CHAPTER-III

STRUGGLE, EARLY EFFORTS AND MOTIVATIONS THROUGH EXHIBITIONS

Despite of the motivation of Syed Mumtaz Ali as first Secretary of female education section, he did not gain much success. In 1902 Sahibzada Aftab Ahmad Khan replaced him from the secretaryship of female education section and appointed Shaikh Muhammad Abdullah as its new Secretary. He realized the need that education was the only means through which the women of Muslim society could improve their condition. He wanted to create a favourable atmosphere to overcome the cultural, psychological and financial obstacles and set up the mind of Indian Muslim women towards education. He strongly opined that if the boys could be educated then why not girls? With this vision, he went ahead and seriously took up the issue of female education. Thus, he started his socio-cultural reforms through the medium of print and started a monthly journal Khātoon (Lady) in 1904 at Aligarh with the co-operation of his wife Waheed Jahan Begum. It served its purpose in its broader sense and with the passage of time great progress was made in the field of women’s Urdu journals.

The first issue of Khātoon appeared in July 1904 and Shaikh Muhammad Abdullah gave a list of objects in the inside cover of this journal and laid stress on the necessity of female education. The articles were written in simple Urdu and inspired women for sending their letters and articles for publication.

Shaikh Muhammad Abdullah had to face great opposition for founding the proposed girls’ school at Aligarh. We find that he was the moving spirit of women’s education in North India. In 1904, the then Education Secretary of U.P (United

1 A Kashmiri Brahmin from a native place Poonch.
2 Muhammad Abdullah, Shaikh, Mushahidat wa Tāasurat, Female Education Association, Aligarh, 1969, p-211.
Also cited, Muhammad Abdullah, Shaikh, Sawanīh-Umrī Begum Abdullah, Kohi-noor Press, New Delhi, 1954, p-17.
4 For details of journal’s aims see, Khātoon, vol-1, no-8, (August, 1904).
Provinces) Government, Sir Harcourt Butler appointed a committee for the promotion of women's education. In this Committee, G.N. Chakravarti, LLB, an inspector of schools was appointed as the Chairman and Shaikh Muhammad Abdullah was acted as one of the members of this committee besides other members. Shaikh Muhammad Abdullah visited a number of schools on behalf of this such as Bethune College, the Brahmo Samaj Girls' School and Sister Nivedita's School in Calcutta, the Crosthwaite Girls' School in Allahabad, the Kanya Mahavidyalaya and Arya Samaj School in Jalandhar, the Girls' School in Dehradun and Meerut. After visited these schools, he realized that the Muslims were very backward in education. He reported particularly the efforts of Lala Dev Raj for Kanya Mahavidyalaya in one of his editorial note in *Khātoon*.

The members of Arya Samaj, Lala Dev Raj and Lala Badri Prasad started this school about ten years back with hundred students and the daughters of respectable families admitted to this school. The girl students were so enthusiastic towards the progress of education that after their schooling, they helped in the management of its functioning without any financial support. One girl student when get married was offered rupees 1000 given by her husband for ornaments. However, the girl with the permission of her husband donated that money to this school and Shaikh Muhammad Abdullah praised the founder of the school and for the good manners of the girls.

This Committee recommended the progress of girls' school by establishing separate girls' school for different communities with separate curriculums, appointed qualified teaching staffs, maintained the arrangement of purdah and appointed one Indian Education Service inspectress and European and Indian Lady Honorary inspectresses. It also suggested to give scholarship to the poor girls and encouraged the students by giving prizes. Thus, as an active member of this committee all these suggestions also motivated Shaikh Muhammad Abdullah to promote women's education. In 1904 at the meeting of *Mohammadan Educational Conference* held at

