

Challenges of Colonial Education (women) and Response of Atiya Fayzee

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ABSTRACT

The story of the crusade for female education among Indian Muslims has furnished enough examples of capable women, who educated at home or in schools, to challenge the stereotypical image of the veiled women as untouched by the social forces of change. In the early twentieth century, Atiya Fayzee was one such force who portrayed an image of a modern educated women” , later many educated Muslim women joined her in leaving *pardah* (veil). Many of them belonged to elite families, descendants of reformers or women from cultured families, who used their qualification to give expression to a distinctly feminine, if not feminist viewpoint in Colonial India.

Key Words: Colonial India, Atiya Fayzee, Women education

Background of Atiya Fayzee

Atiya Fayzee has received fewer acknowledgements in the scholarly and historical spheres, even today this negligence rather surprising known that, she was a member of prominent Tyabji clan that was at the forefront of Bombay’s Suleimani Bohra community. (Siobhan Lambert-Hurley & Sunil Sharma. 2010). Tyabji clan also remembered as a flag carrier of Muslim transformation in the midst of 19th and in advanced 20th century in Colonial India. Their predominant position in several fields of public interests has meant that the men-and, most particularly, Atiya’s eminent great -uncle Budruddin Tyabji (1844-1906) have honored in the history of India. (A. G Noorani., 1969).When Atiya is remembered at all, it is usually at two accounts. The first is for her ‘friendships’ with two stalwart intellectuals of South Asia, Shibli Naumani and Allama Muhammad Iqbal, and secondly, her contribution – along with her two sisters, Nazli and Zohra-in the network of ‘secluded scholars’, as quoted Gail Minault , she described them , the earliest generation of Muslim women to establish modern girls’ school , and also contributed in Urdu women’s magazines. (Gail Minault , 1998). Interestingly, Hassanally Faizhyder (Atiya’s father) was not a resident of Bombay, but a merchant in Istanbul, where he was devoted to Ottoman court, known around as Hassan Effendi but Atiya grew up in part of South Bombay where she got the opportunity to get admission in the local Convent girl’s school founded by the

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“Bible Medical Mission” in 1878. first girl’s school in Bombay, now known as “Queen Mary High School for girls. Yet to attend a mission school was an option not open to many Muslim girls on the basis that devout parents feared that they would be open to Christian propaganda and the infringement of purdah norms. The highly academic curriculum, including, Arithmetic, Geography, and English was also thought to be inappropriate for girls who were raised to fulfill the primary function as wives and mothers in the Muslim community. (Siobhan Lambert-Hurley & Sunil Sharma. 2010).To bridge the gap, additionally Atiya, Nazli and her cousins were given lessons outside of school in subjects, which considered benefit for a Muslim girl, such as Urdu, Persian and the Qur’an. An English lady and Indian teachers have taught other subjects such as, drawing, painting, piano, and singing. (Salima Tyabji, 2013). Apparently these lessons were what stimulated Atiya’s later interest in Fine Art and Music.

Influence of British authorities on education for women

British regime perceived quickly that the most effective way to elevate female education was to establish an inspiring and favorable attitude among Indians in its support. They discovered that the upper crust stayed remain indecisive for sending their daughters to schools. Hence teaching at home was a “lifeline”. Therefore girl’s schools and zanana education (teaching at home) both were developed.

For Hindu and Muslims girls they recommended separate schools, as well as they stressed for the segregation in girl’s education among higher and lower casts, furthermore they discovered that the concept of boarding was infantile. But in normal school (schools where teachers get training) residential arrangements for trainees were indispensable, to cope with scarcity of trained female teachers they advocated more erudition, as well as special erudition in limited matters such as widows and mothers whose children were studying in normal schools should given special concessions. They emphasized for the refinement and training among the school staff. Suggestion for s brand -new normal school (a school where teachers get training, moreover pledge of ‘purdah’ in girls’s schools needed to address solemnly. (G. Minault, 1998).

Social conditions for girls’ education

There were many obstacles in women education including ‘purdah’, which was a biggest social impediment in Indian society it was not only observed by Muslims but also high- caste of Hindus. (Papainic and G Minault, 1984).

