Chapter 1

Education in Islam with especial reference to women's education
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Islam gave great importance to education. It created a comprehensive system of education. According to Islam, the human being did not start its journey of life with ignorance and darkness, but with knowledge and light. The Holy Quran also says: The Almighty Allah taught Adam, the names of all things, He provided Adam with the basic knowledge of things, which distinguished him from all the creatures. Adam was endowed by the Almighty Allah with the certain fundamental attributes and philosophies of life which made him finally the Ashraful Makhluqat (supreme creation or living being) and was preferred to any other creatures.

With the creation of Adam, Allah opened the channel to unravel and propagate His omnipresent and omnipotent qualities to the Adam's posterity through education. In fact, the first communication system started with the journey of Angel Gabriel, who used to bring Allah's message to His messengers. Angel Gabriel used to educate Allah's messengers about His wishes. One of the main duties of Allah's messengers was to educate the people about the Almighty and the miraculous qualities attributed to Him. His messengers strived to create humane social orders by educating the people at
fundamental human values. Thus we see Allah Himself made the education the best channel to transmit His wishes and commands to the people.

Islam considers education as a basic necessity where as other religions consider it as one of the simple needs. At the time of the Prophet of Islam, Greeks and Chinese had developed and excelled themselves in the field of science and culture and their civilization had reached at its pinnacle of success. But these two civilizations failed to provide knowledge and education to its every citizen. Their system of education was not universal in scope and nature It was confined to the limited people from a particular class. The whole education system was captive to their needs only. Plato who wrote the famous book’ “Republic” failed in giving a universal view of education. His educational thought was not based on universal and egalitarian ideas. In his philosophy only the aristocratic group were entitled to enjoy the fruits of knowledge. Islam is the first religion and philosophy of life, which gave education the universal characteristics and made it a fundamental duty of every man and woman and considered discharging of this duty as a social responsibility.

This point is justified by the Holy Prophet (P.B.U H). He also said: To gain knowledge is a duty of every Muslim\(^2\). He said: “Acquire knowledge and teach other people”. On another occasion the holy Prophet said “Seek knowledge from the cradle to the grave. He said: “Seek knowledge even (you are compelled) to go to China. He said, “People will come to you to acquire knowledge from all directions, teach them good morals”\(^3\). Every messenger of Allah was given knowledge prior to everything. Muhammad (P B U H)

\(^1\) Surah Baqarah 31
\(^2\) Ibn-e-Maja.chapter:Fadlul Ulama wal hath Al talabil I'm, Hadith,no.224, vol:1 p:81 narrated by AnasRA.
received the first revelation, which commanded him to acquire knowledge, Read! In name of your Lord who has created all that exists. He has created man from a clot (a peace of thick coagulated blood) Read! And your Lord is the most Generous Who has taught (the writing) by the pen, He taught the man what he knew not. It says: the holy Prophet said: I am sent only as a teacher.

The Prophet enlightened his companions on the significance of teaching and learning. There is a Hadith in the form of order. He said: Disseminate from me though a verse. The holy Quran has differentiated the person who has knowledge and the person who is devoid of it, by saying:

"Can those who know be equaled with those who know not?"

Abdullah s/o Masud (R.Z.A) narrates that the Prophet (S.A.W) said: When Allah intends to do favour of a slave, gives him clear understanding of deen and inspires him through His guidance and wisdom. It is a fact that the real fear of Allah is a great bounty, but it is the knowledgeable people who enjoy it.

The holy Quran entitles those who are complete in knowledge and wisdom with the word "Ulul Albab" (wise men and this word is being applied exclusively for them. As this is understood from the following Quranic verse:

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3 Tirmidhi
4 Surah Alaq: 1–5
5
6 Al Zumar; 9
7 Fatir---28
“All will upgrade the rank of those who have believed among you and those who have been given knowledge\(^8\). The education elevates the status of a person from its lowest level to the highest.

Hafiz Muhammad Bin Hajar Asqalani explained this verse as follows:

“It is said about this verse that Allah makes the status of the educated faithful person higher than that of uneducated faithful person. The highness in this world means upgrading the level of life and fame and the same highness in the life hereafter, means the high place in the heaven.

Allah says:

“And we gave David and Solomon knowledge and they said” praise belongs to God who has preferred us to many of his believing servants\(^9\). It means that the knowledge given to these two messengers made them superior to others:

In Sahih Muslim (a collection of Hadith) Nafe s/o Al- Harith Al Khozai, governor of Mecca in the period of Umar (R A), has narrated that Umar(R A) met him at Asfan and asked: whom you left behind you. He told: We have left Ibn Abzi :our servant as my deputy. Umar(R A) said “You made a servant as deputy! He said: he is a reader of the Holy Quran and knows the responsibilities. Then Umar said “Allah upgrades the status of some people and lowers some others by his book (the holy Quran).

One who travels to seek education, Allah makes a path for him in the paradise in reward to his efforts. He also said the best one of you is he who

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\(^8\) Surah Mujadalah..11
\(^9\) Al- Namal ; 15
learns the Holy Quran and teaches it others. On another occasion he said; Allah forgives one who teaches the best thing (education). He (Prophet) said: one is considered to be in the path of Allah until he comes back.

Describing the importance of education, he said: Teachers and students are equally rewarded. Once he said: One who guided some one to a good deed would be rewarded as its doer.

Allah says about the virtue of education in the holy Quran 'God increases me educationally. This is the reason that Allah ordered his messengers to seek enhancement of knowledge.

Allah says:

"God has sent down on thee the book and the wisdom, and He has taught thee that thou knowest not, God’s bounty to thee ever great and said; "And O, Muhammad say; O, my Lord! Increase me as regards the knowledge. Keeping the nature of order in these verses in view, the commentators of the holy Quran have come to the conclusion that Allah ordered his messenger to seek more and more knowledge after He instructed his messenger to attain all the knowledge he needed. The messenger said: The scholars are heirs of messenger. Abu Hurairah (R Z A) narrates that he passed by a market of medina. He stood thereby and addresed the people saying: O marketers! What caused you inability? They questioned: what do you mean, O Abu Hurairah? He said: the heritage of the messenger of Allah (PBUH) is being distributed and you are here. Are you not going to receive your share of it? They asked: where is that? He replied: In the mosque: They hurried and

\[10\] Al-nisa : 113
\[11\] Surah Taha : 114
Abu Hurairah stood for them till they returned. He asked; what happened? They replied: O, Abu Hurairah! We went to the mosque and entered but we did not see anything being distributed. Abu Hurairh replied; Did you not see any one in the mosque: They replied: Yes, we saw some people offering Salat while some others were reciting the holy Quran and some of them were discussing about Halal (the lawful) and Haram (unlawful). Then Abu Hurairah told them; Allah may destroy you, verily this is the heritage of Muhammad (P B U H)\textsuperscript{12}.

On another occasion the Prophet said:

“One who follows a way for seeking knowledge” Allah would cause him follow a way (practicing a good habit) leading to Janna. The Prophet (S A W) further said that the angels spread their wings seeking the pleasure of knowledge seeker and that every thing seeks forgiveness from Allah in favour of Alim. Even the fishes in the depth of water seek forgiveness from Allah. The supremacy of Alim over Abid (one who worships Allah) is like the supremacy of full moon over the stars. Ulema are the inheritors of the Prophets’ legacies. The Prophets do not leave the worldly wealth (Dinar or Dirham) behind them.

