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Rising of Muslim Women in Colonial India: A Case Study of Mohtarma Fatima Jinnah

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ABSTRACT

This qualitative study deals with the social and political status of 20th century colonial Muslim women under the British Raj. The 20th century has witnessed many symbols of the struggle and progress of females in their socio-political and professional life. Many movements were initiated by indigenous people to address the women question; a number of reforms took place to enhance women status by British government. As a result, women emerged as professional ladies and participated with men in every field of life. At that time with many prominent Muslim women Fatima Jinnah also steps forward to empower Muslim Women of colonial India. After the establishment of Pakistan, as *Madr e Millet*, she continued her services to give power to women in their professions and their political participation in newly established country. She also had to face criticism from fundamental class of Pakistan but she continued her struggle till her death. The hurdles and problems for women to participate in politics due to the patriarchal social structure still exist in present time, which need to be addressed by political and constitutional reforms.

Keywords:

British Rule, Colonial India, Fatima Jinnah, Freedom Movement, Women's Political Participation, Women's Empowerment

Introduction

The intention of this research is to describe the condition of dejected women in Colonial India and the efforts they made to demand and achieved their prerogative civil rights from the British government and similarly from the male-dominated society of India. The British as title holders of democracy and human rights did nothing to make better the adverse condition of women in Colonial India. The Colonizers claimed themselves as morally liberal and educated, claimed that they have granted every citizen living in India their civil rights, and encouraged equivalence, regardless of gender. It can be said that the British were more civilized than the Indians in granting equal rights to Indian women.

However, in reality, the British Government did not show any anxiety about the condition and status of Indian women. At the beginning of the British Government, women were treated discriminately and in different ways regarding their community, class, and region because many conservative and stiff traditions and customs remained in practice. Which were against the equality of women and endangered women to the domination of men. In fact, the Colonial government was unsuccessful to deliver liberty to Indian women who were facing very tough and harsh situations with certain South Asian traditions (Shabbir, 2011)

By exploring the history of the Colonial era of the Sub-Continent, it will be discovered that in politics many women made extraordinary deeds that are worthy to mention here. The name of Razia Sultana is worth mentioning. It is important to discuss here that, once Sultan Altamash escorted by Razia Sultana visited Khawaja Qutab-ud- Din Bakhtiar Kaki to pay tribute, Kaki was of the view that she would beat men (Rafee,1989). She performed the government laws. Many times, she passed judgments in court cases. She bestowed justice so fairly that she was known for her justice in all of India. The second prominent ruler of the Sub-Continent was Chand Bibi, she belonged to Deccan. She managed the matters of state and government so intelligently that she was named the queen of India. She was not only a great ruler but also a wise and visionary commander-in-chief of the army. She commanded the army so wisely and bravely (Javed,1989). Not only Razia Sultana and Chand Bibi, there are many other women whom history can't ignore such as the wife of Amir Taimur and daughter of Ba Yazid the general of the Usmani military, whose name was Umat-ul-Mujeeb, but she was also great musician as well authoress. As the women of Bhopal are concerned, they also demonstrated that they are not inferior to men in any field of life by showing their political vision.

If we review the status of women in Mughal era we will explore that princess and queens enjoyed the great reverence. Gulbadan, the daughter of king Zaheer-ud-Din Babar had the complete command over Persian and Turkish dialect. Even nowadays Humayun's name is considered as magnum opus in social, political and historical events. In the era of Aurangzeb, a woman appeared named, Zaibun-Nisa and wrote a great book like Tafsir-ul-Kaseer. So, it can be said that in the history of prominent women the names of Mughal women will be written the golden words.

Now this article will discuss women's participation in politics under colonial rule in India. It is important to mention here that Muslims faced the results of the war of Independence. Though Muslim women did not enter this field like men to defeat British imperialism. As Hazrat Mahal proved a barrier against the British army (Shabir,2011).

