

"Beyond Borders: The Remarkable Journey of Muslim Women And Their Impact On Global Education"

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Abstract: This article aimed at the perpetual challenges that took place in the educational sector of an Islamic and European history and so, the discussion of the contributions of Muslim women in their respective work areas including educational and technological achievements. As, the term education has been the living phenomena among the social and cultural spheres of the human life that derived the crucial needs and necessities of the modern world. This could be considered as the realistic approach to say- as education provided the positive barrier between the old and the new learnings to help bring out the developmental advancement in the logical and literal minds. The fundamental requirements of education resulted the possibility in progressive field when its acquirments were made reachable to the deserving hands. Hence, freed from all the discrimination and racial comments- it welcomed the scientific learnings in the disciplines of social and experimental sciences. As, for men, education has never been the perplex agenda to settle amid the societal patterns of the moving world but contrary to the idea, it's un similar for the women of every religion and culture. With the rising inventions and prominence of cognitive factors, the demanding scope for the educational promotions doubled the future needs whereas, these requisites in an outcome prevailed an exciting potential in women to work side by side with men and to meet new reforms of the coming age. The patterned structures that the society followed, advanced the efforts of men rather than women and if it belonged to any religion, Muslim women were greatly to have faced the discriminative disorders in the institutional or working domains. But to count their efforts in an extensive manner, there were many of the Muslim women who enjoined the different group of classes to affiliate their strength to the deserving organizations. In consequence, this paper led to attend the struggles and motivations of Muslim women all around the world with the challenging atmospheres they worked in while giving their utmost for the betterment of the society

Key Words: Education, challenges, contribution, Muslim women, entrepreneur, science, technology, research.

Introduction

The term education can be described as an intrigue process of continuous learning and acquisition of the considerate knowledge, themes and values relating the competence and performance of an individual while maintaining their capabilities in accordance to their aptitude and expertise. This not only appears as a complete package to the schooling principals however, the criterion it follows has major standards of practical and logical arrangements. The structured execution of this deliberate procedure inculcates the strategic management that is perhaps implemented since the origination of the systematic literal world.

The definition of Education derives multiple meanings definite in many other different languages. However, it has not merged dissimilarity in its term but is firm and compatible to help deal with the strenuous and fragile circumstances. Collectively, the expression that education has provided is relatively a process meant to facilitate learning and acquisition in a form of teaching provided with a respective discipline. Aristotle- the Greek philosopher appreciated practice, instruction and qualification as the three mandatory elements for educational uprear. This wholly directs human into the utility and practicality of the lectures known to them,

to further impart their contribution as a functioning body.

John Dewey in his book Democracy and Education (1916), implied the distinction between the grounds and methods of teaching. To him, learning and teaching is completely educational and instructional that is absolute and constructive in framing subject material with the aesthete of effectiveness and validity. His core idea motivates the facilitator to teach an adult with the intentional scheming of managed course syllabus to enhance the chief objective of the term education.

Likewise, Western thinker's educational descriptions, Muslim thinkers gave birth to different other philosophical approaches to further clarify the terminology. Al Ghazali defines education methodical rather than scientific. He believes in the attentive interaction between teacher and student that assist the procedural growth and progress in an individual's mind set with the benefit in the continuous preparation of harmony that he insists is built in them by God to account the devotional and contented well- being.

Though, the collaborative investments of men in the scientific and technological studies modernized the

learning patterns for the present generation that certainly provided the benefitted opportunities for both of the parties in the future. The fact that is known to the world is the un educative margins developed in between the people belonging to the strict traditions and cultural standards resulting in the obstruction to the new world's patterns.

