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**THE TWILIGHT OF PANDEMIC: AN ANALYSIS OF WOMEN SUFFERING IN THE  
EAST AND WEST TO FIND THE CURE**

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**Abstract**

The covid-19 pandemic is not only a wide spreading global disease and community health emergency, but it has also sternly affected the international economy and economic markets. Noteworthy drop in income, an increase in unemployment, and disturbances in the facilities, businesses, and trades are among the consequences of the disease extenuation procedures that have been executed in many countries. Consequently, it has badly affected family lives also, in order to estimate that, covid 19 has affected which type of societies and strata the most, this research has been carried out in the context of the global debate about personal freedom and religious bounding about marriage and family system. Moreover, a comparative, scientific research study of western and Islamic culture is included in order to get the most precise conclusion and possible solution for this current issue which has covered the globe.

**Keywords:** Covid-19, women, IPV, Cohabitation, Violence, Pandemic, Islam

**Introduction**

Covid 19 pandemic has affected many disciplines. Especially socio-economic problems took rise in this time as both of these disciplines are interlinked and one affects the other Covid-19 pandemic is

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not only a wide spreading global disease and community health emergency, it has also sternly affected the international economy and economic markets. (Prita & Rodney, 2020). Noteworthy drop in income, an increase in unemployment, and disturbances in the facilities, businesses, and trades are among the consequences of the disease extenuation procedures that have been executed in many countries. Consequently, which has badly affected family lives also, this research has been carried out in the context of the global debate about personal freedom and religious bounding about marriage and family system in order to estimate covid 19 has affected which type of societies the most? Moreover, a comparative, scientific research study of western and Islamic culture is included in order to get the most precise conclusion and possible solution to this current issue which has covered the globe. In order to compare the suffering of women before and after the pandemic, a general overview of the condition of women is necessary to evaluate the difference and possible causes.

In the West, the feminist movement has created great treads in upholding females' rights. One downside is the introduction of free sex as a women's right. Today, more than 60% of couples are cohabitants, marriage ratio is frequently falling down (Susan, 2019). in Western countries and other developed countries, it is legal for unmarried couples to live together (Cynthia, 2010), it is not considered a bad thing in society and even children born as a result of these relationships have legal status (Jens, 2016). The responsibility of such children falls on their real parents, but the state also considers them its responsibility. However, according to western "think tanks", "this is leading to a number of complications, including women themselves, and the declining population threatens the survival of these nations (Yasmeen, 2008).

### **Growing Violence during Pandemic**

While referring to some recent studies, single mothers and out-of-wedlock partners suffered more than ever and the ratio increased by 70% in some countries (Gretchen, 2018). Two major causes of violence against the weaker class of society are economic and social pressure which is increased during pandemics.

According to a paper published in a medical research journal that, cohabitating females are more vulnerable to experiencing partner violence as compared to married women. They collected the data of 1011 women from the five years of hospitals record with injuries to the head, neck, face, and other organs besides the risk of numerous wounds in different parts face, head, neck, limbs, and chest was nearly double that of cohabiting females compared to women in wedlock. In addition, cohabiting females were almost twice as likely as married women to experience more than one form of physical abuse, even though they were educated and younger than married women (Wong & Choi, 2016). The findings of research published recently in 2021 in the journal of public economics suggest that the end of the closure of covid 19 will not result in a rapid decline in IPV. Conversely, as the economic effects of Covid-19 disease are clearly visible, due to this the occurrence of IPV may upsurge. This is very disturbing because we find that economic burden aggravates many forms of exploitation. We have to focus on those couples more who do not have previous levels of violence, children, and a lower level

of social and financial status, because these are the couples where we see the greatest results. (Esther & Denial, 2021).

### **Proposed Solutions to combat Violence and their consequences**

In order to confront that situation, recently in 2021 WHO responded to this problem and proposed different solutions according to which the states will increase economic support in order to relieve stress levels as well as increase the number and activity of complaint centers, increase Wi-Fi and internet services. More state holders proposed a change in the syllabus of schools and other institutions where students will be educated to be non-violent and tried to actively change and increase laws in family legislation to eradicate violence. Reacting to modern social changes to the family organization i.e., increasing acceptance of cohabitation it is necessary that a testing plan for partner violence should be launched for cohabitating women, moreover, special IPV courses need to be taught in the medical and nursing program and in-service training (WHO, 2021).