Literature Review

Women after Freedom Movement 1857

In 1857, after the Independence War, numerous changes were designed in Indian politics and British relationships in sub -the continent. In Colonial period the emergence of women movements can be seen the late 1800s and first period of 19th century. It raised and became popular with the support of political party Indian National Congress, and started to debate the social problems regarding women. "Bharat Street Mahamandal" (a large group of women in India) was inaugurated by SaraladeviChaudhurani as a permanent women association for the women of India. At that time women started to define the main issues distressing them, such as child marriage, purdah and female education, and women's status in their families. Most of these organizations struggled for the rights of women including their right to franchise.

Organizations during Colonial period

•WIA (women's Indian Association) worked mainly in four areas, politics, religion, education and philanthropy. Margaret Cousins along with Annie Besant and Mrs. Malati Patwardhan became the first president and secretary of it.

• NCWI (The National Council of Women in India) was established in 1925, as branch of International Council of Women. The Executive committee was chaired by Mehribai Tata in their 1st year in Bombay and she played a prominent role in its development.

• AICW (The All India Women's Conference) In January 1927, AICW met in Poona, after the hard struggle of six months by Margaret Cousins and many other female workers of this association. A delegation of prominent women led by Sarojini Naidu (an expert of Congress) met with Montague and Chelmsford on December 15, 1917, and demanded women's right to vote. After this, the women of India started their struggle for their political and civil rights(Gopalan & Policy, 2012).

At that time many Indian women realized that there was no substitute but to struggle to enhance and improve their social status and economic condition. The Muslims were thus enforced to acclimatize to fresh and new conditions, and adopt a new way of life and thinking for their existence in colonial India. At that time in Europe women were hostile towards their rights and general welfare. While the women in India were restrained by patriarchal traditions and customs. As customs and norms for women in Hindustan were deprived of two different thoughts prevailing in Colonial India at that time. First, the male-dominated literature recommends control of men over women and the subservience of women. Secondly, traditional and verbal norms and customs prevailed at that time in India. Many Muslim and Hindu reforms came forward to rescue the condition of women in the Sub-Continent. Among many other issues education of women was the most important issue to be addressed. Several Muslims believed that women should be educated so that they could be aware of their rights and responsibilities as granted by Islam. As it was believed Muslims that Islam has conferred esteemed status to women in society. The Colonial ruler was bitterly criticized because of the backward position of women in Colonial India. heavy pressure was exercised on regal policies in Sub- The continent and somewhere in Britain's Empire until large-scale reforms were not undertaken. Because many critics of the Colonial government was of the view that the dilemma of women's backwardness is mainly responsible for their miserable condition in Colonial Society. Therefore, they extremely wanted to change the status of Indian women (Lapidus,1988). Though, the Colonial government did not even a single step to enhance the position of women in India in practical terms (Valentine,1994).

At that time in Indian society, the evil of early marriage was dominant. To eliminate this evil, in 1891 a bill was passed, by which child marriage was banned. Mutually Muslims and Hindus braced this practise (Dushka,1998). After establishing the opinions of several social and religious associations a report was forwarded by the committee to the assembly on January 20,1929 to fix age limit for the registration of marriage. The bill was resented on 19 Sep 1929 in assembly and was enforced effectively from 1st April 1930. So, it can be said that it was the first step to eliminate the cruelties facing by women in India. The Quad – Azam also supported this unconditionally, nevertheless the fact that the conservatives Muslims has rejected it (Hina,1993).

Therefore, we see that many Muslims and Hindu leaders did many things to enhance the social status of women in Colonial India. At that most of the Indian women wore veils and it was believed at that time, the custom of observing purdah came in India with the arrival of Muslims in Sub-Continent. But it is not the reality as Akshe Kumar described in his book, "Hindu History", that Hindu women wore veil even in the early period of Vedic society. (Hassan,2000). The British ruler were of the view that observing purdah indicated the regressive trend which is developed by the Muslims and they are responsible for this backwardness. Shortly veil proved as a main aspect for the miserable condition of Muslims women, which deprived them to participate in any kind of political and social activity of their life(Shabbir, 2011).

