

How Virtual Quran Teaching Empowers Women for Sustainable and Dignified Livelihood?

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Abstract:

Women are an integral part of society. There have been wonderful changes around the world in recent years. Women can play a viable part in the development and economy of any country. The traditional rather orthodox men have issues with women going outside their domestic sphere. In the era of economic empowerment, it is very difficult to make ends meet. Without the contribution of women at par with men, it is very difficult for the breadwinner to drag the entire familial baggage over his shoulders singularly. In order to study this, a group of 60 respondents sampled through snowball sampling was gathered for structured interview in Rawalpindi. Keeping in view the modern ICT and the newly introduced mode of learning, virtual Quran teaching through an institute or privately serves as a good source of living. Islam is a modern religion that has served to enlighten the masses stuck in ignorance. It allows for equitable women rights. Virtual Quran teaching is one such entrepreneurial skill gauged by women recently to earn a sustainable and revered livelihood that serves in their alleviated social status.

Keywords: Quran, Virtual Teaching, Women Empowerment, Education, Sustainable Livelihood.

INTRODUCTION

Women are an integral part of society. There have been wonderful changes around the world in recent years, but the status and fate of girls has not changed much in both developing and developed world. In remote areas of Pakistan, the scenario has become even worse. Orthodox and

conventional men restrict women from seeking modern education. Not only this, many women are denied the opportunity to work and earn a respectable livelihood. Their ambitions are often restrained by means of socio-cultural sanctions and gender biased attitudes within the society. When they can work, their support system bars them to perform as a fully functional and contributing individual of the society. Childcare, managing household, taking care of the elderly, nursing the ill, transport and lodging to and from the place of work are often the impeding factors which hamper their workplace performance. Not only these, since the services provided by the women in our society are unpaid, their contribution is not counted towards the GDP. They often face harassment on way and even at workplaces. They are underpaid and mostly paid way less than their male colleagues. Hence discriminating women does not end at home, it continues to the job market as well. However, the first and foremost right of every individual is to seek education irrespective of their gender.

The rhetoric of the Prophet Muhammad (PBUH) demands every Muslim to seek education irrespective of their gender. Islam came as a religion which enlightened the world from ignorance where women were treated as commodity and female infanticide was customary. Women are continued to be treated as the personal property of their male counter parts hence; they barely seek permission to move outside without permission. Most of the women continue to live on with a restrictive normative order throughout their whole life (Yoko, 2009)¹

In South Asia, many countries like India, Pakistan, Bangladesh and Nepal have similar cultural traits. Pakistan and its one of neighbours India got their independence in year of 1947. After their independence to till now, many laws are passed for status of women in India, but the practical situation on status of women is still miserable. Developing countries have gender injustice, which is a serious and controversial issue. In developed states, gender discrimination is not completely over. Whereas in the third world countries, women are yet struggling to seek their rights to education, marriage by choice and share in hereditary property (Zakariah et al., 2017).²

Women continue to play a significant role in our society and in the development of any nation. Gender equality is an indicator of peace and democracy in a country. Although Pakistani society is comparatively peaceful, gender-based violence persists in many forms, especially in terms of intimate partner violence, sexual crime, and gender-based harassment. Men are considered as providers, whereas women are tagged as caregivers and engage in unpaid work. The analysis suggests that gender imbalances spherical the work can result in friction inside the relationship and amplify the opportunity of separation and divorce. The time spent in unpaid work ought to be a main cause for the gender pay gap. Adolescents in

international world with higher levels of gender equality, have reportable higher levels of satisfaction with lifestyles than adolescents in nations with low levels of gender equality (Inglehart et., al, 2003)³

It is believed that the major chunk of discriminated women belongs to the third world. In the first world, INGOs, NGOs and other development agencies have done a lot on protection and safety work on women rights in America and Europe (Ziden & Rahman, 2013).⁴ Now, the current condition of woman rights is better in the world as compared to the past. In developed countries, performance and contribution of women are equal as men in development system. In 3rd world countries and modern countries, there is still difference in status of women. In 1995, the 4th world conference was held for women rights and it was executed that gender injustice and bias are the key hurdles in women's improvement and advancement. Women will be key participant in development process of all nations by getting their equal opportunities and rights (Zareen et al., 2003).⁵

