



## CONDITION AND EDUCATIONAL STATUS OF MUSLIM WOMEN IN INDIA

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### ABSTRACT

*Education is the biggest weapon for development of any community. Without education any community is not properly developed. If any society, any community not properly educated it will create a barrier of particular society development. If we saw Indian communities then we saw Muslim community is the lowest educated section of Indian Society. The present study aim is to find out the condition and educational status of Muslim women in Mediaeval period, British period and Post Independent period in India. Methodology of this study is the comprehensive literature survey was conducted through various online and offline secondary sources to observe the condition of Muslim women education in India and data are correlated available in order to express the findings. This present study researcher found that Muslim girls are still lagging behind in achieving the literacy status in three stages - Mediaeval period, British period and post independent period of India and the government should provide special facilities for Muslim women to receive an education so that they could contribute to the development of the country.*

**KEYWORDS:** Women education, Mediaeval period, British period, Post independent period, Condition, Educational status

### 1. INTRODUCTION

Education is the most powerful tool For Development of any society. Specifically women must have equal roles provided for progress of any society. Education is the milestone of the empowerment of women as education helps them to change their lives, response to their challenges and question their traditional roles. If women of particular community do not prosper, then the development of society is halted. Queen Rania of Jordan told that "If you educate a woman, you educate a family, if you educate a girl, you educate the future". So important to know about Muslim women education of Medieval period, British period and Post Independence India period in India.

### 2. REVIEW OF LITERATURE

A study conducted by **M. Indu Menon (1979)** entitled "Education of Muslim Women:

Tradition Versus Modernity" tried to discuss some of the major factors which are responsible for hindering educational progress of Muslim women are as such: Insistence on religious education, Early marriage, Seclusion and Absence of socially defined occupational role for women in Muslim community. The paper also described that the traditional attitude of the Muslim community is the most important reason for the low level of education among them.

A study conducted by **Laxmi Devi (2014)** entitled "Socio-Economic Development of Muslim Women: Impact of Education". The objective of this paper is to study the status of Muslim women in India, the reasons for their backwardness and its impact on socio-economic development. The author suggested that the state government need to provide special provisions for improving their participation in secondary, higher technical and professional



education so that they can contribute effectively to the socio-economic development of the nation.

### 3. IMPORTANCE OF MUSLIM WOMEN EDUCATION IN INDIA

1. To inspire the self-esteem and confidence of Muslim women.
2. Empower women by recognizing their contribution to socio-economic and political fields.
3. Raises awareness of women special rights.
4. Increasing the overall literacy rate of the country.

### 4. OBJECTIVES OF THE STUDY

1. To find out the condition of Muslim women education in Medieval period of India.
2. To find out the condition of Muslim women education in British period of India.
3. To find out the educational status of Muslim women in British period of India.
4. To find out the condition of Muslim women education in Post independent period of India.
5. To find out the educational status of Muslim women in Post independent period of India.

### 5. METHODOLOGY

By various online and offline secondary sources the comprehensive literature survey was conducted for examine the condition and educational status of Muslim women education in India and correlate the data existing in order to make known the findings.

### 6. CONDITION OF MUSLIM WOMEN EDUCATION IN MEDIAEVAL INDIA

Era of Muslim governance in India form the end of the twelfth century to the middle of the eighteenth century. Early in the reign, due to religious orthodoxy, the education of women did not progress in this era. The gradual change of mindset allows women to get education. The practice of purdah, combined with social ideas of women as primarily wives and mothers, prevented female education. Muslim women's education, consequently, was generally restricted to religious knowledge. Although Muslim girls (and boys) were educated in Maktab (primary schools), girls were completely absent from Madrasah (high schools/colleges). In Maktab, girls could get up to devesin years of education. Unless they could afford private instruction, girls' education was restricted to memorizing the Qura'n and learning Persian or Urdu (a combination of Persian and Hindi). However, in the Mughal royal family several women received private education. For example, Babar's daughter, Gulbadan Begum, author of the Humayun Namah, was the first Mughal woman to document the social realities of Mughal women. Zeb-un Nissa, Emperor Aurangzeb's eldest daughter, was an eminent

theologian and poet. Akbar established Jenna school for the education of women. In this period we see that for the most in cases, in andarmahal, there was a system of education for women. Ulema was appointed to teach at harems and teacher were appointed for fine arts education. Malabar sultan ghiasuddin appointed women teachers for women learned harem. Women Literacy rate was very low in this era.

