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Education in India: A case study of Chishtī Madrasahs’ Response to Colonial Education in Punjab

Abstract

During colonial period Indian education system became the victim of colonial designs. The colonial modern education system served colonial interest of creating a new collaborating elite which helped the British in administration and maintaining local political control. At the same time the colonial state supported Christian Missionaries who dominated the education system and played a key role in educating the Indian middle and lower classes, and propagating Christianity among the Indian masses. To oppose this colonial educational religious wave, Muslim theologians, scholars and Sufis came forward to secure Indian Muslim community religiously as well as politically. In central India, first Muslim reaction in the realm of education came in the form of Dār al-‘Ulūm Deoband while in north-western part of India, particularly in Punjab, it was spearheaded by the native Chishtī Sufi Khānqāhī (shrine) institutes. In this paper, two prominent Chishtī Khānqāhī Madrasahs’ educational services are discussed along with their religious and political impact, which stirred anti-colonial sentiments among the followers of Chishtī Sufis and shrine based communities. This paper focuses on the Madrasah of Khānqāh of Khawaja Sulaiman Taūnswī, who was the Khalifa of Khawaja Nūr Muhammad Mahārwi, and on the Madrasah of Khānqāh of Khawaja Shams al-Dīn Sialwī which was the daughter Khānqāh of Khawaja Sulaiman Taūnswī in the north-western part of the Punjab.

Key Words: Education, Clergy¹, Chishti Sufi, Madrasah², Colonial Education System

Introduction

In India throughout its history education remained a tool for the propagation of four major religions which was effectively used by their respective clergy classes. The first wave of education was characterized by the Vedic Education system that

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¹ In Islam there is no clergy class as it exists in Christianity or the way it exists in Hinduism in the form of Brahman class. In this paper where the term ‘clergy’ is used to generally designate the religious response of different Indian communities to Colonial education it should be understood as Ulama (Islamic scholars, theologians) of Muslim community.

² The Muslim educational institute was called Madrasah. It is derived from a verbal root which means “to study”. The madrasah first developed as an institute in Khurasan. In the eleventh and twelfth centuries it was introduced in Iraq and Syria.

was introduced by the Gurus and was known as Gurukul School System. After that, the Buddhist Educational system was introduced by the monks, as a second wave. Third educational wave was introduced by the Muslim Sufis as a Sufi Educational System, and fourth wave was introduced by the Christian Missionaries. Religion remained a key feature in all these waves. Clergies of different religions used their educational system for the propagation of their own respective religions. During colonial period, Christian missionaries propagated Christianity under the patronage of colonial rulers with the ostensible aim of introducing modern and scientific knowledge. At the same time, native clergy responded through its own educational system to secure religion and religious identity. In Central India a strong reaction came from the Muslims who established Dar al-'Ulūm Deoband; whereas in north-western Punjab the reaction was spearheaded by the Chishtī Sufi Madrasah system that was established along with the *Khānqāhī* Culture of Chishtī *silsala* and was later reinvigorated by Khawaja Nūr Muhammad Maharwī. Later on Chishtī *Khānqāhī* educational activities reached to their zenith due to the services of Khawaja Qazi Muhammad Aqil, Khawaja Sulaiman Taunswī and Khawaja Shams ad-Din Sialvī. All these Sufis not only established their *Khānqāhs*, in their respective native areas of the North-Western Punjab, but also established their educational institutes in order to educate the Muslim masses, a duty which was traditionally considered the prerogative of the clergy. After the annexation of Punjab, these Chishtī educational institutes turned against the colonial educational system. The *Khānqāh* of Khawaja Shams al-Din Sialvī and her daughter shrines became the hub of anti-colonial activities during the Khilafat Movement and the Pakistan Movement. After the independence, these institutes revised their syllabi and introduced elements of modern scientific education. Till date, Chishtī *Khānqāhī* Madrasah System is serving the Muslim community religiously as well as educationally.

This research aims to explore the educational services of two-pioneering *Khānqāhī* Madrasahs of Chishtī *Khānqāhī* culture in north-western Punjab during the colonial period i.e. the Madrasah of Khawaja Sulaiman Taunswī and the Madrasah of Khawaja Shams al-Din Sialvī. This paper explores the ways in which these institutes competed with the activities of Christian Missionaries as well as Dār al-'Ulūm Deoband in central India.

Gurukul Education System in India

Since antiquity religion was considered to be the linchpin of the state and society of India. Education, like other aspects of life, was also influenced by religion, and clergy's influence on education remained supreme. Educational system always surged with religious fervor and zeal. Teachers were usually priests and they provided spiritual and religious education to their followers. In ancient India this system of imparting education was called "Gurukul System of Education".³

In ancient times, India had become the hub of educational activities due to the Gurukul System. During the time of Budha, Veranas was considered a famous place for the Brahmanical education, culture and learning. Taxila was another

³ In the Gurukul system of Education system the student lived with his teacher in his home in order to get education. J.C. Aggarwal, *Development of Education System in India* (Delhi: Shipra Publications, 2008), p.35.

famous town for learning and education. It was located in the North Western part of India and is considered to be the oldest learning center in the world. In Taxila, education was imparted in eighteen arts and crafts, and in the form of Vedas. Nalanda was the third renowned place for education in the Gupta period. Basham illustrated that Hsien Tsang, the famous Chinese traveler, also studied there. The centre of Nalanda provided free education for not less than 10,000 students as did its Christian counterparts in medieval Europe.⁴ The strength of teachers, having specialization in various subjects was not less than 1500. In the seventh century B.C, Benaras was also one of the most vital centers for education in Eastern India that imparted the traditional Vedic education to the pupils.⁵

The main curriculum in the Indian education was in the form of Vedic literature. In the Vedic period the Guru used to impart knowledge to his student regarding the basic Vedic literature that comprised eight different genres; there were four *Vedas*, six *Vedāngas*, four *Upanishads*, four *Brahmanas*, one hundred and eight *Upanishads*, six systems of philosophy, *Bhagwad Gita* and three *Smritis*.⁶ The basic purpose of ancient Indian education was to propagate the religious beliefs along with the knowledge about human life, and to develop consciousness about the good and bad deeds. Females can get education along with their male colleagues.⁷ The major aims and objectives of the Indian education system were the infusion of spiritual piety and righteousness, character building, honing of personality traits as well as the promotion of civic and social values and social efficiency.⁸

Buddhist Education System

With the passage of time, owing to the introduction of caste system in Hindu society as well as the interference of the clergy, the Hindu educational institutes hatched 'two new 'protestant' creeds in India, namely Buddhism and Jainism', which was mainly due to the exclusive dominance of Brahmins on education.⁹ As a result Buddhism underwent a major change; that is it rejected rituals, ceremonies, and caste discrimination.¹⁰ In the new educational institutes, again the clergy of Buddhism and Jainism soon created a hegemonic control. All the matters pertaining education were controlled by monks.¹¹ The institutes for higher

⁴A.L.Basham, *Wonder that was India* (Rupa and Co., 1995), p.166.