They leave the knowledge as the repository of their heritage. So one who receives (knowledge) means, he has acquired greater share from the Prophet hood\textsuperscript{13}.

A’isha (RAA) narrates that the messenger of Allah (S AW) said ‘ One who reads the Holy Quran and is expert in reading, would be among the

\textsuperscript{12} Majma – al- Zawaid 33/1  
\textsuperscript{13} Abu Daud 3641
dignified and holiest angels, and one who reads it with difficulty would get two rewards. The messenger (SAW) said "one who reads a letter from the book of Allah (Quran) would get blessing in exchange and this blessing would be equal to ten times of it. And I do not mean that Aliflammeam is one letter but"Alif" is one "Lam" is another and "Meem" is the third one. The messenger (S A W) said that one who read the Holy Quran and followed its teachings would crown his father on the day of the Qiyamat (doomsday). His light would be better than that of the sun. If it were among you, so what do you feel about that person who followed it.

Islam stresses upon the importance of education but at the same time it condemns the element of disgraceful and destructive education, which causes deception and misleading. Islam prevented people from getting an unyielding education. He (SAW) also said that education is of two kinds (1) The knowledge in heart: this kind of knowledge is beneficial and (2) the knowledge on tongue: this kind of education is argument of Allah against human being. Islam prevented its followers from getting the education for the sake of one’s vested interest and personal predominance and worldly fame, and disliked the scholars who intended to befool the people and declared that these factors would lead the scholars to the hell. As the messenger (SAW) explained that: One who got education to argue only with the scholars or to make the public foolish or to attract the people’s attention towards him, Allah will put him in the hell.

Islam urges the scholars to be free from greed, as Omar (RA) asked Kaab (RA): who the scholars are. He replied: Scholars are those who practically demonstrate their knowledge. Then Omar RA asked, what removed the knowledge from scholars’ hearts? He replied that was greed.
Once the messenger told: “cursed, cursed, cursed”: his companions asked who was that O, messenger of Allah? He answered, one who sought the worldly gain by the acts that should be alone for the life hereafter.

Islam considers the moral training and upliftment as an integral part of the education. Islam always focuses on the purification of soul wherever it describes about the learning of the Holy Quran. This is the reason that in Islamic history, moral education with practical training has always been integral part of education system. The education for the sake of education has no place in Islam. It is regarded as the source and means to teach the real target, and the target is to obtain the willingness of Allah by fulfilling His commands.

The element of religion in the education plays a distinguished role. This is acknowledged by a number of intellectuals. According to Dr. Iqbal, Islam should be the purpose of our life and education. He explained the meaning of Ilm (Knowledge) in a letter to one of his friends. He wrote, ‘By Ilm I mean that knowledge is based on the senses. This knowledge yields physical powers which should be subject to Deen i.e. religion of Islam) If it is not subject to Deen, it is evil. It is the duty of Muslim to Islamicize Knowledge. Abu Lahab should be converted to Haider, or in other words, if it (knowledge) becomes subject to Deen then it will be a great blessing to mankind’14 Dr. Iqbal showed clearly that Islamic ideology was the purpose of education. He was of the opinion that education should be ideologically oriented and that any education, which was neutral towards religion, was evil and satanic. His advice to the Muslim nations was that if they sought

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14 Syyiddain,K.G., Iqbal’s Educational Philosophy' Lahore, 1942, p.99.
inspiration from Islam, they could assemble their scattered forces, regain their lost integrity and thereby save themselves from complete annihilation.\(^\text{15}\)

In the perspective of Islamic culture and civilization, we may say that the main objective of education is to undertake the essentials implemented by learned men who are the heirs of the legacies of the messengers.

One of the major objectives of education is to promote and enrich the faculties of students by imparting them good knowledge with proper training. We find that there are two contradictory views; some see that development of individuality is one of the basic values. They don’t care of the idea of collective responsibility but there are views, which count the individuality similar to the level of collectivity without taking care of individuals’ growth and development. These two views are not based on truth and reality. As far as Islam is concerned, it presents balanced view between individuality and collectivity. It emphasizes the individual’s personality. This is the reason that Islam counts every person responsible to Allah. So what ever he does in the world, he does for life hereafter. Islam guarantees the fundamental rights of individual and does not allow any external force to interfere in this right. So man should gain for him by him. “Allah makes a person liable according to his capability only. Man will gain according to his efforts and will suffer from what he is responsible for” Allah has said on other place "we are responsible for our deeds and you are for yours".

After going through these verses we find that Islam stresses upon the individual’s responsibility and initiative for the growth of his personality and

\(^{15}\) Iqbal, Statements and Speeches’, Lahore, 1948,pp.35-36.
gives him opportunity to bring out his inherent capabilities. On the other hand Islam makes him responsible for society, as the holy Quran describes:

“There should be a group enjoining what is right and forbidding what is wrong and believing in Allah”.

It is a psychological fact that trends and attitudes evolve since the beginning of childhood. Thus schools and colleges are supposed to play a pioneering role in nurturing the proper human attitude. It is the duty of these institutions to colour the humanity with desired characteristics.

Purpose of Education in view of the Common People

Majority of people thinks that the purpose of education is to strengthen the economy. No doubt a man after getting education from this point of view becomes an economically successful man but he fails to become a real human being.

When we survey the society, we find that to become a successful and a complete human being, the following guidelines can be helpful in achieving the pious objectives of education. The following guidelines-cum- objectives can be powerful to spur to action for realizing the universal and humane objectives of the education for a child. These are as follows:

To prepare the students true citizens of a country

1. To make the student a true national.

2. To bring the clemency and harmony in all spheres of human life.
3. To take care of the growth of individualism, its prosperity and complete personal identity.

4. To make the student fit so that:

- he can defend himself.

- he can meet basic challenges in his life.

- he can nurture and socialize his sons and daughters in better way.

- he can be an integral and effective member of the society, and have a symbiotic relationship with it.

**Purpose of Education in Islam**

The purpose of education in Islam is to transform the student into a virtuous pious and Almighty Allah’s fearing man. In other words to enable the students to guide and shape their natural propensities towards right direction and to inculcate love, affection and a strong sense of obedience inside them so that they can live in this world, be thankful to Allah and perform their individual as well as collective social duties. These are the basic purposes of education in Islam.

When we read the initial verses of the holy Quran, we find that they firstly inspire on reading, when they said:

“Read! In the name of your Lord Who has created (all that exists) and in two verses it pointed out to the “writing”
1. Who has taught (the writing) by the pen Nun\textsuperscript{16}! By the pen and by what they (angles) write (In the records of man). After that Allah drew the people’s attention to the purpose of education when He said:

"And magnify your Lord (Allah). Going through these verses we come to the conclusion that it is necessary for the student not to ignore the fact that he is needy to Almighty Allah.

Who is the original teacher? If a man makes progress in the field of education, he should not boast himself and consider the achievements as his personal achievements. He rather should always think that Allah has given him this bounty so that he must realize that God is great, as the holy Quran says:

"Magnify your Lord (Allah). The Holy Quran has pointed out to the same idea in another verse by saying:

"Among the slaves of Allah only those are God fearing who have knowledge of (Allah’s might)\textsuperscript{17}.

This is the basic purpose of education in Islam and the other objectives of education that lies under these purposes mentioned above are to know the rights and wrongs (Halal and Haram). This is the thing, which brings clemency in all the affairs of social life. The economic purpose, which is seriously being considered by the majority of people, Islam does not deny it but recognizes it simply as a common motive and nothing else.

