Chapter Second

Muslim Women’s Education in Islam:
The Historical Development
It is an established fact that education is source of all inner and outer qualities and beauties of human beings. Education is the tool by which a man really becomes a human being. Not only this but also it helps us to recognize the self and to know the Ultimate Reality-Almighty Allah.

In the Arabian Peninsula before the emergence of Islam there was no tradition of education system. The education movement in Arabia began after the emergence of Prophet (S.A.W.) as the first very revelation revealed to him is related to reading and writing. Allah says:

"اقرأ باسم ربك الذي خلق، خلق الإنسان من علق"

"Read, in the name of thy Lord ............" 

[Al-Alq: 1-5]  

Thus, reading and writing is the main feature of Islamic civilization. Prophet (S.A.W.) declared that “seeking knowledge is obligatory upon every Muslim (men and women), even he ordered the masters to make arrangements for the education of their slaves (both male and female)”.

Regarding the importance of seeking knowledge, Qur’an emphasized as many as 750 times directly or indirectly through various
words like contemplating, understanding, thinking, reading, writing, being knowledgeable, reasoning etc.

Muhammad (S.A.W.) sayings:

Prophet (S.A.W.) himself urged the people to acquire knowledge by all means. His orders, encouragements, inducements, prohibitions reflect the importance of knowledge (‘ilm’).

He says,

“If any one travels on a road in search of knowledge Allah will cause him to travel on one of the roads of paradise, the angels will lower wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and fish in the depth of the water will ask forgiveness for the learned man. The learned are the heirs of the Prophets and Prophets leave neither dinar nor dirhams, leaving only knowledge, and he who takes it takes an abundant portion.”

To the wonderful store of knowledge that “Ali” was divinely gifted, about which Umar Ibne Khattab, openly declared ‘Len La Alliyan Lahlak Omar’ i.e., had Ali not been there, Umar would have been perished. It is this perfect and deep knowledge of Ali for whom the Holy Prophet said:

“I am the city of knowledge and Ali is its Gate”
At another place the Holy Qur'an says:

"... ... Say thou (O' our Apostle Mohammad!) What! Can those who know be equal to those who know not? Only men of understanding take the warning."

[S.XXX, A.9] 5

In the above mention verses God has clearly mentioned that those who have knowledge and those who were deprived of knowledge are not equal. It is only the educated and knowledgeable person can follow the commandment of Holy Qur’an and saying of Prophet (S.A.W.) keeping in view the content of the verses regarding the importance of education. To have a high position again it requires gaining knowledge, so gaining of knowledge is compulsory for the real Muslims whether he is male or female. Further there is stress on the education in order to get ability to understand Qur’an and its norms because of the fact that there are stress made in the Qur’an and emphasis put in the Prophet’s (S.A.W.) sayings that the seeking of knowledge and education is binding as well as it is the best way to gain exalted position and high status in the eyes of God.

Again the Holy Qur’an says:
“He it is who hath sent among the unlettered ones a message of their own, to recite unto them his revelations and to make them grow, and to teach them the scripture and wisdom, though heretofore they were indeed in error manifest.”

In this verse it may also be clear that the messenger of God was sent to teach illiterates and help them grow mentally, so that they would be able to read the Holy Qur’an and acquire wisdom, because without this they will always remain in darkness.

**Education system under Prophet (S.A.W.)**

Prophet (S.A.W.) was an ardent advocate of the pursuit of knowledge and education. Prophet (S.A.W.) always encouraged the Muslims to acquire knowledge. To encourage knowledge he declared, “The ink of a learned man is purer than the blood of a martyr.”

After his migration to Madinah, educational institutions were established there under his initiative. In each “Mohalla” of the city, primary schools were established for the education of little children. When Islam was gaining ground all over Arabia, the Prophet (S.A.W.) arranged to send mu’allim or teacher to teach the Holy Qur’an to the Bedouin tribes.
The movement of education (or seeking knowledge) changed whole Arabia into an academic state. Propagation of education, teaching and preaching was increased everywhere and at every place. This movement, in a brief span, changed the whole scene and both men and women sought knowledge, and the pioneer propagator of this education was Prophet (S.A.W.) himself and he also took keen interest for the education of women also. To spread education among them Majalis (assemblies) were established in which Muslim women were participated with great vigor and interest. Dr. Shamim Hyder Tirmizi on the authority of Ghulam Aabid wrote:

