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Nawab Faizunnesa's Contributions to the Indian Sub-Continent Female Education: A Critical Analysis

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ABSTRACT

Nawab Faizunnesa was born at the westgaon village of Comilla in the mid-nineteenth century. She had bearded an extraordinary personality in her time in the Indian subcontinent. Despite being a woman, she established herself as a zamindar, social reformer, and literary figure. She was known for her generosity, foresight, and dedication to social welfare. She was a woman of many qualities dedicated, far-sighted, compassionate, a symbol of kindness and generosity. Faizunnesa gained recognition among women across the Indian subcontinent and was titled as Nawab by the British Government. In the socio-cultural context of her time, her exceptional personality deserves careful study and analysis. When Begum Faizunnesa started his social movement, the Sepoy Mutiny just had been ended in 1857 under British rule. Generally, Muslims were blamed to the mutiny and as the consequences, Muslims faced oppression, deprivation, and exploitation, which led to the backwardness of Muslim society. The result was ignorance and stagnation. Begum Faizunnesa realized that without education, the survival and progress of this community would be difficult. She emphasized the importance of education for both male and Female especially for the female educations and established various educational institutions by her self-financial scheme. The main focus of this research article is to evaluate Begum Faizunnesa's contribution to the expansion of women's education in the Indian subcontinent. The establishment of educational institutions, and the significance of her educational movement in the social and national context. The study is descriptive in nature and is based on secondary data. It has been analyzed within a historical framework.

1.0 INTRODUCTION

Historically, Muslim rule began in Bengal in 1205 and continued upto June 23 in 1757 just after Nabab Siraj-ud-dula had been defeated by British East India Company at Polashi. Muslims gradually lost political, economic, and educational power and traditional education systems declined due to colonial policies. In the 19th century, Muslim society in Bengal suffered greatly under British oppression and lagged behind in education and knowledge. At this time, Nawab Faizunnesa emerged as a bright light in the westgaon of Comilla. She was the first and only one Muslim woman in British India to receive the title “Nawab and holding the flag unparalleled during her time as the symbol of women empowerment. She realized that without modern education which means English education, Muslims could not survive in the changing world. Therefore, Scholars like Abdul Latif, Syed Amir Ali as well as Sir Syed Ahmed khan, she was also emphasized this seriously and has been taken necessity actions to uphold the miserable scenario of Muslims in this continent. The work of Rahim (1996), on the social and cultural history showed that the thinking of Begum Faizunnesa from the remote area of Comilla was really difficult, outstanding and appreciable.

According to Dutta (2021), in the year 1205, Ikhtiar Uddin Muhammad Bin Bakhtiar Khalji, a Turkish military general, conquered Bengal and established Muslim rule by defeating local rulers. His victory marked the beginning of a new political and cultural era in the region. Centuries later, Nawab Siraj ud-Daulah became the last independent ruler of Bengal. His reign ended after the historic Battle of Polashi in 1757, where he was defeated by the British East India Company due to internal betrayal and political conspiracy. This defeat paved the way for British dominance in Bengal and eventually all of India. British rule brought administrative changes, economic exploitation, and social transformation that deeply affected the subcontinent. These events collectively highlight the transition of Bengal from independent rule to colonial domination. As a result, the Muslims are fallen under darkness in terms of economy, education and overall living standard indexes. Thousands of school and madrasas have been closed due to lack of financial support.

From 1800 onwards, British adopt a new education policy and accordingly they changed the curriculum, established school and colleges. Their target was to provide the education to the people of Indian sub-continent so that the Indians will be more obedient towards the British rule. Mohammad Ekramol Islam (2022: a &b), mentioned that in 1835, on February 2, Macaulay proposed his famous Education Policy for British India. His main objective was to create an educated class who will be belongs to India based on the flesh and blood but British in brain. In fact, Thomas Babington Macaulay, played a major role in shaping education in British India. It aimed to promote English as the medium of instruction instead of traditional languages like Sanskrit and Persian. The policy sought to create a class of educated Indians who would assist the British administration. It emphasized Western knowledge, science, and literature while neglecting indigenous education systems. Although it modernized education and introduced new ideas, it also led to the decline of traditional learning and cultural values in Indian society.

