The Difficulties for Muslim Women in Madrasa in Religious Learning

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Abstract: The paper is about gender-based difficulties and requirements of feminine traits to enroll in a madrasa for religious learning. Paper focuses on educational motive The of madrasa to made ideal Islamic womanhood. It is discusses that inadequate planning, continuous discrimination, and lack of cultural importance to educate women have become critical aspects of consequences of the poor educational condition of Muslims. The paper is a part of research work that is based on secondary literature. It is also analyzed from kinds of literature that changed the pattern of curriculum and other aspects of different madrasas from the time of their origin to the modern era. Lastly, it concludes that the pedagogical method and traditional juncture of the curriculum of madrasas, made Muslim women more cornered and marginalized, as they are far from the concept of inclusive education. The study implicates how girls are learned and performed inside the madrasa and that learning transforms their future to become complete women. Girls' madrasas mark women for practicing 'embodied piety' to follow purdah, veiling, and model dress that is, female segregation as per the religious statement. Girls' madrasas mark women for practicing 'embodied piety' to follow purdah, veiling, and model dress that is female segregation as per the religious statement.

Keywords: Gender, Muslim Women, Pedagogy, Madrasa

1. Introduction

The objective of the paper is to understand the behavior adaptation and lifestyle of Muslim women from the lens of the socio-educational process through madrasa teaching. Multiple scholars have observed the madrasas' teaching-learning environment by doing their research. In India, like the other religions, women do not confront the community for offering prayer in large mas. They are advised to offer their prayers in their house or in rooms, in madrasas, girls are advised to offer prayer in their groups, in most of the girls' madrasas, only women play the role of academics and examiners. At, sometimes this results in a lack of good *qari's* to recite the Quran perfectly.

Seema Kazi [1] has discussed Muslim women's condition from the establishment of Islam in India to locate the socioeconomic, political, and legal position. As well report also discussed influencing factors that affect the status of Muslim women. She drew the line over the gender discourse and development of Muslim women from the period of the nineteenth century and also measured the contribution and challenges to the women's movement by Muslim women. The study asserts that Muslim women have suffers the worst challenges since Independence yet, which are twofold... the first challenge concerned the aggressive politics by Hindu fundamentalism specifically on the Muslim community, their action inclined threat among different ethnic and religious communities in India. Secondly, Muslim women face gender disparity and domination within and outside of the community.

It is very enthusiastic to know what is taught in girls' madrasa, and what girls became after Islamic education. According to Borker, [2]. Madrasas make girls into a 'kamil momina' the term refers to the ideal womanhood, in that way girls legitimate themselves in socio-religious contexts by adopting various parameters taught in madrasas. The transition from a girl to became Kamil momina takes a long journey that the madrasas student are learns, they enact, embody, and aspire from Islamic subjects that contain all knowledge of livelihood for both worlds. The author has

discussed the nineteenth-century image of Muslim womanhood that was constructed by Muslim reformers in response to colonization that continues to define the educational vision of contemporary girls' madrasas in India. On illustrating the conceptual gap, Borker, founds in the study of girls' Madrasa education, a 'common propensity is combined with the system of Madrasa education and practice of student' [2].

2. Girls' Madrasa Education: Origin and Objective

The condition and function within the girls' madrasas and examine their origin and establishment in India. According to Salam and Parvaiz, the girls' madrasa was established by the Firoz Tughlaq. The paragraph extended the information on the origin of girl's madrasas.

'Incidentally, Firoz Tughlaq was particularly enthusiastic in promoting education. Not just of childrens from the family of nobles he wanted children of slaves to attain education too. Besides memorizing the Quran, they were asked to take up rational sciences and learn craft for their livelihood. Firoz Tughlaq stablished special madrasas for girls' education. It was a remarkable move considering most nobles even up to 500 years later preferred to invite a scholar home to teach the girls in the privacy of their home. But back then Ibn Batuta Found 13 such schools for girls in India! He found hundreds of women in Maharashtra who had memorized the Quran; many among them were slave girls' [3].

It is also analyzed from kinds of literature that changed the pattern of curriculum and other aspects of different madrasas from the time of their origin to the modern era. It is also found that A girl's madrasa not only focuses on hifz of divine text, emphasize also understanding the meaning of the Quran. Those madrasas also make women eligible to understand various issues, related to Muslim women on such personal matters as; Talaq in Islam, shares of property, methods of offering funeral prayer tarawih, and so on. The nature of the religious study is just a matter of learning education for purposes of the community domain. What, if people are not capable to afford a high standard of education at least they chose to study to make themselves learn. In another way, such education does not empower Muslims for the outside world.

