Conclusion
Keeping in view the preceding pages we come to the conclusion that Islam is neither merely a mode of worship nor a religion commonly understood as no more than the sum of several beliefs, rituals and sentiments – but rather a system of life that deals with all aspects of human existence and performances. It is a well-ordered system, comprising a set of universal principles and values for the socio-economic, political, moral, intellectual and cultural guidance of humanity; in a word, 'Islam guides man in totality' or in other words, the rules of religion are applicable to life in total. The education system is one of them.

Several verses of holy Quran and many ahadith of Prophet Muhammad (S.A.W.) related to acquiring and seeking ‘Ilm’ (knowledge) stress human beings to acquire knowledge and not to act in ignorance. Even Prophet (S.A.W.) himself was an advent advocate of knowledge.

From the very first day of the Prophet’s life as Prophet, he laid stress on reading and writing and for spreading it to others. The Islamic history is dotted with events showing the interest and desire of Muslims (both male and female) for the acquisition of knowledge as Prophetic traditions have been in their mind ever and always. From the Prophetic
period to the present day Muslim men and women have done, remarkable contribution to the education system.

Many women of Prophetic period, Caliphate period and of Umayyad were well-versed in different religious sciences, even they acted as teachers various times. They were teachers, scholars at par excellence and women of literary taste. The education system developed by Umayyad's reached the climax of its development during the Abbasids. Even during the Umayyads (later period) education had become common throughout the world, and elementary school was an adjunct of the mosque. Besides these there were private houses used for teaching and also 'Maktabs' were established.

Besides these primary schools and institutions, there were institutions of higher learning like Bayt al-Hikmah and Nizamiyya university and during his period (i.e., Abbasid period) many women excelled not only in learning but also took active part in politics like empress Zubayda, i.e., they were cultured and enlightened.

We have also seen that in the Indian sub-continent too, women have played a great role. They from the very early times took great interest in the cultural enlightenment, with the establishment of Muslim
rule in India, Madrasas were also established where both males and females sought knowledge.

Although only higher and middle class families used to educate their girls, but later on the education system got impetus and during the Mughal period it reached its climax. Mughal rule produced many shining stars who brightened the cultural and intellectual sky of Muslim India.

We also came to know that after the downfall of Mughal Sultanate not only politically but by all means Muslims suffered a lot. Although great steps were taken by luminaries in the 18th and 19th century but no such remarkable achievements were seen especially in the field of ‘Promotion of Women Education’.

But when Madrasas were established not only they protected the culture and tradition of Islam but also created Islamic atmosphere and, propagated Islamic norms and presented Islamic theory before people. Although in the beginning it was confined as a private sector but later on, historical steps were taken by great luminaries and reformers (who were also Ulema) for the propagation of education for women in general. They not only took pains for traditional sciences and also modern sciences
were introduced in such Madrasas, so as to overcome the challenges of the day to day life.

Although many Muslim scholars criticized the ‘women’s education’ but credit goes to those who on the one side bore this criticism and on the other hand developed the Madrasa education for women, and within decades these Madrasas became the institutions not only of religious sciences, but also of modern sciences and of technical courses as well.

Even though these madrasas were not in good condition and in satisfactory manner before independence. After independence historical steps were taken by government and by religious scholars for the education system especially for women and in the late decades of the century. After independence various Madrasas were established throughout the country, especially for women. As mentioned in the chapter second, not only the religious sciences like Quran, Hadith, Tafsir etc. are taught in these Madrasas but also the languages like English, Urdu, Hindi, Modern Sciences and technical courses are taught in these Madrasas which clearly shows their aims and objectives of these institutions.
In the late decades of 20th century we have seen that the contribution of Indian Muslim women reached to great heights especially after 1970 and 1980. They have contributed by writings, by academic, by profession, by organization etc., to the various fields of literature both to Modern Sciences and to religious sciences especially to the tafsir, hadith, fiqh, contemporary issues, Islamic history, civilizational issues, social, political and economic concepts and issues etc., in other words to all branches of the discipline of Islamic Studies.

In the research field they have contributed to great extent especially after 1980. From 1980 up to present day, hundreds of Muslim women have been and are in the field of research in the discipline of Islamic Studies in various universities of the country from Kashmir to Kanyakumari like A.M.U., Aligarh, Kashmir University, Jamia Millia Islamia, Jamia Hamdard, Lucknow University, Kerala University, etc.

Research works submitted by various women scholars in various universities are a crystal clear proof to the fact that they have sincerely and very efficiently followed the commandments of Quran and Prophetic tradition’s related to the acquisition and importance of knowledge and education system. They have searched on all aspects viz. civilizational,
historical, cultural, intellectual, social, political, economic as well as on contemporary challenges, trends and issues faced by Muslim world as whole. Many women scholars have got name and fame not only by holding higher education/ academic professions but mostly by authorizing books and articles related to the contemporary issues and modern challenges.

It is also evident in the preceding chapters that Indian Muslim women have been very sincere in the field of Islamic sciences in one way or the other. They have been very keen interested and even at present they are more and more interested in their religion and its sciences.

More and more female students as we see, throughout the country come in the field of Islamic studies and other religious sciences.

They are contributing tremendously to the discipline of Islamic Studies and I hope, in the future it will increase more and more and they will contribute more to the discipline of Islamic Studies in particular and to the development of education system in general.