British introduced Western education in India as per the education policy proposed by Macaulay's. Naturally, Muslims opposed this system of education. The ruling British power destroyed the advanced educational system that had developed in India over several centuries. They announced the closure of all madrasas and universities and confiscated about 27 types of tax-free (rent-free) endowed properties that were allocated for educational institutions (Gafur:2008). In this way, by seizing endowment properties, the main sources of Muslim education were destroyed. As a result, in the field of education, Muslims fell far behind compared to Hindus in India. Zafar Bhuiya (2014), mentioned a comparison statistical matrix in his book; Essays on Sir Syed Ahmed (See table-01).

Category	Hindus	Muslims	Others	Total
Schools	149,797	28,096	15,489	193,302
Colleges	1199	52	36	1287
Total	150,916	28,948	15,525	194,589
Sourc:Dr. Zafar Bhuiya:Page;123				

They occupied madrasa lands and destroyed the institutions. Even when some renowned teachers personally continued education in their own homes, they were brutally killed. Within ten years, all educational institutions in Bengal and other regions were closed in an attempt to turn society into an ignorant one. A series of policies contributed to this decline: The Rent-Free Land Confiscation Act (1828), Education Policy Act (1835), Change of official language (1837) and Introduction of a new recruitment system (1844). As a result of these policies, Muslim educational institutions were shut down. Many teachers, scholars, and religious leaders lost their livelihoods and fell into extreme poverty (Ahmad: 1983). Due to the lack of proper education during this period, Muslims became involved in various superstitions. Consequently, Muslims in India drifted away from the core principles of Islam and became influenced by different distortions. Sen Gupta (2011) mentioned that Hindu society was uplifted due to adopting the education policy provided by British. However, Muslims fell behind in this regard. Since Muslims did not learn English as introduced by the British, they were deprived of job opportunities and other advantages.

As a result of being excluded from political power and administrative activities, they gradually became frustrated and inactive. Wakil (1983) mentions that after 1757, due to the loss of power by Muslims, the introduction of permanent settlement by the British, confiscation of tax-free lands, and the abolition of Persian language—these major shocks turned the former ruling class into a poor, deprived, illiterate, inactive, and lifeless community which is align with the works of Sen Gupta (2011). Muslims did not gain anything from modern life. Illiteracy and poverty pushed them into deep darkness. According to Willium Hunter (2019);

A hundred years ago, it was almost impossible for a Bengali Muslim to be poor, but today it has become nearly impossible for them to remain wealthy. It was clear discrimination to Muslims by the British and as a result, for one and a half centuries, Muslim kings, zamindars, nawabs, and elites led revolts and struggles against the British, which eventually took the form of the War of Independence in 1857. This rebellion was brutally suppressed, and Muslims suffered the most (Shah Muhammad Nurul Islam:1992). Zakir Ahmed Bhuiyan (2013) mentions that during the suppression of the rebellion, nearly 6 lacs Muslim men and women were martyred in India. Under the ruthless oppression of the colonial government, Muslim society fell into an existential crisis. As a result, the social structure became hollow and filled with various superstitions and rituals. Many superstitions from Hindu society began to influence Muslim society. Especially women were subjected to strict restrictions and various social constraints. Extreme poverty disrupted the educational environment. Being alienated from the British rulers, Muslim society gradually became backward over time.

To introduce and preserve education, literature, culture and heritage of a nation is the responsibility of that nation itself. Without knowing where the roots of a nation's civilization and progress lie, it is not possible to build a strong foundation for the future of that nation. Therefore, the past must be remembered for ever. For a long period, especially throughout the nineteenth century, the existence of Muslim women in Bengal and across India was hardly visible. At that time, women were confined within deep-rooted social superstitions. They were not only separated from men but kept far away from social participation. In the nineteenth century, Hindu social reformers worked to improve the condition of women alongside their own progress. However, such efforts were largely absent in

Muslim society. That's why, the Hindu renaissance included the awakening of both men and women, the Muslim awakening was mainly limited to men, leaving women behind. The reason was that the male-dominated Muslim society of that time could not imagine any role for women outside the household. Moreover, men themselves were late in receiving the light of the new age. Thus, the backwardness of Muslim women was deeply connected to the backwardness of Muslim men.

