

## **AN AUTHENTIC OVERVIEW OF THE EDUCATIONAL RIGHTS AND PROSPECTS OF MUSLIM WOMEN**

**Rimmi Datta, Jayanta Mete**

<sup>1</sup>Suniti Educational Trust B.Ed & D.El.Ed College, Kalyani, Nadia, West Bengal, India.

<sup>2</sup>Department of Education, University of Kalyani, Kalyani, West Bengal, India

\*Corresponding Author Email: [jayanta\\_135@yahoo.co.in](mailto:jayanta_135@yahoo.co.in)

### **ABSTRACT**

Consciousness, knowledge, and understanding in Islam are a fundamental prerequisite for all Muslims to allow them to affirm, think, and behave under the principles of religion. Muslim women and girls have been seen for years as potential objects of modernization and modernity. Popular belief has arisen that, for a nation to be prosperous, girls need to be educated and will raise their nation from its broad range of social issues. Women's education was indispensable to the discourses that pursued to modernize emerging and Muslim societies. Muslim women thought it was just as important to educate girls as it was to educate boys, and that they acknowledged parental and marital influence over the rights of women to be educated and to work. As Muslim women move up the educational ladder, the role of religion as a predictor of academic achievement is dwindling. This emphasis on the experiences of educated Muslim women exacerbates the prevailing narrative of modernity that portrays women's education and gender equality as an expression of individual women's choice and free will against any patriarchal structures of family, culture, and Islam. Use qualitative approach This paper deals with the historical perspective of Muslim woman's education, their educational rights, curriculum development of Muslim education, and the importance of Muslim female education.

Keywords: Women's Education, International Development, Islam, Modernity, Islamic Perspective

### **ABSTRAK**

Kesadaran, pengetahuan, dan pemahaman dalam Islam merupakan prasyarat mendasar bagi semua umat Islam untuk memungkinkan mereka berteguh, berpikir, dan berperilaku di bawah prinsip-prinsip agama. Wanita dan gadis Muslim telah dilihat selama bertahun-tahun sebagai objek potensial modernisasi dan modernitas. Keyakinan populer telah muncul bahwa, agar suatu bangsa menjadi makmur, anak perempuan perlu dididik dan akan mengangkat bangsa mereka dari berbagai masalah sosialnya. Pendidikan perempuan sangat diperlukan untuk wacana yang mengejar modernisasi masyarakat Muslim dan berkembang. Wanita Muslim berpikir bahwa mendidik anak perempuan sama pentingnya dengan mendidik anak laki-laki, dan bahwa mereka mengakui pengaruh orang tua dan perkawinan atas hak-hak perempuan untuk dididik dan bekerja. Saat wanita Muslim menaiki jenjang pendidikan, peran agama sebagai prediktor pencapaian akademis semakin berkurang. Penekanan pada pengalaman perempuan Muslim terpelajar ini memperburuk narasi modernitas yang berlaku yang menggambarkan pendidikan perempuan dan kesetaraan gender sebagai ekspresi dari pilihan dan keinginan bebas individu perempuan terhadap struktur patriarkal keluarga, budaya, dan Islam. Menggunakan penelitian kualitatif, Penelitian ini membahas tentang perspektif sejarah pendidikan wanita Muslim, hak-hak pendidikan mereka, pengembangan kurikulum pendidikan Muslim, dan pentingnya pendidikan wanita Muslim.

Kata Kunci: Pendidikan Perempuan, Perkembangan Internasional, Islam, Modernitas, Perspektif Islam

## INTRODUCTION

The right to education becomes one of the most essential rights accorded to women by Islam (Kandylaki & Kallinikaki, 2018; Njoh & Akiwumi, 2012). Women's education applies to all forms of education aimed at enhancing the awareness and knowledge of women and children. Which includes formal education in schools and universities, technical and vocational education, adult education, health education, etc. Women's education covers both literary and non-literary studies. Educated women will bring about socio-economic change (Ololube & Egbezor, 2012). Awareness and education are of great importance in Islam. They are also a crucial part of the Islamic religion (Berkey, 2014; Сафиназаров, 2020). Muslim societies, men and women alike, propagate the teaching of the Prophet Muhammad and the teachings of Allah in the Qur'an to encourage and support girls and women to be enlightened, so that their societies may prosper together. Women's education in Islam acts as a way of strengthening the value of human dignity and equality between men and women. Also, Islam is not opposed to the advancement of knowledge, as the Qur'an explicitly mandates its followers to commit themselves to pursue knowledge that ignores gender as exemplified in Sūrat al-Aḥzāb (33:35). Islam permits its adherents to be enlightened by the teachings of their faith and other branches of science. It holds in high regard to the individual who seeks knowledge and exalts his position (Lane & Redissi, 2016). Muslim women have experienced a rich legacy of excellence in their positions as leaders, educators, caregivers, and activists, and Islamic history is an outstanding record of their exceptional contributions as teachers and scholars of sacred text and law.