The girls who approached eight to ten years of their age were privileged for schools, moreover, they could be taught with boys at school. But as she will touch the age of ten she has to face hurdles to pursue her goal. The major factor was early marriage in this attrition. Girls regardless of Hindu and Muslim communities got married any time at the tender age of ten, even if they did not immediately leave their parent’s home. They stayed home until permission not granted by their

new family.(Hunter Commission Report, 1882).Under these circumstances support from British authorities for girls' education was half-heartedly.

Hunter commission 1882

There was a change in British Indian policy in 1880, when British authorities paid attention to education policy. In this regard the commission of 1882 famous as "Hunter commission" this commission accumulated vigorous evidences on the status on Indian education after collecting facts and figures the commission circulated a well prepared document in 1882 and a whole chapter was dedicated to the female education, it suggested several proposals.

This commission revealed in its reports, that the female literacy ratio in South of India is above paramount then its Northern part and more in Bengal then the remaining parts of India. It recommended to some extent different syllabus for the existing girls' schools that was taught in boys' schools, and to achieve it insisted to organize appropriate textbooks. It suggested the inspection of girls' schools only by female inspector, for the administration of schools local respectable along-with native and European ladies should be encouraged. It also acknowledged local support for the elevation of girls' edification by granting them financial relief .The larger part of the recommendation by Hunter Commission was admissible to all, that positioned the government at the point of strength where it can 'aid and supervise' them, but still it was not in a position to take initiative in this sensitive matter.

Development of Muslim girls' schooling amid hunter commission and Hartog report 1882- 1929

The state of women education in late 19th and early 20th century in Indian with comparison to "Hunter Commission in 1882 to the Hartog committee Report " statistic indicated the figures of school for girls and Muslim girls enrolled in these schools ascend acutely. The Hartog commission circulated an elaborated report on the rank of female schooling in India, with a complete chapter dedicated "women and Muslim girl's education ". But the data was based on conventional educational institutions and unofficial and home tuition were not calculated, and furthermore these were not even segregated on the basis of religions that eventually appeared very complicated to get the clear data of Muslim girl's education. But emerging image showed from these statistic that Punjab and UP surfaced as the center of the movement of 'Muslim women education'. But there was a major confusion in this collected data that it was not segregated into the gender regrettably. Concerning curriculum Hartoog Committee depicted that those who wanted to educate their daughters facing a dilemma; they viewed to aims that were not reconcilable with each other. Firstly they wanted girl's education equal to boys, and secondly they wanted to become them good wives, while furnishing them with substantial learning. These set of objectives debated in Muslim Anjumans to present for a

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considerable time Hartoog Report further declared that in several provinces curriculum at primary level had been included few courses from “ nature study, household management, music drawing , hygiene and embroidery”, but these became less adjustable in higher and secondary levels, and several girls’ college weighed the aim “equality with boys education”. Committee put no suggestions to resolve this issue. It also perceived that within Bombay at the level of matriculation “domestic science” (the study of household skills) was more adequate as compared with ‘science’, and secondary level “ drawing coupled with music ” could be superseded for girls. Simultaneously at advanced level a certificate or diploma in ‘domestic science’ could render. This report appeared to acknowledge the fact that womenfolk either certified like a man or get married.

