

Analyzing Women Employment and Empowerment: An Islamic Perspective

Muhammad Tayyeb Nadeem^{1*}, Laiba Irfan², Neha Chohan³, Zaha Asim⁴, Zara Ahmad khan⁵

1. Assistant Professor, Dept. of Sciences & Humanities, National University of Computer & Emerging Sciences, Islamabad, Pakistan
2. Dept. of Business Analytics, FAST School of Management, National University of Computer & Emerging Sciences, Islamabad
3. Dept. of Business Analytics, FAST School of Management, National University of Computer & Emerging Sciences, Islamabad
4. Dept. of Business Analytics, FAST School of Management, National University of Computer & Emerging Sciences, Islamabad
5. Dept. of Business Analytics, FAST School of Management, National University of Computer & Emerging Sciences, Islamabad

Corresponding Author: tayyeb.nadeem@nu.edu.pk

Received: 30th November 2021

Revised: 19th January 2022

Accepted: 25rd March 2022

Abstract: Women's empowerment is probably the most easily disproved issue in recent improvement circles. Pakistan, a voting-based express, faces new challenges regarding women's empowerment issues. Given its multifaceted nature, a list of clear Islamic teachings and values is provided in this paper to give this review an accurate perspective. The motivation behind this paper is to figure out the place of female laborers in Islam, and the job of women in building flourishing for themselves, encompassing networks and partaking in the country's monetary improvement. It is certain that ladies in Muslim nations linger behind their partners in non-Muslim nations as far as interest in the labor force. This article also provides a genuine view of Islam's non-invasion and examines the proposals for female labor in Islam-dominated countries. Women have faced unprecedented abuse and embarrassment at various times in European history, including artifacts, the Dark Ages, and the Ages of Lighting. As private companies need more workers and a larger customer base, women's double intenders have become involved as a guide to disrupting family structure. This idea persists in Islamic societies like Pakistan. In Pakistan, the majority of women prefer to pursue the high goal of starting a family rather than achieving personal financial opportunities and independence.

1. Introduction

Women empowerment and employment is one of the most debatable topics in today's rapidly advancing times. It is believed that economic progression is only possible if the women stand shoulder to shoulder with the men yet there are people who feel threatened by women who are self-sufficient. And that is why many women across the globe are denied access to education and freedom of speech. Due to misinterpretations, various rulings regarding empowerment and employment of Muslim women have come to surface but they do not come from a reliable background. This paper talks about women employment and empowerment across the globe with respect to Islam. The reason of not empowering women rather comes from un-Islamic traditions and corrupt minds as Islam is a religion where females got a respectable position about 1400 years ago.

Islam is a religion of peace and prosperity, equality and freedom and is packed with social and morals values. It lets women decide for themselves whether they want to work or stay at home. Islam encourages everyone to seek knowledge and flourish. The Prophet Muhammad said: "Seeking knowledge is a mandate for every Muslim (male and female)." Khadija (as), wife of the Holy Prophet, was involved in a trading business. There a number of women in Islam who used to work. But unfortunately, due to a high illiteracy rate, people in Pakistan still do not allow their daughters or sisters to get education or work. Multifaceted factors contribute to the subservient role played by the women in the Pakistani society, which also lead to conservative society and perpetuate vicious cycle of poverty, under-nutrition and low level of education amongst Pakistani women.

Role of Islam in Empowering Women

In Ancient religions, women experienced numerous treacheries that deprived them even of the most basic freedoms and in many times left them in a lower position in terms of qualifications and ranks. In Mesopotamia, women were treated with disdain and were belittled and their views were held insignificant. Hammurabi would hold women accountable for the wrongdoings which they did not commit. The Manu law in India believed women are just to provide lust and pleasure for men and had no right to schooling. On the other hand, Islam considers and sees women with solid reasoning and a social way of behaving, respecting, and regarding individual privileges in an unexpected way. Islam sees ladies with solid reasoning and social way of behaving, regards individual privileges in an unexpected way. From the above view, it demonstrates that Islam has offered pride to all mankind on this planet irrespective of gender, race and ethnicity.

