

**Educational Contribution of Anjman-e-Islamias in India; A Case of Anjman-e-Islamia Amartasar in the Social uplift of Muslims in Punjab (1890-1947)**

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**Abstract**

The last half of the 19<sup>th</sup> century is also remarkable for the efforts of the Muslim's educational organizations for their services to counter the Missionaries activities in Punjab. The research paper is primarily analytical study about the active role of Anjman-e-Islamias especially Anjman-e-Himayatul Islam and Anjman-e-Islamia Amartasar in the promotion of Muslim's education in Punjab after 1857. The Anjman basically tried to work for the socio-educational development in Punjab with the invasion of Christian Missionaries. The activities of the Missionaries forced the Muslims of Punjab to construct a fence before this religious invasion. Anjman was an organization with multi-dimensional task i.e. education, economy and even politics of the Muslims in Punjab. For the survival of their identity it was a need of the collective and organizational approach to enhance their interest. British introduced new educational system and Muslims were hesitated to follow this which pushed them towards backwardness. The educational decline was in fact their political and their socio-economic decline. Education was an important tool for their political consciousness. On the other hand, the country fellow Hindus adopted the colonial education introduced by East India Company for their prosperity who by virtue adopted this for their educational and politico-economic advancement in India. This step made the Hindus dominant community in Punjab to crush the Muslims due to their illiteracy. Formation of Hindu College played important role among the Hindus for political awareness. The formation of Anjman Islamia Amartasar was to

provide religious and modern education to Muslims children without gender discrimination in Punjab. With this hope Anjman prepared trained scholars and representatives of Muslims confronted the anti-Muslims work and activities of Missionaries in Punjab. Anjman strongly worked for the educational development of the Muslim's in Punjab and even led in the politics of Punjab during the imperialism. The paper highlights and explores the socio-political contribution of Anjman-e-Islamia Amartasar in Punjab.

**Keywords:** Punjab, Muslims, Anjman-e-Islamia, Education, Social, Politics, Amartasar etc.

### **1. Introduction**

Although a lot of work has been done on the politics of Punjab, there has not been much written work on Punjab society. Especially if we talk about educational organizations of Punjab, it will not be out of place. Anjuman Himayat-ul-e-Islam has been in some news and in some books it has been written as well, but people are not aware of the services of Anjuman Islamia Amritsar. Although this educational organization played a key role in the political and academic development of Punjab. The death of Aurangzeb Alamgir proved a serious havoc for the Muslim's political power in subcontinent. The British imperialism rapidly promoted in Bengal and the forces of East India Company aggressively moved to Murshidabad. The resistance of Siraj-u-Daolah had come to an end in the ground of Plassy. After the battle of Plassy, British forces not only occupied the important state of Bengal and Marched toward the west of India. They also tried to change the educational system through the system of 1795. After that the Charter Act 1813, Mecaully Report 1835 and Charlas Wood-Despatch report 1855 abolished the education system.

Common Muslims did not accept the British educational system and they considered it as against their religion. After the failure of the war of independence 1857 Muslims lost the political power and faced debacle. When Muslims became slaves and they had pushed to ignorance. After a decade their condition was miserable. Many Muslims Leader established different schools and educational organizations. Anjman-e-Islamia Amritsar was one of the multi-dimensional organizations of the Muslims of Subcontinent and it was established in 1878 at Amartasar in Punjab. Anjman-e-Islamia worked for the socio-political uplift of the Muslim through education during the colonial rule in India. When British educational system was introduced in India especially after Mecaully Reports Muslims were bitterly desired for an educational set up under

the supervision of Muslim's leadership. In this context Aligarh, Dara-ul-Aloom Deoband were working for Muslims's education. But Punjab was deprived from education and the formation Anjman-e-Islamia proved very useful for Muslims. In Punjab, Anjuman Islamia Amritsar was the first to start academic efforts and it was the educational organization that took the responsibility of supporting Sir Syed in every way in the educational field in Punjab. This paper is an explanation of the services of Anjman Islamia Amartasar which highlights its services for the Muslims of subcontinent especially Punjab.

## **2. Research Methodology**

This is an analytical study about a prominent educational organization Anjman-e-Islamia Amartasar in Punjab. To research on socio-political history is not an easy job to search the primary sources regarding the concerned topic. This intra-disciplinary research related with history and education of Muslims forced to adopt the historic method of research based descriptive way which have been adopted to complete this topic as qualitative approach. Therefore, with the help of various research tools as documentary and non-documentary sources have been used with all primary and secondary sources i.e. books, articles, essays, newspapers and other relevant sources.

