Chapter Six

Local Endeavour, Initiative and Participation

It is imperative to examine the validity of some prevalent historical theories on Indian female instruction, and to recognize the paucity of data on the substantial regional differences in the education movement. While there is a growing awareness that such history has to be rewritten, there is no single work on Bihar and as `change` was neither uniform, continuous nor simultaneous amongst all castes, classes and religious groups, a cross-ethnic framework seems the correct tool to focus upon those who were involved in the process. Contrary to common belief, the case of the products of indigenous education system (i.e. pandits, maulvis, and Sanskrit or Arabic scholars, etc.) or for that matter even local intelligentsia comprising the landlords as well, did not uniformly range themselves against women’s education programme advanced by the “English educated” intelligentsia, hence it is both unique and pertinent enough to warrant a closer examination on the merit of its own specificity.

6.0 Darbhanga Raj

Maharaja Lakshmishwar Singh of Darbhanga, who was one of the most important Zamindars of the province in the second half to the nineteenth century, took keen interest in the spread of education in his estate. To remove illiteracy and promote education among his ryots the Maharaja established a number of primary schools all over his estate. These had actually been started during the minority of the maharaja, when the estate was under the court of wards administration. They were not only continued during his regime but also multiplied according to the people. A number of Anglo-Vernacular schools have been established at important places to enable the students from the village schools to pursue their studies further.¹

The English education in the district synchronized with the installation of Maharaja Lakshmishwar Singh to the Gaddi in 1879. From that year the Raj High

¹ J.S. Jha, Biography of an Indian Patriot, Maharaja Lakshmishwar Singh of Darbhanga, Patna, 1972, p.32.
English School began to send up students for Matriculation Examination. In all these schools education was free. Provision was also made in Darbabhanga Raj High School for giving technical education in printing, craftsmanship etc., at the instance of the Maharaja himself.\(^2\) On 2\(^{nd}\) August, 1887, he directed the Headmaster of Darbhanga Raj High School to submit a scheme "to give technical education to boys who wish to serve the Raj. If some practical scheme is suggested and worked out, I would every year reserve a certain percentage of appointment for the students of our Raj School. They will have to pass a competitive examination and only the best will be eligible for posts."\(^3\)

A number of scholarships were created for poor and meritorious children of the ryots of the Darbhanga Raj for their studies. Some Raj scholarships have also been created for students successfully passing from the Darbhanga Raj High School and pursuing University education either a Benaras or Patna. Besides, the Maharaja offered in 1882 to award ten gold medals to the students of Patan Division who most successfully passed the examination of Calcutta University. Merit was the main criteria for awarding these scholarships. The Maharaja also planned to open a college at Darbhanga. But the Maharaja died before the scheme could be materialized.

Sanskrit education also received a lot of encouragement from the Maharaja. From an account of M.M.Maheshchandra Nayayaratna\(^4\) one comes to learn that the old-reputation of Sanskrit learning in the estate was still maintained. In 1881 the Maharaja donated to the Government a sum of Rs. 5,000 for the establishment of a scholarship of Rs. 15 a month and a prize of Rs. 20 to be awarded to the most successful candidates at the Sanskrit Title Examination.

The Darbhanga Raj maintained a body of Sanskrit scholars called Raj Pandits. They constituted a highly respected body of academicians and held annually an examination in different branches of Sanskrit learning and awarded certificates and diplomas. The highest award was a dhoti (a piece of cloth) which was coveted by the most distinguished Sanskrit students and was held in higher esteem than the diplomas.

\(^2\) Ibid.
\(^3\) Ibid.
\(^4\) The Bihar Times, 27 December 1898, p. 12.
of the examination of Government Sanskrit colleges. Maharaja Lakshmishwar Singh wanted to set up a Sanskrit College at Darbhanga; correspondence on the subject had already been started with several Maithil and non-Maithil Pandits in and out of Bihar. The college, however, came into existence in the time of his successor Maharaja Rameshwar Singh.

Maharaja Lakshmishwar Singh patronized all movements for emancipation of women. Although, he could not establish any girl’s school in his own estate, he rendered conspicuous help to those engaged in the work. As in other parts of Bihar, the Bengali residents had opened a girl’s class in the Bengali Middle English School at Darbhanga in the early eighties of the nineteenth century. The Secretary of the Robin C. Dutt approached the Maharaja in February 1886 for aid to the school which was facing serious financial crisis. The Secretary appealed: “As this is first attempt at female education at Darbhanga it will be a matter of great pity should the undertaking have to be abandoned now, for want of funds …” And the Maharaja did not let the project to be abandoned. Within a week he sanctioned for the school a monthly grant of Rs. 40 besides the use of a house free of rent.

Maharaja Lakshmishwar Singh’s literary taste found a vent in the establishment of a first rate library at Darbhanga, where he knew not only the name of every book upon the shelves, but himself supervised their selecting. The library, popularly called the Darbhanga Raj Library, is considered to be one of the best libraries of the country. The library is a private property of Darbhanga Raj. The institution went on collecting many old and rare manuscripts and books in various languages. The library has one of the richest collections of old magazines, reviews, books and documents in various languages. The collection of old books and manuscripts in Maithili, Sanskrit, Hindi and English is extremely valuable and continue to be the source materials for researchers. The collection of English books on various subject particularly those published in the seventeenth and eighteenth centuries cover a variety of subjects.

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6 J.S. Jha, op. cit., p. 137.
7 P.C. Ray Chaudhury, Bihar District Gazetteer, Darbhanga, p. 585.
After the death of Maharaja Lakshmishwar Singh (1898), his brother and successor Maharajadhiraj Sir Rameshwar Singh ascended the Gaddi. He too like his brother continued to give liberal patronage to education in the province, and the Raj also continued to be the traditional foundation head of Sanskrit education in Bihar. Actually by the accession of Maharaja Rameshwar Singh, Sanskrit learning received a future impetus. Within a year he created twenty scholarships for the revival and encouragement of Vedics education among the Maihili Brahmin’. On 12 July 1907 he established a Sanskrit college, called Rameswarilata Mahavidyalaya with the object of imparting liberal education to the dvijas in general and the Maihils in particular in various branches of knowledge, its goal being to eclipse the glory won by the Benares and Nadia schools and tos where the scholars of this part of the country are naturally led to go for education and thus to give an impetus to the revival of ancient glory of Mithila which has been gradually stripped of its lore. 8

6.1 Hathwa Raj

The Hathwa Raj was a big estate in the district of Saran. The Raj had opened four Vernacular schools in the district before 1858. The schools worked well. Ushari, Manjhi, Maharajganj and Mubarakpur produced successful students for vernacular scholarship P. N. Gupta in his Revisional Settlement Operations Report for 1915-1921, had given lavish praise on the Hathwa Raj, when he had mentioned that no other Zamindar in the district is known to have noticeably associated himself with the advancement of education. 9

The Hathwa Raj family made liberal grant for education. The present high school and the college at Hathwa owe much to the Hathwa family. According to Hunter, 44 schools had been opened by the Hathwa Raj, in their Estate. Of these 4 were middle class schools and 40 primary at a net cost of £1105. 10 The Bihar Herald of the 18th July, 1914 mentions in the article that “for imparting education to the poor, the late Maharaja Bahadur established a free school named the Eden High School, and is now furnished with all the requirements of a first class academy. Attached to the

school there is an excellent library.\textsuperscript{11} The Raj also awarded research fellowships of Rs. 150 for doing research in History. Some other scholarships were also awarded by the Raj for pursuing teachers training course under the Patna University.

