

**A STUDY OF WOMEN EDUCATION IN ISLAM:
Barriers and Recommendations**

Sheikh Idris Ahmad*

*Assistant Professor, Department of Islamic Studies, Government Degree College, Jammu and
Kashmir, India
aishahidris2018@gmail.com*

Farhana Tak

*Tebstil Social Welfare Officer, Jammu and Kashmir, India
takfarhana123@gmail.com*

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Abstract

According to the Muslims' belief, Islam is not circumscribed to certain beliefs, customs and rituals. Rather, it encompasses every dimension of human behavior. This makes Islam a unique religion among all living religions of the world. Being comprehensive in nature, a system of life and a vibrant civilization, Islam claims the ability to transform the lives of people and guides them to lead a decent life irrespective of the gender discriminations both at individual and collective levels. This motivation of adopting an excellent and ideal character is deeply rooted in the Islamic emphasis on education or acquisition of knowledge. The first revelation (96:1-5) and the famous prophetic saying that "The gaining of knowledge is an obligation upon every Muslim" (Ibn Majah) are best illustrations regarding Islamic approach to education. Similarly there are several examples whereby every male and female—without any gender bias—have been equally recommended and encouraged to acquire knowledge. Not only the divine text but Islamic history also witnessed that during the period of the Messenger, in addition to men, women were not only encouraged to gain knowledge but many women companions of the Messenger excelled in different disciplines of the time including sciences of Quran, Hadith, Fiqh, Medicine, and Poetry. Notwithstanding this, in the contemporary times there is a glaring and a growing misconception that Islam by promoting gender bias stops the women from the knowledge acquisition opportunities. In this context, the current paper is a humble effort to understand the position of the Messenger vis-à-vis the education of the women. With the help of historical facts, the paper will also highlight the splendid achievements of the women in the field of education in the days of the Messenger and subsequent period. Further, the study will examine the barriers and reasons responsible for discouraging women education; followed by certain recommendations.

Keywords: *Islam, Women Education, Knowledge, Ignorance, Revelation, Islamophobia, Patriarchy*

A. Introduction

The Islamic concept of first man i.e. Adam is that he was created out of clay¹ in the complete civilized form and best of stature.² He was endowed with knowledge³ and owing to this knowledge he was in a certain respect superior to angels, who were ordered to prostrate before him.⁴ This concept of man is in quite contrast to Darwin's Theory of Man's Evolution which reduced man to the lowest of the low. Therefore, man did not start his journey of life with ignorance and darkness, but with knowledge and light to fulfill his purpose of creation i.e. to worship Allah.⁵

In this light of this Islamic concept, it is clear firstly that man, though made of lowly material, became civilized and superior to angles by the virtue of knowledge. Secondly, the gnosis of Allah and to worship Him alone is not possible without sound knowledge. That is why one of the distinctive features of Islam is its emphasis on seeking knowledge, and makes its acquisition obligatory for every man and woman. There exist a profuse literature that clarifies how the Quran and Prophetic traditions invite and exhort Muslim men and women to seek and acquire knowledge, wisdom and understanding of religion and to hold the possessor of knowledge in high esteem because "*those who know are not equal to those who do not know.*"⁶ In fact, the very first Quranic revelation" *Read in the name of thy Sustainer, who has created; created man out of a germ-cell! Read, for thy Sustainer is the Most Bountiful One; who has taught (man) the use of the pen; taught man what he did not know!*"⁷, as Dr. Zafar Alam says, is such a forceful exhortation for the acquisition of knowledge and that knowledge is regarded as one of the great bounties of Allah on a human being. This shows the relationship

¹ Al-Quran, 6: 2

² Al-Quran, 95: 4

³ Al-Quran, 2: 31

⁴ Al-Quran, 2: 34

⁵ Al-Quran, 51: 56

⁶ Al-Quran, 39: 9

⁷ Al-Quran, 96: 1-5

between Islam and knowledge and a turning point in the intellectual history of mankind.⁸ Thus Islam revolutionized the intellectual history of humanity and still it affects other ideologies of the world in one way or the other.