This solution, eventually, leads to an increase in the quantity of physically and emotionally injured women in hospital OPDs as well as an increased burden on the economy of the health system and decreased productivity (Joseph, 2017).

Out-of-wedlock births are becoming very common throughout the world since 1960s. although have greater variation within and between different states. Encouraging financial independence and education with current birth control approaches has provided females more control over contraception. Data from nearly 25 countries where Most Asian countries like India, China, and many countries from Africa, have a birth rate is about 1 percent and in 25 other countries, mainly in America, above 60 percent of children born out of wed-lock, a great difference within 50 years. Such birth rates often overlap with the community's response from severe punishment and discrimination against children to ceremonies and administration support. There are many lands where marriage is still the lifeblood of both father, mother, and children and governments are struggling to retort to it. "Marriage has become less necessary for women to survive financially, socially, and personally, and government policies have been slow to comply, like it or not, being born out of Marriage is changing the world and creating challenges in many societies (Joseph, 2017).

A data report published by the OECD in 2020 reveals this sad fact "On average in all OECD countries, 41% of children born out of wedlock. In 11 OECD countries (Chile, Denmark, Estonia, France, Iceland, Mexico, the Netherlands, Norway, Portugal, Slovenia, and Sweden) more than 50% of children are born out of wedlock, with the highest rates in Mexico (69 %), Iceland (71%), and Chile (74%). In four other OECD countries (Israel, Japan, Korea, and Turkey), by contrast, less than 10% of children are born out of wedlock. In Japan, Korea, and Turkey, the rate is down by about 2-3% (OECD, 2020).

This ratio has raised high since the state has accepted the responsibility for out-of-wedlock children. Princeton university's mathematic policy research center owed those 7 billion dollars of US taxpayers consumed in regard to single mothers (Ariel & Rebecca, 2010).

So, the proposed solution results ultimately in a great economic burden on the state and the most disappointing thing in this regard is the rate of violence increased despite all such efforts. Domestic violence is an international public health crisis and a violation of humanitarian rights at unaffordable

economic and social costs. While collecting data about reported intimate partner violence cases we discovered that as a result of the pandemic, intimate partner violence cases increased by 23.38% over months. The result is greater than new evaluations based on reported cases, highlighting the significant need of considering unreported events (Esther & Denial). Furthermore, while keenly focusing on Pakistan, it is found that although, there is very little research on IPV during Covid-19 recent research Published in 2021 concluded after ground research that More than 81% of respondents who were victims of IPV during covid-19 had rarely faced this issue before covid-19 Pandemic and 20% have never faced during pandemic also (Malik & Munir, 2021). specifically in the scenario of Pakistan most of these women have a low economic and educational background and do not represent society as a whole. Taken together, these research elements raise questions about the generality and representation of their findings for all Pakistanis. (Ali & Croot, 2016). Moreover, most of these kinds of studies represent uneducated women of Pakistan some research showed that highly educated women face very less violence (Alishae, 2017). Although in Asian countries especially Malaysia Indonesia and Pakistan during the previous year of Covid -19 The percentage of women who have experienced IPV ranges from 4.9 percent to 47.6 percent. The percentage of women who have experienced IPV during their lifetime ranged from 14.8 percent to 64.1.18 percent These figures are based on the latest data available from 28 ESCAP member states and related members. (UN, ESCAP, 2021). Still have less intensity and ratio as compared to West. Surprisingly there is a huge difference in the statistics of European multi-cultural and Muslim countries. In order to find the cause of this huge increase, we have to look deeply into the family system of both cultures, especially their social and religious organization.

#### **Brief Overview of Marriage and Family System in Different Religions:**

The institution of marriage is sacred in all religions. In Hinduism, according to Rigveda “The glory of society increases when a woman produces children after marriage with men of good conduct and make their children cultured. Her sacrifice is as pure as of cows (Rigveda,2014).” Moreover, it states that “The young men and young woman should marry whose hearts are pure and clean. A man possessing physical strength should brighten his family by getting married (Rigveda, 2014).” Marriage is sacred in Judaism also The Talmud also states that it’s the responsibility of the husband to love his wife the same as he loves himself. Not only love her but also, he should respect her more than himself, (Talmud, 1990) indeed, he who honors his wife is said to be, by the ancient rabbis, will be rewarded with riches (Talmud, 1990). Likewise, a man should have to discuss with his wife any possible worldly affairs which he is facing in his life (Talmud, 1990). Husband’s domestic violence was also condemned (*Singer, Isidore; et al, n.d.*). It was said that the woman God counts her tears ((*Singer, Isidore; et al*). In Christianity, the Holy bible states about the family system as The family is considered as a basic impending organization of society (Bible, 1999). Marriage is a symbol of Christ's relationship with the church (Bible, 1999). God has determined that those children would be brought into the world by the birthright of a man and his wife and by a single parent only through a legal relationship. The common right and responsibility of married people are to have children and to raise them (Bible, 1999).