\textsuperscript{16} These letters “Nun” are one of the miracles of the Quran and non but Allah (Alone) knows their meaning.

\textsuperscript{17} Surah Fatir- 28
Educational philosophies, which had great impact on Muslims' education.

Among the Muslims flowed many streams of knowledge such as philosophy, theology and Sufism. These all influenced Muslims' Education. We begin by tracing the influence of philosophy.

The philosophical ideas of the Muslims were greatly influenced by Greek Philosophy and the philosophical concepts of the Qur’an. The Greek philosophy and the endeavor of the Muslim philosophers for harmonizing it with the philosophical concepts of the Qur’an dates back to the translation of Greek works which began in the Umayyad period and reached its zenith under Al-Ma’mun. Greek philosophers like Plato, Aristotle and the neo-Platonists like Plotinus etc. influenced Muslim philosophers. It is, therefore, worthwhile to describe some of the basic concepts of these philosophers followed by the philosophical concepts of the Muslim philosophers.

Plato’s concept of knowledge: Plato considered Knowledge the grasping of the true meaning of a thing. He meant that true nature of a thing couldn’t be recognized through sense and perception. True being of a thing is its idea, its eternally unchangeable and universal nature. It can be known by special way of enquiry, the method adopted by him was the dialectic method of Socrates; He developed the theory of this method in order to ascertain with the help of reason the true nature of the universal idea.
Plato believed that God, the Maker of the world created human body out of four elements gifted with soul as well as intelligence. The soul\textsuperscript{20} according to Plato is immaterial and prior to body. It is gifted with power to know the ultimate truth. The body is intended by nature to be its servant and to listen to its commands once the soul lived with God in the world of ideas. On release from body it has to give an account of itself before God. Those who have been righteous in this world are sent after earth to the Isle of the Blessed and the wicked to Tartarus to suffer sentence.

According to Plato the highest good of life is harmony of the soul which is attained by the exercise of wisdom, courage, self-control and justice under the guidance of reason.\textsuperscript{21} The greatest pleasure attends the life that achieves the highest good and contemplates the highest ideas.

Aristotle: He was a pupil of Plato but his philosophical ideas were in some cases absolutely contrast to those of his master's.

According to Aristotle the ultimate end of man is happiness. Human merit expresses itself in virtue. By virtue he meant the habitual direction of the will to follow the golden mean.\textsuperscript{22} For example the virtue of courage is the mean between fearfulness and dare devilness. Human happiness manifests itself in two ways, first, in habitual subordination of the animal side of man's nature, his appetites, desires and passions to rational rule. Second is the exercise of reason in search of knowledge and contemplation of Truth. Thus happiness expresses itself in moral virtues like courage, temperance,

\textsuperscript{20} M.M.Sharif: History of Muslim Philosophy, Vol.1, p.96.
\textsuperscript{21} Ibid., p.96.
\textsuperscript{22} Ibid., p.98.
magnanimity and justice. In short Aristotle was a rationalist while Plato was an idealist.

Neo-Platonists: Plotinus: He was familiar with the principal doctrines of all the philosophical schools of the Greeks chiefly those of Plato and Aristotle. The purpose of philosophy according to him was cosmic as well as religious. His work is entitled the *Enneads*.

Perphyry: He wrote a commentary on Plato in which he tried to show that Plato was mystic.

The Greek influence on Muslim Philosophers: The impact of the Greek philosophy on Muslim philosophers can be traced back to translations of Greek works by Muslim Savants like Hunain bin Ishq, Qust bin Luqa, Thabit bin Qurr etc. besides the Muslim philosophers themselves translated the philosophical works of Greek masters from original sources. However, it is pointed out that some of the translations and commentaries that gained currency among the Muslim philosophers were incorrect. Their interpreters gave religious and mystical colour to their philosophy and they bewildered them with Neo-Platonic philosophers, so they accredited Neo-Platonic ideas to Plato and Aristotle. A Christian named Nayemah of Emessa translated the last three books of *Enneads* of Plotinus into Arabic and named it as 'Theology of Aristotle'. In this book he proved that human soul couldn't know God through reason. God could be known through ecstasy. It is therefore not surprising that Muslim philosophers tried to harmonize the teaching of Plato and Aristotle with the tenets of Islam. It was Al-Ghazzal who depreciated...

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23 Umaruddin: Ethical Philosophy of Al-Ghazzali, Aligarh, 1962. p.27
this propensity of the Muslim philosophers because this sowed the seeds of deviation and disbelief.

Muslim Philosophers

Al-Kindi (801-870 A.D.). Al-Kindi flourished under al-M 'mun and al-Mu'tasim. He was the first Arab scholar who mastered the philosophy of Aristotle and Plato and tried to harmonize Greek philosophy with the doctrines of Islam. He is known as the 'Philosopher of the Arabs.' He borrowed from Plotinus the doctrine of soul and followed Aristotle in his theory of intellect. He relied on reason as source of truth and at the same time believed that revelation also guided humanity to the same goal.

Al-Farabi (870-950. A.D.) Al-Farabi was another great philosopher of Islam. His philosophy was a syncretic of Platonism, Aristotelianism and Sufism. He understood and interpreted Aristotle's Logic so perfectly and unraveled the mysteries of Greek philosophy so expansively that he was called the 'second teacher', after Aristotle. Besides his knowledge of the philosophy and logic of Aristotle from original sources, the so-called Theology of Aristotle, a late Neo-Platonic writing, also influenced him. This factor helped him to bring an accord between Aristotelian philosophy and the tenets of Islam. However, Al-

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F r b sometimes gave a rational interpretation of religious truth and hence he alienated the orthodox theologians.

Ibn S na (980-1037 A.D.): He was also a great philosopher of the period who built on detailed and absolute system of philosophy based on Aristotle with a tinge of Neo-Platonism. He also aimed at harmonisation of Greek philosophy with Islam. However he could not conceal his rational outlook in his concept of the infinity, the doctrine of prophethood and resurrection of body. In Muslim world his philosophy remained dominant for about a century after the death but declined as a result of the criticism of Al-Ghazz 1. However, in Europe he was immensely applauded for his philosophical ideas for many centuries.

Ibn Miskawaih (932-1030 A.D.): Ibn Miskawaih was a contemporary of Ibn S na. He talked about the tenets of Islam philosophically such as the existence and unity of God, the nature of prophecy and happiness of soul etc. However, he became popular through his contribution to Islamic ethics, which is discussed in his book Tahdh b al-Akhlaq. One chapter of this book is devoted to education of youth and children.

Al-Ghazz 1 (1058-1111 A.D.): Al-Ghazz 1 was a great scholar of Islam. His studies covered an extensive range of projects particularly theology, fiqh, science, philosophy, mysticism etc. His fame rests in the advocate of Islamic, metaphysical concepts against the attack of the philosophers and other rationalists who propagated un-Islamic ideas and concepts under the garb of rationalism. He wrote a book on refutation of the philosophers who were dubbed as heretics and un-Islamic. He tried to prove
Islamic metaphysical concepts by means of arguments. The sciences of argument was called ‘Ilm al-Kalām.

