

Stamp Down And Social Obstruction Of Power Against Muslim Women And Barrier To Education Of Zealots

Md Manzar Reza*

*Research Scholar, PhD English RKDF University, Ranchi Mob: 7797806084
Email: manzarreza0301@gmail.com

***Corresponding Author: - Md Manzar Reza**

*Research Scholar, PhD English RKDF University, Ranchi Mob: 7797806084
Email: manzarreza0301@gmail.com

Abstract:

Muslims hold the view that Islam is not limited to certain doctrines, practices, or ceremonies. Instead, it covers every aspect of how people behave. Islam stands out among the world's active faiths because of this. Islam asserts that since it is all-encompassing, a way of life, and a thriving civilization, it has the power to improve people's lives and teach them how to live honorably regardless of gender discrimination on both an individual and societal level. The Islamic focus on education or information acquisition is a key factor in the incentive to acquire an exceptional and ideal character. The clearest examples of the Islamic attitude to education come from the first revelation (96:1–5) and the well-known prophetic adage, "The obtaining of knowledge is a responsibility upon every Muslim" (Ibn Majah). Similar to the previous example, there are several instances when acquiring knowledge has been equally encouraged and advocated for both men and women, without regard to gender. In addition to males, women were encouraged to pursue knowledge during the time of the Prophet, according to both the holy text and Islamic history, and many of their female companions achieved greatness in a variety of fields, including the sciences of the Quran, Hadith, Fiqh, medicine, and poetry. Despite this, there is a conspicuous and spreading myth in modern society that Islam forbids women from pursuing higher education possibilities by encouraging gender prejudice.

The present study is a modest attempt to comprehend the societal restrictions on Muslim women's authority and the barriers to their education in this setting. The presentation will also emphasize the outstanding accomplishments of women in the area of education with the use of historical data. The study will also look at the obstacles and causes that discourage women from going to school, and then it will make some suggestions.

Keywords: Muslim women, Lack of Islamic knowledge, barriers of Education, Restriction of Muslim Society.

1. INTRODUCTION

The Muslim world is plagued with a number of social and political barriers that prevent Muslim women from having access to education and other resources. Women in many Muslim-majority countries face discrimination and gender-based violence as a result of strict gender roles and social expectations. Moreover, many Muslim-majority countries have adopted a conservative interpretation of Islamic law, which can be used to further restrict women's rights (Sultana 2014).

In addition to this, the rise of Islamic fundamentalism has seen a rise in the number of zealots who actively seek to prevent women from receiving an education. These zealots are often supported, either directly or indirectly, by the government, and use fear and intimidation tactics to prevent women from accessing education and other opportunities.

The consequences of this stamp down on education and social obstruction of power against Muslim women are far-reaching. Women who do not receive an education are more likely to remain in

poverty, suffer from poor health, and are more likely to face violence and abuse. The lack of access to education also has a negative effect on the economic development of Muslim-majority countries (Sahadat 1997).

It is therefore essential that governments and international organizations take steps to ensure that all Muslim women have access to education and other resources. This should include providing access to quality education for Muslim girls, and addressing the gender-based discrimination that continues to prevent Muslim women from accessing education and other opportunities. Such measures will not only improve the lives of Muslim women, but will also play a role in promoting economic growth and development in Muslim-majority countries saving access to education and other resources. Women in many Muslim-majority countries face discrimination and gender-based violence as a result of strict gender roles and social expectations. Moreover, many Muslim-majority countries have adopted a conservative interpretation of Islamic law, which can be used to further restrict women's rights.

2. IMPORTANCE OF WOMEN EDUCATION:

"A mother's lap is the first classroom for a kid," says Islam.

Despite the government of India's key campaign slogan, "Education for all," we still have the lowest female literacy percentage in Asia. Being a need for growth and a fundamental human right, education for girls and women is a matter of great national importance. Indian women and girls have experienced several forms of societal discrimination, including in the classroom. They are said to be the most underprivileged and impoverished group in India. Parents, particularly those from lower social classes, send their boy to school but not their daughter. Particularly Muslim women continue to be oppressed by the community's traditional social structure (Raudlotul and Mohd 2013).