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5 Uttar Pradesh Education Department Report (UPED), 332A/11/1905, Uttar Pradesh State Archives Lucknow, (UPAL).
6 Other members such as Pandit Madan Mohan Malaviya, one of the founders of Banaras Hindu University, Syed Karamat Husain, Barrister of law, Allahabad, also the founder of two Girls' Schools, Hamid Ali Khan, Barrister of law and Dr. Satish Chandra Banerjee, MA, LLD in Lucknow who ran a girls' school in Lucknow, Ganga Prasad Varma, Allahabad, Cited in UPED 332A/11/ 1905, UPAL.
8 Ibid, p-184.
9 UPED, 332A/11/1905, UPAL.
Lucknow, he proposed his plan to establish a normal school at Aligarh. Many members were against this proposal but Syed Sajjad Hyder\(^{10}\), Khan Bahadur Syed Abu Muhammad, Maulvi Ehteshamuddin and Maulvi Enamul Haq were favoured this plan and encouraged him\(^{11}\).

However, his attempt to publish the journal *Khātoon* created turmoil among the conservatives and they had to face strong opposition of its publication. Some conservatives alleged that *Khātoon* was a ‘*naturi*’ (atheistic) magazine and it intend to abolish *purdah* for women. According to some others any journal produced from Aligarh was profane and blamed Sir Syed Ahmad Khan for annihilating Islam by educating men\(^{12}\). The supporters of *Tahzib-un-Niswan* also opposed the journal of Shaikh Muhammad Abdullah because they thought that the publication of other women’s journal would diminish the importance of *Khātoon*\(^3\). At this time, Nawab Mohsin-ul-Mulk was the Secretary of the Board of trustees of M.A.O College advised Shaikh Muhammad Abdullah to stop its publication but later on he contributed articles to this journal\(^{14,15}\). However, it continued till 1914 and after that many other women’s magazines also appeared to support the cause of female education. Thus, it can be said that *Khātoon* influenced a large section of men and women towards education at that time.

In one of the editorial note, Shaikh Muhammad Abdullah writes,

\begin{align*}
\text{"}\text{If we \textit{Khātoon} is not propagated and advocated by the trustworthy men of the society, \textit{Khātoon} will not be able to help women.\text{"} } \\
\text{ Shaikh Muhammad Abdullah, } \\
\text{*Khātoon*, vol-5, no-2, (February, 1908), p-49.}
\end{align*}

\(^{10}\) Graduate from M.A.O College.  
\(^{11}\) *Sawanih-Umri Begum Abdullah*, p-21.  
\(^{12}\) *Khātoon*, vol-2, no-2, (February, 1905), p-81.  
\(^{14}\) *Sawanih-Umri Begum Abdullah*, pp-22-23.  
\(^{15}\) *Khātoon*, vol-5, no-2, (February, 1908), p-49.
We are pleased to see that through the publication of magazine *Khâatoon* the women of India seem to be persuaded of the necessity of female education. Also by reading this magazine they seem to develop the art of essay-writing. They have become more liberal and enlightened. They can very well-distinguish between the moral and immoral practices and irrelevance of stale customs. They are bent on reforming all that requires change.\(^{16}\)

As Shaikh Muhammad Abdullah was aware of the development of women in European countries, he appreciated their advancement and tried to broaden the mind of Indian women by citing such types of articles in his journal which related to the progressive condition of women in countries like Japan, Russia, China, Arab, Turkey, Egypt, Iran, Central Asian Khanates of Khiva and Bukhara etc.\(^{17}\) Many enlightened writers also co-operated with Shaikh Muhammad Abdullah in this mission by sending their articles to his magazine and supported the view that illiteracy of women was one of the major reasons which degraded their social status in society.

