

Women Empowerment and it's Islamic Context

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Abstract: The term ‘women empowerment’ attaches a huge number of positive aspects that raise their position in the society. Women, as a major part of world population deserve positive treatment from the society in all walks of life. In this perspective, their perfect empowerment is a necessity. Islam as an ideology has particular standing about the status of women. The basis guidelines of Islam emanate from the Holy Quran. In this article Quranic (regarding Quran) outlook towards women empowerment has been explained including the voice of Allah about men and women, women empowerment and Islam, women empowerment and disempowerment and status of women at their work place.

Keywords: women empowerment, Quran, society.

INTRODUCTION

Backwardness of women due to various reasons has played an important contribution to develop a concept in social science as ‘women empowerment’. In the scholars and various developments workers have given emphasis on the activities which can enhance women empowerment. It is now a burning issue for the governments of third world countries to bring about expected change in the living standard of women section who have been living sub-human life. Social scientists are anxious about the status of women and have been exploring different ideas and ways to improve their condition. Many feminist thinkers are also worried about the deplorable condition of women in all spheres of family to state lives. At present throughout the world the participation of women in different activities have been increasing than hitherto and along with tasks are underway for their empowerment. For that reasons various issues have come under public scrutiny. Existing system or outlooks towards women are not conducive to attain empowerment. Feminist thinkers find a lot of masculinity among different subjects such as labor law, family law etc. One thinker observes, “The laws and legal institutions were of men, run by men and for men essentially for women” [1]. Women are absent in terms of law. De Sousa quotes, “the maleness of labor law is apparent in the narratives that always referred to the workers in the masculine, and also in the deeper structural imbalance established in the sphere of production not just of goods, but of culture and ideology as well; while this gendering can be traced to the colonial government’s policies. Indian men were complicit because it secured their place in the patriarchal economy of power and authority. This held true in the world of work and the worker was a

gendered process; while men were being reform by the law to make them healthy and efficient workers. Women’s role in the social economy was being redefined in a way that constructed them primarily as mothers in order to ensure the production of patriarchal ideology and of labor power [2]. Thus we can observe a lot of legislation biased to male wherein the matter of women is neglected. Women are the about half of the total population of the world. Their participation in different development activities is a must for their national development as well as for their own development. Conspicuously male bias creates a wider avenue for deprivation of women. Current activities for ensuring women empowerment are not sufficient; on the other hand these will disempower women. Researchers are providing a suggestion on the basis of their limited knowledge, which is not decisive. The status of women in Bangladesh is not so bad though sometimes cruelty is happening to them. Their children always respect still mothers with some exceptions in our society. If we look at the market places and transport we see many shops and transports to be introduced by the name of mother. Mother is three times superior to father in terms of status in Islam. And as a wife in the husband’s house she is allowed to enjoy all facilities within her husband’s capacity and her husband is bound to bear all the expenditures for his wife. Here, responsibility for maintaining household expenditure lies with the husband. Husband and wife’s roles are supplementary in conjugal life. They are not counterpart to each other. Empowerment at the expense of family cohesion and social discipline can not be supported. In this context the researchers are of the opinion that the instructions of the Holy Quran are universal and applicable for all women of the world irrespective of their caste and creed for their

empowerment with prestige. It is recognized by all that, 'the maker is well-aware of the nature of things he makes'. This is also true in this respect. As Allah is the creator of all things, He (Allah) is well aware of the nature of things He has created. The existences of things lie on His Order [41]. Full scale materialization of the Quranic instructions can augment the empowerment of women. In this article the writers tried to explore the guidelines laid down in the Holy Quran related to 'women empowerment'. In this opportunity, the researchers desire that the scholars of different disciplines of Islamic University will undertake initiative to explain Islamic context of their respective academic field in the future.

METHODOLOGY OF THE STUDY

The paper mainly based on secondary information from sources, such as different journals, books and the Holy Quran in particular have been consulted by the researchers along with their empirical knowledge about the concept. Especially the outlook of Islam has been studied in this article.