Ilyas (2014) the researcher attempted to analyze the Challenges facing Muslim Women education and the way forward in his paper. The researcher is studying the value of education in Islam, the involvement of Muslim women in the promotion of education, and the challenges faced by Muslim women's education. The researcher concluded that Muslim women's education is one of the main factors in the political, social, and economic growth of society. Women's education should also be encouraged.

Habibi (2015) investigated the most important elements of the Islamic education program for multicultural students. The researcher in this study frames five components to create using a literature-based qualitative approach, namely the component of intent, the component of contents, the component of the process, the component of curriculum organizing, and the component of the process., components of evaluation in which all are based on multicultural values in the paper "Islamic Education Curriculum Framework Development Based on Multicultural Values". Incorporating multi-cultural values into the design of curriculum components, the researcher discovered, can also facilitate multi-cultural learning. Education will also be based on a curriculum that has been developed using universal standards as a guideline.

Hashim & Langgulung (2008) Investigated and addressed the development of Islamic religious curricula in Muslim countries with a focus on South East Asia, in particular Indonesia and Malaysia. History of the curriculum development of religious education in Arab countries and its effect on Southeast Asia. In their paper, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia" They concentrated on the reform of the religious education curriculum and the problems faced by both countries. They found that the goals of the Islamic education system are worthy of universal attention because of its importance and role in the history of education, its universality, and its significance in integrating personality. Some suggestions were put forward by researchers to achieve the cherished goals of Islamic religious education and to improve Islamic curricular reform in Muslim countries.

The present study is an attempt to find out the "An Authentic Overview of The Educational Rights and Prospects of Muslim Women." The goal of this study is to study the educational status of Muslim women in the world. The reasons for their educational development, the problems and difficulties they

face, the Islamic perspective on women's education, and the guidelines for their incorporation into mainstream society. Following a detailed literature survey, the outcomes of different studies were systematically combined with further analyzes for the exploration of observations and conclusions.

## **RESEARCH METHOD**

This research uses a qualitative approach (Creswell & Poth, 2016), A systematic literature review has been conducted through various online and offline secondary sources to assess the existing educational status of Muslim women in the world and to disclose the results. The data obtained were analyzed with content analysis and triangulation was carried out to ensure that the data obtained were correct and factual (Fetters et al., 2013). The following objectives are laid down for the study:

1. To analyze the educational status of Muslim women in the world.
2. To estimate the historical development of education of Muslim women in the world.

## **RESULTS AND DISCUSSION**

### **HISTORICAL PERSPECTIVE OF MUSLIM WOMEN EDUCATION IN THE WORLD**

Islam is the only religion in which the first director of the Holy Scriptures has been announced in the context of education. "Read!" Allah says in the Quran. In the name of your Lord, who made all (all that exists). He made man out of a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen? He has taught man that which he knew not." (Quran 96:1-5) The first word in Arabic "Iqra," is a command that means "read," and that includes the ideas of "learning," "exploring," and "seeking education". Religion is a medium for people to communicate mutual views about moral responsibility and social unity and offers a way for people to reinforce shared principles, beliefs, and ideas and act as a core value framework. Islam is an Abrahamic religion founded on prophecy, prophetic, and the revealed text. Besides, Prophet Muhammad promoted learning not only for males but also for females. He thought women had a spiritual and moral obligation to seek knowledge, to nurture their intelligence and abilities, and to use this capacity to impact their immediate environment and the world at large (Ramachandaran et al., 2017). It started in Arabia of the sixth century and spread progressively to regions beyond the Arabian Peninsula. In Islam, men and women are spiritual partners in God's sight and are expected to perform the same duties of worship, meditation, faith, almsgiving, fasting, and pilgrimage to Mecca (Kurtz, 2015). Islam strengthened the status of women relative to earlier Arab societies, banning female infanticide, and acknowledging the full personality of women. In the traditions mentioned above, three significant themes of education are emerging. From the first Hadith, we conclude that education is not the right, but the duty of any Muslim, male or female. In the second Hadith, the focus is on the standard of education provided to the slave girl, while the latter part deals with the promotion of free slaves (Islam condemned and later abolished slavery). Factually Muslim female established schools and colleges and examples of such female was princes Fatima Al-Fihiri who established the first-degree granting university of Qairawan in Morocco in 859CE. The Abbasid caliph Harun al-Rashid's wife, Zubayda, funded many construction projects for mosques, roads, and wells in the Hijaz, which benefit the many students that traveled through these areas. Ottoman Sultan Suleyman's wife, Hurrem Sultan, endowed several madrasas, and many charitable activities such as hospitals, public baths, and soup kitchens. The relevance and excellence of awareness have been illustrated, both directly and indirectly, in over 500 places in the Holy Quran (Bano, 2017). The history of Islam is full of references to women who have earned

