life and decision-making processes.

The difference between authentic Islamic teachings and cultural customs that could support gender violence must be made. Scholars and communities may refute misconceptions and advance gender equality and nonviolence by carefully examining the historical background and genuine teachings of Islam.

Finally, the development of women's rights and their position in Muslim countries may be understood by considering the historical backdrop of gender roles in Islam. The Prophet Muhammad's teachings and the Islamic historical figures who served as role models provide a foundation for promoting gender equality within Muslim communities. However, incorrect readings of Islamic texts may support patriarchal views and lead to gender violence. Promoting a more accurate and nuanced understanding of gender violence from Muslim viewpoints depends on exposing these facts.

VI.   Islamic teachings on gender equality

Islamic teachings support the values of justice, equality, and respect for all people, regardless of gender. In order to promote a more nuanced view of gender equality within Islam and expose the reality behind gender violence from Muslim perspectives, comprehending these teachings is essential. Some essential tenets of Islamic teachings on gender equality are as follows:

Gender equality in the Quran:

Islam's sacred book, the Quran, has passages that stress the equality of men and women before God in terms of merit and spiritual standing. The Quran declares in Surah An-Nisa (4:1), "O mankind, fear your Lord, who created you from one soul and from it its mate and dispersed from both of them many men and women." The fact that all people are descended from the same soul emphasises the equality that all people have at their core.

The Quran also recognises the agency and competence of women. It is emphasised in Surah Al-Ahzab (33:35) that those who believe and uphold righteousness will enjoy the same advantages and rewards from God. The Qur'an also exhorts women to learn and take part in society. Women are advised to participate in economic pursuits in Surah Al-Mujadila (58:11), and in Surah Al-Hujurat (49:13), the Quran emphasises that all believers are equal in the eyes of God.

Women's rights and responsibilities in Islamic law (Sharia):

Based on the precepts established from the Quran and the teachings of Prophet Muhammad, Islamic law, also known as Sharia, offers guidance for ethical behaviour and social justice (peace be upon him).Sharia recognizes the rights of women in various aspects of life, including:

Marriage: Women have the right to consent to marriage and cannot be forced into a marriage without their approval. They also have the right to inherit and own property.

Divorce: Under certain circumstances, women have the right to file for divorce and are entitled to financial assistance both during and after the divorce.

Education: Islam encourages the pursuit of knowledge for both men and women. Prophet Muhammad (peace be upon him) said, "Seeking knowledge is a duty upon every Muslim."

Economic Rights: Women have the freedom to own, control, and dispose of their assets, giving them financial freedom.

Role of Muslim scholars in addressing gender violence:

In order to confront gender violence from an Islamic viewpoint, Muslim academics are essential. They have a duty to advance the true teachings of Islam, which embrace the values of gender equality and reject all kinds of violence. In order to promote a more accurate understanding of Islamic teachings, scholarly initiatives to counter inaccurate interpretations and cultural norms that support gender violence are essential.

In Muslim communities, intellectuals may speak up for the rights and dignity of women and spread knowledge of the harmful effects of gender-based violence. Their engagement in creating educational initiatives, launching awareness campaigns, and interacting with religious authorities may help Muslim communities promote a culture of respect and nonviolence.

Islamic teachings place a strong emphasis on the values of justice and gender equality, which acknowledge the rights and agency of women. These teachings provide as a basis for Muslim thoughts on combatting gender violence and building a more inclusive and fair society. In order to further this awareness and strive for positive change within Muslim communities to stop gender violence and advance gender equality, Muslim academics play a crucial role.

VII. Forms of gender violence in Muslim communities

The term "gender violence" refers to a variety of violent acts and detrimental customs that disproportionately affect women and people of colour. In order to expose the reality underlying gender violence from Muslim views, it is imperative to comprehend various types of violence. The following are a few of the common forms:

Domestic violence:

Similar to how it is in many other civilizations throughout the globe, domestic violence is a major issue in Muslim communities. Abuse of any kind, whether physical, emotional, psychological, or financial, occurs in close relationships and the family. All genders may be impacted by domestic abuse; however women are often the main targets. Traditional gender roles, cultural norms, and misperceptions of male authority may all be factors in certain Muslim families that lead to the continuation of domestic violence.

