

**SOCIAL ISSUES IN MALAYSIA
MUSLIM WOMEN'S
PERSPECTIVES**

**ZEENATH KAUSAR
ZALEHA KAMARUDDIN**

ILMIAH PUBLISHERS

**SOCIAL ISSUES IN MALAYSIA:
MUSLIM WOMEN'S PERSPECTIVES
(Work, Law, Politics And Education)**

Edited by

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Preliminary Thoughts on the Nature of Education for Muslim Females

Rosnani Hashim

Introduction

The education of females is rarely a topic of discussion in educational philosophy. Among Muslim philosophers it is considered a non-issue presumably because the Qur'ān has said the final word through its many verses that deal with women. Yet it is interesting that Allah,¹ the Law Giver has considered woman as worthy to be discussed in its own right, through His revelation of a special chapter in the Qur'ān; that is Chapter Four entitled *Al-Nisa'* (Women). This chapter is revealed despite the already many verses in the Qur'ān in which Allah considers men and women as equal in their deeds and the best among his human creatures will be those who are *taqwa* (God-conscious)¹. It is in this spirit of giving a worthy consideration that this essay is written. In this respect, the Muslim philosophers were not alone. Even Western philosophers, with the exception of Plato through his work *The Republic* and Rousseau through *Emile*, did not consider it worthy of deliberation.² This situation has to be redressed, especially when one considers Martin's statement that, "so long as men and women inhabit the same society and live overlapping lives, each sex will be affected by the education of the other. Unenlightened policies of female education will inevitably redound on males".³ She argues that if history neglects past conversation on women's education, then the tasks, functions, institutions and traits of characters associated with women would be neglected. Discussions about marriage,