Ibn Rushd (1126-1198 A.D.): Ibn Rushd was of Spanish origin. He was a philosopher of the nature of Ibn Sīna and Al-Fārābī. He started by writing commentaries on the books Aristotle and later wrote independent works on philosophy. In his works he defended philosophy against the attack of theologians in general and Al-Ghazzālī in particular. Like other Muslim philosophers his aim was to bring about an accord between Islam, and philosophy. Ibn Rushd, however, could not make a impression in the Islamic world in which Al-Ghazzālī was considered as the ‘Argument of Islam’. Ibn Rushd was renowned and highly admired in medieval Europe through Latin translations of his works, as Europe was attracted to the scientific and rationalist approach presented by Ibn Rushd.

Ibn Miskawaih’s Concept of Knowledge.

He discusses knowledge in the background of his concept of soul, which can achieve the knowledge of ultimate reality and possesses rational knowledge. Like Socrates he holds that knowledge is the basis of good character and says the root of all virtue is knowledge so in the attainment of knowledge lies human perfection. The various activities of the soul are directed to this end but the physical senses act as a veil between him and the goal. Man also possesses the faculty of volition, which distinguishes good from bad. This faculty helps in removing the veil. But all rational beings cannot attain the knowledge of ultimate reality as they are born with different capacities. He further says that the power of the intellect has two aspects i.e., the theoretical and the practical. The function of the practical faculty is the
perfection of character and the improvement of conduct and the function of theoretical faculty is perfection of science.  

Al-Ghazzali’s concept of Knowledge

He believed that God had endowed man with all the powers needed for the gaining knowledge of Ultimate Reality. This knowledge was derived through the intellect which is the innate rational faculty of man and which distinguishes him from animals. The highest form of knowledge is spiritual knowledge.

This knowledge depends on instinct as well as effort. When man acquires this knowledge it is necessary that the lower faculty of man such as appetites, anger and self-assertion must be in his command. If man is dominated by them then he comes down to the level of the brutes. Al-Ghazzali further says that knowledge has two aspects - the theoretical and the practical. The theoretical knowledge helps a man comprehend transcendental world i.e. knowledge of God and mysteries of creation etc. Thus it includes metaphysics and the sciences. The practical knowledge is complementary to theoretical knowledge, it’s active function lies in human conduct. The sciences are of two kinds viz. the religious Sciences (Sbar’iyya) and the intellectual sciences or philosophy (‘Aqliyya). The study of religious sciences is obligatory (Fard ‘Ain) for all Muslims while the study of philosophy and other sciences is obligatory for some people (Fard Kifaya). The study of the former is

obligatory for all the Muslims because they are the means of purification of soul, which is the ultimate end. The study of the latter is not binding on every Muslim if there are sufficient people to study these sciences to satisfy the needs of the community.

**Aims of Education in the eye of Al-Ghazzali**

In the light of the philosophical and ethical ideas of Ghazzali the ultimate aim of education was the improvement of character which besides including the promotion of moral and ethical qualities such as compliance, modesty, simplicity and hatred of vices like pride, love of wealth and lying meant complete submission to the will of God, reliance on God and thankfulness to Him.

Education should familiarize the child with Islamic laws through the study of the Qur’dn and Sunnah. This will give him theoretical knowledge of Islam. Education should orientate the child to offer prayers regularly and to observe fast and follow other obligations of Islam. Thus education should make the child firm in religious beliefs otherwise he will easily deviate.

Al-Ghazzali emphasized the religious and moral education and also suggested the study of intellectual subjects like philosophy, logic and other sciences in the Islamic syllabus.

**Method of Teaching**

Al-Ghazzali laid great stress on the preparation of the lessons by the teacher. He also emphasized that the teachers should have a extensive
knowledge of the concerned subject. He also said that they should develop the lessons with the cooperation of the pupils, as this will facilitate understanding of the lessons by the pupils. To him the new knowledge should be related with the knowledge already possessed by the pupils. He also cautioned the teachers against presenting complex and difficult subject matter in the beginning and asked them to go ahead gradually from simple to complex. Otherwise the child will be confused and will lose interest in the subject. Al-Ghazzli also pointed out that the teacher should have full knowledge of the abilities, capacities and interests of the child and plan his teaching accordingly.

Duties of Students and Teachers: Al-Ghazzali expected from the students high moral and ethical qualities. He wanted the student to purify his self from low habits and evil qualities, because knowledge is a prayer of heart and is divine and it enters only pure hearts. He advised them to relations with the world. He should not be arrogant and should avoid demonstration of his knowledge before his teacher. He should abide by the precepts of the teacher as a patient follows the instructions of the physician. Al-Ghazzali believed that some students are too proud to study under an obscure teacher. He advised the students not to be bothered whether the teacher is famous or not. The student should be like a soft rock which taken in all the rain which falls on it.

Regarding teachers he says that they should be have love and kindness for his pupils and should be a personification of good manners and morals so that the children may imitate his example and thus indirectly he should mould their character. The teacher should be perfectly honest in his profession and should not discriminate between rich and poor students. The teacher should
take into account the intellectual level of the student before teaching and must guard against teaching a matter that is beyond their comprehension. The teacher has to practice what he preaches.

**Ibn Khaldun.**

He laid great stress on Ulum Naqliyya i.e. the Qur'an, interpretation of the Qur'an, Tradition, Jurisprudence and speculative theology which are wanted per se. Then there were Ulum Aqliyya such as philosophy and the physical sciences, Lastly there was another group of sciences which are supporting to the above mentioned sciences such as philology is supporting to religious sciences, logic is auxiliary to philosophy, speculative theology and jurisprudence. Ibn Khaldun warns the scholars that they should study the sciences that are wanted per se in greater detail. It will clarify their ideas but the supporting sciences should not be in larger detail as it will distance them from their main purpose of understanding the sciences they want to study. Hence the sciences that are wanted per se suffer. He, however, says those who have a mind to go more deeply into them may choose such a course for themselves.

Aims of Education: Ibn Khaldun said that acquiring of knowledge was the natural urge of human beings because they possess the power of thinking and reasoning. Further, he believed that reality should be known by revelation and not by intellectual effort as believed by the philosophers. Thus for the Muslims the first condition for knowing the reality was the Quran and the

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28 Ibid.,pp29-299.
Prophet Mohammad (Peace be upon him). This was the crux of Ibn Khaldun’s philosophy of education. He gave it a sociological dimension by relating education with the Islamic society.

His aim of education is to make Muslims the firm believers in God through the study of the Qur’an and the religious sciences. Knowledge of God and faith in Islamic laws will make Muslims know the reality which in turn will lead to good action and possession of good character, Thus the knowledge of Islamic sciences and leading his life according to the tenets of Islam will help him to be a good Muslim and a good member of society.

Content of Education: Elementary level: Ibn Khaldun detailed the different approaches to the course content at the elementary level prevailing in his days in the Muslim countries. The Maghribi Method is to confine the education of the children to instruction of the Qur’an and to practice during the course of instruction, orthography and its problems. They do not teach any other subject such as tradition, Jurisprudence, poetry or Arabic philology until the pupil is skilled in the Qur’an. The result of this is that Maghribis know the orthography of the Qur’an better than any other.

He says:

‘In Spain they pay attention to reading and writing but they do not restrict their instruction exclusively to the Qur’an. They bring other subjects mainly poetry and composition. They give an expert knowledge of Arabic. They do not stress the teaching of the Qur’an more than any other subject. Abu Bakr al'-'Arabi who was an exponent of Spanish system of education

emphasizes instruction in Arabic poetry because it excels all other branches cultivated by Arabs. So poetry and philology should be taught first. After this the students should be introduced Arithmetic till they master it and at this stage Qur'an should be introduced. At this stage they will be able to understand Qur'an, traditions and other religious sciences. But Ibn Khaldun does not agree with this approach because, he says that if the teaching of the Qur'an is delayed it is just possible that they may not get an opportunity of learning the Qur'an because of other preoccupations or may go astray after coming of age. So it is better to start them teaching the Qur'an at the earliest age so that they may not miss the blessings and reward in the other world resulting from the knowledge of the Qur'an.