CONCEPTION ABOUT SOME RELEVANT ISSUES

Prior to the investigation into main discussion it is necessary to mention the theoretical aspects. The key concept of the study - empowerment, women empowerment, Islam and the Holy Quran are important in this context. So these are discussed below chronologically.

(a) Empowerment

The word 'empowerment' is not unknown to anyone. It is a much used, discussed and controversial conception as well. It is assumed that various desired objectives, such as: more participation in economic activities, development of livelihood, and alleviation of poverty or eradication of discrimination could be attained through empowerment [3]. The famous writer Paulo Freire first used the conception of empowerment, in 1972. Empower means, to give somebody the power or authority to do something [4]. So, empowerment means exercising power freely. Literally, 'empowerment' is seen to relate to the user's power [5]. It involves undoing negative social constructions, so that the people affected can perceive themselves as having the capacity and the right to act and have influence [6]. Empowerment is at the same time a process and the result of the process. By the term empowerment Brazilian educationalist Freire, means a form of developmental change brought about by local problem solving efforts and techniques [7].

(B) Empowerment of Women

Women's empowerment is the most important and pronounced issue of the present world. It is not only important for women development but also a prime step

to face the problems of the world. The origin of the empowerment approach [8] is derived less from the research of First World women and more from the emergent feminist writings and grassroots organizations of Third World women [9]. The empowerment approach questions some of the fundamental assumptions concerning the inter-relationship between power and development. Young posits empowerment as the distinction between the 'condition' and position of the women [10]. The generally accepted notion of empowerment in donor discourse and followed by most third world governments is the one voiced by the UNDP Report, 1994. Women's empowerment "requires a redistribution of fundamental powers in society, from the powerful to the powerless". It constitutes a sharing of power by women with men [11].

(C) Islam

Islam is the best way chosen for men by the almighty Allah. Following the instructions of almighty Allah man can be successful in this world and the hereafter life. This has been repeatedly pronounced in the Holy Quran.

(D) The Holy Quran

According to the Holy Quran, "Quran is a decisive statement (for mankind)" [18].

CURRENT THOUGHT ON WOMEN EMPOWERMENT

At present the term 'women empowerment' is a repeatedly discussed matter in the arena of social science. The social scientists are worried about the degraded status of women throughout the world, especially in third world countries. Researchers are finding ways to improve women's situation. According to Johnson, women empowerment involves gaining a voice, having mobility and establishing a public presence. Although women can empower themselves by obtaining some control over different aspects of their daily lives, empowerment also suggests the need to gain some control over power structure, or to change them [12]. Rao and Kelleher define women's empowerment as "the capacity of women to be economically self-sufficient and self-reliant with control over decisions affecting their lives options and freedom from violence" [13].

Women's empowerment, Kamla Bhasin says [14], is

- * Recognizing women's contribution, women's knowledge,
- * Helping women fight their own fears, and feelings of inadequacy and inferiority,
- * Women enhancing their self-respect and self dignity,
- * Women controlling their own bodies,
- * Women becoming economically independent and self reliant,
- * Women controlling resources like land and property,

- * Reducing women's burden of work, specially within the home,
- * Creating and strengthening women's groups and organizations,
- * Promoting qualities of nurturing, caring gentleness, not just in.

INDICATORS OF WOMEN'S EMPOWERMENT

The nature and extent of women's empowerment may be of various kinds. Many Indicators are used to measure it, which are discussed as qualitative and quantitative indicators [15].

QUALITATIVE INDICATORS OF EMPOWERMENT

- (1) Increase in self-esteem, individual and collective confidence.
- (2) Increase in articulation, knowledge and awareness levels on issues affecting the community at large, and women in particular such as women's health, nutrition, reproductive rights, legal rights, literacy etc. depending on the program.
- (3) Increase or decrease in workloads of women as a result of the new program.
- (4) Changes in the roles and responsibilities in the family and in the community.
- (5) Visible increase or decrease in levels of domestic violence and other forms of violence perpetrated on the girl child.
- (6) Responses to and changes in social and other customs that are anti-women's e.g. Child marriage, dowry, discrimination against widows etc.
- (7) Visible changes in women's participation levels e.g. are more women attending public meetings, training programs; are women demanding participation in other events related to their lives.
- (8) Increase in bargaining/negotiating power of the women as an individual in the home and community as well as in collectives of women.
- (9) Increase access to and ability to gather information and knowledge not only about the project, but also about what affects their lives.
- (10) Formation of cohesive and articulate women's groups/collectives at the village level, district, and state levels.
- (11) Positive changes in social attitudes amongst the community members toward discrimination against women and the girl children.
- (12) Awareness and recognition of women's economic contribution within and outside the household.
- (13) Women are decision-making over the kind of work she is doing; in her income and expenditure, in her control or she is still subservient to male members in the family.