Islam is a complete set of rules and guidelines set by Allah almighty which He bestowed upon the mankind through Prophet Muhammad (PBUH). In Islam there are teachings regarding the smooth running of the general public and the insurance and security of the powerless in community. The Last Prophet (PBUH) said that, "Anyone who brought up her daughters with full care and then marry them. He is as close to me as my two fingers." ⁱⁱThis demonstrates the accentuation on raised and schooling of females in an Islamic culture. Islam takes more

precautions to safeguard females against conceivable abuse in the society. On the other hand, Western societies do not provide this protection for women. In right to claim on business and property Islam treats women as equivalent to men. Prior to Islam women did not have the right to inheritance but Islam gave them this privilege. Muslim activists play a significant role in these discussions, often trying to interpret the text in an orthodox way along with showing the eminent roles played by women in early Islam. In particular, figures such as Hazrat Khadija, Hazrat Aisha and Hazrat Sukanya amplify this approach.ⁱⁱⁱ

As in Quran Lord promises that, "Never will I waste the work of a worker among you, whether male or female, the one of you being from the other."^{iv} Thus, in Islamic customs, a woman has an autonomous personality and an independent identity and is responsible for her own doing of her moral and otherworldly commitments.

The Status of Women in Islam

The concerned topic of women's status in Islam in today's world stands appropriate both because of the disparity and difference of cultural and social practices in the Islamic nations from the Islamic perspective and also because of the wrong insight and misconception in the West that Islam oppresses women. In Islam both males and females are related to the same family and have comparable rights and obligations. However, these rights are not entirely identical. Due to difference in their nature Islam ascribes men and women with different roles. In marriage, the role of women is accentuated in the homegrown circle and all the other activities are permitted only if they do not conflict with family obligations and commitments. This distinction in roles is justifiable in the light of the fact that both men and women are unique in their physical and mental make-up and therefore, under any circumstance, men cannot envision that women are inferior to them^v

Hussain^{vi} argues that the Quranic verses:

"Men are a degree above women"^{vii} and also that:

"Men are in charge of women"^{viii},

refers that men are responsible for their wives and children as a head of the family. The extra charge, on the other hand, enhances man's responsibilities to woman while making woman immune to economics liabilities, emphasizing her value as a human being. In the Qur'an Allah mentions that, "Allah directs you concerning your children: for a male there is a share equal to that of two females".^{ix} This doesn't imply that females are given any less than males rather in Islam; ladies are not liable for procuring or disbursing their precious ones. Men are solely responsible for acquiring and taking care of the ladies of their families including sisters, moms, spouses, girls, and ladies in family members. Furthermore, Islam gave women the authority to purchase property in her own name as a legitimate individual property without anyone's impedance. Islam gives women the same property rights as men as she can sell and lease out her property and can also gift it to whomever she wants. Hazrat Ayesha's work life is a role model for all women. She is known to have portrayed lessons of the Islam for the companions

of the Holy Prophet. Both males and females used to visit Ayesha (RA) to learn Islam and academic discussions and scholarly debates put away large numbers of the contentions of the time.

2. Literature Review

Significant amount of work has been done on women employment and empowerment in the past few decades. The need of the hour was to relate women empowerment with Islam in Pakistan, mainly to broaden the horizons of thinking of the layman. We would like to mention the significant contributions made by both national and international personalities and forums in the said field, “Malhotra et al. (2003); Kishore and Gupta, (2004); Hashemi et al. (1996); Williamson (1983); Jejeebhoy and Sathar (2001) Mahendra (2004); Amin et al., (1998); Pradhan (2003); Kabeer (2005); Schüler (2006); Klasen (2006); Ali et al., (1995); Sathar and Kazi, (2000); Chaudhry, (2007); Chaudhry and Rehman, (2009); Chaudhry and Nosheen (2009), Babar et al., (2022).”^x

After multiple analysis, researchers were able to tell that although, Islam is a code of life and has unanimous rules and regulations, variances in empowerment and employment of female existed due to regional differences. According to Badawi, Islam has revolutionized and elevated the status of women as compared to the times when Islam was not a dominant religion. Many describe theory of gender as a puzzle which demands an understanding of diverse body of law and regional multifariousness. Fargues devoted his time to study the Arab women who are on a mission to defy patriarchy and leave a mark in every field. A few variables which he kept in mind while conducting the analysis were female fertility rate, age of marriage and job opportunities. Iran and Algeria prove that Islam does not cause a decline in fertility rates. Financed consumption via oil wealth redistribution and social orthodoxy forced married women out of labor forces, kept the fertility rates high during mid 1970's to 1980's. Girls born in 1950's had more reach and authority as they had a chance to receive higher education.

We can conclude that women empowerment is a multivariate process and takes into account multiple variables. As there existed no work on women employment in Pakistan with regards to Islam specially in the areas of Southern Punjab so Dr. Imran Sharif Chaudhary, Dr. Farhana Nausheen and Dr. Muhammad Idrees Lodhi conducted analysis to fill in the gap and determine key determinants of empowerment OF females in far off areas of Pakistan.

