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Strategic Analysis of Women Empowerment: An Islamic Perspective

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Abstract

The women make up more than half of the worldwide people but they still confront numerous challenges in proving their empowered status. Especially Muslim women are portrayed as oppressive gender in a lot of literature and media. Women empowerment (WE), on the other hand, is a hotly disputed topic in underdeveloped countries. Women's empowerment is widely acknowledged as essential for social changes, political stability, economic progress, and poverty reduction in emerging countries. Aside from the fact, Islam encourages women to be self-sufficient. The semantic description of term has provided in this study whether it's difficult to go through all of the concepts related to the "empowerment."

Keywords: Women Empowerment, Strategic Analysis, Islamic Perspective

Introduction

Empowerment is one of the most misunderstood concepts in terms of measurement and observation. It's in view of the fact this concept has become appreciably popular notions to incorporate in the strategy, programs, and initiatives of politicians, activists, and liberal women's organizations, among others. Numerous institutions in society categorize women and men into bipolar groups. These institutions create male and female subjects who are compelled to conform through day-to-day practices based on long-held ideas. Family traditions, religious beliefs, the societal division of work, the physical

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division of labor, marital conventions, the learning environment, and civil laws all combine to generate hierarchies, ingrained assumptions, and ideals that are constrictive and "naturalized," and as a result rarely questioned. In this perspective, empowerment is a method used to alter how power is distributed among organizations and interpersonal relationships in society. Historically, the Government has interpreted women's demands in order to advance its own agenda. The United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women in 1979, and it is a clear expression of the challenges that women face. To tackle gender imbalance, a number of regional and international organizations have produced a number of publications, policies, and action plans. The United Nations' action plans and papers have been endorsed by member countries. The plans and documents are widely recognized since the majority of people believe these action-oriented plans to be incredibly vital.

The controversy about Islam and women rights has to be looked at more. Hypothetically, it aims to connect with contemporary scholarship on Islam and women's right and sound judgment, placed contradict a broader interest in how such concerns are framed, as well as the politics of rhetoric and study in international evolution. The study does not give a conclusive response to the question of whether Islam declares the rights of women. This is intermingled with the politics of empowerment as a concept.

Conceptual Difference

Empowerment! Might be referred to the power of status, thus it's difficult to describe because it encompasses such a broad range of ideas. For describe the true meaning of empowerment, it is necessary to first comprehend what power entails. Individual's potential to shape tactical life decisions and its effect on the community can be visualized as power. Persons who exert abundance of opportunity in the passes of their life's and they are commanding their preferences on others might be considered strong in the society, but they are not authorized in the perception in which the word is spoken for here because even they, are not free in making their decisions. These refer to norms, values and customs which apply on individuals or community. While different societies have their own views about empowerment, most societies tend to associate men in spite of women with

more valued attributes and abilities. They also assign primary breadwinning roles to men while women are expected to hold up the household responsibilities, Societies vary as to the extent some of them expect women to undertake productive or paid work.

Argument's Profile

Lughod linked the post-9/11 focus on Muslim women to discourses produced by the British colonial state in Egypt in the eighteenth century about liberating Muslim women. Various Western colonial, military, and even international development interventions in Muslim majority communities and countries have been justified by the image oppressed Muslim women. Empowered Muslim women are portrayed as the antithesis of their culture and religion and as allies of the West in these narratives.[1] Margot Badran's study of "Islamic Female empowerment" found that the term was being used in a variety of places and by a variety of feminist scholars in the Middle East to refer to new feminist practices that emerged in their contexts in the 1990s and seemed to define themselves against the secular. She mentioned the expansion of the concept of Islamic feminism to places outside the Middle East in an article published in Al-Ahram weekly in January 2002, quoting the case of South African activist Shamima Shaikh, who used the term "Islamic feminism" in her speeches and essays in the 1990s. According to the Badran, by the mid-1990s, Muslims in "far-flung areas of the worldwide Islamic community" were using the term "Islamic feminism".[2] In order for local communities to have a discernible influence on the general public and social policies that affect them, Craig characterizes empowerment as the establishment of long-term institutions, procedures, and mechanisms.[3]According to Adam, empowerment is the ability of people, groups, and/or societies to take charge of their situations, use their authority, and accomplish their own priorities. It is also the method by which people, both personally and collectively, are able to increase their own and other people's quality of life. Augustine elaborates some ways of empowerment controversy in the scholarly literature. The word empowerment refers to designed measures to improve the degree of sovereignty and self-reliance in people and in societies to enable them to represent their interests in a responsible and self-determined way, as well as to act on their own control. It