eminent positions in the fields of hadith research, clarification, jurisprudence, medical science, poetry, and calligraphy. The Holy Prophet himself called for the education and training of women where, one day, women in the Prophet's Mosque were specially selected.

### **COMPONENTS OF ISLAMIC EDUCATION CURRICULUM**

The Islamic education curriculum is based on the ideals of a multicultural society that uses diverse organizations. These curricula that exist only in Islamic educational institutions, or in organizations that provide a lethal amount of Islamic education blended with a general education curriculum. The following topics are taught in educational institutions, which concentrate mainly on Islamic education.

1. **Prophet's Sayings and Practices (Hadith):** The methods used to ensure the authenticity of the Prophet Muhammad's stories and statements, as well as the review of collections preserved by former scholars such as Bukhari and Muslim, are discussed in this subject (Nigosian, 2004; Saad & Rabiou, 2019).
2. **Islamic History:** This course focuses solely on Islamic history from the Prophet Muhammad's time to the present.
3. **Quranic Interpretation (Tafsir):** "Accurate presentation of the Quranic texts, such as Arabic grammar and syntax, Arabic literature, and Quranic sciences," according to Tafsir (Uloom al-Quran)" (Ali, 2017). The classic interpretations of the Quran by early scholars such as Ibn Kathir, El-Tabari, and Ibn Taymiyya are discussed in this subject. Some institutions can also provide interpretation by well-known scholars such as Sayed Qutb and Mawdudi.
4. **Islamic Jurisprudence (Fiqh):** "Having in-depth knowledge" is what Fiqh entails. This subject examines the methodologies used by various scholars, especially those representing Sunni Islam's four major schools of jurisprudence (Shafi, Hanafi, Malki, and Hanbali), as well as their rulings on a variety of topics, such as prayer, marriage, divorce, charity, and jihad (Motzki, 2002).
5. **Islamic Basic Beliefs (Aqaid):** Aqaid means "belief" or "faith" in the fundamental aspects. This lesson covers fundamental Islamic concepts including loyalty, the existence of angels and Satan, the Day of Judgment, the heavens, and the hell (Alam, 2003; Yasin & Jani, 2013).
6. **Islamic Sacraments:** This topic is about how Muslims can perform their religious practices, such as prayer, fasting, and pilgrimages to Mecca. These subjects are covered in depth in the Fiqh books..
7. **Islamic Conducts and Values:** This section discusses the targeted education of proper Islamic manners, especially for children, as taught and enforced during Islam's formative era; a time regarded by most Islamic scholars as a golden period from which many useful lessons and models can be derived. The topic of religion in educational institutions that primarily provide a general education curriculum usually includes components of Islamic manners and principles.
8. **Arabic Language:** Since Arabic is the language of the Quran, almost every Islamic educational institution provides Arabic-language instruction. In these institutions, Arabic proficiency is widely regarded as very high.

### **WESTERN EDUCATION'S Effect ON MUSLIM WOMEN**

Muslim women in our communities today face many problems that impact the proper functioning of their lives as Muslims (Hickman et al., 2012; Rahman, 2012). And this is because of Western education on western culture and the way of life. Islam enjoins humbleness in the expression, personality, and behavior of women in society. It aims to preserve the dignity and pride of women and to ensure the

existence of polished moral values that are largely unveiled by women (Panitsides & Kiouka, 2018). The major challenge facing the Muslim woman today is how the west portrays her as something sexy, desirable and an object of view and advertising and some subsequent results are:

