



Self an Expedition to Women Education

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ABSTRACT

The article is an attempt to study the concept of 'Self' in Begum Rokeya's short story 'Shaorajagat', 'The Solar System' (English name), is not only on theoretical grounds but also on account of its feminism expression. This research article focuses upon Begum's invaluable idea of social development through participation of women in educational institution that she emphasizes knowing oneself is in fact an immediate perception of social freedom as a colonial writer. She focuses her attention on the individual 'I' shifting the emphasis from divine to human through some small girls' fighting against elder Masters in her story. Begum philosophically designs the path of recognition of the 'self' that takes one to a contact with the Absolute by the correspondence of the women's mental and social development. She allegorically raises her voice against the British Reign that she belongs to her entire life span. The first and foremost attempt was freedom by condemn the face of men/women who could have not stability on his/her 'self' rather he/she melted 'self' at the hand of colonizers. The first level of 'self' is just conscious of its 'own-self' that marks the first awakening of the 'self'. The 'self' cannot think beyond itself until and unless the physiological needs are satisfied. Begum Rokeya saw- the 'self' is able to recognize by contracting the other that is to see 'oneself' in the light of the 'others'. The perfect example to her is 'woman-self' in the light of 'man-self'; 'Indian-self' in the light of the 'British-self'.

Keywords: Allegorically, Physiological, Immediate Perception, Colonial, Dominators, Self

Received 20 Dec., 2022; Revised 01 Jan., 2023; Accepted 02 Jan., 2023 © The author(s) 2023.

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I. INTRODUCTION

The ultimate aim of human life is to bring peace, happiness and satisfaction with what they have to be quite adjustable. 'The self is an individual person as the object of one's own reflective consciousness. This reference is necessarily subjective, thus self is a reference by a subject to the same subject' (<https://en.wikipedia.org/wiki/Self>). Self-awareness is necessary for well adjustment truly speaking. The concept of 'self' related to the term as 'ego' helps everybody to grow properly and adjust properly. Positive self-concept always strengthens the ability of reasoning, problem solving and efficiency of a child. High self-esteem leads a person towards great success.

'Self' comes from the competition among the races and started distinguishing after the ancient period. The race of 'self' came to contact in Roman age when they ruled over England, the history of English Literature indicates the same. 'Self' was silently worshiped in human mind at the time of progressing civilization on this earth since ancient era. But 'self' had been broken out in the world after Anglo-Saxon and Norman period with the conquer of England by the Anglo, Saxon and Jute in competition of power, of wealth, of love to journey, of glory and some sophisticated activities which they thought it might enlighten the face of them. The English history said that all the success of English people comes from their 'self' understanding and the willingness for spending the 'self' glorification. Renaissance is the great example of 'self' identification and its worshiping. Various discovery modes as well as becoming the world quite accessible and smaller place for us are the blessing of the knowledge of the 'self'. Begum Rokeya recognized Indian Subcontinent in this prosperous angle of self in her writing *The Solar System*.

Self reflects the consciousness of a target person as an individual being. It is a term which indicates and refers to the subjective matter in real life situation. 'Self' distinguishes the target person from others. Self-identity, self-esteem, self-awareness and self-care are the issues of 'self' that means 'one's own person' (<https://www.vocabulary.com/dictionary/self>). 'Self' is a psychological aspect both cognitive and affective representation of one's subject of experience. The modern psychology forms 'self' as *I* (the person itself) and

Me (the person id known). According to psychology position the self as playing an integral part of human motivation, cognition, affect and social identity. The self can be redefined as a dynamic, responsive process that structures neural pathways according to past and present environments including material, social and spiritual aspects. Self-concept is such a concept that an individual has of the person as an emotional, spiritual and social being e.g. the self-concept is anything you say about yourself. According to the philosophy of self seeks to describe essential qualities that constitute a person's uniqueness or essential being with various approaches to defining these qualities. The self is a complex and core subject in many forms of spirituality in regarding to religious views. In Hinduism, the self (Atman) is not a person but a representation of the transcendent god Brahman. Spiritual identity appears when the symbolic religious and spiritual value of a culture is found by individuals in the setting of their own life. It searches for 'ultimate meaning' through an independent comprehension of the sacred. Human being has a self that is, the person is able to look back on themselves as both subjects and objects in the universe. Who we are and our own importance are the questions of 'self'. Buddhism sees an illusion that serves as the main cause of suffering and unhappiness. Christianity makes a distinction between the true-self and false-self where false-self distorted through sin, 'the heart is deceitful above all things, and desperately wicked; who can know it?' (Jeremiah 17:9).

