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MAULANA MUHAMMAD ZAKIR'S EDUCATIONAL FRAME WORK FOR THE UPLIFT OF THE PEOPLE OF JHANG¹

ABSTRACT

The Muslims rulers from Muhammad Bin Qasim to Mughal Empire developed their authority in India. They had not taken solid steps for religious hegemony but the job of preaching religion had been done by Sufis and Ulema. Sufis and Scholars played their role in creating Islamic society.² It was their religious and educational services which cultivated Muslim identity in India. At gross root level same role was played by Hazrat Maulana Muhammad Zakir. He provided such a nursery through his religious and educational services which contributed a lot for Islam and Pakistan. This paper is a case study of the educational services of Maulana Muhammad Zakir. It is descriptive in its nature.

INTRODUCTION

Maulana Muhammad Zakir depicted the secret of all religious, political and economic development of Muslims in preaching and practicing Islamic teachings. He believed that Muslims should learn modern sciences but Muslims should also learn teachings of Quran and Sunnah along with other sciences. He was against the English education system due to some reasons. He was of the view that the students who were gaining knowledge under British educational plan made them physically Hindustani but mentally the true followers of the Britishers. These phenomena compelled the Ulema to establish religious institutions in the sub-continent for educating the Muslims. They also issued fatwa against the British education. Darul Uloom Deoband was founded in 1867 in the district Saharanpur of India. It was opposed to the British government and modern education in the subcontinent. They were against Britishers and their language. It became popular among the Muslims. W. W. Hunter has highlighted this phenomenon of Muslims in his book "*The Indian Mussalmans*." There was no scarily a government office in Calcutta in which Mohammadan could hope for any post above the rank of porter, messenger, and filler of inkpots and menders of pens. This was the miserable condition of Muslims in India".³ Muslims had various reasons to keep themselves away from the Britishers and their education system. They believed that British education was forbidden under Islamic law. The British had snatched the Government directly from the Muslim kings; the Muslims still considered them enemies. That is why Muslims were not accepting their institutions.⁴

Sir Syed Ahmad Khan started Aligarh Movement and emphasized on modern education and loyalty towards British. Due to his stance, he faced criticism from fanatic Ulema of the sub-continent. He felt the need of

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¹ I, Hassan Sajanka, solemnly declare that this paper is derived from my MPhil thesis that I submitted to the History Department GCU, Faisalabad, Dr Qadir supervised my thesis and also helped in the drafting of this paper. Dr Fatima Riffat did editing and proofread besides refining the idea of the article. AD Hassan Sajanka, M.Phil scholar, Department of History & Pakistan Studies, GC University Faisalabad.

² Muhammad Iqbal Chawla, "Sufis, Sufism and Religion: A Comparative Study of Guru Nanak's Thoughts and approaches with those of Sheik Farid's" *Journal of the Research Society of Pakistan*, University of the Punjab, Lahore. Vol. 56, No.2 , July-December, 2019. pp. 463-47.

³ W.W. Hunter, *the Indian Mussalmans* (Calcutta: Oxford University, 1871), 162.

⁴ P. J. Griffiths, *the British Impact on India* (London: Macdonald ,1952) ,307

the modern education for the uplift of the Muslims.⁵ The son of Sir Syed Khan, Syed Mahmood stated the objectives of the foundation of Muhammadan Anglo Oriental College:

“.....to remove those prejudices which have hitherto exercised a baneful influence on our race: to reconcile oriental learning with western literature and science..to make the Muslims of India worthy and useful subjects of the British crown; to inspire in them that loyalty which springs, not from servile submission to a foreign rule, but from genuine appreciation of the blessings of good government,..These are the objects which the founders of the college have prominently in view.”⁶

On the other side, the Nadwat-ul-Ulma Lucknow was established in 1894 by Syed Muhammad Ali Kanpori. Modern and ancient sciences were taught in this institute. Maulana Muhammad Zakir was one of the most important leaders who took part in awakening the Muslims of Jhang. He always tried to remind the Muslims of their glorious past and urged them to improve their status through education. Professor Marx Hales had written about the glorious past of the Muslims: Before the British rule, there were 80,000 indigenous Madrassa in Bengal. There was one Madrassa for every forty members of the population. Educational institutions are the base of growth, advancement and changes in traditional and civic upbringing of the masses. Unluckily, the Pakistani government did not change the system introduced by colonial ruler. The country required a system through which civilization, culture and nation can be generated to bring nation in line with advanced states. But if the same situation continued, it will divide the nation to most volatile points. So, it is investigated from the works and achievements of Maulana Muhammad Zakir that his aim was only education, education and education. He wanted to change the people of society from backwardness towards light of knowledge. This was the thinking on the basis of which he set up a network of educational institutions.