Khwaja Altaf Husain Hali wrote a poem *Chup ki Dad* (Homage to silence) at the request of Shaikh Muhammad Abdullah in the journal of *Khâatoon* in 1905. The poem was in praise of female education and emphasised that education of women should eradicate the superstitious beliefs in society and bring enlightened atmosphere of general awareness among the Muslim community in India.\(^{18}\)

In the same issue of *Khâatoon*, Bint Nazr-ul-Baqar, the famous writer of Punjab and the daughter of Syed Muhammad Nazrul Baqar suggested in her article *Hamari Kharah Halat* (Our deplorable condition) that by adopting western knowledge women would be able to adjust themselves in the present surroundings. She cited the reference of the ladies of England who raised their social status through education.\(^{19}\)


\(^{17}\) *Khâatoon*, vol-5, no-1, (January, 1908), p-43.

\(^{18}\) Ibid, vol-2, no-12, (December, 1905), pp-551-560.


A contemporary of Sir Syed Ahmad Khan, Nawab Mohsin-ul-Mulk wrote an article on *Haq aur Farai*z (Rights and duties) which was against the policy of gender segregation so far as education is concerned and advised the Muslim community that they should not deprive women of their right to education as it was the main cause of their backwardness in Muslim society.

Nawab Mohsin-ul-Mulk writes in *Khâtoon*:

"..."بیکونہی انسان نہیں کردار کا حاصل ہے جسے نہیں کھلیا کھلما ہوئے؟ ان کی قسم کی کوئی اپنی اپنی نوآئی کے لئے مولانا مہریز کا کسی کسی کے نظرے میں کوئی خود مختاری..."

In the February issue of *Khâtoon*, 1905 M.Fatima Begum wrote a brief article *Taalim ki Zarurat* (Necessity of Education) in which she emphasized the importance of female education in daily life. She was of the opinion that the women should not only learn English but they should also receive religious education.

One of the famous scholars Syed Ahmad Dehlavi contributed an article on *Taalim mein Mardon aur Aurton ka Haq Barabar hai* (Men and women have equal rights in education) in which he remarks that in Islam both segment of society have equal rights for education.

Thus, with the passage of time a series of articles published in *Khâtoon* which reflected the difference between the traditional and modernist approach towards the education of women and its impact on society. The contributor of this magazine saw the future of Muslim society and guided women in domestic and public affairs.

As Secretary, Shaikh Muhammad Abdullah and his wife Waheed Jahan Begum (‘Ala Bi) wholeheartedly devoted themselves for the cause of female education. In 1902 Waheed Jahan Begum convened a meeting at her residence which was attended by the *purdah*-observed ladies of Delhi. The two eminent ladies who actively worked for it were Mrs.Razaullah (daughter-in-law of Maulvi Zakaullah, a member of Aligarh Movement) and Saeed Ahmad Begum (relative of Sir Syed Ahmad

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21 Ibid, pp-100-105.
khan). In this meeting the resolution regarding female education was proposed and was greatly appreciated by the ladies.

Later on, Waheed Jahan Begum along with her sisters organised the Anjuman-i-Taalim-i-Niswan. Sikandar Jahan Begum was appointed as its President and Sultana Begum and Waheed Jahan Begum were the Secretary. A meeting was held at the house of Sultana Begum in which Miss Shohrabji by her ability and talent had made an impact on the Begmat (Noble women) of Delhi, about thirty or forty ladies attended the meeting and a resolution was passed to set up a girls’ school.

The first meeting of this resolution was held at Delhi in October, 1902 in the house of Mirza Rafiuddin Beg where it was decided to form an Anjuman for the consideration of manifesto about the importance of girls’ education. Another meeting was held on 19th November, 1902 in the same house where it was discussed that the parents must be aware about the education of their children and opened the Madrasah for them. The lady teacher (Ustani) went to teach the girls at home and those who could not come in this Madrasah for some reason should contribute the fund for it. Later in 1905, the resolution was finally proposed by Waheed Jahan Begum in the meeting.

