REVIEW ON EDUCATED MUSLIM WOMEN WITH SPECIAL REFERENCE TO EMPOWERMENT

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Abstract:
In the household and in society, women are essential. The same is true for Muslim women. The mentioned studies, however, demonstrate the appalling situation that Muslim women face in society, the economy, education, and other areas.The issue of women's education is even more relevant and urgent for the Muslim community as a whole because of how educationally underdeveloped the Muslim women.Some of the publications and articles discussed the conflicting developments and trends among Muslim women. Islam does not constrain or restrict its space to a specific gender in the area of education, but this is not always easy. The idea is used by conservative male leaders in Muslim nations to justify their attempts to regulate women and defend their political and patriarchal advantages. This article highlights about the review on educated muslims women with special reference to empowerment.

Keywords: Educated, Muslim, Women, Empowerment

INTRODUCTION:

A written summary of books, journal articles, and other published and unpublished documents that describes the past and present level of knowledge on a specific research topic is known as a "literature review." It could be an independent document or a component of a research thesis. The ability required is the same even if the second of these sorts of literature reviews is shorter than what is anticipated for a thesis. Its purpose is to inform the reader of the most recent research on a subject and serve as a foundation for other objectives, such as the topic of a study. It could be an independent document or a component of a research thesis. The second of these two sorts of literature reviews are shorter than what is anticipated for a thesis, but the skills necessary remain the same. Its purpose is to update the reader on the most recent research on a subject and lay the groundwork for other objectives, such as establishing the case for additional study in a particular area.A good review may also include additional information gleaned from government records, publications, workshop activities, and conference papers. The written portion of a research plan or report that examines the updated materials is also referred to as a review of related literature. Abstracts, reviews, monographs, dissertations, other research reports, and electronic media can all be considered among these materials.

The writers make the argument that one of the causes of Muslim females' poor advancement is the absence of facilities for segregated female schools and universities within a reasonable driving distance. The parents' ignorance is, nevertheless, the main cause. The parents believe that investing time and money in a girl's education is a waste of time because she will eventually get married and her degree will help the husband. They don't realise that she might require their schooling in the future. Many of them favour educating boys because they anticipate their kids will help them in their old age. Others simply assume that boys are better at using their intelligence than girls, despite the fact that this assumption has been repeatedly disproven. Due to widespread ignorance of the genuine Islamic system and media distortion of the Islamic way of life, the position of women in Islam has been misconstrued. Many authors claim that finding a fresh strategy to get beyond the situation's shortcomings and constraints is what's needed right now. Islamic law outlines the rights of Muslim women, but owing to ignorance or a lack of knowledge, they are unable to take advantage of all of their chances.

REVIEW OF LITERATURE:

According to Samier and ElKaleh (2021), the paper develops a culturally appropriate model for Muslim women's empowerment in management and leadership roles that takes into account sustainability goals of high-quality education, gender equality, economic growth, and reducing inequalities, as well as regional and cultural differences from Western women's empowerment models. Two forms of evidence for women's empowerment are used to start the model-building process: first, the recognition of women's empowerment in the Qur'an and Sunnah; and second, the historical-biographical record, notably in the early Islamic period, which partially leans on hermeneutics. A comprehensive model of Muslim women's empowerment can then be created by combining four different approaches: Bourdieu's theory of social, cultural, and intellectual capital; the multiple modernities theory, which acknowledges societal diversity; cultural security justifications for the preservation of cultures; and postcolonial critiques, which promote diversity through decolonizing. The core claim of this essay is that sustainability objectives

cannot be met without a model that takes into account the social, cultural, and political context in which women are educated and employed. A multifaceted and multilevel paradigm is put forth in the paper's concluding part as advice for empowering Muslim women in management and leadership roles. The development of the model is partially based on the psychological cultural model developed by Côté and Levine, which recognises numerous levels and aspects of identity, role, and social institution building. This article adds to the body of existing material by putting forth a theoretical framework and a multifaceted model that can guide and mould the empowerment of Muslim women in management and leadership positions in many countries. [1]