⁵Amita Gupta, *Early Childhood Education, Postcolonial Theory and Teaching Practices in India' Balancing and the Veda* (New York: Palgrave Macmillan, 2006), p.41.

⁶Dr. C.P.S. Chauhan, *Modern Indian Education Policies, Progress and Problem*, (New Dehli: Karrishka Publisher, 2004), pp 2-3.

⁷Ibid., p. 4

⁸Manju Gupta, *Education in India* (New Dehli: KSK Publishers and Distributions), p. 47.

⁹S.K. Kochhar, *Provincial Issues in Indian Education* (New Dehli: Sterling Publishers, 1981), p.2.

¹⁰Hindu Education system was also strengthened the caste system of Hinduism in which first three castes were considered for the education while for Shudders, they were considered just for services.

¹¹S.K.Kochhar, *op. cit.* p. 2.

education were called “Viharas”. They were in the form of a residential University that was situated at Nalanda¹²

Regarding Nalanda, Dr. Shashi maintains that the strength of teachers and students was round 2000 and 10,000 respectively. It had a hostel and a nine story library under the supervision of the monks. It attracted students from all over India as well as from Japan, China, Tibet and Indonesia from the east. While from the west, Turkish and Persian students received education. The subjects that were taught included fine arts, medicine, mathematics, astronomy, politics and the art of war.¹³ In this educational system, only the Bhikshus had the right to receive education and the common was completely deprived. The education system was divided into two phases. First one was Pabbajja¹⁴ (first ordination) and second one was Upasampada.¹⁵

Before the advent of Islam, education in India was monopolized by Brahmins and monks. They excluded the lower classes from the knowledge system as the Brahmins considered only themselves to belong to the superior stratum of the society and thus had the exclusive right to learning.¹⁶ This social gap existed in the Indian society as a cast system, which was later abridged by Islam. Muslim rulers guaranteed that every citizen, irrespective of the caste, creed, gender and ethnicity had the right to acquire knowledge.¹⁷

Muslim Education System and the Role of Sufis in India

Regarding the arrival of Muslims in India, the historians have mostly agreed on the belief that Muslims arrived here from two directions. According to M. Abdul Aziz, Muslims arrived in India from the side of the sea and settled down along the coastline of India for trade and commerce.¹⁸ The second side was the North – West

¹² According to Dr. C.P.S. Chauhan, Nalanda was the residential institute in ancient India that was established by a student of Nagarjuna during the Gupta period and it was located near the old capital of Magadha approximately at the distance of 40 miles from Patliputra (Patana) in Bihar. The structure of Nalanda comprised eight big halls and 300 small blocks in which 100 classes could be held simultaneously on different subjects. Besides religious education, philosophy, logic; linguistic, yoga, grammar and medicine were also taught. See for further detail *Modern Indian Education Policies, Progress and Problem* by Dr. C.P.S. Chauhan.

¹³ Dr. Shashi Tharoor, *An Era of Darkness-The British Empire in India* (Dehli: Alpeh Book Company, 2016), pp. 216-9.

¹⁴ Pabbajja mean “going out” which was a religious sacrament. According to this ceremony the student after his admission into the monastery was supposed to relinquish all sorts of his worldly relationships. After admission into “Sangh”, was allowed to have a status of a monk. For Pabbajja the age limit was eight years. They would get education for twelve years and would be prepared for Sangh life.

¹⁵ Upasampada was the stage of student where student got the admission after completion the study of twelve years, he enrolled in this phase at the age of twenty years. Interestingly, this ceremony of upasampada was democratic in nature. One could be admitted for the upasampada sacrament after the majority of the monks had voted in favor of the candidate.

¹⁶ S.M.Jaffar, *Taleem Hindustan Kay Muslim Ahd-e-Hukumat Mein* (New Dehli, 1984), p.46.

¹⁷ *Ibid.*, p. 48.

¹⁸ M. Abdul Aziz, *Ibn Batuta ude Sanjera Kltakal* (Calicut, n.a., 1989), p.149.

of India, from where Muslims came as invaders and they promoted education through madrasah culture in the conquered territory.¹⁹

Amita Gupta maintains that because of Muslim infiltration of India from Persia and the Asia Minor, and with the establishment of Muslim monarchies under Mahmud of Ghazni in 1001 A.D., and Muhammad Ghouri in 1175 A.D., the Hindus and the Buddhists educational institutes were destroyed, which paved the way for the development of the Muslim education in India.²⁰ So in this way, Islam was introduced by the Muslim ruling elite at the Indian educational platform in the form of a madrasah culture.

Muslim period is comprised of Sultanate and Mughal rule in India. In both Muslim eras Indian education received great patronage from Muslim ruling class and the rulers established many Maqatib, Madrasahs and Libraries. Sufis did a tremendous job of spreading Islam and they introduced religious teaching system under the patronage of Muslim ruling class. The major task of this religious educational movement was to foster a good Muslim. All students were expected to learn the Holy Qurān by heart. According to Chohan, both religious communities of India i.e. Muslims and Hindus have a commonality in their education that that it was based on their respective religions. He further described that “the education of a child began with a ceremony called ‘*bismillāh*’ which was similar to ‘*Upanayana*’ practiced by Hindu in ancient India”.²¹ According to Manju Gupta,

“Like the Hindus, the Muslims also had two types of institutions, Maqatib and Madrasahs. The Maqtab was generally attached to the mosque to provide both the Islamic teaching and the basic education to the boys and girls. The Madrasah was an institution of the higher education just like Tol and Patshahala in Hindu religion and the *Vihars* in Buddhist. The Madrasahs offered majors like grammar, Philosophy and History along with religious knowledge like *tafsīr*, *hadīth* and *fiqh*”.²²

The medium of the instruction in Hindu religious school was Sanskrit while in Muslim institution it was initially Persian and Arabic but later on it paved the way for the formation of a Urdu language that became the *lingua franca* of the Muslim Community in the later years of the Mughal rule.²³ Regarding Muslim education in India, Kochhar illustrates that Indian society got highly skilled and professional. It got priests, judges, and doctors through this educational system.²⁴ Islam lays great emphasis on education because it considers that education plays a pivotal role for an individual to realize the very purpose of human creation.

According to Dr. Anilla Mobashar, the Sultans of Delhi were famous for patronizing culture and education. From the thirteenth to the sixteenth century, Sultans provided patronage to the education in India. This was the time when the

¹⁹R.S.Rizvi, *Wonder that was India*, II Part, (New Dehli, n.a., 1993), p. 126.