Among others, Sir Syed Ahmad Kan was also a supporter of social reforms in Colonial India. In spite of this, his opinion was quite prejudiced concerning women. Sir Syed Khan supported the wearing of the veil by Muslim women and preferred women's education only at home. This was a reason for concern for Muslims. Though he agreed with his coreligionist that women must receive modern education which is very essential for the empowerment of women so that they can compete in the modern age through religious and scientific education (Saiyid,1998).

However, most of the social reformers were in the favour of women's education and were against custom of purdah. Begum of Bhopal was the most prominent figure amongst them. When a girl school was started by Sheik Abdullah and his wife at Aligarh, a huge amount of economic aid was donated by Begum of Bhopal. At the event of Muhammadan Educational Conference, very inspiring speech was delivered by a veil wearing lady, "Begum of Bhopal" with Sarojni Naidu and Sharla Devi (Hussain,1969).

Even with wearing veil, many broadminded Indian women demanded equal political and social rights. But in spite of all this, there still persisted reluctance on the part of many Indian Muslim women to move forward and participate in politics. They wanted great courage to do this at that time as female from noble families rarely come out for political activities (Saiyid,1998). By the beginning of the 20th century, purdah was not accepted. Due to the unexpected expansion in the movement of decolonization and self-rule (as Non-Corporation Movement, Home Rule Movement and Swadeshi Movement), established a public opinion against veil wearing (Shakuntala,1998).

At the time of Swadeshi Movement and partition of Bengal in 1905 great anxiety was seen and first time they freely participated in the political events and involved themselves in main political issues. We can see that up to 1929, women participated in several movements. After the detention of Gandhi, during the Civil Disobedience Movement, women bade farewell to purdah and came out in streets (Saiyid,1998).

Women Education in colonial India

In the meantime, women education attracted the attention of many social reformers. An example is quoted by Badar-ud-Tayyabu, her daughter, AtteyaFaizi went to England for higher education. He was of the opinion that women's participation in politics and social affairs would improve the position and status of women in the society of India (Asghar,2000). Regrettably, there were few women like her in the India and no concrete

efforts were made by government in collective and proper way in the Sub- continent. Scholars belonged to Deoband School of thoughts supported women's education on modern and scientific level, but were against the western custom and traditions relating women. Meanwhile they also desired complete collaboration with Colonial government. In the beginning of 19th century The Christen Missionary system was main factor in improving the position of Muslims Indian women, concerning women's status and modern education.

Then British government introduced a regular education system in India. The Colonial government and The Missionary Institutions placed pressure on the education of women in India. This motivated and energized large number of Muslims and Hindu, and consequently many organizations took expressive and bold steps, which made the situation better.

Other than school, educated women also got jobs in many other departments. Methodist Mission started Azabella Thoburn college in 1887 in Lucknow, and played a outstanding role for the development of education in Colonial India. Till 1914, fourteen women colleges had been established in India. In the same year a university "ShirimatiNathi Bai WemuDhaleNakare" was started by K.K Cores.

Meanwhile, vocational schools also formed,side by side with physical education. So, it can be said that a great role was played the British government to enhance the condition of women in India. In this regard the governor of Punjab (sir Donald McLed, 1865-1870), Colonel Holroyd, and the governor of UP (Mathew Kempson pay keen attention to the matter of women's education. In the year 1868, Sir William Muir gave awards to the many organizations and movements, working for the rights of women.

The foundation of Muslims women's struggles coincided with the starting of Muhammadan Education Conference in 1886, where Muslim men highlighted the issues of women in India for the first time in the history of Sub- Continent. Conference passed the resolution but at the same time was strongly rejected by many religious and fundamentalist group of people. The reaction of very liberal and educated community was also not praise worthy and satisfactory (Kishwar,1993).

Many steps were taken for the development of women's education in Colonial India, at the advent of 20th century. Concerning women's issues, large number of journals appeared on the scene. In 1908 "Asmat" was published by Rashid-ul- Khairi in Delhi, Similarly, "Khatoon" by Abdullah appeared in 1909 at Aligarh. In this regard "Taleem-e-Naswas" by Syed Mumtaz Ali, could not be forgotten which has published in 1898. But "Sharif Bibi" by Fatima Begum is considered as most significant from all.