is the exercise of becoming powerful and more self-assured particularly in commanding one's life and asserting individual's right. Empowerment as movement refers both to the procedure of self-determination and to financial support of common people, which license them to swamped their sense of passiveness and lack of authority, and to perceive and use their assets.[4]It gives people the ability to organize and shape change based on their access to information, political power, and ecological, sociological, and financial support. In terms of progress, there are several ideas that describe empowerment. These theories' principal goals were to assist communities in developing their awareness of health care and ruling abilities.[5]Here, I discuss several techniques to provide some evidence of the argument's profile. It has been also a popular term in international development, but it lacks a precise definition, which can jeopardize efforts to strengthen empowerment as a means of reducing poverty. The word empowerment initially introduces in literature concerning civil rights. In "Power and Empowerment," the Women's Studies International Forum discusses women's rights. Feminists are understandably ambivalent about accepting and using power within mainstream hierarchical structures that support relationships of domination and inequity. Many feminists accept their membership in a marginalized group but are wary of relating to the dominant culture which threatens to absorb them. Instead, they emphasize the importance of empowering women by helping them to see the special values of their 'proper sphere'. This position involves a choice to continue operating within the boundaries of women's oppression, since it ignores the extent to which language and consciousness, as well as the structures of power, is all socially determined. It seems more desirable for feminists to reject idealist views of female nature. Instead of disassociating ourselves from power we should determine the ways in which power can itself be purged of its own crippling effects. An oppositional consciousness must be developed which allows engagement between those feminists at the margins and those who accept responsibility at the center.

Empowerment is the procedure of magnifying a person's position to make decisions and then transfigure those decisions into the preferred outcome. World Bank defines in their development report that Empowerment denotes

"boost the position of needy people to control the state institutions that affect the passes of their life's, by strengthening their participation in political procedure and local governing.[6]The term empowerment has become part of daily management language. It has also been linked to existing governance fads like total quality management practices and organizational performance. A mechanism where people learn to recognize a stronger bond between their objectives and knowledge of how to reach them, as well as a linkage among their attempts and life chances, is referred to as mechanical, assessed empowerment. Empowerment is an intentional, ongoing process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources.[7]Rights, access to resources and knowledge, inclusion and involvement, responsibility, and local capabilities of the organization are the fundamental components of empowerment.[8]Empowerment is multifaceted and may be applied on a variety of degrees and domains. Empowerment is also relational because it happens in the context of who a person interacts with. It is the form of power, such as power over, power to, power with, and power within, that define empowerment. Empowerment is a highly culturally distinct concept. It is linked to a society's standards, values, and beliefs (such as Islam). As a result, empowerment can manifest in many ways in different societies. Although it is based on a feminist philosophy of power, the United Nations Development Fund for Women believes that social advancement and women's empowerment are inextricably intertwined. A theoretical approach to comprehending the procedure and outcomes of attempts to exert control and authority over choices that impact person's life, collective efficacy, and the degree of comfort, empowerment serves as both value systems for community work and a conceptual framework.[9]The concept of Muslim womanhood as a unified entity, reflecting both Muslim women's vulnerability and the need for Western intervention in Muslim communities, has a long colonial history.[10]