#### **Family System in Muslim countries:**

A very surprising thing is that Muslim countries have a very low ratio of domestic abuse against women and especially economic and gender-based violence against female children and the weak. Though it's present in Muslim countries also where economic conditions are worst and which are war-torn countries like Syria and Afghanistan (Col & Garcia, et al, 2020, P. 6). Still the ratio of Intimate Partner violence is much less in Muslim countries (Elisabeth & Avni, et al, 2020). We have to expand our research on the prevailing family system in Muslim countries from primary sources in order to find the reasons for this difference. In Muslim countries, Islam is a Major religion, and Muslim societies are comprised of Practicing Muslims (PEW Research Center, 2012). Islam focuses on marriage and a strong family system more because Islam sees family as a basic unit of society and emphasis the strong foundations of morality and social norms in order to build a moral standard of society as the Quran taught its followers a prayer: Lord, bestow us from our spouses and our descendants the comfort in our eyes and make us an illustration to the virtuous. "And of His signs is that He created for you from yourselves mates that you may find tranquility in them, And He placed between you affection and mercy. Indeed, in that are signs for a people who think and ponder (Al-Quran, 30:21)." O, people! Beware of your work in your Lord who created you with one soul and created in it its partner and from these two spread a multitude of men and women. Beware of your allegiance to Allah Who is the One who claims (your rights) from one another, and from the wombs (who give birth). And look, Allah has been a watcher over you (Al-Quran, 4:1)."

Islam not only bound both husband and wife with respective responsibilities but also make women as strong economically as men by giving them rights of inheritance. "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share (Al-Quran 4:7)." Moreover, emphasizes Love and tranquility between the legal couple as they are ones who are going to build a strong unit of society. God has symbolized Marriage as his sign to show the importance of a Legal relationship that He created marriage among you, that you might dwell with them in peace, and He has put love and kindness among you. Surely in that, there are signs for those who think (Al-Quran, 30:21) "Fear Allah regarding women, verily you have married them with the trust of Allah and made their bodies lawful with the word of Allah. You have got (rights) over them, and they have got (rights) over you in respect of their food and clothing according to your means (Muslim, 1218)." "And they (women) have rights (over their husbands) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable (Al-Quran, 2:228)"

In Islam, a wedding as a social organization is, in reality, a social agreement and as a state agreement, it bears a similar value and the similar level as other agreements. Its validity depends on the understanding of the contracting parties which according to the religious Law of Islam consists of maturity and understanding. Agreeing to a public declaration of a marriage contract is essential. As it is a civil agreement, the parties retain their own rights in case of conflict or disagreement with each other to dissolve the contract. The power to dissolve a marriage is vested in both parties and there are rules laid down for that.

According to Islamic law, Marriage is a permanent amalgamation it is intended for a lifetime. Islam urges both partners to compromise "And live with them in kindness, for, if you dislike them, perhaps

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you dislike a thing and Allah makes therein much good (Al-Quran 4: 19).” Divorce, however, is permissible if it fails to achieve its objectives and is irreparably dissolved (Al-Quran, 2: 226-227). Marriage is mainly a relationship among spouses that actually shapes relationships between two families. So that other family members, especially the spouse’s parents, play a very constructive part between them. The consent of both partners for marriage is important, in fact, important because marriage in Muslim society is not just a secret association or affiliation between a man and a woman. That is why every family contributes accordingly perceiving it as a holy matter, material management, and fulfillment. That’s why it is impossible for a partner to take his/her partner for granted in any case and violate them. While simultaneously in the internal family organization, the man is in the position of head and manager in charge of everything. The man's main responsibilities are outside the family. He or she will support the family economically and materially (Al-Quran, 2:233, 65:7, 4:34), and must take into account family relationships with the rest of society; economically he is responsible to feed his family and to fulfill all kinds of economic and social needs. So, Islam has liberated women from the economic burden. The woman's main responsibilities are in the family (Al. Bukhari, 5200). A number of shared rights and obligations have been created in a manner that a stable relationship is established between all.