QUANTITATIVE INDICATORS OF EMPOWERMENT

- (1) Demographic trends (Maternal/mortality rates, Fertility rates, Sex ratio, Life expectancy at birth & Average age of marriage).
- (2) Number of women participating in different development programs.
- (3) Greater access to and control over community resources/government schemes/services e.g. crèches, credit-savings groups, co-operatives, NFE (Non Formal Education) centers, schools, wells etc.
- (4) Visible changes in physical health status/nutritional levels.
- (5) Changes in male/female literacy levels-primary, secondary and adult literacy including enrollment and retention rates.
- (6) Participating levels of women in political processes at the local level [15].

PROCESS OF WOMEN'S EMPOWERMENT

M. Karl denotes some levels of the process of women's empowerment, which demonstrated the Chart below [16]:

- a. Awareness building stage
- b. Skills and capacity assessment stage
- c. Capacity building and skill development stage
- d. Participation and greater control in decision making stage.
- e. Action for change stage
- f. Capacity and skills Assessment stage.

ALLAH ABOUT MAN

Man is the best creation of almighty Allah including women. The Quran states, "We have certainly created man in the best of stature [19]. In fact man has given the necessary organs so that he/she can lead a good life. Under a certain process he/she has appeared in this earth. The Quran notes, "From a sperm drop He created him and destined for him [20]. Then He eased the way for him [20]. Then He causes his death and provides a grave for him [20]. Then when He wills, He will resurrect him [20]. He (man) was created from a fluid, ejected [18], emerging from between the backbone and ribs [18]. This world is the stage for examination of men. Men/women will be examined in various ways. Quran says, "And it is He (Allah) who created the heavens and the earth in six days and His throne had been upon water that He might test you as to which of you is best in deed" [21]. At the outset of life in this world men are very much weak; a little uncaring situation by the parents or other family members causes heavy damage to life. Gradually he becomes strengthened. In this respect the Holy Quran says, "Allah is the one who created you from weakness, thus made after weakness strength, then made after strength weakness and white hair [22]. All men are not equal in worldly context. There remains variation. Some are more influential than others. Some people lead and

some are led. Some are superior to others. The Quran states, "It is He who has made you successor upon the earth and has raised some of you above others in degrees (of rank) that He may try you through what He has given you. Indeed your Lord is swift in penalty; but indeed, He is Forgiving and Merciful [23]. The other creatures are given for well being of mankind. Allah tells, "And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought [24]. Willingly or unwillingly the whole creature other than Jinn and Insan (man) has been doing worship to Allah. Allah awares men, "O mankind, fear your Lord, Who created you from one soul and created from it it's mate dispersed from both of them many men and women. And fear Allah, through whom, you ask one another, and the wombs. Indeed Allah is ever, over you an observer [25]. The remarks of Allah about the doings of men and women, "And do not wish for that by which Allah has made some of you exceed others. For men are a share of what they have earned, and for women are a share of what they have earned [25]. Men are ingrateful in many respects. He forgets his past. Before coming to this earth he was directly under Allah's control. In this earth he tries to maximize his liberty. But the exercise of human liberty will be only meaningful if Islamic instructions are followed heartily by men and women. There is a universal aptitude to be found among human being is that they want to be successful through their work. But what sort of people will have success? The Quran says, "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the charitable men and charitable women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward [26]. There is a variation between men and women in terms of physical composition. The empowerment of women should be examined from their respective position as integral part of mankind. They need proper environment for their perfect development. In this perspective the rules, Islam allows for women should be entirely followed. The outlook of Islam is holistic towards mankind. Partial evaluation of different issues will miss the truth in terms of Islam. As Islam means 'tranquility' in order to ensure that ancillary conducive tasks to be accepted for wider development and welfare in line with the basic guidelines of Islam. If adopted efforts for empowerment deviates women from following Islamic institutions that should not be obeyed. Especially the custom of veil in Islam is an important instruction for men and women (See 7: 3, 27, 24, 30, 24, 31). Women can undertake