The rest of the Quran is replete with the verses that exhort both men and women the significance of acquiring knowledge. Some of the verses are mentioned below:

Oh, my Lord! Increase me in knowledge⁹, Allah will exalt in degree those of you who believe and those who have been granted knowledge¹⁰

Apart from the Quranic revelation, the Prophetic Traditions are also replete with the evidences whereby the importance of knowledge and education has been extremely emphasized and the Prophet remained a teacher all through his twenty-three years of Prophetic life. The Quran presents the prophetic mission thus:

Indeed, God bestowed a favor upon the believers when he raised up in their midst an apostle from among themselves, to convey His messages unto them, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error.¹¹

It was his duty to teach people, irrespective of gender, Islam and all that they needed for the betterment of this life and the life Hereafter. As a result of his teaching that a community of almost illiterate and ignorant persons turned into torch bearers of knowledge, culture and civilization.¹² However, two sayings out of the most famous Traditions of the Prophet on the subject are mentioned as follows:

The seeking of knowledge is obligatory for every Muslim—male or

⁸ Dr. Zafar Alam, *Islamic Education Theory and Practice* (Adam Publishers and Distributors: New Delhi, 2003) p. 7-8

⁹ *Al-Quran*, 20: 114

¹⁰ *Al-Quran*, 58: 11

¹¹ *Al-Quran*, 3: 164

¹² Zafar Alam, *op. cit.*, p. 65

female.¹³ Acquire knowledge and impart it to the people.¹⁴

The Muslim jurists also viewed education compulsory for male and female sections of the community, usually quoting a verse of the Quran wherein the concealment of knowledge is amounted to the curse of Allah.¹⁵

Imam Shafi'i argues that if the inhabitants of a province abandon learning, it is the duty of the ruler to force them to pursue it. Al-Qasibi noted that if poor parents fail to educate their children it is the community to pay and educate them instead.¹⁶ Many modern scholars such as Abd Allah Alwan in *Tarbiyyah al-Awlad fi al-Islam* and Majid al-Kilani in *Tatawwur Ma'fhum al-Nazariyyah al-Tarabawiyah al-Islamiyyah* discussed this topic and concluded that education in Islam is compulsory.¹⁷ However, the only limit set to the scope of acquisition of knowledge in Islam is that Muslims should seek only useful knowledge. The Prophet of Islam (ﷺ) has been quoted to supplicate thus: "*I seek refuge in You (oh my Lord!), from knowledge which does not benefit.*"¹⁸ He has been also reported to have said that "*whoever seeks knowledge in order to argue with the foolish or to show off before the scholars or to attract people's attention will be in Hell.*"¹⁹

Thus, Islam considers education as imperative for both men and women. Contrary to the medieval history of Europe,²⁰ Islam gave education the universal characteristics and made it a fundamental duty for every man and woman and considered discharging of this duty as a social responsibility.

¹³ Ibn Majah, Book 1, Hadith: 229

¹⁴ Sunnan Tirmidhi, Hadith: 107

¹⁵ Al-Quran, 2: 159

¹⁶ Azizah al-Hibri, *Islam, Law and Custom: Redefining Muslim Women's Rights*, American University International Law Review, Vol. 12, Issue 1, 1997, pp. 36-37

¹⁷ Ibid., pp. 36-37

¹⁸ Riyadh as-Salihin, Book 17, Hadith:15

¹⁹ Ibn Majah, Book of Sunnah, Hadith: 253

²⁰ Mohammad Tufail, (ed.), *Naqush Ka Rasul Number*, Data Book Depot: New Delhi, 1983 vol. 4, pp.106-107

B. Purpose of the Current Study

The above discussion, thus, sets forth the purposes of the paper which are:

1. to understand the position and attitude of the Prophet towards women education;
2. to highlight the educational achievements of women throughout the Muslim history; to deal with barriers that are detrimental to woman education in the current scenario;
3. to suggest some recommendations in this backdrop.

C. The Position of the Prophet Muhammad (ﷺ) *vis-à-vis* Women Education

The significance of female education has been recognized almost in all civilized societies and thus making the overall development and progress of a society possible. Islam also believes in the betterment of the society and is, in fact, among the first heralds of women education and of their other rights without any protest.