Role played by missionary societies

Prevailing Social conditions in India Interpreting few “ethnic and cultural sensitivities”, Miss Helen Stuart (lady inspector of the schools for girls appointed by the British Indian Government), penned down in her report , that the criteria for the recruitment of the woman teachers is narrow and the authorities and liberals who are active for women education are struggling with this severe deficiency . To the contrary government and reformists, who struggle to elevate female literacy, missionary societies faced a lesser degree of opposition in the conservative atmosphere of Indian society. Missionary organization for instance The Church of England Zanana Mission Society “and “The Church Missionary Society and its women’s branch” along with, “the Zanana Bible and Medical Mission”.(Antoinette Burton, 1994). These missionary societies had partners and sympathizers among Indian British bureaucracy along with ‘operational propaganda and fund-raising network’ in England to support their operation in India. These organization recruited young women in England for India ‘to educate and cure Indian women’. Who under social conditions prevailing in India were inaccessible for the outside world. These crusaders arrived in India to preach “Christianity’ who took up the almost impossible task of edifying women and medical assistant for them as well. But to the contrary, the role model whom these young missionaries were propagating in India, what they themselves followed in England. (Leslle Flemming, Introduction, 1989).It was founded upon ‘ Victorian model of dormitory’ , which dragged Indian women in a subordinated role in household. But one of the greater part of these missionary women was ‘zanana education’. This was an affordable scheme for the British Indian government itself, these missionaries help them to educate women surrounded within the walls and educate their various generation at the same time, that was impossible for the government otherwise. but to the surprise these missionaries were welcomed with gratitude by Indian women. There visits soon advanced to the households along with the street of Lucknow , Lahore and Amritsar. The most appreciable objective of these Christian missions was to find and promote scholastic institutes in the North of India became the lifeline of women in education 20th century.(Joan

Burstyn, 1990).

In those schools which were administered by Indian government for Muslim women education, the work of Hali, Syed Ahmad Dehlvi, Nazir Ahmad and Bashiruddin Ahmad were permitted as textbooks, but 'Behshti Zever' by Ashraf Ali Thanvi was the primer that overwhelmed all unfortunately "Haqooq-un Niswan" a great work by Mumtaz Ali regarding women's rights couldn't find its due place among textbooks. (G Minault, 1998).

Role of print and periodical press in the social change and women's education

When we discuss suitable literature for women education, in the late 19th and early 20th century, we see print media played a significant role not only in spreading new ideas but also it made available a variety of interpretation of sculpture and traditions, therefore, it was an integral part in social reform movement, as the ability to read progressively become a sign of social and cultural status. Simultaneously it not just gave individuals the access to attain knowledge at their own, but also create chances to communicate to other women beyond the barricades of purdah and restrictions of family, neighborhood and region, which often became hurdle huddled in the path of women's education. In early 20th century as part of the print, periodical press was significant as a mean to engage women to express their own views, as well as a renewable and in expensive scheme periodical press became gradually numerous informative to convey ideas to the women in purdah. These Magazines for women were generally advertised into two types, first as 'educational' and second as 'domestic', but most of them were a combination of both, these magazines played a vital role in social change. (Gail Mainault, 1998).

Atiya Fayzee and Zamana –i-Tehsil

Apart from advocating women's autonomy and reforms, the Tyabji clan also known for its comprehensive autobiographical traditions, which founder Tyab Ali started and followed by immoderate number of its individual members, who left behind account of their lives. (Asef A A Fayzee, 1962). Having been encouraged to write in Akhbaar ki Kitab (family notebook) from an early age, the Fayzee sisters made their prolific contribution to Urdu women's journalism and South Asian literary culture more generally. As a young Muslim unveiled Atiya travelled to Britain, She intended to stay for two years to study at teacher training college in London on a scholarship granted by British Government. Her intention was to return to India and 'serve' her 'country women' by helping to fulfill the demand for qualified female school staff. But her illness forced her to abandon after one year. However, in the course 1906-7, Atiya not just attained information about new educational methods, but she was also given numerous chances to observe Western culture and society more deeply. During her stay in England her horizon

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was broaden regarding social reform movement by interacting with highly significant Indian and British reformers and intellectuals. She visited social and educational institutions throughout Germany, France, and the south of England as well . She returned to India with an extensive social vision and with better link. Furthermore Atiya's intellectual profile at home and abroad had also been hosted by her decision to keep a travel dairy (rozenamcha) in the mode of frequent letters to her family, which were edited for publication in serial form in Urdu women's journal Tehzeb un Niswan , while she was away .(Siobhan Lambert-Hurley & Sunil Sharma, 2010).Although the independent response of Tehzebi sisters (subscribers of Tehzeb un Niswan were mostly women so Atiya describe them as Tehzebi sisters) as Atiya's travelogue is not documented, but some sense of reaction may be contemplated from the account itself. In January 1907, Atiya transcribed that a British friend who had spent time in India had three separate letters from friends there, who commented how the travelogue had 'opened up 'the world to them. (G Minault . 1982). Women's magazines provide a detailed description of existence and evolution of Middle-class Muslim society in Colonial India, in the background of late 19th and early 20th century several changes were registered in writings of Urdu journals, for instance the developments in regard with women education and their activities, not to forget the parallel increased in the rang of their vocabulary.