²⁰Amita Gupta, *op. cit.*, p.43.

²¹Dr. C.P. S. Chauhan, *op. cit.*, pp 9-10.

²²ManjuGupt, *op. cit.*, p. 54.

²³Suresh C. Ghosh, *History of Education in India*, (Jaipur: PremRawat Publications, 2007), p.4.

²⁴S. K. Kochhar, *op. cit.*, p. 3.

Madrasah culture emerged. These Madrasahs functioned as a school of linguistic studies and theology as well.²⁵ Regarding the syllabus and medium of these institutes, Robinson maintains that the students of these Madrasahs got their education in Arabic language and the source of their knowledge was based on the books written during the eighth century. The text of those books was difficult and the teachers made special efforts to help the students with such texts. Later on commentaries of those texts were introduced which gained more importance than the original texts.²⁶

Arabic language was the medium of instructions for the subject taught in higher studies. The subjects of the Madrasah's curriculum at higher levels were Quaranic *tafsīr*, *hadīth*, *fiqh*, *uṣūl-e-fiqh*, *ʿIlm-e-Nahv*, literature, logic, mysticism and *ʿIlm-ul-Kalām*. In these Madrasahs, Arabic and Persian languages were used as a medium of instruction. Religious writings were mostly penned in Arabic. Persian language was introduced in India by the Ghaznavids and later became the language of the Muslim elite.²⁷ In this way these institutes also produced language experts in Arabic and Persian initially and later on in Urdu as well. These institutes also contributed to the literacy. Madrasahs produced good translators, calligraphers, artists and theologians. The title of the graduates of these institute were Huffāz, Qurrā, Ulmā, Muftī, Udabā, Fuqahā, Mudarrisīn, Mufasssīrīn, Musanniffīn, Muarrikhīn, Muhaddithīn, Qaīdīn, Muballighīn, Mutakallimīn, Imams and Muazzins.²⁸ During the medieval period, the Madrasahs provided the state with candidates for different posts of Sadrs, Qazis, Muftis and others. The Madrasahs had a deep impact on the culture, language, thought and transformed the major aspects of social life.²⁹ Madrasahs provided free boarding and lodging not only to the students but also to the teachers. Moreover they paid hefty stipends to attract students to these centers.³⁰

British Education System and Influence of Christian Missionaries

With the arrival of Christian missionaries, the fourth wave of religious education started in India. Like the clergy of Hindu, Buddhist and Muslims, Christian missionaries who came to India before 1813 A.D., began to impart education to the lowest classes of the society and used native languages as a medium of instruction, and mostly focused on primary education. However, after 1813 A.D., Christian missionaries shifted their focus from the primary to the secondary and the higher education. At these levels they used English language as a medium of instruction. The major aim of the Christian missionaries was to preach Christian faith to the Indian people and for this they adopted the modern system of

²⁵ Dr. AnillaMobasher, *System of Higher Education under the Delhi Sultans*, Pakistan Journal of Social Sciences, Vol. 34, No. 1, 2014, p. 121.

²⁶ F. Robinson, *Ottomans-Safavids-Mughals: Shared Knowledge and Connective Systems*, Journal of Islamic Studies, 1997, vol. 8 (2), p. 71.

²⁷ S.A.H.A. Nadvi, *Hindustani Mussalman* (Lucknow: Academy of Islamic Research and Publications, 1961), p.41.

²⁸ Kuldip Kaur, *Contribution of Islamic Education to Sciences, Social Sciences and literature in India*, World Journal of Islamic History and Civilization, Vol. 3 (1), 2013, p. 28.

²⁹ *Ibid.*, p. 28.

³⁰ M. Rizvi, *History of Dar-ul-UlumDeoband* (Deoband: Idara-e-Ihtimam), pp. 52.

education to serve their interests.³¹ The British because of their vested ruling interest could not see the Indian education, culture and heritage to flourish. East India Company unleashed a program for the decaying and degeneration of the existing Indian education as well as grafting of the 'Western Christian Oriented System of English Education in India'.³²

English Education grabbed the attention of upper class Hindus. On the other hand, Muslims did not want to have anything to do with the British. Muslim education was even controlled and sanctioned by the British Rulers. According to Sayed Mahmud, "In 1825 government sanctioned the establishment of an institution at Murshidabad for the education of the Nizam family".³³ In 1826, it came to be known that the members of the Nizam family were not allowed to avail this opportunity. The residents of Murshidabad filled up the available seats of 50 students, of which six were to attend the college and forty-four, the school.³⁴

The missionaries were supported by the officials of the East India Company like Muslim ruling class had done before in the case of Madrasahs. Their main concern was the propagation of Christianity. The Company accorded every possible help to the missionaries to establish a number of schools across the country. However, the native educated Indians opposed their activities in different ways.

The East India Company, however, did not rush in educational matters. It planned to introduce the education gradually. According to Rifaqat Ali Khan, Christian missionaries were involved in the field of education with a religious mindset. In the first phase, Christian Missionaries were there to educate the offspring of the company's employees and of missed parentage.³⁵ In British India, Warren Hasting founded a Madrasah³⁶ at Calcutta in 1781. The Madrasah aimed at the study of Arabic, Persian and Urdu languages. The Christian Missionaries who were already into education now tried to fill the vacuum.³⁷ According to Dr. C.P.S. Chauhan, missionaries organized street classes for the propagation of Christianity. Their main purpose was to convert the natives of India into Christianity that was why 'the missionary schools were attached to churches or to missionary offices'.³⁸

The introduction of English Education had two main purposes. One was to introduce natives to the significance of western thoughts and tow was to prepare them for taking up government jobs. According to a British survey (the report was shared in 1826 A.D.) that was conducted in Madras, Bombay, Bengal and Bihar in

³¹ B.R. Purkait, *Milestones in Modern Indian Educaion* (Calcutta: New Central Book Agency, 2002), p.27.

³² V.D. Basu, *History of Education in India under the Rule of the East India Company* (Calcutta: n.a., 1935), p. 139.

³³ Syed Mahmud, *A History of English Education in India 1781-1893* (Aligareh: n.a., n.d.), p. 190.

³⁴ *Ibid.*

³⁵ Rifaqat Ali Khan, *Muslims in Medieval Times* (New Dehli: A Historical Sketch, 1996), p. 10.

³⁶ The word Madrasah was attached with Muslim legacy that was going to be owned by the British initially.

³⁷³⁷ J.P. Banerjee, *Education in India, Past, Present and Future* (Kolkata: Amitava Roy), p. 161.