Orientation of Empowerment

A brief overview of the value systems behind a proactive approach to social change is given at the outset of this study. Empowerment suggests a perceptible attitude to create a societal change and develop interventions. It

associates with health, adaptation and competency. An empowered approach is always kept in mind how targeted goals are achieve for progress. Our study viewed women's empowerment as a procedure and a result of social capacity building aimed at ensuring people's ownership over their living conditions, exercising relations of power, and enhancing quality of life as demonstrated by their ability to participate, problem-solving skills, program management, resource mobilization, connections with other people and organizations, fair connections with outside enforcers, and the emergence of community leadership.[11] Hence, empowerment is understood as participation in efforts to improve people's capabilities and knowledge and co- ordinate with the community; it is not related with religious ideals but rather with the advancement of human rights. Empowerment theory comprises both process and outcomes. The process and outcomes of empowerment modify in their external form in view of the fact that single standard could not define it for different persons in dissimilar contexts.[12]The rise of empowerment as a development issue is connected to the general shift and toward sustainable development. Actually! The phrase "empowerment" is trendy. It is a concept that many academic fields and research areas in development, psychology, human services, training, finance, and social change studies share. While! The attitude necessary for a fresh graduate to turn into empowered are opposite from the behaviors of an experienced middle-aged man, so empowerment takes on diverse forms for contradictive stages and contexts. The variation among procedure and results is tough in aiming to clearly describe empowerment doctrine. Empowering process will alter across level of research e.g., the empowering process of an organization might be the result of the efforts of individuals collaborated. If we concerned with individuals, results might comprise particular circumstances insight control, skills and bold behaviors. If we focusing organizations consequences might include proactive systems, efficient resource procurement and policy leverage. Individuals or organizational empowerment are mutually interconnected with each other. Community empowerment, according to the WHO, is "the method that allows communities to acquire ownership of their lives. “According to the Cornell Empowerment Group, empowerment is a deliberate, on-going method that is rooted in the surrounding area and involves respect for one

another, critical thought, compassion, and collaborative practice. It enables people who do not have an equal share of resources to achieve additional control over and access to over those reserves.[13]

Conceptual Framework

The findings reveal a conceptual framework for empowerment that contains six elements:

1.Knowledge 2. Agency 3. Opportunity
4.Capacity-building 5. Resources 6. Sustainability

Constraints of Empowerment

Women usually respond by adhering to female stereotypes of passivity and self-sacrifice due to helplessness traits that prevent opportunities for mediation and compromise. Clearly, not all women are impacted by current socioeconomic issues. Some people could doubt them and perhaps refuse them. In spite of that it is generally investigated that a number of ladies, especially whom from impoverished socioeconomic backgrounds, suffer from low self-esteem. Self-assurance and self-worth cannot be taught; rather, the circumstances for their development must be created. Numerous ladies begin to imagine that they can't change their surroundings or their own problems as a result of repeated uncontrollable consequences, and their tenacity in problem-solving suffers as a result.[14]

Islamic Perspective of Empowerment

As regards to Islam, women's empowerment refers to enable women to play a greater part in fulfilling all of Allah's commandments, both at home and in society. It is based on the desire to be qualified females, partners to their spouses, mothers of a new generation, and strong member of family and society. Islam strongly condemns all forms of violence, including domestic and social violence. The Islamic social system is built on the principles of security, affection, and compassion.In Islam, women's self-sufficiency can be defined as discourses and practices of women's rights that are expressed via an Islamic paradigm.[15]The primary premise of women's rights in Islam is that the Qur'an recognizes the rules of non-discrimination for all human beings, but that patriarchal ideas (ideology) and exercise have hampered or corrupted the exercise of impartiality for both genders (and other categories of people). Fiqh (Islamic jurisprudence), was strongly permeated with patriarchal

