

ATIYA FAYZEE; A SYMBOL OF MUSLIM WOMEN EMPOWERMENT IN COLONIAL INDIA

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***Abstract:** Recent years have highlighted studies held in the sub continent in the women's history and gender relations in academia. The rise of the subaltern studies has preceded a revival and recognition of women's role in history. Men initiated social reform movement and women's education and considered its relationship to social reforms integral for their survival and advancement this also represented 'civilizing mission' towards their womenfolk. Atiya Fayzee (1877- 1967) was one of the women; who was a pioneer in the area of Muslim women's education and reforms. She opposed purdah norms in the 20th century Indian Muslim society. She rejected the role and limits that were imposed to women and followed a brand new 'feminist ideal' which represented shared values betwixt Muslim and western cultures. The life and work of Atiya Fayzee is immensely significant today for the understanding of social reform movement in Colonial India.*

Keywords: Atiya Fayzee, social reform movement, women empowerment, Tyabji clan, feminism, Muslim women education, role of Urdu magazines.

Objective of the Research

The objective of this research is to glean details of Atiya Fayzee's contribution, as part of the biographical overview of Atiya's life. More generally, it accentuate her social and cultural contribution within the context of her extended family, changing gender

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relations and social reforms in the Muslim community, in the background of late nineteenth and early twentieth century Colonial India.

Women Empowerment in Colonial India

Though concept of empowerment is not specific to women, yet it is unique in that and it cuts across all types of class and castes within families and households.¹ The level of South Asian community is largely patriarchal structure that governs the community and household. Women empowerment in South Asia heavily dependent on many different variables that include geographical location for example rural or urban, educational status, social status depending on caste and class, and age.

The origin of status of women can be traced to Manu 200BC. The women were not allowed to do anything independently even at her home, though this women's status cannot be generalized to any particular religion, however there were many other circumstances which were common, I.e., They were restricted at home, with restriction on their mobility and alone in seclusion. The "term 'women's empowerment' has come to be associated with women struggle for social justice and equality".²

The empowerment of the woman begin when she became aware of the socio – psycho-cultural injustice being done to her and how gender inequality and inequity and gender and social cultural, economic and political forces affected her adversely in every sphere of her life. Keeping in mind the term 'women empowerment' that refers to a whole range of activities from individual self-assertion to collective resistance, protest and mobilization, which challenge the basic power structure? Atiya Fayzee along with her contemporaries stood for this cause at all levels.

She believed social reform did not ordinarily mean reorganization of the structuring of a society at large, as it did in the west, she believed these reforms should be for the benefit of underprivileged social and economic classes. She thought she should bring the infusion into the existing social structure of new ways of life and thought; the

¹ Malhotra , A.. S.R.Schuler and C .Boender , “ Measuring Empowerment as a variable in International Development “ Unpublished paper for the World Bank . www.unicef.org/pubsgen/humanright-childernex. Html visited on 18 February, 2020, at 5pm

² Batiwala , Srilatha, “ Women's Empowerment in South Asia - Concept and Practices “, Asian South Pacific Bureau of Adult Education , 1994, 11

society ought be preserved, while its member would be transformed³. Many women had proven to be the building blocks of this movement, with their struggle and their work, these are true inspiration for every one. Most of them are known and respected throughout the world. Some of them are now well known historical figures. Few of them are forgotten as well, Atiya Fayzee is one such figure who ought to be remembered for her struggle to educate and empower Muslim woman, in the shadow of late 19th and early 20th century.

Social Reform movement in the 19th century Colonial India

India looked at capitalism and further moved on to modernity by means of Colonialism. Feminism Nationalism and nation state needed to be comprehended as the part of modern democratic scheme;. ; While Suffragette movement initiated equitable rights implied as ‘rights for all’. Whereas practically it means ‘refashioning’ of household where women guided by family were reshaped as ‘creature of domesticity’ on Victorian lines. Women who were not needed to be enlightened to that standard which was requisite to men, they had their only asset and that was ‘Home’. The decisive aim and object of their lives was to develop intrinsic domestic affection that could eventually help them maintain and instruct their limited supervision over domestic economies. An assemblage of learned men was thus inquired regarding the influence of their “women’ in their daily lives inquiries were also made of them as to whether they ever felt, this as the ‘huge hindrance’ in the path of their own ethical and intellectual advancement.⁴ It was a main theory of 19th century, that asserted, “The status of the nation linked directly to the status of women “. This reprimanded Indian nation for its incapacity to achieve higher standards as a ‘nation’ due to the fact that its women suffered pitiable conditions. Retaliating the challenge Indian social reformers remodeled the idea of “Indian middle class domesticity” which was now more in the lines of ‘Victorian England’, that restricted standard Indian women as ‘ennoble and sublimate’ in managing a ‘home’. Comprehensive implication of the fact, that this entourage of Indian reformers was mostly the part of elite class, thus the ‘specific problem’ addressed and their mode of

³ Heimsath Charles H , *Indian Nationalism and Hindu Social Reforms* (Bombay; oxford University Press , 1964), 5.

⁴ Maitrayee Chaudhari , *Indian women’s Movement ; Reform and Revival* (New Delhi ; Radiant Publishers , 1993), 91-8.

handling were oftentimes influence by caste and region and location.⁵ It was incrementally obvious that an enlightened society demanded healthy influence of homes that were ideals of devoutness and frugality, children who grow up with both care and discipline in order to face the challenges of the future asserted a brand new community. To these ends, some Muslims were agreed to give their daughters, sisters and wives an edification that was the equivalent standard of their own. Along with social reforms, A re- explanation of the 'Indian culture' emerged and in this scenario a unique model for "Indian women' made its way in this this time period. Social activities oftentimes considered as emblems of community identity that relate to female's agility, and control of sexuality, for instance, child marriage and purdah. In the end of 19th century Indian Community asserted their natural and nationalistic right to reform through the rage against 'the age of consent bill'.⁶ It was the time when women question was attentively articulated in social reform movement paving a clear path to women's writings and voices, and helping in Semblance of the groups of women in the initial part of the 20th century, that further articulated women's political participation.

Indian Muslim women's political activism

The women question was visible in the 19th century social reform movement while ennobling it, the reformers strove to work for the education of Indian women to create good and modern bourgeois mothers, to attain it they brought in structural university education for women. This phenomenon turned debut of women in public arena, and brought consensus among nationalist leaders. They seen craved for political participation of women. Women who participated in the national movement became strong and first half of the twentieth century witnessed this ascend and growth of several social groups and women's organizations. It is significant at two levels in the history of Indian women's movement. The emergence of nationwide women's organizations and energizing of women's participation in the national movement These organizations for instance All India Muslim Ladies' Conference (Anjuman) 1914, the Women's India

⁵ Sangari k & Vaid , ed , recasting Women ; Essays in Indian Colonial History (New Jersey ; Rutgers University Press , 1990), 233-54 .