³⁸ Dr. C.P.S. Chauhan, *op., cit.*, p. 11.

order to study the indigenous education system, 'there were 12,498 schools providing education to 1, 88,650 pupils in Madras, similarly in Bombay there were 1705 schools with 35,143 scholars in 1829, out of which government maintained only 25 schools with the total enrolment of 1315 students, the rest of the school were located in village area with the total enrolment of 33,828 students and in Bihar and Bengal there were 100,000 village schools in 1835'.³⁹ The village schools purely belonged to the Indian clergy so these institutes were used to propagate religious education. This certainly proves that the religious education was quite common even during the British rule in India. However, the involvement of missionaries for spreading Christianity can be mainly held responsible for the destruction of traditional religious education system in India at the end of the nineteenth century. For this struggle Lord Macaulay adopted the slogan that "to create a class of persons who would be Indian in blood and color, but English in taste, in opinion, in morals and in intellect".⁴⁰ Regarding the *lingua franca* of education in India particularly during the colonial period, Kuldip Kaur discussed that

"In the eighteenth century Urdu rapidly displaced Persian. Urdu is generally considered the language of literature, prose and poetry. The writing of history stagnated with the rise of Urdu language and the fall of the Mughal Empire. This happened, perhaps, because of the lack of patronization of historians by the courts of different emperors. Muslim scholars wrote in the classical languages but only on theology. Meanwhile, the East India Company decided to replace Persian by English as the language of administration and perhaps, this was the final blow to the scholars and historians writing in the classical languages in India".⁴¹

In this way a new era of a new language which was the language of ruling class was introduced in the Indian education. So along with the purpose of education, the language of education was also changed with the changing of rule in India. In 1835, when the government decided to incur public funds exclusively on English Education then a strong reaction was registered by the native religious sector even "there was a petition from the Muslims of Calcutta, signed by about 8000 people including all the most respectable *Maulvis* and native gentlemen of the city. After objecting to it upon general principles, they said that the evident object of the government was the conversion of the natives (religiously)".⁴² This reaction was also highlighted by Macaulay that the Lamas, *Moulvis* and Muslim social workers in several parts of India demanded the government should not belittle the importance of native religious learning.

The reaction of Muslims towards colonial education and other political and social policies was divided geographically. The behavior and attitude of Northern part of Indian Muslims was different from the southern Indian Muslims. Muslims in the South were favorably dispensed towards English language and western knowledge, while the Muslims of Northern India and to some extent Hindus were

³⁹ Ibid., p.16.

⁴⁰ H. Dodwell, *The Cambridge Shorter History of India*, Vol. II (India Edition, Cambridge University Press, 1935), p. 717.

⁴¹ Kuldip Kaur, *op., cit.*, p. 31.

⁴² Rmesh Dutt, *Economic History of India*, Vol.2, 1901, p. 53.

averse to Western learning. Abid Hussain has elucidated it in detail that there were some specific reasons behind the behavior of Southern and Northern Indian Muslims who had different attitude towards western knowledge and culture.⁴³

The response of Northern Indian Muslims towards Western knowledge system was hostile during the British rule in India. They had found the British taste and culture abhorrent to their value system they kept themselves aloof from Western sciences. According to Mujeeb Ashraf, Muslim reaction towards British Education can be categorized into four schools of thought. He kept nobles and influential persons into first group that was attached with the colonial masters as a friend, the second group comprised of the people who were impressed by the British policies and hence they favored these. The third group was of those who followed the colonial masters as rulers to pursue their personal interests and finally the fourth group driven by religious sentiments was opposed to colonial dominance in every aspect including education.⁴⁴

In the subsequent section of the paper we will discuss the educational activities of fourth group about which Mujeeb Ashraf wrote with the perspective of anti-colonial mindset in the realm of education in the western part of the Punjab. This group is called as a second wave of Chishtī Sufis by Dr. Muhammad Hussain Lilhi. This wave started from Khawaja Nūr Muhammad Maharwī and continued with the names of Shams al-Din Sialvī through Khawaja Sulaiman Taūnswī. This paper focuses on the efforts of Khawaja Sulaiman Taūnswī and Khawaja Shams al-Din Sialvī that how they struggled hard to revive the madrasah based Muslim Education in western part of Punjab free of cost against the colonial based modern education, and how these madrasahs remained successful to secure the religious and cultural identity against the colonial impact that was coming through Christian missionaries?

Colonial Efforts to Restructure the Native Educational System

The Western education was introduced by the Christian missionaries in India just like the Muslim clergy did under the Muslim rule in India. Christian missionaries faced tough time by the Muslim Clergy in the field of education as Deoband Madrasah in the central India posed a great challenge. While in the North Western India, particularly in Punjab, this challenge was spearheaded by the Chishti Sufis to the Christian Missionaries Education system and later to the British Colonial rulers even before the emergence of Deoband School.

Colonial educational activities and policies were viewed by Muslim clergy as well as Sufis as a menace for the Muslim culture and religion. The Muslim clergy did not take English Education as a transfer of modern knowledge to Indians. They declared this educational system as a tool for the propagation of the Christianity to the Indians. Indian religious figure's objection regarding colonial education was not baseless which can be corroborated by a statement that was given by Charles Trevelyan, who was a member of a commission appointed to inquire the education

⁴³ S. AbidHussain, *The Destiny of Indian Muslims* (New Dehli: Asia Publishing House, 1965), pp .17-20.

⁴⁴ Mujeeb Ashraf, *Muslims Attitude towards British Rule and Western Culture* (Delhi, 1982), p. 85.

system. According to Charles, “the primary design of the government scheme of education is to advance the progress of civilization in India by the diffusion of useful knowledge”⁴⁵. Such types of phrases were generally understood by the natives and the clergy in the sense that the real purpose of the missionary institutions was to convert the natives into Christianity on the pretext of civilizing mission⁴⁶.

Dr. Shashi Tharoor also indicates the reference of Charles Trevelyan in his book *An Era of Darkness*, to strengthen his views regarding anti-native educational activities of colonial masters that colonial masters were not interested to introduce modern knowledge to Indians while their target was to destroy the Indian native educational system. Shashi gave the reference of the book of Charles where he wrote that colonial master’s intentions were to implement the Macaulayan agenda, that was, to create the sense of superiority of colonial masters over the native people on the base of education.

Now the question is that why the colonialist were so eager to destroy the native educational system of India? The major target was, to create the sense of inferiority in the minds of Indians that natives were not equal in the field of education to colonial masters.⁴⁷ Macaulay had expressed that “the literature now extant in (English) is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together...The literature of England is now more valuable than that of classical antiquity.”⁴⁸

Macaulay did not stop at this point; he further disguises and devalues the Indian education system with the concept of comparable thinking. According to him

“A single shelf of a good European library was worth the whole native literature of India and Arabia. We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West...”⁴⁹

On the other hand, Dr. Leitner and Mr. Adam expressed their views in different ways and both praised the Indian native education system particularly the one that was based over Khānqāhī system. According to Gr. Salmen Muslim “education in Punjab was comparatively much active and the Muslims of India were much keen to get that education which was propagating through Khānqāhī Madrasahs system. After completion of their education from the Madrasahs, the students were qualified at par with Oxford graduates. They were involved in philosophical discussion as were the students of Oxford”.⁵⁰

The most shocking moment was that when the British attached the education with individual’s economy in the form of government jobs. Dr. Jamal Malik also

⁴⁵ Syed Masroor Ali Akbar Hashmi, *Muslim Response to Western Education-A study for four Pioneer Institutions* (New Delhi: Common wealth Publishers, 1989), p.23.