thinking and actions when it was codified in its medieval configuration in the 9th century. As a result, Islamic feminism makes it a priority to return to Islam's foundational and inter medial sacred wording, the Qur'an, in order to rediscover its non-discriminative reflexology.The Holy Quran addressed: "And one of His indications is that He created partners for you from among yourselves so that you would find peace in them. He also put love and kindness between you. Indeed, there are indicators there for those who are thoughtful." (30: 21). Prophet Muhammad (PBUH) elaborated the states of women in order to become household managers; empowered women accomplish their job in the family. A woman's success in the domestic sector is defined by her ideal role as a mother and household manager, as prescribed by the Qur'an and Sunnah. From the female governor Bilqis to Zulaykha the passionate woman, to spiritual women like Maryam and sacrificial women like Asiya, the Qur'an shows a wide range of women's profiles. Qur'an finalizes the rules of self-sufficiency of all creatures. The major goal of the empowerment debate is to define women's worldwide status. They have their own rights, which are equal to men's, thus men and women will be equal in many ways. Women's awareness of empowerment improves their position and role in different areas of life, such as women as decision-makers in achieving gender equality and justice, and women's independence. The understanding of the empowerment argument is proportional to Islamic teachings, because Islam preaches equality in its purest and most perfect form. Islam believes that all genders are non-discriminative in terms of decency before Allah. Except for pious dedication, there is no difference between one human being and another. In terms of rights and responsibilities, Islam demonstrates that men and women are equal and balanced. Islamic law stipulates parameters for human behavior. Past shows, the women have undergone more than any other vulnerable group in the globe. No distinctions based on tradition, race, geography, or religion could limit their pain. They have endured all kinds of hardship, including harassment, torture, brutality, assault, destitution, hunger, and poor treatment. But till today, research focus on topics relevant to women's emancipation was insufficient.

Significant Domains of Empowerment

In this study, I concentrate on the following primary categories of empowerment:

1.Social empowerment
2.Educational empowerment
3.Political empowerment
4.Economic empowerment
5.Spiritual empowerment

Social Empowerment

Social empowerment is the essential element that improves female's interactions and social standing. Societal empowerment combats inequality due to gender, color, ethnicity, faith, or incapacity. Clearly explained, empowerment is a multilayered dynamic system that aids individuals in gaining autonomy in their lives. It's a method that assists individuals to gain power so they can utilize it to take action regarding issues they believe are important in their own lives, groups, and society.[16]"Women's empowerment is a multi-faceted method, which would capable individuals or an organization of individuals attain their complete specification and powers in every sector of life," according to Valsamma Antony Women's empowerment entails having approach to the same freedoms, privileges, and position as males.[17]According to Shiva Women's empowerment is the ability to live with decency and respect, to stay and work in a safe and nurturing environment that enable their gains and overall development, including their personal, psychological, financial, and society's needs, regardless of where they are productive, being able to meet their necessities, their own life expectancy and that of their family and community.Griffin rightly noted that "making a contribution at all stages of society and not just in the home" is important.[18]Qur'an declares: "O mankind! It is true that we separated you into nations and tribes so that you might get to know one another after creating you from a single (pair) of a male and female." (49: 13). Allah says, both male & female have some responsibilities: "The believers—both men and women—protect one another, upholding what is right and forbidden. They regularly pray, give to the needy, and obey Allah and His Messenger, which is wicked." (9:71). The Sunnah narrated that The Prophet reportedly said, "The Muslims with complete faith are those who have the best attitude,

and the nicest of you are those who are nicest to your families," according to Abu Huraira. Islam's gender theory is like a maze, a network of linkages that necessitates knowledge of many legal systems, geographical differences, and the metaphysical as well as the physical. This complexity should serve as a warning against making hasty assumptions about how Islam views women.

