Chapter 2

The Conditions of Muslim Women in the 19th Century
The Conditions of the Muslim Women in 19th century

The conditions of the Muslim women were much pathetic. They were backward in all spheres of life. The main reason behind their backwardness was the negligence of men, who did not take care of their betterment; consequently the women were engulfed with illiteracy, which led them to superstition.

Due to illiteracy and absence of proper religious training, women's thinking capacity had immensely declined. In the words of Sir Syed:

"Their (women's) thinking has so much darkness that they are unable to understand social realities. They fail to find out a proper solution even for a minor problem. Their mental faculty is so weak that their conceptions create a horror.

Despite all these demerits they are as much attached with their tradition that the image of life and death seems to be inferior to this tradition. They always try to find out the effect of evil spirit for any disease. They usually
have recourse to exorcism, gifts and oblation, instead of getting a logical and scientific treatment\textsuperscript{38}

The behavior of society with female children was inhuman. People would celebrate if the male child was born, but everybody became sad if he heard the birth of female child. When she grew to the age of one or two, she could somehow attract the love and affection of her family by her charming face and sweet language, but till then she was not treated like male child. Even the clear difference was seen when her parents addressed her. Male child was seldom addressed in harsh manner, even he committed a big mistake, while female child was given various bad titles, even she did not do any mistake. When she reached the age of discretion and became able to be educated and learn about her life in the world and hereafter, she was socially forced to only serve her parents.

As long as she remained unmarried, she did eat whatever she was offered. She did wear whatever given to her, she did sit whenever he was ordered to sit down. She did sleep wherever she was instructed. In dead she never shirked any domestic work. After that period she got married and arrived at in-law's house and now she faced more troubles. There nobody is happy with her, be it her husband or her mother-in laws. She is only criticized and blamed and never appreciated. Thus her life kept on passing from bad to worse till she died.\textsuperscript{39}

Widow's life was pitiable. She was considered inauspicious at her in-law's house. She found her life there not better than her previous life, which

\textsuperscript{38} Hindustan Ki Aurton Ki Halat- " Maqalat-e- Sir Syed Vol. 5, Akhlaqi wa Islami Mazamine (Majlis-e-Taraqqi-Adab, Lahore, 1962, p. p. 188-19
she passed in her paternal house, where her life was full of sorrows. She spent her times there weeping herself and causing to weep others. She did not wear good clothes, did not eat well. She was always eyed suspiciously. She was expected to follow all inhuman traditions so that the dignity of her family may not be affected. 40

Hali has traced various forms of superstition prevailed in Indian Muslim women in 19th century. He says:

The women did not get their children vaccinated against small pox. If their children suffered from it, they moved the branches of margosa instead of getting them properly treated. They did not consult physicians and preferred treatment through exorcism, gifts and oblation. If some one’s children did not survive longer, she was suggested to adopt various unscientific methods: A particular place was fixed to take bath. She was prohibited to eat the foods prepared in some particular pots. That woman was advised not to eat eggs, fishes, and curds, and not to attend any condolence meeting. Some of the women used to sacrifice he-goats in the name of Sheikh Saddu. Some of them offered cows in the name of Syed Ahmad Kabeer. A group of them worshiped Bale Mian Nannhen Mian, Darya Khan. In short the women had got entangled in so many evils and mythologies 41 Divorce (talaq) was common, child marriage was prevalent.

This was the general condition of Muslim women. On the other hand a different English civilization existed. The early European traders in India were the representatives of a new civilization, the aims and methods of their

41 Majalisun Nisa, pp- 53 – 54.
economic enterprises, the organization of their commercial undertakings and their practices were different from those of the Indians, because they came from European countries where social and political backgrounds was different. In morals and customs, religion and culture, intellectual attitudes and outlook they were contrast to Indians things. The advent of European merchants and missionaries and their contact with Indians started a process of social change, which gathered momentum as years passed and as the dimensions of trade and intercourse between the west and the east increased. A new phase of this process began with the conquest of Bengal by the British in the middle of 19th century. The impact of the west on Indian politics, social life, economy and culture became deeper and more pervasive.

While the change had begun before the battle of Plassy, its pace at first was slow. From 1757 to 1833, the direction of change became clearly marked and its pace accelerated. The main feature of the new society took shape and new ideas and emotions began to ferment in the minds of the people. During this period the different regions of India began to draw closer together and the old hierarchy of social groups began to disintegrate. The caste system tended to relax and the traditional village economy lost its time – honoured characteristics of self-sufficiency and isolation.

Bengal was the first province to experience the change, later other parts of India, as they came under British rule underwent similar transformation, until at last the whole country became united under one political order. This unity provided one of the necessary conditions for the growth of national consciousness. Another was the social transformation brought about by British rule. Out of the old classes into which Indian society was divided new groups emerged, which although differing in wealth, education, profession
and occupation possessed some common characteristics constituting them into one social class. This class developed aspirations and ambitions and new conceptions of individual, social and political, conduct. This new class is designated the middle class, although it differed in its origin, structure and philosophy from the middle class or the bourgeoisie of the west, as also from the Intermediate class of medieval India.

After the establishment of British Empire, the situation of Muslims had suddenly changed because Britishers took a distinctive step towards Muslims and drove the Muslims into the grip of political and economic despair and social and psychological insecurities. Hence the opportunities to think of educated Muslim women never seriously arose.

On individual level Deputy Nazir Ahmad, Shibli Nomani, Maulana Hali, Maulana Badruddin Tayyibji and Maulana Thanwi did their best to educate Muslim women, but no particular movement came into being neither for religious education nor for modern education. Sir Syed Ahmad Khan, a great architect of educational reform among muslims, was much more concerned with rescuing Muslim men from their intellectual defeatism and frustration for him it had become more important to emancipate men from the stagnant pool of traditionalism and congermanism.

The religious education for general Muslim girls was managed in mosques or in the houses. Their education did not exceed to the recitation of Quran and fundamental knowledge of writing.

The education among upper echelon of society was better to some extent. Sir Syed has detailed the old education system prevalent in his family and mentioned the education system of three different generations. He placed
his mother and maternal aunts in the first column, sisters of his own age in second and young girls in the third generation.

All the ladies of the first generation knew how to read; even some of them could read Persian books. He himself learnt some lessons of "Gulsitan‘ from his mother. Second and third generations had the following education system.

