

## HUSBAND'S ATTITUDES TOWARDS WOMEN EMPOWERMENT IN ISLAM

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Received: 06 March, 2024

Revised: 05 April, 2024

Accepted: 19 April, 2024

Published: 01 May, 2024

### ABSTRACT

In light of the current false perception that women in Islam are denied freedom and equality. This study will examine women's empowerment and their husbands' attitudes toward their work in Karachi. In this research, 200 working women are selected through a simple random technique. The Researchers designed a questionnaire based on socio-economic background, education, relationship with their husbands, personal, family, professional problems, Islamic perspective, and job satisfaction. This study discusses the husband's attitude towards women's work, new career opportunities, and thinking regarding women's empowerment. After data collection, the results found that respondents believe men hold entirely working women's lives, and it is a good sign for women, and a working woman's inability to be financially independent hurt her husband's self-esteem from an Islamic perspective.

**Keywords:** Women Empowerment, Islam, Husband Attitudes, Behavior, Economical Burden, Satisfaction.

### INTRODUCTION

The Holy Book of the Quran states unequivocally that Islam is a religion of harmony in every sphere of existence. For instance, it stresses striking a balance between work and worship, giving and receiving, and thinking equally of others and oneself. When it comes to women, no difference between them puts one at a disadvantage (Niswah, 2022). We firmly believe that the life of the Prophet Muhammad (PBUH) is a blueprint for us to emulate. Moreover, Allah (SWT) does not desire to misguide us or present a skewed view of humanity by favoring men and demeaning women, as is often the case in our society. Therefore, Islam bestows equal status upon men and women, with men having specific duties towards women. This further underscores that Islam is a religion that champions women's emancipation. Because of differences in these domains, males and females can be equal, but science says that they cannot be the same on biological, physical, psychological, or emotional levels. Islam acknowledges these scientific viewpoints, and these values form the cornerstone of its fundamental principles (Fatima, 2020). Bashir

(2019) discusses the connections between women's empowerment and development, putting particular emphasis on the creation of policies pertaining to gender and women's empowerment.

Muslim women have not changed significantly as a result of modernity. Most of them follow the teachings of the Quran and are obligated by tradition. Old norms and practices, such as the habit of early marriage, prohibit Muslim women from pursuing further education after marriage. Men continue to reinforce the old value structure that dictates women's subjugation. They don't participate in the decision-making process regarding family budget purchases and property sales. A lack of education hampers status mobility. The position of Muslim women has increased, albeit not to the intended degree, thanks to improved economic and educational opportunities. If Muslim women are to move from their conventional conservative and backward condition of affairs to a modern, progressive, and forward stance, then more strong efforts must be made. It is the responsibility of the Muslim populations worldwide to monitor the

education and upbringing of their daughters, as they will be the future mothers of their children's generation. Although improvement may come gradually, it will come surely and steadily (Ansiya & Beena, 2014).

The Muslim women's empowerment has also received attention globally, whether in a country where Muslims predominate or not. However, Muslim women nowadays are among the social groups with the fewest clout (Sharif et al., 2012). They became prominent in the middle of the 1980s. However, as long as humans have existed, the idea of defending human rights has been promoted (Amatul & Irfan, 2012).

Women's empowerment is the process through which women learn to organize themselves to become more independent, assert their right to make decisions independently and take charge of the resources that will help them challenge and end their subjugation (Bashir S. Zafar H. 2018). In other words it entails giving them more authority over human, material, and intellectual resources. It can be accomplished by reducing structural barriers and lightening the load on women by expanding their access to education and income-generating opportunities. Breaking down sociocultural barriers is another essential stage (Benazir, B., Bashir, S., Zarar, R., Ahmed, M., & Farooq, K. (2021).