### 7. CONDITION OF MUSLIM WOMEN EDUCATION IN BRITISH PERIOD OF INDIA

There was such system of education for Muslim women in early British period. Because of practice of purdah, after it was gradually developed effort of different individual how it was developed it by many individuals is mentioned below:

1. Hali considered about Muslim women education although he realise that it should be give at home.
2. Tahzib- un-Niswan (women reformer) it is a newspaper it was established by Mumtaz Ali and his wife mohammadi begum, which two cough the issues of female education.
3. After wood despatch recommendation we saw the government for the first time receive direct responsibility for making women literate. wood despatch recommended that
  - a. Separate School established for the purpose of provided education girls'
  - b. He wanted to enlarge women education through grant-in-aid.
4. In the Hunter Commission recommendation we saw various measures are being took to improve Muslim women education.
5. Aligarh Muslim University established by Syed Ahmad Khan as the Muhammadan Anglo-Oriental College in 1875 for training and guidance.
6. Started Heart School Susan Jahan the begum of Bhopal for Muslim girls in 1903, school name was Sultania School. In the school where 140 girls below 10 years of age in the very first year, the arrangement of transport for every girls will go to school and back to home.
7. The annual Muslim education conference sessions at Lucknow, there a Resolution was passed to establish a girl's school in Aligarh and the school was open in 1906. when the school was be getting only 6 girls in the school
8. Sakhawat Memorial Girls School in Bengal by Rokeya Sakhawat in 1911.
9. For girls education also supported Maulana Karamat Hussain in Lucknow started a girl's school in 1912.



10. The causes of women education was supported Lord Curzon and the support was reaffirmed with the government resolution of education policy (1913). Government resolution on education policy in 1913 recommended that the education of girls should be formed practical with reference to the rank they would fulfil in social existence. The educationalist realise the instant need of the correction in the curriculum in girls school.
11. The Indian women's University is Pune established by professor DK Karve in 1916 with particular am was providing educational systems suited to the special necessity of Indian women Hood.
12. Osmania University established by Mir Osman Ali Khan & Akbar Hydari in 1918 for Muslim education.
13. Jamia Millia Islamia University established by Mahmud al-Hasan, Mohammad Ali,

Jauhar Hakim, Ajmal Khan, Mukhtar Ahmed, Ansari Abdul, Majeed Khwaja, Zakir Hussain in 1920 for Muslim education.