In the award of these fellowships, preferences were given to those who were tenants of the Hathwa Raj. The Raj also donated Rs. 10,000 for the Bayley Memorial Trust for Bayley Memorial Library at Patna.\textsuperscript{12}

6.2 Tekari Raj

The Tekari Raj of Gaya district, made appreciable contribution to education in Bihar, Raja Modenarayan Singh of Tekari, established schools at Tekari Sherghati and Sirish. Even after his death, his widow took great interest in these schools. Raj Hitnaryan Singh also did a lot for educating the inhabitants of his Estate. He opened \textit{Herald} of October 13, 1917 while writing an article on the Maharaja Kumar of Tekari's Gift comments that:

\begin{quote}
It is a magnificent gift that the Maharaja Kumar of Tekari has made to his province – one that will enshrine his name in the grateful recollection of his country men as one of the greatest for the purpose of founding an institution for the education of Indian girls. The scheme contemplates the establishment of an institution where girls will have the advantage of a good training from the age of five until they are eighteen, based on sound, modern principles. The great want of Bihar was an institution of this kind of advance the cause of female education and we are glad that it is going to be removed by the splendid munificence of the Maharaja Kumar of Tekari to whom all honour is due for his self sacrificing and enlightened generosity. The whole property it is expected, will yield an annual income of 10 lakhs which will well suffice for the purposes the trust has in view, Sir Ali Imam we note further with satisfaction, proposed to execute a deed of gift of 50 bighas of land which will locate the proposed institution. The scheme bids fair to be a great success considering the princely generosity of the donor and the practical sagacity he has shown in electing the trustees. We hope the inauguration of the institution will open a new chapter in the progress of Bihar and will place the cause of female education on secured footing. The Maharaja Kumar or Tekari has set an example, which we trust, will be laid to heart by others blessed with the words plenty (p.12).
\end{quote}

\begin{footnotes}
\end{footnotes}
6.3 Banaili Raj

The Banaili Raj was one of the premier Zamindar families in Bihar not only for the extent of the estate but also because of the generous patronage the family has given to the cause of Art, Literature and culture. The Bengali Raj has sponsored a number of educational institutions, libraries etc. in Bhagalpur district, Purnea district and elsewhere. The Tej Narain Banaili College in Bhagalpur is an instance. The family also gave liberal donation to various cultural societies and literary writers. Sports also received their particular patronage. Some of the members had encouraged shikar, polo and other sports by taking active part in them. Raja Kirtyanand Singh was a keen shikari and his books in English on Shikar gives a glimpse of the fast declining wild life in Bihar. The house also patronized oriental learning and culture and sponsored a number of tols and maktabs.13

The Tej Narain Banaili College was established in 1883 first as a Middle English School which, within two months of its starting, was raised to a High School, teaching up to the Entrance standard of the Calcutta University. This institution was founded by Tej Narayan Singh.14

In 1887, on the occasion of the Diamond Jubilee celebration of Queen Victoria, it was raised to the status of a second grade college by opening classes for the First Examination in Arts (Intermediate Examination) of the Calcutta University. The College received liberal, donations from Banaili Raj, Raja Kirtyanand Singh who was the only B.A. among the landed magnates of Bihar for a long time and his brother Raja Kalanand Singh gave big donations.15

From 1903 onward Raja Kalanand Singh Bahadur and Raja Kirtyanand Singh Bahadur of Banaili began contributing Rs. 1,000 per month to the college. Due to the expansion of the college, the trustees had to incur heavy expenditure in engaging additional lectures, professors and a principal on a high salary. On being approached by the trustees, Raja Kalanand Singh Bahadur and Raja Kirtyanand Singh Bahadur created a trust on a part of the estate of payment of Rs. 16,000 per annum to the

13 Ibid.
14 Ibid.
15 Ibid.
college and made princely gift of 60 acres of land and Rs. 3,00,000 in cash for construction of buildings.\textsuperscript{16}

Rani Ramavati Devi of Banaili made a generous contribution of Rs. 15,000 for the Rama Nand Biological Laboratory of the College for teaching Botany and Zoology upto B.Sc Standard.\textsuperscript{17}

\textbf{6.4 Surajpoora Raj}

Rajeshwari Prasad Singh, Raja of Surajpoora (Shahabad district), in the second half of the nineteenth century, founded a free school for the education of his village men and contributed yearly a sum of Rs. 60 to the Government Zila School at Arrah. He received the thanks of the District and Local Boards in this connection and he became the first Honorary Magistrate of Surajpura.\textsuperscript{18}

He invited men of art and learning irrespective of caste or creed and spent the greater part of his life with them delegating his authority for the management of his affairs to a series of managers which told heavily on the estate. His passion for study in retired life and his delight for knowledge, carried him to an extent of an unwidely estate. He subscribed to newspapers largely, delighted to live amidst pleasant surroundings, and learned companions and costly library and the beautifully decorated garden house still exist as monuments of his taste and accomplishments.\textsuperscript{19} The Surajpoora Rajas who followed him also continued their patronage to learning.

\textbf{6.5 Bettiah Raj}

The Raja of Bettiah (Champaran District) was one of the few Zamindars to respond earliest to Tayler's request of opening schools. He continued to support all the six schools in his estate although the rebellion of 1857 had broken out on the border of his Raj. In 1860, the Inspector of schools reported that the Raja's contribution of Rs. 200 a month to vernacular education in his estate was the largest in the province.

\textsuperscript{16}\textit{Ibid.}
\textsuperscript{17} P.C. Ray Chaudhury, \textit{Bihar District Gazetteer}, Bhagalpur, Patna, 1957, p. 493.
\textsuperscript{18}\textit{Ibid.}
\textsuperscript{19}\textit{Ibid.}
The Bettiah Raj High School was started in the year 1906 by Mr. J. R. Lewis, the then Manager of the ex -- Bettiah Raj and was recognized in 1909. It was a proprietary school of the Raj. In the beginning no fee was charged from students. Till very late, boys of Raj's tenants used to get some concession in the school fee. It continued to function in the same building till 1943, in which it was started. Then it was shifted to a new building, where it is still continuing.20

The Maharaja Harendra Kishore Sarvajanic Pustakalya, Bettiah, was established on the contribution from the Bettiah Raj in the year 1905. Earlier it was known as Victoria Memorial Public Library. But in 1947 its name was changed into Maharaja Harendra Kishore Sarvajanic Pustakalaya. The original building of the library collapsed in the earthquake of 1934. However, it constructed its new building with contribution from the Bettiah Raj. The library is situated in the same building since then. This building has two reading rooms, one for the periodicals and another for details. There is a game room apart from several other rooms to store books as well as to accommodate the office. The library has a good garden too.21

6.6 Dumraon Raj

In the District of Shahabad the Domraon Raj had established three schools at Dumrao, Bindaulia and Dungaon. Bindhaulla and Dungaon schools languished during the rebellion of 1857. The supplementary report to the Director of Public Instruction read that "the Dumraon School which is on a larger scale than our village schools, several students has gone forthwith a fair education to seek employment and there will be some candidates for vernacular scholarship."22 The Dewan of the Maharaja of Dumraon had also established a school at Surajpura. But the plunder of his house and the village by the rebels in 1857 rendered the working of the school impossible. The Raj Multipurpose Higher Secondary School, Durmaon was established in 1866 and got recognition in 1879.23 Besides these Rajas there were also some rich philanthropists who formed trusts, funds and mathas of their property which was to be utilized for educational purposes.