The people of Tunis combine instruction of Qur'an with the teaching of tradition. They also teach basic scientific norms and certain scientific problems. However, the stress is on imparting knowledge of Qur'an, acquaintance with various recensions and reading more than anything else. Next they stress hand-writing.

The people of eastern countries have a mixed curriculum. They are concerned with teaching the Qur'an and other religious books. They do not combine instruction in Qur'an with instruction in handwriting.

**Content of Education**

Higher level: Ibn Khaldun points out the defect of the syllabi of higher education in these words:

The student has to learn a great number of minor treatises and commentaries and super commentaries, which were extremely abbreviated. In
addition to this he has to study different schools of the subject. Thus the student is lost in superfluities and has to waste a lot of time before he reaches the subject itself. Even after he has read a number of commentaries and super-commentaries he did not learn more than what he would have learnt from a well-written book. He cites an example of Maliki Canon Law on which there were many commentaries. Besides reading these commentaries the student has to learn the methods followed at Qairawan, Cordova, Baghdad and Cairo. Another example of overburdening the student is of Arabic philology. The main manual of study was the book of Sibawaih on which there were many commentaries and the methods were of Basra, Kufa, Baghdad and Spain. Rarely did the student grasp all the intricacies involved in this complicated process. And the pity is that all this labour is wasted on an instrumental science, which is only a tool for the study of other subjects.

On language teaching Ibn Khaldun says that language is the expression of the intention of the speaker. Expression through language is an act of the tongue originating in the desire to convey the meaning of speech. It is in the tongue that the language must become an established habit. Thus language is nothing but a habit of the tongue, which can be firmly established by constant practice. All languages are habits akin to crafts and just as several crafts serve different human purposes the language serves the purpose of expressing ideas. A good linguistic habit means that there is no impediment between ideas and understanding. Linguistic habit includes the skills to combine words into sentences so as to express the ideas one wants to express and also the ability to observe the form of composition suitable to the requirement of the situation. So in order to develop eloquence in speech one must have firstly a

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perfect linguistic habit, secondly, the ability to form sentences and thirdly an ability to suit the composition to the occasion.

On teaching of two or more languages Ibn Khaldun was of the view that learning of the language is like learning a craft and just as a person who has obtained proficiency in a craft finds it difficult to master another. Similarly if, in a person, a certain language habit is firmly established he would find it difficult to cultivate and master another. So the second language can be learnt and mastered only if the first and the second languages are spoken and learnt simultaneously. Full mastery of the second language is not possessed by those students who learn it after having formed a habit of the first language.

Method of Teaching: Ibn Khaldun pointed out that the teacher should first of all know and understand the nature of his pupils and should bear in mind their innate capacities. He should begin the education of the child with simple things and later on should introduce more difficult and complex things. Effective teaching according to him ‘should proceed step by step. The teaching should be done in three stages. 32 In the first stage the fundamental and the principal problems of the subject should be introduced, while doing this the teacher should observe the intellectual potential and his preparedness for understanding the subject. In the second stage difficult and intricate problems should be clarified. At the third stage the teacher should again revise the whole thing so as to leave nothing obscure and vague. He should lay bare all the secrets of the discipline to him. If the student is taught in this way he will attain complete mastery over the subject,

Ibn Khaldun cautions against confronting the student with obscure details in the beginning. Nothing is more erroneous than this. Here are his words: 33"We have observed that many teachers are ignorant of this effective method of teaching. They begin their instruction by confronting the student with obscure scientific problems and require him to concentrate on solving them. They think that it is the correct teaching method. In fact they confuse him and he loses all interest in the subject. Thus lack of interest in some subjects is due to faulty teaching and nothing else. They ignore the fundamental principle that receptivity to scientific knowledge and understanding grow gradually."

Another point, which is emphasized by Ibn Khaldun, is that the teacher should not introduce problems from other disciplines before the student understands one discipline thoroughly and become fully conversant with it. Further he points out that the student should not be exposed to two disciplines at the same time, since he has to divide his attention from the other subject and is not able to attend to either of them, so he thinks both the subjects difficult and obscure.34n But if the student is free to study the subject of his choice he can pay undivided attention to it and can master it. Ibn Khaldun further adds that teaching in one discipline should not be prolonged by teaching it at intervals. This causes the student to forget the things learnt. Thus the interruption disrupts scholarly pursuits, which requires continuous and repeated activity.

In addition to the educational thinkers discussed in detail in the proceeding chapters there were others who held important views on education

such as Al-Farabi, Ibn Sina, Ikhwan-al-Safa etc. who merit our attention. There were still others who wrote on education particularly at the elementary level such as Ibn-Suhnun and Al-Zarnuji Educational ideas of Al-Jahiz (9th Century)

Al-Jahiz in his Al-Bayan writes about teachers which is one of the earliest view on the subject. He classified teachers into three classes viz. those who teach children of poor people, those who teach children of higher classes and finally those who teach the princes. He himself was the teacher of the sons of Al-Mutawakkil.

Al-Jahiz gives some important suggestions on teaching method and the subjects to be taught. He says that the children should not be over burdened with rules of grammar. They should be taught in such a way that they avoid the blunders and pitfalls committed by ordinary people while reading or speaking. Anything more than this essential knowledge is mere superfluity and the time spent on it could be more profitably utilized in learning things of greater importance such as proverbs, pithy sayings and good expression. Al-Jahiz further says that the young pupil should be taught arithmetic without bothering about geometry or surveying, the young learner should learn good composition in familiar words and phrases and should study the works of accomplished writers in order to grasp the sense rather the mere meaning.

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36 Ibid,p.431
Educational Ideas of Al-Farabi

About the need of the teaching and the teacher Al-Farabi says that man has been created to attain the highest happiness (his idea of happiness is derived from Aristotle). Man should, therefore, know what happiness is and should make the attainment of happiness as the aim of life. But since human individuals differ in nature and every individual cannot know the secret of happiness, lie needs a teacher and a guide. Some people require less guidance and teaching and some need more. Then he defines teaching and says: Teaching means creating speculative excellence in nations and cities while upbringing (Ta’dib) is the method of creating and developing moral virtues and scientific arts. The purpose of teaching is to make nations and citizens habituated to scientific habit. He points out that speculative sciences are learnt either by kings or leaders (Imams), The speculative sciences should be taught by convincing method i.e. the logical method.

The teacher should know what should be imparted to a particular nation and how to make it common to all nations or all people of every city. He should also know what should be taught to the entire nation or city and what to a particular group in a city.

Al-Farabi speaks of two methods of teaching. First, to engender virtues and practical arts in such a convincing way that the pupils regard them as their own and practice them spontaneously. Second, the teacher should use the method of force, which is employed for the disobedient citizen and those who do not move to righteousness on their own. Thus the teachers may be divided

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into two groups in respect to the above two methods. One group teaching and training those who are obedient and the other group teaching the disobedient.

**Educational Ideas of Ibn Sina**

Ibn Sina discussed the problems relating to education in his books namely Tadbirul Manzil, the Qanun and Al-Shifa. These books contain his views on upbringing of the child, children's welfare and to various types of education respectively.