Women are economically empowered through various vocational skills to set up entrepreneurial businesses. One such opportunity in recent times is the use of online teaching; especially for religious education. CDs, DVDs and Quranic channels were initiated on dissemination of religious knowledge to the masses. Yet there is an emerging field of virtual Quran teaching. Quran teaching is a highly revered role in our society, yet in past few years with the wave of modernisation, people have started to look down upon Quran teachers due to their limited education and income. Technology is also a facet of modernisation. Innovation and adaptation with Information and Communication technology has paved new ways for Quran teachers to gauge students through electronic sources. Newly emerging Quran teaching institutes initiated as an entrepreneurial opportunity and served the masses immensely.

Media is also used for advancement and awareness of women rights, but it is pertinent that their freedom of expression is culturally appropriate (Gharbi, 2016).⁶ The explicit content on media provokes the extremist tendencies in our society. In Northern part of Pakistan, television channels are also used by Taliban for different type of propaganda against Pakistan government. These areas are situated on tribal areas and these areas have much more influence by Taliban group. Taliban group used radio for transmission of messages to Pakistan government and other peoples for their interest. For example, that group of people delivered a message through network of radio, that females are not permitted to go outside like markets unless properly veiled, in 2012 (Pakistan Media). Because of such activities, media content should be monitored vigilant on narratives presented (Mishra, 2013).⁷

WOMEN EMPOWERMENT AND ONLINE QURAN TEACHING IN THE WORLD

98% of the Pakistani population is based on Muslims. Religion is dominant part of culture in the Islamic societies. Lack of knowledge on religion and orthodox beliefs often result in misinterpretation of religion. The very notion went gets popular results in Islamo-phobic interpretation of Islam to the outside world. Islam is the most empowering religion that provides women with equitable rights. Islam is mis quoted and misinterpreted by masses, one such example from Quran is the right to polygyny which is not for every man but for those who can do justice among women and can provide shelter to the orphans and the widows.

In last Holy book of Quran, Allah says

“And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course” (Surah Nisa, Al-Quran).

Islam is giving them a like freedom to all, dignity and power for both equally for men and female. It is devoid of gender discrimination.

The Quran says: *"O mankind! Be careful of your duty to your Lord who, created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward God in whom ye claim (your rights) of one another, and toward the wombs (that bear you)."*⁸

Islam is a very practical religion. The contradictory cultural principles are the ones rooted in our civilization not prescribed or imposed by Islam. The issue arises where the cultural roots stay stronger than religion and the cultural valued are misinterpreted as religious norms. Religion never bars women from earning a respectable livelihood but puts certain conditions on women while going out. In the contemporary society, where every individual wants to seek working opportunity to earn a dignified livelihood, it is pertinent to discover such opportunities for women where they do not need to get out of their home. Work from home phenomenon suits best to the women. Teaching in general is believed to be a suitable profession for women. Quran teaching is again an honored profession. Diffusing innovation through virtual Quran teaching eases her in so many ways. She can have a sustainable and respectable livelihood while staying at home and teaching as per her convenience in terms of time and number of students. She saves a lot on her commutation to the workplace, money spent on clothing and accessories required to go out, workplace and harassment at public transport, childcare and nursing responsibilities at home and last but not the least, a peace of mind.

In Pakistan, socio-cultural principles are more practiced than Islamic principles. Most of the people translate these values according to their desires in the name of Islam. So, it creates social issues in society on the name of Islam. It is approved by Islam for a woman to choose her spouse and take life's decisions, yet the society has made these decisions complex with an aura of immorality. These all rights are not culturally practiced in Pakistan and many other countries. Islam is giving equal rights to both male and female for getting higher education, for better health facilities, decent work facilities, and representation in politics and even in economic forums (Qayyum & Mahmood, 2015).⁹