The generation after the span of 1857 who acquired accumulation of Islamic passion and Westerly education, appeared as the chief exponent of learning aimed at Muslim women, the editors of periodicals, along-with writers of texts specially patrons of societies and seminaries mainly influenced to assisting the social change.

Recommendations for syllabus for girl's school by hartog commettee

Recommendation for Separate curriculum for girls' schools emphasized with requirement to compiling particular syllabus declared unavoidable by Hartog Committee. Subjects that sanctioned for the syllabus comprised, "arithmetic, reading, writing, , cutting sewing , needle work, hygiene, and some sort of religious and ethical substance". Committee advocated no less then one Indian lady education service inspector, and greatly emphasize on purdah once again as well as the essentiality of surveillance only by female was agreed with stress. Financial rewards were advocated for the elevation of interest in female learning, free texts for those girls who can't afford and zero tuition-fee was indorsed for girls' schools but Zanana education (home teaching) was not exempted with relief. The committee suggested handicraft exhibition and monitory prizes for the participants, and strongly insisted for a journal fully dedicated to promote and elevate female edification. Committee advocated collaborations by scholastic female inspectors to the residences of Indian elite to attain their favor for girls' learning.(Gail Minault, 1998)

Muslim Girl's school and Atiya Fayzee

Sayyid Karamat Hussain, (1854-1917) a scholar and a judge, who was an early promoter of the crusade for female schooling in North India, he had strong conviction that, the most striking road to the advancement of this "community and country" directly affiliated with women education. His 'sole-minded spirit and dedication' for the crusade of 'women's education' with his firm accomplishment in form of three women's educational institutes in Allahabad, Aligerh and Lucknow. Sayid Karamat Husain strongly criticized Muhammadan Educational Conference for opposing women's education. He acknowledged the importance of women's education with his 'official statement', and encouraged later generations of activists, who committed to the development of women's education, inclusion of Sheikh Abdullah. With the aid of Raja Sahib of Mahmudabad along with the supporters and campaigners of the "movement for women education" after his retirement he instituted a Muslim Girls' school in Lucknow. In 1912, he set up a wakf for the financial support, revenue of several villages were reserved by Raja Sahib of Mahmudabad. Atiya Fayzee who was well aware of the importance of quality education for female was an acquaintance with Sayyid Karamat Husain for his pledge to "women education movement", She visited the school and generously offered her support and technical guide to develop it on modern lines, which could cater the challenges of twentieth century, she recommended Miss Pope as the principal of school for better administration and enhanced standard of edification, the lady was her acquaintance in Maria Grey Teacher Training College. Syed Karamat Husain agreed to her recommendation and calls Miss Amina Pope from London for the appointment as a principal of the school. (Amin Zuberi, 1956).

'Addressing on the occasion of inaugural ceremony at Lucknow Girls' school, Miss Pope criticized that 'one of the major causes of the dwindling in Indian Muslims community is negligence of women's education'.

Great Debate of Female Education and Purdah in late 19th and early 20th century. The time that Atiya Fayzee spent at Maria Grey Teacher Training College London gave her greater comprehension and skills, and she came back India with broader vision to provide guideline for female education, in reference to her informative articles titled " Buchiyoun Key Libas' dresses of children that was published in Al-Nazir (Lucknow) in September 1909, She explained the different types of dresses for children that would be befitting and suitable for the diverse climates, She also penned down multiple guidelines for the proper aid and attention of children. (Atiya Fayzee, Septembers 1909).

As well as she also imparted with a sequence of articles in support of social change in connection with girls' education in both languages, two of them were converted in Urdu and published in Lucknow based magazine 'Al-Nazir', in these articles Atiya stressed on the significance of the learning of women and its positive influence on the social state of Indian Muslim Society. Stressing on the social problems that Indian society was combating with in the early 20th century, she

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distinctively elaborated that female education is among those serious issues that Indian society is facing at the time, although it is widely argued and someday the result is valuable that create great interest for this cause, but gradually it faded and circumstances stayed unchanged.

