

**Education a Tool for Change: A Case Study of Educational
Development in Multan Division (1901-1947)**

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Abstract

British imperial powers introduced a formal, institutionalized education system that replaced the existing indigenous education system. The promotion of the education system in Multan and other regions of India was according to the plan of the British to control the masses. This research article focuses on the development of education in the Multan division in the context of socio-cultural for accomplishing the task of this research, qualitative research techniques along with the historical analytical method are utilised. The British education system in Multan was so effective that Multan became a centre for Western education and a seat of learning. Introducing a new education system and replacing it directly was not a good decision; it could be done by amalgamating the local education system with uniformity and allowing the locals to choose any education system. There were more than three education systems; most of the educational institutions were religiously based; Muslims used to visit the madrassas; Hindus used to get education from the pundits; and Christians were entertained by the missionary schools and churches as well. The school system, which was initiated by the British authorities, was more effective. This research article also traces out how the British education system changed the total landscape of education in Multan.

Key words: Education, colonialism, Development, Multan Division

Introduction

Colonialists in India used the means and practises of their own culture to put up a system that allowed them to exert control over the local populace. The idea of ruling the Indians directly through education remained a fundamental component of the plan.¹ The school system of the west was new for the Indian, and it was also taught in English rather than the native tongue. This rendered the previously established indigenous education system incomprehensible. Because of this, professionals, academics, and scholars have constructed a variety of patterns and narratives both in support of and in opposition to the fundamental concept of the education system and colonialism in India as a whole. Colonialism is both the idea and the practise of gaining governmental supremacy over a foreign country, populating that country with settlers from elsewhere, and then exploiting that country economically.² The process of obtaining or passing on knowledge by means of organised and methodical instruction, such as that which is carried out at educational institutions such as schools and universities, is referred to as education. In spite of the importance of the subject matter, the majority of publications about colonial education tend to be either extremely positive or quite negative. People who were either intimately involved in the colonial process or passionately believed in the European civilising mission wrote many of the earliest publications on colonial education. These authors were apologists for colonial rule and authored books that were mostly positive about colonial education.³ However, there were critics of colonial rule who did not subscribe to Marxism. There has been a significant amount of momentum over the past twenty years or more towards critiquing the educational repercussions of colonialism in all of its guises. People in developing countries have been accused of being exploited and subjugated by capitalists who use colonial institutions as a way to do so. These capitalists are accused of utilising colonial institutions as a method to do so.⁴

In the same vein, the educational system that was imposed on India was virtually identical across the country's various states and provinces. Later on, the interests of the East India Company shifted, which resulted in different regions of

India being annexed by the company, and education became one tool to control the masses and the country. In the beginning, the primary focus of the East India Company in India was trade and business rather than constructing institutions and controlling the masses. In the beginning, the primary emphasis was placed on the indigenous educational system that had been operational in India for a considerable amount of time, despite the fact that there was no funding allocated for this endeavour.⁵ According to BD Basu, between the years 1800 and 1838, the East India Company only donated a total of one hundred thousand rupees as a grant. In 1835, Lord Macaulay gave his observations on education in a meeting that became famous. He said, "*I have travelled across the length and breadth of India, and I have not seen one person who is a beggar or who is a thief. I have seen in this country such wealth, such high moral values, and people of such calibre that I do not think we would ever conquer this country unless we broke the very backbone of this nation, which is her spiritual and cultural heritage. As a result of this change, the language of instruction will now be English, and the government of India will assume responsibility for the education of the country's populace. The British authorities conquered the Sikh rulers of the Punjab province in 1849 and subsequently annexed the province together with Multan.*"⁶ At the same time, the British authorities also annexed Multan.