"The daily routine of teaching and preaching of Islamic teaching by Prophet (S.A.W.) was not only confined to men but women also got benefited by them. His schedule regarding the education of women was that ‘a day in a week’ was fixed for women in which they could raise questions, which were answered by the Prophet (S.A.W.)."^8

Baladhuri writes that, in the early stage of Islam only few women could read and write, Umm-e-Kulthum, Ayesha bint-Sa’eed, Maryam bint-Miqdad and Shifa bint-Abdullah and among the holy wives of
Prophet (S.A.W.) only Hazrat Ayesha (R.A.) and Umm-e-Salma (R.A.) were able to read but writing was unknown to them.\(^9\)

Hazrat Hafsa learned under the guidance of Shifa bint-Abdullah. Prophet (S.A.W.) said Shifa to teach her the art of writing, and this can be cited as the first example of the women education. Hazrat Ayesha, Umme-Salma, Asma bint-Abu Bakr, Fatima ai-Zohra, Zainab bint Ali, Umm-e-Kulthum bint Ali, Umm-e-Habiba, Fatima bint Qays and Khaula bint Taweeet, were well learned in various sciences and arts.

Syed Ghulam Mustafa Akeel writes:

"In this period when there was no systematic school for women education they were experienced in Ilm al-Quran, Ilm al-Hadith, Ilm al-Fiqh, Faraiz (obligatory duties) poetry, literature, and Gynecology science."\(^{10}\)

Maulana Syed Jalal ud-Din Umri, with regard to the contribution of women in the field of knowledge (in the first phase or early stage), says:

"As knowledge spread among men in this phase, it was common among women too. Among Sahaba, there were scores of women who knew Qur’an and Hadith. As it is very difficult to solve problems in the light of Qur’an and Hadith and to declare Fatwas, but in this field also, there were many women present."\(^{11}\)
Among the sahabiyas, Ummul-Muminin Hazrat Ayesha (R.A.) was at highest rank. She was teacher not only of women but also of men and Sahaba and Tabayeen also used to seek knowledge of Hadith from her. One of her close student and her sister’s son, Urwah bin-Zubair says:

"I remained in the company of Hazrat Ayesha (R.A.). I have not seen anybody knowing more than her about the background (shan-i-nazul) of Aayat, obligatory duties, sunnah, poetry, literature, history, Gynecology and even science (tibb)."

Prophet (S.A.W.) also asserts of her intelligence and said:

"Seek half knowledge (Ilm) from Ayesha (R.A.)"

Here ‘half Ilm’ means home affairs and social problems, issues and the reality is that this half-Ilm is all acquired by Hazrat Ayesha (R.A.).

Atta bin Abi Rabbah says:

"Among people Hazrat Ayesha (R.A.) was the greatest Juristers (Faqih) more knowledgeable lady (than others) and best opiner in the matter of public."
Imam Zehbi, accepts Hazrat Ayesha’s excellency and writes:

"Among the Ummah of Prophet (S.A.W.) say of all women, no knowledgeable person is known to me than her (i.e., Hazrat Ayesha (R.A.))."\(^{15}\)

Famous Muhaddith, Imam Zohri opines:

"If knowledge (Ilm) of all people is gathered and then the Ilm of the holy wives of Prophet (S.A.W.) is also added to it, then the Ilm of Hazrat Ayesha (R.A.) will be more (large))."\(^{16}\)

Besides religious sciences, Hazrat Ayesha (R.A.) was expert in Arab medicine, Arab history, Arab poetry and Arab genealogy. She learnt these sciences form her respected father, and first Caliph-Hazrat Abu Bakr Siddiq (R.A.).

She was well-versed in Arab history whatever information in Ahadith is about the traditions/customs of Arabs, it is all narrated by Hazrat Ayesha (R.A.). Conditions of Ansar, great-historical events and her own conditions are narrated by her. A large part of Prophets socio-religious, political and economic affairs reached to the common people through Hazrat Ayesha. If Ayesha (R.A.) had been silent about Prophet’s (S.A.W.) demise and the situation before demise, Prophet’s way of worship, social life of Prophet (S.A.W.), his ethics, virtues, his efforts for
the cause of Islam, events of Khulfa-i-Rashideen etc., then it not was possible for us to have knew/ edge of all those subjects today.