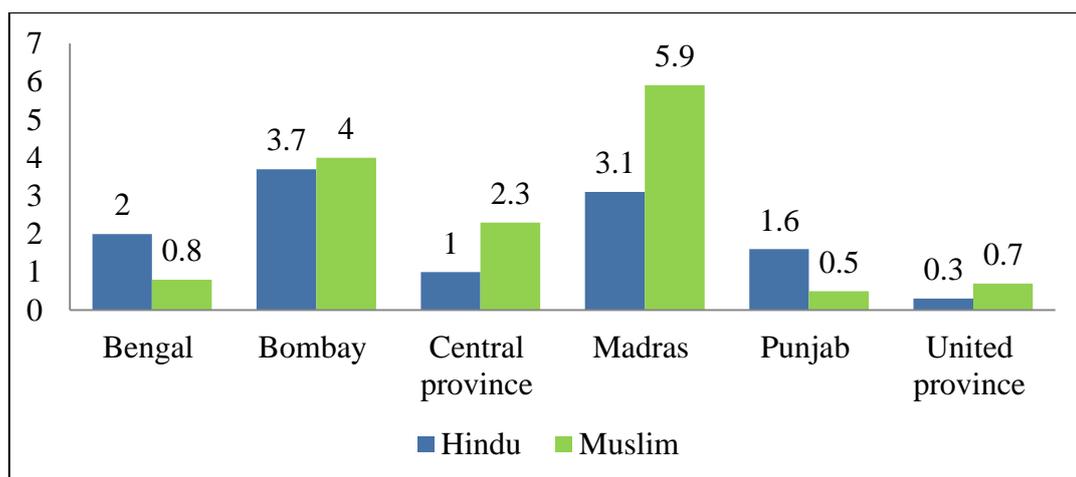
### 8. EDUCATIONAL STATUS OF MUSLIM WOMEN IN BRITISH PERIOD OF INDIA

In the late nineteenth century, only 0.86 per cent of Muslim girls were attending given schools and the matriculation examination, no Muslim girls had passed in either Bombay or Madras. According to a research study in 1901–2, only 44,695 female was secondary students in British India. This represented four out of every 100,000 Muslim girls attended the school. Enrolment amount of Muslim girls in 1902 greater than Hindu girls in three provinces, Bombay, Madras and the United Provinces, while they fall behind in Bengal and Punjab.

**Table - 1**  
**School enrolment figures for boys and girls, 1897–1902**

Sl. No.	Province	Hindu	Muslim
1	Bengal	2.0	0.8
2	Bombay	3.7	4.0
3	Central province	1.0	2.3
4	Madras	3.1	5.9
5	Punjab	1.6	0.5
6	United province	0.3	0.7

(Source: Fourth Quinquennial Review of Education, India, 1897–1902, Supdt. of Government Printing, Calcutta, 1904, pp. 308.)





**Table - 2**  
**Muslim school enrolment figures, 1919-26**

Sl. No.	Province	Year	% of Muslim female pupil of population	% of other female
1	Bombay	1916	-	-
		1926	1.4	2.1
2	Bengal	1916	1.3	1.3
		1926	1.4	1.6
3	Madras	1916	1.8	1.4
		1926	3.1	2.3

(Source: Memorandum on the Progress of Education in British India, 1916-26, Calcutta, 1927, pp. 47-59.)

**Table - 3**  
**Progress of education for Muslim and non-Muslim females**

Province	Year	% of Muslim population to total population	% of Muslim pupils to Muslim population	% of Muslim pupils to total pupil
Bengal	1932	55.2	2.3	55.4
	1937	---	3.0	55.2
Bombay	1932	8.4	2.9	19.8
	1937	--	6.9	12.4
British India	1932	24.1	2.0	26.0
	1937	--	2.5	25.6
Delhi	1932	32.2	2.6	23.3
	1937	--	3.8	25.5
Madras	1932	7.5	5.1	11.5
	1937	--	6.3	11.4
United provinces	1932	14.9	0.8	15.7
	1937	--	1.0	15.5

(Source: Review of Education, vol. 1, 1932-37, Calcutta, 1939.)

## 9. CONDITION OF MUSLIM WOMEN EDUCATION IN POST INDEPENDENT PERIOD OF INDIA

For improve Muslim women education after post independent India many comedy and commissions NGOs gave many recommendation the following recommendations are important.