A house of a well-to-do relative family used to be selected. The girls of the family came together and studied under supervision of an elder lady, whose relation to the students was of mother’s, grandmothers or aunt’s (paternal or maternal). They were taught and trained by the literate ladies of that house and various other female teachers who were appointed on the basis of salary. Any hall or verandah of the house was fixed as a primary school, furnished with wooden beds, covered with well clean carpet. The old women did supervise the students and see their activities time to time. Sometimes their brothers, fathers, grandfathers or uncles would visit the school and listen to their lessons or teach them.

The classes’ hours were from morning to lunchtime. Lunch was taken collectively with the lady owner of that house. After lunch the period of stitching, drawing or any other work of household management started which continued to Zuhr (prayer). All the girls performed the prayer of Zuhr. Following which classes resumed and continued to Asr (prayer). Having performed the prayer of Asr, the students would go back to their home riding the sedan chairs.

Friday was considered very enjoyable. All the girls would turn up as per routine and prepare various kinds of food. One of those girls did play the role of a host and served the meals to them.

So they were taught the subjects which were regarded essential for the women. It was also observed to instill the principles and manners of the noble family into the girls.43

The syllabi offered by these schools contained Quran: Its reading and translation and some text related to the questions of Salat (prayers) and Saum (fasting). Those who wanted to study more, would learn Persian language and study the stories of prophets and Sants. In addition to this course there were some more books taught in some circumstances like Mathnawi of Maulana Rum, Mishkat-Shareef translated into Persian by Sheikh Abdul Haque Muhaddith of Delhi, followed by Mishkat Urdu version ‘Zafar jalil’ translation of ‘Hisn-e-Hasin’. “Fawaidul fuwad” of Hazrat Nizamuddin was also referred to some students.

According to Sir Syed this education was satisfactory, which brought virtues, piety, love, affection and morality. This very education was quite enough for their betterment both in the world and hereafter.44

As far as the modern education is concerned general Muslims did not accept the education system given by Christian missionaries. They believed that the Christians were trying to convert Muslims into Christianity. Most of the Muslim reformers including Sir Syed believed that the old education


system was sufficient for Muslim women, but he probably meant that education which was prevalent in the upper echelon of Muslim society.

For these reasons or others, general Muslim women remained deprived of higher education both in religious education and modern one. On the other hand, the Hindus welcomed modern education system and sent their daughters to modern schools initiated by Christian missionaries.

The follower of the Brahma Samaj (a sect founded by Raja Ram Mohan Roy in 1828) and the Arya Samaj (founded by Swami Dayanad a Kathiawar Brahmin, shortly after) who had more or less hived off from orthodox Hinduism actively supported female education. They either sent their children to mission schools or started their own schools for girls.

The initial stages of the female education movement in India were marked by youthful or individual enthusiasm rather than by organized efforts in 1849, for instance, the boys of the Elphinstone College, Bombay on their own initiative started a school for girls.

Apart from missionary institutions the Bethune School of Calcutta, may be said to be the first regular, secular school for girls in India. It was started in 1847 by Ishwar Chandra Vidya Sagar and Drinkwater Bethune who noticed the reluctance of the Hindus and Muslims to send their daughters to mission school because of the Bible classes and conversion complex.
The Bethune experiment was soon copied all over India and girl’s schools became a regular feature of the educational system of every Indian city and town.

In Bombay that celebrated trio Soraji Ramabai, Rana Bai, Rana Dey and Pandita Rama Bai were the three lady pioneers who dedicated themselves to the education and uplift of their sisters. The efforts of these tireless pioneers began to bear fruit. Now the upper Hindu classes were feeling that literacy was an accomplishment to girls.

Girls' schools were opened in every city and town. The popularity of female education was on the upward trend and year by year the number of Hindu girls attending schools increased.

In 1826, the percentage of literate women in the Madras Presidency was half or one per two hundred; Madras must be remembered the most progressive region in India at the time. In many other places hardly one woman in a thousand could read and write. By 1881, the position had improved that the census showed one woman out of 180 as able to read and write for the whole country.

Muslim women were left behind in modern education till the first quarter of the 20th century when the position of Muslims was drastically changed towards education and some upper middle class Muslim got modern education and they tried for the welfare of society. The Muslim women also got modern education, in 1915 the Begum of Bhopal founded All India Muslim Women's Organization and in March 1917 at Lahore Muslim ladies conference was held to find ways and means by which the welfare of the Muslim women in the subcontinent could be ensured in the field of politics.
The khilafat Movement brought political awakening among the Muslims who were also inspired by a woman, Abadi Begum. The venerable mother of Ali brothers popularly known as Bi Amma who toured the whole of India enlisting support for the Khilafat Movement.

There were many Muslim leaders like Muhammed Ali Jinnah and Ali brothers who played important role for the emancipation of Muslim women and because of their efforts a large number of Muslim women took part in the Movement.

The year 1933 is regarded year of resurgent of Muslim National thought. The base was founded by Muslim women who came out to work for the call for the preservation of Muslim tradition and the Muslim nationhood. This movement is considered a great historical event of the country.\(^\text{45}\)

In 1937 Jinnah took charge of Muslim league and under his charge women actively participated in the politics. A special womens committee was created to increase the enrolment of women in Muslim League. He appointed Begum Shams-ul Mahar Mahmud and Begum Shahnawaz as members of the All India Muslim League Council.

In 1938, the Muslim League made the uplift and welfare of Muslim women. It said:

"The league as the sole representative of the political aspiration of the Muslims had special responsibility to guide women in a manner that they could become equal partners in the social, economic and cultural upliftment of the Muslim society as a whole.\(^\text{46}\)

\(^{45}\) Saviour of Muslim Women" by Salma Tasaddaque hussain NBF. 1970 p. 22
\(^{46}\) Status of Muslim women in world, by Parveen Shaukat Ali, Aziz Publisher, Lahore, 1975, p. 66.
Jinnah addressed Aligarh Muslim University Student union in March 1944 in the following words:

“No nation can rise to the height of glory unless its women work side by side with men, it is a crime against humanity that our women are shut up within the four walls of the home as prisoners. 47

Begum Shahnawaz, among the oldest Muslim League Workers, was an ardent fighters for women’s rights. In 1930 she attended the first and then second round table conference as the only Muslim women member and the 3rd round table conference as the only representative of women for British India. In 1937 she became the first Muslim women to be Parliamentary Secretary.

