

History and Development of Religious Education in Multan

By

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Abstract

Education is process of facilitating learning, acquisition of knowledge, skills, values and sometimes beliefs and habits as well. Education is one key determinant of social mobility. Educational learning is of various types and kinds including formal an informal learning and environments. The purpose of education is giving awareness to lay man for differentiating between good and bad. Education of all worldly disciplines and sciences started slowly and gradually as human beings and society evolved. Religion has played a vital role in the development of human character, state and even society. The object of this paper is to trace the development and progress of education in Punjab general and religious education in particular in Multan while looking into the structure and system of education under the British rule.

Key Words

Education, Development, Multan, Punjab

Introduction

Education is process of facilitating learning, acquisition of knowledge, skills, values and sometimes beliefs and habits as well. Education is one key determinant of social mobility. Educational learning is of various types and kinds including formal an informal learning and environments. The purpose of education is giving awareness to lay man for differentiating between good and bad. Education of all worldly disciplines and sciences started slowly and gradually as human beings and society evolved. Religion has played a vital role in the development of human character, state and even society. The object of this paper is to trace the development and progress of education in Punjab general and religious education in particular in Multan while looking into the structure and system of education under the British rule.

Sikh Rule

The British annexation of the Punjab brought drastic changes and reforms in all sectors of life. Before the advent of the British in Punjab, indigenous system was working under the Sikh empire. The Sikh rule was following its traditional inherited

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institutions from the Mughal courts in addition to *Gurmukhi* teachings.¹ The Sikh educational system can be divided into following major streams:

- i. Mass Education
- ii. Higher Education, and:
- iii. Female Education

The Mass Education was patronised by the state and government was running schools and concern village was responsible for its maintenance and day to day affairs. The Government provided free grants and lands for running these schools and provided men of learning and intellect to impart education in those schools. There was no concept of religious education be imparted in those village schools but each community had its own school in the locality. These schools were called *Pathshalas*, *Koran* school and *Gurmukhi* schools each for Hindus, Muslims and Sikhs.² There was a fourth type of school as well which was called *Chatsalas* specialised in teaching trade and commerce to business community of Hindus and Muslims.

Persian was the official language and all instructions were imparted in it. There were Persian-Koran schools and Persian schools as well for learning precisely.³ There were no madrasas at that time and these schools were attached to a mosque for training and teaching purposes called *maktabs*. There were no regular fee payments by the students and usually these schools or *maktabs* were getting donations from well off people, on occasions like marriages or festivals and it's still in vogue after almost one and half century. All and sundry was getting education and sending their siblings to attain education. All classes agricultural and non-agricultural were having a desire to attain education.⁴

The Higher Education was considered of an advanced level.

The British Rule

The British accepted education as duty of the State in memorable dispatch of the Court of Directors in 1854.⁵ British introduces primary, secondary, college and

¹ H. R. Mehta. *A History of the Growth and Development of Western Education in the Punjab, 1864-1884*. (Patiala: Languages Department, 1929), 13-18.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ *Indian Educational Policy: Being A Resolution Issued By The Governor General in Council, on the 11th March 1904*. (Calcutta: Superintendent, Government Printing, India, 1904), 1.

University education all over the India. The British continued with the traditional modes of instructions in education as per policy to get support from Indian rulers.

There had been a missionary presence in the Punjab well before 1860. The evangelical Church Missionary Society (CMS) has a presence in Amritsar since 1851.⁶ CMS later established schools in Peshawar (1854), Multan (1856), Dear Ismail Khan (1862) and Bannu (1865). The missions were committed to girl's education in this period. Mrs Annie Briggs pursued proselytising curriculum in the small CMS female school in Multan. The taught curriculum included the translations of scriptures, lessons in cleanliness, the singing of hymns etc.⁷

The Calcutta Madrassa for Muhammadans was founded by Warren Hasting in 1782.⁸ Multan's first madrassa was established in 7th century by Muhammad Bin Qasim.⁹ Besides this, Sheikh Baha Uddin Zakariya also established a madrassa in Multan fort where Maulana Ala'u Din, Allama Abdul Qadir, Maulana Muhammad Idress, Maulana Imam Bakhsh and Mulana Ilm Din use to teach Fiqh, Quran, Hadith, Tafseer and logic to the students coming from different areas.¹⁰ Nasir Uddin Qabacha established a madrassa which was run by Allama Kashani.¹¹