Educational Empowerment

The life stories of women show different stages of self-development, which are additionally exacerbated by affluence, advancement, and welfare, all of which are dependent on education. The most crucial tool and determinant of women's empowerment is education. In the modern world, women have endured prejudice for a very long time—from conception to death. Because of this, they require to be strengthened in every area of their existence. Women must swim against a system that requires more strength in order to combat socially built gender biases and contribute to rural development. The study's findings reveal that if women are to be empowered, education is the only way to make that happen. Therefore, raising women's educational attainment is essential. Educational quality is vital to a country's progress. Indeed, boosting education quality is the most profitable investment a country can make.[19]

Characteristics of experts a qualified mother is a thousand times superior to a professor. An individual's self-assurance, self-esteem, and self-sufficiency are all enhanced by education. It boosts social, political, intellectual, cultural, and religious awareness, as well as tolerance and other desirable characteristics. Women's powerlessness is exacerbated by illiteracy, a lack of awareness, and a lack of education. Education is essential for everyone and acquired for the purpose of improve all facets of a person's life. To acquire authentic education, we need to understand the principles and goals of education as laid out in the Al-Quran and Sunnah. These resources aid in the development of an individual's total evolution into an interspersed, stabilize, and corresponding personality. The primary goal of education is to foster individual development.Qur'an declares; "Are the people who know and those who don't know comparable? Admonishment is only given to those who are endowed with understanding." (39: 9) "And those of you who

believe and have been given knowledge will advance up to (appropriate) positions (and degrees) when you are ordered to do so." (58: 11)

Sunnah explains; "Seeking knowledge is a mandate for every Muslim." (Ibn Majah) Ibn Khaldun's education attempts to make Muslims firm believers in God via the study of the Quran and religious studies. As a result of their knowledge of God and faith in Islamic laws, Muslims will be cognizant of reality, which will lead to good action and the possession of outstanding character. As a result, studying Islamic sciences and living his life in accordance with Islamic teachings can help him become a better Muslim and a productive part of society. Women's education has been viewed as having the potential to transform future generations in order for them to match nationalist objectives, demonstrating the true power of autonomy. In a nutshell, we may infer that education is critical and necessary for all people. It allows man to comprehend both the eternal and spiritual facts of existence, as well as the fundamental realities of Science and Social Science of Islam.

Economic Empowerment

Economic empowerment enables a woman to gain relative strength as a result of having choices and bargaining power. Economic empowerment can be defined as a method by which the poor, landless, deprived and oppressed people of all societies can directly benefit from market, meet basic needs such as housing, clothing, medicine, and clean water, among others.[20]Women's empowerment could be described as a process in which women gain greater share of control over human-resources such as intellectual, knowledge, information, ideas, and financial-resources such as money and access to money and control over decision making. "Economic empowerment is an effective anti-poverty tool".[21]Islam does not prevent Muslim women from working for their country, as seen by their contribution to the economy, but it does place some limitations and obligations on them. Women are able to become "bread earners" due to their employment. The most eminent feature of women's economic status in Islam is that it recognizes their distinctive and unrestrained recognition and grants them numerous financial rights, including the right to own property, share inheritance, and participate in various financial enterprises to increase their prosperity, among other things. In Islam, their economic responsibilities are governed by the broad concept of work

division. Their inherent comparative advantages form the foundation of this labor segmentation.

Political Empowerment

One key tool for empowering women is their involvement in politics and other life choice bodies. Women's engagement at all stages of governing institutions is now more important than ever as evidence of their actual empowerment. It would be extravagant problematic for women to develop their efficacy and capacity while also challenging if women stayed away from politics, they would be subject to the current masculine mindset and power system. Who receives what and in how large quantities are decided by politics. The most urgent issue at hand, then, is the political empowerment of women. Because women's empowerment is heavily reliant on their engagement in social and political involvement, it's also important to comprehend the nature of political activism. The phrase "political participation" has been defined in a variety of ways by various researchers. However, there is a similar thread that runs through all of them. It has a strong link to power and is highly common in democratic nations.[22]It is the action that attempts to bring government to bear in a particular direction to accomplish specific results. "Political process" is defined by Lasswell as "the shaping, sharing, and exercise of power".[23]People feel powerful when they get involved in politics. It is a stepping stone for social advancement. It is a path to empowerment for the underprivileged and deprived. People who participate in politics have the opportunity to change and influence public policy decisions in their favor. They can also defend their own self-interest and legitimate rights, as well as promote justice for ordinary people. Politics has traditionally been associated with government structures.

