International Journal of Engineering, Management and Humanities (IJEMH)
Volume 3, Issue 5, pp: 138-142 www.ijemh.com

Muslim women's political participation in India

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Date of Submission: 12-10-2022 Date of Acceptance: 27-10-2022

ABSTRACT
Political participation may be a one's responsibility to society. Collaborating within the social group will varies, from pick in elections, to holding a foothold as a lawgiver or a decide, to being a head of state. For every of those roles Muslim history provides models for women. In politics not solely that men are dominating in numbers however conjointly in outlook
Authoritarian, prohibitive and antagonism. previous few decades has witnessed that political participation has taken completely different forms in numerous countries not due to changes in internal political system, however conjointly thanks to the international scenario overall. The Muslim women in the political perspective of India aren't an exception case. The women have been granted 17% seats at the federal and provincial level and 33% at the authorities. The aim of the paper is to study the Muslim women participation in politics in India. The research paper uses the descriptive method of study. The findings in the paper is the Muslim participation in
politics in less this due to the religious control. The paper concludes the Muslim women should by their religion to part role in politics. His paper intends to debate and highlight the political participation women empowerment furthermore because the historical summary of the role of\female participation with gender perspective in Islam furthermore as women politicians of India, realities and decisions.

KEYWORDS Muslim Women, politics, participation, Islam, India

I. INTRODUCTION

Political participation is a way to fulfill one's responsibility to society. Taking part in the political system can varies, from voting in elections, to holding a position as a legislator or a judge, to being a head of state. For each of these roles Islamic history provides models for women. Traditionally politics like business is the "sphere" of men. In politics not only that men are dominating in numbers but also in outlook authoritarian, prohibitory and antagonism. Last few decades has witnessed that political participation has taken different forms in different countries not because of changes in internal political system, but also due to the international situation overall. Since the women organization and feminist groups have become more and more aware of the importance of taking part in the process of decision making to proceed in improving the social condition of women, their participation in politics has demonstrated a substantial amount of imagination and creativity. Here it is to be noted that Allah, has not specified any particular role for all men or all women. There is nothing proposed or supported in The Qur'an a singular role or sole definition of a set of roles, exclusively, for each gender. Hence this let individuals the freewill to decide on their tasks and roles best suited to their circumstances. This off course is possible by maintaining fairness and equality through mutual consultation, compassion, contemplation and empathy between those affected by the decision. This paper intends to discuss and highlight the political participation and female empowerment as well as the historical overview of the role of female participation with gender perspective in Islam. When we talk about Indian Muslim women's we can see that they have limited rights in the society.

Islamic Perspective on Muslim women

From both Adam and Eve and the last messenger of Islam prophet Mohammad [PBUH] there were significant statues quo of Muslim women, because God made Eve [Hawwa] by the earthen pottery and entered the alive for Adam[May peace be upon them]. The human world increased

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because of the mother role for her sons. Hazrat Fatima [May Allah be pleased with her], the daughter of Prophet Muhammad became as exemplary of super nature and enlightened in daughter's role. Hazrat Khadijah [May Allah be pleased with her], the wife of Prophet Muhammad[S.A.W.], was the super nature in wife's role and having all the qualities of women.

"Hazrat Ayesha , the first woman leader of Islam was a teacher of both men and women. In turn her students, both gender taught others how to govern, how to organize Muslim communities, and how to arrange Muslim family and social life. The great scholars of hadith got their learning from Ayesha. The Noble Prophet bore witness to Hazrat Ayesha's intellect, thoughtfulness, and rational approach to life. At a time of crisis she had no hesitation in taking over command of the Islamic army and directing it in the field of battle. During peace time she gave religious rulings and helped the most learned of the Companions of the Prophet to make a distinction between the right and the wrong. All the Fiqh and Laws of Islam are related to Hazrat Ayesha. It is about time that Muslims started remembering Hazrat Ayesha..

MUSLIM WOMEN PARTICIPATION IN POLITICS

The political representation of Indian Muslims, one of the most contested political questions in postcolonial India, has become very relevant in recent years, primarily because of two important, yet distinct, reasons.' The publication of the Sachar Committee report [The report of the Prime Minister's High Level Committee (PMHLC) (2006) on Social, Economic and Educational Status of Muslims in India] is the first reason behind the apparent revival of this debate.

Although the Sachar Committee was not asked to collect data/ information on the 'political backwardness' of Indian Muslims, the main finding of the report and its various recommendations establish a clear link between various forms of Muslim backwardness and the discourse of political representation. In examining the question of political empowerment of Muslims the committee underlines the problems with the present delimitation of parliamentary and assembly constituencies as a result of which Muslims do not have adequate political representation in legislative bodies.

Among Muslims, women are the worst sufferers, oppressed and face many restrictions. They have become the victims of traditions and interpretation of Islamic laws by the religious 'leaders' who asserted that Islam does not recognize women's political rights. The Indian Muslim women have limited rights in the Muslim community. They are, even today, by and large confined to the four walls of their homes. A comparative assessment of the various communities of the country was made and it was found that the Muslim women were living a life more confined and in a lower standard than the Hindu women as well as the Christian women of the country. Although many sociologists have studied the situation of the Muslim women during the British period in India, the results have confirmed that the Muslim women are conservative, absolutely concerned with religiosity. This is indeed a fact that the Muslim women have had no real status in the home. They have been kept in the four walls and are not treated well in the family. They have even been surrendered for higher' causes. Muslim men have had full rights over the Muslim women. They have never considered giving equal rights to Muslim women. This pattern of living-economic, psychological, political and cultural factors that prevail has continued through the ages and has made the life of the Muslim women difficult.