Napoleon said that without women who are untrained and ignorant, growth for the nation is impossible. Around half of the population will be uneducated if the ladies in my nation are not. A key component of empowering women is education. In addition to encouraging their female children's education, educated women are better able to guide their whole family. Education frees women from ignorance, boosts self-esteem, enables them to take charge of their life, and helps in directing the development of their families. The foundation of every community is its women. No nation or culture can deny the importance of women. A well-educated woman may contribute to the dismantling of social conventions, superstitions, and conventional views. A well-educated woman may be a better mother, citizen, and human being overall. Give me educated moms, and I'll give you educated countries, as Napoleon famously remarked. As a result, a number of initiatives were used to promote women's education as a crucial component of the nation's intended socioeconomic growth.

3. LITERATURE REVIEW

Revolting against the patriarchal mindset and the programming of society, many writers have raised voice against it. Among a variety of movements that were started by the oppressed for their self-assertion in the history of human life in different periods one is the „Feminism“ or „Womenism“ . Feminism is a social, intellectual and political movement that recognizes the fact of women's oppression and raises voice against it. It aims to emancipate women from oppression, inequality and patriarchal social attitudes . As a result, it struggles for establishing equal political, economic and social rights for women without any gender biasness. Some feminists and scholars like Chafetz and Dwarkin, Pateman and Walker have divided the feminist movement for the rights of women as occurring in three waves. First- wave feminism lasted from 1848 to 1920s; it primarily advocated that women are human beings so they should not be treated as property.

Second-wave feminism lasted from early 1960 to late 1980s focusing on total gender equality in social, political, economical and legal spheres.

Lastly, third wave feminism started in 1990s and is continuing today attempts to solve the problems and issues faced by a woman in different societies and in different fields of life, not just the problems faced by white, middle-class women as the first two waves did. Different feminists persistently have tried to explicate the origin and the causes of the women's oppression. Some of the feminist like Marx, Engels and Beauvoir opine that institution of monogamy and nuclear family system where man possesses a dominant position are the root cause of the oppression and exploitation of women. They assert that women's oppression rose at a particular stage of social development and was institutionalized through a particular form of the patriarchal family. Moreover, woman's oppression is social, not biologically exerted on her.

Woman Empowerment with Reference stated that woman faces social, sexual and gender violence throughout her life in dominant society. According to this article of the feudal lords by Tehmina Durrani in Pakistani women suffer from more harassment by the hands of Feudal. Domestic's violence, women are exposed to physical abuse, marital rape, psychological torture, and threats of violence in their families.

Gender based Violence occurs due to the lower ranking of women in society. The intensity and frequency of wife beating varies from sociopolitical conditions and cultural norms. women are just the tool of sex and pleasure, Mishra (2006) argues about feminism, that status of woman should not be guided by the patriarchal norms of society.

The US Equal Employment Opportunity Commission (EEOC, 2014) defined that to harass a person just because of his gender is illegal. used to show this plight is unpleasant to many. Women are considered as margins in male dominant society.

Brutality and gender-based violation is a root cause of self-identity conflict among Asian woman Tehmina Durrani's In feudal society, women can have no individual status except to be a property of male. woman have no place as an individual. (Zaidi & Qureshi, 2013).

In an article, A Study of Female Figure in Bapsi Sidhwa's „The Pakistani Bride“ and Tehmina Durrani's „My Feudal Lord“ by Swati Srivastava and Avneesh Kumar Singh (2015), She has enlightened the turbulent lives of many women from dark and distorted social norms along with the revelation of her own pathetic condition. This is the view of feminists that such bases are the pioneer of patriarchy or male-dominated system “whereby the half of the populace which is female is controlled by that half which is male” (Millett, p.34).