3. Data and Methodologies

For an evidence-based scrutiny, the data must come from a reliable source and the authors/observers must have verifiable credentials. The area under study is Dera Ghazi Khan, a region in Southern Punjab.

Profile of the study area

Punjab, a culturally and historically rich province of Pakistan, is divided into parts i.e. upper, central and lower parts. The lower part also called Southern Punjab is further divided into

Bahawalpur, Multan and Dera Ghazi Khan. They selected Dera Ghazi Khan because it is the most backward area. It can be classified into rural, urban and tribal areas. Women especially in the rural and tribal areas are denied access to basic human needs and facilities like education, health, the opportunity to exercise the right of freedom of speech and mobility. Dera Ghazi Khan has three Tehsils: “Dera Gazi Khan Tehsil, Taunsa Sharif Tehsil and Tribal Area Tehsil named De-Excluded Area of D.G.Khan”^{xi}. “According to the latest 1998 Census of Pakistan, the district had a population of 1,643,118 of which only 13.76 percent lived in urban area”^{xii}.

Data Sources and Selection of Variables

The sample quantity was kept around 200. The author questioned the women in their native language i.e., Siraiki and then filled the questionnaire in English. Among the respondents, there were some married, unmarried, working, non-working, educated and uneducated females belonging to age groups 14-65. According to their predictions, the variables included are explained in the table below.

Table 1: Variables and their Description

| Variables | Description of Variables |
|------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| Explained Variable | |
| ISLEMP | Women Empowerment Index with Islamic Viewpoint (Calculated by an Index from a series of questions of the questionnaire) |
| Explanatory Variables | |
| YOSC | Women’s years of schooling |
| JOB | Doing any paid work instead of domestic work = 1 if yes OR = 0 if not |
| EDUI | Educational index of the women’s household |
| HEALTH | Having access to health facilities =1 if yes OR =0 if not |
| MEDIA | Access to any type of media = 1 if yes OR = 0 if not |
| CMUNTY | Women living in a community that believe in typical outdated/ancient norms =1 if yes OR =0 if otherwise |
| VOIL | Fear of violence from Husband/Father, if yes =1 OR if No = 0 |
| NOHM | Number of women’s household members |
| ASSET | Women having any type of assets =1 OR if not=0 |
| EDHH | Education of the head of women’s household |

Methodology for Empirical Analysis

Ordinary Least Squares (OLS) method is used to figure out estimates and calculations. It is one of the most recognized systems of performing descriptive analysis. It is based on the following equation:

$$Y = \alpha + \beta_i(X) + U_i$$

α = Intercept

X = Independent variables

Y = Dependent variable

U_i = Error term

4. Results and Discussion

The aim of collecting and analyzing this primary data was to enlighten the public about the Islamic concepts of women empowerment and to explore the factors which determine empowerment and employment for women.

“The regression results based on the total sample of study are reported in the table. Results report that regression equation is overall significant and 41 percent deviation in Islamic principle of Women Empowerment is described by the opted detailed variables which show the adequate goodness of fit. The slope predicts of all the variables have the expected signs. The variables like JOB and EDUI are statistically significant at all levels and have strong positive impact on ISLEMP. Similarly, YOSC and VOIL are statistically significant variables at 5 percent level. Other statistically significant variables are MEDIA, NOHM and HEALTH.”, as reported by the authors.^{xiii}

Table 2: Author's Estimations using Minitab Statistical Software

| Explanatory Variables | Dependent Variables (ISLEMP) | | | |
|-----------------------|------------------------------|---------------------|-----------|----------|
| | Coefficients | Standard Deviations | t- ratios | p- value |
| Constant | 0.409 | 0.114 | 3.57 | 0.000 |
| YOSC | 0.005 | 0.002 | 1.93 | 0.055 |
| JOB | 0.127 | 0.036 | 3.52 | 0.001 |
| MEDIA | 0.071 | 0.040 | 1.77 | 0.078 |
| CMUNTY | -0.061 | 0.051 | -1.20 | 0.232 |
| EDUI | 0.016 | 0.003 | 5.24 | 0.000 |
| NOHM | -0.014 | 0.007 | -1.88 | 0.061 |

| | | | | |
|--------------------|--------|-------|-------|-------|
| ASSET | 0.076 | 0.060 | 1.25 | 0.212 |
| VOIL | -0.077 | 0.039 | -1.99 | 0.048 |
| HEALTH | 0.139 | 0.075 | 1.85 | 0.066 |
| EDHH | 0.034 | 0.37 | 0.91 | 0.366 |
| R-Squared | 0.41 | | | |
| R-Squared Adjusted | 0.38 | | | |
| F-statistic | 13.38 | | | 0.000 |