Education system and institutions in Multan before the British Advent

India had a system of education of its own before the British advent, which was later considered vague and not according to the modern standard. In Multan, there was a well-established education system that worked in different ways with respect to religious beliefs. The indigenous community education system was prevalent across pre-colonial Multan, just as it was in other parts of the world. The people received their education, which was known as vernacular or indigenous education, in straightforward ways and with straightforward curricula. The education centred on the various religions, cultures, and societies of the people.⁷ "*Patshalas, Menders, Gurukals, Mosques, and Madrassas were all used as educational centres*

for the education of indigenous people and received financial backing from the government.” The majority of these establishments began their operations in the mansions of wealthy families. This was the main phenomenon in the construction of Multani society, and education played a great role in it. On the other hand, the chunk of educated people who were involved in the profession of learning and teaching were respected in Multani society, and this was the core of the civilizational patterns in the society.⁸

As the heads and preachers of various religions, such as the Pundits from Hinduism, Movies from Muslims, and Gurus from other religions, were appointed to teach morality, religion, and cultural patterns to the children and other masses in Multan, the teachers themselves came from the respective religious groups. Vernacular education used to attract students from a wide variety of regions and provinces who travelled great distances to study under its proponents. Religion and the various biblical languages used to be taught by the native teachers alongside subjects such as history, mathematics, and medicine. In addition to astronomy, medicine, and physics, the Hindu Pundits were educated in holy scriptures such as the Veda, Tanchabli, and Granth.⁹ Dia-Karn, which is the composition and grammar of Sanskrit, was also taught to them. Students at madrassas were instructed in a variety of subjects, including Arabic, Persian, ethics, mathematics, logic, natural philosophy, hadith, fiqah, and history.¹⁰ Madrassas were held in the homes of the landlords in the towns, and the landlords made sure that all of the students' needs were addressed.¹¹

Table 1: Showing the indigenous education subjects which were be teach in Multan

Indigenous Education and Subjects for Muslims Hindus	Indigenous Education and Subjects for Muslims
History	Literature
Mathematics	Nazam
Medicine	Grammar
Astronomy	Afsana
Grammar Sanskrit	Akayat
Mathematics	History
Physics	Quran

Source: Devised by author.

In the Maktabas, students were instructed in a variety of subjects, including “*literature, grammar, Nazam, Nassar, Afsana, Hikayat, history, Tazkia-e-Nafs, and Asool-i-itlak*”. Before the British acquired control of the region, the Muslims held a great deal of authority and influence; as a result, they did a great deal to assist the native people in obtaining a good education and established a great number of schools to assist them in doing so. A number of Sufi saints and Ulema from Central Asia travelled to this region and opened their own schools (Khankha) in order to educate the local population on matters of religion as well as fundamental life skills. Near the Bohar Gate, Yousaf Bin Abu Bakar Gardeez, who lived between the years 1058 and 1138, established the first local madrasa in order to assist the people of Multan in obtaining a religious education. In 1212, Bahaud-din-Zakariya (1169–1267) made his way to Multan and constructed a mosque and madrasa in the old fort of Multan, right close to the Parhalad temple, in order to educate the local populace on matters of faith.¹² In the madrasa, his students received instruction in the Islamic legal system, the art of business, and religious education. The majority of Multan's ulema and sufis left the city to spread their knowledge to people in other regions of India. The efforts that the Sufis made as Islamic missionaries during this period left the locals feeling motivated and encouraged.

Because of who they were and what they taught, non-Muslims were inspired by them to become Muslims. The education of Multan's native language was also aided in its improvement by a number of other Ulama. For instance, Maulana Hafzi Jamal Ullah Multani (1747–1811) established a madrasa close to Aam-o-Khas Bagh in which students were educated in the Quran, Hadith, Fiqah, and Tafseer. In order to educate the people of Multan, Molana Khawaja Khuda Bakhsh Multani Khair puri (1737–1837) constructed a mosque known as "Masjid Ders wali" in the area that is now located between Dolat Gate and Dehli Gate. He was a teacher in the mosque for close to forty years, during which time he imparted his expertise to the residents of Multan.¹⁴ He was very knowledgeable in the academic fields of mathematics,

geography, physics, astronomy, medicine, and akledas. His many students and subsequent caliphs also carried on his work to educate the populace after his death.¹⁵