- 1. Time of Prayer:** When it is time to pray in her educational life and when she starts to work, the Muslim woman faces additional challenges. Much of the time, the examinations are scheduled without concern for prayer times. Furthermore, meetings are held without concern for prayer times. That is because recognizing the time of prayer when planning events is not part of the Western educational routine. Prayer is one of the features that distinguishes a Muslim from a non-Muslim. This is founded on the prophecy that "the covenant between us and them is prayer, and whoever abandons it has disbelieved." (Al-Tirmidhi, 2007) He also said: "Between a man and Shirk and kufr stands his giving up the salah".
- 2. Eroding Family Errands:** The ultimate aim of western education is to become educated and to have a means of survival by finding a job or other entrepreneurial ability. It does not, however, look at the intent of human life, as does Islamic education. One of the resulting consequences on a woman is the loss of family life. The aim of the creation of a woman as taught by Islam is to conceive a child and raise the new generation. While she can also do other tasks like economic development, education, etc., procreation is her biggest and most important education, and it is difficult for anyone to compete with her. She was physically and mentally trained by her creator for this. But because of the pride of achieving the goal of western education, women often give up this main responsibility for persuading their careers. It is noted that women who have surpassed the age of marriage are not married at all.
- 3. Dressing:** If a Muslim woman works in the armed forces, the para-military, or a student, as an accountant, lawyer, or advertiser, she cannot but stick to the dress code of these institutions. This is not a characterization of Islamic dress code teaching; it is contrary to the Quran directive on decorum. Some Muslim women regrettably take it for pride and the chance to dress. Some women do not respect the Islamic dress, but because of the influence of Western education against the emphasis placed on the proper coverage of Islamic texts.
- 4. Free Socializing of Sexes and Shaking Hands:** Sharcah has imposed limits on the privacy of men who encounter strange people, in accordance with Islamic teaching. Similarly, no man other than her husband and a few close relatives is allowed to touch any part of a woman's body. Many scriptures assert that the Prophet (SAW) forbade and cautioned against such activities, saying, "Do not call on women in the absence of their husbands." Gender equity is promoted in all aspects of Western education. Working in the classroom, activities, and work, among other things. Islam, on the other hand, teaches and preaches the polar opposite because of the negative consequences that could result. Promiscuity leading to adultery and fornication to an unequal competition between the sexes resulting in a loss of identity are examples of such consequences.
- 5. Using Public Places:** In order to avoid being exposed to evil inferences, the Shariah forbade Muslim women from using public baths or swimming pools. Mixed gymnasiums, where women shed their clothes and perform various physical exercises in tight and scanty outfits, and where the curves of their bodies and feminine appearance draw spectators, are often intolerable for Sharcah. Whoever woman sheds her clothes in a house other than her husband, Allah tears off the Satr between her and Allah," according to Prophet (SAW) custom. Unfortunately, Western education and culture consider such recreational practices to be both fun and civilized, as well as part of the school's extracurricular activities that can be assessed. While these practices are helpful and safer in life, they can be undertaken without separating the sexes.

6. **Beautification:** Many practices are incompatible with Islamic teachings and are prohibited by the Shariah, such as tattooing, tooth sharpening or spacing, hair shaving or picking up, and hair binding.
7. **Lawful Laxity:** The Shariah is a comprehensive legal system in Islam that is full of substance. For any Muslim, understanding Shariah is important because it is his guiding principle. It also serves as a more effective deterrent to Western rule. Fornication or adultery are not considered crimes in Western law unless they are committed forcibly, as in the case of rape. In comparison, Islamic law considers fornication, incest, and adultery to be separate crimes. The inherent difference in the views of the two systems of law results in a gap in the penalty of the crime, with Islamic law imposing the most severe punishment.
8. **Sexual Extravagance:** Western education investigates sex education and its implications. Normal sex education today begins with a scientific description of sexual intercourse and ends with pregnancy, abortion, and venereal disease indoctrination. Some educators argue that sex education is morally void and violates the Islamic moral code. Islam acknowledges the value of sexual need and therefore cannot exist without a marital and family life, all of which must be understood in the sense of other Islamic doctrines that control and regulate a Muslim's behavior. Before learning anatomy and physiology, a deep faith in the creator must be created. In addition, the Quran and the Prophet's (SAW) traditions have provided us with all of the knowledge we need about sex education.