⁶ Maitrayee Chaudhari , Indian women's Movement ; Reform and Revival (New Delhi ; Radiant Publishers , 1993), 116-5

Association (WIA) 1917, the National Council of Women in India (NCWI) 1925, and the All India Women's Conference (AIWC) 1926.⁷ Women's organizations such as the All India Women's Conference (AIWC) took women to a greater degree of political and economic participation and women within the national movement persevere to it. The central idea was the impression that progress and modernization of society directly linked with the advancement of women. Thus, it was significant the way women's organizations assert their influence in fashioning 'the right model of woman', which was an inquisitive mix of both 'Outstanding 'Victorian lady and the pristine Hindu/ Muslim women'. Which Would represent both 'energy and uniqueness' of true Indian traditions, and this 'pure' model rested somewhere within the purdah., as debates within the Anjumans indicate.⁸

Anjuman-i-Khawatin-i-Islam

The AKI was founded at a momentous time for India, as well as for the British Empire. World War 1 broke out in the summer of 1914, submerging for a moment all other political consideration. But Indian nationalist expected further concessions to come after the war. Concern for the fate of Caliphate after the war prompted more outspoken Muslims to favor greater co-operation with the nationalist movement. For women in Britain, the war period saw the culmination of suffrage movement with the acquirement of a still limited franchise in 1918⁹. Indian women, Hindu and Muslim, took more of these developments. AKI met annually during the war years and passed well-intentioned resolutions in support of more educational institutions for Muslim girls, demanding endorsement for such form of purdah that recommended in Islamic law, they asserted that, the type of purdah, which observed in India, is rigid. Subsequently in the annual session of Anjuman-i-Khwatin-i-Islam organized in Faridkot House Lahore, on 3-5 March 1918 unexpectedly over 500 women attended it across India. Accounts of meeting

⁷ Maitrayee Chaudhari , *Indian women's Movement ; Reform and Revival* (New Delhi ; Radiant Publishers , 1993), 177 .

⁸ Lotika sarkar and Sivaramayva , ed, *Women and Law ; Contemporary problems* (U P ; Vikas Publishing House, 1994) , 188-91 .

⁹ William L O'Neil , *The Woman Movement ; Feminism in the united States And England* (London ; Taylor & France Ltd , 2014) , 88 -9 .

noted the sense of solidarity and enthusiasm among the participants was incredible .¹⁰ The most spectacular development of the conference however, was that Jahan Ara Shah Nawaz proposed an outspoken resolution against polygamy and acclamation passed it. “ The type of polygamy that is rehearsed by some sections of Muslim community is contrary to the genuine temper of Qur’an and Islamic faith , which is adverse for the advancement of Muslim community, moreover it is obligation of the educated class to influx among their relatives for the prohibition of this custom ¹¹. Meeting of AKI was one of the few opportunities for purdah observing women to get to know their sisters from different regions and with different point of views, and it was beginning to foster an increased consciousness in Muslim women. AKI flourished under the leadership of Rahmat un Nissa Begum. ¹² The Punjab Branch, which had always maintained an autonomous existence under the vigorous direction of Begum Shah Nawaz, remained active till 1936. The Punjab Anjuman-i-Khawatin transformed itself into the Muslim League Women’s branch Punjab .¹³

The AKI probably contributed to a growing sense of Muslim identity among its members. The career of AKI represents the parallels between the division and the concerns women’s relations and the controversies and the political issues among men. It also represents an excellent example of the close interaction between social women organizations in India, which shows the importance of status, of personal alliances, and kinship in the making of political decisions.

Muslim elite Modernization

Growing activism was visible among Indian women in the 1920s and 30s; more and more educated Muslim women began to regard purdah as a nuisance, if not bitter.

The case of Begum of Bhopal and other notable women illustrative of the growing consciousness that purdah was hindrance. Further to, there were regional

¹⁰ Marguerite B Walter , “ All India Moslem Ladies Conference “ , *The Muslim World* , July 1919 , <https://doi.org/10.1111/j.1478-1913.1919.tb01764.x>

¹¹ Jahan Ara Shahnawaz , *Fther and Daughter; A Political Autobiography* (USA ; Oxford University Press , 2002) , 87-93 .

¹² Geraldine Forbs , *From Purdah to politics ; “The Social Feminism of the All India women Organization “*, ed. , in Papanek and Minault , *Separate World ; Studies of Purdah in south Asia* (Delhi ; South Asia Book , 1982) , 123- 31 .

¹³ Jahan Ara Shahnawaz , *Fther and Daughter; A Political Autobiography* (USA ; Oxford University Press , 2002) , 173-210 .

variations in its observance. Madras was an area where purdah was not observed as stringently in UP or Hyderabad .¹⁴ Individuals did not usually challenge their families to throw off the veil, but rather achieved greater freedom of movement with the help of, or in insistence of their spouses. Jahan Ara Shah Nawaz (1896- 1979) recalled, that “she and her mother and sister all left purdah when Mian Muhammad shafi , her father took oath of the Viceroy’s cabinet as education member in the 1920s .¹⁵While presiding over the second annual meeting of the AIWC in Delhi in 1928 Begum of Bhopal delivered a powerful speech, ‘calling on all presented women to avoid the religious division and bickering which had strained Indian political life greatly, rather they should work with solidarity to improve the quality of women’s education, and to acquire greater rights for women. She specifically called on support for the Sharda Bill, then in the legislature, intended to increase the legal age for marriage.

Concerning purdah, she elaborated that; the way it is practiced in India was much too rigorous’. This was quite a confession for a woman who had been an observer and defender of purdah throughout her life.¹⁶ She now said that’ the need of the hour commanded a moderation of the customs, and that she had come to believe that purdah was injurious to the cause of women’s education ‘.¹⁷ Begum of Bhopal and several other leading Muslim women realized the need for an all-India sisterhood, where Women from Muslim community could support Hindu women in their campaign to increase the ‘age of marriage’, vice versa Hindu women could add strength in their campaign to reduce ‘the boundaries of purdah’.¹⁸ The recognition of the Shari’at as the operative Muslim Personal Law was a matter, which concerned both Muslim men and women.¹⁹

¹⁴ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 223-56 .

¹⁵ Jahan Ara Shahnawaz , *Fther and Daughter; A Political Autobiography* (USA ; Oxford University Press , 2002), 195- 8 .

