

© 2022 Iftikhar. This is an Open Access article distributed under the terms of the Creative Commons-Attribution-Noncommercial-Share Alike License 4.0 International (<http://creativecommons.org/licenses/by-nc-sa/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly attributed, not used for commercial purposes, and, if transformed, the resulting work is redistributed under the same or similar license to this one.

Received:
July 16, 2022

Revised:
September 4,
2022 &
November 30,
2022

Published:
December 8,
2022

Journal of Politics and International Studies

Vol. 8, No. 2, July–December 2022, pp.01– 16

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

Dr. Rukhsana Iftikhar

Professor, Department of History & Pakistan Studies,
University of the Punjab, Lahore, Pakistan

Correspondence: rukhsana.history@pu.edu.pk

ABSTRACT

This paper aims to study the Urdu newspapers, journals and periodicals which guided Muslim women in term of modesty and domesticity in colonial India. The study of women journals in colonial India presented several problems as these Urdu women journals were rarely mentioned in the history of Journals and Urdu literature. The British press ignored them in the archival records as they were more interested to print their own administrative reforms. There were three popular journals of Muslim community in British India- Tahzib-a- Niswan, Ismat and Khatoon as the purpose of its publication was highlighted on the first page of every journal. Modesty is considered the most important aspect of a women's life and it is the utmost effort of Muslim societies to inculcate this modesty in women life. These Urdu journals in colonial period served as the tool to convey the message of modesty to Muslim and made women into ideal women for a Muslim home. Social and cultural issues which Muslim women dealt with generally in the Muslim world and particularly in India under colonial rule were also discussed. The insecurity among Muslims was very high as they wanted to maintain their own cultural traits like Purdah and domesticity. These Urdu women journals were started by males as their mind set would become the trait of female education and training. Religion was the most dominant part of female education. It seems that religion was only workable in the case of a Muslim woman. The copies of Muslim women journals are part of British library (London) periodicals section and Rekhta archive. Analytical method is applied on this research. There were two types of reformers, one conservative and the other liberal. So, the women magazines were also divided in these categories. This paper highlights the services of both groups in educating modesty to Muslim women through Urdu periodicals. Women journals are still used to convey the modest values and domesticity in a Muslim country like Pakistan.

Keywords: *Purdah, Nikkah, Mehr, Taveez, Colonial.*

Introduction

Later half of 19th century created many insecurities as British became the ruler of Hindu and Muslim communities. Both started the revival of their own glory and hide themselves in the orthodoxy of their religious values. Muslim were very much conscious about their religion, the protection and education of women in the colonial society. European ideas of home, family, education, and mobility created a new pattern of patriarchy (Chatterjee, 1993) among Muslims of India. The print culture also changed the circulation of ideas especially in elite and middle-class families. The Vernacular novels, manuals and letters educated young women Bengal, Calcutta, Aligarh, and Lahore. (Judith, 2004) Urdu was used as a tool of communication for the advice journals of Muslim community. These magazines were the mixture of education and social issues. The subjects of these journal are as

under: These journals have given information about family life, Childcare, cooking, food, nutrition moral stories which help women to understand the importance of home, husbands, in laws. They also highlighted the characteristics of Suitable and ideal daughter in law. Educational reforms and women rights in the framework of Islamic laws were mostly the topics addresses in women journals (Minault, 1998)

The same kind of literature about the advice for women was also published in Bengal titles, Conversation with wife, Duties of woman and Woman's Dharma indicated the not only the domestication of women in Hindu families but also reflect the idea of its influence in Elite Muslim circle which were defining the patterns of education for women. The most dominant feature of Muslims in India was to avoid the modernity and western English education. The excessive use to religion in all spheres of Muslim women lives in colonial society became trait in the latter half of 19^h century and early days 20st century. (Burton, 1994) These manuals as vehicle of women education presupposed the lack of conduct and behavior among the new Muslim women called these periodicals as the solution of women training in terms of ideals and values. Cooking and child rearing were considered the lives of Muslim women that declared women as the most devoted person for her family and should display all the ideal skills in her duties towards her homes (Charkrabarty, 1993) In case of different cultural communities in Colonial India Muslims were also launching their ideas of modesty and domesticity in form of newspapers the fill the gap of advice for ideal Muslim women.

The first women magazine in Urdu was Akbar-un-Nisa published by Syed Ahmad Delhavi in 1887, published twice in a month could not attract the audience and disappear soon. Second was Mulliam -i- Niswan by Maulvi Muhib-ul-Hasain in Hyderabad. This magazine was particularly taking the stance of women education. The editor was against women Purdah and asked the men to his age to observe Purdah. Muhib-ul Hasain stance about Purdah of Muslim women ultimately was the cause of the discontinuation of this magazine. Popular magazine for Muslim women were Tahzib-a- Niswan, Ismat and Khatoon which started their publication for the sake of women education and training in colonial society. Tahzib-a-Niswan started from Lahore in 1898. Tahzib -a- Niswan was started by Mumtaz Ali and Muhammdi Begum. The subjects of the Tahzib were, women education, their social, vocational, and ethical training Purdah, loyalty toward husband and his family, issue of co-education Tahzib discussed the issues of marriages in a detailed manner. (Ali, 1998) Early marriage was a common practice. According to Mumtaz Ali, in case of adult marriages, boys and girls are not allowed to see and know each other. The girls were accepted their grooms as their destiny.