Qur'anic perception of authority

Qur'an depicts a wide range of women's profile, from the female governor Bilqeees to Zulaykha the passionate woman, via the spiritual women such as Maryam or the women symbolizing sacrifice Asiya. The image depicts a female leader who appears to be very conscientious about political ideas of equity and justice. In fact, the Qur'anic teachings are very explicit about how this illustrious woman should be managed. She summons a council of dignitaries as soon as she receives Solomon's message, notifies them of the

contents of the letter, and asks them to weigh the political decision that must be made. (27: 32) As a first answer, Al- Zamakhshari demonstrated that she presented a nonviolent approach. The queen's extensive knowledge is evident in her well-thought-out political maneuvering. That she offered a peaceful approach as a first response. The queen's considerable knowledge is reflected in her well-considered political move. (27: 33) In terms of political precepts of equity and justice, the Qur'anic verses communicate the role of a female leader. The Qur'an also portrays political insight, knowledge, and diplomacy. (27: 34-35) A careful repetition of these remarks demonstrates the extent to which this queen's observations are politically grounded. A political monarch who governs with logic and wisdom while maintaining the humanity of her is a gift from Allah. The account of this female head of state in the Qur'an is an emphatic refutation of all allegations of female hyper-emotionalism. She is known as the "Queen of Democracy" in modern times. Ibn e Abbas interpreted the verses in which Allah himself addressed to Bilqees comment, confirming her previous understanding of authoritarian political systems and this woman's political astuteness. Finally, the Qur'anic perspective refutes gender discrimination. The varied dimensions of women are often mentioned in the Qur'an. There are countless examples of women's empowerment in early period of Islamic society. Contemplated the following counsel given by a Prophet's (PBUH) sahabia (female companion) to Umer, the world's most powerful caliph: O Umer, there was a time when I saw you in the bazaars of Aukaz, and you were known as Ameer, and you worked as a shepherd, but then people began to refer to you as Umer, and today you are known as Ameer- ul- Momineen. Look! Keep fearing Allah Almighty in public situations, and remember that a person who is afraid of Allah Almighty perceives a stranger as a close relative, and a person who does not dread death will always have a risk of losing the item he wishes the most. (Ibne Hajar "al'Asaabah", 290)

Spiritual Empowerment

Today's world is materialistic, and history has demonstrated that money cannot buy certain things, such as a person's way of life. Spiritual enrichment is arduous to acquire with the pressure to consume and behave in a world that illuminates us rather than enlightens us. When we see ourselves based on

exterior factors rather than interior beliefs and values, life loses its significance. Spiritual connection of a human being with his creature nourished and protect from the materialistic hazards.

Islamic perspective of spirituality

Spirituality can be defined as an esoteric exegesis of the Qur'an as a method of knowing God and comprehending the pattern that governs both individual and collective existence, therefore opposing Islamic law's emphasis on the esoteric.Qur'an addressed: In fact, The Muslim men and women, the believers' men and women, the obedient men and women, the truthful men and women, the patient men and women, the humble men and women, the charitable men and women, the fasting men and women, the guardians of the private parts and the guardians of the private parts, as well as the men and women who regularly remember Allah, have been promised forgiveness and a great reward by Allah. (33:35) As a result, the Qur'anic revelation clearly ties both men and women equally in both ethical and ritual terms, assessing their merits based on individual devotion rather than gender. "Whoever goes in the way seeking learning therein, Allah will thereby make the way to paradise simple for him." (Muslim) A young woman protested to Rasool Allah (PBUH) that her father gave her pressure to marry his nephew against her will. Rasool Allah (PBUH) provided her with the option of refusing the marriage. "I endorse what my father did," she said Rasool Allah (PBUH), "but I wanted to convey the status of women in the social framework to women, and that parents have nothing to do with it." (Ibn-e-Majah) The Sahabiyat's desire for propagate the teachings of Islam was so strong that they were unconcerned about their assets and precious things. In this perspective, several of Um-e- (R.A) Saleem's stated instances show that when Hazrat Abu Talha (R.A) wished to marry her as a nonbeliever, Um e Saleem (R.A) affirmed his conversion of Islam her Mehar (the dower of the bride). Islam establishes a solid foundation for life and society, allowing women and men to be treated equally on the basis of ethics, spirituality, and morality. Islam is currently misunderstood by both academics and the general public. Islam is not, only a religion or a faith in the Western sense, nor does it have anything to do with power, politics, or the state. It can't be boiled down to just one of them, but it must encompass all of them. Even the most casual observer, if