**Educational thought of Sir Syed Ahamd Khan**

Sir Syed holds the view that in the worldly knowledge Indian women lack experience. The reason is that they spend their entire life within the four walls of their families’ environment. Having been deprived of the exposure, they lack certain human values. Her mental growth is retarded and they fail to comprehend the social realities and are engulfed in superstition, obscurantism and unfounded doctrines and rituals. Sir Syed is of the view that their existing conditions hamper their social emancipation. According to Sir Syed

“Their (women’s) thinking has so much darkness that they are unable to understand the realities of life. They fail to find out a proper solution even for a minor problem. Their mental faculty is so weak that their conceptions create a horror. Despite all these demerits they are as much attached with their traditions that the image of life and death seems to be inferior to this tradition.

---

They always try to find out the effect of evils spirit for any disease. They have recourse to exorcism, gifts and oblations instead of getting a logical and scientific treatment. ⁴⁸

Here a question arises whether Sir Syed wanted Indian women to be rationalist. In fact he desired that the superstition of the woman should not be one of the obstacles when a man makes effort to reform society. Sir Syed believes that the civilized nations taunt Indian Muslim women because they are not well treated by their husbands. He exhorted Indian Muslims to treat their wives as a life partner and not as a servant and appealed them to treat them kindly and affectionately. In spite of these conceptions, Sir Syed did not come forward with any new system for women’s education. He practically struggled for the men’s education, leaving the women’s conditions unchanged. When he was asked about women’s education he addressed the problem by saying that he was not in the darkness about the problem. He had strong desire for their educational advancement, but he did not favour the education system that was advocated by shortsighted people. He opposed the idea to impart modern education to women and argued that the books prepared for modern sciences were useless and impious. He said that he had a modern approach to many aspects of life but he disagreed on the question and exigency of the modern education for women. In this regard he favoured his ancestors’ view. He suggested that women should be educated on the pattern of their grand mothers. He held that the old education system was sufficient for their betterment both in this world and hereafter. ⁴⁹

---

Sir Syed believed that the champions of women’s education in India are blind supporters of western ideas. He was of the opinion that since the social conditions of women in Europe and America are quite different, there is scope for them achieving the levels of socio-political status and consciousness. Modern education for the Western women is logical but the same condition is not expected in India even after centuries. Keeping this in view, Sir Syed regarded the teachings of geography, history and Algebra fruitless.¹⁰

Making the statement on the problems of Muslim women before the Education Commission in 1882, Sir Syed denied that illiteracy existed among the women of good families but he admitted that the education among general Muslim women was not satisfactory. However there was an average educational attainment among good families. Describing the educational level of the women of his own family, he said that they had not only a good knowledge of Arabic and Persian but also an ability to write poems in their language. Giving the example of learned women he stated that in the near past there had been a women in the family of Shah Abdul Aziz who had a command over Arabic religious books and the ability to deliver speeches on religious topics. He told the Education commission that there was still a system to manage female teachers and “Mullanies” (wives of religious scholars) In addition to this the girls were taught Urdu and Persian by their fathers, brothers or other relatives. Some of them could write letters in English.¹¹

Sir Syed was of the view that women could not be educated unless and until a good number of men had got sufficient education. Naturally an open-minded brother and husband would be most anxious for getting their female relatives educated. Responding to the queries of the woman of Punjab on 28th of Jan 1884 at Gurdaspur, he said.

O my sisters! It is certain that there is no community in the world where women’s education changed before a changing in the men’s condition. Similarly there is no community in the world where men’s condition changed but the women remained unchanged. So whatever he does for the boys is undoubtedly for both boys and girls.

Giving this idea a philosophical touch, he said categorically, “Blessing of Allah does not come up from the Earth but it descends from the sky. The Sunlight does not emanate from below but it comes down from above. Similarly men’s education brings women’s education.”

The people who claim that Sir Syed was a supporter of women’s education give the reference from his letter written to Raj Jai Kishan Das from London, in which he says:

“I came to know about an Egyptian girl who speaks French very well in addition to her fluency in Arabic which is her mother tongue. She also knows as much Latin that she can read and understand its passages and couplets. Her brother grew up in France and when he went back to his home his sister, who was fond of learning and had studies a lot under her elders,

---

52 Ibid. pp. 234 – 325.
learnt French and Latin from him. Sir Syed himself claimed to be in favour of women education. When he was criticized as an opponent of women education, he denied it. If we want to know the purpose of women education keeping Sir Syed in view, we should go through his statement that he made in admiration of Mr. J. Ladlum and Mrs. Ladlum. During his stay in London, he writes:

Mr. Ladlum is an able and qualified person, just as a noble man should be. He is an educated man. He is so much interested in knowledge and learning that whenever he gets time, he attends intellectual’s meetings to listen to their lectures on chemistry, biology, zoology etc. His wife, Mrs. Ladlum too is an able lady, well educated, and cultured. She is the personification of civility, morality and humanity performing her household chores with equal grace and humanity.

Mr. Ladlum does not bother about anything except his job at the office and attendance at the scholar’s meeting. Such English couples were ideal characters for Sir Syed. It is evident from the above statements that Sir Syed favoured the education which might inculcate into women the good qualities like nobility, manners, respect for the elders, love for the husband and fear of Allah. It should make them aware of religious commandments, proficient in household management and enable them to grow their children.

We can deduce from the above paragraph that Sir Syed emphasizes on morals and values, in addition to household management and upbringing of children, keeping in mind the women’s role in society.

He visualized a noble man as one equipped with scientific education interested in scholastic debates and with a responsible attitude to shoulder all work outside the home.

As far as the women’s role is concerned, they should remain at home, but they must have all the qualities of humanity, civility and morality. They should have a good education, which would help them maintain a healthy and happy household.

**Contribution of Nazir Ahmad**

Regarding education, Nazir Ahmad was neither a retrogressive nor an extremist. Despite his conservatism and religiousness he preferred the education, which could enrich a person with modern values. He was dissatisfied with old education system of madrasas. He believed that the religious education in madrasas created narrow-mindedness and fanaticism.

Up to the period of Nazir Ahmad, the condition of women education was pathetic.

One or two out of one thousand women were educated in real sense. Maximum education among Muslim women did not exceed the knowledge of principles of five times’ prayers and reading of the Holy Quran by sight. Very few crossed this stage and studied ‘Nur Nama’ and ‘Rah-e-Najat’. There was no provision of writing. Molvi Nazir Ahmad himself taught his wife ‘Gulsitan’ (a famous Persian book written by Sheikh Saadi). She did not know how to write! Perhaps Maulana considered it unjustified but after some times he realized the necessity of writing for women.