¹⁶ Dorrane Jacobson ,” *The veil and the Virtue ; Purdah and the Muslim Family in the Bhopal Region of Central India “*, ed., in Imtiaz Ahmad , *Family Kinship , and Marriage among Muslims in India* (Delhi; Manohar, 1976), 264-83 .

¹⁷ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 252 -61 .

¹⁸ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 264 .

¹⁹ David Gilmartin , *Kinship women and Politics in twentieth Century Punjab* , ed, Gail Minault , *Extended Family ; women and Political participation in and Pakistan* (Colombia , MO ;South Asia book, 1981) , 198-213 .

Evidentially Women's contrariety to these legal disparities stirred substantial dismay amidst the community thus built pressure operating in support of reforms. Eventually a brief set of arguments between Muslim men deduced which led to the legislation of 'Wakff Bill and Divorce'. Thus legal reforms were logical propagation of male interest to improve and enhance women's status and their practices of religious beliefs. Women became the symbol of male desired and envisioned community, who when consulted anticipated to be agreed.

Background of Atiya Fayzee

To date, Atiya Fayzee has received fewer acknowledgements in the literary and historical circles. This negligence is somewhat surprising known that; she was the part of renowned Tyabji clan that was the vanguard of Sulemani Bohra community in Bombay. ²⁰ Tyabji clan is also remembered as torch barer of Muslim modernization in the last leg of 19th century as well as the first half of the 20th century in Colonial India. Their predominant position in several fields of public interests has meant that the men-and, most particularly, Atiya's famous great uncle Budruddin Tyabji (1844-1906)- have honored in Indian history. ²¹

Still their endeavor has never seen the appreciation lavished on those of the North Indian Ashraf (elites) with whom the Tyabjis declined to intermarry and, therefore, stayed rather chiseled. The significance of the Fayzee branch to which Atiya belonged has been unfairly overlooked. Perhaps members of Fayzee branch were less moneyed and in social status as compared to their Tyabji cousins. ²²

If Atiya is remembered at all. it is usually on two counts. The first is for her 'friendships' with two stalwart intellectuals of South Asia, Shibli and Iqbal, and secondly, her contribution – along with her two sisters, Nazli and Zohra-in the network of 'secluded scholars', to quote Gail Minault , as she described them , 'the. early generation of women in Muslim community who established modern schools for girls and contributed in Urdu magazines for women Interestingly, Hassanally Faizhyder (Atiya's

²⁰ Siobhan Lambert-Hurley and Sunil Sherna , *Atiya's Journey ; A Muslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press , 2010), 48 64 , 88 .

²¹ A G Noorani , *Builders of Modern India* (New Delhi ; Publication division Ministry of information and Broadcasting , Govt of India , 1969) 88 .

²² Siobhan Lambert-Hurley and Sunil Sherna , *Atiya's Journey ; A Muslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press , 2010), 93 .

father) was not a resident of Bombay, but a merchant in Istanbul, where he was attached to Ottoman court, known around as Hassan Effendi. He would have been the part of Indian usually Muslim merchants who traded in printing cotton and Indian spices in Ottoman empire as long as 1600²³. Including Atiya Hassanally's all children born in Istanbul, his emotional bond to the place is apparent when he was unwilling to return to Bombay with his family, and Atiya's mother refused to spend extended periods in Istanbul. Instead, he remained in a move, which afterward accelerated his later marriages; therefore Atiya raised at Mount Tower in Mazagaon a part of South Bombay. Atiya got the opportunity to attend the local Convent girl's school founded by the Bible Medical Mission in 1878 as the first girl's school in Bombay, now known as Queen Mary High School for Girls. Yet to attend a Mission school was an option not open to many Muslim girls, on the basis that devout parents feared that they would be open to Christian propaganda and the infringement of purdah norms. The highly academic curriculum, including, arithmetic, geography, and English was also thought to be inappropriate for girls who were raised to fulfill the primary function as wives and mothers in the Muslim community²⁴. Girls were given lessons outside of school in subjects, which considered benefit for a Muslim girl, such as Urdu, Persian and the Qur'an. An English lady and Indian teachers have taught other subjects such as, drawing, painting, piano, and singing.²⁵ Apparently these lessons were what stimulated Atiya's later interest in fine art and music. Girls within Tyabji clan received less formal educational opportunities through participation in Akde e Surriya (The Tyabji family ladies' club). Which was established by young Atiya her elder sister Nazli and cousin Surreya. Cammerudin Tyabji (1836-89), the clan's first member to study abroad, and renowned Badruddin Tyabji's elder brother.²⁶ Helped the girls of family to arrange it formally, with a constitution, minutes and from 1910 a printed rulebook. The sole agenda of this club was to provide social

²³ S N . Farooqi , ed, "Introduction" in the Later Ottoman Empire 1603-1839 (Cambridge ; Cambridge University Press , 2006) , 3; 162 .

²⁴ Siobhan Lambert-Hurley and Sunil Sherna , *Atiya's Journey ; A Muslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press , 2010) , 93.

²⁵ Salima Tayabji , *The Changing World of Bombay Muslim Community 1870-1945* (Goa ; CinamonTeal Publishing , 2013) , 2013-19 .

²⁶ Amin Zuberi , ed. , *Khutut e Shibli ba- naam -i- Muhterma Zohra Begum Sahiba Faizi va Atiya Begum Sahiba Faizi* (Bhopal ; Bhopal Publishers , 1930) , 55, 68 .

opportunities to the women of the family. Debates, ‘pleasure trips and entertainment’, musical performances, and ‘work of charity’ were the major component of the club.²⁷ This club offered Tyabji women those organizational skills that were later used in professional capacity and in national politics.²⁸ It was an early model for those social clubs that were established across India for Muslim women in the early twentieth century.²⁹ Club does not appear to have followed strict purdah traditions, but it was inviting visitors, both ‘ladies and gentlemen’ to attend, with the permission of appropriate officer.³⁰ This point of order explained that it was women from Tyabji clan, especially Atiya and her two cousins Zubaida Fateally (wife of her elder brother Ali Akber) and Amina Tyabji (daughter of Badruddin Tyabji) were the first elite Indian Muslim women to quit purdah in public. This action put Tyabji women in the midst of raging debate within the Indian Muslim community in the late 19th century regarding the appropriate restrictions in purdah observance.³¹

Budruddin Tyabji’s MEC Presidential Speech in 1903

While presiding over annual meeting of Muhamadan Educational Conference (MEC) in Bombay in 1903. Buderuddin Tyabji explained his family’s unusual position. In his presidential speech, he asserted his stance by quoting number of ayats from Qur’an, which clearly advocate that the kind of ‘strict purdah’ which observed in India restricting women in the four walls of the house like some strange animal is not require in sharia, instead, sharia just required to cover their bodies, cloths and ornaments in a modest way leaving their hands and faces free.³² His speech initiated an enormous uproar that placed him in one camp and the religious delegates in opposition, who pronounced that they have lost all respect for Bombay’s foremost reformer for opposing purdah. Newspapers

²⁷ Salima Tayabji , *The Changing World of Bombay Muslim Community 1870-1945* (Goa ; CinamonTeal Publishing , 2013) , 193 .