REVIEW OF LITERATURE

Muslim women have embarked on a remarkable journey that transcends geographical boundaries, redefining their identities as both Muslim women and global citizens. Under transnational migration, migrant women are not confined by the new host society; the unbreakable attachments to the home society constantly affect and shape these women's perceptions of their gender and position in the host society. As a result of the increasing number of Muslim migrant women, both Muslim and non-Muslim communities have begun to recognize their rights and the violence they face. Yet, unlike international experiences of Islamic feminist groups being established to promote

Muslim women's rights, local women's rights groups have started to work with Islamic faith-based organizations in disseminating the idea of women's rights in Muslim communities. Through the lens of Islamic feminism, this study aims to analyze the journey and impact of Muslim women on global education. Muslim women have embarked on a remarkable journey that transcends geographical boundaries, redefining their identities as both Muslim women and global citizens. They have challenged traditional gender roles and norms within their communities and have actively sought empowerment within domains of communal life that have historically been dominated by male authority. The encouraging step afterwards resulted favorable in the monotonous society of the set criteria of devaluing women and their rights. The duties that differentiated both men and women at standard level aroused curiosity among illiterate masses as men of the times in Arab enjoyed their authority and were able to withstand recovery quickly from difficult conditions while women were resolute and contended in accepting their challenging tasks to help strengthen their solidarity.

Based on the hypothesis, Muslim women had the luck of continuing with the traditional and uninteresting housework, de-energizing most of them and leading to the development of their passion for further education- with the economic limitations and, socio-culturally, they were not allowed to explore the modern and technical world. In line with the postmodern thoughts, the Islamic ideology has been outdated and old-fashion because it was very traditional and authoritarian. On the other hand now with new patterns of the society the thoughts of Muslims are opening to new mindsets allows the completely modern patterns of the society.

This is Islam – the first one and the only one. And which came up with the principles and ideologies regarding one's independence and right to acquire knowledge. Even Islam emphasized greatly upon the standards of women – Muslim or non- Muslim- to secure their honor and help enhance their efforts in determining their worth to later emerge as an empowering figure in the market area. The contributing essence involves the major hard works from the side of Muslim women who gathered on the learning squares to celebrate their rights and glory. More deliberately, their collaborative efforts are highlighted majorly in fiqh, literature, mathematics, social sciences and business studies.

OBJECTIVES

Research is the systematic analysis of purposeful and decided study which aims at the above scale will highlight the dimensions and scaling that would base on the expected scale of the achieved goals.

Hypothesis, experimentations and theory making.

Absolute and complete result is formulated. Focuses on the resolute workings on assumptions, computations and assessments Is this article determined.

To predicate the advanced workings of Muslim Women under scale of empirical and analytical judgements. Further determine their endeavors in the educational and techno-political forums

To explore the challenging aspects arising the coherent circumstances that -lead their intellect to the different platform of the practical employment, and ultimately,

To differentiate the distinctive and conventional cultural barriers sufficing in between the social work patterns and further confirm the authenticity of the verified notions achieved

RESEARCH QUESTION

What are the contributions of Muslim women in the field of education?

What are the investigations been accomplished until now on the different problems and challenges face by Muslim women in Asian and European world?

How multiple factors drives together to construct the strenuous situations in their work that later generates the challenging constituents in the establishment and progress of Muslim women contributions?

How the important findings in the article focuses the contrasting aspects and ideologies regarding Muslim women's progress and devotion towards the establishment of educational strand?

RESEARCH METHODOLOGY

The prevailing analysis is the type qualitative research-based on the secondary data that is gathered on an account of authorized books, articles, magazines, reports and different periodicals to support the qualitative workings of the paper. The main issues regarding Muslim women contributions have been collated through the possibility of different cooperative suggestions and opinions that are later sequenced into the distributive manner to shape the reasoning discussion with the favorable clues and supporting ideas. The concerned study is standardized and definitive in order- demonstrated with the formalized pattern of the research techniques.

