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Church Mission Society and Reforms in Multan

Abstract

The concept of reform is associated with change, progress and prosperity. While studying past, it is always necessary to understand and learn the dynamics indicators of change which are inevitable part of time and space. In this article, we study the change brought about in the city of Multan and how different missionaries have left their impression over the period of time. The missionaries were the preaching institution those who came to South Asia under the colonial rule and slowly and gradually in addition to conversion, teaching and preaching of Christianity many of those missions worked for the uplift of local society and the communities. This paper is an attempt to find the contribution of the Church Mission Society (CMS) in the education and health sector. These services rendered by the CMS has transformed the infrastructure and to some extent modernise colonial Multan.

Keywords: Multan, Education, Health, Christianity, Mission

Introduction

The Christian missionaries were having a long history of religious preaching. One of the twelve disciples of Jesus, Saint Thomas came to India with the aim to spread the evangelical knowledge and teachings to the Indian citizens. Some authors claimed that the relations between the western world and India were developed at very early stage. This interaction was more based on mutual concern and interest for learning and preaching of teachings of each other. The missionaries came with the objectives of social welfare, but also wanted to deliver the religious education according to their own methods. The different missions managed their own educational institutions for such purposes. The objectives and purposes of these varied missions included welfare, preaching, conversion, spreading their own teachings and beliefs and bringing about change. The missionaries had engaged in various social welfare works, but major foci was on health and education.

The different missionary enterprises worked for religious, political and social uplift of the common Indians across the country since their inception. Some of the pre assumed notions of these missions carried forward that their preaching and teachings would change the local cultural traits and the citizen of India would become more educated and come out of their complex situations. The vernacular

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missionaries and converts were not treated on equal terms with foreign missionaries and this dichotomy was one of the reasons that these missions were to some extent unable to bring equality among the followers of Christ. This attitude has expressed that the missionaries were not free from the class differences and racial discriminations. So we will look into the social welfare brought through health and educational reforms in Multan during the interaction of these missionaries with the local people.

History and development of Indigenous Education in Multan

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.

a. Education

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 British accepted education as duty of the State in memorable dispatch of the Court of Directors in 1854.² British introduces primary, secondary, college and 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 1851.³ 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.⁴

The Calcutta Madrassa for Muhammadans was founded by Warren Hasting in 1782.⁵ Multan's first madrassa was established in 7th century by Muhammad Bin Qasim.⁶ 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.⁷ Nasir Uddin Qabacha established a madrassa which was run by Allama Kashani.⁸

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 1911.⁹ 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, makhtabs, hostels and scholarships were provided.¹⁰ 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 makhtabs in order to secure better educational output and also emphasized the provision of posts of highly qualified maulvis etc.¹¹ The following table shows some of the indigenous religious schools run in Multan district.

List of Indigenous Religious Schools in Multan District¹²

Name of Tehsil	Name of Town or Village	Locality	Teacher's Name	Teacher's Qualification	No. of Pupils	Subjects Taught	Income in Rs.	Remarks
Multan	Multan	Mosque	Ghulam Mustafa	Knows Grammar, Arabic and Persian	20	The Quran and Persian books, Gulistan and Bostan	10	Is paid by Ghulam Mustafa. Qadri, Khair, Rais also some grain break festival.
Multan	Multan	Mosque	Abdul Rahim	Knows Arabic Grammar	25	The Quran and Gulistan, Bostan, Bahar Danish and Sikandar Namah.	10	Paid by Ghulam Mustafa. Qadri, Khair, Rais
Multan	Multan	House	Khuda Bakhsh	Knows the Quran by heart and some Persian	10	The Quran	5	Paid by Ghulam Mustafa. Qadri, Khair, Rais
Multan	Multan	Mosque	Din Muhammad	Knows the Quran by heart	17	The Quran	5	Paid by Ghulam Mustafa.

				and some Persian				Qad Kha Rais
Multan	Multan	House	Alah Wasaya	Knows a little Arabic and Persian	30	The Quran and Gulistan, Bostan, and Sikandar Namah.	10	Paid Ghu Qad Kha Rais
Multan	Multan	Shop	Rahim Bakhsh	Knows Arabic and Persian	20	The Quran and Gulistan, Bostan, and Sikandar Namah.	5	Paid Ghu Qad Kha Rais
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 Ghu Qad Kha Rais
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 Ghu Qad Kha Rais
Multan	Multan	Mosque	Abdul Rahman	Good Arabic scholar	32	Grammar, Fiqah, Hadis, Tafsir.	5	Gets noth from pupi but his disc
Multan	Multan	Mosque	Khuda Bakhsh	Good Arabic scholar	15	Grammar, Fiqah, Hadis, Tafsir.	5	Gets noth from pupi but his