The position of the Prophet (ﷺ) on the education of women is derived from both the Quranic injunctions and that of the Traditions of the Prophet. As per the first revelation to the Prophet (ﷺ), as quoted above,²¹ Allah presented education as a primary and the best tool to lead the humanity from darkness to the light. Interestingly, the first person who got informed about these verses by the Prophet (ﷺ) and embraced them was none other than a woman namely Khadijah bin Khuwalid.²² This is the first evidence that proves that women were motivated and encouraged to acquire knowledge. The role of the Prophet is explicated in the Quran as to rehearse the Revelation, purify, and instruct the Book and Wisdom to the people and enlighten them in new knowledge;²³ so that they will be able to fulfill their religious obligations. After learning and following these instructions, Muslim

²¹ Al-Quran, 96: 1-5

²² Bukhari, Book 1, Hadith: 3

²³ Al-Quran, 2: 151

men and women can lead a successful life here and in the life Hereafter.²⁴ So, it will be a misleading argument that the prophetic mission of instruction, teaching and reading is meant for men only. Islam has exalted the knowledgeable person whether he is a man or woman.²⁵ If Islam deprives women of their educational rights then the Islamic injunctions would be put into question on logical grounds. Because such an approach would be, in sharp contrast with other Islamic teachings related to their equal rights, equal parentage, of having equal rewards on accepting the divine writ and doomed to equal punishments on rejection. Moreover, the Quran directly addressed women with regard to their education by using feminine gender *Uzḥurma* (اُذْكُرْنَ)²⁶ that recommends them (on the basis of diverse meaning of *uzḥurma*) to recite or remember or teach or make known or publish the message which they learn at home from the Holy Prophet (ﷺ). This verse also evinces the source of education for women that makes them highly qualified and civilized and, thus became major religious figures in Islam as history stands to the fact.

In addition, there are a number of prophetic traditions that emphasize on the acquisition of knowledge in general and for the women in particular. The Prophet (ﷺ) is reported to have said:

The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars, the learned are the heirs of the prophets and the prophets leave neither dinar nor dirham, leaving only knowledge and one who takes it, takes an abundant portion.²⁷

It has been also reported that the Prophet (ﷺ) imparted this precious heritage to women of his times. There was a special arrangement for women education. Bukhari in his *Sahih* reported that some women requested the Prophet (ﷺ) to fix a day for them as it was difficult for them to receive the education in presence of men

²⁴ Al-Quran, 9: 72

²⁵ Al-Quran, 39:9

²⁶ Al-Quran, 33: 34; Dr Badrul Islam, Educational Foundations of Islam (Adam Publishers and Distributors: New Delhi, 2009), p. 184

²⁷ Abu Dawud, Book 26, Hadith: 1

who used to accompany him all day long. So in response to this request, the Prophet (ﷺ) promised them to arrange a day in a week in which they could receive the education from the blessed teacher of the humanity (ﷺ).²⁸ Thus clearly it indicates, firstly, that had education not been the right of women in Islam, the Prophet (ﷺ) would not have complied to their request and opened a separate door of mosque for them known as *Bab al-Nisa*; and secondly, it indicates that Islam had made them conscious about learning knowledge and inculcated to them that education is their basic right like men that is why on seeing this rights diminishing by the men who always surrounded the Prophet (ﷺ) they approached him. Maulana Maudoodi in his *Purdah* maintains that the Prophet (ﷺ) was so earnest about female education that he did not only talk about the educational rights of women belonging to the elite class of the society but also emphatically instructed his followers to educate even their slave girls.²⁹ To support his argument, Maudoodi quotes a narration from Bukhari which states that the Prophet (ﷺ) is reported to have said, “three persons will get their reward twice and among them the one is who has a slave girl and educates her properly and then manumits and marries her”.³⁰ Even more interestingly, the importance of education is proved by the event where the Prophet (ﷺ) directed a poor companion to teach her wife the Quranic verses in return of her dower.³¹

Thus, the Prophet considered that the education was a compulsory right for all women belonging to different sections of the community—poor or rich, elite or slave. Moreover, one fails to find a single reference that bars women to acquire this right.

However, there are some scholars who have a different view about the scope

²⁸ Bukhari, Book 3, Hadith: 43

²⁹ Maulana Abul Ala Maududi, *Purdah* (Markazi Maktaba-i Islami Publishers: New Delhi, 2001) p. 187

³⁰ Bukhari, Book 56, Hadith: 220

³¹ Sahih Muslim, Book 16, Hadith: 89

and mode of women education in Islamic perspective. They restrict the scope of women education to certain subjects only. For instance Imam Qasibi, a tenth century jurist, advocated that their curriculum be free of poetry literature and writings, and listed poetries architecture and grammar as a mere optional part of the male curriculum.³² Likewise, Moulana Ashraf Ali Thanvi believed that girls should be given only education of religious subjects otherwise problem would arise if they learn other than religious subjects.³³ However, it is separate debate to be delineated but here it would be injustice to create a narrative that there is discriminative and gender based outlook of the Islamic system of education. This assumption will be also against those historical facts, which clearly shows that how Muslim women have achieved splendidly in the field of education which is discussed in the subsequent pages.