Hazrat Ayesha (R.A.) is listed in top-ranking among those who have narrated more and more (great number of) Prophet's Ahadith. The total number of Ahadith narrated by her are (2210), among which (174) Ahadith are Muttafiq-Alehi. Besides this, (54) are in Sahih Bukhari and (69) are present in Sahih Muslim.¹⁷

Those who are benefited by Hazrat Ayesha (R.A.) include famous rulers and politicians like Abu Musa Ashari, Hazrat Umar wa-Ibn al-‘Aas and Hazrat Abdullah bin-Zubair, great Huffaze hadith like Abdullah bin-Abbas and Abu-Huraira and exemplary jurists like Alqa’ma and Sa’eed bin Mus’aib.¹⁸

About Hazrat Ayesha’s educational and teaching involvements, Dr. Shamim Hyder Tirmizi writes:

"Regarding women Hazrat Ayesha (R.A.) hijra (born) was equal to the status of a school. Boys, women and men (who were mehrem to her) used to enter in her room and other (Gair-mehrem) used to sit in the Masjid-i Nabwi near her room. A veil was used on the door. People asked questions and she answered them. Among Tabay’een, who were
scholars of hadith, Forty Eight women out of them had learned under her supervision and guidance.”

Among Umm-e-hatul Muminun, Umm-e-Salma was at next rank after Hazrat Ayesha (R.A.). Among other Sahabiyat she was of the highest status in the field of knowledge. About her scholarly status, Mahmud bin-Lubaid says:

“Umm-e-hatul Muminin (mothers of the believers) used to remember highest number of Ahadith and in comparison to Ayesha (R.A.) and Umm-e-Salma no one had more knowledge about ahadith.”

She has narrated one thousand three hundred seventy eight Ahadith, of which thirteen are both in Bukhari and Muslim and other three are in Bukhari alone and thirteen others are found in Muslim.

She had established at her home, a school where Qur’an, art of recitation, Tafsir, and Hadith sciences were taught. Famous Tabe’I Hasan al-Basri’s mother had also been under her guidance.

Twenty three persons had been listed who were under her guidance among them, Abdullah bin-Abbas and Abu Sa’eed ibn-Musaib are also included and among Tabayeen, Sa’eed bin-Musaib and urwah bin-Zubair,
which shows that whatever development took place in the field of
education-knowledge, there had been hand of great women as well.

Hazrat umm-i Salma was also well-versed in Fiqh as Imam Zehbi
says:

“Among Sahaba, those who were Fuqaha (Jurists), she
(Umm-i-Salma) is also included/ listed.”

Dr. S.H. Tirmizi on the authority of Munawwar Jahan Rashid
summarizes the educational and intellectual contribution of Prophet
(S.A.W.) family in the following words:

“Hazrat Ayesha’s (R.A.) home was largest center of women
education. Hazrat Fatima (R.A.) was well-versed in Ilm-e-
Uruz and in art of writing. Hazrat Fatima (R.A.) daughters
Hazrat Zainab and Hazrat Umm-al-Kulthum and grand
daughters Sakeena and Fatima were all well-learned or
scholars.”

She (Hazrat Fatima (R.A.)) narrated eighteenth Ahadith from
Prophet (S.A.W.) and all these have been narrated by Hazrat Ayesha (R.A.),
Umm al-Kulthum, Salma Umm-i-Rafeh, Anas bin-Malik and Umm-i-
Salma were all great personalities.
Asma bint-Amees was another great women scholar as well as expert in interpretation of dreams. The author of Asaba writes:

" Hazrat Umar (R.A.) used to ask interpretation of dreams from her .......... "

About Asma bint-Amees greatness being scholar, Allama Zehbi in his treatise 'Asma al-Sahaba' writes:

"She was great scholar" (Aa’lima fazilah)

For analyzing the intellectual and cultural development and condition of any (particular) period the study of famous, reputed and unreputed personalities are necessary. So that the complete and clear scene of that period will appear before us. Hazrat Ayesha (R.A.) describes the (burning desire) condition of Ansar women in the field of knowledge as:

"Ansar women were also well-versed. In understanding the real message of religion (Deen) shame and modesty was no barrier for them."