not a Muslim, may perceive that: 'It cannot be overstated that Islam is 'not only a religion. Even the most casual observer, if not a Muslim, may perceive that: 'It cannot be overstated that Islam is 'not only a religion. It is a spiritual and human entirety, both this worldly and otherworldly, As a result, in Islam, religion and politics are two sides of the same coin.

Dominant Gender Perspective

The study provides a quick overview of how Muslim world and female's right are manifested in exercise in modern mindset. A second layer concerns the politics of religion's representation in gender studies. The gender perspective is clearly dominant in international documents for women's empowerment. Through the Platform for Action, it has been posed as a global perspective on all communities, cultures, and civilizations around the world. Since 1995, UN meetings have been held every five years to assess the extent to which women's empowerment has occurred in light of UN treaties, CEDAW, and the Platform for Action. The member nations are contacted on a regular basis to keep track of their progress.[24]

Theoretically Tangled

Perceptions of women's empowerment related to Islam are part of a larger complex about modernity politics outside of the West. Religious symbolism is also deeply entwined with gender studies, so the famous image of the veiled lady may stand for religiosity, submission, tyranny, or cultural resistance or assertion.[25]Men and women have already been given a large list of responsibilities by Islam for their own development as well as for the good and prosperity of society as a whole. Women's empowerment, as portrayed in feminist literature and the Platform for Action, attempts to free women from Allah's (SWT) guidance and creation's purpose. This is completely inappropriate. The loss of the ethical, spiritual, and moral foundations of life will ensue from Allah's (SWT) liberation. Life will become more materialistic and aimless as a result of this. Women's empowerment must be linked to larger life objectives. In the first place, women's empowerment suffers from various human limits and weaknesses in the absence of any form of reference to Allah (SWT) and His Guidance. Second, this type of empowerment dehumanizes women, reducing them to nothing more than physical beings. It motivates them to wage war on both humanity and environment. This kind

of development and empowerment leads to a lopsided development for women, which can lead to material advancement and high political positions, but also to emptiness and meaninglessness in life. These powerful men and women are dissatisfied with their spiritual and moral lives even after achieving material development and political advancement. As can be seen in current communities of the east and west, this type of empowerment fails to move these so-called empowered women toward deeper significance in life. This explains the rise in sexual crimes, harassment, and divorce rates, among other things.

Equality of Islam

Women will find contentment, tranquility, and happiness in their lives if they follow the guidance of their Creator Allah (SWT) for empowerment. For this to happen, men and women must collaborate. The physical and biological disparities between men and women are acknowledged in Islam. These distinctions, however, do not make them inferior or identical; rather, they distinguish them. As a result, Islam is extremely clear about men and women being treated equally in the eyes of the law, while recognizing their natural differences, and does not confuse equality of men and women before the law with identity. Equal treatment of men and women in Islam entails acknowledging women's dignity as human beings and vicegerents of Allah (SWT). The recognition of women's rights, who are spiritually and intellectually equal to men, is fundamental to Islam's worldview. Fundamental to Islam's worldview is the acknowledgement of women's rights as spiritually and intellectually equal to men. Women are also given the same opportunities as men to participate in socioeconomic and political processes, while taking into account their biological distinctions. Without prejudice, women are paid, recognized, acknowledged, and regarded as intellectually competent by everyone based on their qualifications and achievements. They are given a special consideration as "mothers" when compared to men as "fathers". Women are judged like men by Allah (SWT) based on their "piety" without any discrimination. They are rewarded and punished as men in the hereafter based on their respective deeds in this world without any prejudice.