21 Ibid.
6.7 Leela Deep Narain Trust

Deep Narain Singh, a rich Zamindar of Bhagalpur was one of the towering personalities who contributed much towards the social and political regeneration of our people. He was a great educationist and his generous gift towards the cause of education made his name immortal.\textsuperscript{24}

Deep Narain Singh created a trust (Leela Deep Narayan Trust) of his entire Zaminadari on the 28\textsuperscript{th} May, 1930, after the name of his wife and himself. The Annual income of his Zaminadari was Rs 1, 76,601.\textsuperscript{25} According to the Trust deep prepared by him:

Monthly a sum of Rs. 370 shall be paid to the Trustees for the time being of the Tej Narain Jubilee College and school in perpetuity in accordance with of the trust deep thereof. Monthly and every month shall be paid Rs. 100 to the Mokshada Girls school at present established in the town of Bhagalpur on the Cleveland Road for free studentships of scholarships or other aids to Behari Girls, such fund to be called the "Prabhabati Fund". Monthly and every month shall be paid to the Trustees or Managing Committee of the Anathalay at Nathnagar which will be thence forward called "Ramanandi Anathalay" after the name of my deceased first wife the sum of Rs. 250. The immediate object of this Trust being to found a technical school or college in the town of Bhagalpur to be named the "Lila Deep Narayan Technical School" or college as the case may be. To found and or award scholarships, stipends, allowances recurring grants to individuals being within the objects of this Trust and for the purposes specified here with unconditionally or with such conditions attached and payable for such time and in such manner as life Trustees may think fit. To allot scholarships, stipends, allowances recurring grants to particular schools or colleges or other educational institutions to be disbursed by the authorities there of in such manner as they think fit unconditionally or with such conditions attached and payable for such time and in such manner as the Trustees may think fit within and for the purpose of the objects of this trust.

6.8 Manihari Trust

The Mahants of Manihari estate, (Chakla Nai Parganas Bisara, old Thana Muzaffarpur, now Thana Kurhani, District – Muzaffarpur, P.O. Silout) also did a lot for the spread of education in the province. Sri Man Mahanta Darshan Dasji heir or Sri Man Mahanta Ramkishun Dasji, proprietor of the Manhari Estate made a trust

deed of Rs. 2,00,010 (Rupees two lack and ten) for charitable purposes. A part of the amount was to be spent on, as said in the deed:

The Official Trustee” shall pay one eight of the net balance of the Trust Fund for........Award of prizes, scholarships, book grants and other materials such as cloth for sewing purposes and other useful articles to the girl students of the Girls school, Manihari.

6.9 Shri Balachand Brahmachari

Shri Balachand Brahmachari (of Santal Pargana District) founded a private religious and charitable trust known as Shri Balanand Trust by executing a Trust deed on 6th April, 1916. There is one Balanand Sanskrit College for free teaching of Darshan, Nyaya, Jyotish, Kamakanda, Ayurveda, Sahitya and Vyakaran. Students reading in this institution get free lodging and also a monthly stipend. The college is affiliated to Bihar Sanskrit Association.

6.10 Mirza Md. Hussian’s Endowment Trust, Purnea

Mirza Md. Hussain, a Zamindar of the town (Purnea City) founded (1) a Sarai (inn) for the recipion of travelers and (2) an English Middle School for the dessimination of English education in the town of Purnea. He applied to the Government on 3rd May, 1866 for permission to make over management of the institutions to the Government. The endowment consists of Rs. 9,800 in Government Promissory Notes and of the landed property of which Rs. 460 is paid because of Government revenues and Rs. 196 incesses, besides management, rates and collection charges. 26

6.11 Radhakrishna Mandir, Sohsarai (Patna District)

Om Prasad Sao created this trust on 23rd January, 1929, and installed the deity of Radhakrishna in the temple. The annual income of the trust is Rs. 159 which is devoted to the maintenance of the temple and a school for children as well as observance of religious festivals. 27

27 Ibid.
6.12 Abhoya Sundari Girls Multi Purpose School

This bears the name of the wife of late Rai Bahadur H.P. Banerjee who had donated Rs. 20,000 for its construction. In 1939, it was raised to a high school with 350 students on the roll.\(^28\)

It is noteworthy that the enlightened men of the district of Saran realized the importance of higher studies of Sanskrit education even at a time when there was no college in the district for the pursuance of higher studies. As such a Sanskrit college known as Bharteshwari Marwari College was established at Chapra in 1920 and for its proper maintenance a trust property was attached to it under the supervision of a Managing Committee. It teaches ‘Ayurveda’ Sahitya, Veda, Vyakaran and Jyothish upto the Acharya standard.\(^29\)

In 1920 late Rai Saheb Ganpatrai of Ranchi district, established a small Sanskrit Pathshala in Ranchi. Later it developed into a college. In October 1953 this college was handed over to Government and named Ganpat Government Sanskrit College. \(^30\)

6.13 Yogada Satsang Vidyalaya (Ranchi District).

Shri Paramhansa Yogadanandji founded this in 1917. It was a Junior High School recognized by the Board of Secondary Education, Bihar. The medium of instruction being Bengali, it was mainly a residential school, located in the campus of the Yogoda Satsang Society at old Hazaribagh Road. It aimed to bring about a synthesis between the spiritual visions of the East and the scientific practically of the West Starting with eight students girlas well as boys, and five teachers in 1917, physical training, excursion and initiation to Yoga (concentration) were important features of its curriculum.\(^31\)

\(^{28}\) Ibid.
\(^{31}\) Ibid. p. 124.
6.14 Baidyanath Girls High School (Monghyr)

This is the premier educational institution for girls in Monghyr district. It was sponsored by the Goenka family of Monghyr. The school was later taken over by the Education Department and raised to the status of a higher secondary one. It is housed in a series of five buildings within a compound wall and in the heart of the town.32

6.15 Balika Vidyapith, Monghyr

This is private institution and prepares girls for the different examinations of some of the National Universities in India and also for the Secondary School Examination Board as private candidates.33

6.16 T.K. Ghose's Academy, Patna

In 1874, the late Tinkari Ghose established a school named Patna Training Academy, which after his death was named in 1882 as T.K. Ghose's Academy.34 T.K. Ghose, a great educationist of the day, with the help of the late Babu Abhay Charan Mitra and Bengali educationists had established this school.35

It is one of the earliest private educational institutions in Bihar still exercising a profound influence in life of the province with a network of similar institutions bearing the name of its founder, at Chapra, Arrah, Gaya and other places. The position which this institution with its various branches at different district headquarters in Bihar has attained, is mostly due to the selfless devotion and sacrifice of late Babu Jadunath Palit of Patna and his sons Babu Tripurari Palit and Sushil Patil to whose family Bihar owes a heavy debt of gratitude so far as education in this province is concerned.36

Among the educational institutions of Bihar, this academy has the proud distinction of securing a record number of Government scholarships. High

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32 Ibid.
33 Ibid.
34 P.C Ray Chaudhury, Bihar District Gazetteer, Patna pp. 487, 488.
35 The Bihar Herald, Bankipore, Wednesday, November 22, 1933, p. 6
36 Ibid., p. 7.
competitive positions are also regularly secured by its students in various fields. Besides, the students have not been mere book worms but have successfully participated in the field of sports also.\textsuperscript{37}