The emergence of Nawab Faizunnesa occurred at a time when Bengali Muslims and Indian Muslims in general were passing through a critical phase and far behind then the contemporary Hindu society. After the East India Company gained the revenue rights in 1765, the Muslim community experienced continuous decline in term of everything. Muslims could not adapt to the new system introduced by the British. Instead, they remained attached to old beliefs, traditions, and aristocratic values. Over time, this situation began to change. Gradually, Muslim society became aware of its decline. Important roles in this awakening were played by Nawab Abdul Latif, Syed Ameer Ali, and Sir Syed Ahmad Khan. They contributed significantly to education and worked to free Muslims from outdated ideas, superstitions, and ignorance. Among their contemporaries, a prominent female leader was Nawab Faizunnesa. In the social context of that time, her exceptional personality deserves special study and analysis. Therefore, the main objectives of this research are: to examine her contribution to society and education, particularly in female education; to understand the overall condition of education in that society and to identify the motivations behind establishing such institutions for social reform.

2.0 RESEARCH METHODOLOGY:

The techniques applied to fulfill the research objectives and subject matter are called research methodology. The present research article is descriptive in nature. It has been completed with the help of information collected from newspapers, magazines, published books and various journals. The article is based on historical context and has been analyzed using historical data and information. It is a qualitative research and has used the secondary sources mostly.

3.0 OBJECTIVES OF THE RESEARCH:

The main objective of this research is to draw the attention of the new generation towards an important movement in history which was initiated by Nawab Faizunnesa alongwith several prominent individuals such as Sir Syed Ahmad, Syed Ameer Ali, and Nawab Sir Salimullah. In this present research work, the contributions of Nawab Faizunnesa in the education sector especially in the expansion of female's education have been analyzed based on historical data and information.

4.0 DISCUSSION AND ANALYSIS:

The Indian Muslims initiated a movement to reform their social and religious condition which is later known by different names. Someone called it the Wahhabi Movement, for someone it is known as the Tariqah-i-Muhammadiyah Movement, and Jihadi Movement. The movement basically inspired by the ideas of Abdul Wahhab, who sought to eliminate superstitions and corrupt practices in Islam.

Mallick (1977) also referred to this movement as the Wahhabi Movement. Later, as the movement emphasized following the true path shown by Prophet Muhammad (PBUH). Anisuzzaman (1964), in his book "Muslim Mind and Bengali Literature," also referred The movement as Tariqah-i-Muhammadiyah Movement. Initially, the movement aimed at religious reform, but eventually it turned into a jihad against British rule and continued for a long time. If the movement leaders had focused solely on removing religious superstitions and guiding society toward the true principles of Islam, women could have progressed alongside men more easily. Although Muslims eventually managed to uplift themselves but was significantly delayed. By the late 19th century, the Muslim community began to take initiatives for its own development. Among those who contributed to social reform among women were Nawab Faizunnesa, Begum Rokeya, and Shamsunnahar Mahmud.

Rawshan Ara Begum (1993), mentioned in her book that Faizunnesa began her education at home during childhood. She had a deep thirst for knowledge and pursued learning continuously. She herself stated (1876–1892) that during her childhood, she studied regularly under teachers while engaging in playful activities with her peers. As she grew older, her desire for knowledge increased. Despite living in a restrictive social environment, she mastered several languages, including Bengali, Arabic, Persian, and Sanskrit. Her family language

was Urdu, but she pursued literary activities in Bengali. Notably, she achieved all this without a supportive educational environment or external encouragement; her motivation came from within.