different activities they chose for maintaining their existence following the boundary of Islam. For example, if it is required for a woman to work outside the house in an office or in a factory she must observe veil simultaneously her boss (male) must observe the same, this is Quranic instruction. If she feels her work harmful for maintaining veil she can leave the job. Pertinently, working environment for women at their workplace beyond their house is not satisfactory in Bangladesh. It is the responsibility of the ruler who rules the society to establish safety for women so that they can utilize their intellect and knowledge for their self as well as social development. The famous Islamic rulers made favourable environment for women. The Quran says, "Allah has promised those who have believed among you and done righteous deeds that He (Allah) will surely grant them succession (to authority) upon the earth just as He (Allah) granted it to those before them and that He will surely establish for them (therein) their religion which he has preferred for them and that He will surely substitute them, after fear, security, (for) they worship Me, not associating anything with Me. But whoever disbelieves after that then those are the defiantly disobedient [27] The leaders who run the state must consider the above statement of the almighty Allah as He is sovereign and exalted in Might and Wise. Women belong to elite section of society are inherently more empowered sometimes they are more superior to their male counterpart. But Islam never wants to see discriminatory society. No men or women will be subservient to other. They are free. Al Quran says, "Indeed Allah orders justice and good conduct and giving to relatives and forbid immorality and bad conduct and oppression [29]. Islam does not create any bar to the empowerment of women but it imposes some preconditions so that the women section can be truly empowered maintaining decency and social discipline. Bad conduct and oppression are forbidden for men and women. No section can be victim of bad conduct and oppression. The harmonious and good relationship must be maintained between husband and wife. The Quran tells, "And that He creates the two mates – the male and female [29]. Women cannot be victimized of rape by the miscreants. The punishment imposed by the state will be exemplary in order to control the deviant behavior of the citizen. Allah says, "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way [30]. Cruelty to women in various forms is strictly prohibited. Allah warns, "Indeed, those who like that immorality should be spread (or publicized) among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows you do not know [27].