Tahzib discussed the equal rights for women in which the author indicated the reasons of Muslim downfall in Indian sub-continent. It narrated that Muslim were not interested in English education when all communities were getting English education. It was a mistake, but it could not be rectified now. All Muslim although they are educated people are against women education and rights of women. In the days of round table conference when people discussed the human rights Muslim are again not interested. They are depriving women of their basic rights which are given by every nation of the world, but Muslims are reluctant. Muslims political strength is already very low and if their women are not getting their rights than they will become weaker. Other nations blame Islam that Muslim women are not able to get their rights due to Islam. All Muslim should protest against this attitude of the

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

Muslim. (Manager, 1934) Syed Imtaiz Ali Taj wrote a note about the dress of women in which he mentioned the ideas of Balqis Samad from Peshawar. She wrote that women are changing their dresses in NWFP and not wearing their long Burqa, but long Frocks are getting popularity. Hindu dresses are not popular in Peshawar. In Punjab and Bengal Saris are in trend especially in educated families. In Muslim families' women should not wear tight and see through dresses as it is against the religious laws of Islam (Taj, 1926) Shahzada Begum wrote about the duties and responsibilities of women and addressing mothers that they should train them for hardships, they could adjust in any environment, must work, face the life with courage, should crush all difficulties under her feet. Those women who trained their children in a modest way they are the most successful women in this universe. (Begum, 1915) Malavi Abdul Khairi had given some advice for the better upbringing of daughters so they would be more useful in household not in parents' home but also in her in laws. (Rashid-ul-Khairi, 1924). Fatima Siddqa advised her daughter at the time of her marriage in these words.

- If your husband is a smoker then ask him to leave this bad habit. If you revised many times than he will leave smoking. If husband has some addiction than she should hide it from family.
- A wife should be shadow of her husband. She likes whatever he likes, and she should remain happy in the happiness of her husband.
- If your husband is a farmer than you should learn farming.
- A wife should not share any secret of her household even with her closest friends.
- If someone is doing the back biting of her husband than she should snub the person and if he/she does not stop than she should left this place immediately.
- If husband has done some mistake than she should not be angry with him.
- Always be the first one to make him happy.
- A wife should be the support system of her husband even he is wrong. (Sadiqqa, 1910)

Sheikh Abdullah in one of his articles criticized the Sharda Act in which the minimum age of a girl is 14 years for marriage but this act was not opposed by Muslim Ulemas. He believed that religion was only used by the religious scholars and there was not rationale of it. One of the writers also identified the reasons of the late marriages like: influence of the west, parents need an economically sound boy for their girl and love marriages. He gave advice to society that girls should be betrothed in their childhood, young women are better for marriage and when a girl reached the age of 30 it would become extremely difficult to find out a suitable match for her. Another issue was deeply highlighted on the pages of Tahzib-a-Niswan was the age difference between bride and groom. Syed Muhammad Sabazwari mentioned that it was the common custom among Muslims to have bride of young age. If a man was of 40 than the girl should be 20 years of age. He raised certain question:

- What on say about an old man married to a teen girl?

- If an old man dies in near future what will happen to the young woman and infants?
- If a girl belongs to a well-off family than the thing would be smooth and if the parents are poor, it will invite a great misery.

Marriage without the consent of the girl was very much popular in Muslim families in Colonial India. Bit-a-Shams ul Huda argued in her article that she does not like western ideas but female permission before the marriage is very much necessary. It is the duty of the parents to investigate all the details of the boy and share it with their girl so she would be able to take a wise decision about her future. (Huda, 1927) Tahzib-a-Niswan advised that there should be a mental compatibility between boy and girl. This issue sparked a debate with varying advice and ideas. One writer Sahib Akhtar Bhopali requested parents that they should see the mental approach of the boy and girl before marriage. He was the eyewitness of many incidents that led to suicides of the girls who don't like their husbands after marriage. According to the writer, marriage in India was similar to a gamble. It relied on the fate of the couple to succeed. The writer gave the opinion about the parents' role in marriage of their children should be more normal. They should give freedom to their children in the choice of their spouse. In another article of this magazine Miss Ansa gave her thoughts about the refusal of the girl to get married. She gave two reasons for this, first, the girl was not ready to enter marriage and second, she herself has decided something about her marriage. She advised parents to get the consent of their girls before marriage. The parents cleverly arranged marriage to lessen their burden on their daughter. Traditionally girls were susceptible to such a pressure and due to their shyness, they generally sacrifice themselves for the sake of their family's honor. She explained that their consent should be ensured on the basis of their freedom not for the sake of family pressure. (United Kingdom Patent No. EAP566/2/1/21/19, 1932)