The Academy counts galaxy of brilliant figures amongst its ex-students such as the late sir Ali Hassan Imam, Babu Rajendra Prasad, (the first president of India), Dr. Bidhan Chandra Roy, ex-Mayor of Calcutta, Major P.N. Basu, I. M. S. Mr. Sachchidananda Sinha, Mr. S. N. Basu, Barrister, Mr. J. N. Bose, Engineer (Roorkee) and host of other well known persons in Bengal and Bihar.\textsuperscript{38}

The most worthy point is that "the Academy had never the occasion to seek for help of any description and eulogized highly its present proprietors on the top for its low tuition fees. It maintained nearly 75\% of free studentship for years and years. Those undoubtedly were some the secrets of its phenomenal success."\textsuperscript{39}

6.17 Gopal Sah Vidyalaya, Motihari

The school, originally named as Heycock Academy, was established in 1918. Its nomenclature was changed, into Gopal Sah Vidyalaya on the 14\textsuperscript{th} December, 1947, after the name of its donor's father. The school teaches Science, Commerce and Arts to both boys and girls.\textsuperscript{40}

6.18 Private Companies in Education

Besides these philanthrophists, there were also some private companies and firms, which took active interest in the educational field. One such example was the Steel Company of Jamshedpur. In fact almost the entire educational activity in Jamshedpur in those early days was a contribution of the Steel Company there.

In Jamshedpur, the first school to be started was the Mrs. Perin Memorial School, which was opened as a middle school in the year 1915 in memory of the wife

\textsuperscript{37} \textit{Ibid.}, p. 8.
\textsuperscript{38} \textit{Ibid.}, p. 9.
\textsuperscript{39} \textit{Ibid.}
\textsuperscript{40} \textit{Ibid.} p. 350.
of the consulting Engineer to the company. Since that date this school has developed into a high school and many other schools have come into existence, while still more are contemplate. The Indian Industries Commission in paragraph 172 of their report mentioned the opening of the provincial Technical School which is to be opened in October, 1922:

The Mrs. Perin Memorial School was until recently a Middle English School, but this year (1921) it is working upto class XI. It has been recognized as competent to present candidates for the School Leaving Certificate Examination and will do soon in the year 1923. The school specializes in the teaching of elementary Science and Mathematics and its pupils should have a good chance of obtaining employments and can be made later to carry on the instruction given upto the standard required for admission to the new technical school.

The girl's school is an upper primary school with 88 pupils on the rolls. It contains Hindi and Bengali sections, the number of teachers being therefore six. The monthly expenditure incurred on the school is Rs. 1,100. Government gives Rs. 225 a month towards this school also.

There are two primary schools, one in 'G' town and the other in 'L' town, managed directly by the company. These were built with half walls according to plan supplied by the education Department some years ago.

There is a small Girls school held in the dame building as the 'L' town school. It has 28 girls on the roll.

In addition to the above schools and that at Panposh there are nine primary schools with which the company has a less direct connection. With the exception of the 'G' Town Telugu school, which is held in the building of the girls schools, these are situated in the villages round Jamshedpur. They have in all 768 pupils and 27 teachers. Some of the schools were started by the 'Servants of Indian Society', which, however gave up work in Jamshedpur at the time of the strike. On the departure of the 'Servants of India Society' from Jamshedpur, the schools, which had been maintained throughout at the cost of the company, were placed under the Welfare Department, it being considered that the School Committee could not look after schools other than

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42 Ibid.
43 Ibid.
44 Ibid.
45 Ibid.
those in Jamshedpur itself, and though this arrangement was modified last year for a short time, it has recently been revived.46

The question of financing the school is an important one and an application has been made for additional help from Government. The recurring expenditure incurred is here in tabulated form below47:

Table no.2

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Recurring monthly expenditure</th>
<th>Government grant</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Mrs. Perin Memorial School</td>
<td>Rs. 1,600</td>
<td>Rs. 225</td>
</tr>
<tr>
<td>The Girls School</td>
<td>Rs. 1,100</td>
<td>Rs. 225</td>
</tr>
<tr>
<td>The Mrs. Perin Memorial Technical School</td>
<td>Rs. 425</td>
<td>Rs. 150</td>
</tr>
<tr>
<td>The Commercial School</td>
<td>Rs. 85</td>
<td>----</td>
</tr>
<tr>
<td>The English School</td>
<td>Rs. 120</td>
<td>----</td>
</tr>
<tr>
<td>Two Primary School and ‘L’ town Girls School</td>
<td>Rs. 544</td>
<td>----</td>
</tr>
<tr>
<td>Qutying Primary Schools</td>
<td>Rs. 901</td>
<td>----</td>
</tr>
<tr>
<td>Inspection, overhead charges and Pamposh School</td>
<td>Rs. 325</td>
<td>----</td>
</tr>
<tr>
<td>Total</td>
<td>Rs. 5,100</td>
<td>Rs. 600</td>
</tr>
</tbody>
</table>

Source: G.E. Faces and M.D. Madam, Bureau of Education, India, Patna, 1921, p.10

46 Ibid. p. 8.
The philanthropists besides establishing schools and colleges also set up libraries at various places in the State to provide rearing material for the inhabitants. Some of these libraries were so good that they stand among the best libraries of the world.

6.19 The Bangiya Sahitya Parishad, Bhagalpur

As an association aiming solely at literary and social improvement, a branch of the parent Bangiya Sahitya Parishad of Calcutta (which came into being in about 1892), the Bhagalpur Bangiya Sahitya Parishad, was established in 1905. Its nucleus was a literary society called ‘Sahitya Sabha’ founded by the then literary persons including the famous Bengali novelist Sarat Chandra Chatterjee. The meetings of the ‘Sabha’ was held at the residence of the Gangulis of Bengalitola (Sarat Chandra’s maternal uncle’s house where he was brought up and the reminiscences of which have found place in his famous books ‘Srikanta’) by a few young men of literary pursuits. The only Pardah lady member being the budding talent Nirupama Devi who did not appear personally but listened to the discussions from the adjacent room and had her writings read through proxy.48

The Third All India Bengali Literary Conference was held at Bhagalpur in February, 1910, under the auspices of the Bhagalpur Bangiya Sahitya Parishad under the Presidentship of Mr. Justice Sharada Charan Mitra and Rabindranath spoke very highly of the residents of all communities of Bhagalpur and of the working of the local Sahitya Parishad which was then only five years old. It was started with a museum but it is now defunct for death of its separate building.49

Mainly owing to the efforts of Shri Ranjit Sinha, a leading advocate, a separate building and hall (named Chandra Shekhar Hall) was constructed in 1937.

The Parishad has the arrangement for library, religious functions, indoor games and physical culture. The library has a large number of books in Bengali. Hindi and English languages and serves as a centre of knowledge and exchange of thoughts.

49 Ibid.
On occasion of Puja vacation, it exhibits cultural shows. It receives a municipal grant of a sum of Rs. 150 per annum. Besides, it is run by means of public donations and contributions.  

6.20 Bhagalpur Sangeet Samaj

This association was established in 1901. This is an old association but a private one. It has a managing committee with its president, secretary and twelve members. It runs classes in the evening where about twenty students including girls come and learn music. It helps ‘Bhagalpur Kala Kendra’ in performing cultural programmes.

6.21 Marwari Institutions

This is an independent institution of the community known as Marwari Sudhar Samiti, which was established in 1928. It has a managing committee consisting of fifteen members including the president, vice-president, secretary, etc. A timber depot at Bararghat, Bhagalpur, finances the contribution for membership; its main aim is to raise the social standard of the community and to help the general mass beyond the community.