The inhabitants of Multan were introduced to Dars-e-Nizami, mathematics, astronomy, and Sufism when M. Ubaid Ullah Multani (1880–1888) founded a mosque in "Mohala Qadir Abad" and began teaching these subjects there. Multan's religious and indigenous educational growth were also influenced by contributions from a number of other Sufis. The "Mosque of the Pine Tree" was where Sultan Mehmood Multani (1858–1909) began his work on the Quran and Hadith. In the city of Qadir Abad, where Abdul Tawab Multani lived from 1871 until his death in 1947, he founded a school known as "Maktab Al-Salfia," where he taught students and wrote works on religious topics such as law, Hadith, Tafseer, and a wide variety of other religious texts.¹⁶

The city of Multan is where most of the Hindu schools for native Hindus were set up. Most of the Hindus lived in the fort, while most of the Muslims lived around it. Multan Circle was home to a number of schools for native people. Lala Chettan Anend started the D. A. V. (Dyanand Anglo Vedic) High School in the home of a lawyer near the Haram Gate. Almost 900 students signed up for the school. This school moved into its new building near Katchery in 1915. Lala Moti Ram and Lala Bodh Raj were in charge of the move. The Arya Smajh set up both the Sanatan Dharm High School and the Gurukul in Hazuri Bagh.¹⁷

In other schools, there was the Islamia High School in Dolat Gate, the Normal School in Bohar Gate, the Sanskrit Meha Vidyalaya (where Hindu students learned Sanskrit), which was run by the Vidyalaya Sanatan Dharm, and a Hindu Panchaiti School in Ghala Mandi, where students learned Urdu and other local languages, as well as business.¹⁸ G. W. Leitner thought that there were many patshalas for indigenous education in the city of Multan that were connected to different temples, but that eight patshalas with 68 children were not connected to any temple. In these patshalas, people learned about Chandraka, Amarkosh, Bhagwat, science, and Hindi law. Rata Misser,

Gang Misser, Ude Ban, Ganesha Misser, and Bhubta Misser In Multan, there were three Gurumukhi schools where the Granth and Vashisht Jog were part of the programme. The first school had 15 students, the second had 7 students, and the third had 8 students. At the same time, a number of Maktabas were trying to educate Muslims in their own countries. The biggest maktab for native education was set up in Dugu Mal, but it was attached to a mosque. Others were set up in Shahpur, Haweli Mubarak Shah, and Chauki Mohan, where students learned to speak Persian and Arabic. The Madrassa Nahaia was also open in Multan. It followed the curriculum of Dars-e-Nizami, which included Nehav (Misba, Kafia ul Bab), Fiqah (Hadaya, Principles of Fiqah, Asnad, and Sherah), rules of Buzdari, Hadith, and Bezavi.

British Education System in Multan

Both the Crown or Victorian era and the British East India Company era were not celebrated for their contributions to Multan's academic progress. Although the city of Multan lagged educationally behind the rest of the province, missionaries were helping to change that. The missionaries first arrived in Multan in 1837, a full decade before BEIC was annexed. After the annexation, the company administration showed moral and financial support for the missionaries by funding and encouraging their educational operations, which centred on Christian religious education. Both the British Church Missionary Society and the American Prysbyterian Mission contributed to the development of education in the Multan circle. Since these missions founded many institutions, their work persisted throughout the BEIC and Crown eras as well.²⁰

In 1846, at the behest of BEIC officials, the Church Missionary Society, under the direction of Rev. T. H. Fitzpatrick, arrived in Multan to promote Christian education. However, in 1856, Sir Donald Friell McLeod (1810–1872) said that Multan should serve as a centre for educational work by the Church Missions. This prompted the Church Mission to establish a number of new schools in the Multan area. However, the evangelical Church Mission had been active in

