

Comparison of Hindu and Muslim Girl's Education

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Abstract: In ancient India, particularly in the Vedic age, women, irrespective of their castes, enjoyed absolute freedom to receive education according to their abilities. Education at that time was universal and opens to all classes of people in society. Education, of course, in those days was mainly limited to literary and religious subjects.

Keywords: Education, Social Impact

I. EDUCATION OF HINDU GIRLS

Hindu texts present diverse and conflicting views on the position of women, ranging from feminine leadership as the highest goddess to limiting her role to an obedient daughter, housewife and mother. The Devi Sukta hymn of Rigveda, a scripture of Hinduism, declares the feminine energy as the essence of the universe, the one who creates all matter and consciousness, the eternal and infinite, the metaphysical and empirical reality (Brahman), the soul (supreme self) of everything. The women is celebrated as the most powerful and the empowering force in some Hindu Upanishads, Sastras and Puranas, particularly the Devi Upanishad, Devi Mahatmya and Devi-BhagavataPurana.

In Smritis, such as the Manusmriti, the position of women in Hinduism is mixed and contradictory. Manusmriti asserts that "as a girl, she should obey and seek protection of her father, as a young woman her husband, and as a widow her son". In other sections, the same text asserts that "women must be honored and adorned", and "where women are revered, there the gods rejoice; but where they are not, no sacred rite bears any fruit". However, scholars have questioned the authenticity and corruption of the text over time, given the numerous inconsistent version of the Smriti manuscripts that have been discovered.

Ancient and medieval era Hindu texts present a diverse picture of duties and rights of women in Hinduism. The texts recognize eight kinds of marriage, ranging from father finding a marriage partner for his daughter and seeking her consent (Brahma marriage), to the bride and groom finding each other without parental participation (Gandharva marriage). Scholars state that Vedic era Hindu texts, and records left by travelers to ancient and medieval India, suggest ancient and early medieval Hindu society did not practice Dowry or Sati. These practices likely became widespread sometime in the 2nd millennium CE from socio-political developments in the Indian subcontinent.

Hinduism, states Bryant, has the strongest presence of the divine feminine among major world religions, from ancient times to the present. The goddess is viewed as central in Shakti and Saiva Hindu traditions.

II. EDUCATION OF MUSLIM GIRLS

Education was theoretically a must for every man and woman in the Muslim society. But the Muslim girls, in general, had little time or opportunity to receive education. The Muslims in the Middle Ages were conservative in their outlook. They were not in favor of providing education to their daughters. They considered women's education as unnecessary. Their idea was to prepare the young girls for household work.

Besides, due to the "purdah" system, education of the Muslim women was naturally restricted. Still, there were some well-to-do persons who looked after the education of their daughters at home with the help of private tutors. Education of Muslim women belonging to the higher and well-to-do classes made considerable progress during the Middle Ages.

In the 'harems' of kings and nobles, some ladies were educated and some of them even won distinction, but the percentage of such educated ladies constituted only a microscopic part of the total Muslim women population. The Muslim women in general used to receive some sort of domestic training in household duties.

III. COMPARISON OF EDUCATION IN HINDU AND MUSLIM GIRLS

, the vast majority of Indian women, Hindu and Muslim, might have remained illiterate and backward, buried behind the 'Purdah' and other social restrictions and pernicious practices. Whereas the ladies of higher classes, both among the Hindus and the Muslims, were highly accomplished and educated in most cases, the vast majority of women belonging to the ordinary classes, in both the communities, seems to have been dismal and unsatisfactory. The worst part of it was that there was no systematic and conscious move on the part

of the state or society to ameliorate their conditions and to impart education.

Besides the royalty and the nobility, even among the middle classes, the education of girls was quite common. Jafar Sharif refers to various customs and practices relating to female education in Muslim India and he rightly holds that there was a number of educational institutions for women in different parts of the country. These institutions were mostly private and the state had nothing to do with them.

The Holy Quran formed their chief text book. Besides getting lessons on moral and religion, they received essentially practical education for managing the household affairs. Girls received their early education usually from their parents at home. There existed no separate schools for girls. In their childhood they were taught along with boys. After a few years they were taught in private schools or at home.

They were now placed under some elderly ladies who trained them in cooking, spinning, sewing, weaving and looking after the young. Domestic science and household duties found the most important place in their curriculum. In the primary stage, the Muslim girls were taught the 3 R's along with the Quran.

IV. CONCLUSION

Usually, the education of girls among both the communities ended with their marriage. Besides, there were numerous social limitations including the "purdah" system on their education. So very few of them got opportunities to have education of proper standard. Generally they lost all touch with cultural and educational activities after their marriage. Women

belonging to the lower ranks of the society practically had no education. Still it cannot be said that women's education was totally non-existent in India during the Medieval period. We have need to improve the Condition of women education in Hindu and Muslim girls both in the present time. All the education of further generations are depend to the girls because first school of the child is her mother.

V. REFERENCES

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