II. OBJECTIVES

The utmost aim of the article is to find out the 'self' in colonial Muslim man and woman all together with an Indian Nationality through a piece of feminism work of Begum Rokeya by the help of historic events and the article will melt the religious belief with 'self' with a Muslim point of view. The further vision of talking to 'self' is social and national development through women mobility.

III. METHODOLOGIES

The article is a fully textual and psycho-analytical piece of work. Some psychological aspects from the work on 'self' has been analyzed for the article as the second resource. We take the written work *The Solar System* as the first resource. Some discussions of historical changes have been taken as examples for ornamenting the article.

CONCEPT OF 'SELF' AND 'THE SOLAR SYSTEM'

The story, *The Solar System*, consists of five chapter where the personal identity and mind stability of all characters have been firmly emerged by the conversation of nine girls with each other for the sake of education and the sake of verbal rights. Girls are fighting for freedom of thinking and its implementation into the social thinkers. Gohar Ali, father and house owner in the story, encourages his school going daughters alone with his wife. In the contrast, Zafar Ali who is a brother of Nurzahan, wife of Gohar Ali, depresses his wife and child by physically and to his sister's children verbally. The writer of the story portrayed all characters with her artful hand and all of them have an 'ego' known from their views and demanding rights. This ego helps to sustain 'self' inside them. *The Solar System* has been developed with 'self-conflict' from the beginning to the end. The conclusion of the story goes to the writer and denotes the intention of 'self-responsibility' and 'self-fixity' of the writer's 'own-self'. From the reading of the whole story the consequence comes that three kinds of 'self' have been described through the characters of this story- 'self-progress', 'self-defense', 'self-compassion'.

'Self-progress' comes from the girls' conversation at which they are showing very eagerness to earn literacy and to deny the decision against education which Zafar Ali always does. He is very worried about girls' education. Women have no duty except cooking and manage utensils in the kitchen. They are weak physically, mentally and intellectually. It is mostly seen in the story that girls are seeking identity and freedom to expend knowledge where everybody has permitted entrance. The word 'identity' is formed from a Latin word 'idem' explains the 'same'. Identity is a condition or fact that a person or a thing is itself and not something else. According to Lacan, "The self, born vulnerable, forms identity through identifying with 'image' on a doomed quest for a unified, stable sense of self" (Turan). Freud said that identity is not stable or rational, but an ever-conflicted tension between id and ego, conscious and subconscious mind (Turan). From the statements it is seen that one can view the remarkable fact about identity is like one's fingerprint which is very unique. God created all of us with uniqueness through our physical and spiritual characteristics. So, even though in the Bhagwat Gita, Lord Krishna says that they are 'complete in HIM'. One still struggle with external and internal influence from relationships with people, whether family, co-workers or complete strangers, who questions who are based on or what we may have said or done. Although the girls are not influencing by the attitude of their maternal uncle, Zafar Ali, they are mostly influenced by the 'self-defense' emerged in Gohar Ali, father of the girls. When Zafar Ali severely abused Gohar Ali, he was protecting Zafar Ali's ideas on girls' education to defense himself and to defense the girls 'self-progress'.

'Self' and 'Soul' are two psychological parts in human beings. Between them one wins over another; while the 'self' wins, 'soul' is defeated; 'soul' wins, 'self' is defeated. They do not exist side by side ever. Self is human control and tendency but soul is divine and same to all. Soul is related to human existence in the world

and the self is the constitution of man. The personality is the central fact of the universe described in the Old Testament 'as the great I am'. "The 'self' described in the Qur'an and Hadith contrasting to soul is as weak or ignorant as the bearer of the Divine trust.....it has the quality of growth as well as corruption, it has the power to expand by absorbing the elements of the universe of which it appears to be an insignificant part, it has also the power of absorbing the attributes of God" (Whaid *Thoughts and Reflection of Iqbal*, 243). Three relations between 'self' and 'soul' are seen- *Nafs-e-Ammara*, *Nafs-e-Lawama* and *Nafs-ul-Mutuma Inna*. As 'soul' is divine when the 'self' gets victory after a long internal conflict of the man over soul, it is called *Nafs-e-Ammara*; the weakest trust on God.