Value orientations and the attitudes of individuals have never been prominent enough regarding Muslim women's progressive mission. However, the need of revolutionary changes in Islam and significant instruments of modernization can promote values changes. After independence, many new questions were raised about the Indian Muslim women and related problems that were shaped by the specific complex of socio-economic, psychological, political and cultural factors that prevail in the Muslim society, which needs answers. The existing situation of Muslim women, the related processes and perspectives can, however, be understood in the context of their historical background.

BEHIND THE REASON FOR LESS MUSLIM WOMEN PARTICIPATION IN POLITICS
STRONG CULTURAL VALUES AND NORMS OF SOCIETY

It is usually accepted by a majority of Muslim people that the women's role is within the home. Islam promotes them through equality however male dominated society continually push Muslim women to the house. once they are perpetually being told that they're not intelligent enough to participate in politics, it's no surprise that they are doing not believe themselves. Women are usually inspired to believe that politics is far to complicate for them to grasp and then it's best left to

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men. they ought to reside home, cookery and cleansing and having kids.women who do have a small inclination to attain one thing in life could be inspired to be a nurse, or college teacher as these are jobs in their league.

PATRIARCHAL VALUES OF MUSLIM COMMUNITY

The main reason for low political participation of women in politics is that the patriarchal Structure of society. In step with our traditions and culture, the participation of women in politics And also the public eye is against the commonly accepted role of women. The patriarchal values Have defeated and distempered women. No national or regional party seems to be interested in increasing the political representation of Muslim women and the parties do not push them towards power. This has further marginalized Muslim women who are already educationally and economically lagging far behind their Hindu counterparts

POLITICAL PARTIES NEGLECTED MUSLIM WOMEN'S CANDIDATE

The role of political parties and their concern for Muslim women, whose representation is less than one per cent in parliament, reveals that the majority of the Muslim women fought Lok Sabha elections as independent candidates, particularly from the seventh Lok Sabha elections onwards. For instance, out of the nine Muslim women contested for the seventh Lok Sabha, six were independents, two contested on the Indian National Congress ticket and one on the Janata Party ticket all of them lost.

STATISTICAL DATA PARTICIPATION OF MUSLIM WOMEN IN POLITICS

LOK SABHA

Since Independence around 612 women have been elected to 16 Lok Sabhas, of them around 21 have been Muslim women. If the Muslim women were represented according to their proportion of population they would have been always around more than 35 in number.

(Consider 13.5% Muslims Population of the total national population, since female population is almost equal to the male population, it may be assumed that half of the 13.5% or 7% would be Muslim women) But Muslim women's membership never went beyond three in any of the sixteenth Lok Sabhas. There are about five occasions when no single Muslim woman was there.

Performance of Muslim women at the elections to the lower house of the Indian parliament (1980-2014)

Election Year	Nominated by				Independents		Total	
	national parties		state/local /unrecognised parties					
	Won	Lost	Won	Lost	Won	Lost	Won	Lost
1980	..	3	..	..	..	6	..	9
1984	1	..	1	1	..	5	2	6
1989	1	2	..	..	..	9	1	11
1991	..	7	..	2	..	6	..	15
1996	1	3	..	3	..	30	1	36
1998	..	2	..	4	..	8	..	14
1999	1	1	..	13	..	11	1	25
2004	..	5	2	8	..	5	2	8
2009	3						3	
2014	1	5	3				4	
Total	**8**	**23**	**6**	**31**	**..**	**80**	**14**	**134**

Source Government of India, Election Commission, Statistical Reports for the concerned years

RAJYA SABHA

So far as Rajya Sabha is concerned, there were about 242 Members (as on October 28,2014) of who 30 were women, but only 4 women members were Muslim. From 1952 to 2010,there were only 15 Muslim women who entered the Upper House either through separate process of election or nomination.

STATE LEGISLATURE

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The picture is not so much different at the state level. Less then 8% muslim women are represented in the states.

II. CONCLUSION

Muslim women participation in politics in india is the muslim women are given honoured position in their religion but they are controlled by their religious ideas and belief which prevent them to enter into politics.

• From the statistical data We understood that muslim women participation in politics in lower in lok Sabha, Rajya Sabha, structure of government. It is wide believed that increasing the quantity of women in decision-making positions can result in positive changes for women and society. However, albeit women will run for workplace in most countries, their presence in government remains very low. Take into account the following: Only 24 women are electoral heads of state or government during this century. In 1995 there have been ten women heads of state. Though women's illustration at the very best level of state is mostly weakest in Asia, four of those ten control workplace during this region. Although women stay considerably under-represented in today's parliaments, women are currently waiting on the far side the numbers to specialize in what they'll truly do whereas in parliament however they'll build a bearing, no matter their numbers could also be. they're learning the principles of the sport, and mistreatment this information and understanding to market women's problems and considerations from within the world's legislatures. In therefore doing, they're not only increasing the probabilities of their own success, however also are paving the approach for a brand new generation of women to enter the legislative method. the particular impact women parliamentarians will build will depend on variety of variables, together with the political context within which the assembly functions, the kind and range of women who are in parliament, and therefore the rules of the parliamentary game. Women have to be compelled to be regarding the transformation of politics because it is presently organized, to require politics over in our own image and our own voice.

Indian Muslims should encourage their boys and girls to take up secular education along with religious education so as to compete in today's world. There is no point in rejecting secular education and bemoaning the community's poverty and backwardness. Muslim men have also to heed the Quranic edict and allow their women discharge their obligations to the society. Muslim women in India have political ambitions, lesser opportunities and more constraints. Muslin men, including the Clergy, should repose faith in their women and allow them contest elections to seek elected office and allow their girls to pursue education. Only when the girls are educated can the Muslim community expect a change in their lives.

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