### **PRESENT EDUCATIONAL STATUS OF MUSLIM WOMEN IN THE WORLD**

Muslim women's education is one of the chief factors in the political, social, and economic growth of society. Muslim-majority countries in the Middle East, North Africa and South Asia have a significant gender gap in literacy and education. The high levels of illiteracy among women in the Muslim majority of states are unwaveringly associated with the lack of women's education. There is an increasing number of Muslim women worldwide at all levels and in all expenses of education. There is an equivalent or higher ratio of women to men in Muslim-majority countries such as Jordan, Algeria, Lebanon, Kuwait, Libya, the United States of America, Indonesia, Malaysia, and Bangladesh. There is a higher proportion of women in science in Qatar, Lebanon, Jordan, Saudi Arabia, and Iraq than in some Western nations. Muslim women had higher rates of educational attainment and increased levels of education across generations in wealthier countries than in poorer countries. Muslim women have shown themselves to be resourceful, creative, and committed to taking personal and societal accountability and responsibility for their religious lives. Despite the difficulties they have had in gaining access to religious training facilities and establishing credibility with the male religious establishment, especially conservative religious establishments, they have persevered (Shaikh, 2020). Today, Muslim women engage as students and teachers in Qur'an study circles, mosque-based gatherings, community services sponsored by religious organisations, and Islamic education. There is a rising number of female Qur'an reciters, Islamic lawyers, and Islamic studies professors around the world. Women are increasingly visible in high-profile religious positions, but few have held significant positions in the religious hierarchy and none have risen to the highest levels, such as Grand Mufti or Ayatollah.

### **PROBLEMS AND MEASURES TO IMPROVE THE EDUCATIONAL PARTICIPATION OF MUSLIM WOMEN**

Muslim women face many difficulties in obtaining education. From place to place, the challenges can vary. Some difficulties of Muslim women's education can be financial. From the past, Muslims face

socio-economic inequality. They have a blurry vision for education because most Muslim parents do not realize the value of modern education. They live in big families and give early marriages a considerable priority. There is a shortage of vocational training to increase their credibility through learning (Chisti, 2020). Muslim women are morally based and thus socially and politically insignificant or not important to aspects of Islamic education. There are several things we can do to slowly develop a greater understanding of the empowerment of Muslim women, to enable Muslim women to be more involved in decision-making, and to eradicate some outdated myths about the role of Muslim women. Grow awareness-raising projects with the proper orientation of faith towards education. Increase the budgetary allocation and real spending for the education sector, in particular for girls' education. Take specific steps to eliminate Deprivation, socio-cultural obstacles, and fear among girls and parents. Early marriage, parental and other family education discouragement, girls' view that they just need to do homework and schooling, and job opportunities are not intended for them and so on. Actions should be taken to ensure that these issues are overcome, and Muslim girls are encouraged to learn. The information shall be accessible to the general public and used by advocates, groups, and politicians. These should be quantitative, qualitative, and comparative knowledge (Hammer & Spielhaus, 2013). The quantitative data would make the quantitative information and statistics accessible; the qualitative data would provide information that is focused on attributes and evidence, and comparative data would make information accessible so that things can be contrasted between Muslims and other groups. Policies and processes should ensure impartiality and justice based on this kind of knowledge. Planning, scheduling, marketing, regulation, management, and administration roles are an important part of any enterprise or educational institution. Sometimes, when any program is carried out or any event or event is planned, students should be encouraged, to express their thoughts and suggestions (Hinton, 2012). Muslim girls should also be permitted and empowered to adopt their suggestions. Muslim girls and other oppressed sectors need to engage in the formulation and management of developmental projects. They will help plan events and other duties. Besides providing education, it is vital to ensure that Muslim communities, women, and girls are conscious of their country's constitutional and statutory rights. Efforts must be made among Muslim communities to make them aware of the importance of education.

## **CONCLUSION**

Education is the fundamental human right that leads to empowerment and recognition, rather than being seen merely as a source of economic growth and political stability. Islamic women have faced hundreds of years of discrimination and violence, but education and empowerment are essential for the success and economic expansion of every Muslim society. The advancement of Muslim majority communities across the world is indispensable for the education of girls and women. The contemporary Muslim woman can succeed in this front, provided she has Islamic education, and promotes the essential characteristics of a Muslim woman's personality. Education for girls not only raises the social status of women but also improves society's general standard of living. Islam stressed perfectly that the harmonious growth of mind and soul depended on awareness of gender inequality among boys and girls. Women should also be trained equally in men, as the Quran as Hadith have already shown. Women developed skills to boost their families and children. Muslim women can play a key role in the fight against inequality, social ills, abuse, and crime in the Muslim world. Therefore, it is evident that women have a very high status in Islam.

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