Honor-based violence:

According to one definition, honour murders include "...the murdering of women for perceived deviance from societally prescribed sexual standards" (Faqir 2001: 66). Honor-based violence is a kind of gender violence that stems from the idea that a family's or community's honour is correlated with how its female members are considered to behave. Violence may be used to restore the family's honour in circumstances when a woman is seen to have caused disgrace to her family or community by taking steps like demanding independence, rejecting an arranged marriage, or participating in relationships that are regarded inappropriate. Tragically, honor-based violence has the potential to cause severe injury, including physical abuse, forced incarceration, and, in the worst instances, honour murders. Veena Meetoo claims in her article that the notion of "honour" is exclusively used to justify domestic violence in relation to religious and ethnic groupings.[4]

Forced marriages and child marriages:

When one or both spouses join into a marriage against their will and without their complete and free agreement, the union is said to be forced. Without the participants' consent, such weddings are often forced or planned, depriving them of agency and the ability to choose their life spouse. Forced unions may cause serious mental and physical trauma to the participants.

Child weddings, which often include girls being married to adult partners, are a similar problem. By depriving children of their youth, education, and growth, child marriages expose young people to abuse and early pregnancies, which may have serious health effects. Although child marriage does not just occur in Muslim communities, it is still a problem in certain areas with sizable Muslim populations.

Female genital mutilation (FGM):

The partial or complete removal of female genitalia is a destructive practise known as female genital mutilation, often referred to as female genital cutting. Both non-Muslim populations in Africa and the Middle East as well as certain nations and towns with a majority of Muslims engage in this practise. FGM is not based on religion in Islam; rather, it is influenced by cultural standards and ideals of chastity, modesty, and marriageability. For those who are impacted, it has significant physical and psychological repercussions.

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[4] "There is nothing 'honorable' about honor killings'': gender, violence and the limits of multiculturalism by Veena Meetoo and Heidi Safia Mirza.

Street harassment in public spaces:

Street harassment is a kind of gender violence that occurs when people are subjected to unwanted attention, remarks, gestures, or physical touch in public places. Street harassment disproportionately affects women and people of colour, who may experience emotions of fear, vulnerability, and movement limitation. The freedom to travel freely and without fear in public places is violated by street harassment, a form of gender inequality.

One of the worst things about the silence of women via shame, normalisation, rejection, denial, and blame, according to Laura Bates, is that it has grown so widespread that abusers themselves utilise it as a controlling technique.[5] The advancement of gender equality and the development of secure and welcoming communities within Muslim cultures depend on an understanding of and response to various types of gender violence. Creating successful measures to address female violence from a Muslim viewpoint requires an understanding of the intricate interaction of cultural norms, religious teachings, and socioeconomic issues.

VIII. Case studies:

1. Pakistan: "Honour" Killing of Qandeel Baloch

Qandeel Baloch[6], a social media influencer and feminist activist, was brutally murdered in 2016 in Pakistan. Her brother confessed to strangling her to death in an "honor killing," claiming that her public persona had brought shame to their family. This case drew international attention to the prevalence of honor-based violence in Pakistan, where women who challenge traditional norms and seek autonomy are often at risk of violence from their family members. The tragic murder of Qandeel Baloch exposed the urgent need to address deep-rooted cultural norms that perpetuate gender violence in the country.

2. India: Bulli deals

Sulli Bai and Bulli deals against Muslim women have occurred often in India, a country with a sizable Muslim population. Alia Waziri says that her mother, a literary historian, was up for sale on GitHub.[7] [8] These actions, which are motivated by retaliation, rejection, or envy, leave the victims with psychological scars that last a lifetime. Bulli Bai behaved more like a cyberbully, illustrating the awful fusion of misogyny and communalism. Bulli Bai and its forerunners were connected via Sully Deal.[9] These occurrences show the urgent need for wide-ranging legislative changes and increased public awareness in order to fight this terrifying crime and assist victims.

3. Saudi Arabia: Male Guardianship System

Saudi Arabia has made substantial changes recently to improve the rights of women, yet the kingdom still faces discrimination based on gender. Up to a partial abolition of the male guardianship system in 2019, women were regarded as legal minors and were not allowed to make important life choices without a man's consent. While there has been improvement, the Saudi Arabian society's deeply embedded gender conventions and prejudices continue to be difficult to overcome.