- NGOs are actively participated for improvement of Muslim women education in post independent period of India.
- In the Seventh Five Year Plan, opening of 5 more community Polytechnics and Early Childhood Education Centre in the areas predominantly inhabited by educationally backward minorities.
- A number of determinations were taken in the Programme of Action for Primary, Middle, Higher Secondary, Vocational and Technical Education.
- After independent, Kashmir University established in 1948, Marathwada University established in 1958 for Muslim education, training and guidance.
- After Independence, the government of India has determined several committees

and commissions and policies to raise and emphasize the education of a girl. With consideration to the education of minorities, some of the important committees, commissions and policies are discussed below:

1. University Education Commission (1948-49) – This commission recommended that girls are provided equal opportunities same as boys. Girls have separate responsibility as a citizen of women, for this will arrangement for special education for girls.
2. Secondary Education Commission (1952-53) – Same education will provide both boys and girls. For girls study home science should be introduced.
3. National Committee on Women Education (1958-59) – The difference between men and women in education needs to be bridged as soon as possible and funds need to be allocated as required, along with an overall plan for the expansion of women's education in each state.
4. Bhakta Batsalam Committee (1963) – Social education centres will established in rural



- areas for women. Reservation of seats in training institutions for women.
- Kothari Education Commission (1964-66) – Need to make arrangement for all girls will get job, give scholarship and also arranged free hostels for every girls.
  - National Policy of Education (1986) – Focusing on those who deprived in the minority class. Focusing on girls’ education to eliminate inequality. Access to education equality of learning.
  - Programme of Action (1992) – Self-esteem and self-confidence will increase of women. Ensuring women equal participate in developing process.
  - Gopal Singh Committee identified the Muslims and Neo- Buddhists as educationally backward minorities at the national level. So, the committee recommended the particular attempt to look into the educational status of backward classes, minorities and deprived groups in the country and to bring them at level with the prop of the society.
  - The Sachar Committee realized it obligate to review and reformation the 15- point programme because of the inane in the prior programme with consideration to the

amelioration of socio-economic and educational conditions of the minority groups.

- Amitabh Committee – The new skill development and placement programme by the private sector would be encouraged under NSDC. Scholarship amount should be raised for secondary and higher secondary schooling in order to meet all related cost.

### 10. EDUCATIONAL STATUS OF MUSLIM WOMEN IN POST INDEPENDENT PERIOD OF INDIA

According to Islam, “A mother’s lap is the first school for child.” from all other communities Muslim girls and women fall behind their male counterparts and women. Among Muslims, the dropout rate is 17.6 percent; it is higher than the national average of 13.2 percent. 25 percent of Muslim children age group (6 to 14 years) they never attended school or have dropped out. Only one out of the 25 under-graduate students and one out of 50 postgraduate students is in the premier colleges of the country. In all courses the Division of Muslims is very low, specifically we say at the postgraduate level.

**Table - 4**  
**Gross enrolment ratio by religious groups (2004-2005)**

Religious groups	Higher education		Total	Graduation		Total
	Male	Female		Male	Female	
Hindu	15.19	10.86	13.13	13.07	9.32	12.29
Muslim	9.09	6.16	7.70	7.77	5.81	6.84
Christian	19.72	19.98	19.85	17.21	16.02	16.60
Sikh	10.77	14.99	12.01	9.01	12.4	10.62
Total	14.42	10.47	12.59	12.42	9.11	10.84

Source: Literacy rates among the religious communities in India according to the census 2011

In the above table no. 4 saw that GER in higher education Muslim male (9.09) and female (6.16) students fall behind then the other community.

GER in graduation we saw Muslim male (7.77) and female (5.81) students are fall behind then the other community.