In another interesting article of Tahzib-a-Niswan by Sharif-ud-din titled "successful marriage: myth or reality" the author negated the argument of the marriage as a gamble. He shared his own experience that now days parents investigate about the education and employment of the boy. The education of science for the boy and literature for the girl were considered better but they were not suitable for each other. Their thinking and interests were completely different to each other. These kinds of fashionable things were completely good in the urban areas of colonial India. In rural India, the child marriage was the most popular norm and parents married their girls as the age of 13 or 14 where consent, education and understanding between girl and boy was merely a dream. A debate about Mehr (nuptial gift) was also generated on the pages of this magazine. There was a different point of view about the payment of this gift. The editor suggested that the girl should be settled at the time of Nikkah. She recommended that the husband has to bear all the expenses of jewelry, clothes and nuptial gift but it should be in a reasonable amount. Another writer Jamila Hashmi focused on the negative impacts of a huge amount of nuptial gift. She suggested that the marital life depends upon the love and affection of the couple not on the number of gifts. She referred to the conjugal relations in Europe where people have no concept of this nuptial gift. (Ali M. S., 1989) Miss Saleha argued in her article that Mehr was the only safeguard for poor women. She explained that a nuptial gift can protect a woman in case of divorce. According to the writer, if the husband owned some property or money and gave it to his wife and took care of his wife on spending money on his food, health and care, this money could be considered as an alternate of Mehr.

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

Khatoon magazine also discussed the traditional role of in-laws particularly mother-in-law always create problems in family. If a man is dependent upon his family than he and his wife must tolerate them. She suggested to develop independent living to avoid these problems. Another major cause of stressed relationship between wife and husband was the division of the time that a man spends more time wife and less time with other family members. (Begum, 1906) Mumtaz Ali believed that it was totally nonsense and many time resulted in the break-up of marriages. Another major problem was the treatment of husband with wife. In colonial Indian society many even educated men did not treat their wives in well manners. They even did not care about the necessities of the women their actual objective of marriage was to extend their race. They have nothing to do with wife's care. The dilemma of overall Indian society was the mind -set of the males about women. They treated them as commodity not as human beings. Education of the women was not considered as priority. Male and female were not able to understand each other. Mumtaz Ali wrote an article about the external factor which affected the relationship. The main reason was economy. If the groom was more established and a wealthy background than a woman should tolerate every nasty behavior of male. The family of bride sometimes spoiled the relationships between husband-and-wife advice of the family. Muslim women in colonial society normally veiled. Their homes do not allow them to think and live freely. Even they remained shy after marriage then how could better understanding between husband and wife develop? (Aziz, 1924)

In another article some suggestions have given to develop good relationship that also indicated social suffocation about Muslim women like:

- Women should take care of every need including food, clothing, cleaning, and other things that can pleased the husband.
- Women should not create any trouble for husband.
- Men should also give due share to their women. Both should adopt their families and do compromises to for the sake of each other. (Ali, 1921)

One article in Ismat magazine discussed the issues of the marriages in West where the so-called freedom disturbed the real soul of relationship of marriage. It indicates the few conditions of a man which asked his wife to act upon to remain in marriage. These conditions were

- As a wife she should peep into the life of others and gossip about.
- She accompanies him in polo matches.
- She should not spy on her husband.
- She would not involve in matters of her husband's friends.
- She should not share her personal life with anyone.
- If the husband is late in routine than she should not think that he was with another girl
- Treat husband as she treats yourself.

The marriage of that kind of western people were not sound and long lasting. (United Kingdom Patent No. EAP566/1/2, 1908-1944)

One article of *Tahzib-a-Niswan* suggested remarriage of the widow. The author took the religious stance about remarriages of widows and lamented that Muslim avoid this under Hindu influence. Widows are living a miserable life in many Muslim homes because they are dependent upon the male member of their families, so they were also considered burdens. (N.A, 1926).

Mrs. M.A Samad highlighted one of his articles that educated women were not able to get good males for marriage as they she doesn't have the educated match, People normally thought why female should get education because their parents, in laws would not allow them to do jobs. She should only get religious education and be expert in cooking and household work. (Samad, 1925) Educated women were not supposed to be good wives in colonial India. As they were educated, they knew their rights and they did not tolerate the pressure of their husbands which they considered their prerogative as males. *Tahzib-a-Niswan* was very vocal about domestic sphere. The main concern of this woman Urdu journal was family and children. For this it carries a very conservative stance. On some occasions it tried to adopt a liberal approach, but it did not coordinate with the culture of Muslim families in colonial India.