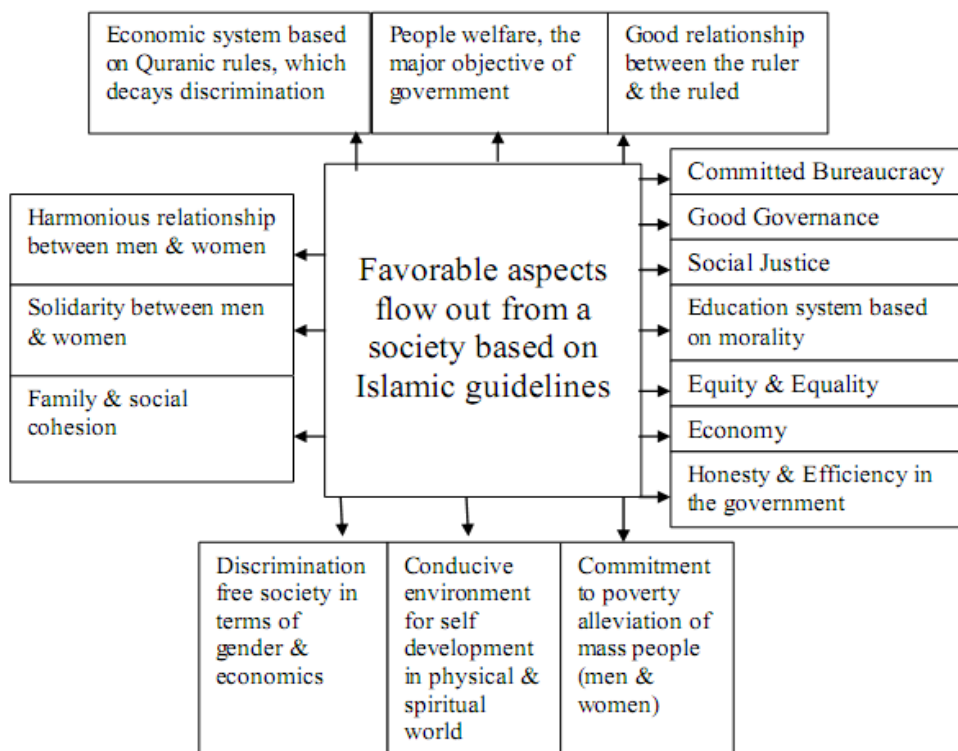


Fig-1: - Benefits for mankind flow out from a society based on Islamic guidelines

Islam wants to ensure the dominance of human being in this world for their entire welfare following the directions of almighty Allah. Men are benefited from the things around them given by Allah, for that reason they should be grateful to Allah because the things did not claim any worship from human being except Allah. Men can be successful only through doing surrender on

the Divine instructions. Otherwise human efforts will be reduced to abortion. Islam prohibits mankind to make the world a target. The ultimate target should be the hereafter life through satisfying Allah. Let us try to understand the Quranic explanation in terms of human appearance in this world.

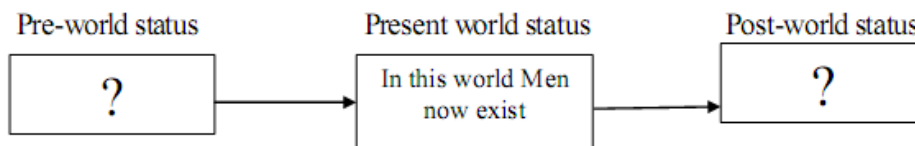


Fig-2: Stages of human being

We know that who has present, he has also past and future. Above-portrayed 'boxes with note of interrogation' attract our attention about the past and future of human being. The standing of the Holy Quran is very clear about our past and future. In this connection the verses from the Holy Quran that i.e., 80: 18-22, 86: 5-7 can be studied and followed. The believers are of the opinion that in the past they were under direct control of almighty Allah and in the future the same thing will happen. In order to have a meaningful worldly life human being must pursue the Divine rules i.e., Quranic rules. Allah tells about the status of man in this world, "And we have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things

and preferred them over much of what we have created, with (definite) preference [30].

ALLAH ABOUT WOMEN

Women are integral part of men. They cannot protect their right in isolation. Reciprocal co-operation is a must for enjoyment of right and liberty of the both section. Allah says, "And made of him two mates, the male and the female [31]. In another verse of the Holy Quran Allah tells, "He has made for you from yourselves, mates [32]. Allah orders Prophet "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable that they will be known and not be abused [26]. Women are a little inferior to their husband as a wife in terms of

leadership as their husbands are responsible for bread winning of the family. Husbands work as the spokesman of the family. Quran tells, "But the men (i.e., husbands) have a degree over them (in responsibility and authority) [33].

WOMEN EMPOWERMENT AND ISLAM

Backward women require empowerment in order to attain the facilities in all walks of life. Generally in developing countries major portion of women live below the standard life for various reasons. For instance massive illiteracy, want of employment opportunity, financial incapability, low participation in politics and administration, society's negative outlook toward them, male domination etc. In fact the right of women is not maintained properly what have been stated in Islamic ideology especially in the Holy Quran and the Hadith. In fact in state atmosphere a little is observed i.e., the rule of inheritance. But sometimes this is also by passed by the people who want to maximize their maternal interest at the expense of others. The term 'empowerment', a burning issue of social science arena is widely discussed matter among the scholars of social science. Their motive is very positive. But the way they suggest are not sustainable, as they possess limited knowledge regarding the future consequences of the works they done at present. The Holy Quran, the decisive Book almighty Allah will not be changed until Qiyamah, contains the basic guidelines to be followed by mankind. The term 'Islam' means peace, and this peace can be attained in this life and hereafter life following the guidelines of Islam. Human effort for their advancement in times of material world will be short lived but what has with Allah is best. The Quran states, "So whatever thing you have been given - it is but (for) enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely [32]. Material development in this world is not the prime objective of the believers. They will enjoy this as by-product of their activities done for the cause of almighty in order to ensure safe habitation in the hereafter life. The believers who do good work will remain in peace in the hereafter life. The Quran declares, "But those who believed and did righteous deeds- we change no soul except (within) its capacity. There are the companions of paradise, they will abide therein eternally [34]. The outlook of Islam towards women at all stages of their lives is comprehensive and if society or government ensures their right through legislation and proper implementation they will be rightly empowered. Before marriage i.e., in bachelor life they are treated as daughter in father's house. In this stage Islam does not permit any discrimination between male and female child. But this happens in our family. A sort of bias works from the part of the mothers toward their male baby in dispensing food among the babies. All babies should be treated equally. Parents are forbidden to show