A Muslim woman can engage in economic activity if she abides by certain guidelines. Women with exceptional skills and the chance to pursue higher education can contribute to society's progress, especially in teaching. However, in this case, a rigorous Islamic code of conduct must also be followed in the classroom. In terms of the medical field, obstetrics and gynecology are in dire need of female physicians. Typically, women experience embarrassment and are even prohibited by Islam from seeking the advice of male doctors for prenatal and postnatal care; however, in exceptional situations, such consultations may be allowed if the matter is life or death. Islam encourages women to pursue careers in medicine. Women are welcome to participate in social welfare organizations. She can deal with juvenile offenders, disgruntled adolescents, and dropouts from school because of the love and affection that Allah has given her. If women run a factory, then she too has the right to work there (Patoari, 2019).

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economic and educational opportunities. If Muslim women are to move from their conventional conservative and backward condition of affairs to a modern, progressive, and forward stance, then more strong efforts must make. It is the responsibility of the Muslim populations worldwide to monitor the education and upbringing of their daughters, as they will be the future mothers of their children's generation. Although improvement may come gradually, it will come surely and steadily (Ansiya & Beena, 2014).

Numerous studies demonstrate that women may reach their full potential when given the chance to develop and learn. It is their opportunity to broaden their knowledge and improve their employability and financial security. Numerous researchers advise that the nation encourages women to engage and participate in all aspects of life (Barrech, S., Bashir, S., Baloch, M. S., & Safdar, F. (2019).

In the present study, researchers focused on the husband attitude towards women work in Karachi city and role of the women empowerment in society. According to Mallick et al. (2018), conducted a study on husband's attitude towards women's empowerment in rural Indian settings significantly impacts the activities and duties that his female family members play in the home and community. A study found that 20% of eligible couples' spouses had a positive attitude towards women's empowerment. (Alizai, Shahida, et al. 2021)

Islam holds that men and women are equals and outlines for them both their duties and the best paths to a prosperous existence. Islam fully incorporates all of the fundamental elements needed for women to be liberated. Men and women have equal power in this situation. Islam is a fully realised religion in and of itself. Nothing is lacking from it. It looks after every facet of a person's existence. Islam has improved women's standing. (Fatima, 2020).

Men and their families' children gain from women's empowerment because it gives them fresh ideas, energy, leadership, and knowledge, which raises their standard of living (Chaudhary, Chani, & Pervaiz, 2012). Blumberg in (2005) favoured women's economic empowerment since it provided the foundation for societal well-being, gender equality, and the growth of global wealth. According to the study, financially stable women have better decision-making abilities. Ultimately, over time, a decrease in violent disputes and violence against

women is a result of women's economic empowerment. (Bashir, 2016).

Women dedicated to achieving empowerment possibilities must prioritize promoting physical and psychological well-being. Their family members must assist them in implementing all the elements that are essential for fostering excellent health. In a few instances, women obtain empowerment opportunities despite being burdened by various health issues and ailments. However, they must have healthy psychological health. It is essential to improve analytical, critical thinking, and problem-solving abilities. In addition, sensible and beneficial choices will be made (Awan, A., et al. 2021)

In the meantime, achieving gender equality and women's empowerment is one of the sustainable development goals (SDG) and is essential for reducing poverty and promoting national development. (Kakar, I. U., & Bashir, 2023). But in other words, there was very little positive sentiment on women's empowerment. The educational and religious standing of the husband significantly predicted women's empowerment. It is important to organize awareness-raising efforts with religious leaders to change attitudes toward women's empowerment, particularly in hesitant areas of the religious community (Mallick et al., 2018).<sup>i</sup> In Islam, a husband's optimistic views promote women's advancement towards status as empowered individuals. In light of this, the study investigated husbands' attitudes towards women's empowerment in Karachi.

### **Literature Review**

Islam is a religion with comprehensive teachings that not only teach us about balance but also help us preserve the ecology and social balance essential to human society. On the other hand, injustice occurs when this equilibrium is upset (Niswah, 2022).

Women are sometimes oppressed and denied their rights, dignity, honor, and status as granted to them by Islam as a result of misunderstandings and misinterpretations of Islamic law. Correct religious education and understanding of women are crucial to preventing male dominance and women's subjugation and ensuring women's rights in Bangladesh as stipulated by Islam by dispelling myths regarding women's rights (Patoari, 2019).