Another practice which this journal indicates was the use to "Taveez". It was very common among Muslim women. They used it to control their husband, to cure infertility and to manage their position in family. Mr. Salak wrote an article about the superstition and women worship of the graves of Sufis. Women are normally doing this for the fulfillment of their desires of husband, in-laws, and children. He suggested that Islam did not give permission about women to visit graves. They should not participate in any activity which discard the *Purdah* (Salak, 1917). Most important issue of the Muslim society was the inhuman behavior faced by women. They were considered third grade citizen. Neither they were given their economic rights like share in inheritance, dower and basic needs of her life nor were given emotional rights such as care, love, and sympathy from men. *Tahzib* took the stance that the custom which led to inhuman behavior with women was against Islam and men should not alienated women. This magazine tried to portray the picture of women who were the victim of the aggressive attitude of men. But the problem with this periodical, it has a less male reader in Indian society. For the solutions of many problems of this male dominated society *Tahzib* took shelter under religion. Religious education was the remedy of the problems of women among Muslims. (Ahmad, 1922)

Purdah was another issue discussed very much in detail in *Tahzib-a-Niswan*. Mumtaz Ali, the editor of this magazine supported the practiced of *Purdah*. The prevalent practice of *Purdah* in the "Ashraf" Muslim families of colonial society goes far beyond the limits of *Purdah* which Islam has given. The editor believed that "it has debilitating social results". He did not favor the abolition of *Purdah* rather interpret it as a pattern of behavior that embody in Islam inspired modesty which for him mean greater freedom of movement and social interaction appropriate as a reasonable human being. He quoted the verses of Quran in favor of *Purdah* to keep the eyes down and cover the private parts. But it is common both for male and female, but the second part only focused the women that they should cover the upper

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

part of their body and not parade their ornamentation and beauty in public. The author has given the example of pre-Islamic Arabia. While applying to Islamic junctions in colonial environment Mumtaz Ali made two relevant points. First the style of the dress of women in Delhi and Lucknow were reformed and made more modest, there was no need to confined women with in the four walls. They could go outside with their husbands and relatives. If the women dress the way the editor has described even than male see women lustfully, the culprit was men not women. Mumtaz Ali raised the question why half of the population punish because of the attitude of few characters. He suggested the cure of the lust not locking the women but rather than in self-discipline.

While discussing the practice of Purdah, he refers many problems. He believed that exaggerated Purdah restrictions could prove harmful for family life among Muslims in India. Women do not have to be kept locked up in their homes but make exemptions of extra-ordinary times of war and civil disorder or radical changes like present. Badayun in an article in *Ismat* criticized those parents who are closer to western civilization. They send their daughter to English schools. He suggested that religious education is very helpful for the training of modesty in young girls. (Badayun, 1927) Mumtaz Ali conclude the discussion of Purdah by pointing out the deleterious effects of the extreme isolations of the women concerned. They don't get enough fresh air and sunshine and thus their health was affected. When they fell ill they cannot see or be seen by doctor thus adequate medical care has denied them. They were denied any experience of the outer world so their mental horizon would not be broadened. Women only travel in close palanquins, coaches, or trains, they were not able to see the world around them. And when the woman had to change the train, a bevy of servants hold the curtain to shield them from the evil eye of the world. This activity was nonsense and wasteful. To keep women in extreme Purdah that even the word "wife" is in Purdah. Instead of saying my wife, a man usually used a person in my house or other circumlocution. It promotes narrow mindedness and mistrust even among the members of one family. (Haider, 1923)

Mumtaz Ali recommended several changes including the changes in female dresses, permission to give women to visit historical sites and public places, to shop in the bazars and to attend public gatherings with their husbands. A "Burqa" was sufficient to cover the women and if women were uncomfortable in showing their faces they should cover them. A doctor or Hakim should be able to examine the women who need the help in case of illness. A woman should not maintain Purdah before the male relatives of her husband, nor the male should restrict to meet the female relatives of his wife. Syed Mumtaz Hussain generally argued that there was a single religious obligation which restricted the natural liberties of women who were not ordinary creatures but human beings and have rights equal to men.

One of the important contributors to the debate of Purdah was Mrs. Nazar Sajjad. She lamented in her article that women who came out of Purdah were utilizing their liberties. They were just criticizing and gossiping about the activities of others. She advised that they should not waste their time in unhealthy and provide benefit of the poor fellows. She concluded her article in a pessimistic way that women were still very far from real progress. Men have imposed Purdah on women, and no one bothered to know what women think about it? In this perspective she had given insight that world has progressed a great deal. Women education has unparalleled

importance in the development of the country. She argued that elite culture is followed by the rest of nation Mustafa Kamal of Turkey and Raza Shah of Iran were progressive thinkers and they set examples for their people. Our leaders should also take such and initiatives. The matter of the fact that ordinary people feel fear to be the part of social change. The writer describes the lifting the veil in some states of India. When Rampur and Bhopal states Raja's wives have decided to lift the veil than the masses also get confidence to get rid of that. Women in Hyderabad, Aligarh, and Lahore took this daring step especially those women who are in the field of education. In the end the writer requests other women to write their own conditions and struggle in this movement of progress. Miss Khadija wrote a very interesting aspect of the Purdah in Muslim Families. According to her Purdah in India is not a matter of religious sanctity. Muslims are the poorest among the other nations of India. When the other communities come out of their houses without Purdah, they used to wear lavish clothes and ornamentations. If Muslim women lift out Purdah, they wished to wear same, and their men cannot afford than they will feel more deprived. She also explained that within the four walls of the house one can live with less ordinary clothes, but one needs something good to wear when comes out of homes. So, Purdah is veil of the poor Muslim Families. (Kubra, 1928)