²⁸ Yasmeen Lukmani , “The Role Played by Tyabji Women in the National Movement “ , in *Women in India’s Freedom Struggle* , ed . , Nawaz B Mody (New Delhi ;Allied Publishers , 2000) , 84 .

²⁹ Lambert-Hurley , *Muslim Women Reforms and Princely patronage ; Nawab Sultan Jahan Begum of Bhopal* (London ; Routledge , 2007) , 99, 107 .

³⁰ Salima Tayabji , *The Changing World of Bombay Muslim Community 1870-1945* (Goa ; CinamonTeal Publishing , 2013) , 194 .

³¹ Siobhan Lambert-Hurley and Sunil sherma , *Atiya’s Journey ; AMuslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press , 2010) , 68 .

³² Husain B Tyabji , *Budrudin Tyabji; A Biography* (Bombay ; Thacker & Co , 1952) . 118 .

reports also criticized organizers for allowing women to attend the proceedings; even they were herded into a ‘narrower and confined’ purdah enclosure according to Suraya Tyabji .³³ Having this kind of brought up in her youth, it was not surprising that many years later Atiya Fayzee challenged the MEC’s decision of ‘ exclusion of women from proceeding ‘ in 1925. Atiya gatecrashed the jubilee meeting and climbed on the dais ‘unveiled’ delivering a powerful speech in favor of equal rights of women and women education. With her courage she not just made possible that women would be never excluded in coming years to attend the annual meeting, but and she ensured their political participation .³⁴

State of Muslim women in last half of 19th and first half of 20th century

Syed Mumtaz Ali (1860- 1935) was mainly known for his pioneering role in Urdu journalism for women. He publish *Huquq un-Niswan* in 1898, his approach of women’s right in Islam seems illuminated by most standards. He placed himself in Deobandi reforms, perusing to ratify prophetic examples and Sharia in the daily Muslim life. Mumtaz Ali wish to reassert Muslim women’s equal state with their male counterparts as human being and pursued for the foundation of their rights in accordance with Sharia. Without this pursuance, he freighted for the well being of Muslim community. Mumtaz Ali appropriately pointed out the injurious effects of purdah, which put women in extreme isolation. He asserted, “they do not breath in fresh air and sunshine, within these predominant circumstances when they fall ill, they are not allowed to visit a doctor, thus needed healthcare always denied to them. They are also refused their access to outer world generally, which could broaden their mental horizon and improve their edification “. To counter the delirious impacts of purdah upon women and simultaneously upon Muslim society, Mumtaz Ali advocated few changes, that included the reform in the dress of Muslim women and ‘ intelligent consent’ for them to move out and visit public places., for instance, visit bazar and to attend public gathering along with male family

³³ Salima Tayabji , *The Changing World of Bombay Muslim Community 1870-1945* (Goa ; CinamonTeal Publishing , 2013) , 211 .

³⁴ Syeda hameed , “ reimaging Woman in Islam “ , *Mainstream weakly* , December 25 , 2007 ,

<http://www.mainstreamweakly.net/article506.html> .

member. He recommended a burqa that provide adequate covering for these outdoors activities, he further explained it in accordance with Qur'an that "shari'at granted women in regard with purdah, that face and hands of women remain to be exposed, if uncovering her face leads to her discomfort, she can cover it by choice. Women should be allowed to examine by a hakim or doctor. Furthermore, "there is no need to uphold purdah in front of male family members in her extended family, as well as a man should be allowed to interact her wife's female relations".³⁵ Propagating, Equal rights for both men and women, " thus women should be granted education and emancipation from this tyrant tradition of extreme purdah".. Mumtaz Ali also discussed another social evil, which entrapped Muslim community. He explained, "marriages at young age is a custom in Muslim community , when they marry their children at their tender ages , they certainly are immature to maintain the responsibilities and implication of this life long bond. It end up their parenting at very early age, which could injurious to the health of the young girl specifically and damage the health and quality of entire household generally". Remarkably, he discusses this as a problem for India as a whole, rather than discussing child marriage as uniquely a Hindu problem In this debate moderate advocated a form of modesty, which was inspired by the shariat, and which allowed women to move freely wearing burqa. But few like Shafi family of Lahore advocated abandoning purdah completely.

Women's Education and social change among Indian Muslims

Social change in Indian Muslim society is the narrative of three generation, first generation who was the part of pre 1857, and raised in accordance with the Islamic religious and literary traditions, those were the first who contemplate over " Muslim family life' and customs, they were the one who initiate women's educational programme for women. Second, the post 1857 generation, who get education, which was the mixture of Islamic and Western leanings, later they become skilled religious and social controversialists. They were the founders of associations and schools for the education of women, who also publish books and women magazines for the edification of the women in purdah. The third in this line was the first generation of Women who was the first

³⁵ Gail Minault, *Secluded Scholars; Women's Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 265 .

generation disciplined in these schools and later contributed to the women's magazines, and wrote stories and novels based on their lives. It is significant, from the perspective of the late 20th century feminism, Keeping in the view that Indian men were the pioneers in the 19th century social reform movement Firstly they pledge their work of reform out of genuine idealism and concern, secondly they wish for a greater accordance in their private and professional lives. Theses reformers had limited resources as compare to their ancestors, but they clearly saw themselves as part of a continuum involving high status, and maintaining this meant husbanding insufficient resources while retaining literary and religious culture in the period while moving forward in their professional positions. Consequently women's part in the household economy and as conveyer of culture gradually become matter of concern. Another symbol of respectable status of course, was education, those women were deficit; Reformer adopted it, as a permanent theme of their writings. They strongly express their displeasure for the backwardness of their women, who were not able to provide intellectual fellowship to their husbands and were not equipped enough to discipline their sons. What was possibly more damaging that women were nescient of the basic creed of their faith, and trussed to extravagance customs and rituals observance, which had nothing to do with Islam. Restraint over women's behavior was therefore difficult, who were secluded from outer world by the custom of purdah; they were more isolated from social and cultural change then were their men.³⁶ To seek out women's education under these circumstances, or to incite impulses toward social reform looked like almost impossible. If women personified the predicament of their community; it's backwardness, its ignorance of faith, its perilous culture and historical viability, they were also at the center of family life, the potential provider of ethical values and religious ideals.³⁷ A study of the evolution of Muslim women education therefore is a significant window to the social norms of articulated Muslims society. The gradual increase of professional position of Muslim men, however, is testimony to the emergence of Muslim middle and upper middle class for whom an active women's role in

³⁶ Hanna Papanek , “ Purdah ; separate worlds and Symbolic Shelter “ , in *Separate Worlds* , ed. , Papanek and Minault (New Delhi ; Oxford University Press , 1982) , 110 .