ESTABLISHMENT OF MADRASSA ARABIA MUHAMMADIYA

The people of Jhang were educational, economically and socially backward. Maulana Muhammad Zakir's national consciousness forced him to think for the betterment of the people of the area. He participated in the educational activities of Darul Uloom Deoband and Darul Uloom Bahawalpur and Darul Uloom Jamia Shamsul Islam Sial Sharif. After a thorough review of the situation, he began to think about the future program in the light of these experiences. Equipped with religious, spiritual and modern thought, he started his movement now called Tehrikh-e-Jamia Muhammadi Sharif. He decided that a Madrassa should be established. On 1351 Hijri, Maulana Muhammad Zakir announced the foundation of Madrassa Arabia Muhammadiya in the presence of Pir Ghulam Murtaza Shah.⁷ The main purpose of the foundation of Madrassa was to impart religious and modern education.⁸ The followers of Maulana Muhammad Zakir constructed the initial building. It was divided into different sections, Darul Uloom (In which modern education was arranged from primary to MA. In archeology, Fazil Dars Nizami, Fazil Arabic and Dora Hadith Sharif were taught), Dar Ul Hifz, Society Reform Society, Inter College, Darul Kutab, Darul Ifta, Broadcasting Department, Darul Tasneef, Department of Preaching, Memorization and observation (The process of memorizing the Holy Quran was started in Muhammadi Sharif in the eleventh century AH. Imam-ud-Din had established the teaching of memorization of the Holy Quran. When Maulana Muhammad Zakir founded his institution; memorization of the Qur'an was given priority. Maulana Muhammad Zakir founded this Madrassa in 1931. According to the great traditions of Muhammadi Sharif; thousands of people studied the Holy Quran from this

⁵ Muhammad Iqbal Chawla “Comparative study of two progressive contemporary Muslims scholars: Abdessalam Yassine and Parvez” *A Research Journal of South Asian Studies*, University of the Punjab, Lahore, Vol. 31, No. 1, January – June 2016, pp.7 – 20.

⁶Jamil-Ud-Din Ahmad, *Historic Documents of the Muslims Freedom Movement* (Lahore: 1970), 5

⁷Maulana Muhammad Zakir, Personal Diary, 14 may, 1933.

⁸ Muhammad Nafeh, “*Hazrat Molana ki Zindagi ky chand Kabl-e-Ziker Paehloo,*” Mahnama Aljamia: Molana Muhammad Zakie Number, February, 1977, 12.

institution. The effect of this department is that even today there is no house in Muhammadi Sharif that does not have a memorizer).⁹

Maulana Muhammad Zakir also established different branches of Madrassa in various villages which are as under

- (a) Central Mosque Jamia Muhammadi Sharif
- (b) Jamia Masjid Kariya Muhammadi Sharif
- (c) Jamia Masjid Jamiaabad
- (d) Mouza Abu Saeed Chah Ansariyanwala
- (e) Thata loona
- (f) Jamia masjid Ameen pur bangle
- (g) Jamia Masjia Chak No 152
- (h) Moza Mangini
- (i) Satellite Town Chiniot
- (j) Ada Pathan Kot
- (k) Chak no 238 jb sharqi
- (l) Chak no 158jb etc

All these branches are being run under the supervision of the administration of main Madrassa. The Jamia was responsible for the students' food, accommodation and all other expenses.¹⁰ The ex students of this Madrassa are serving in various mosques of district Jhang as Imam Masjid.

PRIMARY AND HIGH SCHOOLS (MAKTAB-E-MILLIA ISLAMIYA)

Maulana Muhammad Zakir founded the primary school on December 21, 1931, and named it Maktab Millia Islamia. In 1936, the middle class in this primary school was upgraded to a middle school. This is the importance of school. When the school began, there was no school in the area for about fifty miles, except Chiniot. In 1948; the school was given the status of a high school. And five more branches were established next to it. In 1948, primary schools were opened in Jamiaabad and Fateh Kot Taja.¹¹ Thus, education from primary to college became common throughout the region. And all this was the result of the efforts of Maulana Muhammad Zakir.