⁴⁶ Ibid.

⁴⁷ Dr. Shashi Tharoor, *op.cit.*, p. 228.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Dr. Muhammad HussainLalhi, *op. cit.*, p.295.

highlights this factor that “with the arrival of the colonial rulers, traditional education was more and more marginalized. The British substituted with a new formal system, tailored to the British needs. Since the formal education system was heavily promoted by the Governments, while the religious schools enjoyed little official backing”.⁵¹ According to Pankaj Mishra it was the game of subordination of Indian community to the colonial masters. According to him

“European subordination of Asia was not merely economic and political and military. It was also intellectual and moral and spiritual, a completely different kind of conquest than had been witnessed before, which left its victims resentful but also envious of their conquerors and, ultimately, eager to be initiated into the mysteries of their seemingly near-magical power”⁵².

Like economic, social, and political structure of India, colonial master redesigned the Indian educational structure for their own benefit and not for the welfare of natives. It is very interesting that new colonial modern education was not for all, like Indian native educational system. Due to this reason, British modern education system was not going to enhance Indian literacy rate. According to Dr. Shashi Tharoor, at the eve of Independence of India, literacy rate was just 16 % and among female that was 8 % after the rule of 190 years of Britain. In 1930, Will Durant observed

“When the British came, there was, throughout India, a system of communal Schools, managed by the village communities. The agents of the East India Company destroyed these village communities, and took no steps to replace the schools; even today (1930)they stand at only 66% of their number a hundred years ago. There are now in India 7 30,000 villages and only 1, 62,015 primary schools. Only 7% of the boys and 1% of the girls receive schooling, i.e. 4% of the whole. Such schools as the government has established are not free, but exact tuition fee ... (from) a family always hovering on the edge of starvation.”⁵³

This demonstrates the colonial intentions that how much British rulers were serious in this field. Further, modern English Education system divided the nation into its pro and anti-British perspectives. The elite were beneficiary of the colonial rule so they favored the British education, while Chishtī Sufis, particularly in the north and south western part of the Punjab, condemned the British Education system.

Chishtī Sufis Response to British Education System in Western Punjab

British Educational system is seen by the third phase of Chishtī Sufis in Punjab as a challenge. According to Dr. Muhammad Hussain Lilhi, this phase started from Shah Kalim-Ullah Dehlvi to Khawaja Nūr Muhammad Maharī (1729-1790 A.D.).⁵⁴ Khawaja Nūr Muhammad Maharwī was the Chishtī Sufi and stayed in the

⁵¹ Dr. Shashi Tharoor, *op.cit.*, p 224.

⁵² *Ibid.*

⁵³ *Ibid.*, pp. 215-16.

⁵⁴ According to Dr. Muhammad HussainLalhi, first chishtisufi visited India in eleventh century along with MahmoodGhaznavi's army named Khawaja Abu Muhammad Chishti. But he did not stay here and returned back to Chisht. Later on, the visits of Sufis were going on. Finally, the Chishti sufi who stayed here that was Khawaja Moin-ud-Din Chishti.

west Punjab For the first time, a Chishtī Madrasah came into being at Kotmathan near Panjand in eighteenth century. In that institute Arabic Islamic education was imparted at local level but the standard was high. That institute was supervised by the Khalifa of Khawaja Nūr Muhammad Mahrwī named Khawaja Qazi Muhammad Aqil. In that institute, *fiqah*, *taswaf* and *hadith* was taught to the students. The expenses of the institute were met by the land which was given by Shahjahan that almost consisted of five thousand *Bigahas*. Later on, Aurengzeb Alamgir also gave the property to meet the expenses of the *langar* of shrine. The institute had a boarding facility where *langar* was given three times in a day to the students and teachers free of cost.⁵⁵

Educational Activities at Khānqāh of Khawaja Muhammad SulaimanTaūnswī

Khawaja Muhammad SulaimanTaūnswī (1770-1850 A.D.) studied at Dār al-‘ulūm of Qazi Muhammad Aqil. Due to Khawaja Qazi Muhammad Aqil, Khawaja SulaimanTaūnswī became *murīd* (disciple) of Khawaja Nūr Muhammad Maharwī and took the education in the discipline of Sufism from Khawaja Nūr Muhammad Maharwī. After the death of Khawaja Nūr Muhammad Maharwī, Khawaja SulaimanTaūnswī established his own Khānqāh at Taunsa Sharif in 1799 A.D.⁵⁶ with the permission of his *pir* Khawaja Nūr Muhammad Maharwī. In the same year, Khawaja SulaimanTaūnswī started his own madrasah for his *muridīn* and followers on footings of the madrasah of Khawaja Qazi Muhammad Aqil from where he got the religious education. According to a district judge of Multan, Mr. H. F. Farbes, the institute of Khawaja SulaimanTaūnswī comprised over fifty teachers. They were provided with housing facility. For students and teachers, *langar* was arranged three times a day and it was arranged separately for the visitors. In the institute, almost 1500 students were enrolled and all students had hostel facility for living, education was free, dress and meal were also served by the Khawaja SulaimanTaūnswī.⁵⁷ Students came from across India and Afghanistan to join this institute for the religious studies. The subjects of *hadith*, *tafsir*, *fiqh*, science, philosophy, and mathematics were taught in Arabic and Persian languages.⁵⁸ In this way, a new Chishtī madrasah wave of education started which reached its zenith during the time of Khawaja Shams al-DīnSialvī.

Khaleeq Ahmed Nizami told about the *langar* system of Khawaja Sulaiman Taūnsvī in his book named *Tarikh-e-Mashaikh-e-Chisht* that, *langar* at Khānqāh

Khawaja Moin-ud-Din Chishti was the Khalifa of Khawaja UsmanHarooni who established the Chishti order in India in twelfth Century. Dr. M. Hussain was going to divide Chishti sufi order in three phases. First phase was from Khawaja Moin-ud-Din Chishti to Khawaja Nazam-ud-Din AuliaDehlvi. While in second phase he mentioned that it was started from Khawaja Nasirud-Din MehmoodCharaghDehli to Sheikh YahyahMadni. Third phase was started from Shah Kalim-UllahDehlvi to Khawaja Noor Muhammad Maharvi.