Physically and spiritually man is self-contained center, but he is yet a complete individual. The greater his distance from God, the less is his individuality. He who comes nearest to God is the complete person. (Nicholson xix)

In *Nafs-e-Lawama*, sometimes 'self' wins and sometimes 'soul' wins. It is not completely virtuous/sinful 'self' or 'soul'. If the weight of 'self' is much, the paradise will be denied as gift but the 'soul' is heavier than 'self', the paradise may be gifted depending on God. *Nafs-ul-Mutuma Inna* is the victory over 'self' and is the highest faith on God; will take to the paradise hereafter.

Self reflects the consciousness of a target person as an individual being. It is a term which indicates and refers to the subjective matter in real life situation. 'Self' distinguishes the target person from others. Self-identity, self-esteem, self-awareness and self-care are the issues of 'self' that means 'one's own person' (<https://www.vocabulary.com/dictionary/self>). 'Self' is a psychological aspect both cognitive and affective representation of one's subject of experience. The modern psychology forms 'self' as *I* (the person itself) and *Me* (the person id known). According to psychology position the self as playing an integral part in human motivation, cognition, affect and social identity. The self can be redefined as a dynamic, responsive process that structures neural pathways according to past and present environments including material, social and spiritual aspects. Self-concept is such a concept that an individual has of the person as an emotional, spiritual and social being e.g. the self-concept is anything you say about yourself. According to the philosophy of self seeks to describe essential qualities that constitute a person's uniqueness or essential being with various approaches to defining these qualities. The self is a complex and core subject in many forms of spirituality in regarding to religious views. The 'soul' and the 'self' are of two classifications in religion. In Hinduism, the self (Atman) is not a person but a representation of the transcendent god Brahman. Spiritual identity appears when the symbolic religious and spiritual value of a culture is found by individuals in the setting of their own life. It searches for 'ultimate meaning' through an independent comprehension of the sacred. Similarly, Islam forbids the imitation of 'self' that can pull the people to obscure and the way about which they are unknown. 'Don't be the follower of *Nafs* (self)' (Al Qur'an) because the path, people have to go, has already been composed in the form of black and white, the Holy Scripture. 'Verily! We have heard a wonderful Recital (Qur'an)!' (Al Qur'an 72:2). The statement clarifies when Jins were flying over the place where Prophet Muhammad (SM) recited the Holy Quran they stopped their flying movement and took the blessing from Prophet (SM), they came forward to their nation for telling them to purify the soul which they had already done the purification as soon as they heard about the Creator's directions upon the universe. We can notice hereby that the 'self' has been turned to *Nafs-ul-Mutuma Inna*. 'I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant (Al Qur'an 11:29). Self and Soul have been distinguished by the above statement. The soul indicates the belief on Allah (God) and who have belief are representing the duty of soul. Therefore, they become respected. The people who are avoiding soul are the followers of self. They are ignorant because the 'self' overcomes over the soul and its duty is to take the people towards falsehood. Human being has a self that is, the person is able to look back on themselves as both subjects and objects in the universe. Who we are and our own importance are the questions of 'self'. Buddhism sees an illusion that serves as the main cause of suffering and unhappiness. Christianity makes a distinction between the true-self and false-self where false-self distorted through sin, 'the heart is deceitful above all things, and desperately wicked; who can know it?' (Jeremiah 17:9). According to Marcia Cavell, identity comes from both political and religious views. He also exploration and commitment as interactive parts of identity formation, which includes religious identity.