According to Osmani NM et al. (2020), the majority of Orthodox Muslim scholars think that women should not hold positions of authority or the highest public office in a country. Many scholars take an even more constrictive stance on the question of whether women are prohibited from holding important positions by the Qur'an and Prophetic traditions (ahadith), or whether this restriction is primarily caused by sociocultural and economic factors in a culture. The Prophet's wives (nisa an-nabiyy) are urged by the Qur'an to be quiet in their homes and refrain from making grand shows akin to those of prehistoric ignorance (33:33). According to the Qur'an (4:34), men are said to be the caretakers and guardians of women (qawwamun). The Prophet (S) is claimed to have remarked, "Never will succeed such a people as lets its affairs be carried out by a woman" (Sahih al-Bukhari, 4425; Sunan of An-Nasai, 8/227), which is the only Prophetic tradition addressing women in leadership. However, the Qur'an also states that both men and women who are believers are each other's guardians (awliya') (9:71). Additionally, as the Queen of Sheba is praised in the Qur'an for her just rule, eminent scholars like Imam Abu Hanifa, Imam al-Tabari, and Ibn Hazm are in favour of women being able to hold the highest judicial post. Ibn Hazm claims that there is no theoretical restriction on women performing prophetic duties. Naturally, if they were prophets, they would also be in positions of leadership, as prophets are those positions. These topics are explored and examined in this chapter primarily through an analysis of Qur'anic verses, Prophetic traditions, the legacy of the Rightly-Guided Caliphs, and Muslim jurists' decisions. In the modern day, the problem of leadership is inextricably linked to the desire for women's empowerment. In order to comprehend how and why the Prophet (S) would have made the claims made in the hadith that is being quoted, this chapter will assess the reliability of the hadith and look at its context. This perspective is essential to understand the realities of today because many Muslim women have successfully led their countries by occupying the highest positions. In light of the Qur'an, Sunnah, and legal discourse, this presentation aims to clarify what Muslim women's actual political standing should be today. According to Islamic beliefs, how the leadership issue is resolved will have a big impact on how much women are able to achieve. [2]

According to the 2011 census, women make up 48.2% of India's overall population, according to Salam N (2019). We are aware of the tight connection between the objectives of human development and the advancement of women in our nation. Women's empowerment is given top priority in the Indian economy in order to ensure its long-term growth. Women are an important part of every nation's human resource pool. Since independence, women's empowerment has been acknowledged as the main problem. Today's global topic is women's empowerment in the twenty-first century. Even while many women in our nation are taking control of their lives, certain Muslim women in our nation continue to lag behind in terms of education and development. In our country, Muslim women have consistently been socially and economically backward. Their limited educational engagement serves as a barrier to the realisation of the ideal of universal education. Due to their subpar economic circumstances and superstition, Indian Muslim women lag far behind in attaining literacy status. According to the Indian Constitution, minorities have the right to equal opportunity, religious freedom, and protection of their interests. Even with all the facilities, Muslim women and girls still fall behind in every area and are denied all opportunities, particularly in the state of West Bengal. When discussing Muslim women's rights and progress, one of the key issues is Muslim women's empowerment. In particular, the Murshidabad district is highlighted in this study along with the educational advancement and empowerment of Muslim women in West Bengal. [3]

According to Verma S (2019), Muslims have a significant role in Indian society. They are this country's largest minority. Muslims made up 13.4% of India's overall population in 2011, with the bulk living in Lakshadweep and Jammu & Kashmir. The empowerment of women is a current concern for emerging nations like India. It is believed that a number of reasons, including the "invisible" function and the "marginal" social position of women in Muslim society dynamics, have contributed to the growth of Muslim society experiencing a setback. Within the greatest Muslim minority, the rate of women's emancipation is in peril. Muslim women's lack of social possibilities is a serious problem that requires swift action. This essay aims to provide a theoretical examination of the situation of women in Islam as supported by the Quran and Hadith, as well as a comparison of Muslim women's living conditions in India and other Muslim-majority nations such as Turkey, Iran, Saudi Arabia, and Afghanistan. The socioeconomic status of Muslim women in India is examined in light of personal law, and the constitutional viability of personal law is examined. It comes to the conclusion that Muslim women, who are still a minority, are nevertheless required to lead a solitary and submissive life. According to the Sachar Committee report, Muslim

women are among the least educated, economically vulnerable, and politically marginalised groups in the nation. Even though the Supreme Court of India ruled in Shah Bano's case that secular law applied to Muslims, personal law continues to flout constitutional prohibitions on equality and anti-discrimination. It is essential that both the state and Islamic fundamentalists wake up and make serious efforts to integrate Muslim women into society by properly enforcing the many laws and programmes designed for them. [4]