In Ismat magazine one article written by Mehr-un-nisa suggested that women would be able to proceed their professional life in Purdah. Pickle making was considered the suitable profession for women in the home they could earned profits in this profession. Next was sewing of kids clothes which they could sell in the market and earn money. (Mehr-un-Nisa, 1993)

Education of women became one of the most contentious issues in Colonial Muslim society in late 19th century and early 20th century. The problem of female education especially for Muslim women was very complicated as indicated in Khatoon magazine. British missionary schools started the idea of women education in 1840. Hindu girls recently adopted English education. Total number of girls joined schools.

- Burma- 8.14
- Bombay-8.9
- Madras-5.7
- East Bengal &Asam-3.5
- Bengal-3.6
- Punjab-2.6
- United Province-1.2

Only 7 girls out of 1000 joined educational institutions for education. (United Kingdom Patent No. EAP566/5/1, 1904-1914) The expenditure on female education were 1881-2 (847000) in 1890 (2690000) and in1906-7 were 4434000 rupees. P.9 British government identified three reasons of avoiding female education among Muslims, Purdah, child marriage and Ignorance. Indian education commission gave its recommendations like.

1. Female educational budget would be the essential part of local Municipal and Provincial budget.

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

2. Separate textbooks for female education.
3. Scholarships for girls.
4. Appointments of female teachers in girls' schools.
5. Focus all Normal schools and private schools for girls should encouraged.
6. Local elites would nominate in girls' educational policies so they could help regarding the cultural norms. (Zia-ud-Din, 1923)

Syed Mumtaz Ali stressed upon Muslim women education. He highlighted the painful picture of India where the number of educated females were negligible. He pointed out some interesting reasons through Tahzib for it.

- The state paid only lip service to women education and the practical approach was very narrow.
- Muslim nation had no interest in education. Boys were getting education as one day they will earn, and girls were deprived off as they would earn nothing.
- Women of elite class of the Muslim families have started education but out of the pressure of societal compulsions not out of their own choices.

Most of the articles in this women magazine dealt with women education. In one article Asifa Khatoon urged females that they should not leave their education even to help their parents. While discussing the benefits of education she explained the acquisition of education made the women conscious about their position in society. Education, for me means illuminating the minds and providing the wisdom to choose between right and wrong (Khatoon, 1923). Another article on the same issue by Mrs. R.K contented those male deprived women from education because they did not want any competition from their female counterparts and wanted to continue their superiority over females. The writer suggested that if the parents of the females did not like them to go to school, then they must manage their education in homes. While accusing the men, she also pointed out that mothers were more responsible for female illiteracy as they did sufficiently pressurize their husband for educating their daughters. The writer believed that educated women will become more active member of society. She advised to Indian parents that the girls were young at the age of 12 or 13 and they should not strictly observe Purdah. The girls should go to school to get education at this age rather than remaining illiterate. Purdah was not the reason of her illiteracy. The writer was also focused on learning the English as a language. She asked the parents to enroll their daughter in those school where English was also taught. In the end she suggested women that they should rely upon themselves and strive towards their goals and destiny always favored the brave. (Ali.1921)

Another writer Mrs Khawja Hussain Ali also stressed women to acquire education. But she took a radical different line. She believed that Hindu community in Colonial India was gradually accelerating their educational endeavors and moving a head while Muslim women were remaining behind due to their intro-ward attitude towards education. Her communal bias was obvious when she mentioned the government recognized schools and qualified teachers mostly belonged to Hindu community. Besides this she gave a number of reasons of illiteracy of Muslim girls

such as many people who wrote in favor of female education, they were not practically believe on this. People who send their girl to schools, they did not propagate this toothers. (Khan, 1927) Miss Ummat Alwahi in her article believed that when people will change their mind set about women education meanwhile it could lead to serious loss. She stressed that Muslim community must adopt the new and changing situation of their society rather than staying static and conservative. Khadija tul Kubra also considered men responsible for blocking their women. She believed educated males were very harsh toward women education and without a change in male mind set, education for women was not possible. She also wanted that there should be some incentives and rewards for the educated ladies, just like those for the educated men, such as good jobs, good earnings and respect in family and community. In the continuation of her article, she has given the example of Sir Syed Ahmad Khan who devoted his life for the education of the Muslims. Now Muslim women needed such a devoted person for feminist education. She suggested that government must asked to put funding in female education as without official support nothing would change substantially. She highlighted some of the difficulties in the way of women education. Lack of funding and government support she pointed out the lack of teachers for the education of the Muslim girls.