All Indian Muslim Ladies Conference was organized in 1915 and large number blistering issues like women's education was highlighted (Asghar,1999). In the same concern, many journals were published to encourage and motivate Muslim women for higher education (Saiyid,1998).

Some Muslim women went to other countries for higher education. Later on, many women went other countries for higher education on scholarship (Asghar,1999). Afterward, by getting the higher education many women were playing prominent role in many other fields such as banking and medical. In 1934, Shireen was the first Indian lady who passed

the examination of MBBS, and Sakina Mewzada became the first female lawyer of the India and started her legal practise at Bombay HC in 1941. With all these, in 1944, Zubaida Mansoor became the first lady banker in India, who got her higher education from USA. Thus, we can say that very prominent roles were played by females in many other fields in future (Asghar,2000). Due to the hard struggle of social workers belonging to both Hindu and Muslim communities, women were successful in getting their political and social rights and were able to face the problems and enhance their status.

The social evil, "Female Infanticide" attracted the attention of Colonial government. Many efforts were made by the colonial government to eradicate it from India. In 1870, Strachey introduced a bill "The female Infanticide Bill" in the Council of Govern (Chalam,1996).

Legal status of women in Colonial India

At the end of the 19th century many women organization achieved legal safeguard so that they could secure their social and political rights. In 1908, Anjuman-e-Khawateen as the first organization for women started its work in Lahore. Under the boundary of Islam, they struggled for the political and social rights of women. Women's franchise right was accepted and supported by National Congress and All India Muslim League in 1918. In this connection, in 1919, a delegation headed by Parley met with Colonial government. Though demand was rejected by the government. Still women continued their struggle. Although Colonial government was believed more liber and impartial, concerning gender issues, and claimed themselves as the guardian of human rights. But in fact. Very small number of efforts were made by Colonial government to grants and defend the rights of women in Sub-Continent (Shabbir, 2011).

Women and National Movement of Independence before 1947

The first woman who came forward and participate in the National Movement was Bi Aman (Abadi Begum), mother of Ali brothers. She made her appearance through Anjuman-e-Khuddam-e-e Kabba which was founded by her sons and Abdual Bari Farangi of Luknow in 1913. The aim of this movements was to protect the reverence of holy places and house of God. To show their love for God thousands of women participated in this movement and gave their ornaments and other costly things to support the organization (Asghar,1999).

So, it is clear that after this woman actively participated in politics. It was assumed that women would not bear fruit for their efforts. But under the leadership of Bi Aman, women got awareness and started to take interest in political matters. She really proved herself as trend setter in politics and contributed a lot to pave the way for the political participation of women in the Independence Movement. In Bihar and Orisa women's political and social rights was granted in 1928 (Hinna,1993).

Many Indian associations struggled to establish a friendly and sociable atmosphere in politics for women. Muslims women were also given the equal chance by these associations and they secured the targets of these associations. Many women like Begum Hameed Ali, Mrs Asif Ali, Begum Hameeda Momin, Mrs. Akhtar Rasool, Mrs Akhtar Hussain, and many others were included in these associations. In 1932, The Lothain Committee

accepted a memo from all Indian women associations. But ultimately the franchise right of adult was vetoed by the committee, due to large size of country's populace and low rate of adult's literacy. Committee also demanded to increase ratio of women's right to vote so that social and political reforms could be implemented. This proved a great setback for the organization struggling for the franchise right of women. But women's right of franchise was not welcomed by The Indian National Congress and they show disappointed behaviour on this. So, we can observe that women secure franchise right to limited extent. In 1921, women were granted their right to vote by two provinces Madras and Bombay 1st time in the history of India. Similarly, Punjab and Bengal granted this right to women in 1923 and finally Asmat in 1926. The central provinces of Bihar and Orissa granted this right to women in 1930 (Gopalan & Policy, 2012).