According to the above discussion, the faith on society and social relationship among the smallest and largest social constitutes can bring happiness and conjugal peace in family as well as in country. It may accelerate the development of a nation. Begum Rokeya has significantly described the 'self' inside the characters in her *The Solar System*. She prescribed love of father as the 'self-comprehend' all the implications of Reality for the girls. Love-purpose mobilizes all the resources of the self to achieve the object of desire. Love is much broader passion which assists the girls to know the unknown; enjoying the nature to come closer to

God; keeping pace with male; growing 'Ishq' for the family. Allama Iqbal stated in his *Reconstruction of Religious Thought in Islam* as:

The desire to assimilate, values and ideals and the endeavor to realize them. Love individualizes the lover as well as the beloved. The effort to realize the most unique individuality individualizes the seeker and implies the individuality of the sought, for nothing else would satisfy the nature of the seeker. (169) Trans.

So a good accompany can produce a good inherent individuality. In Iqbal 'the most unique individuality is God' from the above quotation; in Rokeya is not only to God but also to a social reform by education of women because the education is prescribed by God as an enlightened soul.

Self-esteem has an impact on mental health and wellbeing (Ingram, 1). Research has shown that high self-esteem yields a healthy mental state including positive changes such as but not limited to: increased confidence and body satisfaction (Bannon, 1994; Corteville, 2009; Dorak, 2011; Meyer-Gonzalez, 2000; Vesile & Mustafa, 2010), increased ability to cope with stress and depressive symptoms (De Beer, 1992; Eisenbarth, 2012; Myers, Willse, & Krantz, 2011), more effective communication skills, and the ability to maintain meaningful interpersonal relationships (Bannon, 1994; Corteville, 2009; Dorak, 2001; Krantz, 1999). On the contrary, low self-esteem can cause negative mental health including a lack of self-confidence, difficulty in maintaining meaningful relationships (Bannon, 1994; Corteville, 2009; Dorak, 2001; Krantz, 1999), susceptibility to deviant and anti-social behavior (Myers, Willse, & Villalba, 2011), depression and suicide (Rouse, 2010). Having low self-esteem can be problematic resulting in adverse circumstances affecting an individual overall sense of wellbeing.

Building up a good sense of self-esteem is helpful for adolescents to enhance their psycho-social health. Development of human being with essential crisis at each stage which even helps the person to grow healthy. The crisis, conflict and life challenges at all stages needed to be resolved in their proper time. 'Self' is the entity of a person; tendency of a person to accept or reject. Trust and mistrust are developed at the age of 1-2. This is a time when a child attached with its parents can recognize a good care and importance of itself to them. When the child can distinguish the response of parents, a kind of trust develops to the child on the parents. But when the child can understand the rejection of parents with their schedule and unable to satisfy infants need, a kind of mistrust develops in the mind of the child. This concept has been seen in this short story, when there is a two years child named Masuma comes to attend into the study-circle, nobody denies her entrance. At this age a proper balance is achieved, the child will develop the virtuous hope. Begum Rokeya has worked with nine girls aged according 18, 16, 14, 12, 10, 8, 6, 4 and 2 in the story alone with father, mother and maternal uncle. A sense of independence is developed at the age of 2-3. The development of independence into dependent child can be expected to lead him to the experience of an 'autonomous will'. Erikson believes that during the development of autonomy 'the infants are able to learn and differentiate things such as 'I' and 'You' and 'Me' and 'Mine''. So, in this time they develop a sense of steadfastness 'Can I do'. At the age of 3-6, a child can acquire new skills and language and expanding his likelihood. A child may love to play in sand having his/her hand moving over to draw something. This sense of imagination leads him/her to the future. It is a stage of building an initiative for future. But a six year child can distinguish the guilt when it goes to break a mirror. When a boy or a girl goes to school at the age 6-12, he/she keeps in touch with friends and teachers. The development comes from three sides such as- by the side of parents at home; by the side of teachers at school; by the side of friend at school and in neighborhood. Rejection and harsh treatment from those three sides can be cause of inferiority or incompetence to a child. Ego or Identity comes at the age of 12-18. It is very essential in everyone's life where one can see many biological changes individual. The guardian has to be very careful to explore his or her own identity and proper push to positive effect on children. A child will suffer a lot about identity crisis or role confusion, when the parents are going to enforce their ideas on him/her. At this age, a child tries to bear a self-image that makes him/her sense who he/she is and what his/her status is. 'Identities are the traits and characteristics, social relations, roles and social group memberships that define who one is. Identities can be focused on the past- what used to be true of one, the present- what is true of one now, or the future- the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become' (Handbook of Self and Identity, 69). The father of the girls possesses a 'self-compassion' towards their views and 'selves' involved 'treating the self with kindness and understanding rather than with judgment and self-criticism' (Self-esteem Literature Review, 1).