Critique and Future Challenge

The participation of women in economic development is not without challenges. Many obstacles and challenges limit the mobility and role of women in accessing the labor market. Firstly, As mentioned earlier, Islam has assigned men and women a different set of obligations. Women must identify the benefits of each activity they undertake hierarchically and then implement activities based on that. Women are obliged to obey their husbands, prioritize them and also fulfil all duties in the domestic sphere. This condition not only has a negative impact on the female labor force participation rate, but also reduces the supply of female labor in the economy. Women often have to adjust their work hours according to the priority scale, which has a negative impact on their wages. Secondly, the typical mindset of society also affects women's employment rate. The negative views and poor attitude of the community about working women and stereotype of not allowing women to work after marriage or childbirth affect overall women`s employment rate. Thirdly, companies prefer to hire men over women assuming that male workers are more responsible and efficient and have a lower absenteeism rate which is likely to be higher in women due to maternity or menstruation etc. Women, usually, after getting married tend to look for relocation of their jobs which ultimately reduces the employers` interest in employing women. Lastly, there is an increasing opinion in the community that men are the breadwinners of the family. Therefore, the hypothesis arises that women will only work "temporarily", i.e. if the husband's income is insufficient or reduced for some reason. Like all of the factors mentioned above, this concept also poses challenges to the female workforce, leading to a reduction in the overall proportion of female workers.

i. Empowerment Etiquettes

Islamic idea of humility, which is today appeared in the organizations of female withdrawal and orientation isolation, is by all accounts in view of the chief wellsprings of Islam. Most of Islamic researchers (for example Al-Turabi, 1973; Doi, 1989 Maududi, 1991) propose to increase the concealment of women because of what is called the contrast between men and women in women's tendencies, personalities, and social life.

a. Humble injunction

The Quran and hadith are often quoted by Islamic researchers to emphasize the importance of humility to Muslim females. Such as, the stanza with the Quran:

And say to the believing women that they should lower their gaze and guard their modesty;
and that they should not display their beauty and ornaments except what appear thereof; that they should draw their veils over their bosoms and not display their beauty save to their husbands, or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom

their right hands possess, or male servants free of physical desire, or small children who have

no sense of sex; and that they should not stamp their feet in order to draw attention to their

hidden ornaments. . . (Quran 24:31).

And say to the believing women that they should lower their gaze and guard their modesty;

and that they should not display their beauty and ornaments except what appear thereof; that

they should draw their veils over their bosoms and not display their beauty save to their

husbands, or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical desire, or small children who have no sense of sex; and that they should not stamp their feet in order to draw attention to their hidden ornaments. . . (Quran 24:31).

“And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what appear thereof; that they should draw their veils over their bosoms and not display their beauty save to their husbands, or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical desire, or small children who have no sense of sex; and that they should not stamp their feet in order to draw attention to their hidden ornaments”...^{xiv}

Versus addressed to the Prophet's wives:

It very well might be noticed that some Quranic copies of women's unobtrusiveness were specifically directed to the spouse of the Prophet Muhammad, perhaps for a special position as ummul momineen in Islam, for example, for the mother of a believer. Is very good (AlTurabi, 1973; Young, 2001). For example, the Koran has assembled detailed actions on discussion, separation, and decoration for the Prophet's spouse:

“O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty to Allah then be not soft of speech, lets he in whose heart is a disease aspire (to you) but utter customary speech. And stay in your homes. Do not display your finery like it was displayed in the Time of Ignorance. Be regular in prayer, and pay the poor due, and obey Allah and His Messenger. Allah’s wish is to remove uncleanness from you! O folk of the (Prophet’s) household and cleanse you with a thorough cleansing”^{xv}

b. In case of isolation of women

Nevertheless, many Muslim scholars today believe that the copy addressed to the Prophet's wife is relevant to all Islamic women (eg, Al Jassas, 1928; Doi 1989; Maududi, 1991). These researchers (and those with an equivalent perspective hundreds of years ago) state that women are head-to-toe auras. For example, no part of her body can be visualized except when necessary. The ban was triggered by a Muslim legal scholar, who argued that if the sound of a woman's decoration should not be heard by others, her voice should not be recognized by a man.