---

Nazir Ahmad felt the gravity of illiteracy and stressed upon women’s education. He differentiated between literate and illiterate. He believed that illiterate woman lacks in house keeping and falls in superstition and unlawful things. She holds wrong concepts, weak faith and high superstition, which led her to fall in casting evil, which causes great loss. Illiterate women do not care for their children properly. They do not understand the illness, which keeps on growing and which proves fatal. An illiterate woman creates bitterness for her literate husband who does not find a proper partner to share his grievances. He does not get an adviser while making a plan. No body is there in his house, who can understand the voice of his heart. No body can deny the indissoluble strong relation between the husband and wife, but here the unity seems meaningless. Both have different feelings, different visions. No love, no affection exists between them. He enjoys no friendly atmosphere inside the boundary of his house.

He says!

“How a man will be concerned with the women whose ideas do not suit. Can he feel happiness just to listen to the matters concerning with cooking and stitching? Can he remain happy to read the books and newspapers alone at home, because his wife is unable to share him? Can he feel satisfaction to remain failure in the attempt to make her ideas closer. Certainly he cannot compromise with his standard to share her lower ideas. A person who earns livelihood for entire family with great difficulties throughout the day, but when he comes back tired, gets no body even for a verbal support. Can he feel pleasure in this condition? How will his life be
happy to see the loss of children due to imprudence of mother. They suffer from illness but their mother provides them charm instead of medicines.

Regarding women education Maulana Nazir Ahmad seems to be a progressive scholar. He points out the grave consequences of illiteracy among women. He advocated strongly the ideas of women’s education, which brings the beauty and management inside the house. However he rejects the education, which leads to the immodesty and shamelessness. So this is a fact that Maulana’s progressiveness is Islamic progressiveness and his Islamic ideology is moderate. Muslim society during the period of Nazir was in the process of being influenced by the Western civilization. Eastern values were perishing. People were being delinked from Islam. Atheism was showing its miracles. Having lost their power, Indians were mentally subjugated. All these things left a great impact on the sensitivity of Nazir Ahmad.

After great contemplation he came to the conclusion that the lap of mother had been the first training center. Since our society does not pay any attention towards women’s education, the women are not only captive of superstition, their ignorance also causes destructions of the posterity. So it is essential to provide first the education for women so that the children might be up in their laps as right successors.

Mirasut - Uroos: Maulana was looking for the appropriate books for his own children. Books available in Urdu could not appeal his mind. Their text was very boring. They could not satisfy his revolutionary mind; consequently he was compelled to write himself for his children.

58 Ruya- Sadiqa by Nazir Ahmad, 37-38
60 Shakhshiat Aur Karname - 138
‘Miratul Uroos’ is the first production of his mind, which came into being for academic purpose. It became very popular. Women of that time went through that book with great interest. It inspired the males to popularize the idea of women education for women. This book achieved its objective successfully, even a number of books were written on its pattern, like ‘Miratun Nisa’ ‘Mufidun Nisa’ and ‘Zenatul Uroos’ etc.

Banatun Nash: Second volume of Miratul Uroos which main character is “Husn Ara” was written on the pattern of Miratul Uroos. The approach and language are the same but the basic difference is that the Miratul Uroos was meant to impart moral education and training of household management. Apart from these objectives Banatun Nash was written to provide the knowledge of various fields i-e, gravity of the earth, gravitational pull, the form and movement of magnetic Earth, microscope, colour, deception of eyes in moving things. Evidence of the Earth’s roundness, physical exercise, body of the Earth and its division. Difference between the climates of the Urban and the rural areas. Comparative study of behaviours of the people of town and villages, superstitions among women and geography of the Arab world.

In short, this book comprises enough materials of general knowledge. The writer has adopted the interdisciplinary style which has made the book much more interesting. This book puts forth a new education system. Today a lot of literatures regarding the method of education are available. So many education systems have been experienced. Therefore the system offered by Nazir Ahmad may not be seen today much relevant, but we can deny that
Nazir Ahmad had been aware of so many rules and complications of the education. He also proved this by presenting a specimen of how the educational institution should be for the male and female children and the teacher itself should have command over education and its system and also over the psychology of children. Dr. Ahsan Farooqui puts the following words:

“Whatever the education system has been shown in this book, is called “Play way”. Maulana himself seems to be aware of this. Since the female education has been prevalent, the importance of this book will not be felt much. During the time of Maulana, to send the children to school was regarded great sin. This book provided a solution for imparting female education. Even today this book may remove the myths about demerits of education.

Nazir Ahmad was of the opinion that modern education among women must be within the purview of religion. On this very basis the trend to establish minority institutions has been developed. That was realized by Nazir Ahmad and Sir Syed, a century age , but Sir Syed’s inclination was towards men, he could not pay attention towards women’s education. But Nazir Ahmad openly advocated the women’s education within being afraid of opposition from the Muslim society, which perceived the women education as a sin in Delhi. They were familiarised with the reading of the Holy Quran and how to pray, but writing was considered a course, but these two basic book, i-e, Miratul Uroos and Banatun Nash were written on, so logical and interesting that the readers accepted theirs utility and realised the significance of female education. Today much has been written on female education and upbringing of children and so many changes have come out but the education system of
Miratul Uroos and Banatun Nash still calls the educationists to adopt it for success.

**Educational thought of Shibli Nomani**

Shibli expressed his great solidarity with Muslim women. He strongly realized that the right of this weaker section of society had been encroached. Women were treated like slave-girls. He believed that the fair sex was facing injustice all over the world because they were fully depended over other opposite sex. Their extreme delicacy was also a responsible factor for their deprivation. He found that the most of the women were illiterate and superstitious. He voiced his concern about their inferior condition and advised Muslims to give women their due right, as well as treat them equally. He justified women’s education by claiming that their education would benefit the men themselves.

Shibli believed that the learning process of children should start since their births, but it required their mothers to be educated.

A child born from illiterate and superstitious mother would be on the same track.

Shibli did not support the idea of separate syllabus for boys and girls arguing that it was gender discrimination. He was also not in favour of fixing a limit for women education and restricting it to a certain class. He advocated the education for women with equal standard. He writes:

---

“I don’t agree on a separate syllabus to be meant for women. This is a fundamental mistake being done by Europe too. We should try to bridge the gap, which already exists between the two sexes rather than widening it, so that their behaviour, manner, living style and Linguistic taste may not be different. He warned if the distance between the two continued increasingly, both the sexes would turn to be different kinds of human being. Shibli wanted Muslim women to be given the instruction of music and upbringing of children apart from the common subjects.

He was of the view that women would remain suppressed and their rights would continue to be usurped unless they were independent economically and played the same role that was monopolized by men.

Shibli did not want the Muslim women to be imprisoned inside the walls of home. He did not encourage the prevalent education provided for the cure of the children.