Begum Rokeya in her writing about what we are talking has portrayed nine girls age 2-18. The writer demanded women contribution in the British ruled subcontinent through women education is clear to the readers when a six years old girl, Sura, told that she must go to school and another girl, Badar, responded saying that they three shall go to Saint Helen Technical School (257). Observing their tendency and zeal for education, Zafar Ali satirically told them a 'solar system' where they are planets and their supporting father is the 'sun'. It

is true that their names are similar to the planets- Mushtory, Zahara and Surea. Girls are metaphorically compared with planets and they can enlighten the universe like the planets. Similarly, there is a scope to think about women as we think about planets to get abode. Women are a great shelter for men is not deniable.

IV. FINDINGS

MAN-SELF

Man-self has been seen in the character of Zafor Ali, though there are two male characters in the story. Man-self, here, can be defined as the dominated self. It always wants to rule and tries to implement its decision against others by force, not considering the affect or effect or 'self-respect' on the views of inferiors. This self is unable to provide a reasonable, reliable or judicious solution except self-centered egotism. Only it can be ready to establish its own thought which is a planned one. Zafor Ali knows that the daughters of his sister and their father, Gohar Ali, are very eager for education. They planned to go to school, therefore, they sit together for learning around Gohar Ali, which is seen as the planets surround the sun. They always enjoy their father's accompany. Zafor Ali criticizes them all the time. Thus, a devastating 'man-self' of Zafor Ali is created among the girls mind. As Rabu (Rabeya) says:

I am afraid of looking at his eyes! Now he has come just to restrict us going to school.

(257) Trans.

When they see the man, they flee away from their physical state and mental position. The 'man-self' occupying the man, Zafor Ali does not give his wife talking freedom, even his boy child. So, to the man a woman is similar to a little master who cannot decide good or bad. Man-self is not ready to give space of free moving or free thinking. It suppresses the will of all minor beings who are under its control. Man-self never respects that other can do something as Zafor Ali does not accept the hard work of hill-women. Gohar Ali offers him to make a competition with hill women who carries baby or necessary commodities on their back and walk towards the up-down snack path. A 'man-self' man gradually loses its respect to all. It is seen in the discussion between Nurzahan and Zahara:

Nurzahan: Your uncle went to see Victoria School in the morning and now he will take rest. How will we go for roaming keeping him alone at home?

Zahara: Why? Uncle (Zafor Ali) will be afraid of staying alone, won't he? If you do not go, we will go with father. (261) Trans.

Zahara with her father:

Zahara: (Applauding) It will be rather good! If there is any leach in the street, it will consume uncle (Zafor Ali) first. (268) Trans.

Man-self is somehow 'cowardice' or 'womanishness' nature. When it sees the possible success of minor objects or it faces the truth, it becomes afraid of those facts. Man-self totally ignores, according to Zafor Ali, women education confusing that an educated women talks on the mouth of men, criticizes men as his sister does. Zafor Ali states that wings grow in an ant for death. So, women get education for destruction- themselves or family or society- is not cleared by him. There is no way to omit saying that 'men-self' is confused over women mind and activities. Naturally, women are week minded. So, 'man-self' always think if women are motivated by the British or by other boys; it hampers prestige to men. Thus, they want to keep women under their control as Zafor says:

You all say and I listen! Besides that school, there is a boys' school. Boys and girls will play together after class break. (263) Trans.

Though the boys' school is located far from the girls' school, around half a mile! By the above statement it is fairly clear that a combine education is rescue what nowadays we are noticing at every sector of our day to day life.