In 1903 Bombay session of Mohammadan Educational Conference (MEC) was held and women got the opportunity for the first time to listen the speeches from behind the curtain. The most active participants were the honourable sisters of Badruddin Tayyebji’s family, Sughra Faizi and Atiya Faizi and also other respectable ladies of their family. In this meeting, it was decided to establish a normal school for Muslim girls’ but the venue was not fixed. Shaikh Muhammad Abdullah discussed this issue with Syed Mumtaz Ali and Mahboob Alam to establish a normal school for girls’ either in Lahore or in Aligarh. There was already a boys’ school and people

Sawanih-Umri Begum Abdullah, p-18.

24 Sister of Waheed Jahan Begum.


26 Ibid, p-25.


Also cited, Mohammadan Anglo-Oriental Educational Conference, 1903, Resolution No.5, p-5.
were opposed against girls' school at Aligarh. Shaikh Muhammad Abdullah got disappointing letters from the members. Thus, he himself courageously undertook this project to establish girls’ school at Aligarh.

Shaikh Muhammad Abdullah argued that education for girls was necessary as that of boys and Sharif Muslim families should give their consent for it. Though, it was not an easy task to educate girls as the Muslim society was plunged in the age old conservative thought and the traditional people did not accept this challenge easily. However, the one way to teach the girls was to make an arrangement at home for their better supervision and the Sharif Muslim families were serious about this arrangement. In this way, the girls might be able to receive education. They also made their efforts to start school in their own mohallah to educate others and the lower classes. He appealed to the Sharif Muslim families for their co-operation and also proposed a plan for opening girls’ school at Aligarh.

In the 19th session of Muhammadan Educational Conference (MEC), Aligarh, the following arrangement of school was highlighted:

The plan laid emphasis in detail about the school, boarding house and its management and functioning.

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He further explained:

There was also an arrangement for their entertainment. They played badminton, belley-drum etc to freshen their minds and health. The girls were also trained in the skill of needle work and household management besides receiving the knowledge of the *Quran* with meaning. In the proposed plan there was also a separate room for the girls to meet the visitors i.e. their own family members and relatives. It was supposed that in this way, the girls could receive the better education and should impart it to their own families.

He appealed to the exalted personalities like ‘Aliya Begum Sahiba of Bhopal, Nawab Bahadur Wali of Rampur and Nawab Nizam of Hyderabad should come forward with liberal donations in their respective states in favour of female education. An appeal was made for raising funds and grants for the school. One of the well-wisher of female education, Ehtesham-ud-din Dehlavi wrote a poetic appeal in favour of women’s education.

Shaikh Muhammad Abdullah also approached to Sultan Jahan Begum, the ruler of Princely state of Bhopal who had already founded the *Sultania Madrasah* for girls in her own state. She remarked that if Aligarh was chosen as a centre for boys’ education then why not for girls? She was of the opinion that ‘Education to my mind is the best ornament of women’. She liked the idea of Begum Abdullah’s
supervision for the school. Thus, Sultan Jahan Begum of Bhopal welcomed the proposal of Shaikh Muhammad Abdullah. She chose Aligarh as the centre of girls’ education and promised to give a grant of Rs 100/per month to the proposed Normal School at Aligarh36. The women’s Urdu journals of early twentieth century recorded her various approaches towards women’s education. We find a special issue on Sultan Jahan Begum in women’s Urdu journal Noor jahan which published from Lahore37.

Nawab Sultan Jahan Begum enquired about the type of courses which will be taught in the Normal School at Aligarh and she visualized an appropriate curriculum in vernacular for girl’s education38. She also wanted to know about the purdah arrangement and said that the women should observe the Islamic purdah which was practised in Turkey, Arab, Egypt and other western countries39.

When Nawab Mohsin-ul-Mulk came to know about the grant from Begum of Bhopal, he showed great resentment. He did not permit Shaikh Muhammad Abdullah to propose a resolution at Muhammadan Educational Conference in 1904 at Lucknow for the establishment of girls’ school at Aligarh40. However, Shaikh Muhammad Abdullah persuaded few friends to hold a meeting at a small house near Qaisar Bagh’s Baradari at Lucknow in 1904 which was presided over by Justice Shah Din41 and Sir Theodore Morrison42. About two hundred members were presented in this meeting and the resolution was passed for opening the girls’ school at Aligarh43.