Though some operable measures have been acquired and a girls' school founded but its curriculum is all reduced to "Hamayat-e -Islam syllabus". Through this curriculum we ought to demarcate female education to just attribute to the alignment of character with the objective that they will raise as "good mothers and good spouses". (Atiya Fayzee, November 1909).

Anjuman-i-Hamayyat Islam (AHI) and female education

In 1880s and 90s as compared to Delhi and Lucknow female education in Muslim community was more advanced in Lahore, and the force behind this milestone was Anjuman-i-Himayat-Islam in particular and the competitive and intellectual and religious atmosphere in general. Those families who couldn't afford tutor at home 'AHI's native primary schools with some Islamic contents in their curriculum were a reasonable choice. Nevertheless there was still a lot of resistance to having purdah observing girls leave their home for school. (j. N Farquhar, 2003).

AHI faced numerous problems in the task of female primary education , main problem was parents were not willing to pay for the education of their girls as much they were investing in the education of their boys, so finance was generated by the sale of girl's needlework to support the school . The textbooks appropriate for girl's education were limited. (Syed Razi. Wasti, 'AHI'.The Political Triangle in India .Lahore .1976). AHI paid special attention to publish and prepare textbooks for girl's school and laid down the foundation of a book depot in 1885 and expended its publications thereafter. AHI published inexpensive edition of Quran and started its own journal, the Risala -i-anjuman-i-Himayat-i-Islam. (Gail Minault, 1998). It published primary and elementary textbooks on Islam, which were continually circulated under its administered schools and other Muslim schools in Punjab. Curriculum was almost the same as was for the boys at elementary level, but it also focused on the training in cooking, sewing , embroidery, and hygiene for the girls, which were considered useful subjects for their future roles. (Gail Minault, 1998).

Atiya Fayzee and Maulana Shibli Naumani

Maulana Shibli was evident in resistance to the idea of any easement towards the orthodox forces on Indian women's movement. Thus participating in great "purdah debate" in 19th century .In 1890s , he penned down an article titled. "Purdah Aur Islam" condemning the stance of his contemporaries, (Mualana Shibli Naumanai, 1954). For example the stance that Syed Amir Ali has taken in his most celebrated scholarship ' Spirit of Islam (1891)', in which he defended Buderuddin Tyabji's MEC speech of 1903 where he argued that Prophet Muhammad

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(PUBH) never preached or supported that rigid type of purdah system which existed at the time in India. As he wrote clearly; 'The Qur'an itself give no consents to the segregation of the women that is marked in the new gospel'. (Syed Amir Ali, 1891). Maintaining with the reference of same substantiation, Shibli forthwith rejected Amir Ali's stance with his assertion 'that solitude was first prohibited by the Qur'an, but predominated in diverse Muslim cultures'. (Averill A, Powell and Siobhan Lambert- Hurley, 1999).

While raising these views Maulana Shibli not only communicated with unveiled Atiya but he also vowed to guide her on her known image. In their communication, Shibli's foresight gleamed solely reverse to Atiya's nature primarily they appeared to have conflicted over the selection of subjects in curriculum, because promptly, Atiya as many other Muslim reformists(female) of the time, argued that women learning claimed particular curriculum that would be more focused concerning domestic and religion science, however, Shibli fortified 'sole standard 'that was more in accordance with 'Behishti Zever' a scholarship by Ashraf Ali Thanvi. (Barbara Metcalf, 1992). Though Shibli agreed upon limited subjects like childcare and nursing significantly advantageous for female edification, but he straight away scorned the notion of a woman with such 'scholarly bent', as Atiya herself stayed deprived from broad scholastic services, 'Atiya , he reprimanded her , 'you must have comprehension that in France the very first school was established by was a feminine achievement ' .

But quickly after he had yielded to her distinguished influence on this matter, revealing pointedly, "regarding a manlike edification, "I have lost and you have won", (Amin Zuberi, 1921).