During 1930- 1931 first Round Table Conference was held in London and proved as breakthrough in the political history of Sub-Continent, because two prominent Indian women, Begum Jahan Ara and Sha Nawaz took part in the conference and presented a memo relating to the rights of women. One of their main demand was the issue of women's political participation and that women should not be treated discriminately in any field of life, e: g business and government jobs without any discrimination on the basis of cast, community and sex. Equality was highly demanded by them. The solid efforts by Indian women finally achieved their goal and British government promulgated Government of India Act 1935, which granted franchise right to almost six million women. In the Council of State six seats out of one hundred and sixty seats were reserved for women and nine seats out of two hundred and fifty in the House of Members By this number of women voters was increased and they got their political share in the political sphere of Colonial India.

As per Punjab Act 1872, Indian Muslim women were deprived of their right of inheritance of agriculture property. Many articles were written by Allama- Rashid-ul- Khairi on the women's right of inheritance in his magazine Asmat.

Jinnah was also keen in passing the. Shariat Act 1937. This bill was coming in effect from 16 Sep 1937. It was known as " Family Laws Act 1937". This bill authorised women to claim their rights of divorce, dower and inheritance. their rights of inheritance. Purpose of this bill was to ensure the uniformity of laws among Muslim women throughout the Colonial India.

Struggle of Indians for Independence came into clash with the objectives of Muslims of India when Pakistan Movement got enthusiasm. In the annual meeting of Muslim League in Patna in 1938, the Muslim women were stimulated to come out and participate in public affairs and devote themselves to protect their civil and political rights. In Patna a resolution was approved by Muslim League in 1938, introduced by Quaid -e- Azam, and a subcommittee was created for women in Muslim League. Now Indian Muslim women started to make rational and systemized efforts in politics of India (Shahwar,1991). In this way, in 1938, Women Muslim League was formally made in Patna, particularly in Lahore in Punjab but it was in working position two years earlier.

A separate League for the Indian Muslim women was formed by Begum Shah Nawaz. After the creation of Pakistan, she was elected as the member and vice-president of legislative assembly of Karachi. The great participation of women was seen in the Quit India

Movement. Women also participated in other movements like Warli Movement in western India and Tebhaga Movement in Bengal(Gopalan & Policy, 2012).

In February 1947, an enormous demonstration walked towards the Secretariat of the Punjab and Sughra, a thirteen years old girl 13 year replaced the Union Jack by the flag of Pakistan (Shabbir, 2011).

Fatima Jinnah A lineage for Muslims women in colonial India (July 30, 1893 — July 9, 1967)

When Pakistan came into being, Fatima Jinnah (sister of 1st Governor General of Pakistan) began to perform her political and social responsibilities for the revival of women in Pakistan in the best course. This Milestone was founded by Mohtarma Fatima Jinnah and achieved by Ms. Bhutto

Fatima Jinnah Fatima Jinnah has a political background and was outshined in politics of Pakistan (Talha, 2009). Regrettably, gender and political discrimination is adopted as normative measure in Pakistan since its creartion. But now the condition has improved than the early times, if we scan the history, we will find that women faced many problems to get their independent status as compared to women of todays who are more liberal and independent (Asghar, 2003).

History of women being suffered from political discrimination started from Fatima Jinnah. Even before the independence situation was worsened because women were not allowed to participate in political decision making by male dominant societal rules. But Fatima Jinnah changed the trend and actively participated in politics of India, and took many daring steps by involving herself in the politics and public matters. She definitely paved the way for the women of India as well as for Pakistan to participate in politics at their own will.

Fatimah Jinnah's personal and professional life (As Doctor)

Fatima Jinnah, famous as (Mader-e-Millat) was a well-known politician, Dental Surgeon, Biographer and leading figure of a modern state of Pakistan. She went to Bnadara Convent School for education and preferred to live in hostel. After that in 1919, she got admission in Dr. Ahmed's Dental College at Calcutta and got degree in Dentistry in 1923. She had great resemblance with her brother and was closer to him. She started her profession and opened her own Dental Hospital in Bombay and practised her in 1923. From this it is quite clear that Quaid -i- Azam always supported women's education and was in the favour of independence and empowerment of women (Chawla, 2019).