Another female writer described that it was the time 25 and 30 years ago when girls were not fond of learning as the circumstances were not favorable for female education. It was the time of illiteracy in Indian sub-continent and males were not ready to get English education. Now the situation has changed, and men learnt highest level of English. But women in colonial India were only getting the education to primary and matric level. Now Muslim girls are desperate to get education, but parents were not ready to invest on women education. In the end she suggested that government should announce some scholarships for women in term of some charity. The poor and lower-class women at least could be able to get education through these scholarships. A small amount like 4 and 5 rupees could change the life of whole nation. This help should also come from women side. They must contribute from their savings with the consent of their males in family. (Alwahi, 1925)

In another article Q.S.K endorsed the views of a Miss Alwahi. She also believed that young girls were passionate about getting education. But their parents were not supportive. So they have to leave their education. This attitude resulted in form of deprivation, and it led to very serious emotional stress and distortion of their personality. According to writer, an educated woman could earn in a time of need, she could groom her children and she could work with her husband to enhance his earning and thus live a happy life. She narrated that 25% of women in Muslim families of that. Another article commented that less educated girls became physically ill. The parents married their daughters at young age and sometimes they married their daughters with an educated man so, they should take steps to educate their wives. Why the parents stop their daughter's education, here comes the hardship of life which can only be faced by an educated woman. But our dominant males do not understand this. In the end she prayed may middle class families do not have daughters. They were not able to educate them, and this will ruin their lives. (Niswan,1931)

Mr. Mumtaz Farooqi initiated another debate why people oppose women education because they think after getting education women deviated from their norms and

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

acquire western civilization. The writer explained that education has nothing to do with it. The ethics depends upon the personal capacity and mind set of an individual rather than the education. He asserted that an educated lady appears more capable and wiser than that of an illiterate one. When a male acquire education that a person acquire education but when a female gets education than the whole family became literate. Female education influences the whole family. The writer further argued that education strengthened the women folk i-e if a husband dies, she can work and nourish her family and she does not become a liability on others. If women would not determine to get education, they remain the liability on their males. The writer suggested that women should not only get education but also learn the household management. This will shine her in qualities as well as respect in society. About the question of western civilization, the writer was very much clear that western social structure was based on equality between male and female but our Indian society is a male dominated society so we must educate our society that after getting education society may adopt the manners of the west rather than their fashion and style. (Farooqi, 1927). Another article described that an educated girl is like a jewel in her parental family and in her in laws. She can train her future generations very well. Actually, this the real meaning of education which reflect in the attitudes and conducts toward society. It can only be achieved through good education. The writer in this article stressed upon that there are different obligations upon men and women that there must be different educational objectives for them. Female education does have a major objective and it is to make women capable to handle their household responsibilities. She argued that household works are more practical. She considered that history and geography can be better subjects to be studied by women. The reasons behind this learning to give better understanding to women as in the World War 1 women who learnt these subjects could better have understood the war situation. The writer also gave her intention to learn chemistry, biology, and Physics as well. She also accepted that the British girl could do intermediate and graduation they were able to work outside but Indian girls were not able to do jobs. In the end the writer suggested that the mode to education should be Urdu as the Muslim women may understand better. She also encouraged vocational education for Muslim women. (N/A, 1924) Mumtaz Ali supported the idea of English education for women so they could easily read the letters without the help of others. If married women know English, she could easily teach her children without sending them to tuition. (Ali.1925)

Mr. Abdullah narrated in his article in *Tahzib-a-Niswan* that the Muslim in India are mistaken on the issue of Purdah. Their views about the issue of Purdah are totally different from the rest of the world. He described that in entire Muslim culture and Muslim World women confined in the four walls of the house only to obey the wrong interpretation of Purdah. The writer hopes that someday the truth will be revealed to those people and our women will be allowed to utilize their skills and academia to uplift their own active role in society. (Abdullah, 1927) Mr. Hakim Ajmal, a known physician of Delhi in the recent session of *Nidwa-tu-ulema* in Kanpur said that these customs must be stopped, and the men have no right to imprison their women in the name of Purdah. Instead of that woman must be authorized to come out their homes with purdah and acquire education. The writer also suggested that with the changing trends of society, the reasonable adaptation of fashion must not be criticized, and it should be separated from the issue of female

education. Mr. Raqim in his article gave true meaning of Purdah. According to his views Purdah is misperceive in India. Local people have deducted a meaning without knowing the reason and logic behind Purdah. They imposed Purdah on their women in a very strict way and many tasks and ideas are taken from their range. There were many educated people who think that women education is not necessarily important though they are educated. By addressing the root cause, the writer has given some options for the smooth flow of female education with Purdah.