Besides the Anjuman-i-Tāālim-i-Niswan, there was another organization known as Anjuman-i-Mufid-e-Niswan which was held on 23rd January, 1908 in Bangalore at the Mohallah Qazi. The President of this anjuman was the mother of Abdul Hakim who was a tahsildar and the Secretary was Mrs. Munshi Abdul

36 Khātoon, vol-2, no-10, (October, 1905), pp-495-497.
Mushahidat wa Tāāsurat, pp-220-222.
Also cited, Noor Jahan, (Lahore), vol-8, no-7, (July, 1930), p-409.
40 Sawanih-Umri Begum Abdullah, pp-27.
41 Barrister from Lahore.
42 Contemporary of Sir Syed Ahmad Khan.
43 Mushahidat wa Tāāsurat, p-222.
Also cited, Muhammadan Educational Conference (MEC), 1904, pp-202-3.
Qadir. The main purpose of this *anjuman* was to incline the women towards education. This organization collected various important books, magazine, and newspapers for the women. The articles were also to be written on important issues such as house holding affairs, various customs, manners, marriages etc which increased the knowledge of women. In short, the ladies should show their creativity in this meeting and their articles were to be exhibited in the yearly conferences. Thus, such type of women’s organizations also tried to create awareness among women.

From 1904 onwards, the Female Educational Section of *Muhammadan Educational Conference* decided to organize ladies exhibitions annually to show the creativity of women by displaying various handicrafts.

At Bombay, the daughter of Mr. Badruddin Tayyebji named Sakina Khatun wrote an article about the exhibition of female section. The main organizers of this exhibition were Mrs. Dowrabji Tata and Miss Manak. It was inaugurated by the Governor of Bombay and the ladies section was installed by Lady Law Mintang. Thus, a warm welcome was given to Governor and his wife. A Committee was also formed for administrative purposes of the exhibition. Different type of articles like handicrafts, oil and water colour paintings, beautiful trees, medicinal plants and precious stones like aqiq etc were exhibited. The articles from fifty Madrasah were displayed in this exhibition. Lady Wedderburn, wife of Sir William Wedderburn in her letter appreciated the well-organised exhibition of Bombay. Some Princesses like Victoria Luis, Henry of Battenberg etc showed their keen interest in sending the samples of their articles to displayed at Bombay exhibition.

On December, 1904, the ladies exhibition was arranged at Lucknow Conference which exhibited handicrafts and artefacts of women and it was organized by Mr. Arabi, an Old Boy of M.A.O College. In this exhibition, five ladies from royal families sent their embroideries and eleven hundred rupees had been collected from the sale of articles.

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46 For details of the administrative committee see, *Khâtoon*, vol-2, no- 5, (May, 1905), p-203.
Shaikh Muhammad Abdullah in one of his editorials mentioned another plan of exhibition proposed to be held in next December, 1905 at Aligarh. One of his friends, Ghulam Muhammad of Amritsar appreciated his plan and helped him to popularize the proposed exhibition among the general public. He informed that in every subah, city and district, one person or lady should take the responsibility of the exhibition and he/she must collect the materials of artisan and send it for exhibition. In every section a local committee was formed and a Secretary was appointed. However, this exhibition was held for commercial purposes. The poor and veiled women who did not go outside for work got an opportunity to show their articles in this exhibition as well as a source of income. One of the important motives of this exhibition was Tāalim-e-Numaish that means educational exhibition.

Later on, a deputation of M.A.O College journeyed to Bombay and Pune to collect donations for the exhibition. They collected Rs.4000/ from the noble Muslim families notably the Tayyebji family. Mr. Badruddin Tayyebji gave a cheque of Rs.200. In Bombay, the charge to collect materials was taken by two honourable sisters of Faizi family named Miss Zohra Khanum and Miss Atiya Faizi and they helped Shaikh Abdullah and Waheed Jahan Begum.