Atiya Fayzee and Barister Mushir Husain Qidwai

Mushir Husain Qidwai(1878-1938) is a well reputed barrister, and Pan Islamic politician) belongs to a agriculturist background of Barabanki(UP), partaking in the prodigious argument of "purdah and Muslim women learning" wrote an articles in 'Al Nazir' Lucknow in 1909. 'Confessing that our country is facing few serious social issues and the most critical is women education, virtually everybody is persuaded that the female education is imperative for the evolution of Muslim society, however, there is lack of some rational planning toward this noble mission. But still we are indecisive and muddled about what category of edification should be divulged to the woman? What would be the derivation and how it would be delivered?

Purdah

Mushir Husain Qidwai raised purdah 'as an inordinate provision of Islam' that rendered to the society 'with this statement he further explain his stance, that 'don't misunderstand me as 'I' am a supporter of stern purdah that existed in India, but I am convinced, that it will be loosen in its grip gradually, when men and

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women in India will attain rational degree of edification, but if it will be removed radically, there will be anarchy with in the Indian society. Conservative Indian man who possessed his women would not be able to digest this social change that could lead to possible contempt of his woman, this kind of situation could be turned into offensive between native Indians and the foreigners . Consequently in this prevailing political and social situation in Indian society, I am convinced that the provisions for girls' edification within the limitations of purdah remain the need of the hour.

‘A ‘girls’ school’ needed to be detached and distanced from ‘boys’ schools’ in my judgment. (Mushir Husain Qidwai, Sept 1909).

Syllabus for female education

Barrister Qidwai recommended separate syllabus for girls’ education, he elaborated that the purposes of girls’ education are distinctive from education imparted to boys, thus, education for girls demand some particular subjects and it required distinctive curriculum, for example, such as home-economics is very valuable and effectual in the syllabus for girls’ education, but the same subject is entirely inappropriate for boys, recommending syllabus for girls’ education, he picked out subjects as under;

‘Books of religion and moral education in classical languages,
Mathematics of early standard
Native language
Health and Wellness
Fine Art and Science
Early English
Reading Newspapers and Essay Writing’.

‘The spirit of conveying religious education to woman as
She could handover it to the next generation, therefore, we can produce a new civilization and a new generation trained under these educated mothers. (Mushir Husain Qidwai, Sept 1909).

Response from Atiya Fayzee

Responding to Barrister Qidwai’s article in *Al Nazir* Atiya Fayzee wrote in the same magazine ,’evidently his aim is to assemble such a dummy that could stand-still for the call of the epoch , moreover would be vivid stimulating and existent in itself. But this model would be such an orthodox with a charisma that will spell-bound a sensible acquisitive head, who could argue over its upshots inscribed on him and will try to efface it through the logic, hence the charisma of this educated woman will be intensively penetrating to that degree and he would not be in a position to defy her. It sounds over and above of the intelligence and human intellect. ‘The path that Mr. Mushir Husain Qidwai followed, is appalling tapered and rigid, anyone can easily anticipate his distress from beginning till end, so far

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he is himself ample aware of its boundaries, he didn't consider advanced learning so far, that could be stemmed in a catastrophic impacts on these womenfolk, subjects that needed comprehensive scrutiny anticipated in a short discretion. (Atiya Fayzee, Nov 1909).

'It would be considered as a sin of a man if a woman would be deprived from education, there was a time when women pondered as a sole-purpose object in society, now epoch has changed. Women cannot be enclosed in customs and rituals for a very long time, and if any crusade surfaced for their entitlements there required great endeavor for its resurgence, raising as this prototypical, tendency to acting upon would be potentially unrealistic ',(Atiya Fayzee, Nov 1909).

Purdah

Referring to purdah Atiya Fayzee stated,' whenever I caught up with an argument over purdah or I glimpsed written somewhere, I sensed that I am snooping a tremendously awful and atonal chorus arousing blistering mood. Awhile when we ponder rationally over the scenario. we can resolve undoubtedly no man wanted to reveal ignorance of his woman to this ruthless and brutal world. We should have to critically analyze our capacity prior to adopt whatsoever in this concern; otherwise we would not be able to get anticipated outcomes from it. Before opening up to this debate we should disciplined our intellect for "critical thinking", moving ahead on this track women can utilize their potentials in accurate directions'.(Atiya Fayzee, Nov 1909).