such behavior. From the very beginning of life children must be given religious education so that they can prepare themselves to be grateful slave of the almighty Allah. The onus lies with the parents. If they show incapability in doing so the creator will ask them. The Quran speaks, "Does man think that he will be left neglected [31] Man will learn contemporary knowledge in order to meet the changing situation within the boundary lay down by Islam. Allah has given emphasis on education. At the time of the descending the Holy Quran He said, "Read, in the name of your Lord who has educated you [35]. When the daughters arrive at the age of puberty she should be given marriage to a good bridegroom maintaining Islamic rituals. Now in husband's house the introduction of the bride is someone's wife. After giving a birth she would be someone's mother. Thus her role changes with the passage of time. As a wife she deserves good behavior from her husband. And in this connection the instruction of Islam is very clear. The Quran tells, "O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take (back) part of what you gave them unless they commit a clear immorality (i.e., adultery). And leave with them in kindness [25] The Quran declares about the peaceful living of husband and wife less than one umbrella. "It is He (Allah) who created you from one soul and created from it its mate that he might dwell in security with her [34]. If a man feels that his wife is a part of his body he can not do physical or any other harm to her. The role of women in the husband's family is wider. Here she plays her role as a wife and mother of her children. Parent's main objective is to ensure a good conjugal life in their family. In this situation they need address to enjoy the basic needs plus other requirements what they desire in their lifetime. Co-operation from her husband and wife is a must for peaceful conjugal family life. How this can be ensured? In fact human desires know no bound. Its scope is unlimited. The lust for more resources can be fulfilled only by the soil of the graveyard. It is pertinent that men require fulfillment of their basic needs on the basis of priority. If the distributive techniques are maintained by the society or state man can enjoy the opportunities they require living as a man in society. The reality from the situation of a developing country like Bangladesh is that women are helpless and they are oppressed in different stages of their lives in various ways. The events published in the daily newspapers and different media are a testimony to this fact. Islam prohibits man to do cruelty to woman. The husband is responsible to give full security to his wife. Quran says, "Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth [25]. Absence of implementing Islamic rules regarding women's right is a major reason for increasing oppression on women. In this context researchers are in

demand to investigate the status of women in the believer’s atmosphere and non-believer’s/believers but apathetic to Islamic instruction. For maintenance of the family wife can do work in any office or factory with her husband’s consent but the precondition is that she must observe veil i.e., she can do this maintaining the Islamic instructions. “And tell the believing women to reduce (some) of their vision and guard their private parts and not expose their adornment except that which (necessarily) appears there of and to wrap (a portion of) their head covers over their chests and not expose their adornment (i.e., beauty) except to their husbands, their fathers, their husbands sons, their brothers, their brothers sons, their sisters sons, their women that their

right hands possess (i.e., slaves) or those male attendants having no physical desire or children who are not yet aware of the private aspects of women [27]. On the other hand, in the same way the instruction for men is “Tell the believing men to reduce (some) of vision and guard their private parts that is purer for them [27]. If both the instructions are followed strictly there is a little apprehension that women will be sexually harassed by their male colleagues or official boss, because the instructions are to be followed by the both sections. In this connection a study can be conducted on women harassment in terms of veiled women and non-veiled women.

