

Brief About the Yearbook 2021
“Educational Status of Muslims in India: Strive for bright Future”

"Educational Status of Muslims in India" is based on research on secondary educational data provided by the government and other authentic sources in the country. The book is a mirror of the educational progress of Muslims, who make up the second majority population of the country. Being a yearbook, this edition covers the educational data regarding levels of education from pre-primary till graduation and above, but there is no specific disaggregated data available for graduation and above graduation. According to the census, 2011 the highest number of Muslim of literates in Muslims are at primary level 16.08 % followed by below primary level 14.32% and at graduation and above level is 4.18%. The book aims to show where the major gap is in attainment of education by Muslims and to identify the point of intervention. Higher education occupies a different space and it needs to be discussed in detail separately.

This book unveils the basic principle of Islam, which persuades and appreciates humans' ability to gain knowledge through different means. There are many myths among the Muslim community regarding pursuing modern education. These myths are washed away by generating awareness in the light of Quranic verses and leave us with the thought of why there is a gap in education of Muslim society in India. There has been a lot of hue and cry to ameliorate the formal educational conditions of Muslims in India, as it has been identified as the major cause of backwardness among Muslims. But many questions are still unanswered. This book attempts to give reply to few questions that emerges in our mind as we talk about Muslim's education in India—why in educational ladder, we find few Muslim students only in higher education? Why Muslim females are unable to benefit from the educational entitlement? Why Muslim males fall behind at all levels of education across India? Why Muslims' education rate is low even though we have a minority educational budget?

Chapter 1 of the book traces the different stages of the downfall of Muslims' education in India after independence by providing a rich educational history and a high literacy rate of Muslims during the British period. It also recollects various efforts made by leaders to improve education of Muslims, before and after independence. This section is divided into two parts—'Muslim Education Pre-Independence' and 'Muslim Education Post-Independence.' The Pre-Independence Muslim Education section covers early madaris, schools, Muslim education during British rule, Muslim educationists and reformers, and Muslim educational institutions established during the British rule. The section on Post-Independence Muslim Education includes educational works by Zakir Hussain and Maulana Abul Kalam Azad, Constitutional Provisions, the Sachar Committee Report, government schemes pre-and post-Sachar Committee reports, and key Islamic institutions as they exist today.

Chapter 2 of the book speaks about the Muslims' educational data in India. This chapter gives a bird's eye view of Muslim educational data, which has been compiled from various secondary sources like Census, UDISE, AISHER, etc., right from below primary level till graduation. It also provides a contrast of Muslim educational level with other minorities of the country by providing

comparative data. This chapter captures the states where Muslims are performing well in education and the states where Muslims need special care to improve their educational status. This chapter also talks about the lack of Muslim educational data at various educational levels and the government's indifference attitude towards Muslim education. Educational statistics in colonial India indicated that Muslims were far ahead of SCs and STs in educational enrolment at all levels of school education and higher education. However, unlike Muslims, SCs/STs made educational progress in post-Independence India because of the availability of educational data on SCs/STs, which allowed for special educational schemes to be launched for them. On the other hand, monitoring the educational progress of Muslims was hamstrung by the near-total absence of official data, and consequently, their inexorable downward spiral went publicly unnoticed for decades. There is a gap in data for six decades of Muslim education.

Chapter 3 of the book is based on Muslim female education in India. It presents data on Muslim female education in India and a comparison of the educational data of Muslim females with females of other religious communities of India. It captures the status of female education data from the pre-independence period to till date. It talks about the reasons for the backwardness of Muslim female education in India and why Muslim females are called '*Double Minority*'. Constitutional provisions also guarantees the education of women and make special provisions for the state to take appropriate and affirmative action for their education. However, it seems that Muslim women in India have not taken full advantage of the benefits of such schemes and provisions. So far, Muslims, by and large, have remained backward in attaining education so far, and the pace of their educational development is quite slow. The situation is even worse for Muslim women. This gives rise to gender disparity in education and raises concerns over the formulation, implementation, and monitoring of government's policies and programmes directed towards the betterment of Muslim community.

Chapter 4 of the book gives an account of various initiatives taken by—the government, CSR, and private organisations, to address the backwardness of Muslim education and to increase the level of education of Muslims in India. It also talks about the minority budget allocation and raises concern about how the decrease in budget is going to affect the education of Muslims. It speaks of the religious census that was carried out in the year 2001 and revealed the educational backwardness of the Muslim community, which was an eye opener for policy makers and also for implementers.

Chapter 5 of the book helps to understand the low appreciation of education among Muslims and how to take corrective action as a whole to improve the status of Muslims economically, socially, and politically. Muslim men and women are far less educationally accomplished than their non-Muslim counterparts, and this is so across almost every state in India. Even so, the percentage of 'literate' Muslims, those who are at the very least have rudimentary reading and writing ability, is considerably lower compared to the non-Muslims. This gap widens dramatically going up the educational ladder, especially at the level of Class XII and among college graduates.

Chapter 6 of the book brings together the recommendations given by different personalities and committees on different platforms throughout the country to improve the educational status of Muslims in India.

In our modern, complex society, both society and education affect one another, both being mutually dependent and inter-related in our modern, complex society. The main purpose of this very first edition of the yearbook is to create a ripple effect in society and create a pull force that brings in ignorant and uneducated people with the aura of education. Education plays an important role in facilitating social and economic progress on the one hand and imparting knowledge from one generation to the next on the other hand. Thus, it becomes crucial for a nation's population to learn and perform in an environment where scientific and technological knowledge is changing rapidly. Education will bring back the Muslim identity as it was bred in the bone.