D. Achievements of Women in the Field of Education

There is a profuse literature that highlights the role and achievements of women in the field of education during the Prophetic and subsequent periods. The women who embraced Islam were highly motivated by the Islamic teachings and their curiosity to learn more and more resulted in their tremendous achievements in education and accordingly their influence is found in every sphere of the early Islamic period. During the early years of Islam, the wives of the Prophet (ﷺ) and other female believers played a commendable role in the field of education. It would be pertinent to mention that in other parts of the world a restricted and limited education, as stated in the *Encyclopedia of Education*, was given only to princesses so that after their father's death they would be able to look after their property and it also mentioned that after a long debate it was concluded that it is better not to educate the daughters of physicians, judges, and elites. Moreover, the education of

³² Al-Hibri, *op. cit.*, pp. 41-42

³³ Dr. Azra Abidi, "Educational Marginalization of Muslim Girls: A Study on the Role of State and Religion", *IQSR Journal of Research & Method in Education*, 5: 4, 2015, p. 64

the daughter of traders and artisans was absolutely prohibited.³⁴ Similar observations about the women education during medieval period has been mentioned by John Long Don Davis in his *Short History of Women*.³⁵

But in earlier Islam no such restrictions are seen as such. The women used to endeavor in all essential subjects of the time and those subjects that helped them to understand Islam were given the priority. There exist a number of Muslim women who were knowledgeable in different religious sciences including the science(s) of the Quran, Hadith, recitation, interpretation, Jurisprudence, and other related subjects. The female companions (*Subabiyat*) were having expertise in these fields and on certain occasions men used to receive education from them. Wives of the Prophet, such as Aisha (RA), Hafsa (RA) and Umme Salmah (RA) are some examples of this kind and notably the had memorized the Quran. Umme sa'd used to give lectures on the Quranic education.³⁶ Such was the zeal of learning education, that a lady teacher Shifa bint Abdullah Udwiyah continued to teach Hafsa even after her marriage³⁷ and it would be not without interest that Umar used to take advices from this lady teacher.³⁸ In Tafsir (commentary of the Quran) Aisha achieved a great importance and references can be found in *Kitab al-Tafsir* narrated by Sahih Muslim where most of the narrations related to Tafsir are narrated by her and the Prophet told to his companions that they could trust Aishah for half of the religious teachings.³⁹

As for Hadith science is concerned Aishah and Umme Salmah were exceptional masters and the former had narrated about 2210 and whereas the later had narrated

³⁴ Tufail, *op. cit.*, p. 107

³⁵ *Ibid.*, p. 106

³⁶ Maulana Syed Ansari, *Siyar al-Sababiyat* (Darul Musannifin Shibli Academy: Azamgarh, 2001) p. 8

³⁷ Tufail, *op. cit.*, p. 107

³⁸ Ansari, *op. cit.*, p. 7

³⁹ *Ibid.*, p. 8

378 traditions.⁴⁰ Moreover, Ummi ‘Atiyah’, Asma bint Abi Bakr, Ummi Hani and Fatimah bint Qays also had extensive knowledge of Hadith science.⁴¹ Ibn Hajar in his *al-Isabah* had compiled the biographies of 1500 Muhaddithat (female masters of Hadith sciences) of earlier times and also the biographies of Muhadithat can be found in al-Nawwi’s *Kitab al-Tabzib al-Asma*; Khatib Bagdadi’s *Tarikh-i-Bagdad* and al-Sakhawi’s *al-Dhaw al-Lami’ab*.⁴² Ibn Khallikan mention that Imam Shafi even after his fame used to take lessons from the circle and school of Nafisah, a famous Muhadithah, who used to give lecture on Hadith in Fustat, Cairo. Ibn Khallikan and Ibn Hajar like personalities were students of lady teachers such as Ummi al-Mayyad and Aishah al-Hanabilah respectively from whom these leading scholars received diploma.⁴³