FINDINGS

From the Introduction section to the end of the body section, the paper was the countless quantities of Muslim female achievements in the light of Islamic philosophy. The invaluable production of the neglected constructing differing psychologies and ethos of the outer cosmos, though it is always feasible to maintain the noise and shame threats alongside driving, assuredly and aesthetics and the historical background of the Muslim masses. In the decision to this qualitative research, the greater attempts of Muslims, whether male or female, require full admittance to social identification and the exterior cosmos's nostalgia of illumination. Since the issue of the leading paper's analytic phase directs the immediate recognition of the innovative cosmos to the issue of concern and disasters of the Muslims and their religious respective.

DISCUSSIONS

In Ahmed's point of view (1999), "Islam is a complete way of life, it takes care not only of faith but of whole social, political and economical life together as a whole thing". Through this speech, it can be fairly said to be the single most important religion that gets to enjoy its status so much to the extent that it becomes the dominant religion that protects everyone, irrespective of the class e the groups they belong.

Weiss (2003, 582) has postulated that gender deviation in West is much more harsh and complicate to resolve as it pertains to the dilemma of women's choice whereas in Muslim world it is generally believed that women in different cultural background across the globe are subdued by their faith due to the prevalent nature of Islamic prohibitions (Hilsdon and Rozario, 2). The arguments raised by the masses have been misleading the veraciousness; give Muslims and the religious acts the manipulated frame title of being the oppressed community, but as in Islamic cultures it is rightly said: The arguments raised by the masses have been misleading the veraciousness; give Muslims and the religious acts the manipulated frame title of being

the oppressed community, but as in Islamic cultures it is rightly said:

"And one of His signs is that He created for you mates from among yourselves that you may dwell in tranquility with them, and He put between you love and compassion; most surely there are signs for a people who reflect." (Holy Qur'an, 30:21) We talk more about investment opportunities and ways to maximize earnings from these investments.

The first thing that struck the eyes of Muslims was that men and women are duty barred from obtaining knowledge. Additionally, its level of women's integrity was raised by the saying, "O the Messenger!" Direct the female members of your families (wives and daughters) and the ladies in the community of believers that they must cover themselves with some of the outer garment of their clothes; this is for the respect of themselves by the folk and for discouraging them from harassment. And Allah is ever Forgiving, Merciful." (Holy Qur'an, 33: However, efforts must also be made at local levels to foster a better understanding and collaboration between governments, businesses, academia, and civil society to ensure shared prosperity and environmental sustainability.

"Human creation from a man and a woman is Her. She did tribes and nations come up. It is so that you know one another". The ultimate character of every human is undoubtedly the spiritual one and this belongs to those who are more righteous. Surely Allah is all- Knowing, Aware." (Holy

Qur'an, 49:13. By demonstrating aspects of evil, moral ambiguity and increasing stakes, "Lord of the Flies" highlights crucial issues of human nature, delving deeply into the darkness of the human soul.

On the other hand, womanhood is allotted to be different duties, with verbal announcements of the rewarding hopes to come in different forms and scenarios by the Omnipotent. Unlike the Quran, women and marriage in the Bible did not receive much or any attention as the marriage was nor considered to be a sacred right neither placed a duty of the partners to be concerned or treat each other as equal or with respect to each other. The major change remains intact as well, from a bachelor to a newlywed. First, marriage was after being the governor of many other Holy Practice that were kept in respect to the importance of man in this world, including the preserving of a woman's honor, rights and reputation. To women, Islam drew some of the crucial expectations in marriage. The Prophet (S.A.W.) clarified that: "There is no escaping a marriage in Islam." This simply meant that people should not avoid the responsibility of their wives, children, or self due to the monasticism of prayers.

In Qur'an, Al-Ahzab (33), 35; At-Tauba (9), 76) it is said, women, just like men, can have virtues of equal

value while this is not so in other religions. However, after the revelation of Holy messages over Prophet Muhammad (P.B.U.H), Islam formalized the fundamental principles for both men and women and declared their authorities with the division in their duties and responsibilities. As, men were appraised as the masters to the women while women were privileged with honor, dignity and glory with the right of complete freedom to judge and make decision.