Empowerment Deals with Strategic Situations

According to Molyneux, it's important to distinguish between "the functional female interest" and "the strategic gender interest." The first is short-term and pertains to immediate demands originating from women's existing obligations to their homes and children, whilst the second is to addresses wider concerns like discrimination against women in domestic labor, the elimination of institutionalized forms of female inequality, the development of political equality.

Conclusion

The first aforementioned and detailed debate defines the empowerment, as a process of development in which endeavor to exert control are main. The theoretical definitions also recommend that empowerment is an organizational method and framework that reinforce member participation and improve organizational efficacy for development. In this way empowerment may pertain to collective or individual exercise to enhance the quality of life in a society. The second debate related to women status of empowerment proved that the term doesn't mean 'Pitting women against men'. It has not evoked antagonistic feeling. Promoting and disseminating justice for women is the responsibility of individuals, families, societies, and governments. Women should be protected from all forms of violence, exploitation, abuse, maltreatment, gender inequality, authoritarianism, and other forms of maltreatment. These issues are present in families and society. All chances for women to work for prosperity alongside men as co-vicegerents should be available to them. Simultaneously, women must join men in the fight against common problems of social life, such as poverty, hunger, unhygienic living environments, poor health, energy catastrophe and emissions, arms race and proliferation, social, economic, and political issues, as well as a general sense of unease and unrest among people on a global scale. Particularly, empowerment requires correcting factors that prevent freedom of life choices. Psychologically empowered women modify their identities minds and souls as well as transgress male dominant social stigmas and communal duties. Results proved that the women feel psychologically empowered and acquire personality, identity, and authority over their own money and lives when they join academic institutions, political groups, or organizations, hold high profile jobs, decide things, and visit to new places. Persons are able to

watch and know much more about the globe than those who stay at home due to their involvement in any institution or employment. This personal development and discovery have granted them self-respect, confidence, competence, and resiliency as they have affirmed their autonomy far from home. This also strengthens their minds, making them solid, tough, and hardworking. They also learn how to adapt to changing situations and the art of life. It also provides them with enjoyment in a variety of areas, including employment, living, learning, and adjusting to personal and financial circumstances.

Women must be given the chance to benefit from opportunities for technological advancement and material development, for which they must be given the necessary education and expertise. A moderate and empowered woman values the time she invests both within and outside the home. She understands that working too much is bad for her emotional and physical well-being and that maintaining good health is important. She has tremendous potential to contribute to a progressive role for her family. Islam states that in order to achieve the following aims of women's rights, strategies and policies must be developed as part of the ongoing fight for their equality. This is not a hypothetical problem. It calls for a realistic, goal-oriented program. Women are entitled to justice without prejudice. Islam is a proponent of economic progress. It serves the larger purposes of humanity. Women must receive a proper and thorough education in order to ensure the goals of empowerment. The primary focus of the educational system must be a correct understanding of Islam. The main factors contributing to the exploitation of women are actually a lack of understanding of Islam and how it is practiced. They must therefore have numerous opportunities and appropriate access to advance in education, technology, and communication tools. With love, care, and collaboration, women should have plenty of opportunity to have a happy life while carrying out their duties and exercising their rights as daughters, sisters, wives, and mothers in the home and in society. While seeking Allah's direction, women must also have the chance to participate in society. With the help of both men and women, such a setting would be created in the family and in society; women typically experience the pressure of carrying two jobs while trying to combine their personal and

professional lives. Men and women will have to understand that happiness comes from following Allah's instructions. Success Here and Hereafter: Women would be empowered in such a way that they could pursue the aforementioned objectives with the utmost sincerity and honesty, without harboring ill will or rivalry toward men, and with the utmost respect for, concern for, and compassion for all, including men, women, and children, in order to seek Allah's pleasure and experience success both here and hereafter for themselves as well as for others.

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