The above discussion suggests that the idea of humility has its foundations in the main source of Islam, but its meaning and understanding are still challenged in Islamic checkup. Now, it is worth noting that the Qur'an and Prophet practices have as many places that seem to give women the same privileges as men. The following is a record of plea and denial seeking a balance of direction in Islam.

c. Case for gender equality

A similar emphasis on women's freedom can be found in hadith. For example, in a famous lesson on the eve of Farewell Pilgrimage (AD 632), the Prophet made a special reference to the extraordinary place of women in Islamic society:

“O People! The facts confirm that you have specific privileges as to your ladies however they likewise have rights over you...Do treat your ladies well and be caring to them for they are your partners and submitted assistants (The Prophet's Last Sermon, n.d)”.

ii. **Contextual interpretations**

From an Islamic women's activist viewpoint, those contending for a conventional or strict rendition of Islam appear to be leaned towards a male one-sided perusing of Islam. On the side of their orientation libertarian translation and to uninitiated man-controlled society in the universal records of Islamic unobtrusiveness, Islamic women's activists recognize various good examples in the early Islamic period, some of them are listed below.

a. Early Islamic Role Models

Islamic women's activist shave made exceptional references to the existences of Khadija, Ayesha and Umm-Salma, the spouses of the Prophet Muhammad with known exercises public living space.

b. The impact of patriarchy on the aftermath:

As indicated by Afshari (1994a), some Quranic stanzas should be made sense of with regards to the socio-military circumstances explicit to that time, for instance, ^{xvi} the main passage of the Quran to annoy women in the cloak. Stanza ordered Muhammad's male allies to approach the Prophet's wife "behind the curtain." The event that prompted the disclosure was the night when Muhammad married another spouse, which Mernissi makes sense of occurred during "an age of questions and military losses that sabotaged the assurance of the occupants of Medina"^{xvii}. If you repeat this stanza carefully, you will find that the purpose of Qur'anic was to instill certain comforts that the Prophet's friends might need, such as not entering the house without asking for permission.

It turns out that women in Islamic society actually had a much higher social status than women in Christian society at the time, despite the weakening Islamic emphasis on women's privileges. Engaging menials like slaves and women"^{xviii}. The accompanying subsection outlines the impact of unfamiliar social practices on Islamic culture, especially in relation to orientation responses.

c. Impact of other cultural differences

The association of Islam with the unfamiliar customs brought about unfriendly ramifications for ladies. Throughout the Islamic century (around the 8th century AD), bondage became normal and was initially used as a point of superficial attraction between the strong and the rich. By the mid-8th century, Arab men had included wives, wives, sisters, and maidens in the overall structure of Byzantine customs. No unruly man was found, except for the man's head in his mistress's collection and the one he supported. The house was edited in a courtyard where women can take in outside air without being presented to outsiders. Women were not allowed to enter open life and were

rather expected to remain completely covered. . The ingestion of male driven rehearses in Islam is in like manner noted by Ahmed (1992)^{xix} that the Quran as a heuristic device to foster calculated libertarian norms of the certainty. Her understanding gives noticeable quality to the "libertarian voice" of Islam and excuses its lawful "voice" as gotten from the unfamiliar man centric impacts. Ahmed contends that the legitimate "voice" blessed the subordinate place of ladies in the social-lawful structure of Islam. On the side of her contention, Ahmed features the way that in the years following the demise of Muhammad, ladies, for example, Ayesha and Umm-Salma assumed a key part in sending the hadith and were among the creators of the verbal messages of Islam ^{xx} Ahmed`s document recommends that the populist voices of Islam have been to a fantastic quantity hushed below the effects of various male centric societies of the vanquished lands in which the Muslim Arabs have been acclimatized and embraced the practices of the triumphing classes. This thusly brought on a confined translation of Islamic lady humility bringing approximately buildings and customs which beat ladies' activity out with inside the open area down.