- It is not harmful or sinful that female may taught by the aged male teacher.
- Female can also learn while sitting behind the curtain.
- If parents have sources than they educate their girls from missionary lady teachers.
- A girl can learn from male teacher in the company o of their close relatives. (Badayuni, 1915)

According to writer Purdah means that your body must not be visible to others and in the same way Purdah also implies to the sight and vision of males. This is the style of Purdah has been established in the other parts of Islamic world. Muslims has conquered many parts of the world that's why they have adopted Purdah to protect their women from the locals. This time has passed away and we still stick to this notion. To conclude this essay, the writer advice, those families who left their old traditions and adopted a middle way was acquainted their females with education and knowledge. Education of the woman is the need of the hour. It is prayed that the strips of ignorance may be left out of our mind set and atmosphere may be changed in the favor of women education. With the preaching of women education, some of the audience asked the questions that what type of women education is important for girls. The article of Syed Mumtaz Ali is the answer to this question. Every parent wish that their girl must get modern education but the language like Persian is not necessary for women. They must learn Arabic language and groom her expertise in this subject. Women can also opt Urdu language. What sort of academic qualification suits to girls? This critical question come in the mind of every parent who wish to qualify their daughters with modern education. The important thing which must be addressed the idea of examination also. (Khan, 1937) Mr. Mumtaz Ali rejected the idea of women exams. He suggested the education of women give benefits them economically, socially, and ethically especially their religious affairs. Mr. Sajjad Haider criticized the approach of Mumtaz Ali by recommending that literature cannot demolish the mental attitude of girls rather it can be better for the behavioral training of women. He also commented upon the training in Urdu. According to the author it is an uphill task to become the expert in Urdu. (Ali S. M., 1915)

It was the need of the time to produced good literature for women. The literature which could help them to grow as a woman, as mother and as good citizen. Khatoon magazine has given some recommendations for the literature of women education.

- To start a movement for women education.
- Maulana Shabli Naumani has started a series of "heros of Islam" on the same pattern heroines of Islam must be written to enlightened Muslim women.
- Historical Novels would be added in women literature.

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

□ Banat-un- Nisah is a good experiment for women literature. But a book, Bahisti Zawar is recently published, its subject is very conservative and old.

□ Urdu progressive movement must take initiative to facilitate Muslim women with good form of literature. (khatoon. 1908.Vol. Issue.10 p.369-374)

Mumtaz Ali advising young girls learn the art of calligraphy. This art can help them to earn some money. Poor girls also get training in sewing, knitting, and stitching to earn some money for their live hood. As far as the matter of calligraphy was concerned there were many printings press in the cities. Women can work in these centers while sitting homes. The girls can also teach this art to other girls and earn money. (Syed Mumtaz Ali, 1915)

Khatoon magazine which published from Aligarh was a staunch supporter of female education. In the one of his articles Sheikh Abdullah suggested that teacher training for female educationist is very much necessary for the better understanding of female education in India. (Abdullah, 1905, p. 175)

Conclusion

Women journals can be used as a tool of the circulation of knowledge especially among women but Muslim in colonial India used them as a source for the preservation of their women modesty. Tahzib-a-Niswan, Ismat and Khatoon journals gave the awareness to Muslim women in colonial India in many ways, First, it cleared the minds of Muslim women about the importance of women education. Actually, the Muslim leaders at that time made certain confusion in the minds of women. As Sir Syed Ahmad Khan was not in favor of modern education impart to Muslim women. Sir Syed regretted that the education of men is more important than the education of women. This was the mindset of the learned men at that time and it still exists in many Muslim countries. Thess women journal had to struggle to change the mind set of people and it made sincere efforts to achieve this objective. Tahzib` also guided people who were afraid of western civilization. People were conscious that their girls will adopt western styles by getting English education. Women magazine cleared the concept that education has nothing to do with style and fashion. Purdah and education were considered the most controversial topic of Muslim society in colonial India and it is the part of the debate of Muslim world even today. Almost all writers of this magazine agreed upon the meaningless and unethical interpretation of Purdah which was only common among Muslim of Colonial India. The interpretation of Purdah in other Muslim countries were entirely different as explained in many articles of Tahzib. It was the male mind set of Muslims in colonial India which deprived women of not only English education but also normal education. Muslim males who were guardian of women were confused about their subject, languages and the most important question was if women do not have to get employment why should they get education. The Indian mind set was that education meant employment. Education did not change the personality of women and education was not required for the better training of the next generations. These women magazines guided Muslim women in colonial India, no doubt about it. But there are many questions which arise about the circulation, audience and utility of these magazines. The audience of this magazine were only elite women who could afford it. Circulation was only in big cities. Common Muslim Women were not educated enough to understand the messages of these magazines. It is true

Dr. Rukhsana Iftikhar

that these magazines raised a voice for women facing issues among the elite and middle class but the problems and miseries of women on grass root level remained the same they don't have access to these journals. In this digital age the mindset of the Muslim societies is still the same. They are not in favor of women education, the issue of Purdah is still controversial and Muslim men are still in research of an ideal women. In today's world journals and periodicals can raise awareness among women about their rights so they can be better citizens of their respective societies.