The women must increase their knowledge of several aspects essential to fulfilling their career obligations and accomplishing their objectives. Engaging in

many activities is crucial for women to develop their confidence levels. Additionally, their general personality attributes will also be upgraded. They will, therefore, play a significant role in carrying out their job responsibilities and producing the intended results. Thus, it is beneficial to develop measures that encourage involvement in a variety of activities to promote women's empowerment (Kapur, n.d.).

Furthermore, women's empowerment entails giving them more authority over human, material, and intellectual resources. This can be accomplished by eliminating institutional barriers and reducing the pressures placed on women by expanding their access to education and income-generating opportunities. (Chaudhary, Chani & Pervaiz, 2012).<sup>ii</sup> According to another study, empowering women entails giving them more authority in various contexts. This objective can met by eliminating systemic barriers and reducing the responsibilities placed on women by expanding their access to education and income-generating opportunities (Amatul & Irfan, 2012). And it is a necessary but not sufficient condition for the development process (Chaudhry, 2021). The proportion of working women in developed nations is almost equal to that of working men (Mallick et al., 2018).

Women are respected and honorable in Islam because males are commanded to treat their spouses with kindness and full respect (Mohammad & Lehmann, 2011). In Islam, a woman who is a mother is highly respected beyond all others. Numerous verses in the Quran order Muslims to treat their mothers with respect and to take good care of them, even if their moms have abandoned Islam and are still unbelievers (Patoari, 2019). The women's numerous duties and labour in the home. And as we all know; men need to be more knowledgeable about domestic matters than women. Ultimately, women are overworked and tasked with handling both responsibilities. Taking care of kids is a difficult job as well. Thus, how difficult is the life she selects for herself if working is her personal choice? (Fatima, 2020).

It is not prohibited for a woman to leave her house when necessary. Women used to go to their fields or the market during the time of the Prophet (PBUH). In case of necessity, a lady in her iddat was free to leave her home and was not stopped by the Prophet (PBUH). According to Jabir ibn Abdullah, after my aunt's husband filed for divorce, she wanted to leave the house on her iddat to harvest and sell some of her

date palms. She stopped by someone who informed her that leaving the house on Iddat is forbidden. "You go out and get the date trees harvested (and sold) so that you may be able to do some other good work," the Prophet (PBUH) instructed her when she asked whether or not she might leave the house. (Islam, 2021).

Both the process and the outcome of empowerment are present. Power is redistributed among nations, social classes, and genders as a manifestation. Men are also materially and psychologically liberated and empowered by women's liberation. Men and the children in their families gain from the new energy, perspectives, leadership, and knowledge that women's empowerment brings, which raises their standard of living. This spiral process involves raising awareness, determining what needs to change, organizing tactics, enacting change, and evaluating results. (Bashir, S., & Shah, 2017). This process entails a democratizing and power-sharing concept of power, which creates new frameworks for group accountability, responsibility, and decision-making. It also suggests that women deal with world issues, such as poverty, illiteracy, violence, and fast population growth (Chaudhary, Chani & Pervaiz, 2012).

Another study was carried out in a rural community with a majority of Muslims, where it is well known that Muslim men have a negative attitude towards women's empowerment (Ali et al., 2011).<sup>iii</sup> In these areas, there are higher instances of violence, mobility restrictions, and societal discrimination against women. Additionally, women participate in family planning decisions at low rates, which further undermines women's empowerment (Desai, n.d.).<sup>iv</sup> Mahanta in (2002) examined and contrasted several ways to accomplish the goal of women's empowerment in addition to focusing on the integrated development approach to women's empowerment. The study's primary foci were on violence against women, women's rights at work, legal and institutional barriers to women's empowerment, and women's access to health and educational resources.<sup>v</sup> The following are the objectives of the present research that are given below:

### Objectives

- To find out the awareness for increasing reading and thinking command among husbands towards women empowerment.
- To find out the women empowerment increase values or wise versa.
- To find out the women health create positive change in Pakistan or wise versa.
- To explore the attitude toward women empowerment among husbands.
- To find out the women education bring positive effect on generations in Pakistan.