4. Egypt: Sexual Harassment in Public Spaces

The prevalence of sexual assault and harassment against women in public places in Egypt has earned it a bad reputation. Women regularly experience indecent exposure, physical abuse, and verbal abuse. There have been recorded cases of sexual assault against female demonstrators in Tahrir Square during open protests.[10]. Such instances discourage women from engaging fully in public life and highlight the need for broad cultural reforms and legal safeguards to stop street harassment.

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[5] Laura Bates is an English feminist writer. She founded the Everyday Sexism Project website in April 2012.

[6] Qandeel Baloch was strangled to death while she slept in her parent's house in Multan, by her brother Waseem Azeem in July 2016. He confessed to the murder saying, she was bringing dis-honour to the family.

[7] An Internet hosting service for software development and version control using Git.

[8] After multiple complaints, GitHub took the app down and suspended the 'Sulli Deals' account which hosted the app.

[9] 'Sulli Deals' was an open-source app that contained photographs and personal information of some 100 Muslim women online.

[10] The streets around Tahrir Square turned into an all-night carnival for the departure of Mohamed Morsi. Among the masses dancing, singing and honking horns, more than 80 women were subjected to mob sexual assaults.

5. Afghanistan: Forced Marriages and Child Marriages

Forced marriages and child weddings are very common in Afghanistan, impacting girls as young as 12. These activities are influenced by cultural traditions, instability, and poverty. Early and forced marriages put young girls in danger physically and psychologically, as well as restricting their possibilities for school and employment, which feeds the cycle of gender-based violence.

6. Indonesia: Female Genital Mutilation (FGM)

Despite having the biggest Muslim population in the world, Indonesia, female genital mutilation (FGM) is mostly performed in certain areas due to cultural mores than religious teachings. FGM on young girls has serious health repercussions and causes psychological distress. The complicated interaction between cultural norms and religious beliefs in influencing gender violence is highlighted by Indonesia's varied cultural environment.

These case studies demonstrate the many settings and forms of gender violence in nations with a majority of Muslims. They emphasise the need of thorough and situation-specific measures to address the underlying cultural norms, legal systems, and societal attitudes that support female violence. In order to develop successful ways to address female violence from a Muslim viewpoint and promote more inclusive and equitable society, it is crucial to understand these case studies.

IX.   Strategies and initiatives to combat gender violence:

Muslim viewpoints on gender violence need a comprehensive and multifaceted strategy that includes legal actions, policy changes, education, increasing awareness, and victim care services. Societies may endeavour to avoid gender violence and provide a safer environment for everyone by integrating these methods. The following are some crucial tactics and programmes:

1. Legislative Measures & Policy Reforms:

a. Criminalizing Gender-Based Violence: instituting or enhancing legislation that specifically outlaws all types of gender-based violence, including domestic abuse, honor-based violence, and forced unions. To guarantee that offenders are made to answer for their acts, these laws should be strictly enforced.

b. Removing Legal Loopholes: Revising and updating current laws to address any loopholes that enable offenders to escape punishment, particularly in situations of honor-based violence when the families of victims may work together to shield the offender.

c. Protective Measures: Introducing and implementing protective measures, such as restraining orders and emergency shelters, to provide immediate support and safety to victims of gender violence.

d. Marriage Age Laws: To stop child marriages and protect young girls from early and forced marriages, regulations that specify a minimum age for marriage must be enforced and strengthened.

2. Promoting Education & Awareness:

a. Gender-Sensitive Education: Gender-sensitive education should be taught at educational and religious institutions in order to combat harmful stereotypes, advance gender equality, and foster an atmosphere that values and respects everybody.

b. Training for Religious Leaders: Providing training and education to religious leaders to ensure that they have a nuanced understanding of Islamic teachings on gender equality and can effectively address gender violence from a religious perspective.

c. Community Workshops & Campaigns: organising community seminars and awareness campaigns, opposing cultural practises that support gender violence, and encouraging open discussions about the significance of gender equality are all ways to interact with community members.

d. Media Campaigns: Leveraging media platforms to disseminate messages that promote gender equality, challenge gender stereotypes, and raise awareness about the harmful consequences of gender violence.