According to Sanu, Md. (2018), the article examines the empowerment of Muslim women in India in comparison to their male counterparts and women from the other major five religious communities—Hindus, Christians, Sikhs, Buddhists, and Jains—as well as women overall. The National Family Health Survey-4 (NFHS-4), the 2011 All India Census Report, and statistical reports from the Election Commission of India are the primary secondary sources of data used in this study. These data sets are used to measure the various dimensions of women's empowerment using a variety of variables, including participation in household decision-making, freedom of movement outside the home, political participation, access to education, and meaningful employment. No matter how empowerment is measured, be it in terms of the indicators of the evidence, sources, or context for empowerment, the study's findings show that Muslim women in India are generally underpowered and have a lower status than men and women from other communities. The survey shows that among all the major communities in India, Muslims have the largest gender disparity in terms of educational achievement and access to jobs. According to data on domestic decision-making and freedom of mobility, Muslim women are among the least empowered and most marginalised groups in society, both as women and as members of a minority group that is both economically and religiously conservative. The study comes to the conclusion that raising the educational level of Muslim women would have a direct impact on their socioeconomic and political standing, but progress in this direction is highly dependent on public perceptions of gender equality. [5]

According to Natural Policy for the Empowerment of Muslim Women in India 2001, according to Unissa I (2018). The article discusses the responsibility of educators in educating Indian Muslim women, as well as the special steps that need to be implemented to end prejudice against them. The majority of women are unaware of the obligations Islam places on them as members of its religion. to foster an understanding of their position. Security equality and the national constitution of India are their rights. Curricula for backward and scheduled caste Indian Muslims should be developed at all levels of education. Indian Muslims are socially and economically backward. This is a significant issue that should be resolved with the government's 2001 introduction of the natural policy for their up-left menu. [6]

According to Salam N. (2018), the word "woman" is a manifestation and a creation that denotes itself in numerous forms, roles, and expressions. A woman both creates a new generation and transforms the entire civilization. Sadly, in this patriarchal society, women have long been socially and economically marginalized. In India, the Muslim community is the largest minority. Muslim women still live in darkness in our country. We are aware that the Indian Constitution has made great efforts to ensure that Muslims and other minority populations in India have equal access to educational opportunities and socioeconomic standing. However, Muslim women feel that they are denied this benefit and still lag behind other minority and majority groups in many facets of life. The sole essential condition for empowering women in Muslim society is education. To create an egalitarian human society, women must have equality and be empowered. One of the key issues when addressing human rights and development is empowerment. In order to end the male dominance of society and assert their equal rights, women must be empowered socially, economically, educationally, and politically. The function of education as a tool for empowering Muslim women in our nation will be covered in this essay. [7]

Imtiaz N. (2017) noted that despite the fact that women's empowerment has been discussed for more than two decades, the situation has not considerably improved to this point due to how people view women and how women view themselves. It is crucial to note that, for everyone, regardless of gender differences, a sense of empowerment is the most significant phenomenon that has ever been. Without this feeling, nothing can be done with assurance and effectiveness. The understanding of the significance of empowerment, especially for women, led to the current empirical investigation. For this study, 200 women were selected, 100 of whom were working women and 100 of whom were not. The current author created a questionnaire for this aim that included 25 items that measured 25 different aspects of women's empowerment, including family, educational, financial, social, and psychological empowerment. The questionnaire was given to the selected sample after being tested for validity and reliability. The findings of this survey unmistakably demonstrated that working women felt and experienced greater levels of empowerment than non-working women on the majority of these variables. The results have been interpreted in light of the sociocultural context in which modern Muslim women in India currently live. [8]