## **3. Review of Literature**

As the integral part of research especially in qualitative research, Literature review is the basic most important component of any research and for this topic the most concern literature is *All India Muslim Educational Conference, Muslim education in India at the crossroads*, "Musilmano Ka Roshan Mustaqbil, The Punjab under Colonialism, Roodad" Muhammadan Educational Conference, The evolution of Muslim education, History of Education in South Asia, Hiyat-e-Javed, Culture and imperialism, Musilmano ki Taleemi Tanzeemen, Ulema in politics. The Punjab in peace and war, Traditionalist Islamic activism Musilman Ulmma, based on educational Reports, Modern religious movements in India, Muslim politics in Indio-Pakistan Sub-continent 1876-1892, were the remarkable sources which consulted to complete this research.

## **Objectives of Study**

- To identify the contribution of this Anjman in the social development of the Muslims.
- To find out the tools and strategies regarding Muslim's education.
- To find out the Anjman success against Missionaries activities.

Research Question

- The primary question of this research is what kind of steps were taken by Anjman-e-Islamia Amartasar to promote education among the Muslims of Punjab.
- What type of role played by Anjman-e-Islamia Amartasar in the political consciousness and identity of the Muslims in Punjab?

#### 4. Discussion

In 1757 when the East India company embark on its Political career in India after the battle of Plassy there was no proper educational system which organized and supported by the state, both Hindus and Muslims however hide their own indigenous system is deeply rooted with the great edition of learning and scholarship behind them but the early 19th century however the indigenous School of learning and village schools are in state of decline. British started to aquire the education in India as they were in dominant after the Battle of Plassy and phone faced by the question that a policy attitude toward the indigenous Indian Institution and practices that's why after the executive Council session to the Charter act and what is special recommendation and Indian statutory position of education that was also move toward the Western education in India.<sup>1</sup> The British began their political domination with the Battle of Plassy in 1757 and at the same time began to preach Christianity along with trade. The East India Company established many missionary schools in which the Indians were converted and educated. was St. Mary's School was a link in this chain, similarly the Fashion School was opened in Bengal and the expenses of all these schools were borne by the East India Company. In 1781, the Governor General of the Company, Warren Hastings, built a Madrasa, which taught Arabic and Persian to the children of the Muslim Umrah, as well as western studies, with the aim of getting Muslims into government jobs. It was intended to encourage.

Similarly, an institution named Sanskrit College was established in Banaras in 1790, in which Hindus were taught Sanskrit. When Fort William College was established, it was encouraged by the widespread love of Western education as well as Christianity.<sup>2</sup> The purpose of the establishment of Fort William College was to facilitate the British Officer and soldiers. In terms of education, an important feature of the period of British rule was the establishment of Fort William College. This college was established in Calcutta. With the establishment of this college, one thing is clear in the history of Urdu literature that it has become a chapter in the history of Urdu prose. Ways were also created for the development of Urdu prose literature.<sup>3</sup> Although this

college was established for some expedients and conveniences and it unconsciously benefited Urdu language and literature. The writings and compilations in Urdu literature under the administration of this college had a profound impact on the future of Urdu. The establishment of the college was meant to facilitate and teach foreign and native languages to the British officers besides the European languages and to teach the arts in which Arabic and Persian as well as oriental studies were started. In which importance was given to history and local language.<sup>4</sup>

During the time of Lord Wellesley, Fort William College was established and John Gilchrist was appointed as Professor of Urdu. Dr. John Gilchrist was very interested in Urdu language and its problems. He was playing a role in the development of Urdu language even before his appointment in this college, but his appointment in this college gave him the opportunity to work for Urdu language and literature in practice, thus he was appointed as the teacher of Urdu in the college. He got the opportunity to manage teaching and education reasonably. He used to teach Urdu himself and also managed good teachers. Dr. John Gilchrist's services are unparalleled. Thus among those who worked under Dr. Gilchrist are Mir Aman Dehlavi Haider Bakhsh Haidari Mir Sher Ali Mir Bahadur Ali Kazim Ali Jawan Nihal Chand Lahori. His works include books such as *Bagh-o-Bihar*, *Araish-e-Mahfil*, *Toota Kahani*, *Bagh-e- Urdu*, *Dastan-e-Amir Hamza* and *Gulshan-e-Hind*.<sup>5</sup>

Since the Battle of Plassy in 1757, the British tried not only to completely eliminate local studies, but also to allow the consolidation of the English education system and the propagation of Christianity. Civilization and culture are dying and if the western civilization gets a boost, then it was decided to release its own education system in India. Islamia tried hard to maintain the Muslims and their educational system after the occupation of the British East India Company in the Indian subcontinent, Western education was introduced here. Hindus seized this opportunity and started sending their children to English schools. Began to be aimed at social, religious and political reform. Although the first association in India was established in 1857, Muslims in that period, for specific reasons, considered it appropriate to participate in neither academic nor political activities. In 1849, the Punjab came under the rule of British Government, putting an end to the Sikh regime, Muslims were oppressed by the Sikhs and they were even denied the rights performing their religious duties. The British government was apparently adhering to the policy of religious neutrality, but in fact it was giving all the support to the Christian missionaries.