3. Support Services & Safe Spaces for Victims:

a. Crisis Hotlines & Support Centres: establishing support groups and helplines where victims may get guidance, information, and aid straight away.

b. Legal Aid & Counselling: Providing legal aid and counseling services to victims of gender violence, guiding them through the legal process, and empowering them to access justice.

c. Shelter & Safe Houses: establishing isolated, secure shelters that provide safety and privacy for those fleeing forced marriages, domestic abuse, and other forms of abuse.

d. Psychological Support: Ensuring that victims of gender violence have access to mental health support and counseling to help them cope with the trauma they have experienced.

Communities may endeavour to eliminate negative attitudes and behaviours, advance gender equality, and foster an atmosphere where gender violence is not allowed by implementing these techniques and activities. In order to expose the realities underlying gender violence from a Muslim viewpoint and promote long-lasting positive change, cooperation between governments, religious leaders, civil society groups, and communities is crucial.

X. Challenges and roadblocks while addressing gender violence:

Numerous obstacles and hurdles exist when addressing gender violence from a Muslim viewpoint, which might impede development and the application of practical solutions. It is essential to comprehend these challenges in order to create tactics that may successfully combat gender violence in Muslim communities. Here are some key challenges and roadblocks:

1. Cultural Resistance:

Challenge: Norms and behaviours that are strongly ingrained in cultural traditions might obstruct attempts to prevent gender-based violence. These expectations might support victim-blaming, patriarchal attitudes, and the acceptance of violence as a strategy for maintaining control over women's decisions and actions.

Roadblock: Victims may be hushed as a result of cultural resistance, which keeps them from asking for assistance or reporting abuse. Communities may place more importance on upholding customary ways of life than on discouraging destructive actions that might feed a cycle of violence.

2. Political Considerations:

Challenge: Cultural resistance may result in victims being silenced, preventing them from getting assistance or reporting abuse. Communities may place more emphasis on preserving long-standing customs than on addressing harmful behaviours that might feed a cycle of violence.

Roadblock: Without political will and commitment to address gender violence, comprehensive legal reforms and policy initiatives may be delayed or watered down, impeding progress in eradicating this issue.

3. Religious Conservatism & Extremist Interpretations:

Challenge: Extremist ideologies and misinterpretations of religious scriptures may encourage or excuse gender violence. Some interpretations may place an emphasis on male power and control over women, reinforcing damaging behaviours.

Roadblock: The advancement of gender equality and the opposition to detrimental cultural traditions may be hampered by religious conservatism and radical interpretations, particularly when religious authorities support or condone discriminatory conduct.

4. Victim Stigmatization:

Challenge: In some cases, victims of gender violence may face stigmatization and social exclusion. Fear of judgment and reprisals from their families or communities can prevent victims from seeking help or reporting abuse.

Roadblock: Stigmatization may make it more difficult for victims to receive support services and intensify their suffering, which obstructs their ability to heal and recover.

5. Lack of Resources and Infrastructure:

Challenge: The availability and accessibility of support services like counselling, legal assistance, and secure shelters for victims may be hampered by inadequate infrastructure and resources..

Roadblock: Without adequate resources, organizations and support centers may struggle to provide comprehensive assistance to victims of gender violence, leaving them without critical support.

6. Intersectionality of Identities:

Challenge:Racial, ethnic, and socioeconomic prejudices are only a few examples of different types of discrimination that are often linked to gender violence. Intersectionality makes responding to gender violence more difficult and requires a thorough grasp of the many identities that people possess.

Roadblock: Inadequate solutions that do not take into account the particular needs and experiences of varied people affected by gender violence might result from a failure to understand the intersectionality of identities.

7. Resistance to Change:

Challenge: In order to address gender violence, it is necessary to question long-standing societal norms and power relations, which may be met with opposition from people and institutions used to the status quo.

Roadblock: Resistance to change can hinder the adoption of progressive policies and the implementation of educational programs aimed at fostering gender equality and combating gender violence.

A comprehensive strategy comprising cooperation between governments, religious authorities, civil society groups, and local communities is required to overcome these difficulties and obstacles. A more thorough knowledge of gender violence from Muslim viewpoints may be achieved through fostering discourse, awareness, and education while critiquing harmful cultural practises and misunderstandings. This will also help to create long-lasting beneficial change.