After her father's death and her mother's helplessness, Faizunnesa's life took a turning point. She was married into a zamindar family. However, due to jealousy and family conflict, she eventually returned to her maternal home (Rawshan Ara Begum: 1993). Even before her mother's death in 1885, she took responsibility for managing the zamindari. With her intelligence, wisdom, and efficiency, she proved to be the most capable among her siblings and managed the estate with justice and competence. At that time, society was burdened with various social evils such as child marriage, polygamy, restrictions on widow remarriage, and rigid caste practices. Among Hindus, there was a belief that if girls were educated, they would become widows. Reformers strongly opposed these practices and promoted female education. In 1849, the Calcutta Female School (Bethune School) was established, marking the beginning of women's education in Bengal. This initiative sparked intense debates in newspapers and journals. While many supported it, some opposed it; nevertheless, the progress of education continued.

Hindu women gradually advanced in modern education and worked to eliminate social evils. Although such practices were not as prevalent among Muslims, due to backwardness, similar superstitions began to influence Muslim society. During that time, Muslim women were deprived of education and suffered from neglect and hardship. To address this condition, Nawab Faizunnesa stepped forward. Nawab Abdul Latif founded the Mohammedan Literary Society in 1863 to promote English education and scientific knowledge among Indian Muslims. In 1877, Syed Ameer Ali established the Central National Mohammedan Association to promote educational and social development. At the same time, Sir Syed Ahmad Khan strongly advocated for English education. Due to their continuous efforts, Muslims gradually developed interest in English education and began participating in intellectual and social activities. Their goal was to free society from poverty, backwardness and lead it toward progress. Syed Ismail Hossain Siraji stated that poverty, disunity, ignorance,

and lack of leadership were the main causes of social decline of Muslims in Indian subcontinent during British rule (Siddique:2022). Faizunnesa firmly believed that without proper education, it was impossible to overcome these problems. Therefore, she dedicated her resources to establishing educational institutions. Lelyveld (1975), mentioned in his book that a section of the Muslim community became educated in English and took the initiative to lead society toward progress. Through education, literature, and journalism, they spread awareness. Sir Syed Ahmad Khan (1817–1898) established modern educational institutions for Muslims. In 1875, he founded the Muhammadan Anglo Oriental College and eventually it was converted to Aligarh Muslim University in 1920. Nawab Abdul Latif (1826–1893), Syed Ameer Ali (1849–1929), and Khwaja Salimullah (1871–1915) also played significant roles in promoting education. Alongside them, Nawab Faizunnesa actively worked for the spread of education.

5.0 REVIEW AND DISCUSSION

In the seventh decade of the nineteenth century, the scenario of Muslim women's education in Bengal was insignificant specially in the rural areas, it was tending to zero. A report from 1903 shows that out of 100,322 girls receiving institutional education in Bengal, among them only 1% were Muslims. The total number of female students in higher education was 816, of which 439 were Hindus, 5 Muslims, 286 Christians, and 89 from other religions. Statistics published in Bamabodhini Patrika between 1881 and 1901 show the following percentages of female education in Calcutta:



Year	Hindu	Muslim	Christian	Brahmo	Others
1881	6%	1%	7%	64%	12%
1891	7%	1%	7%	65%	25%
1901	9%	3%	7%	53%	15%

Source: Bamabodhini Patrika, Issue 477, May –June 1903, p. 8

Table:02: Percentages of female education in the seventh decade of the nineteenth century at Calcutta

From the table, it is clear that Muslim women's education in Bengal was extremely limited during that period. Establishing a Muslim girls' school was not only an institutional initiative but also a bold step toward breaking social barriers. The curriculum included Quranic education, moral lessons, Bengali, elementary English, mathematics, and household management, making it socially acceptable. Rowshan Ara Begum (1993) mentions that Nawab Faizunnesa allocated part of her zamindari income for the school's expenses and provided clothing and books for students. She also endowed property (waqf) to ensure long-term financial stability. Such financial and administrative commitment was rare at that time. This initiative reduced fear and hesitation toward female education in Muslim families and paved the way for establishing more girls' schools in different regions.