The true depiction of both men and women in Islam is pure and dedicated towards each other with an aim to achieve faith and spirit through obeying the sayings of Almighty Allah and respecting the status mentioned for them.

Status of women in the modern world:

Along with the numerous factors that are used to distinguish between male and female in terms of manufacturing purposes, women are being considered as more inferior than men, as far as the matter of their participation in earn money-making activities is taken into account. This consequently gives rise to a gender gap of being observant in different responsibilities and obligations for men and women. However, some factors in the modern world try to drop men and women to new positions. 'An illiterate is more worthy than a well-educated and even if you want her to turn into a nun, her sewing skill will be of great importance for her to live her life' (Paolo Da Cretaldo, ca. 1320).

That was during the entire turn of the 21st century which imprinted a new creative area of a nation, but it still contained the old social issues of the other countries like superiority and discrimination. Those accenting the role of women have raised the topic of women's character qualifications and knowledge. Before the patriarchal interpretation, the women had a chance no to be considered as any public opinion center because patriarchal family rules were omnipresent. The family patriarch is the Father who earlier and for all that he was highly intellection and was given prerogative to execute his plans; wives to him were not logical, hence were forbidden to say anything. But the organized instances of women' happiness life still develop in stages. Every year, people's struggle over specific value issues in their social life, and activism is powerful enough help them to address these issues.

Of course, allusions to women's lower station were made by the characters, whose narrative was in sync with both the historical debates taking place in the second half of the 19th century and the beginning of the 20th century, the period when women began to realize that they have to get an education, enter the political world and join social movements. They became the conveyors of the social doctrines and in turn, the platforms were the tools that drove certain women to articulate their perceptions of the norms, government and the society.

Muslim Women and their Contributions

The inventing world has been a place for different groups of people making them have different thoughts and mindsets with the change of world the way they thought about themselves. In the days of postmodernism, people are given the value if how well they have studied and gained the awards for the world that is not based on being judged by their physical appearances, the religion, the language, or culture they are following. That education for humanizing was to challenge and dismiss racial discrimination, and to point out the world that the future depends on quality education which would be based on knowledge and not only on plane and straightforward judgements.

Moreover, the progressivists initiated the process to make complicated applications for admission from poor backgrounds available to Western nations to get their desired candidates since the people were narrowly divided. Consistently, the mental setting of these people have been reached where they categorize Muslim women as put under the Hijab and they completely think them to have lost their rights for the reason of the religion- People from the west, usually, are worrying about the ideology of the Muslim woman that they have been held under a merciless rule of their parents and wives where they fear them because of their cultural and traditional bluffs.

In the narrative mentioned in the book, *The Representation of Muslim Women in Renaissance England* the relationship between the Europeans and the English writers of that time with the Ottoman Empire's women and their character is of importance. It points out how the Europeans were mesmerized by the dedication and the life-style the Muslim women of the Ottoman Empire had. They witnessed what were the most significant differences in the women's behavior in Muslim and Christian societies. They have been highlighted in the history of Islam from their trade and economy practices, to their wars and side in medicine.

Contribution of Muslim Women in Business

In the meantime, however, when such either intentional or enforced cultural superiority is practiced, empowerment has been mostly observed in the favour of males and the opposite is in the case of female dominancy. Hazrat Khadija (R.A) the business-woman and wife of Prophet Muhammad (S.A.W.W) managed to earn prominent leading roles in the Jahiliyya times. The Holy person exemplified as a firstborn in trade and economics- miraculously increased her business from the Arabian Sahara till across all boundaries.

However, the combined effort of Muslim persons was a cooperative aspect that played a great role in the social organization of every century in which their work in civil and social fields freed the load of male majorities. But by way of their activity in trade and

commerce, they no longer have the time for the just the house and household buttries, and instead they start to have attention to their role as a woman and not only a housewife. Therefore, people were able form a common attitude towards life. This strengthened the financial support to the community as the workforce was evenly distributed due to their specialization.