The question of direct religious and moral instructions was raised at a local conference held in Bombay and later on at the imperial conference held in Allahabad in February 1911.¹² There was a huge difference of opinion to the possibility or advantages and disadvantages of introducing religious education into schools. In the education policy of 1913, there was a focus on Muhammadans education and facilities offered to Muhammadans vary in different provinces and special institutions such as madrasas, maktabas, hostels and scholarships were provided.¹³ While making provision for scholarship on modern lines, the Indian Educational Policy of 1913 recommended grants to various colleges and indigenous institutions and madrasas and maktabas in order to secure better educational output and also

⁶ *Punjab Gazetteer Multan 1883-4* (Calcutta: Government Printing Office, 1885), p. 120-1.

⁷ Mrs Briggs to Mr. Fenn, May 1, 1878, CI 1/O/54/1-2, CI 1/O/54/6

⁸ *Ibid.*, 2.

⁹ Mahar Abdul Haq, *Multan*, 33.

¹⁰ *Ibid.*

¹¹ *Ibid.*, 34.

¹² *Indian Educational Policy: Being A Resolution Issued By The Governor General in Council, on the 21st February 1913*. (Calcutta: Superintendent, Government Printing, India, 1913), 4.

¹³ *Ibid.*, 42.

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emphasized the provision of posts of highly qualified *maulvis* etc.¹⁴ The following table shows some of the indigenous religious schools run in Multan district.

List of Indigenous Religious Schools in Multan District¹⁵

S. No	Name of Tehsil	Name of Town or Village	Locality	Teacher's Name	Teacher's Qualification	No. of Pupils	Subjects Taught	Income in Rs.	Remarks
1	Multan	Multan	Mosque	Ghulam Mustafa	Knows Grammar, Arabic and Persian	20	The Quran and Persian books, Gulistan and Bostan	10	Is paid by Ghulam Qadir Khan Rais. He also gets some grain and bread on festivals.
2	Multan	Multan	Mosque	Abdul Rahim	Knows Arabic Grammar	25	The Quran and Gulistan, Bostan, Bahar Danish and Sikandar Namah.	10	Paid by Ghulam Qadir Khan Rais.
3	Multan	Multan	House	Khuda Bakhsh	Knows the Quran by heart and some Persian	10	The Quran	5	Paid by Ghulam Qadir Khan Rais.
4	Multan	Multan	Mosque	Din Muhammad	Knows the Quran by heart and some Persian	17	The Quran	5	Paid by Ghulam Qadir Khan Rais.
5	Multan	Multan	House	Alah Wasaya	Knows a little Arabic and Persian	30	The Quran and Gulistan, Bostan,	10	Paid by Ghulam Qadir

¹⁴ Ibid., 44.

¹⁵ G. W. Leitner. *History of Indigenous Education in the Punjab since Annexation and in 1882*. (Calcutta: Printed by the Superintendent of Government Printing, India, 1882), Part II, p. 76.

							and Sikandar Namah.		Khan Rais.
6	Multan	Multan	Shop	Rahim Bakhsh	Knows Arabic and Persian	20	The Quran and Gulistan, Bostan, and Sikandar Namah.	5	Paid by Ghulam Qadir Khan Rais.
7	Multan	Multan	House	Ghulam Qadir	Reads the Quran by rote and know some Persian	14	The Quran and Gulistan, Bostan, and Sikandar Namah.	5	Paid by Ghulam Qadir Khan Rais.
8	Multan	Multan	House	Mian Salah	Reads the Quran by rote and know some Persian	20	The Quran and Gulistan, Bostan, and Sikandar Namah.	5	Paid by Ghulam Qadir Khan Rais.
9	Multan	Multan	Mosque	Abdul Rahman	Good Arabic scholar	32	Grammar, Fiqah, Hadis, Tafsir.	5	Gets nothing from his pupils, but from his disciplines.
10	Multan	Multan	Mosque	Khuda Bakhsh	Good Arabic scholar	15	Grammar, Fiqah, Hadis, Tafsir.	5	Gets nothing from his pupils, but from his disciplines.
11	Multan	Ghota Sharifa	Mosque	Jamal Din	Good Arabic scholar	33	The Quran, Grammar, Hadis and Persian books.	5	Gets nothing from his pupils, but from his disciplines.
12	Multan	Bahadurpur	House	Amir Shah	Knows Urdu and Persian	30	The Quran, Urdu, Persian and	12	Gets also corn and bread