It has three sub branches namely, Seva Vibhag, Siksha Vibhag and Charity fund: Siksha Vibhag. Its only function is to provide free books to the boy and girl students of the community, upto the school standard. There are some highly connected and well placed Marwari families like the Dhandhanias, Himatsinghas, Signhanias, Kathriwalas, Churiwalas, etc., who have taken a prominent part in founding charitable institutions for the general people like colleges, schools, libraries etc. Like the Marwaris, the Jains also established institutions, which are of great credit to the state. Some of them are-

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50 Ibid., p. 572.
51 Ibid.
52 Ibid., p. 101.
53 Ibid.
54 Ibid., pp. 101, 102.
6.22 Shree Jain Bala Vishram

Shreemati Chanda Bai Jain founded this institution in 1921 for education of the girls. Jain girls and also girls of other faiths came from various parts of India to study here. From here girls appear at various examinations viz., matriculation, intermediate, and Bachelor of Arts as well as for Diplomas in Sanskrit. It has got a big compound with three buildings and two hostels for girls.55

6.23 Jain Kanya Pathshala

Brahmacharini Pundita, Smt. Chandabai Jain, known as ‘Maji’, started the first girls’ institution known as the Jain Kanya Pathshala. She was the first lady in his district (Shahabad) who devoted her entire life for the cause for girl’s education. At a time, when the Purda system was observed strictly, Smt. Chandabai used to go to the Pathshala in a covered Palki to teach the girls herself.56

It was only afterwards that she started an ashram known as ‘Shri Jain Bala Vishram’ in 1921 for the widows and orphans. Women and girls from all parts of India came and resided here. In those days, they were taught Hindi (e.g. Visharad, Sahityarathna course) and Sanskrit as well as handicrafts, Charkha, etc.57

Gradually, in the year 1934, she started ‘Shri Jain Bala Vishram Middle School’ to enable the girls of the town and the adjoining villages to be educated on modern lines. Afterwards on the pressure of the guardians of the town and the district, she started a high school known as “Shri Jain Bala Vishram High School” in 1954.

The first Pathshala of the district for the girls is still working which is situated near the Mandir of Shanti Nath on the Jain Road in Arrah. The other two institutions are situated in the compound of Shri Jain Bala Vishram on the Arrah Koil war Road – 3½ miles away from the town but the strength is increasing every year and has reached the number above six hundred students.58

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56 Ibid, p. 672.
57 Ibid.
58 Ibid.
6.24 Contributions of Muslims

The Muslims played a significant role in the religious life of the country. The contributions which they made were significant not only for the Muslims Community but for the country as a whole so to have a complete picture of the contribution of the non-governmental agencies to the growth of education, one should also take into account the contributions these movements made. Simultaneously with the establishment of Sir Sayyid’s ‘Scientific Society’ at Ghazipur, the Bihar scientific society was established in 1868 mainly through the efforts of Imdad Ali Khan.59 Imdad Ali was a great educationist, who held the view that education in the European Sciences should be imparted to the Indian through the medium of their languages. With this object in view Imdad Ali founded in 1968 at Muzaffarpur an Association which was at first named the British Indian Association and subsequently called the Bihar scientific society. The society includes amongst its members the elite of the province of Bihar.60

The name of the Society was changed to Scientific Society in keeping with its main object of translating the scientific works of the west into Indian languages. Dr. Fallen, the inspector of Schools at that time took a great interest in the working of the society and helped the work a great deal. He also seems to have held the opinion that a vernacular was the best medium for teaching European Sciences to the India.61

Works from the liberal grants received from its members. It engaged a translator on Rs. 200 per month and by the end of May, 1869 some works of distinguished authors on Political Economy, Astronomy, Geography, Algebra, Trigonometry, Arithmetic, Surveying and other works were translated into Urdu.62

The society also founded a school at Muzaffarpur and Gaya with their branches in may other places like Sitamarhi and Chapra in Saran. The performance of the school at Chapra was so good that when on 16th May, 1871. S. C. Bailey, the then

61 Ibid.
62 Proceedings of Fourth Quarterly meeting held on 13 July 1870, cf. V. A. Narain, op. cit.
Commissioner of Patna visiting the Chapra School Remarked that “it was one of the best vernacular school” he had ever visited and he recorded that the Government should give more aid to the school. The school at Muzaffarpur was later amalgamated with the G.B.B. College (now Langat Singh College). The society held periodical meetings in which lectures on scientific subjects were delivered and experiments in Chemistry and Physics were exhibited to the audience. The society also issued a bi-monthly newspaper in Urdu called the ‘Akhbar-ul-Akhyar’ in which articles on educational subjects was published with a view to improve “the moral, intellectual and social condition of the people of India.” It also published matters of local interest both amusing and instructive and political discussion. Lectures on social sciences were delivered by members of the association at quarterly meetings.63

The Scientific Society was a source of encouragement to other Societies also. For example ‘The Dharma Samaj’ an association founded in Muzaffarpur by several respectable Hindus and which had for its main object diffusion of Sanskrit learning was said to the “the direct effect of Bihar scientific society.”64

The efforts of Imdad Ali were acknowledge by the Bengal Government who conveyed their thanks “to Syed Imdad Ali whose exertions had organized and kept together the Bihar Scientific Society and society’s schools are doing a useful work throughout the Division.”65

The society became very popular among the intellectual sections of the people. The society included amongst its members and co-adjustors all the elite of the province of Bihar, who not only added their names to list of members constituting the society but contributed thousand of rupees by way of donations for the education of the masses of this province. The European gentry also approved the objects and intentions of the society and several of the most influential among them got them selves enrolled as its members. By 1871 its membership rose to a little above 500, the break up figure of the members are as follows – Hindus 243, Muslims 213 and Europeans 46.66

63 Ibid.
64 Proceedings of the Fourth Quarterly meeting held on 13 July 1870.
65 Ibid.
66 V.A. Narain, op.cit. p.9.
The scientific society imparted the literature and sciences of the east and west which was used in schools of Bihar. It also bought scientific books direct from London to form part of the society’s library. On receiving a printed list of books from London, the society, out of 231 books treating on various sciences, purchased 130 of them at a great cost direct from London. Besides these the society also purchased for its library 78 volumes of scientific works from Egypt and these were translated into the Arabic from French. In furtherance of this object a Madarsa was established in Muzaffarpur, in which the literature of the East was imparted through the medium of Arabic, Persian, Sanskrit and Nagri, and the European sciences nearly upto Calcutta University entrance standard were being taught through the medium of vernacular. The society established eight or nine middle class schools in Muzaffarpur and the branch society at Gaya, established one at Gaya. The Government gave aid to these schools. The society’s Sadar School at Muzaffarpur was in a flourishing condition. There were about 100 students were sent up for the examination. Out of these 148 passed, some joined the Government schools and the Patna College for the pursuance of their studies in England. Some of them successfully passed the Native Civil Service Examination, while others entered the Bar as pleaders.67

By 1877, the society got 19 works of Mathematics to be translated. A printing press was however established to start printing of the translated books. Commenting upon the achievements of the scientific society the Secretary (Imdad Ali) thus observed: “The benefits which have accrued to the people of Bihar by means of this society are evident as the noon day sun....”68

In 1869, another society, ‘Anjuman-I-Tahzib’, was founded at Muzaffarpur. The object was to organize seminars on subjects of Philological interest to promote education generally.69

After 1857, Wahabi movement was fully controlled by the British Government. The British Government seized the properties of the heroes of the Wahabi Movement. Most of the heroes of the movement had been hanged to death or

67 Ibid.
68 Proceedings of the General Meeting of the Scientific Society on December 1877.
69 Qayamuddin Ahmed, op. cit p. 45.
sent to ‘Kala Pani’. In 1868, when the effects of the mutiny were over and some Muslim leaders finding no alternative decided to remain loyal and submissive to the crown appealed to the Government to release funds created out of the seized property of the heroes of the Wahabi Movement, so that they could utilize the same for purposes of establishment of certain educational institutions where their children could receive instruction in English, Arabic etc. which would make them useful for the services of their British Masters.70

In March 1884, Shamsul Ulema Muhammad Hassan founded the ‘Muhammadan Anglo Arabic School’, which imparted ‘secular education’ along with religious education, of the two sects of the Muslims, the Sunnis and the Shilas. The funds were initially raised by individual donations and the Committee mot out of its own resources the monthly establishment bill of Rs. 10,000 to publish Gazetteer of the Committees in English and Urdu and to print the school registers forms etc.