### Hypotheses

- Working woman's ability to be financially independent has negative impact on husband's self-esteem.
- In Islamic perspective do you think man completely hold working women's lives and it good sign for women.

### Methodology

This study has various research procedures, including descriptive and quantitative methods. In essence, a descriptive technique is a way of gathering information. Simple random probability sampling methods were used for this present research based on the availability of 200 respondents- an interview schedule with 123 questions was used to collect data using the descriptive survey technique. The questions covered socioeconomic status, challenges faced by working women, Islamic perspective, salary issues, job satisfaction, and society's opinions about them. Data was gathered to analyze the complex factors influencing working women's current performance, problems, and their husband's behaviour at work. The result data is assembled using quantitative techniques, such as contingency tables. Chi-square was then used to test the hypotheses and determine the final association between the independent and dependent variables. These findings, directly relevant to your field of study, are significant as they shed light on the challenges and performance of working women, providing valuable insights for policymakers and professionals in gender studies and social sciences.

**Results and Discussion**

**Table 1 Age**

AGE GROUP	FREQUENCY	PERCENTAGE
25 – 30	3	1.5%
31 – 35	34	17%
36 – 40	132	66%
41 – 45	24	12%
45+	7	3.5%
<b>TOTAL</b>	<b>200</b>	<b>100%</b>

The majority of our respondents, 66%, are aged 36 to 40, 17% are 31 to 35, and 12% are 41 to 45, as detailed in the above Table 1. The data aligns with the framework of women’s development as proposed by Sharma and Varma (2008), who define empowerment as identifying, confronting, and

removing obstacles in a woman’s life to increase her influence on her surroundings and life. <sup>vi</sup>

**Table 2 Mother Tongue**

LANGUAG E	FRFREQUENC Y	PERCENTAG E
URDU	122	61%
SINDHI	16	8%
PUNJABI	19	9%
PASHTO	6	3%
BALOCHI	NIL	00%
OTHER	37	19%
<b>TOTAL</b>	<b>200</b>	<b>100%</b>

In Table 2, 61% of respondents speak Urdu, 19% say other languages are their mother tongue, and only 9% say Punjabi is their mother tongue.

**Table 3 No. of Earners in family**

TOTAL NO. OF EARNERS	FREQUENCY	PERCENTAGE
1 -5 PEOPLE	200	100%
6 – 10 PEOPLE	NIL	00%
11 – 15 PEOPLE	NIL	00%
15 OR MORE	NIL	00%
<b>TOTAL</b>	<b>200</b>	<b>100%</b>

All 100% of the data shows 1 to 5 earning members in their families. In which Masters are the education of the head of household that is 40%. And 96% of respondents said the head of households is the bearer

of expenses. The researchers Kuruvilla & Seema (2014), Men’s and women’s workforce is essential to the nation’s economic success. <sup>vii</sup>

**Table 4 Participate in economic activities?**

PARTICIPATION IN ECONOMY	FREQUENCY	PERCENTAGE
DOMESTIC ECONOMY “(WORK AT HOME)	28	14%
WORK IN ECONOMY (PRIVATE/GOVT.)	172	86%
<b>TOTAL</b>	<b>200</b>	<b>100%</b>

86% of respondents participated in economic activities based on work in the economy, including teaching, private jobs, teaching and government jobs, and some were factory workers. In comparison, 14% of respondents participated in the domestic economy, such as stitching, embroidery, coaching,

and providing online jobs. Women care about carrying out their job tasks and responsibilities in a way acceptable to their families and society. Stated differently, they should prioritize advancing their welfare and benevolence. The women may or may not consider family members' advice and opinions.