However, Shaikh Muhammad Abdullah faced many difficulties for the organization of ladies conference and exhibitions. In the year 1905, the exhibition was held at Nizam Museum at Aligarh and Maulvi Ehteshamuddin Saheb, Mr. Abdur Rahman Siddiqui Khan, Mr. Zahoor Ahmad Saheb, Barrister of Allahabad and Late Maulvi Inamul Haq Saheb helped to organize it. But Mohsin-ul-Mulk did not permit Shaikh Muhammad Abdullah to organize the meeting of ladies conference and exhibition in any building of M.A.O College. Later on, a Christian friend gave his building Shahpurji Kothi to arrange the exhibition and the meeting was held under the Presidency of Zohra Faizi.

49 Editor of Newspaper Wakil.
50 Khātoon, vol-2, no-3, (March, 1905), pp-137-139.
51 Ibid, vol-2, no-9, (September, 1905), pp-441-443.
Also cited, 'Islam, vol-2, no-1, (December, 1908), p-54.
Also cited, Sawanih-Umri Begum Abdullah, pp-30-31.
The *Muhammadan Educational Conference* held its meeting at Aligarh and Shaikh Muhammad Abdullah proposed another meeting and an exhibition. It was organized in Strachey hall and the gallery was covered with curtain from all sides. The other spacious hall, Zahoor Husain art gallery was also vacated for conference where the ladies came along with their husbands. Waheed Jahan Begum requested the women to send their embroidery, handicrafts, sewing and others articles for the exhibition which would be sold for the purpose to raise funds. Nawab Sultan Jahan Begum of Bhopal also showed her keen interest in this exhibition and donated two oil paintings and some works of embroidery for display. There were two hundred articles which were sold in the first year exhibition and more than hundred pieces of excellent embroidery started arriving from Lahore, Delhi, Meerut, Agra, Moradabad and other places. Thus, this exhibition was a remarkable success.

After that an attempt was made to organize an exhibition at Bombay by two far-sighted ladies from Faizi family, Zohra and Atiya Faizi. Some ladies from Parsee community like Miss Manak, Miss Christ and Miss Din Bai joined this venture. In Rajcot, Barrister Ghulam Muhammad Mansi advertised proposed exhibition from Urdu notice into Gujarati in the *Kathiawar Times*.

The members of the organization 'Táalim-i-Niswan' also went to far-flung areas like Bombay, Bhopal, Khairpur, Rampur, Delhi, Meerut, Etawah, Janjira and other places to inform about the exhibition and the need to open girls’ school. Later on, the exhibitions were held annually at different places such as Amritsar, Allahabad and Nagpur etc.

However, the annual exhibition held in the Qaisar Bagh at Lucknow on 26th December, 1912 was noteworthy. The Secretary of this exhibition was Mr. Muhammad Arabi and Lady Meston inaugurated the exhibition. She mentioned in her speech the help and co-operation of Nawab Lieutenant Governor Bahadur and the

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53 *Khatoon*, vol-2, no-10, (October, 1905), pp-491-497.
   Also cited, *Noor Jahan*, (Lahore), vol-8, no-7, (July, 1930), p-413.
   Also cited, *'Ismat*, vol-2, no-1, (December, 1908), p-54.
55 Ibid, p-496.
57 Wife of Lieutenant Governor Sir James Meston of U.P.
efforts of Mr. Muhammad Arabi. It was one of the grand exhibition in which five hundred articles were displayed which belonged to different communities and all the ladies admired the role of Lady Meston. There were thirty-three women and different agencies awarded gold and silver medals. This exhibition was held to create a sense of participation of Muslim women for the cause of female education. However, many opponents of Shaikh Muhammad Abdullah did not like such type of exhibition while his supporters praised the talents and creativity of women who produced such beautiful work.