iii. Impact on Women's Employment

a. Exclusion of women from public space

The circumstance of Muslim ladies has been depicted as an "opportunity shortfall" especially with regards to the Middle East^{xxi}. The universal, male centric translation of the Quran has brought about a boundless rejection of Muslim ladies from the public space of life^{xxii}. The standard acts of unobtrusiveness appear to in a real sense eliminate ladies from the public space remembering work for the conventional area of economy. Women's employment in the region is 19% in Pakistan and 37% in Bangladesh. The proportion of skilled male and female workers in MMC also varies, for example 32% in Turkey, 26% in Pakistan and only 6% in Saudi Arabia. In addition, there are changes in the proportion of women on the board, senior officials and supervisors. For example, 16% in Iran, 7% in Turkey and only 2% in Pakistan. In general, MMCs have lower women's transfer rates compared to non-MMCs at similar levels of financial events (UNDP, 2008, Weeks, 1988). In 1995, the percentage of women working in MMC was 21.7%, compared to 38.1%, which is widespread in a single agricultural country (World Bank, 1999). There are likewise socio mental ramifications of a tight viewpoint on Islamic unobtrusiveness. Syed et al. (2005) contend that Islamic unobtrusiveness forces explicit enthusiastic and mental difficulties for Muslim ladies. A Muslim female representative encounters or is relied upon to encounter the sensations of hindrance and modesty. Her versatility outside her home is confined on the appearance of humility and the connected ideas of family honor (izzat) and ancestral practices (rivaj).

Even within strict clubs, Islamic women do not seek protection from the unrivaled men.

b. Women organization

There is evidence of altered responses by Muslim women to the concept of non-invasive men. Syed and Ali (2005) report on the office and switching technology adopted by Zainab, the central-level director of a material processing plant in Pakistan. Zainab disagrees that her humility and duplication of work really hinder her direction. In a way that sounds natural to them: it's definitely a difficult time, but it's far from a stalemate. I interpreted and read the Quran. I understand that it is more liberal than some other texts of religion. Ordinary Mullah does not seek a place for women outside the house ... Mullah is an ordinary man with a primitive ruler and personal interests, usually of Waddera [feudal lord] Is the way of thinking. I don't trust in the model of society introduced by these men...I realize there were numerous ladies in the early Islamic period that took an interest in business, nursing, and, surprisingly, in wars.^{xxiii}. Zainab's records suggest that women working at MMC are facing challenges. In any case, at least some of them are not considered stalemate. This model uncovers that the chance of "lowliness" and "working lady" is most certainly not a joke. The reality that Zainab hints at a female role model from the early Islamic age for her motivation focuses on the various opportunities that Muslim women need to shape their privileges and personalities.

Islam, Women and Modernity and “Adaptation”

“The word “modernity” is now used to refer to a globally developed anew through the active and dynamic intervention of people”^{xxiv}. Nowadays, the world is capable as a human development, an encounter that leads to feeling of opportunity as well as to a feeling of nervousness and depression for the future^{xxv}. Modernity, seen from this viewpoint, is only concerned with economic system and its benefits. It might be viewed as breakdown of values, norms, customs etc.^{xxvi} We have seen that western organization faces challenges while expanding their operations to non-western countries or Muslim countries. The reason behind this is that Muslims nations in western countries are seen to have a different approach regarding gender equality as compared to western liberal approaches.

As a model of Western way of thinking, we center around the capability approach and feature few pressures that exist between this specific methodology and Islam. Sen and Nussbaum refer to the word “Adaptation”. According to them individuals who live in constant negative situations and who suffer from various kinds of hardships cannot be happy or satisfied with their situation. Adaptation argument presented by Sen and Nussbaum is that beliefs of the modern cultures such as equality and basic rights for everyone by western scholars cannot be

objected on grounds that Muslim females acknowledge specific remarkably Islamic understandings of their job since those ladies have inappropriately adjusted to their specific group environment. By “equality” we do not mean that people are equal in respect— but social roles and duties of people should be equal. We believe that to think about the improvement of ladies' issues in Islam, based on Islamic conditions is valuable. In the case of women's employment, we contend that modernity clashes with some Islamic interpretations.

Role of Women in Islam

Like other religions, Islam allows for interpretation of beliefs that are reasonable in various settings. Similarly, there are various methods of becoming a Jew, for instance, so are there numerous approaches for becoming a Muslim. As we are trying to illustrate, model perusing the Islamic religion from outer side the custom as to the job of ladies is very not the same as that presented by the Quran and established inside a significant part of the Islamic world. Some readings of the Islam confirm that women in Islamic countries can fight for equal opportunities from inside the structure of the Holy Quran's lessons, in opposition to what Muslim believes.

Orders of Equality in the Texts of Islam

“The good deeds of all people will be rewarded irrespective of their gender”^{xxvii}. Numerous verses are present in the Holy Qur'an about fairness among people. One of them is “O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you)”^{xxviii}. And other is “Never will I suffer to be lost the work of any of you, be he/she male or female: you are members, one of another”^{xxix}.