The government was a government of the Christian therefore those who embraced Christianity was given certain Privilege. Christian missionaries were preaching their religion to a considerable extent. In 1875, Arya Samaj, the most orthodox section of the Hindus, started its anti-Muslim movement.<sup>6</sup> In first half of the 19<sup>th</sup> century motivated the educated personage to set some societies. The Calcutta Society for the Acquisition of Public Information was established. Its members numbered in hundreds and even a person like Tagore was a member. The establishment of this society played an important role in the early politics of Bengal.<sup>7</sup> Societies were also established in different presidencies Culcatta, Madras, Bombay and British Indian Association also formed but it could not fulfil the needs of the Muslims and they were ignored by the Hindus.<sup>8</sup>

The preachers of, Arya Samaj, far surpassed the Christians in attacking the Muslims religion. In such conditions, Anjman Islamia Amartasar and Anjuman-e-Himayat-ul-Islam was founded in 1884 by some sincere people of the nation with the object of refuting the criticism of the Christian preachers and those of Arya Samaj and to resist the wave of apostasy. The Anjuman in principle was an off shoot of the educational program envisaged by sir Syed Ahmed Khan. The Anjuman started a few schools in the beginning and very soon it established an intermediate college, which was raised to the degree level in 1890 to provide for the educational needs of the Muslims children, the Anjuman also established a publication department of its own, which published numerous text books.<sup>9</sup>

The annual session of the, Anjuman almost became one of the national festivals of Muslims in the Punjab. It was attended by many Muslims leaders and speeches were delivered on various subjects like economics, educational and social aspects of the life of the people. These sessions inspired national feelings among the Muslims. Maulana Nazir Ahmed and Maulana Shibli frequently attended the meetings of the Anjuman and addressed the audience. Allama Iqbal's public life as a poet started in 1900, when he recited a poem for the first time the stage of Anjuman. He was appreciated so much on his first public appearance that later on he was requested to compose poems for the annual meetings of the Anjuman. Iqbal's poems were full of Inspiration for the national awakening. After his visit to England, he became more conscious of, and concerned about the demoralized condition of his nation. He took the responsibility of awakening the nation through his philosophical poetry. His educational thoughts are discussed in a subsequent chapter. Although few Muslims were much inspired and impressed by the western knowledge, education and culture.

<sup>10</sup> In M.A.O College the medium of study for modern courses was English and curriculum contained the western as well as Islamic subjects.

The youth of Muslim elite class was attracted towards Aligarh College due to its magnificent environment for learning. Afterward, the students of Aligarh were played an extraordinary role in the identity politics of Muslim in colonial India which resulted as a demand for separate country for the Muslims. M.A.O College was a center of learning but soon it got the status of a symbol of a friendship, cooperation and national identity of the Muslims of colonial India. <sup>11</sup> The associations and hundreds of sites established by the Muslims of the continent generally had two purposes. One was to restore their old customs and institutions, which included the restoration of Muslim endowments, the collection of zakat, and the repair and restoration of mosques. Tackling the issues that arose, including the response to the hostile rhetoric of leading Christian and Hindu missionaries, as well as the protection of Muslim rights. It was the first association to be set up. Later, in view of the changing circumstances, the aims of Anjman-e-Islamia Lahore were changed. Anjuman-e-Hamaat-e-Islam Lahore is one of the most notable of these. An important and interesting thing about these societies and associations is that Hindu-Muslim joint associations were formed between 1860 and 1880, but after 1880, Hindus and Muslims in general formed their own separate associations. At that time, 143 Muslim associations were active across India. Anjman-e-Himayat-ul-Islam, Aligarh Movement gave birth too many educational institutes. Anjman-e-Himayat-ul-Islam was founded on 24th September 1884, at Lahore the emergence of the Anjman was at the House of Qazi Khalifa Hameed-u-Din. Others members were Munshi Charagh Deen, Meer Shamas-u-Deen, Munshi Deen Mohammad. The main objectives of Anjman-e-Himayat-ul-Islam was as under.