The educational mission of ideal Islamic womanhood is focused particularly on the understanding of morality... It can be noted 'that no scholar is perfect in knowledge as scholars learn from each other; struggle and sacrifices are necessary to learn; and patience is necessary as the truth is hidden and knowledge is found in past, present, and future' [4]. From the above line, it can understand that the Islamic system of education is to emphasize the formation of ethical characters, which excludes materialistic life that fails to provide peace of heart and mind. Thus, the continuity of teaching a 'discursive tradition' that holds subordination to a transcendent well as its coveted goal.

Moreover, it appears to be a widely shared view that seeking knowledge represents a ritual obligation and that Islam encourages learning for men and women alike. For Muslim women, it is also significant for moral and religious obligation to seek knowledge. The purpose of developing women's intellect is to broaden their outlook, to cultivate and make them efficient to utilize their potential to the benefit of their soul and of their society as well home. Furthermore, the key area, to learning or acquiring education is four-core or traits i.e. necessary; determination, patience, humility, and broadmindedness.

As social changes are subjected firstly effect, came from women, so madrasa aims to produce awareness of rights and responsibilities to women to become good mothers, sisters, daughters, and wives. Some of the girls' madrasas, to impart quality education have given the option to acquire secondary education. It gets crucial to impart contemporary education along with religious education [3].

According to the Sachar Committee report (2006) [5], Maktabs are neighborhood schools, often attached to mosques, Maktab delivers irregular religious education and is flattery to formal education institutions. The chapter of the report also breaks the opinion, in general, that Madrasa has a large enrollment of Muslim children. The differentiation of these two kinds of institutions is important for the policy formulation of formal education development to provide affordable quality education to the Muslim community.

Similarly, It is foremost to acknowledge that several Madrasas are also enthusiastic to adopt modern subject and infrastructure development for better quality education and methods of pedagogy in their curriculum. In contrast, they also want to pursue religious studies for matters of daily life and in social and political discourse. The article also accumulates the issues of language in educational attainment, as the Madrasa education is primarily based on Urdu, Arabic, and Persian language, and there are few higher qualities of the institution are available in the country in those languages. The stimulation of State data on the medium of language in education, that northern states of the state, like; Uttar Pradesh and Bihar have a low enrollment of Urdu medium schools in the Hindi belt region. In Contrast, Kerala Maharashtra, and Andhra Pradesh have an effective enrollment of Muslims children in Urdu medium schools. In the context of Muslim girls' education, the Sachar Committee Report findings indicate that girls comprise about 45.9 percent of the students enrolled in Madrasas.

The work of Zoya Hasan and Ritu Menon, '*Unequal Citizens: A study of Muslim Women in India*', covers basic livelihood issues like education, work, socio-economic status, marriage decision-making powers, mobility, domestic violence, and political participation n of Muslim women. The book has describe the status of Muslim women from a gender and social equity perspective; they analyzed that '75 per cent Muslim women are illiterate' [6], second, to portray the diversity in the status of women and situate them in a class, community, regional context; and third, to analyze social inequality and disadvantage, and suggest

some directions for empowerment based on the status of Muslim women in India.

The study shows a depressive picture of inequalities among Muslims in general and Muslim women in particular. Muslim women in field employment, are twice as disadvantaged in accessing jobs, even low-level jobs in the informal sector. It is also found that these women are highly underdeveloped after scheduled tribe women. Overall, the findings are a grim statement on the gender scene in India, There is a similarity between Hindu and Muslim women, be it in marriage, autonomy, mobility, or domestic violence, which are so insignificant that they point to similar cultural practices and patriarchal control across communities.

3. Pedagogical System Within Girls' Madrasas

It is believes that religion significantly impact on education, 'gender relations are constituted within the frame of peer relations and the often contradictory, contested and diverse aspects of these relations need to be uncovered. Religion plays a dominant role especially in schools that are established within a religious framemework' [7].