Nawab Faizunnesa's greatest achievement was breaking the barriers to women's education in such era when even boys had limited educational opportunities. She established English schools for girls which was really an extraordinary effort. She was not an urban elite but a zamindar from a remote rural area of Comilla. Despite living in isolation, she realized that education was the key to social transformation. Thus, in 1873, she established several educational institutions for both male and female. Her initiatives in education were not only fundamental but also courageous and innovative. At that time, the district magistrate of Tripura, Mr. Douglas, launched a public welfare project and sought financial support from wealthy landlords. When he failed, Nawab Faizunnesa stepped

forward and donated generously, stating that her contribution was a donation, not a loan. She was dedicated to spreading education as a charity and social welfare across the boundaries. She donated much of her wealth through waqf for the benefit of the poor and education. Rather than spending on luxury, she prioritized public welfare. She believed that without modern education, national progress was impossible. She emphasized education in both Bengali and English irrespective for male and female. Her vision was modern but progressive society for her time. Based on the historic evidence and other secondary information, the contribution of Nawab Faizunnesa on education particularly on female education are discussing below: -

To evaluate the notable contribution of Nawab Faizunnesa, we have to give a look on the conditions of east Indian Muslims' society and their living standards. A survey of Muslim society in early 20th-century Bengal (1901 census) categorized regions as, Western Bengal (Burdwan Division), Central Bengal (Presidency Division), Northern Bengal (Rajshahi, Malda, Cooch Behar, Sikkim) and Eastern Bengal (Dhaka, Chittagong, Khulna, Hill Tripura). In each region, throughout the 19th century, Muslim women's education remained extremely limited. Most of the girls received informal education at home or basic Quranic instruction in mosques or makhtabs. In the later part of the nineteenth century the statistics of Quranic schools and female students are representing in the following table-

Table: 03: In the later part of the nineteenth century the statistics of Quranic schools and female student's scenario

Year	Schools	Students
1891 – 92	4	46
1897	11	142
1902	15	175
1907	17	254

Christian missionaries were the first to introduce modern education for male and female. The “Female Juvenile Society” played a leading role by establishing girls’ schools in Calcutta starting in 1823. There are only eight girls school in the year 1823. Eventually, the number of school raise up to 20 in the year 1829. The number of students were approximate 500 in 1840. Mainly the Christian girls were studied there. Alongwith them students belong to other religion was also there. Perhaps Muslim students also there but no proof is found. Realizing the situations of that time, Nawab Faizunnesa came forward and had been made the contributions mentioning below-

First: Established a madrasa in her village, later upgraded into a modern institution. According to Yousup (1968), It soon became one of the most ideal new scheme madrasa in the province and no year passed without a top place and divisions being secured by bright people. Later on the institution was converted to higher secondary Islamic college and at present Faizunnesa Government Degree College.

Second: Founded an English school in 1901, later upgraded to a high school NAMED Badrunnesa High School.

Third: She established a primary school in her village West-gaon. In addition to that, she set up a primary school in each of 11 nearby areas at her own expense. In the town of Cumilla, on the bank of the Nanua Dhigi, she established a girls’ primary school named Faizunnesa Girls’ School. Over time, due to changes, it is now operating as the primary section of Faizunnesa Girls’ High School. Unfortunately, at present the school is stand by the name of Shailo Rani High School.

Fourth: In 1873, although the then Muslim society had a negative attitude toward women's education, Nawab Faizunnesa did not pay attention to such opposition and established the first high English girls’ school in Cumilla, named Faizunnesa High English Girls’ School. To encourage Muslim girls to study while staying in the school hostel, she arranged monthly stipends for them from her zamindari income.

Fifth: In 1893, she established “Faizunnesa Zenana Hospital” exclusively for women’s medical treatment. The Laksam charitable dispensary was established with her donation.

Sixth: In 1899, she provided financial support for the establishment of Cumilla College. She also contributed funds for roads, bridges, and other public welfare works.