In the history of Hadith transmission women transmitters were highly respected. Salmah al-Fazariyyah, Abidah al-Mahdaniyyah and Abdah bint Bashir are mentioned as transmitters by Imam Malik bin Anas.⁴⁴ Similarly, Imam Bukhari mentioned the name of Karimah bint Ahmad of Marv and is among the most important transmitters of Bukhari. Ibn Hajar al-Asqalani has given a specific place and an equal status among the other trustworthy versions of *Sahih Bukhari*.⁴⁵

In jurisprudence Aishah stands the major figure and her legal decisions need a voluminous book. Similarly, the legal decisions of Ummi Salmah, Safiyyah, Hafsa, Ummi Habibah, Juwayriyyah, Asma bint Abi Bakr, Ummi al-Darda, Fatimah bint Qays etc., can be compiled in a book. In the laws of inheritance men companions

⁴⁰ Tufail, *op. cit.*, p. 109

⁴¹ Ansari, *op. cit.*, p. 8

⁴² Tufail, *op. cit.*, p. 109

⁴³ Parveen S. Ali, *Human Rights in Islam* (Adam Publishers and Distributors: New Delhi, 2010) p. 114

⁴⁴ *Ibid.*, p. 115

⁴⁵ Firdousa Akhter, “Role of Muslim Women in the Development of Hadith Literature: An analysis to Some Important Aspects”, *Insight Islamicus*, vol. 9, 2009, p. 208

used to consult women like Aishah.⁴⁶ It clearly indicates here that logical and technical subjects like jurisprudence and inheritance need a vast and sound knowledge which women possessed as these subjects are not in the reach of every person.

In literature, the elegy of Qatilah highly impressed the Prophet. The wife of Al-Farzdaq had so much mastery in literature that her husband and his rival Jarir both used to consult her for settling any issue in literature. Safiyyah of Seville had distinction in poetry and oratory but excellence in calligraphy. Likewise, Maryam bint Abi Yaqub, Khansah, Bidawiyah, Hafsa of Cordova, Taqiyyah Ummi Ali bint Abi al-Farrah, etc., are some prominent names who got fame in the field of literature.⁴⁷

In medicine and surgery, the prominent names are Rufaydah Aslamyah, Ummi Muta', Ummi Qabshah, Laylah, Mudhah, Ummi Ziyad, etc., who were experts and Rufaydah had an operation theatre in her home close to the Prophet's mosque.⁴⁸ Umayyah bint Qays al-Ghafariyyah together with other ladies were allowed to accompany the Prophet in one his battles as physicians to look after the injured, the work which is done in the present times by the NGO's like Red Cross. Moreover, Al-Rabiyyah bint Muawwadah, Zaynab, Umm al-Hasan bint al-Qadhi and the sister and daughter of Al-Hafiz bin Zahar are such names who not only were experts in medicine and surgery but some of them acted as physicians in the king's palaces.⁴⁹ In short, the above evidences clearly prove that the Muslim women in earlier and later periods of the Islamic history were not only encouraged to acquire knowledge in religious disciplines but also excelled in professional and technical fields.

E. Barriers to Women Education

As earlier quoted, in the Quran and the Hadith the women education is highly

⁴⁶ Ansari, *op. cit.*, pp. 8-9

⁴⁷ Tufail, *op. cit.*, pp. 110-111

⁴⁸ Ansari, *op. cit.*, p. 9

⁴⁹ Tufail, *op. cit.*, p. 113

encouraged and substantiated by the historical facts; but the subject has been misunderstood either in outside and inside of the Muslim world. There are multitude writings in the West about Muslim backwardness and in a sense make Islamic teachings responsible for that which is not true. Also, there are certain Muslim scholars who have misinterpreted the Islamic texts under the impression of the customary laws and patriarchy about women education and legitimate the gender inequality in education.⁵⁰ These western writings and misinterpretation of the Islamic texts gave rise to misconceptions that Islam promotes gender bias and becomes a constraint women education which is not the case in reality.