Making efforts of entrepreneurship and that of a trade settler in Nigeria's land contribute to the huge impacts of such economy. In cities like Kano, Katsina and Zaria, women are in the majority having a dual responsibility as the main providers. The businesses are accommodated in their houses to ensure their highest level of morality and straightness. As in a support to women's association to trade, Prophet Muhammad (PBUH) declared, "Sustenance consists of ten parts: "that in nine cases out of trade, transaction or any other business, make but one in religion" – AlGhazali's n.d statement.

In Islam, showing the willingness towards business is considered as a deserving exertion from the believer who ultimately gives this off to his lord. Primarily, businesswomen have also been improved to status of equality with their male counterparts as being exemplary of the society and their offspring.

Contribution of Muslim Women in Education

The integration of forgetting the initial state of cultural impact from the conflict zones of Europe and, often hallucinations and restrictive attitudes symbolizes the true nature of Islam and Muslims and their position in non EU countries. Moreover, this has begun developing an impression that they are the part of the people from these nations. Nevertheless, pinning a label from Islam, is quite atypical because the ongoing interpretation variation divides Muslims into two opposite fronts one being the respectful and moral being considered one and the other fanatic, rebellious and unfaithful as an illusion to the society.

However, similar incidents of bombings in Michigan were seen 15 years later after the 9/11 attack which reflected the massive cultural diversity within the U.S itself (The criminal profiling was Islamophobic comments and racial discrimination). The same, the Muslim woman likewise underwent the situation to the Mushim men. However, things were in a mess, because the resonating periods took a long time being and tand the most surviving states were only the last. Women from Muslim background were no longer allowed to wear the veil or the hijab, they were subjected to such things as public catcalling and harassment by the men they represented. They were even humiliated in the place that were once considered their homed schools and universities.

Besides the fact that Muslims in United States and other surrounding countries were victims the deadly perspectives, religion was also an ethnic ground in

France, Germany, China, and other countries where both men and women Muslims suffered a lot of hatred and discrimination. Many debates, which are undesirable and objectionable in their form and they criticised Muslims on the aspect that you are Muslim due to your race, culture, or ethnic group.

On the other hand, in those state of hypercritical involvements, through this great achievements, the astounding attainment of the progress was also attested with the final reconciliation and adjustment with of the developed nation. In the classical period, the influence of Muslims is striking, their love towards literature, trade and education even overcame the social barriers; on that account, the interest of an atmosphere in a Muslim women's persona corps any doubt that hangs on the interaction between the world and them.

After Christianity, Islam ranks second as the most influential and practicing religion in France with the approximation of five million Muslims living in as its citizens. The modifying reformation of

Muslim women refers now to be a corner stone in the socialized and structured societal fields. The differences that their lifestyle, matters crucial and flourishing with adequate margins. The chief module of the resisting changes in their current status includes multiple different promotional ideologies. Their involvement in the political affairs chances to expand the active participation in the social setups- to maturate the current issues of Muslim women in regards to the educational autarchy, religious sovereignty and public prepotency as the citizen of the country.

The primitive debate over the contributing efforts in the times of Golden period marked the Muslim history culturally strong with the aspiring production of assessments in the institutional and communal composition. The extraordinary adaption geared up their enticing portfolios with their geniuses. In order to execute the purposive momentum over the existential crisis, Muslim women delegated to the certainty of the approved institutional rights- to observe and seek education under the legalized set standards.

The formalization of educational necessities and social redeem came into progress after the establishment of Madrasa, learning centers and libraries in the different regions of the Muslims and Non-Muslim's states. The world's oldest existing university of the times is that found in Cairo- Al-Azhar University, the religious learning arena build specifically for Muslim women to pursue future requisites.