During Prophet's (S.A.W.) period, women participated in the Friday and Eid Sermons. Due to their social-household involvements it was not necessary for them but it was permitted them to get benefited from such occasions in other conditions.
Harith bin-Numan’s daughter says:

“I memorized Qu’ran chapter ‘Qaf’ while listening to it at the occasion of Friday prayers, recited by Prophet Muhammad (S.A.W.).” 29

Hazrat Hafsa (R.A.) and Umm-i-Habiba (R.A.) were well-versed in the science of hadith and they were of great reputation in this field. Asma bint-Abi Bakr (R.A.), Hazrat Khawlah bint-Hakeem (R.A.), Umm-i-Dardah (R.A.), Hazrat Fatima bint-Qays (R.A.), Hazrat Umra bint-Abd al-Rehman (R.A.) etc. were well-versed in Islamic sciences, and in the publication of Hadith and Fiqh. Allama Ibn-e-Abd al-Bir writes about Khuala bint-Hakeem (R.A.):

“She was a pious and learned lady”. 30

According to the reports it is said about Hazrat Umm-i-Warqa (R.A.) that she collected the Qur’an and also that she was well in reciting the Holy Qur’an. 31

The women of early Islamic period were well-versed and experts not only in Islamic sciences but also in field of oratory, poetry, medicine and surgery, names of many Sahabiyat have been mentioned. In medicine and surgery Rufaida umm-i-Saleema, umm-i-Matta, umm-i-Kabsha,
Hamna-bint-Hajash, Maazah, Laila, Ameema, umm-i-Ziyad, rabi bint-Mauz, umm-i-Atiya, umm-i-Saleem were well-experienced.

Other Sahabiyat who got name and fame in the field of poetry and whose works have been regarded as masterpieces include: Khansa, Saida, Safiya, Aatika, Hind bint-Harith, Zaynab bint-Awam, Aatika bint-Zaid, Umm-i-Ayman, Maimoona Balwiah and Ruqaya are of great fame. Khansa’s Diwan was published and her poetry is regarded exampley from the eloquency point of view. The author of Asad al-Ghaba writes about her:

“Scholars of poetry and literature accepted that there had no poetess like Khansa neither before nor after her.”

After the Prophetic period, Khulfa-i-tashidin also took great interest for the education of women. Hazrat Umar (R.A.) had ordered to teach Surah Al-Nur for every Muslim women in the whole Islamic country:

“Give your women the knowledge/ teachings of ‘Surah Al-Nur’ as in this chapter most commandments are related to marital and social life.”

During middle ages in the Islamic society, women were taught educated at their homes. Parents who were educated, taught their children
themselves. For women education the efforts taken by the parents have been summarized by Ahmad Shibli as:

"Mostly a father used to teach his daughter as was Isa bin-Miskeen, who used to teach students up to 'Zuhr' time and after that used to teach his daughters, granddaughters, nieces, grandsons, the Qur'an and other sciences. The poet of universal fame Al-Ashi educated his daughter, who became so well-versed and intelligent that her father expected criticism and comments from his daughter."^33

As the Islamic state began to expand, Islamic culture and civilization also expanded, more and more sciences emerged. Arts schools and other educational institutions for women also emerged. These institutions produced many world-famous women and they made contributions in the field of arts, religious sciences and natural sciences, language and literature and also in music. Famous in various sciences particularly, theology, poetry (language), literature, medicine and music. There are many women Muhadithat, Qariyat, Faqihat, writers and Sufis e.g., "Umm al-Dardah al-Hajeema narrates through the authority of Hazrat Abu-Darda (R.A.), Hazrat Salman Farsi (R.A.), Fadata bin-Aabeed (R.A.), Hazrat Abu Huraira (R.A.), Kaab bin-Asim (R.A.) and Hazrat Ayesha (R.A.) ....."^34
Imam Nawwi says:

"From her large number of great Tabayeen have narrated."\(^35\)

Imam Zehbi writes in the following words:

"She was jurist, scholar, pious, beautiful, treasure of knowledge and sound intellected women." \(^5\)

Umrah bint-Abd al-Rehman was a Tabiyee women. She was grown-up by Ayesha (R.A.) and is listed among her close students about her scholarly and intellectual achievements and many great scholars have referred to her.