In addition, they analyze different options and alternatives while implementing decision-making processes. As a result, granting them independence is among the most critical steps that can be taken to advance women’s empowerment (Kapur, n.d.).<sup>viii</sup> Furthermore, Punamasari & Darmawan (2017) stated

that it is necessary to motivate women to enroll in all educational institutions. Consequently, they will help to enhance various kinds of skills and abilities. These must also be used in a morally and ethically responsible way.<sup>ix</sup>

**Table 5**

Responses of the Questions	Yes	No	Total (100%)
<b>Reason to work</b>	72 (36%)	128 (64%)	200 (100%)
<b>Balance in personal and professional life</b>	180 (90%)	20 (10%)	200 (100%)
<b>Health care facilities</b>	179 (89%)	21 (11%)	200 (100%)
<b>Does respondent’s family provide the option to choose profession by their choice</b>	180 (90%)	20 (10%)	200 (100%)
<b>Do respondent’s feel like don’t have time for their self because they work?</b>	20 (10%)	180 (90%)	200 (100%)
<b>Does respondent’s family cooperate</b>	167 (84%)	33 (16%)	200 (100%)
<b>Does respondent’s economic participation shrink the problems of family?</b>	200 (100%)	Nil	200 (100%)
<b>Does women gain independence through educational attainments</b>	144 (72%)	56 (28%)	200 (100%)
<b>Is Women’s education the greatest factor in making the generation successful?</b>	136 (68%)	64 (32%)	200 (100%)
<b>Ability to become financially independent?</b>	176 (88%)	24 (12%)	200 (100%)
<b>Negative impact on men’s self-esteem?</b>	89 (45%)	11 (55%)	200 (100%)
<b>Do respondents think Islamic education is empowering women?</b>	198 (99%)	2 (1%)	200 (100%)
<b>Satisfied with earnings?</b>	180 (90%)	20 (10%)	200 (100%)
<b>Satisfied with present job?</b>	190 (95%)	10 (5%)	
<b>There is any lack of job opportunities for women in society?</b>	180 (90%)	20 (10%)	200 (100%)
<b>Does backward thinking about Islam impact women’s lives?</b>	182 (91%)	18 (9%)	200 (100%)
<b>In the Islamic perspective, men completely hold working women’s lives?</b>	140 (70%)	60 (30%)	200 (100%)
<b>Can women be successful if men supervise them?</b>	145 (73%)	55 (27%)	200 (100%)
<b>Women are given equal status in Pakistan</b>	170 (85%)	30 (15%)	200 (100%)
<b>The government policies and present laws are helping to resolve the situation about women's empowerment in Pakistan?</b>	10 (5%)	190 (95%)	200 (100%)

The reason women work is a choice base that is 64% to get successful independently and utilize their free time, to gain experience to fulfill their dream of becoming successful, or to use what they’ve learned. In comparison, 36% work due to a need to balance and share the expenses, as the men’s earnings were fewer than the costs to fulfill their basic needs. According to a study by Murthy and Chandrasekarayya on qualified couples, almost 40%

of the husbands had favorable opinions of women’s empowerment.<sup>x</sup> According to the Table 5, 90% of the respondents said they are balanced in their personal and professional lives, and the remaining 10% said they have not due to a non-supportive family and difficulty maintaining it. Another research by Sharma and Varma (2008) said that women still face numerous obstacles to improving their status in both

the personal and societal spheres, women's empowerment has become a significant topic in recent years. Women are paid less for their labor, have less influence over resources, and have less power than men in practically every society (Sharma & Varma, 2008).<sup>xi</sup>

Mallick et al., (2018), stated that one significant factor influencing women's health is empowerment. Her partner's opinion of her empowerment is the most significant social aspect. One of the world's most important public health and human rights challenges today is men's attitudes towards women's empowerment.<sup>xii</sup> While 89% of respondents said that their healthcare facilities quickly cover in their salaries, while the remaining 11% said that they do not and most respondents were allowed to choose their profession independently; 90% because Islam provides the right, it makes women independent. 90% of the respondents had no me-time for themselves. 84% of the respondents had cooperative families, whereas 16% didn't. 100% All of the respondent's financial problems were reduced due to their economic participation as shown in the above Table 5.