WOMAN-SELF

Woman-self may be considered as an imitating and inferior self in general because women are really inferior and imitator of the decision of their lords without judging the decision; right or wrong as well as its benefits to them. But in Rokeya, woman-self is neither an imitating nor an inferior self. Rather it is strong,

unbreakable, unbending as well as a soul of acquiring fundamental rights and prosperity for the sake of the society and the community too. Woman-self is totally an independent entity. To her, one's self never glides towards other's self. Only a self can take some crucial examples from the other's for the internal development as she in her girlhood had taken some suggestion from her brother Ibrahim Saber for the learning alphabets. Eventually this help made her Begum Rokeya. In *The Solar System*, the girls are doing the same with Gohar Ali. They are very eager to ask him about air. One of them wants to catch rainbow. Some little girls are not escaping to get the opportunity. So, the story indicates if a self can get shelter and affection, the self develops with wealth of knowledge and prosperity. For developing of 'woman-self', the member of the family should give room for girls and they are the respect of 'man-self'. The good example we see in Gohar Ali's family where the girls are using the friendliness of parents and they want to go to Victoria School or Dowhill School or Technical School. Man-self is afraid of woman-self if they avoid the authority of man after receiving education! It is very clearly stated in the story by the expression of Zafor Ali.

Since Zafor Ali heard the word 'school', he shocked- "What did you say? Do you get your girls admitted in school? Still the name of Muslim did not extinct from the India-still the community of Muslims did not devastate! Will the girls go to school right now? The first unblessed is upon my girls? The first failure is ours?" (262) Trans.

Woman-self does not consider domination but it respects the man-self because of social norms and natural bindings.

Rabu: Uncle! I touch that fountain water?

Zaf: How will you go? It is terrific unsmooth path?

Rabu: You permit me- anyway I can do I will go. (268) Trans.

Woman-self is an exploring self, the writer referred in the discussion among Qausar, Rabu and Akther. In the discussion they want to discover the source of Pagla River. The girls are the age of 12 to 18. The psychological development and physical changes occurred at this age. This age develops ego or identity. Nur (Nurzahan) has given a statement which helps to 'self-rise' of women. She stated the sentence when Zafor Ali told when a lady saw him, she stood at the edge of the road. Nur replied:

Thus, they consider *nich ka aadmi* week. (268) Trans.

Women are not base fact. They know how to make *short-cut* (making a new and easy way out of dense worship for salvation). Though the short-cut way is very tough for entrance into. The hill illiterate women do not begging because they work together with man hand to hand. It deserves respect to women of the hills. As mutual communication eases tiresome of the people, a mutual understanding and faith can bring peace in a family and a nation as well. According to the psychology, it is no doubt to say that the story develops both woman-self and man-self.

INDIAN-SELF

Indian-self denotes a nation, according to the story we distinguish, where different people are living with their own language and religious faith as well as social culture. According to *TheSolar System*, India-self was a pessimistic one, especially in Muslim in the field of education. When the other people were enjoying technical bless and new inventions, they were busy with constituting women rules. Studying history it is firmly said that by the conspiracy of Mir Zafor Ali and Gosheti Begum and other people around Nabab Shirajudaola, Indian-self has been diminished and lost its respect. After a long battle, about 190 years, it regained its 'self'. In the story, Begum Rokeya touches this idea of losing India-self. So, she characterized Zafor Ali, not Mir Zafor Ali, as a protecting and conspiracy 'self' against women development through gaining education. So, he clearly stated:

Being increasing knowledge, people become atheist. For this reason, we should keep woman far from education. (270) Trans.

Getting mischievous knowledge, both man and woman engage themselves in irreligious environment. It demands the change of educational policy as we are following even today the British educational policy. Following the foreign policy indicates the losing of 'self' of a nation. For the sake of independence, Begum

Rokeya demanded education because at her view men cannot defeat enemies alone keeping a half of the population in ignorance, means darkness of knowledge. She thought that at home women could able to make such a weapon which would be helpful for man in the battle field. A national 'self' is an educated population.

INDIVIDUAL-SELF

Individual-self is not a mixture of man-self and woman-self. It is an independent self of all elements in the world. Begum Rokeya carefully informed the readers about individual-self/personality through an example of planets, when Badar asked his father (Gohar Ali):

Abba, what is the individual-self/personality of the planets? (275) Trans.

Gohar Ali exemplified from the science of planets and answered that the planets moved around the sun. They completed moving around the sun at a fixed period of time. Similarly, there are sameness and dissimilarities in the solar-family of human being. Criticizing the above statement, Zafor Ali argued that there is his similarity with Gohar Ali in sight; dissimilarity in the point of views/opinions. So, individual-self is never modified with other or other can impress.