³⁷ Babara D Metcalf , *Perfecting Woman ; Maulana Ashraf Ali Thanvi's Behishti Zever* (California ; University of California Press , 1990) , 84 .

‘the domestic economy’ was indispensable.³⁸

Role of Print and Periodical Press in the Social Change and women’s Education

While discussing suitable literature for women education, in the late 19th and early 20th century, we see print played a significant role not only in spreading new ideas but also it made available a variety of interpretation of sculpture and traditions, therefore, it was integral in social reform movement, as the ability to read progressively became a sign of social and cultural status. Simultaneously it not just gave individuals the access to attain knowledge at their own, but also created chances to communicate to other women beyond the barricades of purdah and restrictions of family, neighborhood and region, which many a times huddled in the path of women’s education .In early 20th century as part of the print periodical press became significant mean to engage women to express their own views. Periodical press soon became very informative and gave new ideas to the women in purdah. These women Magazines were generally advertised into two forms . First as ‘educational’ and second as ‘domestic’, but most of them were combinations of both. These magazines played significant role in developing a ‘ feminist viewpoint’ on reinterpretation of sculptures and citation of prophetic precedents, as well as in purification of individuals. These themes were repeated with several changes in the periodical press. The first Urdu magazine for women was ‘Akhbaar un Nisa’ which was established in Delhi in 1889 and the founder was Sayyid Ahmad Dehlavi, it was promulgated two times in a month, facing tremendous opposition and founding few subscribers. Eventually it closed down after a brief run. But Sayyid Ahmad was pioneering example, which inspired later journals for women.³⁹

Big Three (Urdu Magazines for women)

Syed Ahmad Dehlavi and other reformers inspired Mumtaz Ali to start ‘ Tehzeb un Niswan’ from Lahore in 1898, its wife Muhammdi Begum became the editor of this news –paper. she helped make Urdu journalism for women not only acceptable, but thriving. Two other reformers also started monthly women’s magazines during the coming decades; Skhiekh Abdullah with his wife founded ‘Khatun ‘which was an

³⁸ Zoya Hassan , ed., Forging Identities ; Gender ,Communities , And the State in India (Delhi; Westview press , 1994), 122-9 .

³⁹ Gail Minault, Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India (Delhi; Oxford University Press , 1998), 155 .

educational monthly, endured until 1914, and Rashid ul Khairi established ‘ Ismat’ a monthly women’s magazine in 1908 in Delhi, These all were prominent among early periodicals for women in Urdu. Even two of them lasted after independence, and were followed by several other as time moved on . Tehzeb un Niswan enjoyed long life, surviving until 1950s. It also enjoyed vast impact .it played an important role in spreading amongst women many ideas and brought in an educational and social change in North India. Muhammadi Begum enjoyed full editorial control over the choice of articles and subjects covered by her magazine. By emphasizing that a woman was in charge, she anticipated it will encourage women to contribute, and it worked over the years, the number of articles and letters written by women increased to a majority. ⁴⁰The content of the articles in Tehzeb un Niswan aspired to purdah-observing women at home, focusing her need to broaden their horizons through these. Most common topics were housekeeping children care and the tips on etiquette. There was another permanent theme as well, “the reforms and simplification of customs”, which propagate the need to get rid of extravagant expenditure on rituals and ornaments, It was a refrain heard before in the work of other reformers. Muhammadi Begum set the tone and guaranteed participation from well known and entrant female writers of the time, including, Khajista Akhtar Suherwardy of Calcutta, Zohra and Atiya Fayzee of Bombay, Begum of Bhopa, Bint Nazrul Baaqar of Sialkot..Gradually, articles began to print concerning currant political scene, for instance, the event of World War 1, nationalism, non-cooperation Swadeshi , moreover the controversy among the Muslim the and government over the establishment of Aligarh Muslim University. ⁴¹Women start raising funds for political purpose. Travel accounts sighting in Europe without a veil, account of pilgrimage. Foreign news was frequently featured. Literary criticism was one of its permanent features. Time to time many young contributors participated to take up the issues with the structure of purdah, polygamy, and divorce.

Zamana –i-Tehsil

Apart from advocating women’s autonomy and reforms, the Tyabji clan also

⁴⁰ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 199 .

⁴¹ Gail Minault and D Lelyveld , “ The Campaign for Muslim University “, *Modern Indian Studies* , April 1974 , 145-49

known for its comprehensive autobiographical traditions, which founder Tyab Ali started and followed by immoderate number of its individual members, who left behind account of their lives.⁴² .Atiya's grandmother Durat ul Wali stressed women's participation by making the first entry in which she inspired all members of the family, male and female, to contribute regularly. Having been encouraged to write in Akhbaar ki Kitab (family journal) from a tender age, the Fayzee sisters made their prolific contribution to Urdu women's journalism and South Asian literary culture more generally. When a young Muslim unveiled, Atiya travelled to Britain, she became just one of those nearly 30 million inhabitants of Indian sub-continent who traveled abroad in the century betwixt 1830 and 1930 .⁴³ She intended to stay for two years to study at teacher training college in London on a scholarship granted by British Indian Government. Her intention was to return to India and 'serve' her 'country women' by helping to fulfill the demand for qualified female school staff. But her illness forced her to abandoned after one year. However, in the course 1906-7, Atiya not just attained information about new educational methods, but she was also given numerous chances to observe Western culture and society more deeply. Throughout her stay her horizon was broaden regarding social reform movement by interacting with highly influential British and Indian reformers, intellectuals. She also visited, social and educational institutions throughout the south of England France and Germany.