- 1) Establishment of the Muslims school.
- 2) To protect the Islamic society and Islamic values in Punjab.
- 3) To eradicate the missionaries' education and their activities.
- 4) To promote the Muslims culture and civilization.
- 5) To train the Muslim against missionaries and appoint counselor.
- 6) To look after the orphans and widows.
- 7) To give educational and financial support to poor Muslims

Anjman-e-Himayat-ul-Islam provided educational, religious and political services to the Muslims. Anjman also established orphanage in Lahore. Anjman established (Dar-ul-Atfal) for support less

children and a care center as Dar-ul-Aman for the poor and support less women. Anjman established first Madarsa named Madarsa Hameedia in 1884. Later on they established school and even a college in 1892 named Islamic college Lahore.<sup>12</sup>

Anjman supported the Muslims. It established its office at Haweli Sikandar Khan after its establishment at Bukan Khan Masjid Mochi Darwaza Lahore. Molvi Ghulam-Ullah the general secretary said it was a tough task but the Muslims supported well for the children. Anjman gave membership to the people and received funds Anjman established library, printing press, vocational school, female teacher training school in 1941. It was Anjuman who established. Two girls school at first in 1885 in 1938 Anjuman establish first Girl College in Lahore Anjman led the Muslims not only in the education discipline but also in political discipline. Is lamia College Lahore played a vital role in the freedom movement of Pakistan? Quaid-e-Azam also granted an amount and shared of his property to Islamic College Lahore.<sup>13</sup> In 1873, another Anjuman, under a similar title, was established in the other major city, i.e., Amritsar. It was also founded by members of aristocratic families, government officials and pensioners. It immediately established a school for religious education in a mosque but after a grant from the Nawab of Bahawalpur, added other Subjects including English.<sup>14</sup>

#### **Anjman-e-Islamia Amartasar**

After the efforts of Sir Syed Muslims also turned toward education as Sir Shah Din said, with the passage of time, Muslims also began to realize the need and importance of western education. In the last twenty years or so, a great change has been seen among the Indian Muslims and that is that they are also becoming aware and interested in acquiring western education.<sup>15</sup> When Sir Syed's political point of view became public, numerous associations were established among the Muslims as well and thus Anjuman Islamia Amritsar was established. Amritsar was the main city of Punjab and the majority of its population was Muslim at that time. And here there was a need to pay attention to the education of Muslims. The practice of education among Muslims was now increasing. Like other parts of India, the socio-economic and educational condition of the Muslims here was very poor. Their economic condition was deteriorating day by day. And due to migration to other areas, they were reduced to fifty percent. Out of 1073 villages, they had only 183 left. And the Muslims were mostly becoming indebted by mortgaging their properties to the Hindus.<sup>16</sup> It is to be noted that this was a link in the chain which started with the first Muslim Society of Bengal



which consisted of Muslim lawyers, civil servants and important personalities from Calcutta and Bengal and it was established on 6 May 1855<sup>17</sup>.

The establishment of the Hindu College Calcutta in 1817 marked the beginning of the journey towards the English system of education in the subcontinent, and the establishment of the Academic Staff Association in the college in 1827 began to take part in political activities. Muslim leadership motivated from this the educational activities and Punjab province had the highest number of 42 associations. Initially, these associations started efforts to push the government with respect. The biggest obstacle in the way of Muslim University was to collect Rs. 3 million. As Anjman-e-Islamia Amritsar's antithesis and other members were at the forefront of the Aligarh movement, they did not hesitate to take the project to completion. For this purpose, fund committees were set up at all levels in this way, Anjman-e-Islamia Amritsar played a vital role in providing financial and practical assistance to the establishment of the Muslim University. Anjuman-e-Islamia Amratassar also received support. Unfortunately, there is not much information about Nadwat-ul-Ulema yet. When he arrived in Amritsar for donations, the members of the association generously helped him. Anjuman-e-Islamia Amritsar used to attend various meetings of Nadwat-ul-Ulema. The most important schools under these Anjumans for boys were established by Anjuman Himayat-i-Islam Lahore, Anjuman-i-Islamia Amritsar, Anjuman-i-Islamia Multan and Anjuman-i-Islamia Rawalpindi. Institutions of varying standards were also opened by Anjumans in Ludhiana, Batala, Jalandhar, Simla, Ropar and several other towns.<sup>18</sup>

The All India Muhammadan Educational Conference was established on December 27, 1886. The main objectives of this organization were to consider the educational needs of Muslims in areas other than Aligarh and to inculcate in them the desire to pursue Western education and to overcome their educational backwardness. It involved creating awareness.<sup>19</sup> The platform was set up purely for educational purposes. But from this platform, the first regular political party of Muslims, the All India Muslim League, came into being. Sir Syed had the full support of Anjuman-e-Islamia Amritsar in his activities from the very beginning. Anjuman-e-Islamia Amritsar and its members took full part. Members and other officials of Anjuman-e-Islamia Amritsar from the very beginning attended the meetings of the All India Muhammadan Educational Conference and also took full part in its activities. In the forefront of financial support. Teaching and popularization of religious and modern education, reform and welfare of the community, to acquaint the Government of the problems and desires of the community and to suggest and strive for other matters which