Seventh: During her pilgrimage, she established a school and a rest house in Mecca. Even after returning home, she continued to send financial assistance for these institutions. She endowed a large amount of property (waqf), from which many meritorious but poor students receive financial support.

Analyzing her work from theoretical and historical perspectives reveals that her process of social transformation was simultaneously structural and ideological. She did not just create awareness through her writings; she fundamentally transformed the lived realities of women by establishing schools, hospitals, and charitable institutions.

5.1. Faizunnesa in Expanding Institutional Education: A Structural Transformation

To awaken women, Faizunnesa placed the highest emphasis on education. She believed that education was the primary prerequisite for economic and social liberation. To this end, she established the

'Faizunnesa Girls' School' in Comilla in 1873, which later evolved into a government college (Nawab Faizunnesa Government College). This was one of the earliest major centers of institutional education for Muslim women in the subcontinent. According to researchers and historians, this step was a direct blow to the contemporary social structure. Historian Dr. Ghulam Murshid noted in his research that giving institutional form to Muslim female education in a conservative region like East Bengal during the second half of the nineteenth century is an extraordinary feat of Faizunnesa. She understood that there was no alternative to education to liberate women from the darkness of the seclusion system (Murshid, 2002). Faizunnesa herself learned Arabic, Persian, Sanskrit, and Bengali from private tutors at home. Drawing from her personal life experiences, she realized that without an institutional framework, securing education for ordinary women was impossible. She did not stop at merely founding the school; she also arranged scholarships from her own funds to accommodate students traveling from afar.

5.2. Healthcare and Protecting Women's Rights: Pragmatic Measures

During that era, because the medical field was overwhelmingly dominated by male physicians, women could not access proper medical care due to shame and rigid social barriers. Consequently, maternal mortality and deaths from common illnesses among women were alarmingly high. To address the root of this crisis, Faizunnesa established a separate, modern hospital for women in Comilla in 1893, ensuring the appointment of female doctors and nurses. Sociologists and researchers view this as an early form of establishing women's 'bodily autonomy' and 'healthcare rights.' Researcher and historian Rafika Sultana wrote in an essay: "Nawab Faizunnesa did not just seek a psychological awakening; she wanted to ensure women's right to live a healthy and dignified life. The establishment of a women's hospital was an early attempt to eliminate gender-based disparity in the contemporary medical system" (Sultana, 2015).

5.3. Rupjalal and Ideological Resistance: A Literary Perspective

Published in 1876, her autobiographical allegorical novel *Rupjalal* was essentially an overt intellectual rebellion against the patriarchal social order. In this text, she expressed intense

resentment against the patriarchal practice of polygamy while championing women's independent identity and deep-seated aspirations. Within the pages of the novel, she explicitly argued for women's dignity. Expressing her sense of rights and self-respect, she wrote, Is man's whim the sole law of the household? Has a woman's heart no value? If society regards woman merely as a vessel for endurance, then it is better to change that society (Chowdhurani, 1876/2009). This spirited representation of women in literature profoundly stirred the contemporary female population. Evaluating this intellectual struggle, the distinguished scholar and researcher Dr. Anisuzzaman wrote, the courage with which Faizunnesa brought women's individuality and rights into literature, at least three decades before Begum Rokeya, deserves to be recognized as the initial emergence of feminism in Bengali literature (Anisuzzaman, 1999).

5.4. Theoretical Analysis of Her Contributions to Social Change

When analyzing Faizunnesa's overarching endeavors through a sociological lens, it becomes evident that her contributions drove social change on three distinct levels:

1. **Economic Self-Reliance:** Upon receiving her share of the estate, she did not squander it on personal luxury; instead, she utilized it to form trusts for public welfare and female advancement. She inspired women to become financially independent through handicrafts and cottage industries.
2. **Psychological Liberation:** Through her established school and literary works, women began to realize that their lives were not confined merely to the kitchen and childbearing.
3. **An Exemplary Model of Leadership:** The manner in which she efficiently managed a vast zamindari estate while adhering to purdah, ultimately earning the title of 'Nawab' from the British Government in 1889, shattered the vanity of the contemporary male-dominated society.