Thus she returned to India with an extensive social vision and better connected. Furthermore Atiya's intellectual profile at home and abroad had also been hosted by her decision to keep a travel dairy (rozenamcha) in the mode of frequent letters to her family, which were made publications in Urdu magazine for women ' Tehzeb un Niswan' by her older sister Zohra Begum,while she was away .⁴⁴ Although the independent response of Tehzebi sisters to Atiya's travelogue is not documented, but some sense of reaction may be contemplated from the account itself. In January 1907, Atiya transcribed

⁴² A A A Fayzee, " The Autobiography of Tyabji Bhoymeeah with and Introduction and Notes ", The Asiatic Society Of Bombay 36, 1(April 1964); 132 -52

⁴³ Sugata Bose , A Hundrad Horizons ; The Indian Ocean in the Age of Global Empire (USA; Harvard University Press , 2006) , 233 52 .

⁴⁴ Siobhan lambert-Hurley and Sunil sherma , Atiya's Journey ; AMuslim Woman from Colonial Bombay to Edwardian Britain (Delhi; Oxford University Press , 2010), 93-5 .

that a British friend who had spent time in India had three separate letters from friends there , who commented how the travelogue had ‘opened up ‘the world to them .⁴⁵ Women’s magazines provide detailed description of existence and evolution of Middle-class Muslim society in Colonial India, in the background of late 19th and early 20th century .Several changes were registered in writings of Urdu journals, for instance the developments in regard with women education and their activities .not to forget the parallel increased in the rage of their vocabulary.

Social Reforms and Fayzee sisters

Resistance of Indian Muslim women to legal discrimination comprised the anti polygamy resolution of the AKI in its prime time, as well as movement in favor of ‘delegated divorce’, guided by the president of AIWC in late 1930s, Sharifa Hamid Ali, who was wife of the Muslim member of ICS who belong to reformist Tyabji clan, she also delineated Muslim marriage contract (nikahnama) which include such stipulation , that allow women to divorce within specific circumstances , and she asserted women to make sure that these stipulation are comprised into all Muslim marriage contracts .⁴⁶ In this regard the role of Fayzee women is significant in the area of women education and the practice of purdah. Nazli Fayzee, when Begum of Janjira was well known for establishing girls’ school in her estate; she encouraged women to take part in sports and other outdoor activities. Her husband encouraged her in these reformist activities; she wrote radically in support of female education. Nazli Begum generously contributed to Maulana Shibli’s Nadwa in Lucknow, she travelled widely with her husband to Europe, and used her freedom and opportunities intelligently. Her divorce in 1914, could be seen as Fayzee sisters’s commitment to social reforms, when Nawab of Janjira intend to marry for an heir Nazli Begum was assured by Nawab that her social status would be remain unquestionable and apparently she was agreed, however, Atiya her younger sister with whom she herself had campaigned for the restoration of Quaranic rights for women, that embraced the restriction of polygamy to farthest circumstances. Atiya persuaded her not to grant this to her husband, therefore Nazli Begum asked for divorce, Her life as an

⁴⁵ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 203-4 .

⁴⁶ Basu and Ray, *Women’s Struggle; History of the All India Conference 1927-2002* (Delhi; Manohar Publishers and Distributers, 2003) , 67-88.

intellectual, patron of the female education, and social reformer seemed not to have been effected by the change in her status.⁴⁷ This interest in reform encouraged the Fayzee sisters not just to write but also to take part in some of the first Muslim women's organizations in India. Zohra Fayzee presided over a historic gathering of nearly forty Muslim women when they gathered from different parts of India to discuss girls' education and other reformist topics in Aligarh. Atiya, Zohra and Nazli Fayzee were the part of three hundred delegates, who attended the inaugural 'All-India Muslim Ladies' Conference in 1914 in Aligarh. Zohra Fayzee's election highlights their leading role to the working committee as one of only few women from outside Aligarh.⁴⁸

In these reformist activities Fayzee sisters's collaboration with Nawab Sultan Jahan Begum (1858-1930s ruled 1901-26) was significant. During her rule, Bhopal was a refuge for educated and unprotected women.⁴⁹ Taking advantage of this munificence, Fayzee sisters spent long time at the Bhopal court assisting with women's events and striving for literary projects till 1920s, In 1909, for example, both Atiya and Zohra assisted with the extravagant opening of the Princess of Wales Ladies' Club on the occasion of a visit by the viceroy and vicereine, Lord and Lady Minto.⁵⁰ Alongside social reforms anew 'Indian culture' emerged. In this cultural regeneration were enclosed complex ideas.

Acquaintance and Infamy, Shibli and Iqbal

Atiya's affiliation with Shibli and Iqbal, then brought her notoriety in her own times and since then continued to eclipse her other accomplishments. Still, their correspondence is a source for the history of friendship between Muslim and south Asian men and women. It also gave understanding into the process by which knowledge about the Muslim past was shifted from male-dominated intellectual circles in north India to a network of women in other parts of the subcontinent, including western India.

⁴⁷ Salima Tayabji, *The Changing World of Bombay Muslim Community 1870-1945* (Goa; CinamonTeal Publishing, 2013), 210.

⁴⁸ Gail Minault, *Secluded Scholars; Women's Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press, 1998), 203.

⁴⁹ Lambert-Hurley, *Muslim Women Reforms and Princely patronage; Nawab Sultan Jahan Begum of Bhopal* (London; Routledge, 2007), 102-3.

⁵⁰ Siobhan Lambert-Hurley and Sunil Sherna, *Atiya's Journey; A Muslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press, 2010), 103.

Maulana Shibli had made a particular connection with the Fayzee family as early in 1892 when he was interacted by Atiya's father in Istanbul.⁵¹ It was likely that they met again in 1903 when Shibli was invited to speak at the annual meeting of MEC in Bombay. He was widely respected by Tyabji Women for his historical work on the early Caliphs.⁵² Atiya and Zohra, adopted Shibli as their cultural and intellectual mentor .seeking his guidance on subjects ranging from the pitiable state of Persian learning in India, women in Islamic history and women's education. His response is recorded in the series of letters in Urdu to Atiya and Zohra Begum. Shibli's greater concern, however, seems to be the need for Atiya, as distinguished public figure, to set a good example. As he wrote, in the early 1908. "I want you to be a speaker like one of those eminent women among the British and Parsis, who have become prominent, but in Urdu so that we too can understand you have, every bit of ability, you only need practice. We old-fashioned people do not approve women to speak in public freely and to appear unveiled. But you are already in the public, so whatever happens now should happen on a perfect level."⁵³ As this quote made clear, Shibli was actually opposed to any reposition to the customary constraint on the women's movement. Therefore, he stood in opposite camp to Atiya and her Tyabji relatives. Maulana Shibli devoted an article within the "great purdah debate" in the 19th century in 1890s entitled 'Purdah aur Islam', in which asserting his position, at first solitude was order by Qur'an, afterward it caught practice in several Muslim societies.⁵⁴ But still, he was willing not only to meet and correspond with the unveiled Atiya, but also wanted to guide her on her public persona. Another major topic of their correspondence was female education, as he wrote in May 1909, "I wrote you an extended letter yesterday, but I am still not satiated, so listen to some more points on the

⁵¹ Maulana Shibli Naumani, *Safernama-i- room-o- Mis-o- Sham* (Lucknow; Anwa-ul Matabi, nd), 183.