The Quran in verse says “Women have rights similar to the rights against them”^{xxx}.

The Quranic concept of equality, on the other hand, seems to be based on gender differences, not on sameness, such as, Islam gives the right of inheritance to women in the property of her Father and Husband. According to Sharia, Man is responsible for the shelter, food and clothes of his wife and children. Islam also give the right to women to operate her own business^{xxxi} for example first wife of Holy Prophet Muhammad was a businesswoman in Saudi Arabia. Prophet Muhammad was used to work with his first wife.^{xxxii} There are some other examples of the Prophets who used to work with female partners for example Ash-Shifa' bint Abdullah^{xxxiii} was appointed as administrator of markets by Hazrat Umer (R.A).

The Workplace Roles Held by Women in Islamic Nations

A limited explanation of woman humility and isolation has traditionally resulted in Muslim females being confined to their homes, like in Pakistan and India^{xxxiv}. Mernissi^{xxxv} contends that the system of paid work is a domain of males in Muslim communities, particularly in Arab nations, who regard it as a religious responsibility as well as a source of masculine pride to help their spouses. It is not uncommon for males to feel offended when they are asked if their

spouses work outside the house. Such social norms appear to constitute a significant threat to female independence or capacity, particularly women ability to pursue their professions in Islamic countries. Women are performing major roles in academics, sports and governmental affairs in Iran, Pakistan, Bangladesh, UAE, Kuwait and some other Muslim countries. According to the Iranian census (2006), women make up roughly 20% of the labor force. Around 33% of Iran's female workforce is in proficient positions, such as, medical care, and social administrations. So, we can say that women are playing major role in economic performance of the countries.

5. Conclusion

We have attempted to present a view on women employment and empowerment in Islam. Islam is considered as a religion of equity and fairness. Females are allowed to do all such tasks that are permissible to a man and have been forbidden to do all such acts which are not allowed for a man. Problems related to women are emerging on very fast rate in some nations but within and across Islamic civilizations, there is a growing acknowledgement of women's talents. We have also presented Quranic viewpoint and examines the role of female according to Islam. Economic growth is believed to be possible only when women are in line with men. In Islam, there is not any particular prohibition for females to work outside from their home because all human beings are equal in Islam but Islam encourage women to not neglect their duties and responsibilities in the creation of family. Males and females in Islamic nations are making practical and loyal decisions about the suitable duties of human beings in the socio-economic and personal domain. Thus, Businesses should work in the order in which they are religiously and socially suitable and consistent with the economic capacity of the females.

ⁱ Sunan Ibn Majah: Hadith No. 224

ⁱⁱ Imam Ahmad bin Hanbal, Masnad Ahmad, Vol. 5, Hadith No 397

ⁱⁱⁱBaden, Susanne , The position of women in Islamic countries : possibilities , constraints and strategies for change, Bridge Development ,1992

^{iv} Quran 3:195

^v Azid, T. (n.d). Tosef Aziz, The Concept And Nature of Labour in Islam: A Survey, International Association For Islamic Economics, Review Of Islamic Economics, 2005.

^{vi} Aftab Hussain, Status of women in Islam, Law Publishing Company, 1987.

^{vii} Quran 2:228

^{viii} Quran 4:34

^{ix} Quran 4:11

^x (Imran Chaudhry, Farhana Nosheen and Idrees Lodhi, Women Empowerment in Pakistan, Pakistan Journal of Social Sciences, 2012) p171-183

^{xi} Tehsils of District D.G. Khan, Area of Punjab Pakistan.

^{xii} Census of Pakistan by Pakistan Bureau of Statistics, 1998.

^{xiii}(Imran Sharif Chaudhry, Women Empowerment in Pakistan, Pakistan Journal of Social Sciences, 2012) p171-183