4. ACHIEVEMENTS OF WOMEN IN THE FIELD OF EDUCATION

Only people's ability and devotion to their profession and education influence educational achievement. They need access to chances to grow. Muslim girls and women fell behind their male counterparts in education and ability. Muslim girls and women's education cannot be examined in isolation from India's women's rights movement. The differences between rural and urban places, regions, and groups, as well as poverty and backwardness, are considered to make education difficult. Education has long been considered crucial to overcoming backwardness in every community. Muslim women's academic achievement may improve due to measures done(Rahman 1994).

Integrated Child Development Services (ICDS) promotes healthy growth and development in poor, impoverished, and marginalized children and pregnant mothers. This strategy gives members educational and nutritional resources. We will help underrepresented communities by establishing a certain percentage of ICDS projects and centers in these areas.

School access has improved. Some municipalities have opened elementary schools to all youngsters. The Sarva Shiksha Abhiyan, Kasturba Gandhi Balika Vidyalaya Plan, and other government projects helped create elementary schools(Nawar n.d.).

Urdu-teaching resources have increased. The federal government will assist elementary and upper primary schools hire Urdu language teachers to address the needs of at least one fourth of the population. Learning Urdu will increase population diversity. Teachers need more time and resources to learn about religion (Muslims on Education, 2000).

Update madrasa education promptly. The Central Plan Scheme of Area Intensive and Madrasa Modernisation Project will be strengthened and implemented effectively. Muslim educational materials may help mainstream schooling. These tools might assist teach citizenship to non-Muslim children and Islam to Muslim youngsters who have been withdrawn from obligatory worship sessions.

Academically gifted underrepresented kids received scholarships. Minority students will get pre- and post-matriculation scholarships. It is crucial to ensure that economically disadvantaged students from underrepresented groups who demonstrate academic potential may continue their education.

The Maulana Azad Education Foundation must build educational infrastructure to achieve educational aims (MAEF). The Minority Advancement and Education Fund (MAEF) needs all the government's cooperation to promote education among educationally disadvantaged minorities(Mubarokah, Hasanah, and Mahmudah 2021).

5. The requirements for Muslim women's education

Muslim communities are undecided about excellent culture in schooling. Muslim girls drop out of school first when things become tough because they regard education the least. The following categories have been used to describe necessary practices to create educational awareness and a good school climate:

Education must treat everyone equally and without discrimination. Schools host several competitions and events. Muslim women must have equal participation and access. Schoolchildren shouldn't feel abandoned or ostracized. Tolerance and respect are crucial.

Principals, teachers, and staff are required to provide a welcoming, friendly, and accessible classroom. Instructors that know their subjects are good teachers, kind, and helpful. These attitudes and behaviors help kids learn and reduce absenteeism. Senior and experienced teachers must regard their students and others as family and community members to promote empathy and give suitable solutions(Mir-Hosseini 2006).

Some kids have learning disabilities. These factors have boosted Muslim female dropouts. Instructors must understand students' difficulties to explain concepts and assist them solve them. Professors should organize tutorials to assist students grasp complicated concepts. Muslim girls need help from teachers and classmates to learn in school.

Instructors should teach students to be friendly and approachable to their peers. Muslim students may clash with classmates. They don't like them, therefore conflicts develop. Schools and colleges should be conflict-free and pleasant. Establishing norms and procedures in schools and classrooms helps youngsters behave well.

Educational institutions need rules and regulations. Equal opportunity should be the basic standard. Muslim girls shouldn't feel unwelcome at school. It's important to foster an open, trusting

relationship between instructors and students that honors professors and student concerns. When they complain to teachers, Muslim females should help identify answers(Kamali 2011).

Staff and teachers must create suitable conditions for Muslim women's education. They must collaborate to create the curriculum and teaching techniques. Well-organized curriculum, instructional methods, textbooks, technology, infrastructure, and other resources support learning. Muslim women may have problems learning English, thus they should be helped.

Participation in local community groups helps detect and resolve issues like student conduct. Muslim girls and all students should understand the importance of classroom discipline and decorum. increasing minority ethnic governors. Schools are keen to try new approaches like aiming high or similar methods to boost minority ethnic group academic performance(Jahanghiri and Bighash 2021).