Amritsar since 1851, and it went on to construct schools in Peshawar (1854), Multan (1856), Dera Ismail Khan (1862), and Bannu (1865) in the region's western outposts. This mission had exceptionally tight relations with British officialdom because, prior to 1857, it was financially funded by British civilian and military officers with evangelical sympathies. "The general public assumes that the funding model for Punjab's mission schools will be a flat, generous capitation programme. Though officially Christian or missionary education was to coexist with modern secular education, this was not the case."²¹

It was reported in 1875–76 that four Mission Middle Schools had been established in the Multan circle of Punjab. Over the years, the amount of money schools charged students rose from Rs. 75 to Rs. In addition to these institutions, the Church Mission in Multan also supported five more schools specifically dedicated to the education of young women. Since male visitors were banned from these schools but an inspector could go at any time, many women were given this responsibility.²² Seventy-five young ladies attended these institutions, where they learned vernacular languages and religious studies.²² In the missionary schools of Multan and the surrounding villages of Bahawalpur, Shujabad, and Muzaffargarh, there were a total of 599 boys and 230 girls enrolled. Women's missions, in the meantime, arrived to advance women's education in many colonial lands. That's according to Robert in 1885. Missionaries brought a new dimension to the spread of religion since they were highly disciplined, salaried, professional preaching institutions. From 3,912 in 1881 to over 19,000 in 1881 and almost 38,000 in 1901, the number of Christian converts in schools and society surged dramatically.²³

Education in Multan in first Half of 19th century

In the year 1900, the region surrounding Multan was home to one technical institute and one special school. In addition, the region contained 26 primary schools, 82 middle schools, and 14 high schools. According to representatives from the government, the most notable institutions in Multan were the city's three high schools as well as its normal schools.²⁴ The

improvement of educational opportunities in rural areas was a primary motivation for the founding of five of the Zamindari colleges. Young men were able to participate in an active and successful Unaided Music program in Multan. In addition, the city of Multan was home to five Zamindari schools, which were established in response to the need for low-cost education among Multan's working-class farmers. In Multan, there was a school for male students only that offered music classes to anyone interested in the subject. Charges brought in twenty-five thousand rupees, local taxes brought in sixteen thousand, money from the district coffers brought in nineteen thousand, money from the province brought in twenty-two thousand, and other contributions and endowments brought in three thousand.²⁵ The rate of educational advancement in Multan as a whole was significantly lower than in other colonies. In contrast to Muslims, Hindus place equal importance on religious and secular education; hence, the imperial colonial power made a concerted effort to expand educational opportunities for Hindus. On the other hand, indigenously owned schools had a far smaller percentage of male students than government schools did. The imperial administration built a number of institutes of higher education or intermediate education for the government in the cities of Delhi, Ludhiana, Amritsar, and Lyallpur; nonetheless, it is apparent that education is falling behind in the Multan region.²⁶

Multan Ruler Area School District

In rural Punjab, the Zamindari system of education has been introduced, which is sponsored by the Zamindars or local elites through levies. Mr. Arnold created the Halkabandi educational model for use in Punjab's rural areas. Despite his relative success in building these Halkabandi educational institutions, he ran into some difficulty with his policy of designing rural schools to link into them. Arnold may not have been able to coordinate the opening of all of the area's schools due to the timing of their construction. Some rural schools had been built by the government in what would become Lahore.²⁷ Although large improvements have been made in Rawalpindi in comparison to the previous year and comparatively few

investments have been made in the Multan and Lyallpur circles, the inspector believes that more money should have been spent in those areas. There has to be improved subject-area integration, a revamping of language education, and the mandatory use of higher-quality textbooks in many cases. Significant factors in determining the rate of educational progress in 1911–12 included the quality of the educational system, the extent to which the public supports education, and the availability of financial resources.²⁸ According to the Multan inspector, Rai Sahib Lala Sundar Das Suri, "the old system, which has been supplanted, did not escape condemnation." This statement refers to the former educational system and the investment made in it. The new plan is currently in the experimental stage. Particularly noticeable in the field of secondary education in 1911–12 was the presence of private sector companies. Sikh Arya Samaj and Hindu Bahujan Samaj have been more conspicuous than Muslim Anjumans and Christian missions in the creation and upkeep of schools. Two or three unrecognised middle schools per Multan division are not uncommon. High schools at Multan, Maghiana, and Dasuha were established in 1914 and 1915 by Sanatanist Hindus, Islamia Anjumans, and local Mohammedan Zamindars. Islamia schools in Multan and Pakpattan now have specialised high schools.²⁹