Dr. Muhammad HussainLalhi, *Hazrat Khawaja Muhammad SulaimanTaunsviaur Un Kay Khulfa*, Lahore: Islamic Book Foundation), pp 72-121.

⁵⁵Ibid, pp. 115-16.

⁵⁶Ibid., p. 138.

⁵⁷ Verdict of civil Judge, case no 109, 1911 A.D by Mr. H.F. Fabes cited by Dr. Muhammad HussainLalhi, p. 292.

⁵⁸ Ibid., p. 294.

of Khawaja Sulaiman Taūnsvī reflected a complete department of modern university hostel facility but with unique example that all arrangements for the students and teachers of Madrasah such as barber, blacksmith, shoe maker, laundryman and water carrier facilities were given free of cost. Even the medical facility was provided to the students and other people, who were attached with the Khānqāh. Sometime the expense of medical treatment exceeded more than Rs. 500 a month. In *langar*, teachers were treated in a special manner. They were provided with the supply of oil and ghee monthly, and a pair of shoes and a dress was also given to the faculty members twice a year.⁵⁹

There were three major reasons due to which the Muslim students were attracted to these Khānqāhī institutes and not to Missionary and Government Schools. These reasons were poverty, religion and lack of awareness about the importance of modern knowledge. In fact, it was the Chishtī Sufi Culture that owned the Muslims at the Khānqāhs and fed them and offered them hospitality. J.G.Cordery, who furnished a Report on Popular Education in the Punjab and its Dependencies for the year 1871-72 A.D. concludes that

“I think then that in the Punjab little can be done to make our schools more attractive to the Muhammadans so far as the subjects of study are concerned, but the personal influence and encouragement of the officers of Government might be direct more systematically of those classes which keep aloof, and their efforts could not fail to least to keep the advantages of education before the eyes of people who have never been properly aware of them.”⁶⁰

According to the census of 1891 A.D. for each religion and for the total population of each tehsil of D.G.Khan, Gazetteer of the Dera Ghazi Khan reveals a different story about literacy. According to the Gazetteer, the males who were involved in learning were 151 in number, and literates were 691 while the strength of female was 3 and 7 respectively with the perspective of British education system.⁶¹ On the other hand in the same district, Madrasah of Khawaja Sulaiman Taūnsvī imparted education to the thousands of people.

The Gazetteer of D.G.Khan laments that the missionary school in the district faced economic crisis which started in 1892 A.D. by the Rev. A. Lewis. The missionary school did not have church building, book depot and reading room. While on the other hand, in the same district at Taunsa Sharif, a Madrasah under the headship of Khawaja Allah BakshTaūnswī (Grandson of Khawaja SulaimanTaūnswī) was going on with full capacity without any economic problem and that Madrasah had the capacity of more than 1500 students with boarding and *langar* facility free of cost.⁶²

After the death of Khawaja Sulaiman Taūnswī, the Madrasah was supervised by his grandson Khawaja Allah BakshTaūnswī (1825-1901 A.D.), who was very fond

⁵⁹Maulvi Allah BakshBalochi, *Khatem-e-Sulaimani*, pp 66-67 cited by Khaleeq Ahmed Nizami, *op.cit.*, pp. 300-302.

⁶⁰ Report on Popular Education in the Punjab and its Dependencies for the year 1871-72, furnished by J.G.Cordery, Esq., Director of Public Instruction, Punjab., Feb, 1873., p. 82.

⁶¹*The Gazetteer of D.G.Khan District, 1893-97*, p. 47.

⁶²*The Gazetteer of D.G.Khan District 1893-1897*, p. 47.

of construction. He constructed a new building for Madrasah and also houses for the teachers. During the period of Khawaja Allah Baksh Taūnswī, the strength of the students increased manifold.

Educational Services of Khānqāh of Sial Sharif

Khawaja Shams al-Dīn Sialvī (1799-1882 A.D) himself got the education from the Chishti Madrasah system of Maiki Dhook, Makhad Sharif and Ikhlas of District Attock and also from Kabul in Afghanistan. Later on for Sufism he traveled to Taunsa Sharif situated at D.G. Khan. These Madrasah's were considered as centres of excellence for Islamic education in general and Sufism in particular. The teachers of the Khanqah of Khawaja Shams al-Din Sialvi abhorred the British rule like their master. Therefore, the pioneer of Khānqāh of Sial Sharif owned the legacy of anti-British feelings. Khawaja Shams al-Dīn Sialvī's first Madrasah's teacher was Khawaja Mian Muhammad Afzal, who resisted the Sikhs. Dr Kohati has highlighted in his doctoral thesis that on the eve of Sikh invasion of Punjab under the command of Ranjit Singh, Mian Muhammad Afzal gave a hard resistance to Sikh community and started Jihad along with his students and followers. However, the Sikhs dominated Punjab and Mian Muhammad Afzal was martyred at Fateh Jang on 6 June 1835 A.D. His tomb is at Maiki Dhook in district Attock.⁶³

Shams al-Dīn Sialvī's second and third institutes of learning were also located in District Attock in the villages of Ikhlas and Makhad Sharif. During the last decades of the eighteenth century, Makhad Sharif was famous as a centre of Muslim educational activities under the supervision of Maulana Muhammad Ali Makhady⁶⁴. In this institute, Muslim students came from Afghanistan, Central Asia and almost from all parts of India due to its repute in higher studies. Due to this reason, Madrasah of Maulana Muhammad Ali Makhady became an attractive place for Khawaja Shams al-Dīn Sialvī and he spent thirteen years of his life over there for the cause of education.⁶⁵ Interestingly, all the teachers and mentors, who were hired by Khawaja Shams al-Dīn Sialvī were the *murīds* of Khawaja Sulaiman Taūnsvī.⁶⁶

⁶³ Dr. Muhammad Suhbit Khan Kohati, *Farogh-e-Ilm main Khanwadah Sial Sharif aur Unkay Khulfa Ka Kardar* (Karachi: Dar-ul-uloom Qamar-ul-Islam Sulaimania Punjab Colony), pp. 60-61.

⁶⁴ Maulana Muhammad Ali Makhadi was the son of Muhammad Shafi. He was born in 1748 at Batala near Amritser. Initially he got the education from individual source that was his elder brother Maulana Abdur Rasool. Then he migrated from Batala for the purpose of education. Finally he met with Maulana Muhakim-ud-Din Makhadi at Attock. So he completed his study from him. After the death of Maulana Muhakim-ud-Din Makhadi, Maulana Muhammad Ali was become the supervisor of his madrasah and settle down at Makhid. Therefore he came to be known as Maulana Muhammad Ali Makhadi.

⁶⁵ Dr. Muhammad Hussain Lalhi, *op. cit.*, p. 28.