Building structure for Girls' school

Upholding her coaching at 'Maria Grey Training College London', Atiya formulated clear model for the foundation of girl's school in accordance with Indian environment. She stated. 'a good deal of narrative and account existed concerning this hitch, therefore I just want to depict a contemporary layout of a high-standard educational institution. For this model my choice would be city or a big town with sound environmental conditions, considering hostel essential part of the institution. Considering the fact that numerous parents would choose for their daughters as day scholar students, hence, it would be more appropriate that acquired part of land must be in big city. Requisite planning for these institutional buildings comprised of " large airy rooms a well-equipped rich library for both teachers and students, one auditorium where students can arrange exhibitions to showcase their work, a visiting room, and considerable place for assembly as well as a large room for physical education, along with a piece of land preserved in shape of garden and playground for students", an independent but supplementary developed structure required for a hostel, girl above eight years of age would be permitted for a room independently, else two to four girls can stay in a big room, Hostel would be specious enough to accommodate one warden (care taker) and minimum thirty student in it. Maintaining European standards in the construction

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of school building in accordance with Indian needs could achieve easily.(Atiya Fayzee, Nov 1909).

Syllabus

In response to the endorsed course by Barrister Mushir , Atiya Advocated “courses such as education of religion and beliefs, Arithmetic, Geography, History , General Science . As well as native languages as Urdu and Persian along –with English considered compulsory in the curriculum, and other courses such as “Health Management Physical Education and work with needle” are beneficial for the girls”. ‘Along with these subjects enough time should be spared in time table to teach etiquettes in vogue, for example how to welcome guests and manners required to be good host. This curriculum would suitable to educate the girls who are at six years of age till twelve’.(Atiya Fayzee, November 1909).

Conclusion

The women education issue among Indian Muslims provided the training ground for public activity for its male vindicators, who had to muster a following, lobby the government for support, and to resolve a host of strategic and tactical problems. ‘An enlightening mission was undergone from the side of the men for their women’, likewise when the Indian gentlemen themselves were imperiled towards same undertaking by British authorities. Hence there was a big challenge for them, whether to defy British insurrection within their society and culture, or ‘meet them half way’. Muslim men consider it fundamental to wield grander grip around the women in their lives. “This philosophy was patricidal and the practice was colonial”.(Gail Miault, 1998). For all these reasons, the expense, the lack of control and the cultural and political pitfalls, we can comfortably assume that the government’s encouragement for female education in the late 19th century was half-hearted at best, and the attitudes of Muslim made this task in achievable due to several controversies.

Notes

Atiya Fayzee was selected for a scholarship to Maria Grey Teacher Training College London in 1906.

This scholarship was a part of a wider government sponsored scheme in Bengal to train women teachers to fill the demand for qualified female school staff, it was describe in following terms in an article in *The Statesman*. Calcutta, reprinted in *The Indian Magazine and Review*, ‘to aid the supply of what we believe is the best material for work in India---the supply of trained indigenous talent---Government is considering a proposal to offer scholarships to two Indian women, one Hindu, one Muhammadan, for a training in England. The suggestion is that the scholars should be given stipend for two years, a return passage to

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England, and the employment under the Government at the end of their training As Atiya explained; she was unable to complete full two-year term. (Siobhan Lambert-Hurley & Sunil Sharma, 2010).

Badruddin Tyabji is also commemorated for his appointment as the first Muslim and third Indian judge of Bombay High Court in 1895 with a status in the vicinity. It may be noted that Badruddin was not Atiya's uncle in the strict sense, but her mother's paternal uncle, or chacha (Husain B, Tyabji , 1952).

The Hartog Committee was the educational subcommittee of the Simon Commission, its report is Cmd no, 3406, 1929, IOLR, the relevant chapters are: 145-83, 187-216. (GailMinault, 1998).

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