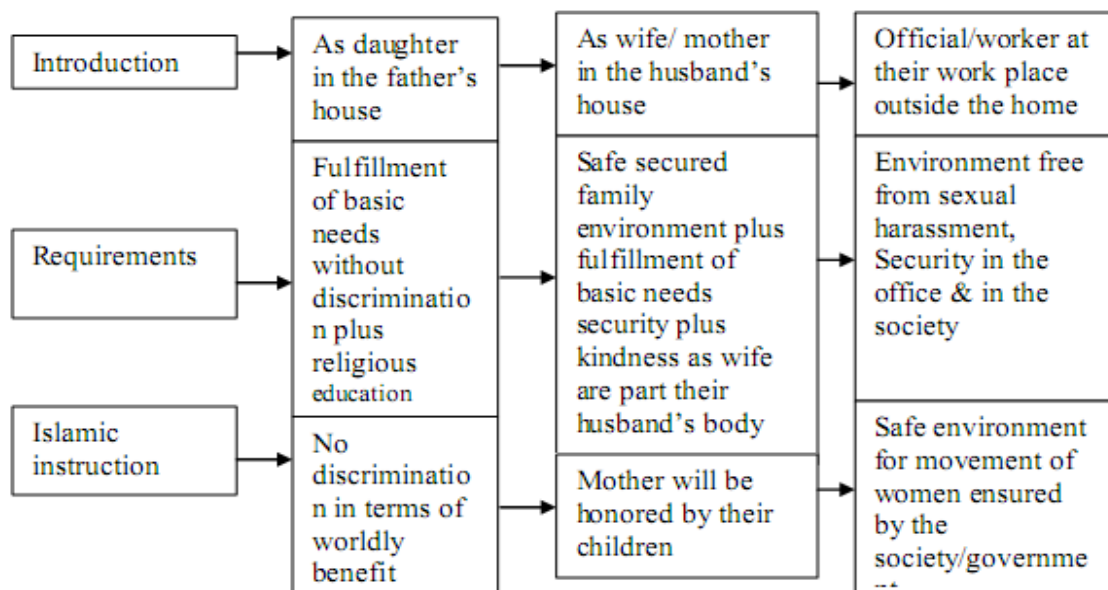


Fig-3: Different stages of women and Islamic commitment to them

WOMEN EMPOWERMENT OR DISEMPOWERMENT?

The present trend for ensuring women empowerment is in no way the best way as the principles of Islam regarding this are out of materialization. The status of women has been increased in the Islamic ideology recognizing their contribution to the mankind. The incoming of man in this world is completed with the huge burden of women. Quran says, “And we placed it (liquid disdain) in a firm lodging (i.e., the womb of a mother) [36]. Later on, it develops in the mother’s womb continuously for a certain time. In order to that the status of mother is three-fold more than the status of a father in the family from the viewpoint of Islam. If the slogan of equal right for woman is established in this context the status of women will be degraded. In the name of women empowerment the experience from our society is not satisfactory. Women have been being treated as commodity for enjoyment of society as they are displayed on the screen of media for promotion of

different industrial goods. We must remember that the instruction of Islam is final and man has no right to modify the basic Islamic guidelines. There is an apprehension among us that the present way of empowering women will invite disaster to their prestige. According to Allah the honored people are, “The one’s who (male plus female) establish prayer and from what we have provided them, they spend [37]. In another verse Quran says, “Those are the believers, truly, for them (male plus female) are degrees (of high position) with their Lord and forgiveness and noble provision [37]. Worldly amenities and material development can not fulfill the requirement of soul, which has relationship with spiritual world. The soul can be satisfied through complete surrender of Allah’s instruction. The world will be a means to the believers for hereafter life. The main provision of Islam is to believe in one almighty Allah. Later on, logic follows belief. Without family solidarity and disciplined society women’s empowerment can not be enhanced. In this matter the Islamic commitment is very strong as on the

basis of belief in Allah, the male member and the female member unite together under an umbrella to lead a disciplined conjugal life and through them men will be sent to this world. At present in Bangladesh a good number of NGO's have been working for women's empowerment and providing loan for running different income generating activities. But what has happened to the backward women? Should be studied from the viewpoint of exploitation?