The question of gender equality in Islam is often raised, this problem seems to be the creation of a particular cultural and legal context and is not actually in line with the Islamic context in which the equality of men and women as human beings have been divinely guaranteed and lawfully protected. According to Islamic law, there is a division of duties and responsibilities and programs designed to meet the needs of organizations and institutions and not on the basis of gender equality or on the basis of the fundamental truths of life and the needs of society. Their roles are not competitive but integrated. The family is an integral part of the Islamic community. The society that Islam wants to create is not a compassionate, sexist society. It establishes a culture with ideas, with a concentration of ethical awareness, a durable promise to the goal, and a purposeful direction of people’s behavior. Its discipline is not a fixed discipline but is based on the individual's promise to Islamic principles. In this society, a high level of social responsibility exists. The whole system works in a way that supports the family and ultimately the whole community.

The family is protected from having sex outside of marriage. Cohabitation and out-of-wedlock living relationship is therefore forbidden and considered a punishable crime (Quran, 17:32, 25:68). All the roads leading to this crime are closed and anything that opens the way for them is checked and removed. That is why immorality of any kind in the Muslim community is not allowed (Al. Bukhari). Islamic Hijab and lowering of gaze system is a comprehensive program that guards the family system and closes all those paths that lead to illegal sex or unbalanced communication between the genders in society. It sets out important guidelines and principles regarding dress, ethics, contract instructions between men and women, and other intermediate or related questions (Al-Quran, 24:30, 24:31).

The virtues of life have been given to all incentives, but they have been, separated from their physical or emotional state and directed to the prosperity of human life. A system based on a set of principles has been laid to protect the institution of the family from the influences that can damage or decline the moral and social fabric of society. Some of these principles are in the form of ethical belief others are

in the form of public laws and punishments, and likewise, take the form of a law whose transgression includes exemplary punishment. All of this protects the family center and enables us to play a positive role in the formation of the Muslim community. The major reason for the low rate of violence against women and children is, that Islam never leaves a woman alone to take all the economic and emotional burden of raising her children, but Islam put this responsibility on the father solely. And in any case, if a husband dies or a woman gets divorced Islam discourages leaving the woman alone to take all the burden of her children but urges them to remarry (Tirmidhi ,1075) and makes the husband her protector and guardian physically, and emotionally and economically.

### **Conclusion:**

The family in every religion was considered as a holy system.50 years before, the ratio of out-of-wedlock childbirths which is now more than 70% was less than 10% in the west, so the misery of single mothers (OECD). The concept of individual and family that Muslims offer contradicts the idea of a family and person that is so widespread in the West today. The allegedly neutral approach that builds human life and vision in Western culture today is very dangerous for their survival. The division of the family in various parts of the West is the result of confusion about the place and role of the family in society and the purpose of life itself. If ultimate goals and social morals are not addressed further collapse of these and other institutions cannot be prevented.

As we have studied previously that marriage is a sacred institution in Islam also, so, according to this research the Violation begins when human beings deviate from the divine principles and try to satisfy their physical desires at any cost. This is the core difference between the Muslim, Asian and western cultures which creates a huge difference in the statistics of violence against women and children in both societies. It is a fact that covid 19 pandemic has affected the whole globe regardless of time and space. In this situation, it is more likely that countries with less strong economies suffer more but in this case of family violence, it is evident that Europe and U.S have more stable economies as compared to Africa and Asian countries, but they have the highest rate of increased family violence during a covid pandemic. the reason is a denial of revelation and inspiration, rebellion against religions, and the relationship of religion and law is admissible which eventually resulted in the destruction of the family system, the declining population is due to the legal and social sanction of free sex, which makes couples reluctant to accept marriage, and consider it a bondage to each other. Women are afraid of the misery of being single mothers especially when a large number of single mothers are of those who are teens and are unable to make their carrier after being mothers and forced to live under the assistance of government welfare and charitable schemes. Moreover, a large number of women joining the workforce, the declining trend of marriage, the increase in divorces, and the legalization of same-sex marriage, contraceptive methods, and the right to abortion have made free sex even easier (George & Janet, 1996). Maybe now, the World needs to return back towards divine guidance in order to save the planet.

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