The educational ideas of Ibn Sina may be summarized as under:

1. The children should be guarded against evil persons having bad character. They should be kept away from all that is obscene and undesirable and should live in the company of virtuous people. This shows that the moral aim was very important according to Ibn Sina. With this end in view he emphasized the teaching of Qur'an, Hadith and Fiqh. In addition to this the whole curriculum was geared to the moral end. For example only those stories were to be taught to the children which spoke of decent manners and good morals. He should not be taught those stories and fragments of poetry which go against religion and are sources of disorder and corruption.

2. The education of the child should be according to his ability and intelligence. For this purpose it was incumbent upon the teacher to know the nature of the child, his likes and dislikes and his aptitude.

3. Learning of arts and crafts was essential for every student so that they earn their living by practicing a craft in which they had been trained.

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Ibn Sina's ideas on ethical role of education were quite similar to those of his contemporary Ibn Miskawaih. Ibn Miskawaih was, however, against the teaching of craft because he was under the influence of Plato and Aristotle who thought that work by hand is meant for slaves and not for the elite.

**Educational ideas of Ikhwan-al-Safa**

The Ikhwan say that as the child is born he comes under the influence of the social factor for four complete years during which he reaches a certain stage of intelligence and comprehension. After the fourth year the child begins to acquire habits, knowledge, doctrines, crafts and hobbies by imitation.

As regards knowledge the Ikhwan say that the knowledge of the knower is the abstract knowledge, which lies hidden in his soul which comes Out with the help of the teacher. The aptitude to learn belongs to the soul alone. The end of teaching is to purify the souls correct behaviour in order of the taught and to give them and prepare them for immortality happiness in the hereafter. A science that does not lead to happiness in the hereafter is useless.

**Educational ideas of Al-Zarnuji (Burhanuddin) 12th-13th century A. D.**

Al-Zarnuji's ideas on education of children are to be found in his book “Talim-al-Muta’lim Tariq-al-Ta’lim” (Teaching the student how to study). In this book Al-Zarnuji analyses briefly the meaning and scope of education followed by discussion on the nature of knowledge, selection of knowledge, time for attaining knowledge, guidelines for teaching to the beginners, reliance on God and importance of good behaviour, etc.
Aim of Education

The aim of education is to seek the pleasure of God, to remove ignorance from oneself and from other illiterate persons and to work for religion (deen). The acquiring of knowledge for status, fame and greatness etc. is undesirable. In other words the aim of education should be purely spiritual and should not be material as it will limit the benefits of learning and will stand in the way of acquisition of knowledge. For the achievement of this noble end it is necessary that the student should abstain from greed and pride and adopt courtesy and chastity otherwise it may lead to humiliation for himself as well as for the whole community of the learned. 40

Selection of subjects, teachers and fellow students

The study of religion should be given the first place and the unity of God be given priority in it. After this other subjects should be learnt as the need arises. In the selection of books care should be taken. First easier and brief books are studied and after that detailed books are included. Whichever book is taken it should not be left without finishing it. The same procedure should be followed in other subject. On the selection of teacher the prime consideration should be his erudition and learning, nobility of character and age. In the selection of the classmates, the guiding principle should be their diligence, nobility and intelligence. The company of lazy and talkative students should be avoided.

Respect of knowledge and the teachers: -The respect for knowledge as well as the teacher is essential for the student. The student who has no respect for learning or the learned will either remain ignorant all his life or will not benefit from the blessings of learning. Respect for the teacher is in fact respect for knowledge.

The students should pay attention to the following:

1. He should not walk ahead of the teacher.

2. He should not sit where the teacher sits.

3. He should not talk to the teacher without taking permission from him.

4. He should not talk too much.

5. He should not knock at the door of the teacher but should wait for him to come out.

6. He should avoid teacher’s displeasure and should desire for his pleasure.

7. He should obey the orders of the teacher excepting those, which are against the mandate of God.

8. He should hear teacher’s lecture with rapt attention even if he has heard it before. The student who is careless in this respect is not fit for learning.
9. It is necessary for the student to consult the teacher in the selection of the subject, he should not make the decision himself because the teacher has a lot of experience and he knows which subject is suitable for whom.

10. The student should avoid bad manners because knowledge is light, which is the quality of God, so bad manners, and knowledge cannot be combined.\(^{41}\)

Consistency is essential for the student. One cannot attain knowledge without constant effort. One should avoid laziness, as it is a great calamity. The lazy man is always sorry. The student, who is not alert in search of knowledge, is in fact ignorant of the blessings of knowledge. The ignorant is dead even if alive and the learned is alive even after death. Too much eating is sometimes the cause of laziness. Thus the student should eat less.

The lesson: -The lesson for the beginner should be such as it may be learnt by repeating twice. The increase should be gradual. Repetition of the lesson is essential. The lesson should be taught orally. Then the student should write down the lesson himself after he has understood it well whether with the help of the teacher or by reading it repeatedly or by thinking over it again and again.

The discussion method: -The students should discuss important problems among themselves but they should take care that they observe norms of justice and possess self control and avoid shouting at each other because it may lead to losing sight of the real purpose of discussion. So discussion with

the express objective of defeating the adversary is prohibited. A discussion should be entered into in the spirit of learning something new.

It is necessary for the student to be ready to learn from every one. Once some one asked Abu Yusuf about the secret of his achieving the great status in learning. He replied I never hesitated to learn from anyone and was never miserly in giving the benefit of learning to others.

Earning a living:- There is no enmity between earning a living and learning. If needed the student should earn his living while studying. Poverty should not be an excuse for not learning. In old days education comprised firstly of arts and craft which, was followed by theoretical knowledge. The student should place complete reliance on God during student life and should not bother for earning a living. The person who is absorbed in provision of good food and dress can never get the time for studies. He should curtail worldly desires. One of the methods for achieving this end is to undertake educational travel and should be ready to bear all the trouble and inconveniences with courage.

Qualities of teachers: - The teacher should be an adviser to the student and should not be envious. He should possess the quality of forbearance and patience because the opposite of these qualities are the root cause of enmity. The teacher should always be helpful to the student.

Desirable qualities of students: - The student should be diligent, perseverant and ambitious. In the pursuit of knowledge he should enlist the cooperation of his teacher and fellow students and patrons. The student should not waste time. The best period for the pursuit of knowledge is adolescence and youth. As this period is transitory it is necessary to utilize it to the
maximum and not to waste it. Moderation should be observed in the pursuit of knowledge and in no case it should be imposed on the will with ruthlessness, because this may lead to weakening of the desire for learning and hatred for learning.

The student should be ambitious. The aims of the ambitious are very high while those of the defeatists are low. Ambition combined with action leads to perfection of knowledge. The student should abstain from impiety because attainment of knowledge is easier for the pious and also more beneficial. Under piety is included eating less, talking less, sleeping less and under impiety comes taking food in the market, back-biting, sitting in the company of talkative people, bad characters and worthless people.

Women education in the light of the Holy Quran and Hadith.

In Islam the women have got equal educational rights with the man. The verses and traditions related to education are both for the man and woman. The following are some traditions, which are directly concerned with women.

1 – The Apostle of Allah said: whoever brings up three girls, teaches them culture and good manners, marries them and treats them well, for him is Paradise (Abu Daud).