⁵² Salima Tayabji, *The Changing World of Bombay Muslim Community 1870-1945* (Goa; CinamonTeal Publishing, 2013), 203.

⁵³ Amin Zuberi, *Khutu e Shibli Ba' naam Muhterma Zehra Begum Sahiba Fayzee Wa' Atiya Begum Sahiba Fayzee* (Bhopal; Zill e Sultan Book Agency, 1930), 83-5.

⁵⁴ Avril A Powell, "Islamic Modernism and Women's Status; The Influence of Syed Amir Ali", in Avril A Powell and Siobhan Lambert-Hurley, ed., *Rhetoric and Reality; Gender and Colonial Experience in South Asia* (London; School of Oriental and African Studies, 2006), 193-203.

subject of basic education ...” .⁵⁵Atiya Fayzee for her part by fore fronting Muslim women education movement, she and Zohra Begum already joined the forces with Sheikh Abdullah and Wajid Jahan Begum in 1905, in support for the establishment of girl’s school at Aligarh. ⁵⁶ Shibli and Atiya. had difference of opinion over the matter of curriculum for girl’s education , while Atiya like several other female reformers of the era, argued that there should be separate syllabus for girls that focus on religion and domestic science , while Shibli advocated a single standard .“ I am totally opposed to there being a separate syllabus for girls, this is a primal mistake, which is tormenting Europe too. Efforts must be made to decrease the distance, that has appeared between two groups, not to increase it, and if conversation, conduct, social intercourse, pleasantries, all become segregated, the gap will increases, then the two will different species “ .⁵⁷Though he recognized that certain subjects, like nursing and childcare, could be added to the girls’ syllabus with advantageous results, he turned down any such idea that woman having a “scholarly bent “ like Atiya have ever denied additional opportunities. He chided her” Atiya you must have understand that the first academy in France was established by a woman” By next month he already bend down in front of her distinguish authority over the matter.

“Regarding a mainly edification. You have won and I h have lost” .⁵⁸ but he seemed to have understood the victory to be reflection of those ‘masculine qualities’ in her that he distinctly venerate, Indeed, there is strong sense from his letter that he was quite enamored with this new kind of woman that rarely before would have been encountered in the more conservative segments of Muslim society in South Asia. Also drawing malicious gossips was Atiya’s relationship, with the poet and philosopher Iqbal It is renowned fact that during her sojourn in London in 1906-7 both developed a strong bond of friendship, in spite of the fact, she occasionally referred him in her travelogue (zamana-e-Tehsil). This self-censorship could be assumed as intentionally to guard her

⁵⁵ Amin Zuberi , Khutu e Shibli Ba’ naam Muhterma Zehra Begum Sahiba Fayzee Wa’ Atiya Begum Sahiba Fayzee (Bhopal ; Zill e Sultan Book Agency , 1930) , 98.

⁵⁶ Gail Minault, Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India (Delhi; Oxford University Press , 1998) , 233 .

⁵⁷ Amin Zuberi , Khutu e Shibli Ba’ naam Muhterma Zehra Begum Sahiba Fayzee Wa’ Atiya Begum Sahiba Fayzee (Bhopal ; Zill e Sultan Book Agency , 1930) , 103 .

⁵⁸ Ibid, 104.

reputation in the eyes of Tehzebi sisters. Thus Iqbal is elicited in couple of her publish entries, and that is just in a ceremonial way as an “erudite as well as a nativist and poet”. They encountered very first time at Miss Back’s residence in London. And it was three-week prior to their supposed introduction at the home of the scholarly Syed Ali Bilgrami and his wife in Cambridge – to which they in fact travelled together. Thirty year after their first meeting, it is not surprising that, in her book “Iqbal” she preferred to depict her friendship with Iqbal as founded on “learning and mutual interests “ acting almost like a tutor. As she remembered matter-of-factly in the background of their meeting in London, ‘interest in deeper studies was heightened, and Iqbal seeing my interest and knowledge, fixed 13th 14th and 15th, 1907, for reading philosophy for two hours each day.⁵⁹

Whatever the nature of their attachment during Atiya’s first stay in Europe, it is evident that they have developed enough of a friendship to begin corresponding regularly in English upon her return to India. These letters, nine of which were published in facsimile in the book of Atiya in 1947, disclose Iqbal’s willingness to open up his disturbed soul to her in the years before he came to eminence in the arena of Indian Muslim nationalism.

Unfortunately, only one letter from Iqbal to Atiya written after 1911 survives. Dated 1933---not long after, by then, aging and eminent poet is known to have called at her marital home in Bombay---it was a short rather cursory response to matters allegedly raised in her own letter to him. Though she is addressed as “My dear Atiyya Begum”, she was rectified as though she were a child for her (unknown) opinion on ‘Palestine affairs and treated to much artificial modesty for passing on a compliment from the former Khilafat leader, Shaukat Ali. Iqbal then gives only the most fundamental response to Atiya’s request for guidance on setting up on All India Muslim Women’s Conference ‘⁶⁰ That he offered any counsel on a forum to articulate Muslim women’s rights is frankly in light of his own attitudes to gender issues, illustrated by an interview with a British journalist during the Round Table Conference published just shortly before this exchange with Atiya. In his interview. ‘He emphasized that Muslim women could claim

⁵⁹ Gail Minault, *Secluded Scholars; Women’s Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998

⁶⁰ B A Dar, *Iqbal; Letters and Writings of Iqbal* (Karachi; Iqbal Academy , 1967) , 103.

maintenance from their husbands, manage their own affairs, and initiate divorce, but he defended the practice of purdah and polygamy, the later on the basis that it was the ‘only effective remedy for unrestrained fornication ‘. ⁶¹ ‘The piece, he also uttered discontent with the possibility of women striving ‘their own livelihood’, opining, ‘the very idea makes me nervy’. “ This, ‘ he continued, shall tend to spoil the feminine essence for ever.”. ⁶²Clearly, Iqbal’s association with the spirited Atiya had done nothing to soften his innate conservatism.