In Cote d'Ivoire, Ranis and Stewart (2005) discovered that women devote the majority of their earnings to developing human capital in the home. The findings demonstrated that rising female household income was associated with increasing household expenditure on human capital. The study also discovered that female education contributes substantially to the development of human capital in society.<sup>xiii</sup> In Table 5, the majority of responses were in favor of the fact that women gain independence through educational attainments, which are 72%, and qualifications, while a few denied it, which is 28% and 68% of the highest respondents think that educated women are the most significant factor in making the generation successful in developing children's future, given that they are the best knowledge givers and creators of personalities. In contrast, a few don't agree with 32%. Most respondents declare that women can become financially independent which is 88% and 12% don't. Women's empowerment refers to their advancement, supporting their self-reliance and independence. They must make decisions, take charge of their lives, and see their value. Women are involved in daily decision-making, availability of resources and opportunities throughout life, making wise judgments, and notable contributions to society.

They are entitled to certain rights and ought to be aware of them. The home's safety, both inside and out, is crucial (Fatima, 2020).<sup>xiv</sup>

The majority of respondents agree that women hurt men's self-esteem, which is 89% because of their feeling insecure, and they hurt men's egos, while 11%, do not agree. Patoari (2019) stated that Muslim wives are legally required to pay maintenance to their husbands as long as they are truthful with him and follow his legal instructions; their wealth or poverty will not be considered. Maintenance is a wife's primary legal right and the husband's legal obligation. Regardless of his financial situation, the husband is nonetheless liable for maintenance.<sup>xv</sup>

99% of respondents agreed that Islam supports women's empowerment. Islam ensures gender equality and equal rights for men and women in all spheres of human existence, hence rejecting the dominance of men over women and upholding women's rights, dignity, honor, and status. In Islam, a woman is fully autonomous, possesses a legal identity, and is qualified to sign contracts or leave bequests in her name. She is free to pursue any career or business and is just as entitled to dispose of her belongings as males are (Patoari, 2019).<sup>xvi</sup>

The role of a husband is to care for the household's needs, which are carried out happily and without any criticism, wounded feelings, or patronizing behavior (Faiz-ud-din, 2008).<sup>xvii</sup> The divine precept, "Let him maintain her (the wife) as best he can." 65:7. If a wife surrenders to her husband, he has a responsibility to provide her with food, clothing, and housing, regardless of whether she is a Muslim, an unbeliever, wealthy, or a child (Rashid, 2004).<sup>xviii</sup>

In Table 5, 90% of the respondents are satisfied with their earnings, 95% of respondents are satisfied with their job, 90% of the respondents agreed that women's job opportunities are limited, 91% of respondents agreed that backward thinking about Islam indeed affects women, 70% agreed to the fact that the Islamic perspective gives men complete hold over women, 73% agreed that women are successful under men's supervision. 85% of respondents think women get equal rights in Pakistan.

Providing equal rights and opportunities to women by family and community members plays a significant role in promoting an improvement in motivation and focus levels. Women's mindsets are influenced, so they will effectively contribute to completing tasks and producing the intended results. Thus, granting equal rights and opportunities is a

good policy to put into practice to support women's empowerment (Kapur, n.d.).<sup>xix</sup>

In Islam, a husband and woman have equal rights. However, men are entrusted with the additional duty of ensuring their families' financial stability. Furthermore, they cannot use their wives' assets or money without her consent (Fatima, 2020).<sup>xx</sup> Islam views women as equal partners in preserving humankind. For women to be treated equally with men in all respects, they must have equal rights, assume similar duties, and exhibit the same humanity

as their partners. What constitutes a woman's domain of action is a topic of significant debate regarding women's empowerment. Despite this, women still face numerous obstacles in many places, including many borders, which perpetuate the stereotype of women as weak beings. In light of this situation, having innumerable conversations regarding women's empowerment is crucial since it benefits not just Muslim women but also women in general (Niswah, 2022).<sup>xxi</sup>

**Table 6 Monthly Income of the respondent.**

MONTHLY INCOME	FREQUENCY	PERCENTAGE
15,000 – 20,000	20	10%
20,000 – 25,000	10	5%
25,000 – 30,000	15	8%
30,000 & above	155	77%
OTHER	NIL	00%
TOTAL	200	100%

77% of respondents said their monthly income is between 30000 and above, 10% said their monthly income is between 15000 and 20000, while only 8%

said their monthly income is between 25000 and 30000.