A trend setter in politics

After getting her professional degree in Dentistry, she joined politics in the company of Muhammad Ali Jinnah and actively participated in the freedom movement and politics, and very soon she became very powerful political personality in Independence Movement. In 1940, when Pakistan Resolution was passed, she became most significant and founding member of Pakistan Movement(Jinnah, 1893). Earlier, she was only known as social figure not as a politician. Afterward when she joined politics and participate in the campaigns of Quaid-e-Azam (her brother), she was known as political figure. She also participated in

political gatherings and with her brother fully participated in political events. She was known by all political friends of Muhammad Ali Jinnah and was most generous and openminded companion of Jinnah's personal and professional life. She also delivered many political speeches and try to motivate women to come out and took part in the politics of Pakistan. On one occasion, Quaid said, that at that time when everybody treated me as a mad there was only Fatima Jinnah who helped me in bad and good circumstances. Usually she was known as Khatoon-i-Pakistan (Zaheer.S, Chawala.I,2019). By exploring the past, we will find fewer data about her professional life. Although, she was not involved in politics still she contributed a lot for the elevation of women's condition in India and Pakistan.

At the time when she started her professional career as a dentist in 1923, in Bombay, almost every woman was bound to wear veil, and were confined under the four walls of home. After joining politics, Fatma Jinnah came to know how women could be independent and how they could get the feelings of sympathy for others as well. In the early years she was not interested in politics but afterwards by-passing time with his brother she got interest in politics, and realised that how much it is essential for the women to participate in decision making process for the progress of the country. She was stimulated by the women of British and desired that Indian women should integrate into all fields of life. In 1930, she visited London with her brother and remained there about four years from 1934-1934. In London she deeply observed that how Britain women equally participated with male companion in all political and social activities, and also motivated Indian Muslims women to involve themselves in politics. When she came in India, she started her political career with new enthusiasm and began different movements and established new associations for women empowerment.

Political Deterioration by the Administration of Liaquat Ali Khan and Ayyub Khan

Immediately, after Quaid -e-Azam's death political decision maker of state banned her to participate in politics and remained expelled till 1951. Liaquat Ali Khan 's administration also censored her when she spoke on radio. But when she came out after self-imposed constrained, she made the decision to participate in Presidential Election in 1965, in the competition of Ayyub Khan. In spite of enormous favour from people, she defeated in election but media reported that she won election from Karachi and Dhaka. She bore harshness and discrimination in her political career. It is also fact, that as a woman, she had less financial assistant and time for her election campaign. Consequently, she secured only 36% votes and lost the election. The Jamat-i-Islami was the only political party which supported her and cleared its stance that women should participate in politics and could contest election (Sultana, 2003).

All Pakistan's women Association (APWA) and Fatima Jinnah

In 1949, Begum Liaquat Ali Khan established APWA, on non-profitable basis. Initially this was established for the social and economic empowerment of women. With Begum Liaquat Ali Khan, Fatima Jinnah was also the founding member of APWA. On the platform of APWA she took many bold steps without the help of government to settle down the issues of refuges and provide them daily necessities like food and shelter (Tariq,2021). Though she established many committees for women but never took the charge of any office for herself. While many other women as Begum Aminuddin, and Begum Salma Tasaduq

headed many organizations and committees for the betterment of women. After Independence she started many Organization to help refugees so they can began their life(Talha, 2009).

FATIMA as A Social Activist

After coming in politics, she became more energetic and requested people not only in Pakistan but also outside the country to support refugees. She also helped refugees in Azad Kashmir, East and West provinces of Pakistan. She sent medical as well as financial assistance to National Tuberculosis Association and Azad Kashmir government for refugees. She also donated 20000 scholarship for middle class boys and girls, enrolled in schools. When she lost election of 1965, she never blamed the politics but cleared the people that Ayub Kan's party was stronger than her. She also said that male dominated society of Pakistan could not see women on the main and high positions of Pakistan. Rather than politics she also worked for the health, welfare and education of women, but everything ended with her death. Briefly it is clear that she demanded the independence and participation of women in all fields of life (Yousaf, 2015).