Empowerment idea is itself manifests at all levels of societal interaction through voicing the weak ones in society. Basically, the idea of women empowerment is ill defined in all major societies in most part of the world (Menacer et al., 2013).¹⁰ Women empowerment has basic five components: women sense of honor; their basic right to decide and determine choices; their basic right to have approach to opportunities; their key right to have the potential to control their personal lives, on same time within and outside their homes; and their capability to influence the guidance of social variability's to generate a more social and economic arrangements nationally and internationally (Rashidi & Fatemi, 2008).¹¹

This is the basic reason to bring girls to the standards, so that they are ready to play their main role in the progress of the country. The Asian nation has already signed piles of international and national agreements. For example, such as the Convention on the Elimination of All Forms of Discrimination against Girls the National Working Group (NPA) and the Millennium Development Goals, regardless of these international and national agreements, girls do not appear ready to gain high status in larger societies, ready to reach their actual place (Mont, 2004).¹²

Gender fair remains a hurting area in our Pakistan. WEF, World Economic Forum's stated in the report of Global Gender Gap2016, Pakistan ranks 143/144 countries in the gender imbalance index, while other neighbor countries Bangladesh and India are ranked at 72nd and 87th position in 144 countries respectively. Females are facing much higher unemployment ratio, which is almost 19 percent compared to men ratio, which is 6 percent almost. There is also basic item of intersection of sex and ethnicity. Ethnic status in Pakistan is usually shaped by their language and cultural variations. For example, in the province of KPK, the unemployment women rate is approximately, 36 percent in cities areas, while for men unemployment rate is only 8 percent (Obaidullah, 2009).¹³

In contrast, in province of Punjab, Pakistan, women unemployment rate almost 18 percent, while this unemployment ratio of men is 7 percent

only. By adding the urban and rural, along with ethnic variations, women's contribution in formal job opportunities is also formed by religious understandings and practice in idea of access to female gender segregation, family part in the concept of commitments at their houses and social status in terms of economic and social background. By Providing day care at their workplace can have a lot of benefits for companies, including enhancing employee morale, decreasing the turnovers of companies and attracting a larger variety of applicants working parents ever struggle to get suitable and better child care that is much good quality a better solution is that offered a child care center for parents at their work place (Newbury & Ford-Lloyd, 1993).¹⁴

Teaching of Holy Quran among the stone-deaf students has not been given substantial awareness and subjection. The reason behind this is the variation in teaching method among the hearing impaired in contrast to the non-hearing impaired. Initial study was organized in alternative to this by using qualitative pathway. To discover the behavior of hearing-impaired students and techniques to teach Al-Quran, an interview was organized with five professional teachers. At the same time, a study was also organized with the stone-deaf students. The results indicate that the best method to learn the *surahs* of Holy Quran is Tahfiz Akhyar method by arranging the verses of Al-Quran systematically by using the numbers. The method of remembrance is depending on the learning of Prophet Muhammad when He educates their colleague to learn Al-Quran. Anyhow, the outcome indicates that there are mistakes in organizing the verses of *surahs* in the accurate arrangements by using the currently learning techniques. Hence, these conclusions in combination with Augmented Reality technology will provide a clear direction to evolve the learning strategy to help the hearing impaired students to remember the *surahs* of Holy Quran (Khanum , 2011).¹⁵

It was conducted a study that exploit irregular task of gender allocation for leadership on village councils of India to exhibit that preceding publicity to female director is related with elective benefit for women. After the ten years of allocation, women were more likely to represent and won positions in assembly need to have female head councilor in the last two elections. Preliminary and analysis confirmation in regarding the opinion of voter was provided on one channel of influence. Previous publicity to female head refines judgment of female head and it weakens the pattern about gender part in common as well as household circle. Study and remembrance of Holy Quran is the best method of devotion that near to Almighty God because of many advantages as declare in Quran and Sunnah. Now we establish an effective learning system. Electronic Miqra'ah. Technologist can oversee those students which are certified (Khan, 2016).¹⁶