RELIGIOUS-SELF

Religious-self is an important vision into the colonial Muslims. All Muslims were afraid of their biasness by the Christian Missionary. They denied the educational system and the educational elements alone with invention. They were confused about their weak faith on Islam. But they were not going ahead through the Holy Script what it tells. Where there is the first word revealed by Allah (God) is 'Read'. In two ways a reader can use this word- i. To read for reading sake (going through the line) and ii. To read for the inventing sake (understanding the inner meaning). So, 'read' sheds light on the surface reading/meaning and the deeper reading/meaning. The Muslims lacking of communication and higher education could not get chances to follow the second reading strategy. Begum Rokeya clearly stated in the story that to worship perfectly a pious woman/man has to know the universe and the creations of the Creator. Knowing the creation suggests the dense praise to Allah (God) and the fruitful prayer of the pilgrims. As Gohar Ali said:

That eyes' work is to notice, keeping it ever blind- shame, our civilization.

.....

Sufficient gathering knowledge is a part of religion. (270) Trans.

Islam is a unique religion. Past and Present events (at the time of revealing it) have been mirrored and the Future event (the Day of Resurrection) has also been told. But the up-coming future means recent up-coming time is indicated. Muslims cannot think but Islam as their religion. Therefore, they had no willingness to send their girls to learn Christen lesson except Islam teaching at home. As Zafor Ali said:

Isn't your earnest wish to divert/turn away the girls into Christen? (265) Trans.

And it was the view point of Muslims if the Christen Nuns taught their girls, the girls may slip-up from its foundation. But Nur (Nurzahan) and Gohar Ali opposed the above statement:

Observing at the portrait, remember the artist.....

More you see the creation of Allah (God), more you praise to Him. (264) Trans.

So, religious-self has a great impact on education and learning of Muslims. It is noteworthy that without religion no element can exist.

IMPACT OF SELF FOR THE DEVELOPMENT OF HUMANITY

Impact of Self for the development of humanity is very significant in the aspect of progress of man and women thinking and activism. Women have also rights to talk, to see, to think and to provide opinion. Allah (the Creator) has given man and woman an equal individual-self. One cannot able to press or influence other because everyone has given a thinking power to distinct the good from bad or harmful thing. Each and every self will be asked for the activities in the Day of Judgment according to their individual-self. Allah (God) says in the Noble Qur'an:

And if you (O Muhamman) speak (the invocation) aloud, then verily He (Allah) knows the secret and that which is yet more hidden. Allah! La ilahailaHuwa (none has the right to be worshipped but He)! To Him belong the Best Names. (Al Qur'an, 20: 7-8) Trans.

Therefore, both man and woman must get the equal chance in all sphere of life. A man can give advice but cannot force to do a fact. Similarly, a woman can do the same. Man and woman have to be able to understand their own duties in the family, in the society and in the community. If one wants to triumph over one another, social conflict will be greater than melting of love and affection as well as separation comes because self is very sensitive one. It does not willingly bend itself to other. It deserves the highest respect, name and fame. 'Man-self' and 'Woman-self' have to join with each other as a solar family to regain the Paradise and Peace- here as well as hereafter.

V. CONCLUSION

Identifying different Self can be effectible for the development of society. As Self influenced in British minds, they came forward to overcome the world and result is their winning over other self. They enabled to colonize many countries including Indian Subcontinent. When the Indian-self understood its purpose of creation, national-self stood against them. There is a proverb: Necessity knows no laws. Accordingly, when the pro-fathers did not demand on telegraph, telephone and train, because they did not need those. Their lives were limited. They could able to do accordance with their needs. But nowadays for globalizing, the people need all those things. Similarly, in the previous age, women education was not necessarily needed because they did not compete a race of technical advancement. Education is mandatory for knowing the world creation even. For fruitful practicing the religion, critical knowledge in the field is essential. A good self can bring the progress in the development of a nation. A faithful self does work in the national context to glorify the nation to others. It does not cheat with the nation. For the development and progress, freedom of self should be allowed so that it can be an entrepreneur. Self-compassion brings peace in mind and family. As the planets move round the sun; the sun moves around its spinal. As a social being, human must maintain social-self, though individual-self protests the obedience of social-self

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