Biography on Quaid Azam by Fatima Jinnah

As a sister Fatma Jinnah spent most of the time with Quaid Azam. She observed her brother very keenly and wrote a book on his life, "Mera Bhai". In the last days of Quaid's life, she completely devoted herself for her brother. It was her great desire to get Biography of Quaid -i- Azam only by the writer of Pakistan. Because the data about the life of Quaid, she had collected could not give to any foreigner author. For this purpose, she asked, G. Allana to help her in getting Biography, but unfortunately, she did not get it as she died on 8th July 1967. She survived for 19 years after the death of her brother. G.Allana completed and publish the biography under the title of "Quaid-i-Azam: The story of a Nation" in 1987 by Quaid-i-Azam academy.

Sharif al Mujahid said "this biography remains the best biography of Jinnah by a Pakistani"

Conclusion

It is observed that the Indian Muslim women played very prominent role to secure their rights and freedom. It is also clear than women were answered more vibrantly in Colonial states than Sub Continent. In 1886.in Muhammadan Educational Conference first time in the history of India the issue of women's education was raised. During the research it was observed that women in India were less encouraged to stand and talk about their social and political rights than developed countries. When British came in India, their government reversed the social and economic environment. It was noticed during research that the Imperialist did nothing outstanding for the uplifting of women in Colonial Indian society. While they supported feudalism and tribal structure by granting them full rights, that caused the backwardness and degradation of women's status in India. In this way Britain's legal system encouraged the emerging social structure of Sub- Continent. It was noticed in the research that British did not promote equality among male and female. In fact, British Government deprived women of their rights specially right of inheritance and supported Hindu laws of inheritance. Though after the long protest in 1937, Indian women

were granted their right of inheritance. Yet, in spite of all these Islamic laws, Muslim scholars did not give clear interpretation of inheritance laws and remained biased.

It is observed that in India Act 1935, women who had reached the age of 21, owned some property and was educated could vote. Consequently, in the election of 1937 Indian women used their right to vote. But regrettably, main political parties did not accept women as candidate to contest election other than reserved seats in the assembly. Many changes were seen in women's movements in the era of 40s. Identity became the main factor in power politics of India, and active women become as integral part of Muslim League.

In colonial India Muslims women came forward to enhance their social status and empower themselves, for this purpose many prominent women did great roles in the uplifting of women's position and by their efforts they got social and political rights, Muslims women enormous participation in independence movement and politics is praise able. Names of many prominent Muslims women are able to mention here but most prominent of them was Fatima Jinnah, who set a line for the women to come forward and fight for their rights, she motivated women to participate in social and political life. She is a trend setter in politics and proved as a lineage for Indian Muslims women.

In spite of all this many woman came out and joined political parties. So, political parties understand the importance of women and included many issues regarding women in their manifestos. Briefly we can conclude that social and political discrimination encouraged gender violence in the Sub-Continent, it enhanced the demotion of women in politics in Colonial India. However societal attitude towards women's participation in politics has been changed but still there is reluctance to practice the international laws introduced for the empowerment of women. Because still patriarchal norms and traditions restrained women to participate in public matters.

Recommendations

- Empowerment of Women in the political arena is necessary for a nation because it can transform the society.
- Women's participation in Local Politics should be encouraged as it has an instant influence on the discriminated portion of the country as women, specially making them financially empowered.
- In National Decision-Making offices, participation of women is necessary because only it can protect the interests of vulnerable population.
- As demand of women' participation in politics is based on the demand and supply formula, as women consist more than 50% of population, so their participation in public affairs is required by the progress of country.
- Culture is the main factor which determines the ratio of women's participation in political activities. If any culture depicts patriarchal thinking that woman is not able to make decision and took part in politics it will reduce the rights of women. So, this patriarchal mind set should be changed.
- Still women's right to contest, and winning election is a great challenge for them, so system should be made gender free.
- Women's role and status should be transformed from house hold to public, and encouraged them to come out to demand their rights.

- Social structure should be framed, which helped women to be skilled in all field of life , so that they can compete men in politics and social matters.
- In parliament quota for women should be fixed by the constitution according to their number.

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