Multan	Ghota Sharifa	Mosque	Jamal Din	Good Arabic scholar	33	The Quran, Grammar, Hadis and Persian books.	5	disc
Multan	Bahadur pur	House	Amir Shah	Knows Urdu and Persian	30	The Quran, Urdu, Persian and Arithmetic.	12	Gets corn brea festi
Multan	Boch Khusro abad	Garden	Imam Bakhsh	Knows Urdu and Persian	25	The Quran, Urdu, Persian and Arithmetic.	12	Gets and prize Rs. from Insp of Scho Multa circ 188
Multan	Multan	Mosque	Nizamuddin	Knows Arabic and Persian	25	The Quran, Urdu, Persian and Arithmetic.	10	Paid Ghu Qad Kha Rais
Multan	Multan	Mosque	Ghulam Haidar	Knows only the Quran	25	The Quran, Urdu, Persian and Arithmetic.	3	Paid Ghu Qad Kha 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.¹³ 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:¹⁴

Table of Schools and Student Strength in District Multan in 1883

School Description	No. of Schools	Hindus	Mohamedans	Others	Total
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 1931.¹⁵ 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.¹⁶

Syed Sadar ud Din in 1944 under the influence of Maulana Syed Ahmad Saeed Kazmi Amrohvi.¹⁷ 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 than he established it in Multan at Churi Sarai.¹⁸ 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 Baghdadi.¹⁹ 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.

Christian Mission and Reform Agenda

The missionaries started intervening into the Punjab in 1850s. The American Presbyterians, Anglicans and Scottish managed their hegemony over the non-government sources of education. In the Punjab, missionaries were welcomed because many local developments like new roads between Benares and Lahore, the establishment of the Indian post-office in 1854, and the railway expansion in 1860s and 1870s.²⁰ The missionaries societies and different missions were pioneer of the education reform in the Punjab. The missionaries were welcomed by Sir John Lawrence, Robert Montgomery, Sir Herbert Edwardes and General Reynell Taylor in Punjab.²¹ They personally supported the work of missionaries and economically assisted these missions. These missions started some initial and pioneer schools in different areas of the Punjab which were first in the concern

areas and we can find a list of variety of schools which different missions opened are following:²²

Sr. No	City	Year of Opening	Mission
1.	Kotgarh (in the hills of Simla) Elementary school	1843	Church Mission Society
2.	Jallandar Doab English school	1848	American Mission
3.	Lahore school	1849	American Mission
4.	Ludhiana	1851	The American Presbyterian
5.	Amritsar	1853	American Mission
6.	Ambala	1854	Church Mission Society

The Church Mission Society and other missions focused on education, health and social status of different regions where they worked during the colonial rule. We have a closer look into the reform sector which these mission took into Multan and precisely the role of

Multan as an Economic hub and centre of attraction

Multan was one of the richest agricultural land areas in the Punjab. Multan was popular for mango groves and cotton plantations. It produced 40% of the total of mango crop in the country.²³ The government, in 1980s, established experimental agricultural farms throughout the district for research on seeds, land types, usage of agricultural machinery and animal husbandry. Before the British arrival, Multan was also one of the centres for handicraft production. Its traditional *lungis, dorias*, fancy embroidered clothes were sent throughout India and out of India as well.²⁴

After the war of 1857, the Colonial administration decided to use the local elites as intermediaries between the masses and administration. There was huge increase in the value of land and prices of agricultural land due to political stability, enormously improved communication and irrigation facilities in the region. Although Multan's economy was based on agro-production, due to very minor rainfall, agriculture was largely dependant upon rivers, canals and wells. The availability of water was crucial to the economic growth and well-being of Multan.

Multan was divided into three well-marked divisions: low lying lands on the river, land accessible to canal irrigation and desert areas inaccessible to canals.²⁵ There were two main harvests, the *rabi* or *hari* (spring) sown in October-November and reaped in April-May and the *kharif* or *sawani* (summer) sown from June to

August and reaped from early September to end of December. The *kharif* crop included rice, jowar, bajra, millet and maize, while the *rabi* included wheat, barley and oats. With the development of canal irrigation during the colonial period, the wheat crop assumed great importance. Since most of the agriculture remained dependent on rainfall, it was the failure of *kharif* harvest that consistently resulted in drought and famine.

Table of Annual Rainfall in District Multan in 1881²⁶

District	Average Annual Rainfall in inches	Area in square miles	Percentage of cultivation total area	Population
Multan	6.6	5,882	16.5	471,563

Punjab was both a “bread basket” and a “sword arm” for the British Raj. Bearing in mind the nature and custom of the agrarian world, the British government gradually converted the Punjab into an agrarian land.²⁷ Large amounts of capital were invested by the British government in building canal irrigation system in West Punjab which brought new and barren land under cultivation and increased agrarian production.²⁸ In this region of canal colonies, agriculture was transformed into a capitalist venture. A major part of agricultural production was transported through the newly established railway system from Punjab to other cities of India for export to different overseas ports and markets. The introduction of modern technologies like the railways increased Punjab’s importance as province and Multan was one of the major contributors in imports and exports of goods. The fiscal year of 1880-1881 proved Multan as major city in the development of the economy. Multan was third largest town after Amritsar, Delhi and ahead of Lahore in imports and exports in the British Punjab.