Mohammad Akram Nadwi, the religious scholar, assembled the collective efforts of Muslim women scholars in the Islamic history through the different sequential biographic dictionaries. Meanwhile, in his experimenting phase, he concluded, "I thought I'd find maybe 20 or 30 women," until he published 40 volumes of his dictionary with 8000 of his findings.

His initial conclusive work includes the discussion of a female scholar- born as a native of Baghdad, reminiscing the 10th century aura with her travel series to Syria and Egypt in order to teach women as a Mohaddes. Continuing the cognitive acknowledgement of their practices, another scholar from 15th century, enkindled the set approaches of learning sessions of Hadith to the male students outside of Prophet Muhammad (SAW) grave.

The unraveling present period of inventions and technological functioning, together with the correlative empathy framing the accuracy of the accelerative forces between the discriminative and ethical delusions. Amazement to the fashionable world, Muslim women has maintained their leadership under the supervision to their particular acknowledged practices. They have become the influential part to the neoteric society either in the social or civil activities. Muslim women as an activist, political leaders or social counselors, put in efforts to manufacture the propitious platform in releasing out the societal tensions coming right after from the typical minds- to help secure the sophisticated outcomes for the balanced functioning of the women's rightful salvation and liberation.

However, through multifarious encumbrances among the social grouping against Muslim women in many working areas- they emerged with the substantial and generous impression to the society. Amani Al-Khatahtbeh is the prominent leading figure in the founding the Muslim media channel to formalize the term "Muslim". Along with the cooperative association with the media management, she organized "Muslim women day" to narrate the true self of Islam and Muslim women.

While, on the other hand, Dalia Mogahed- an Egyptian and 1975 born, is leading member of the World Economic Forum's Global Agenda Council on the Arab World and the founding research director of Institute for Social Policy and Understanding to instigate the escalated modules of the modernized controversies developed against Islam.

Relating to the educational background, Su'ad Khabeer- the professor of American Culture and Arab and Muslim American Studies at the University of Michigan and an eminent researcher whose work illustrates the crossing ideology of United States in an observing customary and discriminative disparity.

To the present date, the important feature in the Islamic history remarks the endeavors of Muslim scientists either in scientific or medicinal outlook. Al-Khwarizmi- the mathematical master, Ibn AL Haytham- the physical law proponent and Ibn Sina- the medicinal proficient are the supervisors to the modern studies. Not very few but highlighted competitive masses in the composition of the respective fields grew

well and updated in the medicine, social sciences and philosophy.

The increment in the educational setups, hoisted the positive side of Islam in front of the Western world respectively in the different modes of the working areas. The primordial Islamic learnings eliminated the synchronic prejudice of the general public by safeguarding the significant ideologies of the Muslim population.

To concentrate the emphasize over the efforts of Muslim women, another virtuous figure shaped updates in the institutional corners. The prominent writer, lecturer and an entitled personality of the times, Fatima-bint-Muhammad prepared authentic lectures on Sahih Al- Bukhari, whom she later taught them to her immense crowd. She is awarded with a name "Musnida Asfahan" by the people of that times. The authorized management of the era, deliberated the voluminous records in many of the written versions. Umm al-Khayr Amat al- Khaliq, however, is considered as the last scholar of the Holy Ahadis of Hijaz.

The Islamic history is certainly an indicative and representative in regards of announcing women ingeniousness and sagacity in accordance with the impartment of the designated charges in the particularized fields and scopes. The prominent Muslim lady of Islam- more dominantly known to be the first elected market assessor by Umar bin ibn- al-Khattab to honor her civil services to the people. Distinctive in nature, Aisha bint Muhammad ibn Abdul Hadi, born with the leading attributes of professional mindset- was the mentor and guide to the male students of the institutional forums of Damascus.

The restoration of the academic backgrounds in the Arabian borders elevated higher among the different classes of the female majorities. Their main focus matured in the institutional learnings, most probably, based on Hadis, Fiqh, Law and academic disciplines with the developmental and enlightened consequences.