**Table 7 What kind of problems are being faced in respondent's profession?**

PROBLEMS IN PROFESSION	FREQUENCY	PERCENTAGE
LACK OF MARKETING	93	46%
LACK OF ADVERTISEMENT	30	15%
LACK OF FINANCE	8	4%
LACK OF IMPORT POLICY	11	6%
LOW SALARY	38	19%
ALL OF THEM	20	10%
TOTAL	200	100%

46% of the respondents said that lack of marketing is the main problem that can be faced by respondents' profession. 19% of respondents said that low salary is the main problem, while 15% of respondents said that lack of advertisement is the main problem. However, women are currently not treated in many

Muslim communities by the rights that Islam grants them. Muslim women face cultural challenges, patriarchal social norms, and political persecution in many of the societies in which they practice their own cultures and practices (Sechzer, 2004).<sup>xxii</sup>

**Table 8 What changes come to the family when respondent work?**

CHANGES DUE TO WORK	FRQUENCY	PERCENTAGE
FAMILY PROBLEMS RESOLVED	40	20%
ECONOMIC STABILITY	133	66%
LIFESTYLE IMPROVED	22	11%
SOCIO-ECONIMC STATUS DEVELOPED	5	3%
OTHER	NIL	00%
TOTAL	200	100%



Among the majority of responses received, respondents achieved economic stability by 66%, half resolved family problems by 20%, and a few stated that their lifestyles improved by 11%. Lastly, 3% of respondents said some people's socio-economic status developed. Women's attainment of economic independence is a complex process

influenced by a myriad of factors. These include, but are not limited to, education, skill development, access to well-paying employment, social protection, and a healthy work environment. Women's economic independence provides a comprehensive understanding of the above mentioned issues (Fatima, 2020).<sup>xxiii</sup>

**Table 9 Experience of Empowerment**

EXPERIENCE OF EMPOWERMENT	FREQUENCY	PERCENTAGE
INCREASE IN ECONOMIC INDEPENDENCE	41	20%
INCREASE IN SELF-CONFIDENCE	83	42%
INCREASE IN SELF WORTH	76	38%
INCREASE IN SOCIAL ENGAGEMENT	NIL	00%
OTHER	NIL	00%
TOTAL	200	100%

Most respondents, 48 %, share that they have had an increase in self-confidence, and 38% say that they feel an increase in self-worth. In contrast, 20% say that their social engagement has increased. Women's empowerment can increase the country's female

labour force participation rate. Through increased involvement in national activities, empowered women can contribute positively and effectively to the economic development of the nation (Chaudhary, Chani & Pervaiz, 2012).<sup>xxiv</sup>

**Table 10 Barrier to Female Empowerment?**

SIGNIFICANT BARRIER	FREQUENCY	PERCENTAGE
BACKWARD THINKING	30	15%
NEGATIVE COMMENTS	170	85%
SUSPICIONS	NIL	00%
OTHER	NIL	00%
TOTAL	200	100%

The highest number of respondents consider negative comments from relatives, which is 85%; the second highest number of respondents consider backward thinking, which is 15% as shown in above Table. Islam gives women a sense of security at every stage of life. Their family treat them like royalty. It demonstrates the extent to which Islam, as a sincere religion, seeks to uphold and defend its Muslim

women. Islamic families show their daughters a great deal of love, respect, and affection, which gives them a strong sense of security and contentment. They can work hard to meet their fundamental requirements here. The family's male members are expected to look after women at every stage of their lives (Fatima, 2020).