Imam Zuhri says that "she is the ever-remaining ocean of knowledge."\(^37\)

Ibn-Habban says:

"She was the knowledgeable lady about the narrations of Hazrat Ayesha."\(^38\)

Hazrat Sufyan Thawri says that among the narrators of Hazrat Ayesha (R.A.), the more trusted persons were - Umrah bin-Abd al-Rehman, Qasim bin Mohd and Urwah bin Zubair.
In the field of hadith literature she was very great and not only Imam Zuhri, Yahya bin-Saeed and Abu Bakr bin-Hazam Muhadithin were benefited by her knowledge, when Caliph Umar bin Abd al-Aziz took steps for the compilation of ahadith then Ibn Hazm was ordered to pen-down the ahadith (narrated by) Umrah bint Abd al-Rehman.39

Hafsa bint-Sireen, sister of the master of interpreter of dreams, Mohd bin Sireen memorised holy Qur'an with its interpretation and translation at an early age of fourteen and was well-versed in art of recitation and grammar (Tajweed). She was so much interested in holy Qur'an that every night in Tahajjud prayer she used to recite half of Qur'an.40

Ayas bin-Mauwiya says:

"I have not seen anybody whom I should call great than Hafsa bin-Sireen."41

Ayesha bint Saad, the daughter of Saad bin Abi Wiqas is ranked among the great educated ladies, she had seen six Ummahat-ul-Mumineen. Khalil says that Imam Malik had not narrated more than he narrated from this lady.42
The interest of women for learning continued even during the period of Tabiyeen with same vigor within four walls of their homes and in veil of the Haram, many women got high reputation.

Syeda Nafeesa, grand-daughter of Hasan bin Ali bin-Abi Talib was so scholarly that in Fustat, Imam Shafi with his students took lesson from her regularly and was benefited a lot, although he was very reputed personality and shined in the sky like Sun and Moon.\(^{43}\)

The sister of Mohd bin-Abdul Wahab was great genius and was well-versed in Tafsir al-Qur’an. She had memorized all the three volumes of Kitab al-Jawhar (Tafsir of holy Qur’an by his father Imam Abdul Wahab).

Khateeb Baghdadi is reported to have taken lessons of Sahi-Bukhari from Kareema bint-Ahmad al-Maroozi in Makkah. She is one among those who have transmitted various manuscript copies of Sahih Bukhari.\(^{44}\)

In the Indian sub-continent it is by the efforts of Kareema that the manuscript copy of Sahih Bukhari was first brought. About Bukhari and Muslim, Shah Waliullah in his Hujjatullah al-Baligha writes:
"Today in the Indian Madrasas the Sahih Bukhari is studied, it is by the efforts of Kareema bint-Ahmad.\textsuperscript{45}

Among the teachers, Ibn Asakir. It says more than eighty have been females Umm-i-Saeed of Cordova was a great Muhaditha. She used to give him lessons on law and jurisprudence.\textsuperscript{46}

In eight century A.H. one of Egyptian women Ayesha bint-Ali bin Mohd was an examplery in the field of Ahadith i.e., she was a Muhaditha as well as Hafiz (memorised holy Quran) great scholars learned from her. She had great power of memorization and intelligence. Umar Raza Kahalah in her praise writes:

"Ayesha (R.A.) was a women who memorized events of Prophet's (S.A.W.) seerah, quickly memorizing things and a great number of verses (poetry) was memorized by her."\textsuperscript{47}

Fatima bint al-Aqrab' was great scholar and a famous literary lady and also a calligrapher of high calibre.\textsuperscript{48}

Another prominent women was Zainab bint-Ashari, she not only learned from famous and great Islamic scholars but also was given certificates by them. She had also got certificate from Ibn Khalikan.\textsuperscript{49}
Unaynda, the grandmother of Abu al-Khayr Aqtah was so reputed for giving lessons that five hundred students used to seat in her lessons.\textsuperscript{50}

Famous traveller Ibn Batuta was given certificates by two ladies; one named Ayesha bint-Mohd (R.A.) and another Zainab bint Kamal al-Din (R.A.).\textsuperscript{51}

In the reign of Muqtazzi Billah there was a great and famous Muhaditha named Fakhral-Nissa Shahda bint-Abu Nasr, she was of high reputation in the hadith literature. On the bank of river Tigris, she established a school (madarsa) where she used to teach and preach upto her death.\textsuperscript{52} Her excellency can be imagined by the fact that she used to give lectures on literature, oratory and poetry in the mosque of Damascus where a large number of people participated.