The 'Pride of Women', Zainab bint Kamal- set examples of decency with her splendors in delivering lectures to her students on more than 400 Hadis books. In that current era, her balanced and positive temper towards her pupils, impressed many of the common people.

The regulating law and order phenomena of the concurrent world processes according to its patterned societal and cultural structures- as man with the sheer authorities and mandate. But in contrast to the earliest Muslim history, side by side with men worked Muslim women, who readily accepted the stereotypical stances of the society- to help graduate the irrefutable beneficence to the world.

The pronounced Muslim women throughout the time duration of 11th century was Wallada bint al-Mustakfi- well-known for her mastery in poetics and oratory. She founded a learning institute for females where she free poetry classes. The historical compilation and encyclopedia of the Islamic corners, references the governing influences by the sides of Muslim females- with their descriptions of an adequate and compelling features.

Hafsa ar- Rakuniya was the teacher of Wallada, who taught her with the cultural and ethical lectures. Originally, a poetess, a dynamic one- who loved to write on love poetry with the essence of detailed love scenarios. The other mentions in Islamic anthology about the significance of female inspiration includes, Mariyah-al-Qibtiyyah- researched Alchemy, Rasa- An Indian writer, who wrote on medicinal discoveries, Zainab al-Ghazali- a person of influence and Umm Warqa bint Harith is among those pioneers who served in battlefields and compiled the Holy Book Quran.

Apart from the explicative debate over the Arabian contributors, Pakistan- the culturally rich quarter covers the absolute placement under the argumentative discourse. The recounted endeavors sequentially inaugurate just after the name Arfa Karim- the youngest computer scientist and Microsoft certified professional, who at the age of nine, cleared the MCP test and entitled her name as the expert in the field of Technology and sciences. Received her Fatima Jinnah gold medal and Salaam Pakistan Youth Award in the field of science and technology by the then Prime Minister and President of Pakistan in the year 2005.

The given insight to the discourse is relatively comprehensive in providing the conceptual and pragmatic intuition. Although, Muslim beings in the corners of European or Middle Eastern countries evolved much in the last decades, however the established ideologies following philosophical, logical and religious impacts will have the directions to the future world of democracy. Excellency in the art of Muslim women work intensified the vivacious work forces meanwhile the influences shall remain attached to the historical grounds of the pedagogic and heuristic world. Hence, it achieves the targeted discussions of the realistic matter of fact with the observed and rational understanding of the specified data.

Recommendations

The educational system all over the world shall posit an equal channel of knowledge acquisition that can settle the smooth functioning of the institutional stability without the interruption in the academic or operational procedures. The universality of the fact that being judged by religion and culture shall be cut down especially among the literate circles and authenticate illiterate masses with the help of planned strategic operations. To accept the efforts rather than being part of sending hatred. Therefore, the systematic world of

technologies and technical establishments require ideas of potential firmness and legitimacy. The organizational and institutional networks shall establish the domains of promoting cultural and intellectual mode of learning and achieve in it the sense of acceptance of the talent and skills of an individual irrespective of color, caste and religion.

This article is absolute in discourse margins and is devoid of the personal and feminist approaches. The overall argument is to set criteria for the utilitarian and application of the learnings learned in the academic or social spheres while the possibilities shall stimulate the functionality of Muslim women in different work places. However, this could kindle disregard and demotivation to the various other cultures too if the only reason aroused is of about the religion or culture. The given article derives further recommendations as:

It is recommended to remove the cultural barriers of Muslim women from the stereotypical society and help promote their ideas and ambitions.

To support the Muslim women in every walk of life and to establish new forums for their developments.

To provide the facilities to Muslim women for the progress of the society and to promote the established approaches to the new generations.

It is recommended to accept the existence of Muslim women as the equal citizen to the nation without mentioning degradation to certain group of ethnics.

To strengthen the actual placement of women as per the modern patterns of the society and allocate the possible shares in employments and educational sectors.

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