At a conference in Lahore that year, decisions were made about the use of English and vernacular mediums of instruction, provident funds, grant-in-aid criteria, and the training of teachers from the Orient. The committee on district board finances recommended that the federal government take over the management of all Anglo-Vernacular schools. Still, Multan's implementation had certain holes. This chasm emerged at the outset of their fight against colonialism. Imperial education changed its emphasis from primary to secondary to higher education in the years following the passing of the Education Act of 1919, which marked a fundamental shift in the educational system and policies of colonial India. In that year, the Sadler committee recommended placing a greater emphasis on secondary and higher education. As a result, higher education in Multan became more important

than elementary and secondary education. The pioneering intermediate college opened its doors in Multan in 1920.³⁰

After being inspired by Maulana Syed Ahmad Saeed Kazmi Amrohvi, Syed Sadarud Din founded a madrasa in 1944. Munshi Allah Baksh was an early supporter of this madrasa. Maulana Hamid Ali Khan first founded Madrasa Khairul Ma'ad in Rohtak, where he taught until 1959. He subsequently relocated the institution to Multan's Churi Sarai. Across from Aam Khas Bagh in Multan is the Mulana Muhammad Sharif-founded Madrasa Mazhr ul Uloom. Khaniwal Road in Multan is where you'll find Jamia Arbia Taleemul Ibrar. Syed Mubarak Shah Baghdadi founded it in 1945. There were a few other madrasas, such as the Madrasa Rizvia Anwar ul Quran in Kaly Mandi and the Madrasa Rumia near the Pakdaman graveyard. Khairul Madaris of Jalandhar was welcomed and re-established in Multan in 1947 because the city already had a number of madrasas that provided a suitable and supportive environment.³¹

Impacts of British Education System on the Society of Multan

The British authorities in Multan developed a new educational system that quickly surpassed all of the other educational systems in the region and the rest of the Indian subcontinent. Because of this significant influence, the number of native people and local residents began to decline. On the other hand, people who obtain and reach the levels of education found in Western education systems were given preference for jobs and other possibilities. Because of this, the educational philosophy in Multan is shifting, and under the new system, the number of teaching positions in the city will decrease to zero.³² This not only alters the education system in and of itself but also, to some extent, the fundamental concepts underlying the politics, way of life, and economic existence of the people. Because the British education system instilled a new technique of state and government, the dominant concepts of politics and empire were reshaped as a result.³³ Prior to the dissemination of this ideology, the majority of Indians were affiliated with various empires without taking into account their national identity.

Education was the primary means by which the British attempted to alter the mentality of the Indians and demonstrate to them that their existing patterns of civilization and educational system were inferior and no longer applicable to the modern world. This cycle was repeated in Multan as well, with the formation of a new educational system, which led to the abandonment of the previous educational system by students, townspeople, and particularly Hindus. This was done in order to secure a position with the British government in India, which would allow for employment within the British empire. Within a very short amount of time, Multan established itself as the educational hub for much of the southern Punjab, all of northern Balochistan, and a portion of Sindh.³⁴

Conclusion

The British education system became very popular and famous all over the world because of British achievements and the expansion of the empire. In Multan, the British education system, which is blamed for overcoming the local education system, was in reality a blessing for the people of the region. This is one aspect of the education system of the British in Multan, but another notion promoted by scholars and researchers is that the local system of education was working in a better way and could make the people more civilized if given time and space like the British education system. The British used education as a tool for the transformation of society and culture, which was done within a short period of time. It was due to the power and opportunities of the British authorities. Education was on the bigger agenda of the British authorities, due to which the field got more attention and funds.

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