⁶⁶ Maulana Muhammad Ali Makhadi and Khwaja Shams-ud-Din Sialvi both visited Taunsa Sharif and become murid of Khwaja Sulaiman Taunsa Sharif. Maulana Muhammad Ali Makhadi died in 1837 A.D. but Khwaja Shams-ud-Din Sialvi carried the responsibility of propagation of Chishti message to the people that was taken from his pir Khwaja Sulaiman Taunsvi at the age of 32 years.

Khawaja Shams al-Dīn Sialvī established his Khānqāh at Sial Sharif in 1834 A.D. on the instruction of his Pir Khawaja Sulaiman Taūnsvī. Khawaja Shams al-Dīn Sialvī continued the legacy of his *pir* in the field of Sufism and the provision of *langar* and accomodation facility for *muridīn* and visitors. He also established a Madrasah for the religious education. It served the Muslim community during the hard times of 1857 A.D. Later on, this institute also became the hub of resistance to British colonialism.

At Sial Sharif, Khawaja Shams al-Dīn Sialvī propagated the message of Chishtī order through his Khānqāh and gave the Islamic education through his Madrasah. Khawaja Shams al-Dīn Sialvī established his Madrasah on the footings of his experience at Makhad Sharif and Taunsa Sharif where he studied. He started his Madrasah for Muslim children in 1842 A.D. before the annexation of Punjab and hired teachers for the students. According to Dr. Lilhi, among the Khulfa of Khawaja Sulaiman Taūnsvī, Khwaja Shams al-Dīn Sialvī was a prominent name that spread the message of Khawaja Sulaiman and carried on his legacy.⁶⁷

After the death of Shams al-Dīn Sialvī, the culture of learning and teaching progressed during the *Sajādh Nashīny* of his scion Khawaja Muhammad al-Dīn Sialvī (1837-1909 A.D). He constructed new rooms for the students and visitors of the Khānqāh. Key feature of the Khānqāh was its anti-colonial stance which it inherited as a Chishtī legacy from Pir Khawaja Sulaiman Taūnsvī and Khawaja Shams al-Dīn Sialvī.⁶⁸ Next to Khawaja Muhammad al-Dīn Sialvī, was his son known as Khawaja Dia al-Dīn Sialvī (1894-1929 A.D) as a *Sajādh Nashīn* of Khānqāh of Sial Sharif after the death of Khawaja Muhammad al-Dīn Sialvī. Khawaja Dia al-Dīn Sialvī also gave importance to educational activities at Khanqah. He took the responsibility to educate his followers and Muslim community of Punjab and move a step ahead as compared to his predecessors. He established the chain of Madrasahs of Chishtī sect at the daughter shrines of Khānqāh of Sial Sharif. He strictly followed the Chishtī culture of meditation, *dhikr*, services to Chishtī Sheikhs, *langar* and hospitality along with educational services to his *muridīn*. He ordered to his daughter shrines and Khānqāhs to follow these traditions. According to Dr. Suhbat Khan Kohati, during the period of Khawaja Dia al-Dīn Sialvī, Khānqāh of Sial Sharif became a source of motivation for her daughter shrines in educational activities. Daughter Khānqāhs of Sial Sharif established Madrasahs at their respective places. Dr. Suhbat Khan Kohati mentioned almost seventy-two madrasah that were established in different villages and cities of Punjab and outside the Punjab. The prominent places were Jhelum, Sargodha, Gujrat, Mianwali, Chukwal, Rawalpindi, Attock, Khushab, Jhang, Bhera, Muzafargareh, Multan, Gujrat, Lahore, D.G.Khan and Mandi Bahuddin. While at outside the Punjab, Mansehra, Harri-pur Hazarah, Rawalakot and Bagh (Azad Kashmir), Ponch and Peshawar are included.⁶⁹

In the all above mentioned Madrasahs, meal, hostel facilities for students and accommodation for faculty and free of cost education was provided which was a

⁶⁷ Dr. Muhammad Hussain Lalhi, *op. cit.*, p.7

⁶⁸ Mahanama Zia-e-Haram, Ashraf-ul-Aulia Number, Lahore, p.135.

⁶⁹ Haji Muhammad Murid Ahmed Chishti, *op.cit.*, Vol. 3, pp. 141-47.

hallmark of the Sufi culture. These Madrasahs served the purpose of education and dissemination of Chisti message.

The Colonial Education Report of 1871-72 A.D. illustrates the impact of the Madrasah culture, policies, and native response to the British Schools in the following manner

“After much enquiry, it seems to be established that the paucity of Mussalmans in Government Schools, as far as it exists, chiefly owes to two causes. Parents prefer to give their children a religious education at home, or at the hands of a Mulla, until an age when it becomes difficult for them to compete with those who go to the government school earlier. But the strongest reason alleged is the general poverty and unthrifty habits of the Muhammadan people, owing to which they fail to secure for themselves advantages which they would gladly accept. As the Muhammadan Members of Senate⁷⁰ have dealt with this subject at length, I need not enter into the details”.⁷¹

Khawaja Dīa al-Dīn Sialvī patronised the publishing activities. The prominent magazines that contributed a lot in the propagation of religious message as well as Chishti culture in the Punjab during colonial era, were Mahnama Shams-ul-Islam Bhera, Mehnama Irfan Gujrat, Zia-e-Haqeqat Bhera and Mahnama Al-Zia Jalendher.⁷² Khawaja Dīa al-Dīn Sialvī also took interest to establish the libraries along the Madrasahs. The famous libraries whom he patronised were Maqtabh Dīa-Sham-ul-Islam Sial Sharif, Maqtabh Shams al-Islam Bhera, Maqtabh Shams al-Islam Sargodha and Maqtabh Irfan Gujrat. Khawaja Dīyā’ al-Dīn Sialvī is also the author of four books and booklets. His books’ names are Ma’er-ul-Masihah, Amer Maroof, Alan wajin-ul-Azan and Rasala Darbah Sama.⁷³

After Khawaja Dīa al-Dīn Sialvī, Khānqāh of Sial Sharif was looked after by his son Khawaja Qamar al-Dīn Sialvī (1906-1981 A.D) as a gady-nashīn. Khawaja Qamar al-Dīn Sialvī proved more rigid to colonial rulers and their educational system. He organized his madrasah through various changes and increased the self-esteem of the students of Madrasah. During the supervision of Khawaja Qamar al-Dīn Sialvī, the daughter shrines of Khānqāh of Sial Sharif also revised their syllabi and Madrasah culture. During his tenure, Madrasah Dīyā’ Shams al-Islam became the hub of political activities along with the educational activities. During the Khilafat movement and independence movement, the political activities of this Madrasah were not liked by the colonial officials.