were in the interests of the community.<sup>20</sup> On October 11, 1873, the rules and regulations of Anjuman Islamia Amritsar were approved. The position of president of the association was non-hereditary. Its meetings were held according to the lunar calendar. Budget was held in December every year, due to the founder's efforts, Anjuman gained a prominent position in the whole of India. The policies of Anjuman Islamia were completely influenced by Sir Syed and this Anjuman was full of government loyalty that is why the five founders of this Anjuman got the title of Khan Bahadur. And these five were also appointed honorary Magistrates. Government loyalty was the need of the hour in these dire circumstances. And the main purpose of the association was to defend the rights of Muslims<sup>21</sup> Unlike the Anjuman-e-Islam Association, the effective introduction of Anjuman-e-Islamia did not go to the common people, there were several reasons, including the lack of a publicity campaign of this association, and it also did not have any newspaper or magazine from its side. There were no regular meetings and no regular annual meeting was held. The main purpose of the establishment of the Anjuman was to promote education among Muslims, so through the platform of the Anjuman, wise personalities were constantly trying to get the government to support the education of Muslims. In this context, Governor Lord Ripon's visit to Amritsar in 1884 demanded from him that we have built a middle school which is not possible to run without Hekmati support.<sup>22</sup>

Anjuman-e-Islamia Amritsar has the honor of establishing the first school of Muslims in Amritsar. In 1883, 200 students were studying in this madrasa. In 1883, Anjuman-e-Islamia Amritsar approved the proposal to make this school a regular madrasa. In view of the increasing number of students in the school, on 18th July, 1885, it was upgraded to the rank of Madrasa-e-Muslimeen Vantress. In Madrasa-ul-Musclemen, Amritsar, where Muslims were appointed as clerics for religious education, Pandit Shastri was also appointed for the education of Hindus. In a historic city like Amritsar, there was no college for Muslim education until 1933. The city had two non-Muslim colleges, Khalsa College and Hindu Sabha College. Suggestions for setting up a separate college were made from time to time. In 1916, it was reported that Anjuman-e-Islamia Amritsar was considering giving college status to its school. The Islamic Association also passed a resolution in 1924 to establish a college for Muslims. In 1932, the demand for a separate college for Muslims in Amritsar gained momentum and the Islamic Association took practical steps in this regard. In view of the increasing demands, Anjuman-e-Islamia Amratassar passed a resolution in a meeting chaired by Sheikh Sadiq Hassan on October 23, 1931. In this position of decline when

education of Muslims was completely destroyed, this Anjuman remained an important body largely because of its influence on the Punjabi Muslims. Thus, it is proposed that this rapid response and surge in the formulation and propagation of certain Anjumans catered to the needs of neglected Muslims. Significantly, it brought into the limelight the anti-colonial stance indoctrinated through education and more self-realization and self-evaluation. After the War of 1857, this penchant for education was established, as a result, the Muslim community realizing their declining position due to racial and ideological bias which can only be countered by the mode of education. As Bacon says, "If we are to achieve things never before accomplished, we must employ methods never before attempted"<sup>23</sup>

The first government school of Punjab was established in Shimla on 1st March 1848. After this school, in 1851 the school was also established at Amartasar. While first Muslim Scholl was established by Anjman Islamia Amartasar in 1879 at Masjid Khair Din. In 1885 this school was upgraded in to college of Inter classes.<sup>24</sup> The pioneer members of Anjman-e-Islamia Amartasar were Khan Bahadur Haji Khan Muhammad Shah Khan. He was among the founding members of Anjman and he died in 1889. Other important member was Shaikh Ghulam Hasan the elder brother of Shaikh Sadiq he worked as General Secretary and President of Anjman Islamia Amartasar. Under which it was decided to convert MAO High School into a college at the beginning of the academic year in 1933. The formal inauguration of the college took place on June 5, 1933 and thus a long-standing wish of the Muslims was fulfilled. Anjuman-e-Islamia Amritsar also made arrangements for the education of girls. In this regard, Anjuman-e-Islamia decided to open a women's school. In 1928, Anjuman-e-Islamia organized a middle school for girls. The middle school set up by Anjuman-e-Islamia Amritsar began to flourish and was given the status of a high school. Apart from establishing schools and colleges in the field of educational services, one of the important achievements of Anjuman-e-Islamia Amritsar was that it issued various scholarships for the promotion of education.<sup>25</sup> In this institution like the religious education of Muslim a Pandit was appointed for Hindu children.