A series of educational institutions was constructed by Sajjada Nasheen Hazrat Maulana Muhammad Rahamat Ullah to fulfill educational vision of his father Maulana Muhammad Zakir. In 1973, Government high school for boys which was founded by Hazrat Maulana Muhammad Zakir and now it is being run under the supervision of the government.

ISLAMIA COLLEGE OF ARABIA

Maktab Millia Islamia was given the status of Inter College in 1964. At first, Arts subjects were taught in it. It was compulsory for every student to study Arabic and Islamic studies. Later science subjects were also taught. The college building consisted of a large hall and seven rooms. The Jamia was responsible for the salaries of all the teachers, the accommodation and meals for the students. The number of rooms in the college Hostel was fifteen in which students and teachers used to stay. In 1973, this college also came under the supervision of the government. So the Jamia dedicated the existing building and hostel to this college. In 1982, the same college was shifted to Jamiabad Link Road under the Education Scheme. The seven-room building was built by Jamia. Seventy canals of land were dedicated to the college. Now this college has been upgraded as a degree college. This is a great and

⁹Jamia Muhammadi Sharief, Mahnama Aljamia: Salana Rodad (Jhang: Jamia Muhammadi Sharief, September 1972), 9-10.

¹⁰ Syed Anwar Qudwaie, "Wali-e-kamil Hazrat Molana Muhammad Zakir ki Zinda karamat: Jamia Muhammadi Shareef," the monthly al-jamia, January, 2010, 41.

¹¹Jamia Muhammadi Sharief, Mahnama Aljamia (Jhang: Jamia Muhammadi Sharief, September, 2010), 41-44.

unique achievement of Maulana Muhammad Zakir and Muhammadi Sharif. This is a great educational achievement in this area.¹²

EFFORTS FOR THE STATUS OF UNIVERSITY

In 1973, the government took primary school, middle school, high school and college under her supervision due to the policy of nationalization. The Jamia handed over the entire building to the government. Graduates of these institutions are serving the country, nation, religion and nation in all walks of life. Countless people memorized the Quran. Many people studied Arabic and became Arbi Fazil. Many students found employment after completing middle, matriculation and BA. In this way, along with religious studies, they also benefited in economic life. Countless men gained religious and worldly benefits and succeeded in their goals and all this credit goes to Hazrat Maulana Muhammad Zakir, the founder of the institution.¹³ Maulana Muhammad Zakir wanted to upgrade these institutions from school to Islamic Arabic University so that the people of this area may educate themselves. He laid the aims and objectives of the university which are as under

1. Establishmen of Darul kutab.
2. Arranging research in Islamic sciences.
3. And extensive management of the publication of Islamic books.
4. Struggling for scientific communication between Islamic countries.
5. Improving the existing education system.
6. Creating a system that has a purely Islamic perspective.
7. That is enough for most of the needs of Muslims. To this end, the establishment of industrial and military medical department in the University and the promotion and dissemination of scientific principles.
8. Establishing such training center which can produce devoted preachers and workers according to Islam.¹⁴

FORMATION OF CURRICULUM ON MODERN PATERNS IN INSTITUTIONS

Hazrat Maulana Muhammad Zakir was not convinced of the difference between religious and worldly knowledge. Maulana Muhammad Zakir considered the teaching of modern sciences and arts as well as religious and Qur'an sciences necessary. For this reason, Maulana Muhammad Zakir made religious studies as well as modern sciences compulsory in the curriculum in his institutions. However, the students were instructed to give priority to Qur'an and Ahadith, Arabic language and literature and religious education. A focus on English and modern sciences was also laid at the secondary level.¹⁵ He instructed his followers to learn English for fulfilling the requirements of the modern era.¹⁶ Shah Abdul Aziz Mohaddess Dehlavi was asked to teach English in colleges.¹⁷

Maulana Muhammad Zakir wrote a letter to the Vice Chancellor of the University of Peshawar, Prof. Muhammad Ali Khan in which he wrote on March 30, 1967 that,

Dear sympathizers!

Like other intellectuals, you will agree with this view of the educational movement of Jamia Muhammadi. The fulfillment of the lofty Islamic ideology in the Kingdom of God-given Pakistan is not possible till now, unless the new generation is scientifically acquainted with the sciences, knowledge of the

¹²Muhammad Nafeh, "Hazrat Molana ki Zindagi ky chand Kabl-e-Ziker Paehloo," Mahnama Aljamia: Molana Muhammad Zakie Number, February, 1977, 12.