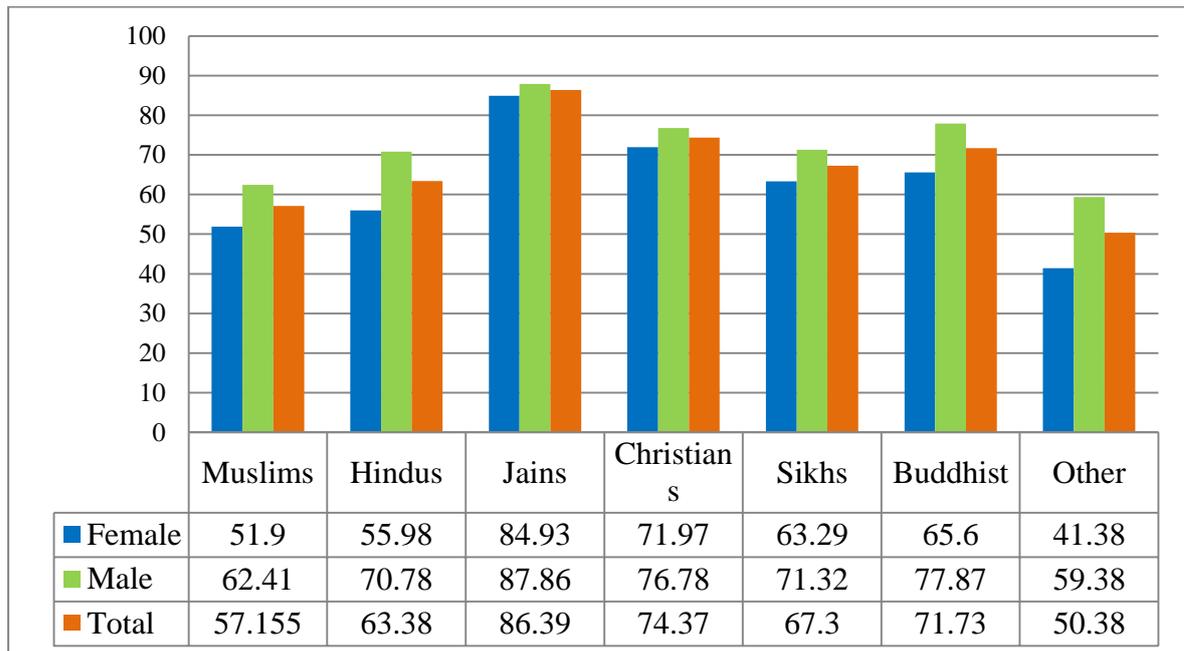
**Table-5**  
**Literacy Rate among Religious Communities: (in % age)**

Religious community	Female	Male	Total
Muslims	51.9	62.41	57.155
Hindus	55.98	70.78	63.38
Jains	84.93	87.86	86.39
Christians	71.97	76.78	74.37
Sikhs	63.29	71.32	67.30
Buddhist	65.6	77.87	71.73
Other	41.38	59.38	50.38

Source: Literacy rates among the religious communities in India according to the census 2011

In the above table no. 5 saw that Muslim female literacy rate 51.9% and male 62.41%, as per the table Muslim female and male literacy

rate percentage lower than the other communities. So, Muslim women education need to improvement.



## 11. SUGGESTIONS

1. Muslim girls' literacy rate very low, so need to improvement.
2. Properly implement recommendation of various commission and committees in the field of education.
3. Need to awareness about women education though Imam, NGOs, mass media, local administration etc.
4. Scholarship should be provided to encourage Muslim women in education.
5. The safety and security of Muslim women in the society should be emphasized so that they can go out of the house and go to educational institutions for education.
6. Free hostels should be arranged for Muslim women to stay.
7. There is some religious orthodoxy in Muslim society which prevents Muslim women from going out of the house. These obstacles need to be removed and also need to be encouraged to study.
8. More and more Madrasah's need to be set up so that Muslim women can get an education.
9. The number of seats in higher education for Muslim women needs to be increased and seats need to be reserved.
10. Muslim women need to prevent child marriage and encourage education.

## 12. CONCLUSION

To sum up we can say that, three stages – Mediaeval period, British period and Post independent period Muslim girls, in particular, are

still lagging behind in achieving the literacy status. However, it can be said that, from the previous situation in different aspects of education like educational thought, literacy rate, number of school etc was develops. Muslim women participation for social prejudices is too low then we can saw that Muslim women to be left behind in the education sector form other community. At present, the participation of Muslim women in education has increased but the rate has not increase. Therefore, the government should provide special facilities for Muslim women to receive an education so that they could contribute to the development of the country.

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