ROLE OF MAN AND WOMAN IN ESTABLISHING FAMILY HARMONY

Both man and woman have responsibility to maintain harmonious relationship in the family. Family cohesion and harmony enhances social cohesion and solidarity, which is essential for a disciplined society. Islamic ideology provides an environmental wherein social bondage can be strengthened maintaining brotherhood relationship among the community members. Family is a nucleus to the society. Good family atmosphere enhances social harmony- in the same way marriage is a precondition for forming an ideal family. Islam has conspicuous rules regarding this. The Quran says, "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 [22]."

WOMEN AT THEIR WORK PLACE

At present a good number of women works outside their home environment for financial solvency in the family. In work place they are to interact with three types of male persons, such as their boss, colleagues and clients. If three types of people are women it is all right maintaining veil. But Islam prohibits them to make interaction with male persons in working life. Not only for working women, women when they are at their house are prohibited to talk with lucid tone with the stranger are rather they advised to talk harshly in need. There are conspicuous reasons for this embargo. Interaction of women with persons beyond their house have caused serious problem in maintaining family cohesion. As a result many families are broken. Outside interaction is also one of the main causes to break the family. It is almost difficult for women to continue office by maintaining instructions of Islam. Islam does not want to burden the women section. The hazards they face in the work place widen their burden and sometimes disempower them in the name of empowerment. One researcher observes, "While a participation of women in the labor market has ensured a degree of economic empowerment and renegotiations of gender relation. The situation has simultaneously triggered off another phenomenon that considerably adds to the over all disempowerment experienced by women. Sexual harassment of women in the streets and work place is a common currence which is experienced by women from almost every segment of

the society [17]." No conscious men support this situation. Violations of Islamic instructions increase problem in the society. Islamic instruction does not invite social problems. Maintenance of veil by the men and women can curb the social problem. The main thrust of Islamic system is to ensure an environmental from where all will enjoy their maximum right within the boundary of Islam. The ultimate aim of men and women is to have a good life. In this context Allah assures, "whoever does righteousness, whether male or female while he is a believer – we will surely cause him or her to live a good life, and we will surely give them their reward (in the Hereafter) according to the best of what they used to do [28]. After marriage, the women who are going to do job beyond their home environment for financial solvency are not assigned to maintain the family expenditure according to Islam. It is the responsibility of her husband to bear all the expenses she requires in conjugal life. Though husband is a breadwinner he can not exploit his wife as she is his better half. The Quran declares, "Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient [25]. Depending on Allah increases prestige of woman. If the limit, fixed by Allah, is observed by both the male and female section, they will be successful in greater degree in this world and the hereafter life. Husbands are not counterpart to their wife. Such outlook only invites problem. The Quran tells, "The believing men and the believing women are allies of one another. They enjoin what is right and forbid what wrong and establish prayer and zakah and obey Allah and His messenger [38]. Considering the hazardous situation, women face in the society and their work place it is better to stay or work in their household in line with the instruction of Islam."

CONCLUSIONS

Women as integral part of mankind deserve justice from personal life to public life. As distinctive creation of Allah through who man are coming in this world can not be ignored and their status given by Allah can not be degraded. The responsibility for creation of women friendly environment at all walks of life rests with the government and other authorities who run the society. The Quran states, "Does man think that he will be left neglected [31]? This is more applicable for the rulers who are assigned to rule the society. Surely Allah does not want to see subhuman life of women section due to multifarious injustices done to them by their male counterpart avoiding Allah's instruction. Men are the best creation of Allah. But who are best among men? The Quran states, "Indeed, they who have believed and done righteous deeds- those are the best of creatures [39]." We have been waiting to see women in esteemed position according to the instructions of the Divine Book Holy Quran. For a more meaningful

worldly life and Hereafter life the instructions of Allah should be followed by men and women. Seeking prestige through human device and thinking will not be beneficial for men and women. The standard, which Allah has set for all is final and effective. Quranic voice is, "Whoever desires honor (through power) then to Allah belongs all honor [40]. For a peaceful family and social life complete submission on the rules of the Holy Quran is a must for all.

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