¹³Nusrat Ali Asir, *Ziker-e-Zakir* (Jhang: Maulana Muhammad Zakir Acadmi, 1997), 109-115.

¹⁴Jamia Muhammadi Sharief, *Mahnama Aljamia* (Jhang: Jamia Muhammadi Sharief, January 1977), 46.

¹⁵Jamia Muhammadi Sharief, *Mahnama Aljamia*: Salana Rodad (Jhang: Jamia Muhammadi Sharief, September 1972), 9-10.

¹⁶Ibid, 44, 43.

¹⁷S.M.Ikram, *Mauj-i-Kauser*, (Lahore: Institute of Islamic Culture, 2005), 90.

*Qur'an, Ahadith and the teachings of the Sufis. And for this purpose, only solution is, eliminating the duality of the sciences of religion and the world and creating a balanced combination between them. Every effort has been made in the curriculum of Jamia Muhammadi.*¹⁸

From the day one, the curriculum of the university has been included in the features which have been mentioned in the "Tehreek-e-Jamia Muhammadi Sharif". It is a beautiful combination of modern and ancient sciences. In this way, graduates of Jamia acquire modern sciences as well as religious studies.¹⁹

He made strenuous efforts at the international, national and district level to give Jamia Muhammadi Sharif the status of a university. Briefing President Ayub Khan and President Zulfiqar Ali Bhutto on his visit; he drew attention to the university campus. He also sought the cooperation of federal and provincial ministers for the establishment of the university. In 1966, when the Custodian of the Two Holy Mosques Shah Faisal came to Pakistan, On March 24, 1966, he wrote a letter to him in Arabic and requested to play his role in establishing the university. A letter addressed to Nawab of Bahawalpur Brigadier Muhammad Abbas Abbasi dated 22 August 1967, highlighted the need and importance of the university. He also wrote a scientific and research paper on the need and importance of the university. He read this research paper at the Pakistan Oriental Conference in Lahore in 1956. It has been published in the monthly Al-Jamia, published in May 1963 at page 9. On July 14, 1965, he gave an interview to the daily Mashriq Lahore and presented the estimated cost of the project that was Rs 10 million.²⁰

Maulana Muhammad Zakir convened the first academic conference in 1940 to organize a university campus. This educational conference was held under the chairmanship of Maulana Zafar Ali Khan, the great leader of Tehreek-e-Pakistan. The conference launched a formal movement for the establishment of a university.²¹ The second academic conference was held in 1948 in Chiniot. This was presided over by Alauddin Siddiqui. In this conference, action was taken for the development of the university. The third educational conference was held in 1952 in Lahore. It was inaugurated by Mr. II Chandigar, Governor of Punjab. Seven meetings were held in general and special. The conference laid the groundwork for the university's educational plan to establish an Islamic university

In order to give practical shape to the establishment of the Islamic University, the foundation of Mu'tamir Teachings Islamia Arabia Pakistan was laid. The Jamia provided 4,000 canals of land for the establishment of the Islamic University. A spacious 127-room building was also provided. A library was provided. He also provided other necessary facilities for the establishment of the university

The first Islamic University Conference was held in February 1962 at YMCA Hall, Lahore. Every school of thought in the country appreciated this educational movement. This conference was chaired by Zulfiqar Ali Bhutto.²² The second Islamic University Conference 1962 was held at Jamia Muhammadi Sharif which was presided over by Law Minister Sheikh Khurashid Ahmed. In which it was decided to present Islamic University bill in Provincial Assembly West Pakistan. Thus, several educational conferences were held for this purpose. But the plan of the Islamic University could not be executed due to the mood of the bureaucracy and politicians.²³ MNA Hazrat Maulana Muhammad Zakir presented the bill of Islamic University in the National Assembly in 1972 which was rejected.²⁴

¹⁸Hafiz Saad Ullah, *Maulana Muhammad Zakir* (Chiniot: Maulana Muhammad Zakir Acadmi, 2010), 160.

¹⁹Maulana Matteen Hashmi, *Tehreek-e-Jamia Muhammadi* (Jhang: Jamia Muhammadi Sharief, 1972), 163.

²¹Maulana Matteen Hashmi, *Tehreek-e- Jamia Muhammadi* (Jhang: Jamia Muhammadi Sharief, 1972), 3.