There were eight hundred schools in Cordova where both female and male children were educated/ taught. The Jamia mosque of Cordova had an equal status of a university where besides being mosque, women were taught Qur’an and its writting.\textsuperscript{53}

Rabia Basn was one of the most eminent of holy persons of the time. She was a scholar, learned women, pious of universal fame. Ufeyra,
Aabida, Shaywana, Aamina, Ramila etc., were brightful stars in the middle ages of Islamic society.\textsuperscript{54}

Although the women in Islam were keenly interested in the sciences of Qur’an (tafsir), hadith and fiqh but few women were also well-versed in other sciences e.g., when they came in the field of poetry they prepared-compile Diwans; took interest in music and they became great musicians. In medical sciences they too made wonderful contribution. Most of the women got name and fame in poetry, elaquence and oratory by their wit, intelligence and keen interest.

Ayesha bint-Talha (R.A.) was a great learned lady. Sakina bint-Hussain (R.A.) was regarded by wit, virtue, intelligence and by her interest in poetry and literature.

In the Arabic language, literature and poetry famous Qasida writer Farazdaq’s wife was of her reputation. Zainab Bint Ziyad and Majeeda Bint Ziyad were accomplished poetess. They possessed excellence in arts and sciences. Safiya was well versed in oratory and poetry and expert in calligraphy.
Mayram Bint Yaqub Ansari was prominent poet and writer and her circle of giving lessons was limited to only women who got benefited by her scholarly wit and knowledge.\textsuperscript{55} Umm-i-Banayn, wife of Walid bin Abd al-Malik and Aatika Bint Mawiyya were eminent poetesses they surprised wazah and Abu Dahail Luce.

Shuhda was another talented lady who lectured in Baghdad (Grand mosque) on history, literature, oratory, and poetry. Taqia Umme-Ali Ayyubi daughter of Abul Farj, was a renowned poetess of Ayyubi Sultanate.\textsuperscript{56}

In Andalusia many women were eminent in science and literature. Ayesha daughter of Shahzada Ahmad was an eloquent oratoress; Fatima had great reputation as scholar; Maryam bint-Yaqub was famous poetess and great writer. Another scholarly women of Andalusia was Willadah. She was a talented poetess also.\textsuperscript{57} Middle class women were also dominant in the field of science and literature.

It appears that, in Cordova, Granada and Isabeal etc; there were great eminent and scholarly women, who were well-versed and talented themselves and they also guided others too.
The literary contribution of women during Hakim II reign has been described by historians in the following words:

"In this period the value of sciences and poetry in Andalus reached to such a rank that women worked hard in their houses and many of them got reputation and fame in the literary and poetical field such as Khadijah, Raziya, Fatima and Labana, etc." ⁵⁸

In the medieval period there were many women who excelled in the Medical Science and Surgery and were of very famous. Zainab of tribe Aadad was famous physicians and was eye specialist. Hafeez bin-Zohra's sister and her daughter were famous in medical sciences particularly in the field of genealogy, they used to treat the 'women of court'. ⁵⁹

In Andalus, the family of Banu Zohra was the most eminent as it contributed to the sciences, arts, poetry, language and literature, medicine and surgery for three centuries. Eminent personalities, who got name and fame in various branches of medical sciences, emerged from this family. Grand daughter's nieces of Abu Bakr Zohrawi were all physicians and they were appointed as court physicians. ⁶⁰

Muslim rulers of medieval period such as Umayyads, Abbassids and Fatimids, etc. gave attention even towards their slave-girls and trained
them in the music and singing. As these were famous in those days, so it spread rapidly. One of the prominent figures in the field of music was Jameela. In all competitions of music and singing, she always acted as Judge. Dananeer of Barmakid family was a great singer. Isfahani says that she had written a book on music.61

Besides these sciences women of medieval period also got their name and fame in other sciences. In cordova Lubana made great contribution to Mathematics. She was also well-versed in Algebra and equations and solved problems within minutes related to them.

Some women established madrasa for both male and female. A madrasa was attached to Jamia Zaytunia, of Tunis, established by Alf-women Ruler Mustansir in 1283 C.E. Many great personalities emerged from this school. Ibn Khaldun also had received primary education from this school. In Damascus many Muslim women founded schools and madrasas.62 No nation of the world could establish such example as was established by the Muslims. The credit goes to the Islam that it raised women from depths and provided them the higher status.

The third state of Islamic history encompasses the period from 13th to 19th century. During this period many Sultanates including Ottoman,
Delhi and Mughal Sultanates were established and during this period educational and cultural development of women have also taken place. Under the patronage of Sultans and Viziers (nobles) many schools were established and there was tremendous development in sciences and arts and in the field of teaching and education, scholars were patronized.