According to Kumar JP (2018), Muslim women—who make up roughly 12.16 percent of the state's population and 48.24 percent of all Muslims in West Bengal—can never be disregarded in any aspect of life. However, the majority of them continue to be behind in terms of education, society, politics, and culture. Through the establishment of

more madrasah institutions, the modernization of madrasah curriculum based on science and technology, the establishment of more madrasah institutions, the creation of special opportunities for Muslim women under the West Bengal Council, the attractive educational stipend/scholarship for Muslim girl students, and various other means, the education of Muslim women may be improved. A survey has been conducted to learn Muslim women's perspectives on the causes of Muslim women in West Bengal's educational underachievement. The report also discusses several strategies for addressing awareness-related obstacles to bettering Muslim women's educational opportunities in West Bengal. [9]

According to Kar NB and Ghosh BH (2017), Muslim women frequently experience both gender inequality and being a poor minority within the Muslim community. Due to pressure from the community and their low educational standing, Muslim women are at a double disadvantage. Their daily activities and movements in public are constantly monitored and controlled. Education is essential for human survival in the modern, technologically-driven world of knowledge and business. Low levels of literacy and education hinder national development and result in violations of both human and religious community rights. Additionally, increased literacy rates result in social change, cultural advancement, and economic growth. In order to address the low level of socioeconomic development of the Muslim community in West Bengal, the current study examines the reciprocal relationship between literacy and socioeconomic determinants. Additionally, an analysis of the empowerment of Muslim women in three chosen villages of the District of North 24-Parganas is presented. The study ends with recommendations for improving Muslim literacy, which is the best way to lessen the socioeconomic development gaps across groups now present in West Bengal. [10]

According to Cherayi S. and Jose J.P. (2016), we created a conceptual framework for social inclusion that is generated by empowerment. According to this paradigm, women's advancement in the social, economic, psychological, and political realms will increase their social inclusion and ease their access to institutions of justice. We gathered 300 rural Muslim women using a multi-stage cluster sampling approach. The model's core ideas were measured using standardised scales. To check the data-model fit, we performed descriptive analysis and structural equation modelling. Women's political empowerment (=.169; p 0.01), household decision-making (=.211; p 0.001), and personal autonomy (=.221; p 0.001) all exhibited substantial partial effects on social inclusion. Political empowerment (=.303; p 0.001) and domestic consultation (=.152; p 0.05) have both had a substantial partial effect on access to justice institutions. Model fit indexes with GFI = 0.999, AGFI = 0.996, and RMSEA = 0.000 displayed excellent overall model fits. According to the study's findings, women's empowerment in the social, political, familial, personal, and economic spheres considerably increased their social inclusion and access to institutions of justice. [11]

According to Siddiqui MS (2016), women make up half of the population, and without their advancement, regardless of caste, creed, or religion, the advancement and socioeconomic success of the country are impossible. The fundamental challenges of security, dignity, and the empowerment of women are the same in nearly every state in a vast country like India, despite significant differences in local culture, faith, religion, customs, and costumes. Only the size of the issue and how serious it is addressed in light of state-specific socio-political and economic circumstances make a difference. The status of Muslim women in West Bengal is still searching for its identity and for its place in the mainstream of development, which is still far away, despite the state's significant improvement in literacy over the past ten years. Problems are primarily seen at the level of data availability. Despite significant emphasis being placed on the necessity for a data bank on the situation of the Muslim minority after the Sachchar Committee, sufficient information regarding the socioeconomic and educational status of Muslim women is lacking. In recent months, U-DISE and NUEPA have begun gathering information on Muslim students, both boys and girls. In light of empirical information gathered from many secondary sources and independent studies conducted in the past by scholars, this study gives some insights into the development and predicament of Muslim girls and their education. In order to get a sense of the aspirations of Muslim girls, the study also presents a few instances of Muslim ghettos in Kolkata. [12]

According to Abdul JM (2016), one of the key challenges in the growth of nations around the world is the empowerment of women. The Government of India designated 2001 as the year of "Women's Empowerment" and listed the empowerment of women as one of the main goals of the Ninth Five Year Plan (1997-2002). Women's empowerment is a process in which they gain more power over resources, including financial resources like money, human resources like knowledge, information, and ideas, and intellectual resources like money. They also gain access to these resources and control over decision-making in the home, community, society, and country. Microfinance is the delivery of modest financial services to low-income, very-poor, and self-employed individuals. Women's empowerment in both the social and economic spheres was significantly impacted by their involvement in self-help groups (SHGs). In this study, Muslim women in Chennai, Tamil Nadu, are empowered through microloans and self-help organisations. Both primary and secondary sources have been used to get the data needed for the

investigation. Additional statistical analysis has been conducted using a variety of statistical tools, including logistic regression, the Wald test, the Duncan Multiple Range Test (DMRT), the Student t test, the F test, the Chi Square test, and ANOVA. [13]