The schools prioritized staff development to understand and solve mixed- and mono-ethnicity achievement issues. Schools provide learning opportunities that are available to parents' suggestions and ideas to assist them meet their children's educational requirements. Parent- teacher conferences discuss children's growth. They prioritize healthy child development.

6. BARRIERS TO WOMEN EDUCATION

In the Quran and the Hadith, women's education is strongly promoted and supported by historical evidence, as was already stated. Yet, both outside and within the Muslim world, there is misunderstanding about this topic. There are many articles in the West that discuss Muslim backwardness and, in a way, blame Islamic teachings for what is untrue. Moreover, some Muslim academics have misconstrued Islamic scriptures to support gender inequality in education by interpreting them to support patriarchy and customary regulations regarding women's education. These western literature and incorrect interpretations of the Islamic teachings have led to the false belief that Islam encourages gender prejudice and limits women's access to education, which is not the case(Hashim n.d.).

The following suggestions are offered after an effort is made in this study to identify the potential causes and hindrances that prevent women from pursuing higher education:

7. ECONOMIC BACKWARDNESS

Poor parents now have a significant issue in paying for the pricey kind of education because of the economic backwardness of Muslim nations, especially in Asia and Africa. According to Eliza Johannes, in Sub-Saharan African nations, the cost of the Western form of education prevents poor families from enrolling their children in schools. In contrast, earlier in history, enrollment was significant due to the availability of a low-cost traditional African and Islamic system of education. Mohammad Saiful Islam also notes that in Bangladesh, women's access to education is hampered by poverty(Dutta 2016).

8. PATRIARCHAL OUTLOOK OF SOCIETY

Since boys are valued more than girls in a culture where males predominate, poverty only has an impact on women's education. Eliza Johannes adds that teaching a boy is more crucial since he will likely be the future head of his home, his community, or both, and will thus support his family. Doctoral student Sumaira T. Khan at the University of Iowa in the United States notes that patriarchy, rather than Religion, imposes a significant impediment to girls' education in Muslim nations. Also, it is a common belief in many countries that females' psychological aptitude and ability is inherently lower than boys', making them less deserving of financial support for their education(Datta 2009).

9. CUSTOMARY LAWS VS SHARIAH LAWS

The customary laws, which are more strong and active in different Muslim communities, are the interpretations of many different cultural traditions that may be found in the social context or in the constitutions of different Muslim nations. The different Shariah regulations pertaining to women's rights have so been buried behind their trash. According to Esposito, there is a fundamental gap between what is recommended in holy literature and what is actually performed in Muslim nations all over the globe. Because of this, the federal Shariah court in Pakistan ordered the president to revise the Muslim Family Laws Act of 1961 in January 2000 in order to bring the laws into compliance with Islamic tenets. Also, the extreme attitudes of certain Muslim groups misunderstand the numerous Islamic precepts

respecting women under the influences of these customary norms in patriarchal civilizations. resulting in certain false beliefs about women who wear the hijab, higher education, careers, etc. The most terrible aspect, according to the All India Muslim Personal Law Council, is how joyfully Muslim women have accepted it (Barnansyah 2020).

10. ISLAMOPHOBIA AND STRICT SECULAR APPROACH TO EDUCATION

Islamophobia or a rigid secular approach to education prevent Muslims from having their religious identity acknowledged, despite the fact that the contemporary and Western approach to education may be inclusive. As a result, it has been discovered that Muslim girls and women over the world are deterred from attending school by the curriculum, uniforms, and marginalization of spirituality (Badawi 1979).

11. STRATEGIES TO INCREASE MUSLIM GIRLS' SCHOOL ATTENDANCE

Girls and women face more disadvantages inside Muslim communities than do males. Investigating ways to increase the enrollment of Muslim females in schools is crucial: (Abidi, 2015).

It is important to correctly identify the obstacles that Muslim females face while pursuing their education. They may include early marriage, parental and familial rejection of study, beliefs that females should only perform domestic duties and are unsuitable for education and career prospects, and so on. These issues shouldn't cause girls' education to be hindered in any way.