Although sponsored mainly by the local Muslims, the school was always open to students of all religious denominations and from the very beginning it provided for the teaching of Hindi and Sanskrit too. As early as 1886 when the school had only 300 students about 50 were Hindu students.71

Subsequently, Governments help was sought for a regular grant in aid the acquisition of a plot of land belonging to two Muslim ladies in ‘Valendez – ka –Pusta’ (Dutch embankment, representing the site of the Dutch Factory in Patna) in ‘Mahalla’ Guruhatta, Patna City. Claim was also laid on a share of large movable and immovable properties of the Wahabi leaders, after the irtrials and imprisonments in 1863 out of which among other thins, a sum of Rs. 30,000 was spent on certain works of expansion and renovation of the Patna College buildings. The Mohammandan Education Committee received an endowment of Rs. 15,000. The school was to receive the amount of annual interest on it and after it was well established the principal amount too. A monthly grant of Rs. 100 was given to the school. Another Rs. 5,000 was given for the acquisition of a site for the building. The school, originally situated near the ‘Idgah’, built by the mid 17th Century Governor of Bihar

70 Ibid.
71 Qayamuddin Ahmad, op. cit., p. 47
Saif Khan, but it shifted to its present site in Guzri sometime around 1904. The land for the present site was donated by Khurshid Nawab of Guzri family.\footnote{Ibid.}

In 1940, the science block was added. In 1964 the Muhammadan Education Committee established the Oriental College in the same precinct,\footnote{Ibid.} this was affiliated to the Magadh University. Thus this agency could help primary, secondary as well as post secondary education.

### 6.25 Bibi Soghra Waqf Estate

Musamat Bibi Saghra, wife of Maulvi Aziz Saheb of Biharsarif, by a Trust deed, dated the 23\textsuperscript{rd} September, 1896 dedicated her entire properties (approximately worth 12 lakhs) to charities.

In the Wakfnama executed by her, she writes,

\begin{quote}
\ldots it is my heart felt desire that the proceeds of my properties should be devoted to pious and religious acts should be continued for ever and that an Islamic Madarsa should be established for imparting instruction and disseminating knowledge of the religion of Mohammad (may the blessing and peace of God to with him), which is considered the best memorial of myself and my family and the best means of acquiring spiritual benefit.\footnote{As said by S. Naimul Haque, Mutawalli of the Madarsa since 1962.}
\end{quote}

### 6.26 Zam Waqf Estate (Patna District)

This was constituted in September, 1892 by Musomal Bibi Zian Sheikh Akbar Ali, deceased wife of Maulvi Fazal Karim and consists of property worth more than a lakh of rupees, the objects of the Trust being maintenance of a mosque at Faridpur, Nimmo, distribution of iftari, during the month of Ramzan and certain educational and religious purpose.\footnote{Ibid.}
6.27 Farukhshyari and Alamshani, Sasaram

There is one 'Khankah' at Sasaram which was established by one Shah Kabir Darvesh but there is no Waqf deed or grant (sanad) to ascertain who was the Waqif and what were the properties dedicated. But it appears from the perusal of the record that the Waqf were known as Farukhsiyyari and Alamshahi. The properties of the 'Khankah' consist principally of two imperial grants, one of the year 1717 from Emperor Frukhsiyar and the other in 1762 from the Emperor Shah Alam. Hence, some of the properties of the Kankah are called Farukhsiyyari and the other Alamshahi. The objects of the Waqfs include the maintenance of a Madarsa and aid to the local Muslim Girls School besides other charities for the poor and the needy.\(^76\)

6.28 Bibi Bataso Waqf

This Waqf was established by late Bibi Bataso, wife late Sheikh Hussain Baksh of Aurangabad Saraiya, Shahabad on the 5\(^{th}\) Sept. 1903. The objects of this Waqf include providing for Primary Education for the poor children. The properties of the Waqf are Mouza Hurka, Tousi No. 6860 and one kaccha pucca building.\(^77\)

6.29 Badshah Nawab Rizvi Training College (Patna)

It was established in 1909 with the help of an endowment made by Saiyed Badshah Nawab rezvi of Patna City which yields an approximate income of Rs. 7,267 a year. It is housed in a building near Gutzarbagh, which formerly belonged to the Bettiah Estate, but was later acquired by Government. When the college was first established, attempts were made to train women with low qualifications, but this proved useless and so, later arrangement were made to teach the women up to the middle standard before their training began.\(^78\) This college is in charge of a Lady Principal in the Indian Educational Service and there is residential accommodation for all the staff and the students.\(^79\)

\(^{76}\) Ibid.  
\(^{77}\) Ibid.  
\(^{79}\) Ibid.
6.30 Imambendi Estate

In the later part of the nineteenth century, when Nawabi and Jagirdari was on its decay, many Nawabs converted parts of their estate into social and educational trusts. There was one Imambendi Begum at Patna City (Gulzar bagh) who also did so. She created a fund known as Imambendi estate funds, and reserved it for education of the students of Shia Muslims in particular and other Muslims in general. The sponsors and Managers of this Trust started one Arabic Madrasa known as Madarsa – E- Sajjadis at Gulzarbagh, Patna City. It was started in later part of the nineteenth century and existed till 1942. The trust also gives liberal financial help to the students of this Community who read in different schools and colleges under the scholarship scheme of Wazif – e- Sadatwal Muslimeen.80

6.31 Bibl Muhammadijan Scholarship Scheme

Bibi Muhammadijan was a famous ‘Tawaiif’ (prostitute) of the early twentieth century (in Patna District). After some time, having realized that she was doing things against religion and morality, she decided to take the path of piety and purity. She married a Zamindar who was a frequent visitor at her place, and thus began to lead a life of a housewife. She got wealth and big landed property from her husband, after whose death, she kept a part of it, for her relatives and the rest she dedicated to the cause of Muslim religion and Muslim education. She built a very big beautiful mosque at ‘Padri-ki-Havelli’ as ‘Bibi Muhammadijan – ki- Masjid’. She started an Arabic Madarsa known as Madarsa Muhammdijan in the building of the same mosque. In this Madarsa, teachings were given in ‘mazhab and Ikhlaq’ (religion and morality). Qalim – ud din Ahmed, Ex –D. P. I. Bihar and famous English and Urdu scholar and critique received his education in this Madarsa during his childhood days. The Madarsa still exists but it is not in a prosperous condition due to the negligence of its ‘Mutewalli’ Bibi Muhammadijan out of her wealth created a scholarship fund also. She made it over to the Government, with the will that out of it, scholarship could be granted to Muslim students reading in colleges existing at that time.