Among the teacher a very competent Rath Wel, Babu Ahmad Din, Mola Bakhsh, Molvi Ghulam Ullah, Molvi Muhammad Hussain, Molvi Noor Din,<sup>26</sup> In 1912 Anjman suggested to upgrade its school into college as Anjman Islamia College Amartasar and it was appreciated by the entire Muslim Community of India. It created hope for the Muslim and *Passa* Newspaper published this news with pleasure.<sup>27</sup> Although a huge Capital was required for the construction of the college

while the financial condition of the Muslims was very weak. On this occasion, Mian Feroze Din showed generosity and donated 25 thousand rupees for the construction of the college.<sup>28</sup> This college was approved to teach arts and science and the college was affiliated to Punjab University. History, English, Arabic-Persian along with physics, chemistry and biology were started in the college. By deciding to teach Hindi and Sanskrit, Islamia College also made way for non-Muslim students. Initially, 2 halls and 14 rooms were constructed in the college. The names of prominent teachers in the initial staff were

Sr.#	Name	Subject
1	S.Merchedo	Principal
2	Mehmood Zafar	BSc (Hon)History/ Economics
3	Imdad Hussain	Ph.D English
4	M.A Azeem	MSc Chemistry
5	Inayat Ali Qureshi	MSc Math
6	Abdul Aziz	M.A Arabic/ Persian
7	Baseer Ahmad	MSc Physics
8	Sher Ahmad	MSc Biology
9	S.M.Lateef	Librarian
10	Saghir Hasan	M.A History/ Economics <sup>29</sup>

Advertisement was issued for the appointment of Principal of the College. Apart from being a Muslim, he is interested in Islamic culture and also likes to publish its literature. Islamic society was also formed and its objectives were very clear to promote Islamic Culture through written and verbal. Restriction of sectarian biased activities.<sup>30</sup> After the formation Muslim students federation Punjab Muslim Student federation the students of Islamia College Amartasar also established their students Opinion on 12 October 1937 ,<sup>31</sup> Later on during the election the students of Anjman-e-Islamia college Amartasar played significant role in the electoral politics and that's why the candidate of Ahrar bitterly defeated in Punjab especially in Amartsar and Muslim League's candidate Sheikh Sadiq, Ch. Nasar Ullah, Ch. Ikram and Ch. Zafarullah defeated to Sheikh Hasam of Ahrar, Ch.Abdul Haq, Unionist , Khan Bahadur Faqeer Hussain Unionist and Ch. Anwar Hussain Unionist respectively.<sup>32</sup> Shaikh Sadiq and even other Shaikh Yousaf dedicatedly participated and worked politically for the cause of All India Muslim League and attended all the meetings of League. They also attend the first meeting of Dhaka and Anjman Islamia Amartasar always stood side by side of Muslim League even Anjman Islamia Amartasar successfully conducted the annual session 1908 of All India Muslim League.<sup>33</sup> .

Muslim students played an important role in the Indian Independence Movement. The Khilafah Movement was the first Muslim movement to create political consciousness in Muslim students and show them the way to politics. They will always be an indelible chapter in our history. In this regard, branches of All India Muslim Students Federation were established in different provinces and cities. Punjab Muslim Students Federation was established. On 12 October 1937, an organization called Amritsar Muslim Students Federation was established. The Amritsar Students' Federation has always considered the protection of the rights of Muslims in all walks of life as its primary duty. Where Anjuman guided Muslims in the field of education but also in the field of politics.<sup>34</sup> The All India Muslim League was formed on December 30, 1906. The scholars and workers of Anjuman-e-Islamia Amritsar took keen interest in the establishment and development of the first Muslim political party. Participated fully in the operations. The scope of Anjuman-e-Islamia Amritsar was not limited to the field of education but it provided a political platform to the Muslims of Amritsar and conveyed the sentiments and political views of the Muslims here to other provinces and the government. In October 1905, the Government of India divided the Province of Bengal into two parts. The Government made this decision in its own interest and the Muslims of India had nothing to do with it but the Partition of Bengal provided an opportunity for the Muslims to improve their condition. Due to which the Hindus did not like this decision, they launched a strong movement against it, due to which the British government decided to withdraw its decision. Anjuman-e-Islamia Amr Tsar also disliked this decision of the government like other Muslims. He looked at it and expressed his regret on behalf of the association Maulana Shaukat Ali visited Amritsar in 1913 and a meeting was held at Madrasa-e-Muslimeen under the chairmanship of Sheikh Ghulam Sadiq under the auspices of Anjuman-e-Islamia Amritsar. Explain. Anjumans was in accordance with the needs of the Muslim community.

Beside this, there were also other Muslim societies variously aimed at social reforms, economic co-operation and greater unity amongst different sections. This account should not, however, lead us to the conclusion that societies were founded only upon communal basis; there were also bodies established through joint efforts to promote the education and for common benefits of all the with education, new vistas of knowledge, modern modes of expression and more meticulous cultural understandings; these functions of the Muslims Anjumans performed subtly to elevate the stature of the Muslim community<sup>35</sup> In 1914, World War I began, in which Turkey decided to side with Germany. Turkey's decision plunged the great Muslims into a great and strange

conflict. During the war, the Muslims of the continent feared defeat in the war. In the event that the Turkish Empire should not be divided, Anjuman-e-Islamia Amritsar also supported the sentiments of the Muslims of the continent and submitted petitions to the government. In 1919, the Jamiat-ul-Uma-e-Hind issued a fatwa on Turkish Mawlawat, signed by 500 scholars. On August 8, 1921, the government confiscated the fatwa. Accident at Kanpur Mosque and Shaheed Ganj Mosque. In 1913, due to the mismanagement and anti-Muslim sentiments of the Kanpur authorities, the martyrdom of a part of a mosque in the fish market took place.