On 28th December, 1905, a meeting of the ladies conference was held at Aligarh to finalise various arrangements of the exhibitions, about forty Muslim Purdah observing women who came from distant places of Lahore and Bombay to support the cause of women's education. Some eminent ladies like Mrs. Razaullah, Mrs. Mushtaq, Miss Nasiruddin Haider, Miss Nazr-ul-Baqar did not attend the meeting due to the rumour that there was no proper arrangement for their stay. However, Abru Begum sent a contribution of Rs.250/. After that a grand function of the section of female education was held at Strachey hall and Khalifa Muhammad Hasan himself presided over the conference and presented the report of the success of Exhibition.

Waheed Jahan Begum in her resolution regarding the problems in this endeavour highlighted the role of Turkish and Egyptian women having no danger to their religion or society like Europeans. Some other ladies such as Mrs. Abbas Tayyebji, Sikandar Jahan Begum, Anwar Jahan Begum, Saeed Jahan Begum and Surayya Khatun delivered speeches in favour of Zanana (Girls) Normal School at Aligarh and the European Ladies were welcomed by Miss Atiya Faizi and Begum Abdullah.

She emphasized that first they could start a primary school for the daughters of their neighbours and friends and hired one eligible lady and advertisements were given but was in vain. However, after a few months, the family of Waheed Jahan

58 Wife of Lieutenant Governor Sir James Meston of U.P.
59 Khātoon, vol-9, no-12 (December, 1912) pp-573-75.
Also cited, Sawanih-Umri Begum Abdullah, pp-32.
Begum came to know about an eligible teacher in Delhi named Akhtari Begum who arrived at Aligarh with her whole family with certain conditions\(^62\).

Sikandar Jahan Begum in her speech suggested the ladies to think about their own future and come forward to co-operate for the opening of Normal School at Aligarh and help in the collection of donations. Mrs. Abbas Tayebji in her speeches said that for the first time when the Muslim women from all over the country meet together to hold meeting and it is good that they have come out of their backwardness\(^63\).

Another lady Surayya Khatun delivered speech about the importance of education and pointed out the conservative customs which prevalent among the ladies due to their ignorance of education. Thus, the women should not waste money for extravagant things and spend it on education\(^64\).

The sister of Begum Abdullah, Saeed Jahan Begum emphasized in her speech the value of education. Some people thought that when men gained education, they imparted it to their women but in reality it was not the case. So, it was necessary for women to be aware of their own education. Like Surayya Khatun, Saeed Jahan Begum also emphasized that the women should spend money on education instead of extravagant articles.

While Mrs. Muhammad Hasan in her enlighten speech appreciated those ladies who came far away from their home to attend the meeting. She laid emphasis on the importance of education as well as principles of morality.

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ناہر لئے پڑھنے اسلام نے علم کو عالم کارم کے اور ودوفو پے روشن واجب ہی۔ انجام کا کے

درسول ہوئے ایک سن اٹھی ٹریب لزی موسی تم نماهج کی جا۔\(^65\)
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The Governor-General of Hindustan also enthusiastically supported this matter. In Bengal, the interested members of College and Madrasah appealed to the Government that in their institution an arrangement was provided to learn the students about moral ethics, manners etc. The Governor-General in reply said that it was not an

\(^{62}\) *Mushahidat wa T"asurat*, p-322.

\(^{63}\) Also cited, Alavi, Azra, p-29.


\(^{65}\) Ibid, pp-19-23.
easy task for the Government alone. If the Muslim community wanted to improve their own condition, they must come forward and co-operate with the Government. The means of resources was also necessary for this. The most important was the support of own family members like parents and other close relatives\textsuperscript{66}.