With the help of internet, students in the whole world from different ages can register themselves. Moreover, these students can interconnect with researcher in actual time so they can easily guide them in remembrance for improvement of mistakes and deliver them lectures via effective teaching rooms. The category of users consists of non-blind, blind, physically paralyzed and uneducated people. Now, we evolved such methods that take direction through voice besides to usual inputs like mouse and keyboard. User can easily give instruction verbally to system and system accepts these wording and perform them. The director of system constructs numerous fundamental study rooms and roster the authorize researcher. Time table for every room at daily basis is planned by the director. Students can register themselves to any room by speaking their names. Quantity of time is assigned to every student, where they can interrelate with researcher directly by speech. Other students can hear the present student's recital and correct the mistakes from the researcher (Laldin, 2008).¹⁷

Social network gives us big chance to find out such people who have no knowledge about Islam and Muslims. Evangelize is a crucial activity of public network in Islam which is applaud by preachers of Islam. Social network not only used by preachers of Islam, but also by ordinary Muslims to interact with each other and also for continuing posting of Quranic verses and Ahadith. Social media is helpful in increasing the teaching opportunities in the Muslim world. They can take online lectures of Islamic philosophers and keep in touch with them via social media. Teaching of Quran and Sunnah can also be done via social network in audio and video calling by the evangelist and expand the Dawah to Muslims and non-Muslims. (ILO, 2013).¹⁸

Women empowerment has great importance to attain sustainable development and it is well-established via objective attain gender equality and authorizes all women and girls. The principal plan of government of Pakistan is women authorization and gender equality. It executes that follow women empowerment as a major preference region over all regions of planning and development. It mainly focuses in bringing and enabling habitat for each woman to evolve her complete potential to obtain the advantage of economic and social development (ILO, 2008).¹⁹

Increased participation of women in the labor force creates challenges for them to balance work and family obligations. The situation becomes more complicated in patriarchal societies such as Pakistan due to women's stereotypical domestic roles, religious prescriptions as well as cultural norms and values. Due to this woman employees suffer a lot and losses their attention towards their work which causes stress, anxiety, depression,

headache and backache. These problems contribute to decreased employee overall performance, decrease organizational performance, decreased quality of work and absenteeism.

RESEARCH OBJECTIVE

The major focus of this research study is:

- To study the role of women in our society
- To analyze the contribution of women on virtual Quran teaching

REVIEW OF LITERATURE

Hayati (2012) agreed that women empowerment women channeling themselves toward society and financial advancement are related. Firstly, he said when empowering the societies, the difference of caste and creed can be narrowed down. Secondly the women of all kind making them enable for society can profit improvement.

“Here a question may arise that allowing only one of the two above mentioned ways would set and idealistic hover in movement this paper investigates the writing on the 2 sides of the powering advancement nexus, and struggle that the interrelationships are probably too breakable to be in any easy way self-improvement, that persistent access promise to justice for its personal matters might be expected to gain correspondence amongst other public.”

Anas et al. (2018) argued that the fundamental reason for Miqra'ah is for explaining Quran recitations and Tajwid in addition to that, whatever remains of Quran Sciences.²⁰ They make a few virtual learning rooms in the framework and go with daily set up plan for each designated room for access of researchers. The educators are new in the field and the initially inspire those lecturers as yet honing the usual writing showing their techniques. Their starting of writing is greatly established in Greek style, fantasy and like a myth, Iranians with Quran. The planned ideas and structured designed of another Virtual Learning Environment devoted to learning and understand Quran and its Sciences legitimately and productively and to institutionalize the accessibility and utilization of the distinctive sorts of Quran learning assets and conveyance over the web. Providing vast knowledge about Quran and Science and co-relating the two. The proposed stage structure will cover distinctive specialized parts of learning advancements, and proficiently adjust the utilization and conveyance of Quran sciences assets by giving a devoted virtual framework that coordinates different frameworks which incorporate a devoted Quran Learning Management System (QLMS), Miqraa (for internet taking in the recitation and perusing Quran), a computerized library for different Quran Learning Objects, and gushing of media Quran assets. A discourse

empowered Computer Aided Pronunciation. Empowerment is a method of transforming the intensity of choice to a community or single one.