80 As said by Muhammad Ali, op. cit., p.56.
6.32 Rashid-un-Nisa: First Woman Writer of Urdu Novel

After 1857 i.e. during the last quarter of the nineteenth century, either those novels written in eastern part of India are ignored or if someone mentioned them, one does so by the way of formality or it seems to be hearsay.

Around the years when “Mirat-ul-Oroos” (1869) was written by Deputy Nazir Ahmad, almost 10-12 novels were written in Bihar at the same time. Among them the novels “Surat-ul-Khayal urf Welayati ki Aapbiti” (1876) and “Bidhawa” (1889) by founder of modern Ghazal, Hazrat Shaad Azimabadi, ‘Mukhbir-ul-Waqiaat’ (1881) and “Mukhbir-ul-Hasanat” (1882) by Maulvi Abdul Jabbar Khan, “Naqsh-e-Taoos” (1888) by Munshi Hassan Ali and Munshi Mohammad Azam, “Fasana-e-Khurshidi” (1886) by Maulvi Afzaluddin Ahmad, “Jauhar-e-Maqalat vol. I” (1887) by Safeer Bilgirami, “Nai Naweli” (1898) by Syed Sajjad Ali, as well as “Raaz-e-Sarbasta” by Munshi Mohammad Azam, “Sirr-e-Makhfi” (it can be termed as the first detective novel of Urdu) by Syed Khailur-Rahman, “Mahal Khana” by Syed Ali Sajjad Azimabadi, “Tarz-e-Moashrat” by Maulvi Gheyasuddin Balkhi, “Fsana-e-Sharifi” by Ali Aslam Azimabadi and “Rafiq-wa-Anis” by Syed Hanif Faiz Azimabadi are considered as literary creations of 19th century. In later period i.e. after 1901 the novel writings were continued. Among them are “Musammat Gendharya ki Sawaneh Umri” (1906) by Abudl Ghani Asthanwi, Samra-e-Nafarmani” (1901) by Mohammad Zamiruddin Arsh Gayawi and Rahatzamani ki Mazedar Kahuni by Syed Ahmad Barhwe Summa Dehlvi and so on.

After the brief sketch of the background, I come to the main topic, which is the novel Islah-un-Nisa by Rashid-un-Nisa who is considered until now as first woman writer of Urdu novel. The information provided by the writer in the introduction, reveals that this novel had come into existence in written form before 13 years of its publication. When her son returned from London, he thought about its minute and then it was published in book form in 1894. If we minus 13 years from 1894, it becomes 1881. It means the year of completion of the novel is 1894:

One advantage of Mohammad Sulaiman’s being well-educated was that Mohammad Sulaiman published the book which was lying in the dustbin
for a long time. My God bless him with progress and prosperity in every nook and corner.

Initially, Urdu novels in Bihar were influenced with Bangla novels. On the level of content, technique and treatment, Bangla novels had a great impact on Urdu novel. This is seen in Surat-ul-Khayal by Shaad Azimabadi, Naqsh-e-Taos by Munshi Hassan Ali and many other novels. Such impact was in conformity with the situation of that period because Bihar and Bengal as one state were linked with each other. As being a port city, there is a vast opportunity for employment in Calcutta. Everyone looked it eagerly and wished to go there to earn livelihood or to acquire higher education. This was also at the time when there was no rail-link and the people had to travel through the sea-routes. When the rail service came into operation, Bihar and Bengal as if became one. Then, how was it possible that qualified and literate persons who went to Calcutta to earn livelihood or spent there most of the times for other purposes would remain untouched with cultural and literary activities of Bengal.

With the impact of Bengali literature and under the influence of Mirat-ul-Uroos and Taubat-un-Nosuh by Deputy Nazir Ahmad, the writers of Bihar got a great deal of inspiration. That is why the novel Islah-un-Nisa by Rashid-un-Nisa was not devoid of such impact. The dialogues between Ladli and Ashraf-un-Nisa can be cited as an example:

Ladli: Yes, Maulvi Nazir Ahmad has also written a number of books. One of them is "Mirat-ul-Uroos". In this book, he has given descriptions of Akbari and Asghari. Then, did all become Asghari and no Akbari remain in the world?

Ashraf-un-Nisa: If not all became Asghari, 75% of them certainly became Ashgari, and if 25% remained as Akbari, then was it not a good result?

In spite of this fact, the following words by the writer of Islaha-un-Nisa, Rashid-un-Nisa are remarkable. These words, however, are very simple but have many dimensions:

May God bestow a huge reward upon Maulvi Nazir Ahmad in divine world? His book benefited a lot to women. He had written whatever he knew. Now, we will write whatever we know. When girls study this book, I hope, all must become Asghari. If One in hundred may remain as Akbari it will be her misfortune. The good
thing in my writing will be that it will affect women a lot. They will realise that as much as the custom and the usage of women are described, are done as first-hand experience.

Here, the writer of *Islah-un-Nisa* wants to say that talking on women reform suit only to women and can be most effective and useful. For this, their experience and observation are deeper and more factual. Indeed, most of the things relating to the women reform belong to the inner apartments where men almost not have access to reach. If they have so, it is very difficult for them to put it in print. In addition, the writer also wants to say that it has nothing do with the similarity of topics. Everyone possesses his own experience and observation and describes them accordingly. This is the reason that two creations on one theme are different from each other. Then, the territory and its social condition also play significant roles in the creation to come into being.

To determine the value and the importance of this novel, we will have to look upon the ambience in which it was written. The dates reveal that it was completed in 1881 and published for the first time in 1894. By that time, the writer, Rashid-un-Nisa had acquainted with the two critically acclaimed novels, *Mirat-ul-Uroos* by Deputy Nazir Ahmad and *Surat-ul-Khayal* by Shaad Azimabadi. Being a female, she was naturally closer to *Mirat-ul-Uroos*. She should have the inclination towards it because she could more adequately translate her experiences into the reality on this very topic. Her observation about women condition could closer to truth and reality. The writer of “the Development of Urdu Prose in Bihar”, Dr. S. Muzaffar Iqbal rightly said:

No doubt, Rashid-un-Nisa's descriptions seem to be more authentic and realistic. If truth be told, the pictures of Muslim society portrayed in *Islah-un-Nisa* are absolutely true and living.

The end and the beginning of the novel are not different in style from those written around 1881. However, it is quite helplessness of the writer that she had only acquired home-education. In addition, she was surrounded with orthodox Muslim way of life. The novel as a genre was also in initial stage. On the level of technique, the novel writing was to fumble or grow in the dark. In this scenario, it was of no use to expect a big earnest step to be taken by Rashid-un-Nisa. If one accept this view then, it will be comparatively easy to discuss and understand *Islah-un-Nisa*. 

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Rashid-un-Nisa had no intention to write a book filled with moral and ethical advices but to instil enlightenment in women. She wanted to purge the women society in every level. In the novel, it often articulated through characters, sometime through the text and for a time between the lines. In *Islah-un-Nisa*, though the characters of Bismillah, the mother of Bismillah, Rahmat-un-Nisa and Ashraf-un-Nisa are excellent. However, Waziran is a remarkable character because it is quite different from others. The novel almost revolves around Waziran who also keeps the story in motion from the very beginning to end. It appears that she performs the role of villain in the novel. She is embodiment of deceit and imposture. She keeps on carving ever-new methods to pull the wool over women’s eyes particularly credulous women’s. For this, she has very penetrating and plotting mind. Thus, Waziran is an amazing example of characterisation. Owing to Bismillah and her mother, she has great influence over the family. She adopts *Pir* on every occasion. If someone in Bismillah’s family suffers a little uneasiness, she is sent for immediately. She starts adopting *Pir* and disclosing amazing revelations. If a girl in the family suffers illness or discomfort, she is said to be possessed by Jafer *Jinn* and many more. If a boy does the same, he is declared to be possessed Jafer’s daughter and a number of fairies. During the adoption of *Pir*, she herself asks questions and replies them in the same breadth. Credulous and superstitious women like Bismillah believe her to be true. As a result, Waziran keeps on dancing on their heads and amassing money.