The Muslim subcontinent served this tragic practice of the government. Expressed deep sorrow and grief over this practice. Similarly, the accident of Shaheed Ganj Mosque took place in 1935. Anjuman expressed full sympathy with its Muslim brothers over this accident and passed several resolutions and strongly condemned this barbaric demolition. Anjman collected funds from different ways and even supported the poor and needy to save them from the missionaries. The major sources of the income of Anjmans were Firstly, the main sources of their income were monthly subscriptions, donations from the Muslims states and notables, Zakat, Fitrah, and other ceremonies like Shab-e-Qadar and grants by local bodies. Some Anjumans, particularly Himayat-i-Islam appointed Vakils (representatives) who travelled to different places to collect donations. The Anjuman also ran a thriving publishing house which considerably added to its financial resources. The best example of a financially sound management was the Anjuman Himayat-i-Islam Lahore, whose income increased from Rs. 316 in 1885 to more than one lakh in 1905.<sup>36</sup> Anjuman-e-Islamia Amritsar was the mouthpiece of Muslims in political affairs. The task of constitution should be entrusted to him. In this report all the demands of the Muslims were ignored. The Muslims refused to accept this report. The association clarified that no constitution would be acceptable to Muslims unless it recognized the demands of Muslims. In 1930, the British government organized a round table conference to address the constitutional and political issues of India. In three meetings, the association gave the same opinion and decision as the ordinary Muslims.<sup>37</sup>

During this period, separate and mixed elections were in full swing and Hindus were trying to snatch this right. In this regard, a conference was held in Allahabad in which they expressed readiness to give up separate elections. Anjuman-e-Islamia Amr Tassar passed a resolution condemning the decisions of the Allahabad Conference in which the Anjuman fully supported the separate election and declared it mandatory. Although the Anjuman-e-Islamia Amritsar was formed almost eleven years before the Anjuman-e-Hamaat-e-Islam, its founders were

the founders of other political and non-political organizations in India such as Nadwat Ulema Lucknow All India Muslim League, All India Muhammadan Educational Conference and All India Muslim League. He took keen interest in the summer, but Anjuman-e-Islamia Amritsar did not have the level of fame it deserved. Anjuman-e-Islamia Amritsar had an advantage over other associations. For a long time there was no partisanship and the members never gave priority to the aims and objectives over the military aims and objectives. Many associations were formed and disbanded in Amritsar itself after its formation. Even Anjuman-e-Hamaat-e-Islam was an association like Lahore. It fell victim to partisanship and came close to breaking up. The importance of the opinion of Anjuman-e-Islamia Amratasar in the eyes of the government can be gauged from the fact. The Commission for Reforms was set up in Islamia, Amritsar. The Hunter Education Commission in 1886, the Public Service Commission in 1886, and the Manto Marley in 1907, sought the opinion of Anjuman-e-Islamia. Gone Since Anjuman-e-Islamia Amratasar was formed mainly for the educational development of Muslims, the attention of Anjuman-e-Government was focused on educational matters. Under this association, many schools were launched.<sup>38</sup> This can be gauged from the fact that in 1937, a degree college under the auspices of the Anjuman, three high schools for girls, five middle schools and primary madrassas were busy. The Anjuman spent only Rs. Another high school for girls had been added to these schools. Just as the Anjuman was fighting for the educational services of the Muslims, it was also engaged in the defense of the Muslims on the Siyai front. Loyalty to the British Government He fought and defended the Muslims not only academically but also in the political arena with great courage and bravery. For which this association is commendable. Due to its role in the educational and political development of Amritsar and the subcontinent, it can instead be called an active representative party of India.