Asian Development Bank (2005) reported that women empowerment is very important for the development of empire and couldn't be denied that ladies have power to change the fate of a state. It needs acknowledgment or accepts that for the financial improvement female's cooperation is compulsory and females have capacity to form the country's fate (Kamal, 2005). Improvement is a procedure, not an event that challenges customary potential conditions and relations". For empowering the society, it is needed for both men and women working on equal scale. Pakistan is farming empire and 50% of the labor force is driven in agriculture for work, because most of worker is living in rural region of empire. In the Asian country, there were thirty-six women in agriculture in 1988, half of whom were unpaid, and forty-eight women were in the family business. The feminine right to access economic and political opinion is incredibly restricted, and discrimination based on sex will be verified through the gender pay package (Allison & Carey, 2007).²¹

Education in Asian country presents a patchwork image of just about unclear complexness and magnitude (Abdou & Rashwan, 2014).²² Whereas, economic improvement reduces inequality with the aid of relaxing the constraints poor households face, consequently decreasing the frequency at which they are positioned in the role to make life or death options because these tragic choices are greater regularly resolved at the price of women's wellbeing (Boyce & Neale, 2006). Burns et al. (2007) checked the robust correlation between female empowerment and women's felony rights, in areas as diverse as property rights, access to financial institution loans, get entry to land, abortion policy, and violence in opposition to women.

Education in western Asian country presents a mixed image of complexness and magnitude are unclear (Derigs & Marzban, 2008).²³ Duflo (2012)²⁴ instructed that financial improvement reduces inequality by restful the constraints featured via poor families, thereby decreasing the frequency inside which they're during a role to shape life or to determine on demise as a result of these tragic selections are usually resolved at the price of women's prosperity. As a result of the assets supplied to families extend with the appearance of monetary development, the enlarged vulnerability of girls decreases.

One of the best actions for Muslims to do is the reciting Holy Quran. It enhances the affection and devotion for Allah Almighty, the creator of the whole universe. Indeed, The Holy Quran has all the knowledge and key elements for the sake of human beings and living standard life. Until now,

good manners and protocol should be while reciting the Quran which reflects the words of God.

Kabir (2016) identified Along with, recitation and Quran verses should not be display on mobile screen while carrying into toilets. However, in any dusty place or in toilets, recitation and verses of Quran is an immoral act. Now-a-days, in modern societies, technological applications become more accepted and remarkably affected human's potential and power. Likewise, Muslims use high quality equipment which can add the importance in their life and technology is influenced appropriately. It contains verses and reciting the Quran on tabs, mobiles and other transportable devices. Thus, the emerging issues of Islamic Shariah especially the use of these modern devices including verses of Quran. This country, when seen by major western scholars effected strongly by the reality, that it is an Islamic society and consequently seemed as inflexible community. This inference contributes to lead towards the corresponding treatment of every Pakistani women an ineffectual organization that unable effort their lives, determination and preparative rights. Contrary to this situation of emergent death, we imagine women's status at community extent to exert a stronger effort rather than independent women's status on expenditure of children's schooling in rural areas of Punjab. The education system and establishment of institutes especially for girls, at community level influence stronger social values which are favorable for schooling and present to extensive school attendance. As much of the research is done on the establishment of children's education in countries like South Asia emphasize on family decision making task that are overdone by the social and economic status and household expanse and framework.

As empowerment is multifaceted idea, it is resolved by means of a number of socioeconomic aspect and developmental pattern. The authors strive to check out the cognitive factors of ladies authorization through the usage of regression analysis. The records were once gathered from southern Punjab, normally from geographical region and tribal area and have constrained method to all critical resources. Four indices had been evolved in constructing collective index for female authorization.

International Labor Organization (2009) Resolution stated that education and education are an ability to empower people, improve the quality and organization of work, beautify citizens' productivity, elevate workers' profits and promote job safety and social equity and inclusion. By investing in human via capabilities improvement and training, firms gain from improved productivity, which ultimately serve to make the u. s. greater competitive in an an increasing number of built-in world. Oketch (2007) described that vocational schooling is considered as training which structure the foundation for characteristic training, now not as a way to facilitate, job

entry however as a way to facilitate vocational particular skills over a lengthy time. Stevenson (2005) elaborated that vocational education is the backside of hierarchy of information or value; it is a flow of gaining knowledge of on hand to the “lower achiever”.