Urdu Journals for Muslim Women in Colonial India: Paradigms of Modesty and Domesticity

References

- [1] Abdullah, M. (1927). Taleem-a- Niswan aur Dor-e Jadeed. *Tahzib-a-Niswan*, 137.
- [2] Abdullah, S. (1905). Taleem-a-Niswan. *Ismat*.
- [3] Ahmad, D. o. (1922). Ganda Taveez. *Tehzib-a- Niswan*, 221-223.
- [4] Ali, A. A. (1998). Recovery of Female Voices through women journals in Urdu in British India. *South Asia*, 61-86.
- [5] Ali, M. (1921). Dulha aur Dulhan ka Taluq. *Tehzib-a-Niswan*, 389.
- [6] Ali, M. K. (n.d.).
- [7] Ali, M. K. (1927). Taleem-a-Niswan. *Tehzib-a-Niswan*, 813.
- [8] Ali, M. M. (1915). Larkyun Kay Liye English. *Tezib-a-Niswan*, 87.
- [9] Ali, M. S. (1989). Huqooq-a-Niswan. *Huqooq-a-Niswan*, 102-142.
- [10] Ali, S. M. (1915). Larkyun kay Liye Munshi Waghera Ka Farsi Imtehan. *Tehzib-a- Niswan*, 26.
- [11] Alwahi, M. U.-u. (1925). Larkyun ki Taleem aur Zanana schools. *Tahzib-a-Niswan*, 227-230.
- [12] Badayun. (1927). Aurat aur uski Adbi Tarki. *Ismat*, 369-70.
- [13] Badayuni, R. (1915). Kaya Purday Mein Taleem Hai. *Tehzib-a-Niswan*, 211.
- [14] Begum, S. (1915). Mustoorat Kay Haqooq-o-Fariaz. *Tahzib-a- Niswan*, 25-26.
- [15] Begum, S. P. (1906). Saas Bahu Ka Gajjara. *Khatoon*, 295-299.
- [16] Burton, A. (1994). *Burdens of History*. Chapel Hill: University of North Carolina.
- [17] Chakrabarty, D. (1993). Differend- Deferral of a Colonial Modernity: Public debates on Domesticity in British Bengal. *History Workshop Journal*, 1-34.
- [18] Chatterjee, P. (1993). *The Nation and its Fragments*. Princeton: Princeton University Press.
- [19] Farooqi, M. M. (1927). Maghrabi Taqleed. *Tezib-a-Niswan*, 847.
- [20] Farooqi, M. M. (n.d.). Magr.
- [21] Haider, M. N. (1923). Pahar Par Purdah. *Tehzib-a-Niswan*, 517-521.

- [22] Huda, B.-a.-S. u. (1927). Larkion se ijjazat. *Ismat*, 424.
- [23] Judith, E. W. (2004). *Domescity in Colonial India; What Women learned when Men gave them advice*. Lanham: Rowman & littlefield Publication.
- [24] Khan, B. Y. (1937). Hamari Taleemi Pasti Ka Wahid Sabab. *Tehzib-a-Niswan*, 941-942.
- [25] Khatoon, A. (1923). Taleem Kaun Chorain. *Tehzib-a-Niswan*, 157.
- [26] Kubra, K.-t. (1928). Purdah aur Mazhab. *Tehzib-a-Niswan*, 962-962.
- [27] Library, B. (1904-1914). *United Kingdom Patent No. EAP566/5/1*.
- [28] Library, B. (1908-1944). *United Kingdom Patent No. EAP566/1/2*.
- [29] Library, B. (1932). *United Kingdom Patent No. EAP566/2/1/21/19*.
- [30] Manager. (1934). Aurton kay Masaviana Haqooq. *Tahzin-a-Niswan*, 231-233.
- [31] Mehr-un-Nisa. (193). Aurat ka kam. *Ismat*, 318-321.
- [32] Minault, G. (1998). *Secludede Scholar; Women Eduvcation and Muslim Social Reforms in Colonial India*. Delhi: Oxford University Press.
- [33] Mr.Aziz. (1924). Mian Bibi kin Ranjish. *Tehzib-a-Niswan*, 365.
- [34] N.A. (1926). Bawa Aurton Ka Nikkhan. *Tahzib-a-Niswan*, 236.
- [35] N/A. (1924). Taleem-a-Niswan. *Tehzib-a-Niswan*, 288-291.
- [36] Q.S.K. (1937). Aaj Kal Ki Laryun ka Taleemi Shouq. *Tehzib-a-Niswan*, 445.
- [37] Rashid-ul-Khairi, M. A. (1924). Aurton Ki Tarbiat. *Ismat*, 190.
- [38] Rashid-ul-Khari. (1930). Sahdi kay Masial. *Ismat*, 371.
- [39] Sadiqqa, F. (1910). Aurt Ka Farz. *Ismat*, 66-69.
- [40] Salak. (1917). Aurton ka Qabron Pe Jana. *Tahzib-a-Niswan*, 486.
- [41] Samad, M. M. (1925). Talimyafata Lakarian aur Accha Bar. *Tahzib-a-Niswan*, 735-738.
- [42] Syed Mumtaz Ali. (1915). Auraton mein Fann-e-Khush Naweesi. *Tehzib-a-Niswan*, 283-285.
- [43] Taj, I. A. (1926). Musliman Aurton Ka Libas. *Tahzib-a-Niswan*, 277-278.
- [44] Zia-ud-Din, D. (1923). Talim-a-Niswan. *Khatoon*, 7-11.