The question is whether a woman can achieve economic independence and participate equally in all sphere of life, maintaining “purda” (veil). Let us see what Shibli thinks about ‘purda’.

In fact Shibli considered “Purda” a symbol of Islamic culture and civilization and a natural need of womenhood. He strongly felt that the betterment of Muslim society could not be realized to discard “Purda”. However he did not want the women to spend whole time inside the walls of home.

---

house. He said that women's continuous indoors stay causes their mental decline.

He advised Indian women to follow Turkish women who adopted a moderate form of "Purda" avoiding the European and Asian extremism.

He appreciated Turkish style of "Purda" and described it as follows:

"Dress is entirely European but when they come out from their home, they dress in the loose silken gown from neck to feet, fastened with buttons from top to bottom. It covers whole body except the face and keeps the physical structure quite invisible. They use scarf and cover their faces from nose to chin with a sheet. Both the eyes, root of the nose and below part of the eyes remain somewhat open. That sheet is silken. The colour of face may be traced out if it is watched closely from no distance."

He said that in Turkey the women belonging to all the classes went to market. They walked for enjoyment, went to the parks and gardens for entertainment and attended the cultural meetings but all these activities did not affect their religious identity. In the same social gatherings they maintained some distance from males. They could also speak to the strangers in the particular cases.

Shibli directed Muslims towards moderation in respect of "Pardah". He preferred that kind of "Purdah" which might not restrict women's movements. He emphasized proper mental upbringing of female children and advocated women's equal participation in all the walks of life.

---

Educational thought of Altaf Hussain Hali

Hali took an over view of the position of women in Indian society and found it highly appalling. He believed that unless and until reforms are introduced among women their situation would remain unchanged. He felt that without education women could not think on a higher plank and thus half of the Muslim population would be forced to live a life, which is far away from high thinking and better understanding of issues. The children born to these women would be no better than street urchins and one could not expect them to be part of a civilized society, a society which Hali continuously dreamt of. He wrote extensively on these issues. His writings centred on the re-construction and transformation of Muslim society into a progressive and civilized one. These were the issues, which even after more than a century are plaguing the Muslim society in one form or another.

Hali believed that the problems before women were not their own creation alone. In Hali’s view it were the men who should be held responsible for the plight of their women. He felt that the men never allowed women to develop their intellect. It is something to do with male chauvinism, which has always put hindrances in women’s emancipation. Hali found that the Muslim women were so segregated from the mainstream that they almost accepted that getting education was not their cup of tea. Hali felt that unless women are educated they would continue to believe in superstitions and would follow archaic rituals. This was a major hindrance in the reformation of the Muslim society. Hali, in order to attract women towards education, tells them the importance and value of education.
He writes:

"It is education through which a woman makes hundreds of lacs of men subordinate to her. Take the example of our Empress, Her majesty the queen (Victoria) who just by virtue of her knowledge is ruling over two kingdoms even after being separated by thousands of miles. Dear daughters! If you study these books you will make a trip to the entire world even without venturing out of your homes, You will get to know about things which are beyond the skies or even if they are lying under the rivers or oceans or are inside the inaccessible caves of the mountains. O my daughters! Knowledge is wealth. It brings you nearer to God and it is a mean of salvation.

Money and other material things are too trivial to be compared to knowledge. A poor but literate person is always better than an illiterate king.

Knowledge of one person cannot be equal to the prayers of thousand persons. A person without knowledge is like an animal shelter. And a nation without the traditions of knowledge is jungle full of animals. Money can’t command respect, only knowledge can. A wealthy person gets respect because of his material assets and these things do not last for ever. Once these things leave his/her company he is just like any ordinary person. On the other hand a person rich in knowledge is respected everywhere and always."

Hali does not favour sending children to the school in early days. He is also not in favour of getting children taught by teachers first. He believes that before sending the children to the Maktaba, they should be taught at home first. This gives them a solid foundation for a good and solid education. Hali delves into practical aspects of imparting education to the child at home.
says that the father of the child is not in a position to give proper attention to him/her as he is the earning member of the family and is generally away from home in search of livelihood.

It is because of this factor that Hali fixes responsibility of children’s education on mothers. He gives preference to women’s education over that of men and he calls on women to be more responsible mothers. Hali says that the future of the Muslim society is in the hands of its mothers. He says that only an educated mother can contribute towards an educated and enlightened society.

On the issue of reforming Muslim society Hali disagreed with Sir Syed. Sir Syed wanted to educate men first. Hali, on the other hand was of the view that women should be educated first. In the words of Hali, mother’s lap is the first or primary school for a child. Hali always championed the cause of women’s education. Syed Amjad, a character in Hali’s Majlis-un-Nisa (gathering of women) writes in his will---

“I appeal to my brethren/ community that they should educate their daughters and make sure that the God given abilities of women are not wasted. They must understand that by memorizing just one-two words even the parrots and Mynahs become so valuable. Women are part and parcel of your life. They must be put on a better footing than these creatures.”

Hali was of the view that educating a girl child is not so difficult. It is only in the stage of beginning that parents need to show some boldness. Hali strongly felt the need to educate people about the evil of illiteracy among

---

68 Majalisun Nisa, New Delhi, Maktaba-e-Jamia, 1971, p. 44
69 Majalisun Nisa, pp. 22-26
girls. In order to take his mission further Hali established a school for girls at Panipat in the year 1894.\footnote{Majalisun Nisa, pp.98-9} There is not much information about the curriculum at Hali’s school but the character Zubaida Khatoon in his Majlisun- Nisa throws light on Hali’s approach towards education and upbringing of girls. Hali has presented Zubaida Khatoon as a model girl child. Zubaida, at the age of five was introduced to her teacher. For the next two years the lady teacher gave her lesson of the Holy Quran only. During this period Zubaida memorized 5-6 chapters of the Holy Quran. When she entered into her eighth year she started following a fixed routine. From 6 to 9 in the morning she studied the Holy Quran under the guidance of her teacher. From 9 to 10 she learnt stitching and tailoring. 10 to 11 was the break- time. Even during this period she preferred doing some stitching and tailoring work. From 11 to 1’o’clock she used to practice certain works of Persian literature. At 1’o’clock she offered prayers of Zuhr with after that and till 3’o’clock she learnt Urdu from her teacher. Soon she completed the study of the Holy Quran and learnt the concepts of prayers and fasting and became aware of about the cleanliness of women. Her father, now, introduced her to Shah Abdul Qadir’s translation of the Holy Quran into Urdu. At the same time she started learning Persian and mathematics. Her father asked her to read translations of “Chahar Durvesh” & “Akhlaq-e- Mohsini” during her free time.\footnote{Majalisun Nisa, pp.36-39.}