Burns (2007) explained that employment place and train model compared with other vocational rehabilitation models across six European countries, was found to produce the following results: (1) supported employment participants were expected to gain employment, (2) the total cost of the supported employment place and train model was less than traditional train and place models, and (3) individuals who had previous work experience had better job retaining rates.

Bamberger and Aziz (2002) studied that women's accessibility and utilization of micro credit is an important sign of economic empowerment. Several empirical studies confirm positive impacts of micro credit on poverty reduction of women. The Graeme Bank in Bangladesh and Agha Khan Rural support Programmed in Pakistan has experienced incredible progress in producing impressive results through participatory process. Chaudhry (2000) concluded that the increased family income as a result of women's contribution in income generating activities, has also contributed to improved health status and facilities for the family.

Roshan Lal & Badrinarayan (2011)²⁵ stated that skill, knowledge and adaptability in business are the main reasons for women to emerge into business ventures. “Women Entrepreneur” is a person who accepts challenging role to meet her personal needs and become economically independent. Faraha (2009)²⁶ stated that women entrepreneur should play their roles as economic agent because it involves the formation and operationalized of an enterprise. It is basically concerned with the production and distribution of services. Entrepreneur should be creative to introduce innovation, taking risk keeping in mind, innovative function as it involves doing things in new and better way e.g. a new product, a new source raw material, a new market, a new method of production. Similarly Virtual Quran teaching is an entrepreneurial initiative that is in coherence with the Islamic values.

METHODOLOGY

In order to gain the holistic understanding of the field, rapport was established to enter the field. The point of reference in the key; Key Informant was one of my graduating students who herself was a virtual Quran teacher and served as a source of inspiration to conduct this research. In order to collect data, rapport was established in the field among the participants of the study. Participant observation was made; whereby observer as participant was the role taken up by the researcher. Participants were gauged in the study through snowball sampling of 60 Virtual Quran

teachers from multi-sited locales of Rawalpindi. The locale of the study was Rawalpindi. Keeping in view the nature of work and time availability of the participants, the tool designed was a structured questionnaire.

RESULTS

Table No. 1 Age of respondents

Category	Frequency	Percent
Less than 20-25 Years	21	35.0
Less than 26-30 Years	20	33.3
Less than 31-35 Years	9	15.0
Less than 36-40 Years	3	5.0
Less than 41-above Years	7	11.7
Total	60	100.0

Table No. 1, elaborated the frequency distribution with reference to age of the respondents. In this regard, 21 respondents with percentage of 35.0 were between the ages of 20-25 years. However, 20 respondents with percentage of 33.3 were between the ages of 26-30 years. On the other hand, 9 respondents with percentage of 15.0 were between the ages of 31-35 years. Only 3 and 7 respondents were between 36-40 and 41-above years respectively. The age group of the respondents suggests that women from all age groups can be engaged in this mode of e-learning as virtual teachers.

Table No.2 Women economic empowerment

Sr. No	Statement	Response Set				
		SA	A	N	DA	SDA
1	Economic Empowerment is a pre-requisite for every woman	19	22	8	5	6
2	Women are fairly treated in Employment sector	18	22	10	5	5
3	Micro finance empowers women	17	20	13	5	5
4	Women empower through participatory approach	20	18	11	6	5
5	Agriculture sector serves for women empowerment	16	26	8	5	5
6	Woman have full authority on the pattern of consumption	26	26	5	1	2

7	Women have complete access of going to market	20	28	4	4	4
8	Women have sustainable economic empowerment	22	18	11	4	5
9	Lack of economic empowerment causes various social issues	16	20	11	5	8
10	Robust economic empowerment makes a good living standard	13	20	11	8	8

Table No.2. reflects the distribution of responses gathered from the sampled women engaged in virtual teaching. In response to question on economic empowerment as a pre-requisite for women or not. In response to it, 19 (31.7) % strongly agreed and twenty-two (36.7) respondents agreed. However, five respondents disagreed and six strongly disagreed with the question severally. However, eight respondents stayed neutral on this question. Majority of the respondents believed that women ought to be economically empowered.