**Table 11 NGOs prove their positive role in changing the religion misconceptions women independent?**

RELIGIOUS MISCONCEPTION ON WOMEN'S INDEPENDENCE	FREQUENCY	PERCENTAGE
INVOLVING RELIGIOUS SCHOLARS	5	83%
EDUCATING ABOUT WOMEN RIGHST	20	10%
EDUCATE PEOPLE IN MASS NUMBERS	15	7%
ARRANGING SEMINARS	NIL	00%
OTHER	NIL	00%
TOTAL	200	100%

83% responded by involving religious scholars to eradicate misconceptions, 10% by educating women,

and 7% by arranging seminars. Several studies have discussed the issue of women's empowerment. Each

issue has its focus, analysis, and methodology. The former group of studies focused on women's health, education, reproductive health, and living conditions

and their awareness of their rights, discrimination issues, and social justice (Amatul & Irfan, 2012).<sup>xxv</sup>

**Table 12 Hypothesis Testing I**

**Problem Analysis**

H1 = A working woman's ability to be financially independent hurts her husband's self-esteem.

H0 = A working woman's not ability to be financially independent hurts her husband's self-esteem.

**Statistical Test**

**Chi-Square Formula:** 
$$x^2 = \frac{\sum (fo - fe)^2}{fe}$$

Step-1 The Contingency Table: 52,53

Ability to be Financially Independent	Negative Impact on Husband's Self-Esteem		Total
	Yes	No	
Yes	76	100	176
No	13	11	24
<b>Total</b>	<b>89</b>	<b>111</b>	<b>200</b>

Step-2 Calculated value

$x^2 = 0.758$

Step-3 Conclusion

As the calculated value is smaller than tabulated value, the H<sub>1</sub> is rejected and the H<sub>0</sub> is accepted

**Table 13 Hypothesis Testing II**

**Problem Analysis**

H1 = From An Islamic perspective, do respondent think men hold entirely working women's lives, and it is a good sign for women.

H0 = From An Islamic perspective, do respondent think men are not hold entirely working women's lives, and is it a good sign for women?

**Statistical Test**

**Chi-Square Formula:** 
$$x^2 = \frac{\sum (fo - fe)^2}{fe}$$

Step-1 The Contingency Table

Man Hold Working Women's Lives	Women Get Successful If Men Supervise		Total
	Yes	No	
Yes	115	25	<b>140</b>
No	30	30	<b>60</b>
<b>Total</b>	<b>145</b>	<b>55</b>	<b>200</b>

Step-2 calculated value

$x^2 = 23.669$

Step-3 Conclusion

As the calculated value is bigger than tabulated value, the H<sub>1</sub> is accepted and the H<sub>0</sub> is rejected.

**Conclusion of the Study**

The current study's favourable attitude towards women's empowerment was relatively low compared to earlier data on this topic. Some vital indicators of husbands' attitudes towards women's empowerment were their level of education and religion in an

Islamic State. It is necessary to organize awareness-raising initiatives to change public perceptions of women's empowerment. The awareness campaign to increase the accessibility of reticent religious communities should involve religious leaders. In

Karachi, husbands' views of the Islamic empowerment of women are a significant factor in creating a more progressive and inclusive environment. Husbands can play a vital role in empowering women, advocating their rights, and building a more harmonious and just community based on Islamic values by adopting the principles of equality, respect, and support.

Researchers may conclude on a positive note by saying that the emphasis on problems related to quality of life and equity for all would encourage women's empowerment and raise everyone's standard of living in Pakistan (Chaudhary, Chani & Pervaiz, 2012).<sup>xxvi</sup>

### Recommendations

- Promote polite, honest discussion regarding women's rights and empowerment in Islamic environments.
- Encourage girls' and women's education to increase their contributions to society and give them more influence.

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- Promote equal opportunity for women in leadership positions, the workforce, and education.
  - Support women's attempts to work and make a living and encourage them to strive for financial independence.
  - To establish a stable and encouraging atmosphere, fairly divide up domestic chores and caring obligations.
  - Participate in and actively support community-based projects that advance women's empowerment and rights.
  - Try to comprehend women's difficulties in society and extend compassionate assistance to them.
  - Dispel damaging preconceptions and false beliefs about the roles and capacities of women to advance a more accepting and progressive way of thinking.
  - Set a good example for people in the community by acting and behaving in a way that embodies the Islamic principles of justice, equality, and empowerment
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