Reflecting on Faizunnesa's historical significance, activist and poet Sufia Kamal remarked, "When Faizunnesa took up the mantle of social reform, there was absolute darkness all around. She pierced that darkness with her own light, clearing a path for subsequent generations of women" (Kamal, 1984).

5.5 Her Contribution writing *Rupjalal* to the women's welfare

Rupjalal (1876), authored by Nawab Faizunnesa Choudhura-ni, is a unique milestone in the history of Bengali literature. Practicing literature and wielding the pen in favor of women's rights as a Muslim woman from behind the strict purdah (seclusion) of the nineteenth century was an act of ultimate courage. In the contemporary social system where the voice of women was stifled, Faizunnesa initiated a silent revolution by highlighting the suppressed desires and rights of women. According to researcher Anisuzzaman, Faizunnesa did not write merely out of a hobby; rather, a latent urge for social reform was present in her writing. He noted, "Faizunnesa's credit lies in the fact that, overcoming the conservatism of contemporary Muslim society, she gave form to women's individuality in literature" (Anisuzzaman, 1999). In the novel *Rupjalal*, she depicted the spirited nature of women through the character of Rupban. To emphasize the importance of a woman's consent and dignity in marriage, she wrote: "Is woman merely an object of consumption? Is she not allowed to have any will or desire of her own?"

(Chowdhurani, 1876/2009). Her stance inspired contemporary women to become self-aware. Theoretically speaking, Faizunnesa laid the initial foundation of feminism even before Begum Rokeya. In conclusion, it can be said that *Rupjalal* was not just a romance or a novel; it was a powerful tool for consolidating the social position of women and awakening them.

6.0 LIMITATIONS

While conducting this research, several problems were encountered. Until now, no comprehensive analytical discussion has been carried out on Faizunnesa. Neither in literary history nor in social history has she been properly evaluated. However, various essays about Faizunnesa and her work "*Rupjalal*" have been published in different newspapers and magazines. Syed Ali Ahsan (1994) discussed his briefly in their book "History of Bengali Literature", Anisuzzaman (1964) also mentioned his in his book "Muslim Manas O Bangla Sahitya. and Abdul Quddus (1984), Rahim (1996) have been written essays about her. On the occasion of the centenary of Faizunnesa Girls' School, established in 1873, a commemorative p

ublication titled "Centenary Souvenir" was released. Similarly, in 1976, on the centenary of the publication of "*Rupjalal*", another commemorative volume was published by Nawab Faizunnesa College. Some limited information about Faizunnesa is also found in Fayeza S Hasanat (2005); Tapati(1995) and in the weekly magazine Bichitra (1972). All these discussions on Faizunnesa are very limited and partial. It would not be an exaggeration to say that her proper evaluation has not yet been carried out anywhere.

7.0 CONCLUSION:

It is mentioned earlier that in the nineteenth century, the rate of education among Muslim women in the Indian subcontinent was almost zero. At that time, there were hardly any educational institutions for women, and opportunities for their education were extremely limited. Nawab Faizunnesa understood that without women's education, the nation would remain half-developed. She was a pioneer of our path, a leading figure in Muslim education, and a guide of her era. The schools, makhtabs, and madrasas which were established by Begum Faizunnesa have now grown into great institutions and continue to spread the light of knowledge from generation to generation. She did not work only for women but also established many schools and madrasas for both girls and boys. At a time when the Muslim community was going through a period of decline and there were hardly any educational arrangements even for Muslim men, Nawab Faizunnesa established an English school for women and introduced scholarship programs to encourage their education. Because of her philanthropist activities and contributions to her society, she was honored with the title of Nawab by Queen Victoria. In 1903, Faizunnesa passed away, but she left behind her immortal legacy, which continues to reflect her greatness even today and will reflect forever as long as the human race will exist in the earth.

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