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							Arithmetic.		on festival s.
13	Multan	Bochrabad	Garden	Imam Bakhsh	Knows Urdu and Persian	25	The Quran, Urdu, Persian and Arithmetic.	12	Gets corn and got prize of Rs. 20 from the Inspector of Schools, Multan circle in 1881.
14	Multan	Multan	Mosque	Nizamuddin	Knows Arabic and Persian	25	The Quran, Urdu, Persian and Arithmetic.	10	Paid by Ghulam Qadir Khan Rais.
15	Multan	Multan	Mosque	Ghulam Haidar	Knows only the Quran	25	The Quran, Urdu, Persian and Arithmetic.	3	Paid by Ghulam Qadir Khan Rais.

While looking on the major Indian scale, Multan was much ignored and there were 4 Middle, 36 Primary schools and one lower schools existed.¹⁶ In the Middle schools, English was taught with vernacular, Persian and Urdu both were taught in Primary schools education which was totally in vernacular. The town schools were normally attended by Hindus and village schools by all classes. The following table shows the schools strength:¹⁷

Table of Schools and Student Strength in District Multan in 1883

School Description	No. of Schools	Hindus	Mohammadans	Others	Total
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¹⁶ Charles A. Roe, *Report on the Revised Settlement of the Multan District of the Punjab, 1873-1880*. (Lahore: W. Balls, 1883), 35.

¹⁷ *Ibid.*, 36.

Middle	4	337	124	3	464
Primary	36	460	1,038	—	1,498
Average	—	13	29	—	42
Lower	1	270	113	3	386
Total	41	1,067	1,275	6	2,348

Besides these schools there were a few madrasas in Multan. Madrasa Khair ul Madaris was initially started in Jalandhar under the supervision of Maulana Ashraf Ali Thanvi in 1931.¹⁸ This madrasa Khair ul Madaris is going to be my major case study for this Ph.D. project. The administrator of this madrasa Maulana Khair Muhammad came to Pakistan and settled in Multan as migrant in 1947 and started it afresh at Hussain Agahi road Multan. Maulana Khair Muhammad chose Multan as it was one of the leading trade centre and agricultural city for his settlement. This madrasa was providing education to both male and female students. Second famous madrasa was Madrasa Qasim ul Uloom funded by Maulana Mufti Muhammad shafi in a mosque. This madrasa belongs to Deobandi sect.¹⁹

Syed Sadar ud Din in 1944 under the influence of Maulana Syed Ahmad Saeed Kazmi Amrohvi.²⁰ This madrasa was initially patronised by Munshi Allah Baksh. Madrasa Khair ul Ma'ad was established by Maulana Hamid Ali Khan in Rohtak and he served this madrasa in Rohtak till 1959 and then he established it in Multan at Churi Sarai.²¹ Madrasa Mazhr ul Uloom is opposite Aam Khas Bagh Multan and established by Mulana Muhammad Sharif. Jamia Arbia Taleem ul Ibrar is situated at Khaniwal road Multan. It was established in 1945 by Syed Mubarak Shah

¹⁸ Maulana Noor Ahmad Khan Faridi, *Tareekh Multan-Vol 1-2* (Multan: Qasr ul Adab, Writer colony, 1971), 371.

¹⁹ Ibid., 373.

²⁰ Ibid.

²¹ Ibid., 374.

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Baghdadi.²² Besides these madrasas, there were few more like Madrasa Anwar ul Ibrar at Aurangzeb road, Madrasa Rumia in Pakdaman graveyard, and Madrasa Rizvia Anwar ul Quran in Kaly Mandi.

Madrasas are considered specialized institutions for Islamic learning and teaching. An educational system is not developed overnight. It involves, rather, a time-consuming process of initiation, growth and organisation. This is also true for the madrasa education system. The history of madrasa can be traced back to the origins of Islam and over the years this growth and development has observed different political and socio-cultural factors and this impact can still be seen today. The madrasas in early South Asian history use to teach subjects such as poetry, logic, philosophy in Arabic and Persian. Madrasas in Pakistan followed the Colonial South Asian tradition of Islamic education. After partition many Ulama migrated to Pakistan and established their madrasas in Lahore, Karachi, Multan. Leading centres of Islamic education remained in India. The nascent state of Pakistan adopted the British education model and the madrasa education and its ideas were not initially receptive. This dichotomy between religious education and secular education created vacuum of understanding the both educational systems.

²² Ibid.

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