Before going further it is important to mention here some aspects of Hali’s Zubaida. She was fond of reading books. Her mother engaged her in household works right from very early childhood. Thus she was left with little time to play and as a consequence of it she had no temptations for the games

\footnote{Majalisun Nisa, pp.98-9} \footnote{Hali Ki Nasr Nigari, by Dr. Abdul Qayyoom, Majlis-e- Taraqqi-e-Adab, Lahore, 1964,p.91.} \footnote{Majalisun Nisa, pp.36-39.}
and sports. By the time she entered into her 13th year she finished many books in different languages. She finished Gulsitan, Bostana, Akhlaq-e-Mohsini and Ayyar Danish in Persian. Essential syntax and morphology of Arabic grammar, algebra, decimal and included geometry in mathematics. In social science she studied history and geography. A part from these she had also studied certain verses in Persian. Now her father started teaching her "Keemiya-e-Saadat" in the morning and "Kalila a Dimna" in Arabic in the evening.73

Hali gives equal emphasis on knowledge and skill. He says that it is the skill of the person, which helps him in difficult times. He says that English women are full of knowledge and skill and in certain areas they are ahead of their men. And because of this Englishmen give them due importance.

According to Hali, the purpose of women’s education is to make them able to differentiate between good and evil and to be aware of worldly affairs and religious tenets side by side. Hali also calls on women to observe Purdah (veil). Hali asks women to discard the archaic and silly customs of her husband’s home. Hali says that a woman must not be extravagant and she should try to make her in-laws free from any long-standing debt. Apart from it, she must behave decently with her in-laws. Hali expects her to be well conversant with stitching and tailoring job and she should be able to cook food for all purposes. Hali asks women to avoid conflict with their husbands, because it ruins the very concept of marriage. Hali calls on women to set example in the society. He says that they should give good upbringing to their children so that they blossom into responsible citizens. A women’s knowledge

73 Majalisn Nisa, p74.
should be so extensive that her husband should seek company of her rather than going to other knowledgeable person.

According to Hali, the purpose of women’s education is to make them ideal daughters, ideal wives, ideal daughter-in-laws, ideal mother and finally ideal citizens who can contribute positively towards the progress of their motherland.

Hali can be termed as a man who knew his times like the palm of his hands. Muslim intellectuals of his times emphasised on women’s education. They shared Hali’s view that unless women are educated society cannot progress. This is reflected in Sir Syed’s numerous lectures on the issue of women’s education.

Thus it is quite evident that a group of Sir Syed’s friends supported Hali’s view on women’s education. Nazir Ahmad too focused on this idea in his highly popular novel and the popularity of his novel was testimony to the increasing acceptance of the idea of women’s education. Many Muslim intellectuals of that time called on Muslim men to educate their women. Hali was not alone in his mission for women’s education. What gave Hali an edge over others was that he not only gave the idea of women’s education but also took practical steps to make it reality. He was not only man of thought but of action too.

**Contribution of Maulana Ashraf Ali Thanawi**

Maulana Ashraf Ali Thanawi has categorized that the people are divided into 3 blocks of opinions in regard to women education, the first one
consists of those persons who are neither against nor for, they don’t value it at all, the second comprises the people who are ferociously against it and the holders of third view are those people who extend their all possible support.

Those who have faith in first opinion do commit a serious mistake in understanding the basic purpose of education, since they take it as a tool of employment. For them women are not supposed to take up a job, therefore, they need not to be educated. Taking the idea of education just to get a job, is itself an evident of their mistaken view. Here one should always bear in his mind that the emphasis on education applied by Islam is not of this nature. It does not treat it as an instrument of employment, it rather concentrates on religious learning in a wider perspective that provide strength to believe in Allah, regulates affairs of day to day life and constitutes a high standard of social behaviour with maximum stress on morality. There are many sayings of the Prophet in this regard.

The rectification of belief and deeds can be achieved only through proper knowledge. Thus the education becomes obligatory. We can easily observe the disparity of behaviour between literate women found in our society. Women fall traped to blasphemy out of their ignorance. Let us keep Namaz and Roza aside, they even comment jokingly on them as if such things don’t carry any weight for them. Here it will be unnecessary to narrate about their social dealings. A person can judge their over all personality developed out of ignorance, whereas their literate counterparts are seen to manage their composure about religion even if they happen to be critical enough of it.

In all these dealings whatever insincerity and indifference is found its root cause is none other than illiteracy especially in case of women because
they lack wisdom. If they happen to be ignorant too, it multiples the problems and makes them more insincere in their approaches of education.

The second group, which disapproves the idea of educating women, has its own reason. It says that education brings literacy in women and literacy misleads them. They openly involved themselves in writing or in speech. This indulgence deprives them from morality to the extent that they become shameless. The matter does not stop here only, but it also damages their feminine character. The men start taking liberty with them due to their shamelessness and frankness and sometimes they easily fall prey to obscenity.

It is obvious that if the female community interacts with male community in such manner, there are all possibilities of vices, sometimes they become impressed with a rhetoric response of the men or sometimes they don’t say anything out of their specific nature and this is usually otherwise taken up by male community.

It is seen that girls usually refuse to read others’ letter at home fearing that it will convey the wrong message. People of this group think that such problems to the women are due to literacy. Had they not been educated, there would have never been such problems. If the family comes to know that a girl is having an exchange of love letter with someone, the girl immediately comes up with a readymade excuse and makes the others mouth shut and by that she hides her involvement. There is one more evil in such woman; that they keep on reading every kind of printed stuff, be it a romantic novel or some pornographic literature or passionate verse or love stories and such readings ignites their passions and desires. They usually sing romantic songs loudly, hearing that people may loose their hearts, which later on turns into a public
mess. There are the reasons, which are generally described by the opponents of women’s education.

Maulana says:

"I think that it is hard to deny such possibilities, but if we prudently look into the matter, we find that it is not the education, which is responsible for it. It is indeed the pattern of education causing such incidents. They have not been taught good books covering the lessons on lawful and unlawful acts, reward and punishment and morality. Someone’s ability to read alphabet can never be termed as education, neither reading of some novel and magazines can be said as education, sometimes we see that the syllabus is good but it had not been brought into practice and therefore the purpose remains defeated.

As far as the matter of women; written or verbal communication with men, it needs to be restricted and required to make the means tough.