### **Findings**

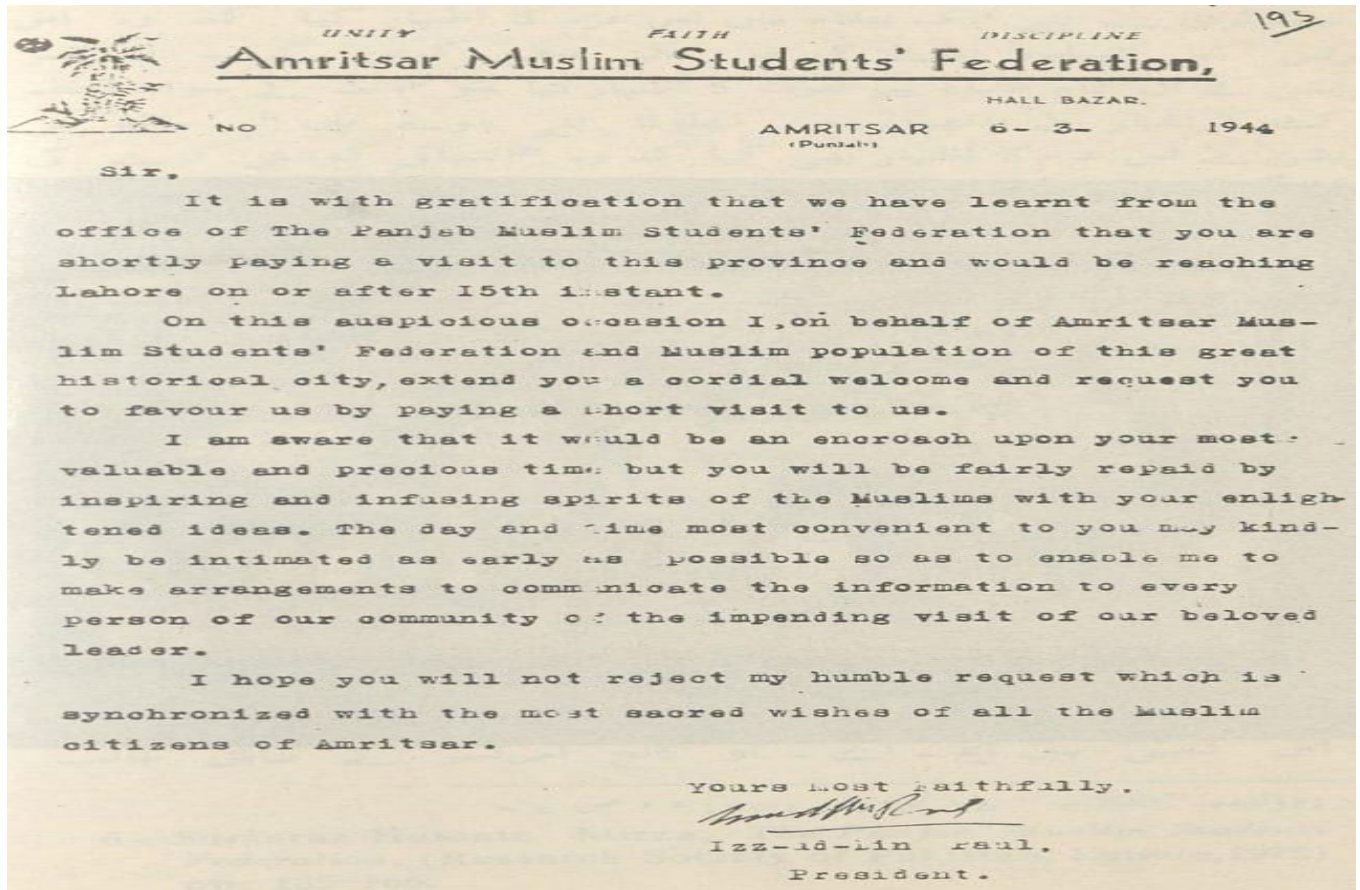
- The failure of the War of Independence forced the Muslims to adopt western education and English as medium of education rather than oriental sciences to crush the local culture. In return Anjman not only focused on Muslim's education but formed institution to promote Urdu by declaring it as a medium of Education. These local institute worked to promote Urdu Language.
- After the war of independence 1857, the conventional educational set up of the Muslims bitterly affected due to their failure in this war.

- Muslims avoided to adopt the colonial educational system as it was considered against the faith of the Muslim.
- In Punjab Muslims were much needed an educational organization like Anjman to educate

### **5. Conclusion**

The above discussion is concluded that Anjman Islamia Amartasar as multi-dimensional organization formed during colonial rule against the anti-Islamic Missionaries activities in Punjab. The primary purpose of this Anjman was to promote the Muslim's education not only but protect them Missionaries which became a real thread for their religious identity in Punjab. Anjuman played the pivotal role in promoting Muslim's nationalism. The concept of Muslim education was revolutionized during the British rule because of the interior conditions, dominance of British imperialism and the start of identity politics in the Muslims of the sub-continent. After the British occupation, the educational damage caused by the English rule in Punjab was immediately remedied by the Anjuman Islamia, in which the establishment of the girls school and college in addition to the boys' school and college is considered a great achievement of the Anjuman Islamia Amritsar .The discussion about the political role of Anjuman Islamia, the leaders of Amritsar Sheikh Sadiq, Khawaja Yusuf, Babu Nizamuddin, Mir Hafeezullah and Habibullah created a story of unprecedented political struggle with educational issues. Participated fully and not only highlighted the problems of Muslims but also gave suggestions to solve them. Among the political opponents, the services of Anjuman Islamia Amritsar in the defeat of Congress, Ahrar and Unionists are unforgettable.





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