2 – Malik s/o Huwairith reported that there were a few young men who stayed with the Prophet for twenty days to know about religion, when the Prophet felt that they were anxious to go home, he said: Go to your families, stay with them and tell them about religion and practice it (Bukhari)
3 – Once a man wanted to seek a woman in marriage, the Prophet asked: Have you got any thing with you which we may give to her as dower! The man searched and could not find any thing. The Prophet asked: Have you remembered any portion of the Holy Quran? “Yes” said he” and pointed out to certain verses “ The Prophet married him to that woman and directed him to teach those verses to her. ( Bukhari, Muslim)

4 – Abu Musa Al-Ashari reported that the messenger of Allah said: A man with whom there is a slave girl, and he teaches her good manner and gives her education and imparts it well, and then emancipates her and afterwards takes her in his marriage there are double rewards for him( Bukhari, Muslim).

5 – Hadrat Umar wrote to the people of Kufah: Teach Surah Nur to your wives (Tafsir Qurtubi)

It is learnt that verse 34 of Chapter 33 is addressed to the wives of Muhammad (PBUH) where the wives are instructed to learn what was recited in their homes from the holy Quran and wisdom. Whatever they learn in the company of Prophet by closely observing his conducts and attentively listening to his discourses of wisdom, they should impart it faithfully to the members of the Islamic Umma.

The history of Islam tell us that the wives of the Prophet would learn the Holy Quran and traditions in the company of Muhammad ( PBUH) and they played a great role in disseminating the teachings of the holy Quran and Ahadiths. This injunction of the holy Quran is also applicable to the general women. The role of mothers in educating the coming generations is well
known and the holy Quran inspires them to adorn themselves with education and try their best to prepare an educated and cultured generation.

Since all the slaves of Allah whether men or women, are responsible and accountable to their deeds hereafter. It is obligatory for them to have knowledge of the holy Quran and Sunnah, especially the knowledge of the fundamentals of Islam like belief in the oneness of God and in Muhammad (SAW) as the last messenger of Allah, prayer (Salat), fasting in the month of Ramadhan, Haj etc. They should have the knowledge of lawful and unlawful, Islamic laws about marriage, dower, divorce, inheritance, will, adultery, murder, theft etc.

Prophet Muhammad was so much concerned for the education of the women that whenever he felt that women could not listen to him because they were instructed to be seated behind the men in the mosque, he would get closer to them and repeated his instructions. It is reported in “Sahih Bukhari” (the most authentic book of Hadith) from Abu Saeed Khudri that some women came to the Prophet and complained: Men are always gathered before you and we can not benefit, therefore appoint one day for us. So the Prophet fixed one day for them, during which he would go to them, listened to their problems, prescribed the solutions and gave them instructions regarding their religious, social and family obligations. Some times he would appoint some educated followers to educate the women on various issues.\textsuperscript{18} It is reported by Umme Aliyyah that when the Prophet came to Medina, he sent Hadrat Umar to educate the women of Ansars. Hadrat A’isha, wife of the Prophet also used to teach women as well as men.

\textsuperscript{18} M.M.Sharifuddin, Women’ Rights in Islam pp.111-123.
Role of Muslim Women in Arabic and Islamic Education

During the time of the Prophet of Islam (SAS) Ummahatul Momeneen (the wives of the Prophet) and other female followers of the Muhammad (PBUH) played a commendable role in disseminating the teachings of the holy Quran and Sunnah. Encyclopedia of Seerah has mentioned the contributions of various Muslim women in the different fields of learning. "Aisha, Hafsa, Umme Salma, and Umme Waraqah, had memorized the complete Holy Quran (Fathul Bari). Hind, the daughter of Asad, Umm – u – Hashim d/o Haritha, Raita d/o Hayyan and Umm–u–Saad d/o Saad s/o Rabi, knew some parts of Quan by hearts. Umm-u- Asad also used to lecture on the holy Quran (Usudul Ghabah)

Aisha was well-versed in exegesis (Ilm–e-Tafsir) and had a sound knowledge of Hadith. Among other female followers, Umm–u–Atiyah, Asma d/o Abi Bakr, Umm–u–Hani and Fatima d/o Qais were also great narrators of the prophet’s Hadith.19

Fiqh (Islamic Jurisprudence): A’isha was one of the greatest scholars of Fiqh. Umm-u-Salma also gave many legal decisions. Among others Sufiyah, Hafsa, Umm–u–Habibah, Juwairiyah, Maimuna, Fatima Zahra, Umm–u–Sharik, Ummu–u–Aiyal, Asma d/o Abi Bakr, Haila d/o Qanif, Khaulah d/o Suhail, Fatima d/o Qais, Zainab d/o Abu Salamah, Umm–u–Aiman and Umm–u–Yusuf are some of worth mentioning women who had established their scholarly credentials. (Ibn- Qayyim: IIm – al – Muwaqqifin).

In poetry, Khansa, Sa’da, Safiyah, Atikah, Umamah, Muridiyah, Hind
bint Harith, Zainab bint Awwam Urwi, Atikah bint Zaid, Hind bint Uthathah,
Umm-u- Aiman, Kabshah bint Rafi’a Maimunah Balmiyah, Na’am, Ruqaiyah
and Umm-u- Ziyad are very famous. Khansa was unparalled among women
in the art of poetry.

The companions of Allah’s Apostle whose legal decision are preserved,
are just over one hundred and thirty and these included both men and women.
In the first line of jurists who are seven, the name of A’isha is included along
with Umar, Ali and Ibn Masud, in the second group; name of Umm-u- Salama
is included along with the male companions like Abu Bakr and Uthman. In the
third group the names of women are Umm-u- Atiyah, Hafsah, Umm-u-
Habibah, Safiyah, Asma Bint Abu Bakr, Umm-u- Shuraih, Fatima,
Juwairiyah, Maimunah, Khaulah, etc.

It would not be without interest to mention here the contributions of
Ayasha, the wife of the Prophet. She learnt the Holy Quran by heart and she
was one of the great Huffaz of Hadith (Huffaz is the plural of Hafiz: one who
learns any thing by heart). The total number of Ahadith reported by her, is
2210 and she was the fourth among the narrators of the Hadith. The others
were Abu Hurarah, Abdullah bin Umar and Anas.

A companion of the calibre of Abu Musa Ashari states: whenever we,
the companions of Allah’s messenger, felt any difficulty with respect to any
Hadith, we inquired about it from A’isha and we found that certainly she had
knowledge of it. (Tirmizi)

Encyclopedia of Seerah quotes Hafiz bin Hajr, who writes about
A’isha. He says that she learned many things from the Prophet and lived for
about fifty years after him. People gained a great deal of knowledge and information from her about the commands and manners of the Prophet from her. It is said that about one fourth of the commands were translated by her.”

At another place, Hafiz ibn Hajr, after counting eighty eight persons who benefited from “A’ishah in Hadith, writes that apart from these, a large number of people reported from her. And these included political figures such as Amr ibn Al-Aas, Abu Musa Ash’ari and Abdullah ibn Zubair, jurists and Muhaddith such as Abu Hurairah, Ibn Abbas and Ibn Umar, eminent Tabiun such as Sa’id ibn Musayyib and Ibn Qais; free men and slaves; and men as well as women.

Here we describe some of the Indian women who excelled in the field of education and arts.

Razia, daughter of Iltutmish: After coming in power she harmonized the affairs of the state in general and education flourished in her reign.