Third group, which is in favour of women education, has also some faults in its stride. First of all it confines education to sheer knowing of alphabet, secondly it introduces an education which hardly cares for overall personality building and lacks the practical approach in real sense of the term. It prefers to teach women all modern subjects like geography, history, and science to Islamic teaching. In their blind approach of senseless modernism they go too far and ask its women to follow the footsteps of Europe. It asks to read Bible, which has no place in Muslim society. They actually fail to understand the difference of basic purpose of education between the west and us. For them it may be a mean to acquire job for earning money but for us it is a source to enlighten our lives to provide a guidelines to improve and rectify our behaviour and to form a healthy society. Above all it is a guiding point to
know the ultimate truth. These needs can only be fulfilled through religious education, but it does not mean that even if a Women has to look after her family, can not learn subjects which may later on provide her a good source of income. But here again she should not forget her dress code as prescribed by Islam. Such women can go for some vocational training or handicraft to meet their needs.

There are some people who send their girls to be taught by progressive and liberal ladies. As it is proved that complying such women not only affects their day-to-day life but also changes their views about religion and culture. Effect of a company is inevitable, such girls feel proud to follow the path of their teacher who hardly believe in nobality and dignity. They enchant the girls to adopt themselves as model so they commit nonsense without any fear of family and society, as told by our prophet

As women is known by her dignity and sanctity. Nowadays the girls are sent to missionary schools where they are taught by madams of Christ institutions. They make their situation from bad to worse and problem regarding their personality becomes more serious.

The safest way to teach to the girls is to teach them separately in their respective classes where they may be sent in small graphs, so that they don’t get exposed to bad company. If some good lady teachers teach them at their home, it is even better. Their syllabus should start from Quran followed by other religious essential books on Islamic teaching. The language of such books should be simple. “Bahishti Zewer” can be a book of great help to them. If a man is teaching to them, he should always keep in his mind that he
should not be teaching the matters, which are not advisable to be taught by a man. He can either offer this to his wife or underline such matter so they may read it by themselves in their later stages. There is a list of some useful booklets for women. If a girl is interested, she should be taught Arabic so that she can read and understand Quran, Hadith.

Maulana Thanawi kept in his view the reformation of Muslim society through women education. He was dissatisfied with the educatin system of the period. He believed that the modern education for women could not eradicate the evils found in Muslim families. He did not like a woman to be too advanced to save her gender beauty. He favoured a curriculum, which could inculcate piety, desire of the paradise and fear of the hell, and reform her belief, behaviour and dealings. He believed that if these objectives were given priority, society would certainly change. In short, he preferred religious education that had above-mentioned characteristics.

**Curriculum prescribed by Maulana Thanawi**

Maulana wanted to see Muslim women as religiously educated. The curriculum he referred to, did not aim to merely teach some books, rather he emphasized the importance of children's moral training. The main features of his prescribed curriculum is as follows:

‘First of all the child, male or female, must be taught “Kalima Tayyiba” Lailaha Illallah, Muhammadur Rasulullah, which means, there is no God except Allah and Muhammad (peace be upon him) is His messenger. Even one part Kalima may be memorized if not completely.

---

74 Islahunnisa..p.p. 49-61
75 Islahunnisa..p. 130

80
This is an easy task for women but it has far reaching impact. Children should be guided to pray from Allah making them understand that it is Almighty Allah who has provided livelihood; it is Allah who has created every thing. He is Omnipresent, Omnipotent and nothing is out of His notice. If the child does a mischief, he should be reminded that Allah would be angry. He suggested the mother to get her child memorized some short surahs.

A child should be trained to perform Namaz from the age of seven years. He may be punished for not performing prayers after the child grows up to ten. Reading of the holy Quran should not be taken for granted, a certain part of if not full be necessarily taught.

It is proved that a child has very sensitive mind, he grasps whatever happens around, so from the very beginning, he should be brought up on the lines of Islam. At this age, a mother can play a tremendous role. If first child is cared properly, he/she would be milestone for others, because the youngsters generally copy what their elders do. Maulana Thanawi advised women to avoid reading novels, news papers and unauthentic books like Mujaza Nama, which contains a false story to Hazrat Ali (may Allah blessing) and Wafat Nama which has some wrong traditions. He referred to his book ‘Bahishti Zewar’ and inspired Muslims to read it, but advised that in the beginning women should not be forced to listen to it, instead man should read it loudly with intention to make them listen, gradually the women would be

---

76 Surah is chapter, Quran has been divided into surah and surah into verses.
77 Namaz is a Urdu word means prayer, In Arabic it is called Salaat. It is obligatory for every adult Muslim to perform five times’ prayers in a day.
78 Islahunnisa—p.p. 188
79 Ibid.p.282
80 Ibid.225
influenced because they are kind hearted by nature. If religious text is read out before them regularly, a remarkable changing may take place in their lives. 81

Educational Thought Of Akbar Allahabadi

Akbar was a great advocate of the eastern values, a strong patriot and Islamist poet. He was of the view that though the curricula of the modern education adopted by Sir Syed consisted of religious education but that combination was not congenial with Islamic point of view. Sir Syed failed to give the balanced view.

Akbar refuted the western concept of religious freedom. 82. He believed that blind emulation of west would be fatal. There were so many reasons, and one of them was that the west had a faith in the freedom from religion. He reiterated that life without religion was meaningless. He eyed Europe suspiciously and wanted to keep the east away from the west and he strongly defended the eastern values!

He says:

"No doubt our women do not care of the education, but they are not careless about their husbands" 83. He also defended purda system in a satiric style saying:

"Yesterday Akbar felt ashamed when some unveiled women were seen to him. He asked them where their purda had gone? They replied that it had been shifted and veiled the senses of gents." 84

81 Islahun Nisa, p.299.
84 Kulliyat-e-Akbar vol. 1 p. 196.
He said that those who believed that purda was an obstacle to the nation's progress, they were indeed devoid of wisdom. He clarified that veil was neither any restriction imposed by Sharia, nor it was a veil of thoughtlessness. Purda had been adopted as a measure of expediency, so it was a purda of wisdom. He further cleared that it was not obligatory for women to restrict themselves to the boundary walls of their houses provided they were confident to control their eyes, and self-restraint, but the fact is that, to control over eyes and to maintain self-restraint is not an easy thing. Verbal assurance is easy but practically it is an uphill task.

He says:

Get education, enhance your skill but you must avoid the evils. You should know that dignity of the nation lies in good deeds, why should a person be Anglophile, if there is no use? To Akbar the goal of education is very high. He was disappointed to see the educated people involved only in the worldly affairs, struggling for their own economic betterment. It is a superficial objective to get education for the sake of service and salary.