The prominent personality Mrs. Fazlul Hasan Hasrat Mohani, the wife of Hasrat Mohani remarked that the importance of education should be spread in such a way that conservative people would hesitate to deny its importance. She said that as the conservative people did not welcome the idea of opening the girl’s school, in that case, the women should receive their education at home through \textit{Ustanis} (lady teacher) and proper arrangement should be made for them. Thus, Mrs. Fazlul Hasan Hasrat Mohani requested the interested people to come forward and co-operate to open girls’ school at Aligarh and in her speech expressed gratitude to Mrs. Archbold for her interest in women’s education\textsuperscript{67}. Thus, such types of speeches in journal \textit{Khātoon} intended to create social awareness among women and focus their attention for opening of a girls’ school at Aligarh.

Next the campaign started to raise fund for the foundation of girls’ school by the students of M.A.O College such as Mr. Abdur Rahman Siddiqui, Khan Bahadur Syed Buniyad Husain Saheb, Abdur Rahman Bijnori, Syed Zahoor Ahmad and Syed Mahmud who toured to Kathiawar, Bombay and Hyderabad for donations and the native Muslim states such as Hyderabad, Baroda and Patiala also gave donations. The Nawab of Tonk and Bahawalpur and the Mir of Khairpur, Sind also gave a recurring grants of Rs. 50/ per month each. The noble families of Lucknow, Delhi, Lahore, Jalandhar, Dehradun, Meerut and Aligarh old boys’ gave liberal donations. The prominent among them were Mrs. Neyaz Ahmad Sahiba, daughter of a noble family of Meerut\textsuperscript{68}. Another prominent figure from Aligarh was Zahida Khatun Sherwani, the daughter of Nawab Sir Muzammilullah Khan Sherwani\textsuperscript{69} who was a follower of Sir Syed Ahmad Khan. She also actively participated in the fund raising activities and donated money to build a boarding house for the girls’ school at Aligarh\textsuperscript{70}. During early twentieth century, she secretly helped for the promotion of female education by

\textsuperscript{67} Ibid, pp-29-31.
\textsuperscript{69} Rais of Bikampur (Aligarh).
\textsuperscript{70} \textit{Khātoon}, vol-8, no-2, (February, 1911), p-84.
writing articles, verses and nazm (poem) under the title ‘Zay-Khay-Sheen’(زَيْ خَيْ شِيْن) and sent them to various women’s Urdu magazines.

As the amount of donations was insufficient Shaikh Muhammad Abdullah appealed to the state Government of U.P, Sir James La Touche for financial help and went on a deputation at Lucknow. The Governor-General gave an appointment on 22nd, August, 1906. The members of deputation in writing which included Mohsin-ul-Mulk, the Honorary Secretary of Aligarh College, Nawab Fayaz Ali Khan, President of the Board of Trustee, Aligarh College, the Maharaja of Mahmudabad, Raja Tasadduq Rasul Khan of Jahangirabad, Nawab Muzammilullah Khan of Bhikampur, Aftab Ahmad Khan, Raja Naushad Ali Khan, a cousin of the Raja of Jahangirabad and Taluqdar of Maila Raj Gunj, Muhammad Nasim, an advocate of Lucknow and Khwaja Ghulam-us-Saqlain etc.

Many members of the deputations did not come due to various excuses. The Lieutenant Governor-General asked the reason for their absence. Shaikh Muhammad Abdullah clarified that till then the Government had not paid any attention towards the education of Muslim women. So, the Muslim landlords and wealthy people did not pay much attention. His reply was that if Shaikh Muhammad Abdullah wanted to start a school for the girls, he could start it but the Government would send an inspectress to the school at first and after receiving the report, he would decide to give the grants.

In order to create awareness, the ladies of the noble families started to form Anjuman at various places.

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71 Her writing published in Tahzib-i-Niswan, Khātoon, 'Ismat, Sharif Bibi, and Purdah-Nashin etc.
Also cited, Muhammad Abdullah, Shaikh, Biography of Begum Abdullah, tr. By Abid, Attia, Aligarh University Press, Aligarh, p-32.
Mushahidat wa Taásurat, pp-230-231.