Sati Khanam, wife of Al – Hakeem Naseerudddin Al – Kashi: she was fluent and eloquent in oration and recitation of the Holy Quran. She served Arjumand Bano wife of Shah Jahan and became close to her by virtue of her excellence. Later she became teacher of Jahan Ara Begum.

Salma Sultana d/o Gul Rukh Begum d/o Sultan Zaheeruddeen Babar: her father was Mirza Nuruddeen Muhammad Naqshbandi. Born in 965 Hijri, she famed as a distinguished and eminent poetess. Mughal king Jehangir acknowledged her competence in his book “Tuzk Jehangiri” and said, She

\[20\text{Ibn-e- Hajar Asqalani, Fath- al – Bari, Darru Ihyautturathil Arabi,Beirut,Lebanon., Vol.7.p.82.}
22\text{Syed Abdul Hai: Nuzhatul khawatir, Vol: 5, p: 176.}
possessed various notable traits and qualities, rarely found these refined characteristics in women".23

Mahim Begum: She was a wet nurse of Jalaluddeen Akbar and a learned and qualified lady. She established a big school in Delhi to propagate education, known as “Khair- al- Manazil”24.

Nawab Zeanatun Nisa Begum d/o Sultan Muhiyyuddeen Aurangzeb: A renowned literary woman and eminent princess, she was born in 1053 AH and excelled in piousness and nobility. Zeenatul Masajid in Delhi is one of her monuments.

Nawab Zaibun Nisa Begum d/o Sultan Muhiyyuddeen Aurangzeb: She memorized the Holy Quran by heart under the supervision of Maryam, mother of Inayatullah Kashmiri and learned calligraphy and creative writing and studied text books under the guidance of Shaikh Ahmad bin Abi Saeed Hanafi Amithawi25 Many scholars and poets of her time used to visit her. She authored various books. Among them, “Zaibul Munsha’t” (a collection of her letters) and “Zaibut Tafseer” (translation of Al – Razi’s “Al-Tafsir-a-Kabeer”).

Jahan Begum, daughter of Bairam Khan and sister of Abdul Rahim Khan Khanan: She was a lady of genius quality and was famous for her noble manners. She respected scholars in high esteem and loved poor people. She produced an exegesis of the Holy Quran.

Amatul Gafoor d/o Ishaq bin Afzal Umari Dehlawi: She was a pious and God fearing lady. She excelled in jurisprudence and the traditions. She got married to Shaikh Abdul Qayyum bin Abdul Hai Siddiqui Burhanawi and shifted to Bhopal with him. Now and then he took helps from her in understanding the jurisprudence and the tradition.26

Noor Jahan Begum or Mehrun Nisa, daughter of Itimadud Daulah Ghaznawi, born and brought up in a decent family. She studied calligraphy, arithmetic and other subjects. She died in 1055 A.H. in Lahore. She was well-known in the poetry.

Shamsun Nisa Sahsawani: She was daughter of great scholar Syed Ameer Hasan Muhaddith Sahsawani. She was a famous and distinguished scholar of her time. She studied calligraphy, grammar, syntax, exegesis and Mishkatul Masabeeh. Later, she also studied the six authentic books of traditions from her father.27 She had a strong memory and sharp intelligence and was quick-witted. She died in 1308 A.H.

Arjumand Bano, better known as Mumtaz Mahal, wife of the king Shah Jahan: she was a highly educated lady with an specialization in Persian language and literature.

Nawab Shah Jahan Begum d/o Nawab Sikandar Begum: Born in 1254, she emerged as an eminent princess of her time. She studied arts, calligraphy, Persian, composition and poetry, achieving excellence in the Quranic translation and religious writings. She was a kind and generous lady who gave new life to religions institutions, constructed magnificent mosques, granted

26 Ibid.,Vol: 7, p.89.
scholarships for encouraging students to specialize in the Quranic and religions books and spent generously for printing & publishing the holy Quran, its exegesis and language etc. She also established Jehangiri School. Among her famous books are “A collection of poems” and “Education of Women” She died in 1319 AH.28

Jahan Ara Begum d/o Shah Jahan: She achieved prominence in the field of education and knowledge. She received her primary education under the guidance of Sati Khanam and she onward studied oration and the Quranic recitation from the same teacher.29 She also received higher education and became a writer and a poet.” “Munisul Arwah” is one of her worth mentioning books, which she compiled in the age of 26 years.30 In this book she mentioned some great names such as Sayyid Moinudddeen Chishti, Shaikh Hameedudden Nagori, Shaikh Qutbuddeeen Kaki, Fariduddeen Ganj Shakar, Nizamuddeen Auliya and Chiragh Dehlawi.31

Gulbadan d/o Sultan Zahiruddeen Babar: Born in Khorasan, she was a good poet and intellectual. She wrote “Humayun Nama”, a book on the life and times of her father. She died in 1010 A.H, during the days of Akbar the Great.

Khadeeja d/o Umar bin Salahuddeen Panjabi: She was one of the Indian queens, born and brought up in the court of her father. She enriched

29 Ibid.
herself in education and culture till she became a rare and genius lady in the field of literature and the Quranic sciences.\textsuperscript{32}

Saleha d/o Inayat Rasulullah: She was a well-cultured, God fearing and pious lady. Born in 1284A.H in Bajariyakot and brought up in the cradle of her father, she studied textbooks from her father only. She died in 1318 A.H\textsuperscript{33}

Fatima Khanpuri d/o Al- Qazi Muhammad Hasan bin Muhammad Gul Khanpuri Hazarwi: She was the pious and educated lady. She studied under the guidance of her father and brothers – Qazi Abdul Ahad and Qazi Muhammad. She died in 1302.\textsuperscript{34}

Lihaizun Nisa Sahsawani: Born in the month of Sha’aban in 1290A.H. in Rampur. She studied calligraphy, grammar, syntax and other instrumental sciences. Later she also studied “Bulughul Maram” and some of the authentic books of traditions under the supervision of Maulana Basheer Sahsawani, then she went on reading some books of Hadith under the guidance of Husain bin Muhsin Yamani. She excelled under their guidance and got permission from them to narrate the Hadith. She was famous for her sharp mindedness and quick- wittedness. She spent her life in teaching Hadith and exegesis. She died in 1309 in Muradabad.

There were various Queens and princesses during the age of Muslims who established schools and institutions for the promotion of religious education. Some of them are as follows:

\textsuperscript{33} Syed Abdul Hai: Nuzhatul khawatir,Vol:8, p.211.
\textsuperscript{34} Syed Abdul Hai: Nuzhatul khawatir,Vol:2,p.393.
1. Mahim Begum School in Delhi: Mahim Begum was wet nurse to king Akbar, the great. This school became famous with the name of "Khairul Manazil".

2. Fatehpuri Begum School in Delhi: This school was established in 1060A.H. with residential facility.

3. Akbarabadi School in Delhi. This school rendered its service till the end of the Mughul Empire. It had accommodation facilities for teachers and students. The School was proud to be the host of Shah Abdul Qadir Muhaddith Dehlawi who taught there. It was established in 1060A.H and continued till 1857. It was demolished by the British government in 1857.35

4. Girls' School in Fatehpur: Established nearby the palaces of the kings. Its remains still can be seen.36

5. Raji Begum School: She was wife of Shah Muammad Alam. She founded this school in 804 A.H in the vicinity of a mosque. This school offered scholarship to its students (girls and boys).37

6. Ghaziuddeen Khan School in Delhi: This School was founded in 12th century Hijri.

36 Ibid.p.168.
37 Ibid.p169.