With reference to question on fair treatment with women at employed space or not. 18% (30.0) Strongly supported the statement and twenty-two (36.7) respondents supported by merely agreeing to it. However, five respondents disagreed and five strongly disagreed. On the opposite hand, ten respondents stayed neutral. The common response from the participants informed that girls are fairly treated at employment space.

The third theme was on microfinance; whether microfinance empowers women or not. During this regard, 17 (28.3) % were strongly agreed and twenty (33.3) respondents agreed. However, five respondents and also the 5 disagreed and strongly disagreed with the question severally. On the opposite hand, thirteen respondents stayed neutral with the question. So, majority of the respondents told that girls are being authorized through microfinance.

Empowerment of women through participatory approach was the fourth theme. In this regard, 20 (33.3) % strongly agreed and eighteen (30.0) respondents agreed. However, six respondents disagreed and five strongly disagreed with the statement. On the other hand, eleven respondents were neutral with the question. Majority of the respondents argued that girls are empowered through participatory approach.

Women work next to men in agricultural field. The statement of agricultural sector as economically empowering women was responded in varying manner. 16 (26.7) % strongly agreed and twenty-six (43.3) respondents agreed. However, five respondents disagreed and strongly five disagreed to the question. On the opposite hand, eight respondents were

neutral with the question. During this approach, majority of the respondents told that women are empowered financially through operating in agricultural sector.

Women are believed to have complete authority in has full authority in household domain terms of consumption. As questioned, 26 (43.3) % strongly agreed and twenty-six (43.3) respondents agreed. However, one respondent and also the two disagreed and strongly disagreed with the question severally. On the opposite hand, five respondents were neutral with the question. Majority of the respondents told that girl has full authority on the consumption

The next statement was based on distribution of responses with reference to girls having complete autonomy in terms of gaining access of going to market or not. During this regard, 20 (33.3) % were strongly agreed and twenty-eight (46.7) respondents agreed. However, four respondents and the 4 were disagreed and strongly disagreed with the question severally. On the opposite hand, four respondents were neutral with the question.

Women on sustainable financial empowerment reported varied responses. During this regard, 16 (26.7) % strongly agreed and twenty (33.3) respondents agreed. However, four respondents and also the five were disagreed and strongly disagreed with the question severally. On the opposite hand, eleven respondents were neutral with the question.

The next statement dealt with lack of economic empowerment causing social issues. In reference to this statement, 22 (36.7) % strongly agreed and eighteen (30.0) respondents agreed. However, four respondents and the five were disagreed and strongly disagreed with the question severally. On the other hand, eleven respondents were neutral with the question.

Last statement covered the robustness of economic empowerment on raising/ maintaining a better living standard. During this regard, 13 (21.7) % strongly agreed and twenty (33.3) respondents agreed. However, eight respondents and the 8 were disagreed and strongly disagreed with the question severally. Eleven respondents were neutral with the question. Majority of the respondents told that robust economic authorization raises an improved status of living.

DISCUSSION

Empowering women with better and scientific education is of crucial significance. It enables them to tackle their health and financial issues and serve as a viable member of the society. Insuring equal employment opportunities and respect for women rights can be an expanded by practical implementation of the very agenda. This can even be a dangerous motivation for them to vote. Sadly, despite this continuous discrimination

of failure as a result of has emerged as the failure of governance and previous customs. The question, therefore, is not entirely to educate women but rather the masses to make the social conditions empowerment friendly or pro-empowerment. The Prophet Muhammad (PBUH) has continuously promoted women's due rights and given them their due honor and respect. Even though the Asian nations are signatory to most international conventions on the rights of girls/women and abide by a constitution that provides legal protection for women against violence, yet there is a need to build a gender-sensitive society. Gender equality could also be a more reliable indicator of peace than the worth or degree of democracy in an extraordinarily country. Moreover, educated masses generally do not produce counter-narratives against sexual discrimination that dominates the media and public discourse of women empowerment at present. We tend to suffer from a collective cognitive situation as soon as it involves work in accordance with our constitutional obligations and international obligations on women's rights.

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