Muslim females drop out of school at a significant rate. Financial issues, difficulty getting to school, transportation issues, difficulty understanding the curriculum and teaching strategies, a lack of infrastructure in the schools, difficulty forging friendly relationships with teachers and students from other communities, and a lack of other facilities are the main factors that cause girls to drop out of school. Other factors include a lack of other facilities. Thus, steps should be taken to ensure that these issues are resolved and that Muslim females become motivated to pursue an education (Avivah 2021).

The data must be made accessible to the public and used by activists, groups, and policymakers. Such data would have to be comparative, qualitative, and quantitative. Quantitative data would provide the figures and quantitative information, qualitative data would provide information based on traits and facts, and comparative data would provide information allowing for a comparison of Muslim and other community situations. Policies and procedures should be created to ensure fairness and justice on the basis of this sort of information.

It is crucial that there be no kind of discrimination in schools or other institutions based on socioeconomic status, gender, ethnicity, caste, creed, or religion. To ensure that everyone has the same opportunity, emphasis should be placed on data collection based on these variables. It is essential that resources be allocated properly in Muslim communities so that they may address any kind of deprivations they may be going through. Equal chances and a fair distribution of resources would both play a significant role in promoting personal empowerment (Allarahamali 2022).

To be accepted by the Muslim community, development plans must also be deeply rooted in ethnicity. For instance, mandatory co-education after a certain grade or anti-Muslim or Hindu biases in textbooks can pose a significant obstacle to the education of Muslims, especially Muslim females. Some topics need careful discussion and handling. It is important to ensure that all hurdles are correctly recognized since Muslim girls may feel exposed and uneasy about some concerns, which prove to be obstacles to their pursuit of education.

Each organization or educational institution must have the functions of planning, organizing, directing, controlling, managing, and administrating. When a plan is put into action or an activity or event is to be planned, students are sometimes also urged to contribute their thoughts and comments. Muslim females should also be encouraged to participate and be able to provide comments. It is crucial to ensure Muslim females and other oppressed groups participate in the design and execution of development initiatives. They need to help with task organization and other activities.

It is crucial to have support and encouragement from family members, particularly parents, in order to pursue educational goals and skill development. Parents may dissuade their daughters from going to school in Muslim communities. They may complete their secondary education, but are discouraged from continuing their education after that because of things like marriage, family problems, housework, and other obligations. Thus, it is essential to encourage parents to appreciate the importance of girls' education. The Muslim community needs to make Islamic Ulema more aware of the necessity to mobilize parents for their daughters' education. so that they might use their works and speeches to help and inspire the public(al-Hibri 2000).

The many issues that Muslim females face at educational institutions need to be addressed, and solutions should be developed. It is crucial to create development in the socio-economic position of Muslim girls and minorities in order to enhance their educational level. It is crucial to ensure that Muslim communities, women, and girls are informed of their legal and constitutional rights in addition to providing them with education. It is crucial to make an effort to educate Muslim communities about the value of education. Education completion would aid in the development of empowerment and self-sufficiency(Al-Hibri 1997).

12. CONCLUSION:

The studies suggest that Islam strongly encourages women to learn and that the obstacles that have been put up have nothing to do with Islam. To improve women's education, consider these:

- i. The government should enhance financial and real spending on women's education without compromising their political interest in following the people.
- ii. NGO's, Ulama, media, and others should promote women's education based on the Quran and Hadith.
- iii. Muslim nations must amend their constitutions to protect women's rights.
- iv. Muslim religious identity should be acknowledged by revising educational policies influenced by Islam phobia or extreme secularism.
- v. Women's madrasa education (Banat Madrasa) should be developed to teach women about their rights and other concerns including marriage, divorce, inheritance, and more in accordance with Islamic principles. So, they will be able to identify these Shariah violations, ending religious exploitation.
- vi. The government should help Banat Madrasas improve and adapt to the current curriculum. The government should use them to empower women and social transformation as parents feel safe enrolling their daughters in them.

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