According to Singh, SP (2015), the National Policy of Empowerment of Women of 2002 defines economic and social empowerment as the fundamental components of women's empowerment. Economic empowerment includes reducing poverty and generating revenue, and social empowerment includes things like education, health, and nutrition, among other things. Mobility, self-esteem, and professional choice are additional factors that affect women's empowerment in addition to these other criteria. A study on Muslim women's true position is needed because it is still unclear how empowered they are. Many times, we discover that numerous extreme groups have been spreading a number of falsehoods about their rights (both Hindu and Muslim). In general, it has been noticed that Muslim women tend to be unaware of their true status, even if outsiders have a very prejudiced perception of Muslim women and are typically unaware of the reality. The majority of them are unsure of the freedoms guaranteed to them by Islam as a faith and the Indian constitution. This essay intends to increase Muslim women's general awareness of their status, rights, and responsibilities. [14]

Women's empowerment, according to Wahab MA and Khatun M (2015), is a change in a woman's life that increases her capacity to lead a fulfilling life. This capacity is characterised by external qualities like health, mobility, education, and awareness; status in the family; participation in decision-making; and level of material security; as well as internal qualities like self-awareness and self-confidence. Women's empowerment is a crucial topic for people all around the world in the age of globalisation. One of the UN's fifteenth Millennium Development Goals is the advancement of gender equality and women's emancipation. No one can consider the concept of sustainable human development without the empowerment of women in all spheres, including political, social, cultural, and economic. Women make up a significant portion of society and do a variety of jobs, including mothers, housewives, wage workers, etc. Education is crucial for doing all of these tasks more effectively. One of the most effective ways to equip women with the knowledge, abilities, and self-assurance they need to fully engage in the developmental process and thereby lessen gender inequality and other forms of discrimination is through education. The Government of India (GOI) has introduced numerous laws and policies aimed at empowering women, but they have largely failed to reach the intended targets, primarily rural areas like the entire north-eastern region, where people lack the confidence and self-reliance to make informed decisions. Some of the issues with women's empowerment include illiteracy, communication gaps, a male-dominated society, a lack of political engagement in decision-making processes, conventional norms of behaviour, cultural negligence, and uncoordinated economic participation. However, not only from urban but also from rural women's becoming more advanced trend, the participation of women in the economic, social, political, and cultural sectors is growing slowly and steadily day by day in every nook and cranny of the country. But in Assam, the situation is grim: 39% of girls' children are not able to attend school, and 80% of pregnant women suffer from malnutrition. The maternal mortality rate in India is ranked second, and the gender development index is placed 29th globally. This essay makes an effort to examine the barriers to Muslim women's empowerment in Assam's Darrang area as well as their future aspirations. [15]

According to Chisti S. and Ray K. (2014), the key to any society's progress in all spheres—including health, education, asset ownership, skill development, and political participation—is the empowerment of women. In India, Muslim women have the potential to be a growth catalyst. The community's balanced development may depend on their freedom. In India, women confront numerous obstacles from their families, communities, and religion. In relation to their empowerment through labour force participation, educational access, and engagement in political authority, Indian Muslim women face problems, which are discussed in this essay. [16]

According to Waheed et al. (2014), it is widely held that the disempowerment of Muslim women stems from their religion, legislation, and cultural traditions. Therefore, it is widely believed that Muslim women cannot be empowered as long as they adhere to Shariah law and as long as MPL is in force. The rhetoric on Muslim women's empowerment that is cultural essentialist is neither scientific nor empirical. It's just reductionism, really. Such a language downplays the importance of existential circumstance and political inclination in the empowerment or disempowerment of women and ignores the disparities between laws and actions. Embedded poverty, high levels of illiteracy, rising levels of daily insecurity, and lack of access to assistance programmes are a few of the main factors contributing to Muslim women's disempowerment. [17]