Waziran’s business continues in full swing till the second generation of Mohammad Azam’s family. However, in third generation, an educated woman, Sardar Dulhan enters the family as a bride. She makes out Waziran’s game within no time and understands that Waziran targets credulous women and keeps on deceiving them. Even after knowing this fact that Waziran has been deluding the family members for a long time, Sardar Dulhan does not mistreat her (Waziran) but elucidates her softly now and again. In due course, Waziran confesses her deceitfulness and says she has been doing so for maintaining family affairs. Even with confessing her misdeed, Waziran continues the same, “A thief can refrain from theft but not from tricks”. Nevertheless, Sardar Dulhan does not become hopeless but continues her efforts to take Waziran out of quandary of evils. At last, the time comes when Waziran lies down before Sardar Dulhan. Such behaviour of Sardar Dulhan with Waziran shows that the writer of 118 years old novel, Rashid-un-Nisa accepts
mankind with his character and does not distinguish his good and evil separately but considers these characteristics as an integral part of human instinct. Such perception about the characters makes her distinct with counterparts.

In the novel, the description about the children, Nazir Azam and Ladli (the son and the daughter of Bismillah, Intiyazuddin’s first wife) and Ashraf-un-Nisa (the daughter of Rahmat-un-Nisa, Intiyazuddin’s second wife) clearly shows that the writer is absorbed in thought about children’s psych and wants them to be nurtured in right direction. Depicting the character of Ashraf-un-Nisa, she has attempted to prove that children’s first school is mother’s lap. But mother must be educated to understand its importance and act upon it properly. It also gives the lesson that parent should raise the child on their own level rather than one’s parent’s.

Akbari and Asghari of Deputy Nazir Ahmad’s novel *Mirat-ul-Uroos* can be traced in Rashid-un-Nisa’s novel *Islah-un-Nisa* as Bismillah and Rahmat-un-Nisa. In *Mirat-ul-Uroos*, Akbari and Asghari are wives of two brothers or two different husbands but Bismillah and Rahmat-un-Nisa in *Islah-un-Nisa* are two wives of the same husband. In this context, the treatment of *Islah-un-Nisa* becomes more difficult, delicate and complex than of *Mirat-ul-Uroos* where one woman is associated with one man. In contrast, two women are attached to one man in *Islah-un-Nisa*.

The language used in *Islah-un-Nisa* is neither Persianised nor Arabicized nor elegant like Sarshar’s and Sharar’s but it is very easy and simple. In my opinion, it is this simplicity of language, which was constantly advocated by Baba-e-Urdu Maulvi Abdul Haq. In his book “The Development of Urdu Prose in Bihar”, Dr. S. Muzaffar Iqbal put forth his views on *Islah-un-Nisa* that its style is very fascinating and the language is particularly of novel.

In fact, the decorated language causes to reduce the effectiveness of realism. One sometimes sticks to remove the complications of meanings created by Persianised and Arabicized narration. As a result, the impression and essence of the meaning in between the lines go beyond one’s reach. A novel is required simple and easy language because it consists of a variety of characters. It is not necessary that all the characters belong to the same class. They may be from different classes and every
class has its own language and diction. Thus, a writer is bound to use a language, which represents the language of all characters and expresses their feelings and movements.

*Islah-un-Nisa* becomes interesting because the influence of all rituals and schisms from birth to death are described in the novel. For example, a number of marriage rituals have acquired historical importance. Today, if someone wants to know the marriage rituals in the last phase of nineteenth century in Patna and its adjoining areas, *Islah-un-Nisa* gives the information as a history book.

In this novel, not only the interesting rites and customs performed on the occasion of marriage are described but also a number of songs sung by the women in the family and the professional women singers at different stages of marriage are mentioned. If one studies these songs, one will observe a great revelation that they are not only a medium to express gala and gaiety but also they are some beautiful suggestions and instructions to the new spouses. Thus, *Islah-un-Nisa* becomes an encyclopaedia of marriage rituals and songs, of that era.

However, Rashid-un-Nisa was attracted by *Mirat-ul-Uroos* on the level of theme but on the level of technique, she was influenced by a novel of a commanding stature, *Surat-ul-Khayal* that was written in three volumes in Patna. This novel had already been published in 1876 i.e. six years before Rashid-un-Nisa wrote her novel. The critiques have rightly termed it as the forerunner of modern novel.

During the study of *Islah-un-Nisa*, I feel that the writer has spontaneously used a number of particular proverbs used in the area, for instance:

‘Main to sun kar kaath ho gayee.’ (I was taken aback)
‘Mere Maan Baap ne tumhara kiya kusur kiya tha jo tum ne oon ko ookat diya.’
‘Gharaz ke oochhad ho gayeen chilla chilla kar wahiyaat khurafat bakne lageen.’
‘Jaisa soot waise phaintee, jaisi maan waisi beti’ etc.

On the page 100 and 101 of *Islah-un-Nisa*, a word “pinjeri” is used. With the explanation of the word, it seems to be an edible thing, which sent in large quantity by
the parents to her daughter’s home on the occasion of childbirth and distributed among the family members.

In the novel, different aspects of traditionalism and enlightenment are presented with the help of a character. Imtiyazuddin and his wife Bismillah. Imtiyazuddin becomes aware of vicissitudes due to his English education. He tries to understand things putting them in their reality but his efforts are proved as futile for his wife. For, she wants to tackle all her problems with the help of evil spell and offering gifts and oblations. On every matter, Pir or Piran is called and she seeks solution of her problems in it only. On childbirth she spends thousands of rupees on getting horoscope and prediction but the child cannot be vaccinated for small pox.

Therefore, once small pox hits Imteyaz’s alley and he wanted to vaccinate his child, his wife Bismillah made clamor. He tried to convince her and spelled out benefits of vaccination but all goes in vain. She remained adamant saying:

‘All this will not be done. If the doctor is administered medicine, my mother will be greatly chagrined.’

Thus, the child could not be vaccinated. Breads were backed, grey and red strings were put on it and offerings were made to Hazrat Farid Ganj. Then, Bismillah became hassle-free after putting the strings around child’s neck. Within few days, when the child had fever, coins of Hazrat Jalal Bukhari, Maroof Karkhi and Pir Khatar were tied on child’s arm but the temperature did not low down. The spots of small pox appeared on child’s body and finally he died.

The writer of *Islah-un-Nisa* was open-minded, enlightened and tolerant. The open-mindedness was inherited and came through knowledge. She was the daughter of Shums-ul-Ulama Khan Bahadur Sayed Wahiduddin, Sadr-e-Ala, sister of Shums-ul-Ulama Nawab Sayed Imdad Imam Asar, wife of a reputed lawyer Maulvi Yahya, aunt of Sir Ali Iman and Hassan Imam, mother of Barrister Mohammad Sulaiman and Lady Sir Abdul Rahim and Nisar Kubra who was the first woman poetess of Bihar to publish her collection of poems.