In the paper of Giroux, he argued on the concepts of Paulo Freire works on Pedagogy, and analysed that 'pedagogy is not a method or an a priori technique to be imposed on all students but a political and moral practice that provides the knowledge, skills, and social relations that enable students to explore the possibilities of what it means to be critical citizens while expanding and deepening their participation in the promise of a substantive democracy' [8].

Winkelmann writes, that 'Islamic education for girls had mainly been a private matter before the late nineteenth century, but it then turned to a central issue of public interest' (2005: 10). This indicates that there is a lack of state attention towards Muslim women was an earlier concerned. 'madrasas for Muslim girls rooted in the standardized madrasa curriculum known as dars-e-nizami could come into being' (2005: 9). Although home teaching of Muslim women and the formalized education seem to be similar in terms of value education (adab), lessons in Muslim rituals (ibadat) and home science. she cited Gail Minault's view that while early women's right debates and the emergence of first public schools for Muslim girls in the subcontinent and the discourse of Muslim women education emerged repositories of ethical and religious values [4].

Maimuna Huq [9] works on the theme of the Transmission of Learning in a madrasa in Bangladesh. She observes that a group with a (teacher) or 'chairwoman' is giving 'dars' (lessons) to the other Islamic learner women, under a poor infrastructure (Tin Shed) in the hot summer. During the lectures, all women covered themselves in ankle-length coats with a tight headscarves. The subject of this meeting was the dars of Surah Baqrah of the Quran. The chairwoman randomly opts for a woman to deliver the recitation and tafseer for which the meeting was held, in front of four to ten members.

According to Metcalf the education given to Muslim girls is "Communication of Islamic teachings in some way or another: Through; bodily practices of vision, movement and enactment; models of fidelity, holiness and intercession; and judicial and political guidance" [10].

According to Borker, Madrasas make girls into a 'kamil momina' the term refers to the ideal womanhood, in that way girls legitimate themselves in socio-religious contexts by adopting various parameters taught in madrasas. The transition from a girl to became kamil momina takes a long journey that the madrasas student are learns, they enact, embody, and aspire from Islamic subjects that contain all knowledge of livelihood for both worlds.

According to Vinod and Surendra [11], the reason for the backwardness of the Muslim community is the 'lack of link between modern education and madrasa education economic poverty, poor attitude towards girls' education and lack of progressive leadership among the Muslim Community' in the scenario of women in higher education. It is observed that from 2011-2012 to 2017-2018 women's education has gone up from 1.2 million to 17.4 million in India but the growth of women's education is extremely slow among rural women.

4. Conclusion

The observation from the literature suggests that there is a need that Muslim women should acquire religious knowledge for their well-being. But the transformation is required according to the modern and technological era under the structure and function of Islamic institutions for providing them quality education for both worlds. Girls' madrasas mark women for practicing 'embodied piety' to follow purdah, veiling, and model dress that is female segregation as per the religious statement. The Girls' Madrasas 'domesticated femininity', training girls to be good mothers and wives, not for economic and independence' [2]. Hence, it could be understand from the Harriss-White, 'Religions plays a complicated role in shaping accumulation' [12].

Madrasa institutions can also provide them with vocational and other skills training for their whole development and are required to develop a cultural phenomenon of quality education throughout the nation to women's empowerment and development for making better conditions of Muslim women. Due to the lack of employment stability among gender in society, male performs solely responsible for the livelihood of a family, this sole breadwinner norm penetrates the subordination of women. Here it needs to realize to train girls as a well whole community for achieving quality work engagement in both; education and employment. Laura [13] has examines the socialization process of gender and discussed different aspect of gender ideologies such as; religion and gender, patriarchal essence of culture, gender identities sex segregation in educational sphere and defines 'gender on aspects of religion, that 'Religion influence and reflect

cultural beliefs and practices. The three major monolithic religion- Christianity, Judaism and Islam – are deeply patriarchal in their teachings. Indeed, the formerly powerful doctrine of separate spheres had its roots in religious teachings' [ibid]. The book pointed that how school or learning institution frame the pattern of behavior and thought of a student 'influence of school on students' learning abilities, personality and behavior' [ibid], He discussed that school is a place of secondary socialization of individual. The paper summarises that religion shapes gender that is interpreted by patriarchy and dominates female bodies through the 'socialization process of institutions' [14]. In other words, Chattopadhyay noted that 'gender socialization is a process to which different societies and cultures attribute different characteristics and behaviors to different sexes' institutions' [15].

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