Table of Import and Exports within Punjab in 1880-81 (value in rupees)²⁹

City	Value of Imports	Value of Exports	Total Value
Amritsar	31, 534, 287	13,030,985	44,565,272
Delhi	22, 072, 933	9,874,125	31,947,118
Multan	8, 404, 104	3,703,382	12,107,486
Lahore	7, 333, 518	1,202,717	8,536,035

Multan's economic growth changed its importance for the British and they started considering it one of the major markets. Multan's geographic location in the south of Punjab further made it convenient for the British to control and watch over Bahawalpur state and other adjacent areas. The commodities and goods were all transported via railway through Multan to the major towns and cities like Jhang, Bahawalpur, Khanewal, Kabirwala, Dera Ghazi Khan and Sind as well.

Reforms of Christian Missions

Multan proved its worth as a major economic hub and took the British attention for various reasons. On the simultaneous grounds, Multan also attracted different Christian Missions to its locality. Our focus is more on education and health which were prioritized by the different missions. The pioneer American Presbyterian mission reached Ludhiana in 1834 and in 1849 once the annexation of the Punjab was done the Anglican Church and the Church of Scotland also arrived.³⁰ The Church Mission Society and the Society for the Propagation of the Gospel commenced their work from Amritsar and Delhi in 1851 and 1854 respectively.³¹

Education under Church Missions Society in Multan (CMS)

The aim of missionary education was very clear in India. The missionaries preached Christianity and also promised to undertake reforms in education and medical sector which Prof. Masood Zahid has termed as a multipronged strategy to "win friends for Christ".³² Multan was focused because of its economic growth and dense suburban rural population. Christian education occupied a large place in proselytizing campaigns. Every educational missionary sent to the Punjab by the CMS was assigned the duty to convert and also learn about the vernacular religious debate for effective dissemination of Christian knowledge. The Church Mission society initially supported the distinguished English elites and also included officials of the East India Company. The stations of the CMS were established in Amritsar 1852, Kangra 1854 and Peshawar and Multan in 1855 respectively.³³ The Church Mission society took up education for boys and girls both at city and district level through the creation of basic, primary and elementary schools. The schools were open to all the communities including Muslims, Hindus and Sikhs.

The curriculum of the schools was consisted on the reading, writing, Basic English, Mathematics, Christian teachings and the languages.³⁴ The expert teachers (both western and native) were appointed to teach the students. Later on Middle and high schools too were started under the supervision of the Christian missions. The boarding system too introduced in the schools, where the student stayed who belonged to a distance area of the province.³⁵ In the schools, the students were facilitated through basic necessities of life as well as awarded different scholarships to them. In 1870s, the CMS had eleven primary and Middle schools at Kangra, Dharamsala, Majitha, Batala, Narowal, Peshawar Cantonment, Multan, Shujabad, Dera Ismail Khan, and Bannu. Some of the famous schools established under the CMS were following and some of which exist till today, St. Mary's Cathedral Church, St. Mary's Convent Girls School, Sacred Heart School, Methodist Christ Church, Catholic Diocese etc. I will not go into details of these institutions because that has already been explained in details in an article

published in Journal of historical Studies by Fatima Ali and Asmat Naz which is an interesting read and helped me in getting answers to many of my questions.

Health under Church Missions Society in Multan (CMS)

Like the other areas of the Punjab province, the CMS took up health issue as a priority for the people of the area. More precisely it was about women and children's health which the CMS has focused and worked diligently. Women Mission Hospital was first of its kind in Multan which was established under the CMS funding and guidance. I was lucky enough to visit the CMS archives at the University of Birmingham's Cadbury Research library which also was helpful in collection of material. The British government during its rule established Multan Civil hospital which was unable to cater the needs of women and children and the CMS officials took up this issue with their headquarter and it was materialized later on.

The material taken from the CMS archives at the University of Birmingham's Cadbury Research library explains the condition how much work has been carried out while establishing this hospital. The CMS team and appointees who were sent to Multan were more women and few men that also was one reason that how all this happened. The CMS teams were more focusing on maternity, children and women issues which became made the CMS more access to derajats (Dera Ghazi Khan and Dera Ismail Khan) later on.

The early medic staff of hospital included Drs Eager, Blakett, Marks and Dodson. In 1921, there were 60 beds in the hospital. In 1927-30, a large number of patients were treated who belonged to Multan, D.G. Khan and Gojra etc.³⁶ Currently, the hospital is working in the same building, which situated in the Cantt, near Pakistan Broad Casting Office (Radio Station).³⁷

Conclusion

The CMS has played a vital role in the uplift of Multan. Many of the services which the CMS has extended to Multan including education and health brought drastic changes in the social, cultural and political outfit of the city and its population over the time. The education schools and ventures served as tools for the mission to spread Christianity and also helped the local communities to learn about the society at large. The legacy of the CMS has left long lasting impressions that many of their established institutions are still serving the cosmopolis of the city and suburban areas.

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