An attempt is made in this paper now to know the possible reasons and barriers responsible for discouraging women education followed by certain recommendations:

1. Economic backwardness

The economic backwardness of Muslim societies particularly in Asia and Africa has become a great challenge to poor parents to meet out the expensive form of education. As Eliza Johannes observes in the Sub-Saharan African countries that the Western form of education is so expensive that poor families fail to enroll their children in schools whereas, in earlier times the enrollment was appreciable as there was a cheap traditional African and Islamic system of education.⁵¹ Mohammad Saiful Islam also observes in Bangladesh that poverty is a hindrance to women education.⁵²

⁵⁰ Sandra Pertek, "Beyond the Stereotypes: Muslim Women and education. Barriers in access to Education and Alternative solutions for...", *Research Gate*, University College London, April 2012, p. 03

⁵¹Eliza Johannes, "Women's Education in Sub-Saharan Africa: Obstacles facing Women and Girls Access to Education: The Case of Kenya", *Kenya Studies Review*, 01: 02, 2010, pp. 62-63

⁵² Mohammad Saiful Islam, "Importance of Girl's Education as Right: A Legal Study from Islamic Approach", *Beijing Law Review*, July 2016, p. 09

2. Patriarchal Outlook of Society

Why poverty only affects the women education because in the male dominated society boys are preferred to girls. Eliza Johannes also observes that educating a boy is more important since he is considered the future leader of his country or community, the head of the household and thereby, provides his family.⁵³ Sumaira T. Khan, a doctoral candidate at university of Iowa, USA, also observes that patriarchy rather than Islamic Faith posits a major barrier in girl's education in Muslim societies.⁵⁴ Also in various societies it is believed that girls are naturally inferior to boys in psychological ability and aptitude and are hence less worthy of invest for education.⁵⁵

3. Customary laws vs Shariah Laws

The customary laws, resulted from the interpretation of many diverse cultural traditions, found in social milieu or in the constitutions of various Muslim countries, are more powerful and active in various Muslim societies. Thus, they have put the various Shariah laws regarding women rights under their debris. Esposito noted, "in Muslim countries around the world there is a fundamental difference between what is prescribed by the religious texts and what is actually practiced, a gulf between the ideal and real". That is why in Pakistan the federal Shariah court in January 2000 directed the president of Pakistan for amending the Muslim Family Laws Ordinance 1961, so as to bring the provisions into conformity with the Injunctions of Islam.⁵⁶ Also under the impressions of these customary laws in patriarchal societies, the extreme attitude of various Muslim communities misinterpret the various Islamic laws regarding women. Thus, creating some misconceptions regarding the women

⁵³ Eliza, *op. cit.*, pp. 63-64

⁵⁴ Sumaira Taj-Khan, "Islam and Girls Education: Obligatory or Forbidden", *Cultural and Religious Studies*, 4: 6, 2016, p. 344

⁵⁵ Saiful Islam, *op. cit.*, p. 9

⁵⁶ Taj-Khan, *op. cit.*, pp. 342-343

hijab, higher education, professional life etc. All India Muslim Personal Law Board pointed out that the most tragic is that Muslim women have accepted it happily.⁵⁷

4. Islamophobia and Strict Secular Approach to Education

The modern and Western approach to education may be inclusive but fails to be so for Muslims as their faith identity is not recognized because of Islamophobia or a strict secular approach to education. Therefore, it is observed that the curriculum, uniforms, and marginalization of spirituality discourages Muslim girls and women from education in various countries.⁵⁸

F. Conclusion

The whole study reveals that Islam forcefully encourages the acquisition of knowledge by the women and the barriers that have been created thus far have no connection with Islamic tenets. The following recommendations may be considered helpful to redress the problems of women education:

1. The government should increase the budgetary allocations and actual expenditure to the women education sector, without worrying their political interest in going by the will of the people.
2. It is important to grow awareness programs emphasizing the women education in the light of the Quran and the Hadith run by NGO's, Ulama, media etc.
3. Muslim countries need to revise their respective constitutions and make them in conformity with the rights of women.
4. Governments across the globe should revise their educational policies, dominated by either by Islam phobia or strict secularism and make them inclusive so that faith identity of Muslims is recognized.

⁵⁷ Ranjita Biswas, Higher Education for Muslim Women Empowerment in India, *International Journal of Scientific Research and Education*, 4: 8, 2016, p. 5663

⁵⁸ Pertek, *op. cit.*, p. 9

5. Madrasa education of women (*Banat Madrasa*) should be promoted largely, wherein women will be taught about their rights and other issues like marriage, divorce, inheritance etc. in the light of the pristine Islamic tenets. Thereby, they will be able to know the acts violating the *Shariah* in these matters and, thus, will be no more exploitation in the name of religion.
6. Government should take every measure to uplift these Banat Madrasas and update them with the prevalent curriculum of education as well. As parents feel secure and comfortable to enroll their girls in them, government should avail the opportunity by making them launching pads for uplifting women and social reform.

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