XI. Moving forward: building a comprehensive approach

In order to fully address gender violence from a Muslim viewpoint, it is crucial to use a holistic strategy that recognises the complexity of the problem and the particular difficulties experienced by people living in Muslim communities. Building such a strategy calls for an emphasis on intersectionality, the empowerment of women and girls, the promotion of interfaith and intercultural conversations, and the encouragement of men's active participation in the fight against gender violence. We can expose the causes of gender violence and seek to make all cultures safer and more egalitarian by embracing these features. Here is how each component contributes to the all-encompassing strategy:

1. Importance of Intersectionality:

Awareness that people are affected by gender violence in different ways depending on their specific identities and experiences requires an understanding of intersectionality. The connection between gender-based violence and other types of discrimination, such as race, ethnicity, religion, and socioeconomic class, must be addressed. Policies and actions may be adapted to accommodate the unique needs of vulnerable and disadvantaged populations in Muslim cultures by recognising intersectionality.

2. Empowering Women & Girls within Muslim Communities:

Combating gender violence begins with empowering women and girls. Women should be given access to high-quality education, career prospects, and leadership positions while gender stereotypes should be dispelled and their involvement in decision-making processes should be encouraged. Women who are empowered may act as change agents in their communities by opposing patriarchal traditions and promoting gender equality.

3. Fostering Interfaith & Cross-Cultural Dialogues:

To combat misunderstandings and cultural practises that support gender violence, it is crucial to promote interfaith and cross-cultural interaction. Building bridges and fostering better understanding and collaboration in the fight against gender violence may be accomplished by involving religious leaders from all backgrounds and promoting talks on gender equality within the framework of various religions.

4. Encouraging Men's Role in Combating Gender Violence:

Men are essential in combating gender violence. Men's conduct may change for the better and they may take responsibility for their actions more when they are involved in conversations about toxic masculinity, gender equality, and the value of respecting women's rights. In confronting damaging cultural norms and actively striving to create safer settings for women and people of all gender identities, males may be allies.

These components may be used to provide a thorough strategy for comprehending and addressing gender violence from a Muslim viewpoint. This strategy should strive to advance gender equality and nonviolence within Muslim communities while being mindful of cultural quirks and context-specific difficulties. To bring about substantial and long-lasting change, it takes cooperation between governments, religious groups, civil society organisations, and people at all levels of society. As we expose the causes of gender violence, we must forge a shared commitment to establishing a society in which everyone may live without fear of abuse or prejudice, regardless of gender or origin.

XII. Conclusion

In order to uncover the facts behind this prevalent issue, we examined the intricate subject of gender violence from Muslim views throughout this research work. We learned a lot about the complexity of this problem by looking at the historical background, Islamic teachings, and case studies from different Muslim-majority nations, and difficulties in addressing female violence.

Our research showed that gender violence impacts people in Muslim communities in a variety of ways, including street harassment, female genital mutilation, forced marriages, honor-based violence, coerced marriages, child marriages, and domestic abuse. While gender equality and violence are upheld by Islamic teachings, harmful practises may nonetheless persist due to misunderstandings, cultural conventions, and patriarchal attitudes. We also emphasised case studies from Pakistan, India, Saudi Arabia, Egypt, Afghanistan, and Indonesia that showed how gender violence may present itself in many ways in various social and cultural situations.

Additionally, we looked at the difficulties and impediments to tackling gender violence, including cultural opposition, political concerns, religious conservatism, victim stigmatisation, and a lack of funding. In order to create successful ways to address gender violence from a Muslim viewpoint, it is essential to recognise these difficulties.

In conclusion, uncovering the causes of gender violence from a Muslim viewpoint is a challenging task that calls for tact, in-depth study, and a dedication to making a difference. I believe that it will take more than one day to alter the world. Living alone or escaping society are not viable options either. However, we can work towards ending gender violence and establishing more inclusive and equitable societies within Muslim communities and beyond by adopting a comprehensive approach that embraces intersectionality, empowers women and girls, promotes interfaith dialogues, and encourages men's involvement. The path to a future devoid of violence calls for teamwork, cooperation, and an uncompromising dedication to gender equality and human rights.

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