Generally, Muslim girls were taught Qur'an, Arabic and Persian language in Madrasas. Sultans (rulers) and Nobles made special arrangements for the education of their children. They had private tutors for their girls. Apart from schools of co-education there were many other schools where girls and boys were taught separately.

About Hanuz of the towns of Mumbai (Bombay), Ibn Batuta says:

"One of the features of the women of this city (town) is that they are odd memorizers of Qur'an (Hafiza). There are thirteen schools for the women education and twenty three are for male. I have not seen such in any other cities."\textsuperscript{63}

In the palace of Sultan Ghayasud-Din-Khalji there were ten thousand female servants (concubines). Proper arrangement was made for their education.
One of his slaves was Qasyri Begum, well-versed in Arabic language, Islamic sciences etc. Babar the founder of Mughal Empire, was patron of learning and literature he educated her daughter Gulbadan Begum with higher education. She was learned and scholarly lady. Her book 'Humayunama' is an exemplary book from literature and historical point of view. Humayun also, was patron of women education. He taught his sister's daughter with higher education. She was an eminent poetess of Persian language. Her Diwan is read even today is liked most.

Nur Jahan, being educated herself, took great efforts for the development of science, literature, cultural achievements. She was well-versed in Persian and Arabic and was also a poetess. Arjumand Begum wife of Shahjahan was expert in Persian language. Her both princesses, Jahan Ara and Roshan Ara were well-educated. Jama Masjid of Agra was constructed by Jahan Ara elder daughter of Shah Jahan. She built a school along with the Masjid. She was a scholar and a pious lady.

Aurangzeb was very much interested in the education of women. His daughter Zaib-un-Nisa was a great scholar of her times. She memorized Quran under the guidance of her teacher Bibi Maryam. She
learned all Islamic sciences from Mulla Syed Ashraf Mazandani. She was also well-versed in Calligraphy. She was an eminent poetess of Persian. Another daughter Badr-un-Nisa was a scholar and Hafiza Maryam was a great scholar in the reign of Aurangzeb.

Mughal emperors were lovers of calligraphy, almost all Mughal princes and princesses were acquainted with this art. Princess Jahan Ara Begum and Zaib-un-Nisa Begum were expert in calligraphy. Princess Khanam, grand daughter of Shah Jahan, was expert in the art of Abhal-writting (of Calligraphy) and compiled a copy of Holy Qur'an, at the end of which she wrote her name and her geneology. The manuscript copy of which is in the library of Bankipur, Patna.65

Education system was not confined to the Mughal court only but was common among general public also. Ibn Bat'uta writes about the pious women of Shiraz as:

"The inhabitants of Shiraz are real revivalists and reformers, particularly their women have inherited such qualities. They cover their body fully, sue veil when they come out of their homes. In giving charity and other Sadqqat they are always ready........."66
Sharf-un-Nisa sister of last Mughal governor, Abd al-Samad Khan was very pious and God-fearing lady. She had great love for recitation of Qur'an. On her death bed, she made a Wasiyat that a copy of Qur'an and sword is kept on her grave. Allama Iqbal has pen-down this wasiyat in the following verses:

"These two powers are protectors of one another. Both these are goals of human life on death bed I make this wasiyat for you; don't separate them (e.g., Qur'an and sword) from my grave. For a believer, sword and Qur'an are enough and for me too, these two things are enough."67

In Hyderabad (Deccan) 'women education' was also patronised to a great extent, few examples are mentioned below.

"Shamsun-Nisa was an expert of the Islamic sciences including Arabic, Persian, Qur'an, Hadith, etc. She used to give lectures among women assemblies. Another women from Hyderabad Khajasta Sultana was well-versed in Arabic and Persian languages. She was also interested in history. She wrote various books on history among them 'Tarikh-i-Timur' is very famous. Ehtisham-un-Nisa was also scholarly women, was expert in Arabic and Persian. She was very much interested in Tafsir sciences, History and Maghazi, and had a literary taste too."68
We have mentioned those women who have got name and fame in the history, although no empire neither any ruling family was without this. And education was common to all, no restriction was there for education. Whatever material is available on Islamic history particularly related to the contribution of women in the field of education, science and intellectual field, it is a separate field of research work.
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