^{xiv} Quran 24:31

^{xv} Quran 33:32-33

^{xvi} Quran 33:53

- ^{xvii} (Fatima Mernissi, *Women and Islam, An Historical And Theological Enquiry* 1991) p 92.
- ^{xviii} (Karen Armstrong, *Muhammad: A Biography of the Prophet*, 1992) p 199.
- ^{xix} (Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*, 1992) p 64, 73.
- ^{xx} (Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*, 1992) p 64, 73.
- ^{xxi} (Richard N. Haass, *Toward greater democracy in the Muslim world*, *The Washington Quarterly*, 2003) p 143.
- ^{xxii} (Shaheen S. Ali, *Gender and Human Rights in Islam and International Law, Equal before Allah, Unequal before Man?*, 2000) p 76.
- ^{xxiii} (Jawad Syed and Faiza Ali, *The contextual dimension of emotional labour and working women presented at Annual Meeting of the Academy of Management, Honolulu, HI in 5-10 August*)
- ^{xxiv} (Anthony Giddens, *Modernity and self-identity: Self and society in the late modern age*, Stanford University Press, 1991)
- ^{xxv} (Ron Eyerman, Hans Haferkamp and Neil J. Smelser, *Social Change and Modernity*, University of California Press, Berkeley, 1992) p 37-55.
- ^{xxvi} (Steven Lukes, *Emile Durkheim, his life and work: a historical and critical study*, Stanford University Press, 1985)
- ^{xxvii} Quran 16:97
- ^{xxviii} Quran (4:1)
- ^{xxix} Quran (3:195)
- ^{xxx} Quran 2:228
- ^{xxxi} (Hans Thijssen, *Women and Islam in Muslim societies*, 1994)
- ^{xxxii} (Jawad Syed and Faiza Ali, *A historical perspective of Islamic modesty and its implications for Pakistani women at work*, Women's History Conference, IFRWH, UNSW, Sydney, 2005)
- ^{xxxiii} Ash-Shifa' bint Abdullah was first administrator of markets in Madinah.
- ^{xxxiv} (Jawad Syed, Faiza Ali and Diana Winstanley, *In pursuit of modesty: Contextual emotional labour and the dilemma for working women in Islamic societies*, *International Journal of Work Organisation and Emotion* 2005) p 150-167.
- ^{xxxv} (Fatima Mernissi, *Women's rebellion & Islamic memory*, 1996) p 92.

REFERENCES

- Ahmed, Leila. 1992. "Women and Gender in Islam: Historical Roots of a Modern Debate." 64,73.
- Ali, Shaheen S. 2000. "Gender and Human Rights in Islam and International Law." *Equal before Allah, Unequal before Man?* 76.
- Armstrong, Karen. 1992. "Muhammad: A Biography of the Prophet ." 199.
- Azid, T. (n.d). Tosef Aziz. 2005. "The Concept And Nature of Labour in Islam: A Survey." *International Association For Islamic Economics, Review Of Islamic Economics*.
- Baden, Susanne P. 1992. "The position of women in Islamic countries : possibilities , constraints and strategies for change." *Bridge Development* .
- Babar, R., Anis, W., Fareed, H. D. N., & Ullah, S. (2022). Women malnutrition's socioeconomic factors and consequences: a case study of district Peshawar. *Journal of Humanities, Social and Management Sciences (JHSMS)*, 3(1), 117-137.
- Giddens, Anthony. 1991. "Modernity and self-identity: Self and society in the late modern age." *Stanford University Press*.
- Haass, Richard N. 2003. "Toward greater democracy in the Muslim world." *The Washington Quarterly* 148.
- Hussain, Aftab. 1987. "Status of women in Islam." *Law publishing company*.
- Imran Sharif Chaudhry, Farhana Nosheen & Muhammad Idrees Lodhi. 2012. "Women Empowerment in Pakistan with Special Reference to ." *Pakistan Journal of Social Sciences (PJSS)* p.171-183 .

- Jawad Syed, Faiza Ali. 2005. "The contextual dimension of emotional labour and workingwomen in Pakistan." 36.
- Jawad, Syed, and Faiza Ali. 5-10 August. "The contextual dimension of emotional labour and working women in." *Annual Meeting of the Academy of Management, Honolulu, HI*.
- Jawad, Syed, Faiza Ali, and Diana Winstanley. 2005. "In pursuit of modesty: Contextual emotional labour and the dilemma for working women in Islamic societies." *International Journal of Work Organisation and Emotion* 150-167.
- Lukes, Steven. 1985. "Emile Durkheim, his life and work: a historical and critical study." *Stanford University Press*.
- Mernissi, Fatema. 1991. "Women And Islam." *An Historical And Theological Enquiry* 92.
- Mernissi, Fatima. 1996. "Women's rebellion & Islamic memory."
- Ron, Eyerman, Hans Haferkamp, and Neil J. Smelser. 1992. "Social Change and Modernity." *Social Change and Modernity, University of California Press, Berkeley* 37-55.
- Syed, Jawad, and Faiza Ali. 2005. " Historical perspective of Islamic modesty and its implications for Pakistani women at work." *Women's History Conference, IFRWH, UNSW, Sydney*.
- Thijssen, Hans. 1994. "Women and Islam in Muslim societies."