

Abstract

This thesis focuses on Maulvi Mumtaz Ali's publications on the subject of Indian Muslim women in the late nineteenth-century. Mumtaz Ali published a weekly magazine '*Tehzib-un-Niswan*. And "*Huquq- un-Niswan*" in 1898. In order to remove the social backwardness of a women, he has very firmly made strong arguments regarding the Quran and Hadith. And used the Sharia modernist approach towards women lives. He argued that men and women both have equal human beings. Mumtaz Ali work, (*Huquq-un-Niswan*, *Tehzib-un-Niswan*) on women, not only create the consciousness among the women, but also opened the way participate in practical live.

Mumtaz Ali has received a significant amount of scholarly attention. Yet his writings need to be analyzed in further detail. In my research just focused on the earliest voices on Muslim women. But the previous literature about Mumtaz Ali not discussed his role of government, and presenting very traditionalistic picture of his work, Whereas the whole arguments of Gail Minault is based on exclusively traditional concept of Sharia. It seems that 'Shari at' was something that was lying somewhere, and he was using 'Shari a'. During the late nineteenth and early twentieth centuries, a new public sphere was shaped by Indian reformers. The role of Mumtaz Ali in the state affair is radically. He talked about family and private things. Although historians such as Partha Chatterjee argue that nineteenth-century reformers considered the family the private domain, Mumtaz Ali sees it as the domain of the state. He appealed for the State to be involved in regulating the family domain of Muslim women, and make a 'Khula' Act for Muslims women to protect their rights in society. His concept of Sharia law is flexible, and he advocated for a state role in Muslim women lives. We can be placed his work in the colonial concept modernity, of Indian Muslim History.