Atiya Fayzee’s cultural endeavor

A little is known about Atiya’s cultural endeavors, after her marriage to the artist and writer Samuel Rahamin (1880-1964), in 1912. Who born in Bane Israel community from Pune and was Jewish by birth. ⁶³ Still, Samuel willingly converted to Islam in order to marry Atiya, after which rather in unusual move for the place and time, they adopted the hyphenated name Fayzee –Rahamin, and she as Atiya Begum. She was 35 at her wedding year at a time when the average age of girl at her marriage in India was just thirteen ⁶⁴ Atiya , for her part , came to the relationship with an interest in Indian classical music , her musical expertise accumulated attention in Europe , in 1914 , when she along with husband Samuel travelled there , she was first ever female ,who got the opportunity to speak on Indian music and have her songs recorded at the Sorbonne University Paris. ⁶⁵ .Atiya , after her marriage remained dedicated to women’s issues, but her activities took a rather different shape that oftentimes involved travel .In 1918, Atiya along with her sister Nazli Begum travelled with Samuel to United State, where they organized an exhibition named ‘ Fenoon-i-Hind’ (the art of India), at the New York school of Applied Design for Women. They displayed brocades, shawls, embroideries robes, gold and silver filigree work, and Mughal and Persian miniatures borrowed by a local collector, George Dupont Pratt (1869-1933). ⁶⁶ .Atiya continued these exhibitions though at a smaller level

⁶¹ Ibid, 93.

⁶² Zafer Anjum , Iqbal ; The Life of a Poet . Philosopher and Politician (New Delhi ; Random House , 2014) , 117 .

⁶³ Shirley Berry Isenberg , India’s Bene Israel ;A Comprehensive Inquiry and Sourcebook (Burkley ; Judah L Magnes Museum , 1989) , 223, 247 .

⁶⁴ S N Agrewal, “ The Age of Marriage in India “, Population Index , 22 (2), April 1957

⁶⁵ Atiya Begum , The Music of India (London; Lozac , 1925) , 163 .

⁶⁶ Siobhan Lambert-Hurley and Sunil sherma , Atiya’s Journey ; AMuslim Woman from Colonial Bombay to Edwardian Britain (Delhi; Oxford University Press , 2010) , 125.

in Bombay, after her return. Earlier, in 1905, Atiya along with her sisters helped Sheikh Abdullah (Aligarh based reformer and educationist) to organize a similar exhibition in connection with a meeting of the female section of the MEC. It was intended to draw attention of male delegates to their womenfolk's accomplishments. It exhibited needlework samples, embroidery, calligraphy and paintings. Begum of Bhopal also sent her paintings in it.⁶⁷ A lecture was delivered by Atiya Fayzee entitled "Epic women of India" on the previously mentioned trip to United States in 1918.that subsequently published in New York based journal of American Asiatic Society Asia. .(Lambert-Hurley & Sunil Sharma, 2010). Her purpose was the manifestation of those in the "Occident" to the historical achievements of the 'Indian Women' . as she put it articulately "The pages of {India's} history are aggrandized with glittering records of the statesmanship of women, of their queenly valiancy, with the work of poetess of great learning and of mistress of all arts in the banners of knowledge. India were a necklace strung with the dignified pearl of her femininity..".⁶⁸

Recalling a 'golden age' of Indian history, Atiya went at times beyond her reformist contemporaries, to portray the ideal Indian women as one who possessed the best of Indian and Muslim values. In this article, Atiya expressed her opinion in ascribing India's "fall" to the advent of British rule in India, as the concluding paragraph of this article highlighted that how romantic Indian past was and how critical was Europe's impact on Indian women.

"Such in the tradition of Indian womanhood from prehistoric times until recent years, when the influence of Western ideas on Eastern broke the harmony of living with comeliness. An age of uncertainty crudity crept in. The calm meditations of the maiden, her deep human love, her simple sweet aspirations, were rudely shaken; the happy realms of inner peace were broken by fierce winds of hybridism, and she was thrust suddenly into the region of throbbing steam engines".⁶⁹ Earlier thought of the 'golden age', constructed by Indian reformers and foreign missionaries alike, had in, in direct contrast,

⁶⁷ Gail Minault, *Secluded Scholars; Women's Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press , 1998), 223 .

⁶⁸ Shahinda , " Epic Women of India " *Asia* , June 6 1919 , 580 .

⁶⁹ Ibid

placed India's 'salvation' in adopting foreign political thoughts, cultural values, and technological advance.⁷⁰ So far Atiya symbolized these very forms – as identified by the 'throbbing steam engine'.... as being at the root of India's degraded state in the Colonial period. Atiya Fayzee never seen 'liberation' through a 'Western model for Indian women empowerment'. She was highly intelligent, without any doubt talented and very devious. Of course her 'strong personality', marked her out as a 'heroine' in the eyes of younger women within the family.⁷¹ In early twentieth century many educated Muslim women joined Atiya Fayzee in abounding purdah and agreed with her to the damaging effects Of purdah on the lives of Muslim women and on their capabilities. Mostly women who took this daring step belonged to the elite families; many were daughters of reformers or women educated at their schools. Who later on wrote for the magazines, taught at the schools, and used their qualification to give expression to clearly feminine, if not feminist, viewpoint?⁷²

Conclusion

Voices of the elite Indian Muslim women in emergence of growing body of opinion in the Muslim community were significant, exploration of women's texts in Urdu magazines during this period are very important as testimonies which observe the issue of women's changing circumstances and relations with men. "Though confined within the structural trammel of family and society, political participation of women conferred the illusion of novelty".⁷³ One such voice was that of Atiya Fayzee. She promoted the awakening of Indian women hood, and voiced with persuasiveness and courage the demand of her gender, for a richer and fuller life than the prejudices of the past sanctioned. The men who had championed Muslim Women's education and desired Muslim women became better wives, better mothers and better Muslim had reasons not to be perturbed. Women, once given voice, would always turn out to be dutiful daughters, as most of them did. These women had many reasons to uphold the honor and status of

⁷⁰ Siobhan Lambert-Hurley and Sunil Sherna, *Atiya's Journey: A Muslim Woman from Colonial Bombay to Edwardian Britain* (Delhi; Oxford University Press, 2010), 225.

⁷¹ Ibid

⁷² ⁷² Gail Minault, *Secluded Scholars: Women's Education and Muslim Social Reforms in Colonial India* (Delhi; Oxford University Press, 1998), 225.

⁷³ K Jayawardana, *Feminism and Nationalism in the Third World* (Colombo; Zed Books, 1986), 233-45.

their families, and had no reasons to defy them. They too know ‘the art of possible’, however, Atiya led the beginning to foster an increased consciousness in Muslim women, and for this deserves tribute of all Muslim women.