According to Hossain A and Saha B (2013), female literacy is one of the important indices of educational development for every culture. It was discovered that Muslims had an extremely low literacy rate throughout all of India, especially among women. For the sake of the debate, this article utilises data from the state handbook and districts from the 2001 census. The variance in literacy rates and the proportion of Muslims throughout the districts has been illustrated using a straightforward percentage method. [18]

According to Narain, V. (2013), Muslim women are both included and excluded from the enjoyment of equal rights since they are situated at the junction of the community and the nation, public law and private law. The idea of human rights can be used to analyse the tension between officially protected constitutional rights and state-authorized discrimination under religious personal law in a way that connects women's experiences of discrimination to the legal narrative. This article examines religious personal law and assesses the applicability of a human rights framework as a tool for analysis in the fight against Muslim women's exclusion from equal citizenship in India. In order to interpret constitutional principles of equality and freedom from discrimination, the Supreme Court of India is increasingly looking to international human rights law. This paper explores the emancipatory potential of this discourse for the unique circumstances of Muslim women in India while examining global standards of human rights. This article assesses the potential and promise of universal norms of human rights to recognise the equality rights of Muslim women, which paradoxically, cultural relativist arguments might, in this particular context, preclude. This is done by translating human rights from a universal to a local context. [19]

According to Hossain MI (2012), there are very few sociological and social anthropological research works on Muslim women in West Bengal, specifically, leaving a huge gap in our knowledge and understanding of Muslim culture from an empirical point of view. Due to this, we know very little about Muslim society's society, economics, social structure, social organization, culture, social problems, social change and developmental processes, and gender studies. The current article is a modest attempt to examine the socioeconomic situation of West Bengal's Muslim women in particular and the largest religious minority population in comparison to other religious minorities in the state generally. Additionally, an effort has been made to highlight the socioeconomic backwardness that predominated among this group of individuals from a historico-religious perspective and to identify the elements that acted as a barrier to their social change and growth. [20]

According to Kundu SK and Chakraborty A (2012), women's empowerment is a current problem for emerging nations like India. Within India's largest Muslim minority community, the rates of women's empowerment are in peril. An attempt has been made in this study to give an empirical examination of Muslim women's empowerment in the deliberately chosen West Bengal district of Murshidabad, which has the greatest percentage of Muslims (63.67%) in the nation. A Cumulative Empowerment Index (CEI) has been created using 22 key indicators that serve as explain variables and cover the four dimensions of women's empowerment, including control over economic resources, control over household decision-making, women's mobility, and political awareness, in order to demonstrate the multidimensional aspects of women's empowerment. Additionally, nine explanatory (independent) variables have been chosen as factors that influence women's empowerment (CEI). The study reveals statistically significant effects of access to any sort of media, family structure, family headship, household income, paid work, and length of marital life on the Cumulative Empowerment Index of Muslim women in the study area based on the results of multiple regression analysis. The study comes to the conclusion that GOs and local NGO's can hasten the process of women's emancipation within the Muslim community in Murshidabad district by actively bringing about changes in traditional Muslim family beliefs and raising awareness of women's rights and practises. [21]

CONCLUSION:

The process of empowering women is dynamic and includes a cycle of awareness, achievement, and actualization. Women's empowerment would entail giving them the tools they need to be financially independent, personally responsible, and self-aware enough to handle any challenging circumstances. Additionally, they must be able to support the nation's development efforts.

One element that is very important in empowering women is education. The Central Government and State Governments have developed numerous programmes involving the education and empowerment of Muslim women while keeping this viewpoint in mind. The major goal of these programmes is to encourage Muslim girls to go to school by raising community awareness, fostering supportive environments for their education, and serving as a connector between different organisations that work in the field of education.

A review of the available data reveals that these studies are given their focus on Muslim-based countries and India. However, there isn't much research on Muslim women's empowerment and education in West Bengal. In order to focus on a vision "where women are equal partners like men," the government of India designated 2001 as "Women's Empowerment Year" as the first official act of the new millennium. Muslim women's literacy rates are quite low, and they place a significant value on their religion. The goal of the current study is to draw attention to Muslim women's empowerment and education in West Bengal.

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