His educational motives can be discerned by his speech which he delivered on the eve of annual meeting of Dar al-‘Ulūm Dīa Shams al-Islam on 12 Jan 1935 A.D. as a chairperson. The meeting was attended by scholars, clergies and ecclesiasts as well as a huge number of protégés of Khānqāh of Sial Sharif. The meeting was

⁷⁰ Among members of Muhammadan in this educational report, there were Nawab Nawazish Ali Khan, Nawab Abdul Shah, Khan Bahadur, Aga Kalib-i-Abid Khan, Extra Assistant Commissioner Dr. Rahim Khan, Khan Bahadur and Mian Muhammad Jan.

⁷¹ Report on Popular Education in the Punjab and its Dependencies for the year 1871-72, furnished by J.G Cordery, Esq., Director of Public Instruction, Pujab., 21 Feb, 1873 , No 683, pg 81

⁷² Dr. Suhbat Khan Kohati, *op.cit.*, pp. 242-44.

⁷³ *Ibid.*, pp. 244-48.

held to discuss the welfare, progress and financial co-ordination of the Khankah. In his address, he exposed the British machination in a befitting manner.

“Honorable Audiences! It is written on the wall that infidelity and apostasy, in this era touch their zenith. This fast and furious flood is eroding away all the religions alike. Decked with countless means and devices, it aims at obliterating every religion. It has libraries worth billions of rupees which it uses to wipe out the very soul of religiosity. It publishes thousands of scholarly and interesting publications, the sole purpose of which is the exploitation of religion; rather it converges its focus on exploitation of religion. Be it philosophy or history, it is drawing the same conclusion. If it has a lot of philosophical and historical books to damage the religious building, it also keeps a stock of Quran, Hadith, their translation and references, in order to annihilate the castle of *deen* and *millah*. In this way; it wants to defeat religion using religious tactics. Despite all these means, tools and capital, it also has an army of the most accomplished men of letters, who possess the quality of magnetism through their magical rhetoric and charismatic enchanting writings. They bewitch not only the rustic masses but also the wise and intellectual fellows into atheism”.⁷⁴

Further, he illustrates the need of unity of Muslims regarding education, religion and sectarianism. He established an organizing committee for Dar al-‘Ulūm Dīa Sham al-Islam to run its matters smoothly and effectively. He said

“.....for this, establishment of a sententious institution, which suffices in all the needs of propagation and protection of *deen*, is the need of hour. To accomplish the task, a whole lot of erudite scholars and wordsmiths should be made available to the institution.....Today, the blessing of unity has been confiscated from the Muslims. Disunity and discount prevails in each house. How can one hope for organization where sectarianism mushroom is prolific. But if the organization and mutual harmony is difficult, why should it? It is true that protégés of *Aastana Auliya Sial Sharif* are quite limited, still if it units organize; it will be able to easily ace the target-in-view, with the blessing of Allah. The ground breaking of great task has always been done by small groups. My expectation is not erroneous when this tradition is the divine rule. In light of the slated reason, I request protégés of the Shrine particularity and all Muslims, in general, to organize to assist me in this great cause and to help me with their fruitful and precious counsel. The executive council shall engineer the constitution and detailed SOPs of the *Jamia*, later on”.⁷⁵

Khawaja Qamar al-Dīn Sialvī hired new faculty that can be considered best in their respective subjects. He established an organizing committee to run the institute in a disciplined way. Through this committee, the syllabus was updated according to the need of time. Practical knowledge regarding agriculture was introduced along with the subjects of Urdu, Mathematics, History, Geography and other modern subjects. Pattern of curriculum and teaching methodology of Dār al-‘Ulūm Deoband was followed in teaching religious subjects to some extent. Khawaja Qamar al-Dīn Sialvī also owned the legacy of his father about writings. He himself wrote almost fourteen books and booklets. The major topics which he wrote about

⁷⁴Molvi Ghulam Mustafa Khan, *Mahnama Shams-ul-Islam*, Bahera, Feb 1935, pp. 34-38.

⁷⁵Molvi Ghulam Mustafa Khan, op.cit., pp. 34-8.

were the objections of Christian missionaries, Ahmadiya and Shia sect. His books are named as *In al Hukem-ul-Allah*, *Salat al-Aser*, *Al-Tehqīq fi al-Ta'liq*, *al-Jihād*, *Tanvīr al-Absār Be-tak-baīl al-mazar*, *Tablīgh al-qaūmfeatmam al-saūm*, *Tehqīq al-AjlafeSabūt al-Ahla*, *Taqrīr-e-Dilpazīr*, *Balagh al-Mubīn*, *Mazheb-e-Shia*, *WasayāQamariya*, *EssaiMazhab*, *AwamkaMutalba* and *Naqshah-e-Mirath*.⁷⁶

In Short, Khānqāh of Sial Sharif during the tenure of Khawaja Qamir al-Dīn Sialvī served the Muslim community until 1980s. After the partition, Dar al-'Ulūm Dīa-Shams al-Islam revised its syllabus and joined the modern school of thought where English language also became part of the syllabus. After the partition, both Madrasahs which were considered as pioneering institutes of Chishtī Khānqāhi culture, joined hands with Pakistani government and adopted the modern education system to the extent that the students of these Madrasahs received the degrees of graduation, masters and even PhDs.

Conclusion

In India, education was used as a tool for the propagation of different religions by their respective clergies. During colonial period, British colonial officials continued this legacy particularly for the middle and lower classes to convert them to Christianity on the pretext of modern education system that was introduced. Native reaction was natural but it was more severe and hard in the case of Muslims of the North-Western Part of Punjab, where there was domination of Chishtī Sufi Khānqāhi culture. The Chisti tradition not only challenged the British education system but also posed a political front. Chishtī Khānqāhi Madrasa culture was established after the arrival of Khawaja Nūr Muhammad Maharwī from Delhi in Punjab. Khawaja Qazi Muhmmad Aqil is considered pioneer, who established his Madrasah at Mithankot, and was the disciple of Khawaja Nūr Muhammad Maharwī. Later on Chisti educational system got new impetus under Khawaja Sulaiman Taūnsvī and then Khawaja Shams al-DīnSialvī. The original Chisti Khānqāhi Madrasahs instructed their daughter Khānqāhs to oppose the colonialist machination to spread Christianity in the society. These Chisti Madrasahs proved successful as compared to British sponsored education system because they imparted free education, free food and free accommodation to the students and teachers. The Chisti Saints wrote several books and booklets and made several speeches by which they exposed the real designs of the British, and thereby posed resistance to the colonial rule. These Madrasahs served the Muslim community of the Punjab on the same footing as did the Madrasah of Dār al-'Ulūm Deoband in central India.

⁷⁶ Haji Murid Ahmed Chishti, *op.cit.*, vol. IV., pp. 348-49.