He says:

"You abandoned your religion and nation, and changed your identity and wasted your life; we should seek pardon from Allah because all these misfortunes are beared only in the hope to be a clerk." He further says:

"What do I say about our friends' achievements? They simply did B.A. and got Government service and availed pension and died". He expressed his

---

85 Kulliyat vol.1 p.317.
86 Kulliyat vol.1 p.324.
87 Kulliyat- v. 1.p. 144
grief in various verses about youth who lost their identity and did not reach their destiny; they failed to achieve the scholastic dignity of Englishmen. We can feel Akbar’s painful comment, his sincerity and broadmindedness in the following couplets.

"These boys are looted off in the way to the west. They did not reach their destiny and went astray"

"The educational qualification enormously increased with the grace of Almighty Allah but he is worried that we did not maintain ourselves as Muslims".

Since Akbar was fully acquainted with the merits and demerits of all the classes of Indian society, he could not tolerate further deterioration of society. Though some scholars do not regard him as an eminent educationalist, but it is also true that he has successfully expressed the basic motives and objectives of education in his own particular language. Let us see his views about English education system. He says:

"The drawback of modern education is that it does not nourish the soul". He sorrowfully states that the western education spread everywhere even it penetrated in Najd (Riyadh and surrounding areas in Saudi Arabia). Now the story of Majnoon and Laila will loose its romantic charm, their love story will be taken up under criminal law. Eventually our beautiful values will face an undesirable drastic change.

91 Kulliyat – e – akbar.V.I- P.78.
Akbar may not be regarded as an adversary to modern education. He has rather accepted its greatness; he only differs from it on the line of extremism. He has written a long poem appreciating the devotion of Sir Syed to education at the time when he was going door to door to collect money for Aligarh College through public contribution. Akbar firmly believes that the wealth, comfort, and respect cannot be expected if the education is not taken in accordance with the requirements of time, and this very idea, which inspired Sir Syed to establish a college. He underwent a lot of sufferings, abused by the people but he did not lose his courage. He favoured women education but he also put some restriction on it. He says:

“It is necessary to educate the girls but after getting education they should live in their houses. They should not expose themselves to public places”. He expresses his astonishment saying:

“Who says that women education is not good but one thing should be kept in mind that women should be educated for her husband and children, not for public interest. He asks what kind of differences have been made by a women of modern education and answers in the following couplet:

“Hamida did not gain the fame as long as she was unfamiliar with modern education. Earlier she was rendering her services from within her house, but now her place has changed and she has come to open places.

Akbar wrote a long poem on women education on the request of a Pandit, we may summarize his poem as follows!

\[\text{Kulliyat-e-Akbar.p.246} \]
\[\text{kulliyat-e-Akbar. V. 3.P.297}\]
"To provide education for women is a social obligation. An illiterate woman lacks human sense. An ideal society never exists without proper literacy among fair sex. Here the parents are main responsible for the arrangement of education for their daughters. They are sincerely suggested not to be satisfied with the ignorance of their girls, but one thing should be taken into consideration; their training should be based on religious values, so that the respect of their family may grow. They should not allow the freeness and haughtiness to develop in their nature. Having got education at any level, they should not leave the commitment with their husbands and their children. Women's curricula should contain the principles of religion. The women must be taught how to worship the Almighty God. Let the women understand what superstition is, so that they may liberate themselves from it. They should be tutitioned essential mathematics, so that they can calculate and maintain the domestic accounts independently. Kitchen management, especially cooking is an essential art for women. Even European literature has urged the women to be concerned with kitchen. Stitching and embroidery are another basic fields for women. These arts also help a woman to earn her livelihood. By these arts she will not only be busy, but she will also enjoy”.

“Health care is also very important subject for women. Life without health is useless. A Woman should always take care of the cleanliness of foods, dresses and houses. They, therefore, must be taught the fundamentals of hygiene.
Iqbal welcomed Akbar by adopting his satiric style of poetry and affirming his views on women's dignity. He seems clearly follower of Akbar in his poem “Zarifana Kalam” at the end of “Bang-e-Dara”. The difference between the two is, that Akbar is straight-for-word while Iqbal is renowned for his philosophy. He has given a new colour to this topic by his vast study and philosophical mind. He says:

“ The girls are studying English, it means that the nation has searched out the path of success”.  

To Iqbal the modern Christian education system is nothing but a conspiracy against Islam and its moral values. He says:

“Don't measure the west against Muslim nation which belongs to Hashamite Messenger (Muhammad, peace be upon him)96. It is certain that every nation has its own education system. Since our nation is quite different one, its education system must be accordingly. Englishmen were rulers and free while Indians were ruled and subjugated. How an education system of first one can suit second one? He states in a satiric mood:

“Iqbal! Don’t utter about “khudi” (self-recognition) because this philosophy is not suitable for modern educational institution97. Naturally a ruled and subjugated nation does not deserve to be taught this philosophy, so, better is to teach this nation, music, painting and botany.

95 Kulliat-t-Iqbal,Bang-e-Dara,”Zareefana”, Modern India Publishers, Matia Mahal, Delhi.6,p.226
96 Kulliat-t-Iqbal,Bang-e-Dara,”Madhhab”,p.198.
Iqbal’s philosophy of education emanates from his philosophy of Khudi. To him the best education system is that one, which accomplishes khudi, which can stimulate the spirituality, inspire a person on constant efforts, arise the hope, fortify the belief and inculcate the righteousness and fearlessness.

Iqbal did not oppose women education, but he favoured only that education, which can fulfill the women’s natural gender requirements and facilitate them to discharge their particular obligatory duties. To him, the most important of them is the duty of motherhood, and it is a social fact that the benefits of man’s education are merely confined to him. In contrast a woman’s education benefits her entire family.

Iqbal opinions that English education is fatal to motherhood; its consequences would certainly be deadly ones for humanity, that is why the education which affects womanhood, is called a synonym to death by the intellectuals.

Basically the education philosophy of Dr.Iqbal is an Islamic philosophy. Iqbal himself says:

After great contemplation, he came to conclusion that for Muslims, Islamic training is more needed than a simple education and among the Muslim Nation, Ulema can only successfully tackle this aspect. Islam is a pure education movement. Though the schools, colleges and universities did not exist in the beginning of Islam but the education and proper moral training were witnessed in its all religious activities like Friday’s and Eid’s speeches, and pilgrimage (Haj).
In short Islam has provided a lot of opportunities for education and moral training.