²²Thaeem, *Tariekh-e-Chiniot*, 192.

²³Jamia Muhammadi Sharief, *Mahnama Aljamia* (Jhang: Jamia Muhammadi Sharief, 1972), 3-7

²⁴Thaeem, *Tariekh-e-Chiniot*, 192.

PUBLICATION OF MONTHLY ALJAMIA

The monthly magazine Al-Jamia is published in the institutions of Maulana Muhammad Zakir which covered all the activities of the Jamia. It was also permanent index of the dissemination of the ideology of Pakistan. The students and the faculty members wrote research articles on Islamic issue and major challenges to the community of Muslims. Maulana Muhammad Nafi (younger brother of Maulana Muhammad Zakir) was the in charge of all writings and publications of the Jamia. Maulana Muhammad Nafi was also a writer of several books.

JAMIAT TALEEM UL ISLAM MUHAMMADI

Hazrat Maulana Muhammad Zakir established Jamiat Taleem ul Islam Muhammadi on December 22, 1933. It was this forum that later carried forward the educational mission of Jamia Mohammadi. Hazrat Maulana Moinuddin Sahib President Darul Uloom Osmania Ajmer Sharif and Hazrat Maulana Khawaja Muhammad Qamaruddin Sajjada Nasheen Sial Sharif District Sargodha were the guardians of this forum. Hazrat Maulana Fakhr-ud-Din Sialvi was President, Hazrat Alhaj Maulana Hakim Qutbuddin Chak No. 253 Tehsil and District Jhang and Hazrat Maulana Hafiz Abdul Ghafoor Sahib Muhammadi Sharif Tehsil Chiniot District Jhang were the vice presidents.²⁵ The aims and objectives of the forum were as under

1. Broadcasting of Islamic Sciences
2. To establish a high standard Islamic institution of Arabic and religious sciences as per the present requirements
3. Establishment of a general library of Arabic Islamic sciences and arts for educational and preaching needs
4. Launching the Department of Industry along with Education
5. Creating a mujahidana life among the students along with academic excellence
6. Issuing Darul Iftaa for the jurisprudential needs of Muslims
7. Providing a group to preach Islamic injunctions
8. Struggle for the organization of Madrassa Arabiya Islamia for the regular development of the education system
9. To establish a compilation and publishing department for educational and preaching needs
10. To develop a curriculum as well as a training system, constitution and laws formulation for this vast educational project of Jamiat-e-Taleem ul Islam Muhammadi. This consisted of 32 clauses. Jamiat-e-Taleem-ul-Islam Muhammadi prepared a regular constitution and also registered it in 1948.
11. All movable and immovable property would be in the possession of the Jamia as a Waqf property. The management committee would exercise its control over the property of the Jamia and the general management of the Jamia. No member of the Jamia shall have the right to sell or mortgage any known property.
12. All the funds of the Jamia would either be deposited in the Bait- Ul- Mal or would be deposited in a bank with the approval of the management committee.
13. So, all the affairs of Jamia would be run in consultation with the governing body with a unanimous decision.²⁶

CONCLUSION

The Sufis and Ulema built institutions through which emerging Islamic society was indoctrinated. Their institutions were playing two-fold functions. Firstly, Ulema and Saints were educating the Muslim community. Secondly, they were containing the Hindus and missionaries struggle to change religion. Many Hindu organizations were working specially to force the converted Muslims back to their religion. It was the result of this psyche that Muslim leaders were forced to think about two nation theories. Sir Syed Ahmad Khan established MAO College and later Aligarh University. They were trying to cooperate and reconcile with their colonial masters. The students of Madrassa Dar-ul-Uloom Deoband and Nadwa-tul-Ulma had a different

²⁵Asir, *Ziker-e-Zakir*, 99

²⁶Saad Ullah, *Tazkra Maulana Muhammad Zakir*, 153.

philosophy. So Ulema and saints were divided into modern, conservative and secular classes. These ideological differences cultivated in producing a nation to launch independence movement.²⁷ The educational services of Maulana Muhammad Zakir created awareness among the people of Jhang and laid the foundation of institutions on modern basis. Comprehensive and individual attention was paid to students, not only to studies but national politics, civic and Islamic training were also included. Consequently this generation cost in future for Islam and Pakistan.

²⁷Syed Anwar H., Pakistan: *Islam, Politics and National Solidarity*, (N.Y.Paraguay, 1980), 12-36.